



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

NAA MS 2823
Piegan Blackfoot texts collected by Truman Michelson, 1910
June-July
National Anthropological Archives, Smithsonian Institution

Please cite the material in the following format:

"NAA MS [Manuscript Number], National Anthropological Archives, Smithsonian Institution"

For example:

" NAA MS 2108, National Anthropological Archives, Smithsonian Institution"

Notes on the transcription etc.

â as o in horn.

c apparently only occurs in the combination te which = ch in church. It varies with ts and it is likely there is but one sound. Reubens. There is but one case where I have recorded c outside the combination te.

q . q! are one sound, a fortis probably. The back of the tongue is raised and the tip of the tongue is thrust slightly below the bottom of the lower teeth, bent over. A distinct break is heard in stett nik^E kaiyi (which is alone correct) he said then for which reason I have written the glottal stop. The ordinary k is formed by raising the back of the tongue against the soft palate, the tip of the tongue remaining normal, slight touching the lower teeth.

I have heard no media. Two apparent cases, I am convinced are false.

It also seems to be lacking. I gathered but one example which is palpably false.

The combinations tt, mm, etc.

It is often difficult to tell whether we have a gemination or not. At first I was inclined to believe that they were due to the speaker's efforts to speak distinctly in syllables; but subsequently abandoned this view.

Hard and fast lines between $\bar{o}$ & $\bar{u}$ can not be drawn. $\bar{a}$ is hard to distinguish from A, and may not exist.

Method of procedure: I will repeat the separate words

of the informant. I wrote it down ³
and repeated it to the satisfaction
of Duwall and the informant. Subse-
quently I repeated them again
to the satisfaction of Duwall, making
corrections where needed: these
were found to be extremely few.
Duwall had no part in Pablo's
longer story. He corrected the
shorter story of Pablo, not present
when I wrote it down. Likewise
he was not present during all
of Henry No Bear's long story,
though nearly all. He was not
present during No Bear's short
story.

Duwall repeats Roll I of Dictaphone
beginning at 44

June 30th

1910

- 1 ōki Anitakit AnAg! saxkinawAg!
- 2 sokāpiw^a axq! oxk Annauksistsi-
- 3 tsisi Annōm^a itomwitapiyōpim.
- 4 iRAXksiu^a Annōxq! nitūksRau^a
- 5 Aksisok Annōksistsitsisi
- 6 Annōm^a iRAXksiu^a Annōxq! nitūkskan^a
- 7 Aksisok Annōksistsitsisi, nāxq! ARAn-
- 8 mawnitakit! AnnAg! omnaksimAg!
- 9 mAtapiw^a sukāpiw^a Rūxq! ōk AnnApum-
- 10 ōksi AnnAg! Asitapiw^a. AnnAg!
- 11 minawAg! kitēsoksinikitsimāw^a
- 12 AnnAg! otāsitatapisinAg! AnnAg!
- 13 minawAg! ksistūw^a RAnētotapiw^a.
- 14 AnnAg! minawAg! kitā^otaq!
- 15 AnnAg! RAnāmyānistāxq! iētsimAg!
- 16 iūksukāpiw^a Axq! oxk Annauksistsi-
- 17 tsisi Annōm^a maksipAskānnim^a.
- 18 sotAnmōx^a Annaunitakit
- 19 Annōxq! Axq! oxk Annauksistsitsisi
- 20 Annōm^a maksipAskānim^a.
- 21 sotAnnōxq! ōk Annaunitakit.

Duwall repeats Roll 1 of Dictaphone ²
beginning at 44.
page 2 begins at 51.

June 30

- 22 A'nnAg! akīu^a m'xq! ok Annau-
23 nītakisi. k Annāunītsit Annig!
24 Itāmapīq! . sukāpiu^a axq! ok Anē-
25 tamisē. AnnAg! immāiyag! -
26 AtA'nītāp kītsimmaiyaq! k AtA.
27 nītatōxp Annōm^a nōxq! kōkatsū-
28 in^a.

D wall's interlinear to Roll 1 of
Dichophone beginning at 44

- 1 ō'ki come on Anitakit hurry up
Ánnŋŋ! (or: not as text) particle of address
saxkinawŋ! married men
- 2 sokāpin^a it's good
āxq! ÁK Ánnŋŋksistsitsisi
we should all take an interest in it
- 3 Ánnŋŋ^a this place
itom witapīyōpin
where we are ~~are~~ gathered together
- 4 ÁK ÁKstū^a it's very good
Ánnŋŋxq! now
nīhīkskaw^a it is just once
- 5 Áksisok Ánnŋŋksistsitsisi we
should all take an interest in it
at least
- 6 Ánnŋŋ^a this place. (as above)
- 7 nāxq! ÁK Ánnŋŋnitakit you
ought all to hurry up
- 8 Ánnŋŋ! particle of address
omm Áksi mŋŋ! older
- 9 m Atapin^a ~~persons~~ people
sokāpin^a it is ~~very~~ good

9 Kāxq! ōk AnAspumo'xi
that you should all help

10 AnnAg! value? object.
Asitāpim^a younger people

11 AnnAg! particle of address } o ye men.
ninan Ag! men

kite soksi nikitimā'w^a you always
got them to do so

12 AnnAg! value as in 10 (object)
otāsitatapi'sin tq! younger people

13 AnnAg! particle of address

13 ninan Ag! men
psistū^a you
K Anē totapir^a it's all up to (you)

14 AnnAg! ninan Ag! o ye men
kitā'otag! they have come to you

15 AnnAg! demonstrative. remote
K Anāmyūnistāxq! it's in Ag!
all different strangers

16 Tikssukāpim^a it's very good
Axq! ox K Annauksistitaisi we
should all take an interest in it

17 Annōm^a this
maksip As Rānnim^a the dance
we are going to have

18 sot ammoxq! ok Annannitakit
you must all hurry up

19 Annoxq! now
Axq! ok Annanksisitsisi
we should all take an interest in
it

20 Ammoma this here
maksipstkanima the dance
we are going to have

21 sot ammoxq! ok Annannitakit
you must all hurry up.

22 Annag! particle of address
akima women

m Axq! ok Annannitakisi you
should all hurry up

23 R Annannitsit all hurry it.
Annig! that there

24 itamaptiq! fun
sukapina it's good
axq! ok Anetamsosē that we
should all have a good time

25 Annag! ~~not~~ exclamation particle of address
immayag! At Annitā^a p we have
twice again

26 Kitsimmaiyaq! kAtAnitatōx p
you are all going to scatter away
from (quite correct, different from 25; in D wall)

27 Annōm^a this ^{the} place
nōx q! a kōkatsinin our
circle of lodge.

D wall: translation of July 6th 1910
Dict. Roll 1 44-53 1

Hurry up all ye married man! It's
a good thing that we should take
an interest in this place when we
have gathered. It's a very good thing now
that we should all take an interest ~~in~~
~~this~~ at least once at this place.

6 It is very good that we should take an
interest at least once.

7 you must all hurry up!

8 Ye older people, it is proper that
you should all help the younger people
[i.e. you should give presents in the dance]

10 O chiefs, you always getting the younger people
to do so (i.e. give presents).

12 Ye chiefs, it is your place to do so.

14 Ye chiefs, those of all different tribes have
come to see you.

16 It is fitting we should all take an
interest in the dance we are going to
have.

18 you must all hurry up now.

19 We should all take an interest in the
dance we are going to have.

21 you must all hurry up.

22 Ye women, you should all hurry up.

23 All hurry our fun.

24 It's proper that we should all have

a good time .

25 you know that we're going to separate
and go home again .

24 you are going to scatter away from
this our circle of lodge .

I well on
demonst. pr
noun

ōmim^a pōdōmōtaiyin the
horse over there

as Tims wrong, not inanimate -

ōmistsim inanimate plural
as Tims says

amōks; jōnō pōm itakes these
horses nearby (in sight)

amōksim jōnōkōmōtakesim
these horses a little farther away,
not too far away (not necessarily in
sight).

amōia 'this' can be used of
animate, moving only; and

close to the speaker

amōm 'this' close to speaker;

when not in motion. when animate

amōia 'this' is animate, something in
the hand. both an. + inan.

amōk 'this' when not in hand. But very close by

amōm 'this' " " " " but close by
both an. + inan. but must be visible

Corrected list of Eagle Child June 24th 1910

- 1 Nāpina ā^ē tūwā mēksim
- 2 nēpuma ki iks ētonistsirā' i ks
- 3 niskōnak! Anni naxkōkawanists
- 4 ītānīgāwā matakako konapin^a
- 5 otcitāniq! ai iks itcitammitakqyō-
- 6 pīsts ītawānist! sōp
- 7 otcitāniq! ai iks ōkē nīsā
- 8 itsistapōxpi ōwāpsspikes ōmē^{le}
- 9 mistsisi nāpina ā^ē nūwā
- 10 nī³ pumaki mAtskzakokínakim
- 11 mAtsitsksapoxpi
- 12 ōwāpsspikes.

punctuation added in circle to text. June 28th 1910
1st Dinal is interlinear of Texo of Eagle
Club, dated June 24th

corrects in line 1 $\dot{a}o^{\epsilon}tu$ to $\dot{a}o^{\epsilon}tu^a$
purely movement of lips.

$\dot{a}o^{\epsilon}tu^a$ he goes along
making them there

1st line: O of Man went to them there
break in voice

2nd line $ne'puma'ki$ is Summer-makers
(kind of birds)

correct $ne'puma'ki$ to $ne'puma'ki'iks$
 $et'histiwa'iks$ then he to them.

3 $niskōnak!$ My younger brothers

3 Correct $Anyi$ to $Anni$ (1st in partly
through nose) That ~~these~~ ~~(thing)~~
 $naxkōkawanists$ let me do

4 $it'Aniyān^a$ (so not as in text) then they
said ~~to him~~

~~and mid $kūn$ is not in text~~

$matakAkōkomapūn^a$ (not as in text)
it's not very hard to do

5 $ot'it'Aniq! ai'iks$ then they said to
him

5.6 $itcitammitakgyōpists$ (so not as
text) when we feel happy
(i.e. when we feel like it)

Text 1 of Eagle Child

line 6

itawánist! sóp (or, not as text)
we do it.

7 corrat otut Aniq! aiks &
- aiks.

7 oké all right nisa⁴ my older
brother

8 itsi'st. Ap óxpi (or; not as text)

then they fell away
owá'pspiks (or, not as text) his

eyes
omé' that there? mistisi

p. 30.

tree ná'pina Old Man á'ē nīwá

he said

10 nīzpmak; i summer-maker (weather)
mAtskapak okimakin Seal back
into the bone (back in bone seal)

11 mAtsitskapoxpi then they dropped
in again.

owá'pspiks his eyes

Dwight's translation of Eagle Child
no 1 (taken down June 24)

June 30th 1910³

Old Man went to yonder Summer-
Makers. Then he asked them: 'My younger
brother, let me do that.' Then they said "It's
not very hard to do". They said to him "When
we feel like it, we do it. Go ahead and
do the trick, my older brother." Then his
eyes fell away on yon tree. Old Man said
"Come back into the socket again". Then
his eyes fell back into the socket again.

ne pun a ki

young

naikoi ak! ~~the~~ my brother

Anyi go ahead - my

naikoi wants to do it I can do it

etonistinaiki si he told them

it Aniyaw^a he says

matatakupomapsina it will
not be any trouble

otci taniq! ai iks the one that
told him that

itsa tammi takapipests
sometimes when you feel

happy

it tawani stop sometime when

you feel like doing it

otci taniq! ai iks the then told
them that

oke go ahead

nisa his older brother

it si tawani si something falling
away

ow a fsi's eyes

ome over there

mistrisi stick

a^h niw^a he said

Black Boy's

in line an

of Eagle Child

Text no 1

nēpūmaki little yellow birds

spring birds = nēpūmaki

ni Ats kes apakokination his eyes
fell back from the stick

ni Ats kes apō x fri they fell back
(from the stick) into his eyes

correct ō wā f iks lūie & ō
ō wā f o s p i k s .

correct ^{āō x tū}
^{āō' & tū} to
line 1

Ruben Black Bay
He ~~came~~ he went
through

translation

Napiw^{thence} came — to spring birds;
he told them "I wish my younger
brother I can do that" he said.
They told him "It will not be a trouble".
A bunch told him ~~to~~ "Go ahead, our
older brother". His eyes fell over there
on a stick. The Old Man said:
Spring birds;

Rāsi - run

šApī peep
^{sapōs look}
māni as

po ts in in drop

mī'skūsi But in hand.

~~st~~ & steps up

mī(n) to die

i stH pōks away

tabkō love

spōmō motion upward

RApī Crawl

sakksi - come out

Ax along

max Rā run

Ax. Kaiyō go home
sam i kumt

ō kyank.

ō -

ōtē.

Tafō - go

ksin know, see. see

ksinni look.

completion?

Tami - ~~waiter~~ ~~the~~ moment?

stilt) then

pi entrance into

tsit - away. mats

(ō) n. Atō direction movement forward

+ kit leave

Taiy is in air is away

trin no see

tansō

TAmō

kāsi } run
kōri }

Raksi. ability

~~Kamato~~

~~KAmato~~

n. Atō } go on
mato }
matin }

RAm

Raum } ahead

- ō - .?

+ si. k. i. n. y. a. i. k. a. n. g.

ais } away
ayis }

at Ammli) inception

Ani

MAAi - mAtai - speak again

at Ammrai inception

RAmsiepi speak

Rio ^{atm} inception

ki i (tai) inception

k'Anni (-i) totality. (kounai ? also?)

toto

movement hitherward.

takesi

inception

oka

sleep

- Ats -

tapi

intensity

- pistai
- pistri }

break wind.

apau
apao
apō }

work

X kut. (?)

X q! At (?) gni.

asenti) cry

Uin die

â x pi fall

~~to~~ kōsi - child.

ā - (tai)

ā pi stop; sit &

Ahi to old

Ksia eat

RA'ak good, for fun

TA x tai go after wood

(tu x tai)

stirn - no use

Pégar

Tai = (di) Fox.

- Tai - = to Fox
reciprocal

+ AXqTtai

i-mi-tai-yi-aw^a they killed each
ki-^{le}-ni - ... after they ^{other} killed each other.
I shall say tai means each other
i-mi-tai kill = Fox net

note the objective - aw^a which
is lacking in Fox reciprocals.

Tim's faultily wrong an animate
and inanimate in denouns
- relative pronoun

anim. + inanim. 'that' visible, further 2
away than anim^a.

and
Amikok 'that' invisible, at a distance.
inanimate.

Anakok 'that': Animate, visible
and at a distance.

[omik inanimate } there is
omaok animate }

for inanimate can be closer than when
animate.

omisk animate - going away }
from the speaker
omixka inanimate 'This' }

omikisk animate 'these'
omitisk inanimate 'these' }

omAik^a animate. Away. present
or past. visible or invisible.
om inanimate.

mi — aua I-him

he - him

waigi } he - her, them

Aigi }

waigawa we-them

k

n

w

m

h?

instrumental

~~hai~~

(w) ai i'st

he - them inanimate

Piegan nâpiw° Old Man, Cree nâbew man
Montagnais napen

P. ninnaw° man Fox ineniw° Cree iyniw
Natick ninna Del. lenno; Micmac helno (by
syncope as mândû -f manitôw°), Menominee
ineniw°, Shawnee hîlêni; Ojibwa inini

P. mâta not, Shawnee mâta, ^{Natick} ~~Mass.~~ mâtta
Micmac nâ, Del. mâtta.

P. ipâ'tomaie (Tims) ^{b.7} He carries it. anal. i. prefixed he
pa initial stem, - ~~pa~~ pyä, to. - Fox to. inst.;
~~-m~~ int., -aie = -aiyî Fox pyä, t. is
intervocalic; -o- = Fox o. secondary stem
conveyance; -m- (= f. m) instrumental
-aie = -aiyî, termination

- P. nitsipî Dentu [Tims] Fox nêkîpî (Cree pits)

P. awk - putaw [Tims] it snows; Fox
ä'ä'skime'jug when it first snowed [ä - gi;
ä'ski first, me + 'ju], Cree mis poon (Horden)
it is snowing; Ojibwa binipô snow passes
by [Baraga]

P. Spîkksiu ^{animate} he is thick (I), Ojibwa Ripagîsi
Cree Rispakisiw (La Combe), Natick Ruppogki
Thick.

P. mückkuyi wolf (Tims) Cheyenne
mahó' wíw^{af} Fox ~~ma~~ ma'hwáw^a
Men. mó'wá'na wolf.

P. nisá O my elder brother Fox nesése

†

P owáps^sfixs his eyes Fox Twóh A to look at.

P itawá' ~~S~~ ^{no}píyáw^a they were sitting down
crying

Kim mókítuxk ^{oxy}antánníyō pīx pōwais^{ks}
why is that you are sitting here in the entrance
crying.
Fox Spi

R

P. Vani say = Cree ani

P. ^(Tims) mokótsi leg Cree m is kát

†

P. ~~powáw~~ ^{toto} Cree itutew aller

P min lwy

Fox min^a

P.

P. ox ~~K~~ ^{AT} Akki rock Natick quessuk

P. toto in trial ^{atom} gr. Montagnais ituten He goes

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY

intravocalic w after ä and ^{σ, i}ā, but in Kickapoo

" y .. ā

kickapoo "b" "i"

näää = Fox näwäwä

s becomes c (winter g by Jones -

The Buffalo Bull with scars
all over

Migya Akkisia^a

July 16th 1910

{ Henry No Bear
{ O.C. Duwall

- 1 HakaipikAnngi ēpiskiw^a Kyānniāit
- 2 ātsipiāw^a ōmīksi lakyeāw^a itAxqttaiyāw^a
- 3 tōkskAm itaniw^a ōmāk itōyi
- 4 akssawawāksisat tākito^m ōtākypAxqtani
- 5 Kiōmī ōmoxtsitsspi itēpiXkapsika
- 6 KyasōkAtakksiskipimāyi noXkAtci-
- 7 tau matapōw^a KyaststammattcipiXka-
- 8 pika KyasōgāXkAtakksiskipimāyi
- 9 kēnnyāit ōmā ōtAxpōkōmī ōtcittāniqkai-
- 10 yi tākSiKāmmatō itAnistriwāyi
- 11 KaksikaummatAxsi sōtāmmikau-
- 12 matiw^a stammōmAtōyindāyi
- 13 PiōtōKAtummatXsi Kyōmīk ~~tam~~
- 14 tamsoXqtūtōyindāyi mannyikapsiw^a
- 15 ōtcittēikaiyūyissākaiyi ōtcittō-
- 16 qōKaiyi ōtcittāniq! Kaiyi ōkk!i
- 17 axkitōnomAtāōp itAnistriwāyi
- 18 Kyō kimaksstammawāniisk
- 19 āXkAmmatāōsi tōā naksiststAm-
- 20 saiapatsim mAxsi AnmAg!

July 16th
1910{ No Bear
Dwall

- 1 miksōknāwāq! nān^a miksista
 2 nūmmāxpapipiksi kiētānnysks
 3 ōmāq! itōyⁱ xksawāwāksisat takitōnⁱ
 4 otcitāniq! kaiyi nitānⁱ kiētānniswāi
 5 ōkkⁱyi xkitōnōmāāp sōtāmmāxpū-
 6 qumātūwāiⁱ īnniⁱ otcitakāyipi^a
 7 sōtāmmāpīpyōkaiyi otcitāniq! kaiyi
 8 pikittēyisksinnōkē^a itānniswāi
 9 yi sō otcitāniq! kaiyi mīstōakāniq!
 10 mīkyāksi^a kiōmīm^a ōkōwāi^a
 11 tāmsōksiⁱ sōwātōw^a kyōmīⁱ
 12 otāxpōkōm itōwēsōpōksisatāw^a
 13 kiētānniⁱniāiⁱ kiōmīm^a tsittāx-
 14 qtaxpimān^a kēnnik tepōxsa^apōxpim-
 15 nān^a kiētāipix^akāpikāw^a ōmōxtsiⁱstōpi^a
 16 kyasōqōxqattāksiskksipīmāiⁱ
 17 mītcitānistāw^a tāksikāmmā^a taitān-
 18 niq! ānīsōtāmmāitskitān^a kēnni-
 19 māiⁱ mīmōxqōxquisksinnōwāw^a

July 17

1910

T.M.

- 1 kiōmā ninaw^a yixkyēmiv^a stAmma-
- 2 passammivaiyi qyōtaisōwaykonōx saiye
- 3 kēnyiyaiyi itōmatapān nōyiv^a itcin-
- 4 nuxtciksissakōpiw^a ammyānistakōyēsts
- 5 itāniv^a takapāxsōw^a sōtāmmanitōw^a
- 6 kiō3mix stammxtapanwau xqāw^a
- 7 tāmītōw^a inniy^e ōmxtapakaikyāipāiyⁱ
- 8 ōmūttsisk nūttāmmsiūts astāmmitapām-
- 9 myanwauwiskapivaiiūts aitāmmdx-
- 10 tāmātōtām issapāpiw^a kyōmōⁱ inniyⁱ
- 11 ittāmītapitāpssāmivaiyi ōttāxkiēman
- 12 aiisōⁱ ttxkōnōwasāiyi mxtsittai-
- 13 yistapōw^a kiōmiv^a mxtōxkitssūm
- 14 inniy^e aistāmmdatcitapōwāiyi
- 15 mxttcittcitāp As Ammivaiyi
- 16 pyēsōwatcit xgōnōwasāiyi kyēstAm-
- 17 matcistapōw^a ōmōtapa kaigipi
- 18 inniy^e mxttcittcitāp As Ammivaiyi
- 19 kyēstAmssōtitt xgōmōyivāiyi
- 20 kēnyiyaiyi ōtātcīstapoxsiw^a

July 17
1910

T.M.

- 1 Kiōmīⁱ panwaxkūyī tam sō RĀ^ttsitō -
- 2 tAmisōw^a ōmm^a Āxqⁱ tinnū^a mānistattci -
- 3 tap^a xsaigi ot^a xkiēman tam sō kitsin -
- 4 nōyīwaiyī t^a xkiēman ōmīkⁱ iinnīⁱ
- 5 m^a xsoqōiyik ixtsappōwau^a xkaiyī -
- 6 māyī i^a tūssin^a nāyī kiōtēksist -
- 7 siōmō m^a Attcits^a K^ammisōw^a āq^a xkōx -
- 8 tsi sōt^a m^a mitsitaiyō^a kō^a tō^a piw^a kyōmīⁱ
- 9 amitoxtai^a t^a m^a mitsi^a ksissāpōw^a
- 10 āsīt^a x^a taw^a sōt^a m^a m^a x^a tcināpōw^a
- 11 Kiōmī^a ōmōxtsiksissappōw^a -
- 12 māyī sōt^a m^a m^a itōtōwaiyī sōt^a m^a m^a -
- 13 taut^a m^a iss^a m^a m^a iwaiyī sōt^a m^a m^a -
- 14 tsinnōyīwaiyī ōtaiy^a akkaupissaiyī
- 15 Kiōmīⁱ ot^a xkiēman t^a m^a sōksin -
- 16 nōyīwaiyī ōmīⁱ ~~mīk^a yā^a k^a sū^a~~
- 17 mīk^a yā^a k^a sū^a ōtā^a tōnnāsaiyī sō -
- 18 t^a m^a m^a k^a k^a kōt^a m^a iss^a t^a m^a iwaiyī
- 19 kēn^a nīyayī t^a m^a sōkiitsiēpōw^a -
- 20 wīnnaiyī ōmīⁱ ot^a xkiēman

July 17

1910 T.M.

- 1 tci tAniq/kinnaiyi omi' mikyakkisina kripō-
- 2 tōtāqōkit ot skinnai tAm santōyinaiyi
- 3 tAm sōkitāpōm Atapōyinaiyi omi'
- 4 Riōtāiēksissapōx saiyi Kyōmā nīnaw^a
- 5 ixkimmīw^a itAnistiwaiyi oqk! tē
- 6 āxkitōnōm Atāōp tci tAniqkaiyi Kyōka
- 7 tci tōtakōwāw^a i qōqkakiw^a KiētāqAxpoists-
- 8 ksinnōq! a nītantōnāw^a tikaisAx-
- 9 piukāw^a āōkāsi tākitsappAx sapōw^a
- 10 Annōm^a Akaitāōpiit sōtAm mistap-
- 11 Ammīsōyinaiyi tAmmitōtōyinaiyi
- 12 omi' mikyakkisi itAXkAtsinaiyi
- 13 omi' ākīyi Riōtāksimpsaiyi Riōmī
- 14 tōtskinnaiyi itAXtAm munnaiyi
- 15 tci tAniq/kaiyi aiyi kittAXqutapōm^a
- 16 itAnistiwaiyi sō ~~am~~ nāxkaiyi
- 17 apisiw^a nōmmAXtāōtAm iss Ammāq!
- 18 Annixkaiyi āāxAXtAm^a kēnniyai-
- 19 yi mAtsitAm matapōtōnawaiyi
- 20 RiētēsAmōtAnāsaiyi sōtAm mitsiu-
- 21 Raiyinaiyi sōtAm mitsikkinniyai n-
- 22 yūxkyēpikkisistiwaiyi

July 17
1910

T.M.

- 1 sōtām̄ atssikkin nyarpū^w āw^a
- 2 sōtām̄ mitstapimatapōw^a piōmīⁱ
- 3 tām̄ iksissapōw^a stām̄ mitōtōw^a
- 4 ōmīⁱ ōmīⁱ itānistiwaiyi okkai
- 5 axkitōnōmataōp sōtām̄ nōmatapō-
- 6 yāw^a sōtām̄ axtsaumatapōkasi-
- 7 yāw^a ōmīk anitūxts asitaxtaiyi
- 8 sōtām̄ axtām̄ mitōmāxkaiyāw^a
- 9 kyōtēyiksippitsissāw^a kyēnnimāyi
- 10 ixtsipittai Rkām̄ yūmaxkaiyāw^a
- 11 piōmīⁱ ōmīⁱ otcitāniq! kaiyi
- 12 akau mātōmāxkat tākōtām̄ ni-
- 13 sāpī mānyistskōtām̄ issāpsia^{y (faintly)}
- 14 sākyaupiyin nī ōmīā tinnām^a
- 15 sākyaupiyin māyi sōtām̄ attaxsa-
- 16 pōkāsāw^a ōmīk sōtaxkūman
- 17 stām̄ matteitcicitwāyi itānistō-
- 18 waiyi sākyaupi kyōiksipiumaxkai-
- 19 yāw^a mātōitānistiwaiyi tākōt-
- 20 gōtām̄ issāpī Rkām̄ atōmāxkat

July 17

1910

7

T.M.

- 1 m̄anistatskōt Amissāpsin^a tām sōksin -
- 2 noiyiwai^{yt} m̄nīm^a ȳnūm ōtawātssinnasaigi
- 3 m̄attax tsapōkskāsia^a kiōtātcitexsaigi
- 4 itanistaiwaigi kiōtāōkwiskinnōq!
- 5 āxkstammūyikakimāōp m̄nistakisto
- 6 āxkitōtsipikessōsū^a ōtēpikessāw^a
- 7 m̄atsitānistiwai^{yt} takipatskōtammī-
- 8 sapⁱ ōkawnāmāxkat m̄anistatskōtammī-
- 9 sāpsi tamsōksinnōyiwai^{yt} m̄nīk
- 10 āxsōkōwāwai^{yt} onnīitx tsapānīsta-
- 11 painasaigi kiēmātsitōmātsapōksk-
- 12 āsia^a kiōtēpsitxsi itanistaiwaigi
- 13 ākāxqōnīm^a kā'xsōkā'nnonnyē
- 14 stammātōmatāpsipkisyāw^a
- 15 kyātsipī^ε pikessiyāw^a m̄atsi-
- 16 tānistaiwaigi nāxkippskōtammī-
- 17 sapⁱ tamsōkittainnōyiwai^{yt}
- 18 ōtātammākietsissāwai^{yt}
- 19 m̄attax tsaitapōkskāsia^a
- 20 kiōtēitxsi itanistaiwaigi

T.M.

July 17⁸
1910

- 1 ātōmakitsissī⁸kw^a stōmātōmatāpīpīkssī-
- 2 yāw^a kyātcippīpīkssiyā⁴w^a mānistappī-
- 3 Apssāw^a tāmōksinōyīyāwāiyī
- 4 ōtātāmākiitsissāwāiyī kiōmā
- 5 aakiw^a māttsikiisto ittsāōtsīm maiisto
- 6 stāmniōtsīm maiisto kiōmāttsitō-
- 7 matāpīpīkssiyāw^a kiōmāk tīniūwAg!
- 8 stāmmitōtcikssissāw^a ōmīstsim
- 9 ātsikiistim kiētōmatāpsīm sttsim-
- 10 maiisto kēnniāiī kīkākātci pīxtci-
- 11 yāw^a kyōtēkssisttsiisttsissāwāiisto
- 12 māttsitōmatāpīkssiyāw^a stāmniōtsi-
- 13 pīkssiyāw^a kiōmāw^a ōmāxkātōkīm
- 14 ittsitāmniisūyāwāiyī kiōmīk!
- 15 īniyīk! tītēpittē^{pi}kssisaiyīnāiyī
- 16 kiōmīk^a tāmōkōmāxkaiyīnāiyī
- 17 apātōxītsīk nīttāxkāmīkūtāw^a
- 18 apīksistamīk tāmīstsinē'ōtōw^a
- 19 ōmīn pāxTōkiōm ōtātan pīx pī-
- 20 wāwāiyē stāmmitōmatāpīkstci-

July 17 1910

1. Pasiwaiyi kioma akia itanistsiwaiyi
2. omi omi taksinisokotata^a
3. otaitanig! kaiyi pininnisokotatsis
4. akaxtkruisksinotsp^a miiskitsinni-
5. sokotatsiwaiyi manistspsapsaiyi
6. otaittai nokowaiyawa^ayi stam mi
7. itsxkauwaininnaiyi mikyaksé⁴
8. ammaokk!^a kietaxkiomana^a tamsokitx-
9. kanni^a skotiksisa^aiyinaiyi kietonata-
10. paxkyopitkssatsin^a omi
11. paxtokim kioma ninawa^a titō.
12. mattapskonmakatciwaiyi kitaksinyi-
13. tsiwaiyi amō^a inniyi kiomi mikyak-
14. risiyi mataistokito^ayiwatcay^a kyatama-
15. komotciwaiyi amōy^a inniyi^a kieta^anistsiwaiyi
16. omi otaxkieman kikattauk^aannyikats
17. omma^axtaiyag^a paxpinixfi otaittanig!
18. kaiyi awaniw^a mi kottikimma^aqui
19. atammâxtcinniw^a kiomin^a okimmani
20. sapōpin isto^aAXgyaiyi akaxtsiniw^a

10
T.M. July 17 1910

- 1 Isōtāmmōxtcitskān nakatsiwaigi
- 2 ōmīⁱ miēkōttēkim maqūi paxtsi.
- 3 Keisttāxkiwaigi tamōkitsiyistapa-
- 4 pāuwatcuwoyinaigi stāmmiñāigi
- 5 Kyāmōy^a imniūwaig^a itxkānnaigistāp-
- 6 pōkāsīw^a kiētsinūissanyāw^a kiōmā
- 7 akīw^a tāmmtāxtcitawasēniw^a otcitāniq!
- 8 ōmīⁱ ōmīⁱ kitākkōmīēmōmāuwāts
- 9 itānistsiwāigi ā nitākkōmīmā ōsō-
- 10 tāmmtāxtcitapauwōkāigi stāmmtāx-
- 11 kāigiw^a kyōmīmā ōtōtāxsi^a stāmmtān-
- 12 nisttēcinīkīw^a nitōkōnōwāw^a nīitēi.
- 13 nyitāigini Anniisk ōtāxsōwakīusk
- 14 iinīyinaigi stāmmtāxtcitawasēniwāigi
- 15 nītcitāntistāw^a kitākkōmīmāu-
- 16 wāts itāniw^a āⁿⁱ sōtāmmitōtsini-
- 17 tawāigi kyēnnimaigi ixkāpiw^a
- 18 kyapāumōwaikīnat.

D.C. Swalls interlinear translation of the
story told by Henry No Bear July 16th 1910

11

page 1

Title: Migy Ákksiw^a Red Scars Rem and there

- 1 Hakaif Ákksiyi Old Pigeons é fískiw^a they
had a buffalo drive Kyán niaiⁱ then
- 2 átsi jia^w they had another falling omíksi you
akye yāw^a women it t t x ottai fāw^a They went
after wood
- 3 tókskām mōy^{thm} It aníw^a said omák that
there itōgⁱ leader
- 4 akssawawáksisat come right straight on
tākitonⁱ I'll marry you itakya p^a x tani
as they were going back home with their wood
- 5 kio^{mi} this kím omox tsitsspi what she
packed the wood with ite'pi x Kapika broke
- 6 Kyasōk Ákksis ksipimaiyi then she would
tie it up again no x Áttai taumatafōr^a
then she would go on again
- 7 Kyasstammattipsi x kapika and it
would break in two again
- 8 Kyasōqā x k Ákksis ksipin kiyi then she
would tie it up again

page 1

- 9 k'inyiait and then ōmī^{this one} ōtā x pōkōmī
Whom she was with ōt cītānig! k'aiyi she
said to her.
- 10 tāksi kām mātō I'll go on ahead
itānistiwaiyi she said to her
- 11 kaksikāmmatā x si you could go on
ahead sōtā m mīkām mātūp^a so she went
on ahead.
- 12 stām mō mātō yinaiyi so she went on
- 13 kiōtō R stūmatū x si then when she started
again kyōmūtō (you man)
- 14 tamso x q tū tō yinaiyi k' came along
mannyikapin^a single man
- 15 ōt cītā k'aiyi yissakaiyi k' walked ahead
p k' ōt cītā gō'k aiyi k' headed k' off
- 16 ōt cītānig! k'aiyi she said to her
ōk k' i ~~will~~ come on
- 17 a x kitonōm Atā'op let's be travelling
itānistiwaiyi she said to him
- 18 kyā well kīmakstāmmanwār is k's

page 2

what are you saying that for?

- 1 9 a x k Am natáosi that we should travel
tsó well! naks is st Am san a pat sim-
na A x st How could I not have saved them
20 An nat q! then

page 2

- 1 niksō kuáwt q! my relations
nín^a my father niksōsta my mother
2 níim m A x papi pūksi my brothers
and sisters. Rē tāt n yisks you said
3 ōmāqitōy! yonder in the lead, you
axksawáwáksidat run right along good
taki tōm! I'll marry you
4 otcit Am qkaiyi she said to him, mitān! I
said so kūt Anísti waiyi then he said
to her ok
5 ēkk! yí all right axkitōnōmtāōp
we'll start so Amm A x fu gumatū waiyi
she went with him.
6 i nniⁱ the buffalo otcit tak kiyi pūw^e where

they were plenty

7 ~~that~~ Annitapipiyokaiyi he took her to
there atcitāniq! kaiyi he said to her

8 ki RAttēyis ksimmō Rixpa do you know me
it Annistowaiyi then she said then

9 sū no atcitāniq! kaiyi he said to her
mistō'akā'niq! I am

10 mī kyāksiw Red's car hunt there. Kiōmī^a yonder
ōkōwai is their homes

11 Aāmso ksīy[†] it happened sawatōw^a she
didn't come home kyōmīⁱ

12 ōtAXpōkōm the one that was with her
ōtōtwesōpoxisatāw^a they went to ask
her (about her)

13 kiēt Annīyindaiyi then she said
kiōmī^a way over there tsittAXqAXpi-
mān^a where we were getting wood

14 kēnīk on the way

tepoXsaxpōxpinnā^a we were coming

15 kiētāipixkapsikāw^a and I would

page 2

- 15 break omōxtsi ist spī^a the thing she carried ^{Re}
- 16 kyasōgōx qattakksiskksi pīmaigi^{wood with}
and she would tie it up again
- 17 maitai tani stawa I said to her
taksi kaumatō I'm going on ahead
- 18 tēt tanniyi q! And she said to me a well
nipt Ammitskitān^a I left her
- 19 kennimaigi that was the place
nimōx qōx quisksin nōwāwā I last knew of
her

page 3

- 1 kiōmā^{mat} nīnawā^a man yix Kyēmīw^a that
had the wife.
- 2 stamma pssammīwāigi Re was looking
for her ^{over her} qyotaisōwax Ronōx saiigi and
when he could not find her
- 3 kēnyi yayigi then tōmata pān mōyiw^a
he started to make arrows
- 4 iitcin nuxtai Rissakōpīw^a he had all
kinds of arrow points

- 4 ammyānistakō yēsts they were different points
- 5 itānīw^a ^{then} he said takapāxstō^a I'm going to look for my wife sotām mamatōn^a so he went
- 6 Kūōmīx way yonder itām^a xtapawauy-
qāw^a he started walking
- 7 tāmītōtōn^a he got there unniy^o the buffalo ōmāx^a tapakaiy kipsāiyⁱ where they were plenty
- 8 ōmītōtōisk those nīitām^a mīstic buttes astāmmitapāmmyan-
wauai'sk Rapiwui'st he would crawl upon them
- 9 aitām^a mātāmātōtāmīsapapīw^a he at first went and peeped over
- 10 Kyōmī' you iniy' buffalo (plural)
- 11 itām^a itapitāpssāmīwāiyi he looked for her there ōthx^a kīēman his wife.
- 12 aiisē' tAx^a kōnōwasāiyi and after he could not find her there

- 13 mAtsittaiyistapōw^a then he¹ go² again³ would away
 1 kiōmī^a then mAtōxkitssin some others
 14 īinīy^o buffalos aissAmmatci¹tapōwaiyi
 then he would go to them
 15 mAtcittcitapAsAmmitwaiyi then he
 would look for her again.
 16 kyēsowatci¹xqōnōwasaiyi and when he
 could not find her there kyestAmmatci¹s-
 tapōw^a he would go away again tōmōtapa-
 kaiyīpi where they were plenty kiīnnīy buffalo
 mAtcittcitap^{to}AsAmmitwaiyi then he'd look
 for her again. wat
 19 kyestAmisōt¹cittAxqōmōytwaiyi then
 he would not find her there.
 20 kēnyiyaiyi now otātcistapōxsiw^a
 when he went away again

page 4

- 1 kiōmī¹ yonder pauroxkaiy ridge tamsof
 kAttsitōtAmisōw^a again he came up to
 2 ōmmAxq īinnīw^a buffalo (plural)
 those

page 4

- 3 mānistattcitapxsaigi she went to them
 otAxkiēman his wife tamso-kitsinnōgtwāigi
 then he saw her
- 4 otAxkiēman Enik yonder Timmī' buffalo
 5 mAxsoqōiyik trail ixtsApōwauXkaigi -
 nnaigi she was following it
- 6 ituiōssiminnaiyi they went drink
 kiōtksisissimsi when they got through
 drinking 7 mAttcitskammissiwa they
 returned back up aqAxkōxtsi on the
 side of the hill
- 8 sotAmmitstaiyōkāōpīw^a he was
 sitting alone ~~early~~ asleep kyōmt' yonder
- 9 amtōxtci^a up above tAmmitsiiksissāpōw^a
 he went down to the foot (of the hill)
- 10 āscitxtāw^a brook sotAmmax-
 tcināpōw^a he followed it down
- 11 kiōmt^a yonder omōxtsisissapssim-
 pimatiyi where ^{they} had gone down for
 water

page 4

- 120 TAmmitōtōwaiyi He came to it
 13 sōtAmmitantAmisAmmi/waiyi
 and he ^{began to} peep over to see them
 sōtAmmitōtsinōyōwaiyi so he saw ~~them~~
 14 ōtaiyakkampissaiyi that they had
 began to ^{lie} sit down 15 ōtAxkiēman his
 wife tAmsoōksinōyōwaiyi so he saw ~~the~~
 ōmī'yonder ~~mīkyākkisir^a Red Scars Here~~
~~there~~
 17 mīkyākkisir^a Red Scars ~~Here There~~
 ōtātōnnasaiyi that she was digging for
 lice in his head
 18 sōtAmnik AkkōtAmisAmi/waiyi He
 only peeped over and saw them
 19 kēnōyayai and then tAmsoōkiitsiē-
 pōwāwinnaiyi she got up ōmī' that
 one 20 ōtAxkiēman his wife

page 5

- 1 ōtātāp!kinnaaiyi He said to her ōmī' you
 mīkyākkisir^a Red Scars Here and There

- 2 kīpōtōtagōkit go get me a drink
 ōtskīnai his horn + tamsantōyinaīyi he
 took it off
- 3 tamsa kitāpōm Atapōyinaīyi so she
 got up and started on ōmīⁱ she
- 4 kiōtāiepsissapōx saiyi when she went
 down to the foot (of the hill) Kyōmā' you
 ninan^a man
- 5 i x kīn-mīw^a he who married her + tamsa trawaiyi
 he said to her ōq kī' come on
- 6 axkitōnōm Atāōp let's be going
- 7 ōtci tamsa nīgkaīyi she said to him kyika
 wait
- 7 tci tōtakōwāw^a I went for a drink for
 him īq ōq ka kīw^a he is wise
- kiētāq x x kīstskin nōq! a he will find out
 about you
- 8 nītantōnāw^a I am digging for lice
 īkai sAx piukāw^a he is very easy to fall
 asleep āōkāsi when he falls asleep

9 takitsap^{ts} sap^{wa} I will come over

10 Annón^a Lee Akaitáópit you sit here for a while so t^ammistap^ammist-yinaíyí so she went away up

11 t^ammistóóyinaíyí she got to him

12 ómí' you mikyákisi Red Scars Hey And There t^axkatsinaíyí she gave to

13 him ómí' you áxkiy' watu kistáksin-psaiyí and as he was about to drink piómí this

14 tótskinnaiyí his horn itt^ax^tammi-
naiyí it ^{begin to} would sound ^(' or ! not as tóts)

15 ot^aAmigkaiyí And he said to her aiyí well now kitt^axqwi^atapim^a you've met with somebody

16 t^aAmístriwaiyí she said to him so no ~~ómí' yonder~~ náxkaiyí there was a

17 apri^{siw}^a coyote nóm m^ax^tá'ót^amis-s^ammāg! He was peeping or looking at me

page 5

- 18 A'nnixkaiyi that's the reason aā'xtaxTAm^a
 why it sounded kinniyaiyi then
- 19 mAtsiTAm matapōto-naiwaiyi she started
 to dig for lice again
- 20 kiē tēt mōtAnāsaiyi after she had
 been looking for lice for him for sometime
 sōtAm mitsin kaiyinaiyi then he fell
 asleep
- 21 sōtAm mitsikkin nyaii nyūxkyē jōk-
 ksistaiwaiyi so she easily removed
 his head down

page 6

- 1 sōtAm mitsikkin nyaijū^a ōw^a she raised
 herself easy
- 2 sōtAm mitsitapō matapō^a so she started away
 kiōmīⁱ ~~the~~ ~~under~~ ~~the~~ this place
- 3 tAm iksissapō^a she went down to the
 foot (of the hill) sōtAm mitsitō^a she got to him
- 41 ōmīⁱ this here ōmīⁱ her husband itAnistai
 waiyi he said to her okkyt come on

- 5 ax kitonō mata'ōp let's be travelling on
- 6 sōt Ammō mata pōyāw^a so they went on
- 6 sōt Ammā x tsan mata puskasigāw^a
they started out on the run
- 7 ōmīk yonder amītx ts above (up stream)
as it a x taiyi brook
- 8 sōt Ammā x Ammītō mā x Raiyāw^a
they were running up that way
- 9 Kyōtēyik rippitsissāw^a when they had
got at a great distance Kyēn nīmāi x t
at this place
- 10 ixtsipittcikk Ammū mā x Raiyāw^a they
turned off and ran up (a hill)
- 11 kiōmī' this ōmī her husband ōt cītā nīg' ktiyi
he said to her
- 12 akaum Attō mā x kat you can run on
ahead takōt Ammī sAp' I'm going
back to peep over
- 13 mānyists kōt Amiss Apīw^a as he peeped
over

but meaning is
H. original.

Ind. could be m. g.

- 14 sākyaupiyinū he was still there yet
 15 ōmīm^a Youder iinnīma buffalo (Bl.)
 16 sākyaupiyinnāyī ^[later correction then] he was there yet
 17 sōtām ATAXtsapōkskāsina^a Re
 then following ōmīsk this ōTAXkiēman
 his wife
 18 sāmattittcitaiwaiyī and he caught
 up with her ^{we} it Anīstsiwaiyī Re said then
 19 sākyaupī ^{they} he is still there kyīikesipiū-
 maxkaiyāna^a after they had run a great
 distance 19 m Atcit Anīstsiwaiyī then Re
 said to her again tākatsgōt Amisāpī ①
 I'll go back and jump over again
 20 AkkAmato maxkat you can run
 on ahead

[placed in ring
Washington]

- 1 mānist Atskōt Amisāpīna^a as he went
 back to jump over again tāmsoḥsinnoigīwaiyī
 then he saw him 2 ōmīm^a you iinnīma buffalo
 ōtawāts sinasaiyī they looked as if they were moving

page 7

- 3 m~~st~~st~~st~~cit~~st~~itsapokskā sin^a then he followed her up running kiōtēt citex saiyi when he caught up to her
- 4 t~~st~~Anist~~st~~waiyi (he said to her kiōtā'ō-kwis ksinnōq! he knows about you
- 5 āxk st~~st~~mmiyiyi kakimāōp let us try hard mist~~st~~kiōts the mountains
- 6 āxkitōtsi pīkssōsāw^a that we may turn from them to them ōtē pīpīkssāw^a and when they had run away a long distance from them
- 7 m~~st~~st~~st~~it~~st~~Anist~~st~~waiyi then he said to her again taki p~~st~~skōt~~st~~ā'mmisapi I'll go back and peep over again.
- 8 ōkaum m~~st~~ti m~~st~~āxkat you can be running on ahead mānist~~st~~skōt~~st~~āmmi-sōpsi and as he peeped over again
- 9 tamōksinnōyiwaiyi then he saw them ōmīk yonder
- 10 ā'x sōkōwāwaiyi their trail

11 On nīat x tsap Anīsta painasaiyi that
they were following and moving zig-zag
Kiēfm Atsi tōm Atapōkōkāsiv^a And he started
to run again

12 Kiētētsit x si when he caught up with the
t Anīstsiwāiyi he said to her

1 → ākā x qōn īm^a they found

Rā x sōk A' mōnngi our trail

14 t Ammatōmatapīpīk sīyāw^a then
they ran away again

15 kyātsipī^ε pīk sīyāw^a and, ^{when} they
had run a great distance 16 m Atsi-
t Anīstsiwāiyi he said to her again
nā x kiēp Ats kōt Ammīst A'p' let me
go back and peep over again

17 t Am sōkitt cinnōyi wāiyi then he saw
them

18 tāt Ammakītsissāwāiyi that they
were nearly upon them

19 m At Ax tsī tsāpōkōkāsiv^a then he

page 7

ran on following Re

20 kiote tsitxi when Re got up to Re
 tAnistawaiyi Re said to Re

page 8

1 atomakitsikkin^a They are nearly catching
 up with us stommatomatsipiksot-
 yāw^a So they went to running away
 again from them

2 Pyatcipipiksisiyā⁴ w^a when they
 had run a great distance again
 maristapatsapssā^a and as they

3 looked back tAmso tsinōyi yāwaiyi
 they saw them

4 otatAmakitsissawaiyi that they were
 pretty nearly up to them Rioma^a you
 5 aaki^a woman matstikits Re
 moccasins itsāotsimmaiists she
 took them off

6 stammipstsinmaiists she dropped
 them Rioma^a tsitomatsipiksisiyā^a

page 8

- 6 then they started to run again
 7 kiōmāk the īmīūwA q! buffalo (plural)
 8 stAmmitōciksisāw^a they got to it
 omīstsin there
 9 ātsikīstīm moccasins kiētōmata-
 psīsttsīm māīst then they went a-
 licking them
 10 kēn nait and then kīkākātēpīxtē-
 yāw^a by this time they had got a good
 distance away again
 11 kyōtēkssiststīnsttsīssāwāīst
 when they got through licking them
 12 mAtēitōmatāpīk^{pi}siyāw^a they started
 to run again stAm mīkstsi pīstessi-
 yāw^a they had got a long distance away
 13 shōmūn^a yonder tōm Astkāksttōk īm^{Big pine tree}
 14 ittsitAm mīsūyāwāīyī they climbed
 15 it kiōmīk! this is īstōnīyīk! (pl) buffalo
 itcīpittēkstsi kstsisaiyīnāīyī he went
 out of the trail

page 8

- 16 kiōmciik^a this one tAmōkōmāx-
 kaiyindaii so he was running
 17 apātōx tsik behind (near of head)
 nūttaxk Anskūtāw^a everybody beat
 him
 18 āpikslstamīk he was a really bull
 + Amīstōinē tōtōw^a he had stop^{ed} there ^{the head of}
 19 ōn tūm yon pAXtōkūm pine (tree)
 ōtcitānpix pōwāwaiye where they were
 sitting
 20 st Ammītōmatapi psteiki kasiwai-
 yō he started to scratch his back on it

page 9

- 1 kiōmā yon ākū^a woman tAmīstōinai^{yi} she
 said to him
 2 ōmī' this ōmī' her husband tāksinnīsōkōtātāw^a
 I am going to spit down him
 3 ōtcitānīqk āiyi then he told her pīnīnnī-
 sōkōtātsis don't spit on him
 4 akAx tAx kūskksinōts^a they will know about us then

page 9

- 4 mīskitsinnīskōtatsiwāiyi But instead
she spit down on him
- 5 mānīstīpsapsaiyi and as he looked
up
- 6 taitcinōkōwāiyāwāiyi Then he saw them
st Ammītsxkauwaininnāiyi then he said in
a loud voice 7 mīkyaksō⁴ Red Scars Here
And There 8 ammaōkk^a Here she is kiētAxkī-
mana^a your wife 9 tAmso^akitxk Annē'skō-
tsiksisiyinaiyi they all came running
back 10 kiētōmatapAxkyōpīksātswaiyi
they started to butt it ōmin yonder
- 11 pAx^{me}tōkūim Rōme yonder nīnan^a man
- 12 i^atōmattapskōnnakateiwāiyi he began
to shoot at them 13 amōⁱ there inniyi buffaloes
Rōmīⁱ this here mīkyakkisiyⁱ Red-Scars-Here-
And-There 14 mātaistōkitōyiwātcaiyi he could not
shoot through him
- 15 kyatAmakōmōteiwāiyi he had almost beat (i.e.
killed) them all amōyⁱ there inniyi buffaloes

page 9

- 15 kūt Anishinaiyi then he said to her
 16 ōmī' you ōtAxkiē man his wife kīkAttan-
 kA'myikāts did he ever tell you
 17 ōmmAxtaiyāggAxkūinixpi what
 would cause him to die ōtittanīg! Kaiyi
 she said to him
 18 awānīwā he said mīkōttēkīnmaquī'
 copper colored arrow head
 19 atammāxteinnīwā that would be the only
 thing that would kill him kīōmīmā this
 here ōkīmmāni his headdress
 20 sāpōpīn plume istoAxqyayiyi if he
 shot there aKAXtīmīwā he will die from
 it.

page 10

- 1 sōtAmnōxteitskAnnakatsīwaiyi then he
 shot him with it
 2 ōmī' this here mīkōttēkīnmaquī' copper
 colored arrow head
 3 pAxtaikristtAxkīwaiyi it just barely went in

page 10

- 4 tamsōkitsiyi stapas anwatchewoyi inaiyi
then he went away staggering
stammamīnaiyi then he died
- 5- kyanōy^a this is inniūwaiy^a buffalo(pl)
it~~to~~ An naiyist pōkskāsin^a then they
all ran away
- 6 kiētšin iussanyāw^a then they got down kiōnā
yonder
- 7 akīw^a woman stammakcitawasēnīw^a then she
cried for him otcīstaniq! he said to her
- 8 omī^a this omīkē husband kitākkōmīn-
mauwāts^{to} you love him
- 9 itānistīwāiyi she said to him ā yes
nitākkōmīn^a I love him
- 10 osstammūtcistapawōkaiyi then he
went to shooting her stammakxkaiyīw^a
then he went home
- 11 kyōmīm^a yonder otōtāxsiā when he got
back stammamnistēteinīkīw^a ~~that~~
the way he told his story this is

- 12 mitōkōnōwān^a I found her
- 13 mitci nyitāiyini I killed him
Annisk that then ōTAXsōwakiisk the
chim who took her away
- 14 timīyinaīyi it was a buffalo
STAMmXtcitawasēniwāyi she began
to cry for him
- 15 mitcētAništān^a I asked her kitātkō-
mī namanwats do you love him
- 16 tAnin^a she said ā yes niso tAmni-
tōtōnitawāyi then I killed her right
by him
- 17 Kyēn mīmai^y ^{and} then ixkapsōw^a that's
the end
- 18 Kyapaumōwai kināt gather up bones.

Red-Scars Here And-Then

The Old Piegans had a buffalodrive. Then they had another falling. You women went after wood. One of them said to the buffalo's leader: "Come straight and I'll marry you". [i.e. lead the buffalo over the drive so they would be killed].

As they were going back home with their wood, ~~the~~ ^{her} rope ~~was~~ broke. Then she would tie it up again and go on. And it would break into again. Then she would tie it up again. And then the woman with she was with said to her: "I'll go on ahead". She said to her: "You can go on ahead". So she ~~went~~ ^{started} ahead and went on.

Then when the woman (whose rope broke) started again, an unmarried man came along. He walked in front of her and headed her off. He said to her "Come on, let's be travelling." She said to him "Well! What are you saying that we travel for?" "Well, How could I not have saved my relations, my mother, my brothers and sister, (if you were going act this way)?"

You said 'you who are yonder in the lead, come straight on and I'll marry you'. She said to him: "I said n". Then he said to her "all right! We'll start." She went with ~~him~~ him where the buffalo were plenty. He took her to them. He said to her: "Do you know me?" Then she said to him "No". He said to her: "I am Red-Scars-Here-and-Then."

It happened that the woman did not go to his husbands & take (lit. their) home. ~~The one who was with her said:~~ They went to the one who was with her to ask about her. Then she said: "Way over there we were getting wood. On the way (back) we were coming and my rope would break and she would tie it up again. I said to her 'I'm going on ahead'. And she said to me 'All right'. I left her. That was the last place I knew of her."

- 3) The man who had her for wife, he was looking for her and when he could not find her, he started to make arrows. He had all kinds of arrow-points - all different. Then he

said "I'm going to look for my wife." So he went. He started walking way yonder. So he got to where the buffalo were plenty. He would crawl up on those buttes. He at first went and peeped over at you buffalo. He looked for his wife there. And after he could not find her there, he would go away again. Then he would go to some other buffalos. Then he would look for her again. And when he could not find her there, he would go away again to where there were many buffalos. Then he would look for her again. ~~And~~ Then he would not find her there. Now when he went away again to yonder ridge, he came up to those buffalos. As he went to them, then he saw his wife. She was following up yonder buffalo trail. They went to drink. When they ~~got~~ finished drinking they returned back up on the side of the hill.

The man was sitting alone yonder up above. He went down to the brook at the foot of the hill. So ~~he~~ he followed it down stream where they had

gone for water. He came there. And he would
 peep over to see them. So he saw that they had
 begun to lie down. So he saw that his wife
 was picking off lice off Red-Sear-Here-And-
 There's head. He barely peeped over and saw them
 when his wife got up. He said to her Red-
 Sear said to her "Go get me a drink." He took off
 his horn. So she got up and started on. When she
 went down to the foot of the hill the man
 who was married to her said to her: "Come on!
 Let's be going." She said to him: "Wait! I went
 to get him a drink. He's wise and will find
 out about you. I am picking lice off his
 head. He falls to sleep very easily. When he
 falls asleep, I will come over here. You sit
 here for a while." So she went away up the hill.
 She got to her Red-Sear. She gave him the
 water, and as he was about to drink, his horn
 began to sound. And he said to her: "You've
 met somebody." She said to him "No. There was

p. 5

a coyote peeping over at me. That's why it sounded." Then she started to pick off lice again. After she had been looking for lice for some time, then he fell asleep. So she easily removed his head down from her lap. She got up p. 6 softly. So she started away ~~then~~ and went down to ~~the~~ the foot of this place. She reached her husband. He said to her "Come on! Let's be travelling on." So they went on. They started out on the run. They ran on over up there. When they had got a great distance, at this place they turned off and ran up a hill. Her husband said to her "you can run on ahead, I'm going back to peep over." As he peeped over, the buffaloes were still there; they were still there. He ran and overtook his wife. He said to her "they are still there." After they had run a great distance, he said to her again "I'll go back and peep over again. You can run on ahead."

7) As he went back to peep over again then

he saw the buffaloes. They looked as if they were moving. Then he ran following her. When he caught up with her, then he said to her "He knows about you. Let us try hard to get up these mountains from the buffaloes to them. And when they had run a long distance from the buffalo, then he said to her again: "I'll go back and peep over. You can be running on ahead."

And as he peeped over again he saw their trail yonder, that they were following and moving zig-zag. And he started to run again. When he caught up with her he said to her "They have found our trail."

Then they ran away again. And they had run a great back. He said to her again: "Let me go back and peep over again."

Then he saw that they were nearly upon them.

8) Then ran on following her. When he reached her, he said to her "They are nearly catching up

with us". So they went running away again from them. When they had run a great distance again as they looked back that they were pretty nearly upon them. The woman took off her moccasins and dropped them. Then they started to run again. When the ~~the~~ buffaloes got to these moccasins they started to kick them. And then by this time the man and woman had got a good distance away again. When the buffalo had finished kicking them they started to run again. The man and woman had got a long distance away. They climbed ^{you know} big pine trees. And the buffaloes lost their trail. This one was running behind. Every one passed him. He was a really bull. He had stopped at the pine tree where they were sitting on instead of going on. He started to scratch his back up on it.

9) And you woman said to her husband: "I'm going to spit down on him". Then he said to

9)

her: "Don't spit on him; they will learn about us then." But instead she spit down on him. And as he looked up, he saw them. Then he said in a loud voice to: "Red Scars! Here is your wife." They all came running back. They started to but yonder pine tree. The man began to shoot the buffalos. He could not shoot through this here Red Scars. He had almost killed all those buffalos. Then he said to his wife: "Did he ever tell you what would cause him to die?" She said to him: "He said a copper colored arrowhead would be the only thing that would kill him. If he ~~was~~^{is} shot on the plume in his head-dress, he will die from it."

10 Then he shot him with the copper colored arrow head. It just barely went in and he went staggering away. Then he died. The (other) buffalos they all ran away.

Then they got down. The woman cried for him (the dead bull). The ~~He~~ (the man) said to her husband

her. "Do you love him?" She said to him "yes, I love him." Then he began shooting her. Then he went home yonder. When he got back, this is the way he told his story: "I found her. I killed the man who took her away. It was a buffalo. She began to cry. I asked 'Do you love him?' She said 'yes'. Then I killed her right by him." And then that's the end. Gather up bones.

Duwall tells me that

July 7th

several incidents are left out; and some { Black Bear
narrated in the wrong order. { D.C. Duwall

1 x Tsistapiwasōpi

- 1 Nāpiwa Annōk nissōtimkssstnōkinan
- 2 nitētatapiwaspinan KAnēpiki si nitūyi
- 3 itkAnēkistapistsōyiwāiyi. Innimōiyi
- 4 itāpiw^a Nāpiw^a iētsitōtAmisūwōyis~~na~~iyi
- 5 omē^e akīyⁱ āōtātsimiwē ōkōwāiyi
- 6 ētsipīnāiyi ōtētōtAxaiyi tKōsināiyi
- 7 omē^e akīyⁱ Keniksaiyi nimōxtcistapitapi-
- 8 waspinan ēmiwāiyi Aō^e kimatsiwaigi
- 9 ōma akiēwa akiks ōtāpistōtakisin
- 10 ōma nīnan^a āōkitsinikuyiwāiyi
- 11 ōtāpistōtaksiists ōkyān KAnistsināiyi
- 12 kīstōn^a kitāpistōtaksiists nAxkitsini-
- 13 Rōkit ēpotsksinmāyān^a manistsiksis-
- 14 tapistōtAkīpīyān ētapsōwāyān^a
- 15 Ammōy^a āxkīg^a. āōq! AgtAmōtsiyān^a
- 16 Nāpiw^a āōtsim ōmīy^a KAmixtāiyi
- 17 ōtAniq!āiyi āmūi KAmixtāiyi aksūyatApi-
- 18 ksixp istātsis AKōmAnistsinyōp
- 19 Kītsāwatsis ākaisōnyōp AKAtsilefnwāōp

July 7

1910

- 1 Aniyayi anistséwaig^e óki estapoiziyinâyi
- 2 aóthimwaiyi ómí^l óXRATARⁱ ótanikaigⁱ AKAtsi-
- 3 takōq! Aq! tōmōtsiyōp ótanikaigⁱ inēksistō-
- 4 kAKistimōp ámwí óXK ATARⁱ mitáksūya-
- 5 tapēksixp istátsus AKAmAnnistinyōp
- 6 kiēt xq! aiyaw^a ótētōtōx^a saw^a ókūwaiyⁱ kiētāx^a tōq! -
- 7 áxsinēyⁱ ómí^{ie} ókosūwáiyē otsitAnikaigⁱ
- 8 Nāpi AKAtsitAKAnnyōp ótAnikaigⁱ
- 9 innēksistōq Aq tsimōp ótēinsijōmíy^a
- 10 ókōsōwaigⁱ itaiyakkyitatsiyāw^a tAm itapōw^a
- 11 Amōy^a Annasinⁱ ómā nāpiwa kiyōmā
- 12 AKiw^a átakisinim stemitapūw^a matatsksinō-
- 13 tsiwáikšāw^a kiant Amaksintw^a
- 14 mAXsōwatōx^{pi} Amō^a ótakisin^a mūnōq! si-
- 15 w^a mAXsōwatōx^{pi} kiētōtēpsAmnūwáiyⁱ
- 16 ómā nāpiw^a sōtAm itAXq! onnoiziywáiyⁱ
- 17 Amō^a ótakisin^a ómí akiyi áwakiyt
- 18 itátsinⁱ twāyⁱ kiēt xkaigⁱ w^a ómā nāpiw^a
- 19 kiētA XKAnnamatōw^a Amō^a ónnasin

July 7

1910

- 1 i tapōwāyē kiētAXkōnnoyēwaige Amōy'
- 2 ōtakēsini' paigiskīnāyī ēn nōtaiyēnāyī
- 3 ōmū akīyī nīnāyī ōtcitāniq! kīyī ōtsinēm'
- 4 ōmā akīnā stAmammisōw^a ōmī ōtsinēm'
- 5 stAmminnīpīwāyī iētXkAnnawamīsōw^a
- 6 ōtakīsina^a, kiētAXkōnēyōm skōtsiwaigī
- 7 kyeenimāyī itci tapōw^a nāpīw^a.

D. C. Dwell's interlinear to Black Bears story of
page 1
the 7th of July

4

- Title. 1 x tsistapiwasopi how we came to live
- 1 Nāpiw^a Old Man Ánnōk then he was
nipo tian AKS s p A nōkiran he plastered us
 - 2 nito'ta tasiwaspiinan then we became
living. kAnēpiiks all animals
nitūyi the same
 - 3 it kAnēksistapisitōyiwāiyi he made them
all. Ánnimoiyi then at this place
 - 4 i'thāpitu^a he was sitting Nāpiw^a Old Man
iētsi to tAmisūwōyi ~~ānāiyi~~ she came over in sight to him
 - 5 omē^e yon akīy' woman āōtatsiniwē he
met with her. ōkōwāiyi his home
 - 6 i'tsi pīmaiysi he went in i'tē'tōtAKsaiyi
when she got there i'kōsi naiyi she had
a child
 - 7 omē^e yon akīy' kēniksaiyi then were
the ones nimoxtapistapiwaspiinan
we began living people from.
 - 8 i' miwāiyi he asked her to be his wife
Aō^e kīnatsiwāiyi so he had her for his wife

page 1

- 9 ōmō you akiōwa woman akiōs women
ōtāpistōt akisin she made them
- 10 ōmō you mīnaw^a man aōkitsini kuyi-
waiyi he tells her his story
- 11 ōtāpistōtakisists the things he made
ōkyān KAmistsiwaiyi then he said to her
- 12 Kistōwa you kitāpistōtakisists the
things you have made mxx Kitsinikōkit
tell me about
- 13 ēpotsksinim yāw^a so they both knew about
manistsiksistāpistōtkipiyāw^a what they
had already created
- 14 ētāpsōwīg^a they went to the edge
- 15 Ammōig^a this āx Rīg^e water āōq! Aqtdmō-
tsiyāw^a they were making their laws
- 14 Kāpiw^a oollan āōtsin he takes omīg^a this
he KAmixtaiyi buffalo dung
- 17 ōtāmiq! āigⁱ he said to her āmū this
he KAmixtaiyi buffalo dung aksūyat Afri-
ksixp we will throw it in

page 1

- 18 istátsis if it sinks Akóm Anistsin-
nyóp we'll die forever
- 19 Kítsáwatsis if it floats on top
ákaisōnyóp it will be four days
Akssi tephwaóp we'll get up again.

page 2

- 1 Anyayi thus ~~the way it was~~ anistséwáye^e
it was óke all right esta poiyināyi
she went away
- 2 ūōtsimīnāyi she took ōx RAtHk' rock
ōtanikaig' she said to him AkAtsi-
takōq! Aq! tōmōtsigóp we'll have our say
over again ōtanikaig' He said to her
- 3 inēksistōkAkistrimóp we've already made
our agreement
- 4 ōmīni this here rock ōx RAtHk' rock
nitāksstiyatapiksixp I'll throw it in
- 5 istátsis if it sinks Akóm Annistsi-
nyóp we'll die forever
- 6 Kūt xq! aiyaw^a so they went home

page 2

6 To to to x saw^a when they came to it
o kⁱ waigi his home Ri^tax to q! â x siné yⁱ
it got sick

7 oméⁱ okosⁱ waige this child of theirs
ots it Ani Kaigⁱ she said to him

8 Napi Old Man Akatsi AK Annyōp we'll
have our say over again Ōtāⁱ ni Kaigⁱ Re
said to her

9 inreⁱ ksisto q Ag tsimōp we have already
made our laws. otēⁱ insⁱ when it died
jūⁱ y^a that 10 okosⁱ waigi their child itaiyak-
Rytasiyāw^a They separated + Amitapōw^a
Re went

11 Amōⁱ y^a those Annasini men omāⁱ yōz
nāpiw^a Old Man Kyimōⁱ yōz

12 Akéw^a woman ātakinim women
stemitapōw^a she went matatsksinō-

13 Tsiwāⁱ iksāw^a they didn't know each
other any longer Ri^tantmaksinⁱ w^a
they were nearly dead

page 2

- 14 Max sōwatōxpi for them to eat
 Amō¹ these otakisin^a women minōq! 15-
 w^a Had plenty of food¹⁵ Max sōwatōxpi for
 something to eat Kietōtaps Amniwāyī
 to went looking for them
- 16 ōmā you nāpivā Old Man so Amni-
 A Axig! onnoiyiwāyī so he found them
- 17 Amō these otakisin^a women. ōmī
 you akīyī woman āwakīyī that led
 the drive (buffalo)
- 18 itātsimīwāyī he met her Kietxkai-
 yūw^a then he went home ōmā you
 nāpivā Old Man
- 19 Kiet Axk Arman matōw^a then they
 all started on Amō then ōmasin
 men

page 3

- 1 Itapōwāyī they went to them
 Kiet Axk onnoiyiwāyī they found them
 Amōyī there

page 3

- 2 Ōtakiésin' women paiziskin áiyi
they had a buffalo drive énnōtaiyi á-
yi she was butchering
- 3 Ōmí you akíy' woman nínayt chief
otcítang' áiyi she said to him otsínem' their
chief
- 4 Ōmá that there akíw^a woman stámmisín^a
she went up Ōmí tshue otsínem' their chief
- 5 stámmínwági she brought him down
it x R Annawamisin^a then they all went up
- 6 Ōtakiésin^a the women kiét x Rone yon -
R Stiwaiyi they all selected their husbands
- 7 Ryeimáyi then (at this place) it cistapín^a
he went away mápiw^a Old Man

Translation of story told by Black Bear
July 7th.

10

How we came to live.

Old Man was there. He made us of plaster.
Then we became alive. He made all animals
the same way. Old Man was then seated in
this place. You woman came into his
view. He met her. She entered his home. When
she got there ^{the woman in Red} ~~he~~ had a child. Those two were
the ones from whom we sprang from.
He asked her to be his wife; so he had her
for his wife. You woman made
women. You man told her the story
of the things he had made. Then he said
to her "Tell me about the things you
have made". So they both knew about
what each had created. They went to the
edge of this water. They were making their
laws. Old Man took this ~~piece~~ buffalo-
dung and said to her "We will throw this
buffalo dung in; if it ~~floats~~ sinks we'll die
forever: if it floats, after four days we will
live again". Thus it was. "All right." She

~~said~~ went away. She took a rock and said to him "We will have our say over again." He said to her: "we have already made our agreement." "I'll throw this rock in; if it sinks we'll die forever." So they went home. When they arrived there, their child got sick. The woman said to him "Old Man, let's have our say over again." He said to her: "We have already made our laws." When their child died, they separated. Old Man went to those men; the woman went to the women. They ~~knew~~ knew each other no longer. They nearly died for ~~some~~ want of food. The women then had plenty of food to eat. Old Man went looking for them. So he found them. Then all the men started that way. They went to them and found those women. They had a buffalo-drive. The chief of the women was butchering.

She spoke to the chief of the men. She went up a hill and brought this the men's chief down. Then all the women went up. They all selected their husbands. Then Old Man went away.

Note: observe the woman selects the chief of the men who was Nāpiw^a, but he is not chosen at all, and goes away. See Duwall & Wissler, Blackfoot Mythology.

Nápiwa

Olamu

No Bear

July 17

- 1 Nápiwa ixtápwáōxkáu^a tAmsokitcitūtAmi-
- 2 sūw^a ōmīksim ōmmoxkōkataiyāw^a est-
- 3 tcišūtciyiyāw^a kiētAx tasAnnisatciwāiks
- 4 ēēē mAnniⁱ naxkōxkawaništs
- 5 ōtcittsipōtanikaiⁱksi ōkⁱkiⁱ nápiⁱ
- 6 matakōkamapiwāits ōtcitAnikkaiⁱksi
- 7 tēpišttcitcūteixpīnan ōkAmšūmāni-
- 8 kī^a tciittaupitsuxpātšūtciixpīnan
- 9 tAmištiwāiⁱksi mīškōwAgⁱ
- 10 mīškōwmišttcitcōkičk kišōtAmni-
- 11 tcišttcitšōkaiⁱks kyaxkAmmyux-
- 12 kaisikōxpātčāw^a kiitxqAmšūyiw^a
- 13 ks ks ks kiōtcitōpitcuxpātstcū-
- 14 kaiⁱks kiētAništiwāiⁱks mīškō-
- 15 wAgⁱ kaxstAmkAnništtcitcūxpō-
- 16 waw^a kiētAmmaipitcitAtx pūwāw^a
- 17 kAxkaiⁱpišttcitcūxpūwāiyi ōtcitAnikkⁱ
- 18 ōtcitAnikkaiⁱks ā tūpskAmmi
- 19 nīšā mīškksAiyitcinnitcītōki-
- 20 taw^a tciⁱpōšⁱ stAmnoxkAnništtcit-

- 1 wai iks Riōmīⁱ itAnistiwaiyi
 2 miistapōt axtetitstappapapax kũ-
 3 KAtilsk^{kupi} miiksi stAmn AxKAnneist-
 4 taitiwaiiks siKōnōkaqAxKAnsuiyieks
 5 ks ks ks stAmfoksistapōw^a
 6 itwissuixtatskōw^a mikAppipessōyī^a
 7 stAmnAtskōw^a stAmnitōw^awaiiks
 8 stAmnau pitcōpAttciwaiiks Axka-
 9 KAnnepakssuyiwaiiks sōtAmnō-
 10 mōtapyūwAttciwaiiks kyawtōkō-
 11 yiwaiiks Ryenniksīm^a itAxte
 12 nimatciwaiiks kitAnistiw^a fōwōsⁱ
 13 TakessiōRR!^a sōtAmnyōkōw^a
 14 tAm sōkitcipistciw^a kietsipoxkyawa-
 15 nēw^a kiētAnnir^a hā! hō³miaks
 14 apisiyinaiyi sōtAmnatukōw^a
 17 tAm sūRAtcipisttciw^a matcitcipAx-
 18 kyāwanir^a matcitAnir^a hā! hō³miaks
 19 maistōyinaiyi itAxpōmisksiuks
 20 stAmnAtsōkōw^a kyinniyinaiyi

- 1 sik Annux Rattaksipistsiw^a sötäm mi-
- 2 tapyūkāw^a kiōmick natayōyick
- 3 sötām mitōyinaiyi sötām nōmata pyū
- 4 watciyinaik^s omicksin^a omōkōka-
- 5 teksin^a stām mixtciistām miyinaik^s
- 4 mitciatappank^a xsōxksōkūyūw^a
- 7 manistsipōkakist^a tām sōksaiyi-
- 8 nakaiyini^a omicksin otAxto-
- 9 nimaksin^a kietsippAxpfaipiyūw^a
- 10 kiōmick otōtōtanik itōkasatūmai-
- 11 yī^a itām istiw^a fōs' ā kitānmi
- 12 kitānmiist! kAxkōkakyūkisi^a
- 13 kixtteittrien^s sisā sō'piestciwasiwāi-
- 14 yi stām^{mt} tciisūyinaiyi fōs' kiōmick
- 15 kitāpssām^{mt} iw^a stām ktiiskiwāiyi
- 14 tām^{mt} sūpōwāiyi tām sōkitcinōyi-
- 17 wāiyi omiim^a sētci kinmim^a
- 18 otciitAxkitēyūkanāiyi natayōyina-
- 19 yi RiitAxtaiksikaciwāiyi sō-
- 20 tām itōtōwāiyi sōtām itstcinwāiyi

continued 4/
No Bear
July 18

- 1 Ittñistsiwaiyi aiyex kíkAXkōniip
- 2 Kitawāpatskimūwaiyi kītegōtsctōto-
- 3 yiwaiyi mātstctitstatapisōtōyiwaiyi
- 4 Ittñistsiwaiyi kyānyaiyi ānistēnk!
- 5 sōtñmōkōw^a kīōmī^a mīktēsi^a Ittñisto-
- 6 māiyi^a ānyaiyi kītā^a kñistēmipō-
- 7 wāw^a kyēnmimayē tōmAXtōtōpAX-
- 8 pī^a itcitaptskkitcisixtcūwaiyi
- 9 itawāniw^a iyīkssōpAXsisā 4
- 10 iyīkssōpAXsisā 4 kyēnyaiyi nēitci-
- 11 kinakōw^a kyāpāmūwēkinēt.

Duwall's interlinear of No Bear's short story
told July 17, 1898.

July 19th 1910

p. 1

- 1 Nāpiw^a Old Man ixtāpōwāōxkōw^a He was
wandering around tAnsookitcititAnisūw^a then
- 2 came upon omīksin those omoxkōkatakai-
yāw^a gophers 3 esttci sūtciyiyāw^a they were
baking one another kitaxtastunītsatciwāikes
then he would go up to them saying
- 4 ī ī ē oh, oh! oh! māni^a that then
naxkōxkawanīsts let me do so
- 5 ōtciittsi pōt pni/kaiīksī they said to him in
reply ōkī^a all right. nāp^a Old Man
- 6 mātakōkamapīwāits it's not very hard to do
otcitAnīkkaiīksī they said to him.
- 7 tēpīsttci tci tci x pīnan we bake each other
singly 8. ōkAnsuinānīki^a when we squeak while
baking tciittanpitsuxpāt sūtci x pīnan then we
knock each other out
- 9 tAnīstsiwāikes he said to them mī'skōw Ag^a
my younger relations
- 10 mī'skōtōmīsttci tci kīk better bake me first
kīōsōtAnmī tci isttci tci kīk so they baked him

- 11 kyaxks'mmyuxkaisikō + pAtcāw^a they had it
more than got him covered up. ^{with something} (instrumental)
- 12 Riitxq'amsūyiw^a then he squeaked
- 13 ks ks ks sounds of a squirrel chirping
- 14 RioteitōpitcuxpAtteñkaiiks then they knocked
him out on the ground
- 14 RiitAn & tsiwaiiks then he said to them niskō-
- 15 w'x'q' my younger relations KaxstAmkAnni-
istteitcuxpōwāw^a let me take you all
- 16 kitAmmai pitcitAxpūwāw^a I - you are too far
distant ^{but no taking in relation} (meaning is: I'm too lazy to take you one by one)
- 17 KAxkai pitistticitcuxpūwaiyi that I should
take you singly
- 18 iteitAnkkaiiks then they said to him
a¹ yes tukskAmni one iteitAnkk! she said
- 19 niso older relation miskkAiγitcinnitcītō-
kitāw^a you had better not take me with them
- 20 tētkōs' I have a young one stAmnoxKAnnepitcit-
waiiks he took them all

implying past or future.
~~present~~ ?

omim^a that, that there animate²

implying present animate

omā that, that there remote from speaker

ōmā part or future.

amō this - is near the ~~speaker~~

amōy^a this right here, ~~near~~ near the speaker

ōmīy^a, the

ōmāy^a

page 2

(then)

- 1 *kiōmī* this it *Anistōwaigī* he said to her
 2 *miistapōt* go away *axtettci* stop *sapan-*
pa x kū kttēsk ^{kup!} so there might be more
 3 gophers from you *niiks* those *stAmmt-*
x R Anneisttcitciwaiiks then he baked all of
 4 them. *si kōnōka qtx R Ansnīyēks* they
 had been squeaking all this time *ks b*
 5 *ks ks ks* (sounds of the squeaking)
stAmptskisistapōw but he went away
 6 *itlissnixtatskāw* he went to get something
 eat on *mt R k Appissōyi* red willows
 7 *stAmmtskōw* then he came back *stAmmi-*
tōtōwaiiks then he came to them.
 8 *stAmmanpitcōpatei* *waiiks* he knocked them
 9 out *axkak Annēpakessūyiwaiiks* he bursted
 them out by baking *stAmnmōmātapūyī-*
wttciwaiiks then he began to eat them
 10 *Kyantōkōyiwaiiks* when he had got
 11 enough to ^{eat} of them *Kyennīksimā* the rest
stAxtamī mātciwaiiks he saved for himself

page 2

12 kit Anistiw^a then he said to him ōwō'si'his
anus

13 takssiōkk!^a I'm going to sleep sōt Ammyō-
kaiw^a so he went to sleep

14 tAmso/kitci pīstciw^a then he broke wind
kiēti pōx kyawaniw^a then he raised his head up

15 kiēt Annw^a then he said ha! well!

16 hōzm takes yonder ^{ap}

16 apī'siyi naiyi is a coyote sōt Ammatcu-
kaiw^a he went right to sleep again

17 tAmso/kitci pīsttciw^a he broke wind
again 18 m Atciptci pōx kyawaniw^a then he
raised his head again m Atciptciw^a then
he said again La! well hō'z miaks yonder

19 maisto yinaiyi is a crow. ixt Atciptciw^a is a
tsi'iks that makes ^(his ankles) him holler

20 sōt Amm Atsōkaiw^a he went right to sleep
again kyēnnyi yaiyi then

page 3

- 1 sōk Annuxk Attāksipistīn^a He kept
breaking wind continuously sōt Ammi-
- 2 tapyūkaw^a He went to sleep soundly
Kiōm fīk this hū matayōyīk bob-cat
- 3 sōt Ammi tōtōyīn aīyī He came right to him
sōt Ammō matapayūwatciyīn aīk He
started right into eating them 4 ōmīksim^a
those ōm fōk ateksin^a gophers
- 5 sōt Ammi x tēst Ammiyīwai iks then
He ate them up
- 6 mī tēstapīpīnk Ax sōxksōkūyīn^a He
went off greasy tracks
- 7 manīstīfōk akisī^a when he woke up
- 8 A Amsoksaīyīnak ai yīmī^a they disappeared
ōmīksim these ōt Ax tō nī maksim^a
which he was saving for himself
- 9 Kietsīp Ax jōpai pīyīn^a then he jumped up
- 10 piōmīk this hū ōtōtōtanīk this hū He
had made fire with i tōkasatāmāyī^a He
grabbed it. 11 it Amīstīn^a He said to him

- 11 ~~ōō~~ his anus ā' well ~~kitāmi~~
- 12 kitā'ntist! I told you kkkōkakyū-
kisi^a that you should watch for for me
- 13 kixtcttsimsisa then he wiped
his anus sō kiestciwasisivaigi there
was fire on it yet
- 14 stammwtciyinaigi it cooked it
ōō his anus kōmick this here
- 15 kitapssmāw^a he looked for stammkAiskr-
waigi he found his tracks
- 16 t^{max}mtsapōwāigi he followed them up
+Amvōkitcīnōyiwāigi and he saw them
- 17 omīim^a this sētcikīm mīm^a
flat rock
- 18 tcttAxkitcīyūkanāigi that he was
sleeping on it nata'yōgīnāigi it was
a bob-cat.
- 19 kiitAxtaiksikātcīwāigi then he
broke up on him
- 20 sōttāmītōhōwāigi he got to him

20 sōt Amists teiniwāigi He grabbed
hold of him as he lay there

page 4

1 it Amistsiwaigi He said to him aigēx now
kík Axkōnīp now you have found it

2 kitawā'pats kimīwāigi then he was blunting
his face kitegōts tōtōyiwāigi then he was
slimming his guts

3 m Ats tēstatapi sō tōyiwāigi then he
was splitting his legs apart again

4 kōt Amistsiwaigi then he said to him
ky A'nyaiyi thus anistēn Ak! you (all)
will all look.

5 sōt Amiskōwā He went back kiōmū yonder
misteisi^a wood it Amistōmāigi^a he
said to it

6 An yaiyi thus kitā kAmistēmifōwāwā
you will smell.

7 kyēn nimaige right there at this place
ōm Ax tōtō pAx pī^a where the wind

page 4

- 7 blen from
- 8 Itcitapsskkitcisixt ciwaiyi he was
lying with his anus towards it
- 9 Itawániwá then he would say
iyikssōpAxsisá & let the wind blow very hard
- 10 iyikssōpAxsisá &
kyén-yaiyi thus nēitcikinakōwá
the bone was
- 11 kyapakmūwēkinát you can gather up
bones

Translation of the story told by No Bear July 17 and 1888.

Old Man.

Old Man was wandering around and came to you gophers. They were baking one another in ashes. He would go up to them crying "Oh! Oh! Oh! Let me do that." They answered him "all right, Old Man, it's not so very hard to do". They said to him "We bake each other one by one; when we squeak whilst baking then we take each other out." He said to them: "My younger relations; you had better bake me first." So they baked him. They had no sooner covered with ashes than he squeaked "ks. ks. ks.". Then they took him out and put him on the ground. Then he said to them: "My younger relations, let me bake you all at once; I'm too lazy to bake you singly". Then they said to him "Yes". One said: "My older relation, you had better not bake me with them; I have a young one". He baked them all. He said to this one: "Go away, so more gophers can spring from you".

No Bear
July 17 + 18

He then barked all of the others. They had been squeaking "chip, chip, chip" all this time, but he went away. He went away to get a plate of red willows to eat on. Then he came back to them. He knocked them out. He broke them open by barking. Then he began to eat them. When he had eaten his fill, ^{the night he put by.} then he said to his rump: "I'm going to sleep." He broke wind. Then he raised his head and said "Will! Yonder is a coyote." He went straight to sleep again. He broke wind again and said again: "Will! Yonder is a crow. That's what makes my rump cry out." He went to sleep right away again. He kept breaking wind continuously but he went soundly to sleep. This here bob-cat came right up to him and started right away to eat up those gophers. He went off leaving tracks.

When Old Man woke up, the gophers which he had saved for himself had disappeared.

Story of No Bear

July 17 & 18

1960

Then he jumped up and grabbed a ^{burning} stick. He said to his rump "Well! I told you to watch for me." Then he wiped his rump with the burning stick. It cooked his rump. He looked for and found tracks. He followed them up a bob-cat was sleeping on this flat rock. Then he sneaked up on him. When he got to him, he seized him as he lay there. He said to him: "Now- you've done it!" Then he blunted his face, shimmied his guts by stretching, and ~~st~~ pushed his legs wide apart again. Then he said to him: "That's the way you are going to look." He went back to yonder piece of wood. Then he said to it "That's the way you will smell." Right there in the direction of the wind, he lay with his rump towards the wind. Then he would say: "May the wind blow very hard." There was a bone. you can gather up bones. [Two ways of ending a story.]

July 26 @ 1910 (Big Moon
D wall
12 story.

- 1 Éksk énnixtaiiks St Ammiksöyik
- 2 xtan^e omä^a äkiekuan ötcítanik
- 3 ömí^a sēkīsōwā^akiy' nitāKāxkitsinix-
- 4 tAttaiy' amōōksi St Ammiksöyik-
- 5 tAnē^aksi ötcítanikkisiy' kēkōwā
- 6 aōkskāwā omā^a öksātsi RietAnistsi-
- 7 waiy' öksātsi aōkskaiyixkē^akiy'
- 8 ötcítanik^e kAi^ay' mōmāisikkim-
- 9 mīm mūwāiy' omāiy' paigim
- 10 nāxkitaiyā^aksin nāxto waiyinaiy'
- 11 piōmīm^a öxkin iitōtōyiw^a kiā^aki
- 12 iitsitsapāsūyinnakiw^a piōmī^aksi
- 13 öyēk^e tannēksi^a iitsitsappixtōwāiks
- 14 kiistisiy^a iiteitsūyixtōw^a tākāx-
- 15 sūyinaiy' kitōpitōtōyiwāiy'
- 16 iitōtōyiwāiy' omīm^a kōsim
- 17 iiteitsappixtōwāiy' iiteisōyiwāiy'
- 18 omí mStApī^a mānistaksisimā^a
- 19 tA'nsikittōkim māsēwāiy'
- 20 RietAxkAnaiyinniyāw^a.

Duwall's interlinear to Big Moon

2

1st story of July 26th 1910

a ghost story.

- 1 Eksk those amixtaiiks that were
boiling
- 2 st Ammi kyōyik, tAn^ē a bull's ovary
[a joke: the Indians eat cow's ovaries]
- 2 ōnā^{yon} ākiēkuan girl ōtci tAnik said to
her
- 3 ōmīⁱ this her sēpīsōwākyi Sam-
Bean-Woman mitākā kitsinnixt tAtaiyi
I want to boil them in amōōksi there
- 4 st Ammi psōyit tAnē'ksi bull's
ovaries
- 5 ōtci tAnik tiki she said to her kōkōwā
little girl
- 6 aōskāwā this a hole in it. ~~ōmāni~~
ōmī^{the} ōksōsti her mother
kiētAn tsinwaiyi then she said to her
- 7 ōksōsti her mother aōskaiyux-
kin āiyi it has a hole in it
- 8 ōtci tAnik tiki she said to her
mōmāisik immi mmiwaiyi

Why is it that she is so strong with it
 9 *ōmāyī* here *kē* is *paiyem* in he came
 in

10 *nāxkitaiyapksinnāxtōwāyīnāyī*
 I was going to boil something in
 it for him

11 *kiōmīmā* and this here *ōxkin* her
 bucket *itōtōyōwā* she took it
kiāxki and water

12 *itsitsasōsūyinnakīwā* she
 poured into it. *kiōmīksi* and these

13 *ōyēkē* *tannīksi* ovaries
itsitsasōpōtēwāi she put them
 in it

14 *kiistōyī* the fire *itsitsūyixtōwā*
 she put it on *itakāx.sūyīnāyī*
 and it boiled

15 *kiōpitsōtōyīwāyī* and then she
 took it off

16 *itsōtūyīwāyī* and she took it out

- 16 omim^a this here kōsin bowl
 17 tatcit sappix Teivaiyi she^{put} in it
 18 omi you m ATAji^{it} person
 18 mānistaksisimani^a and as B was
 going to cut it
 19 TAMsō kittō kin massivaiyi it was
 a tanned hide
 20 kiēt Axk Anaiyimmīyāw^a and they all
 laughed

5

A small translation of Big Moon's
1st story of July 26th 1910

Those that were boiling a bull's ovary.

This Sun-Beam Woman said to you girl: "I want to
boil these bull's ovaries (in the pot)." She ^(another woman) said to the
little girl "There's a hole in the pot." Then her mother, her
mother ~~said to her~~ she said to her mother "The woman
~~says~~ over these says ~~to~~ her pot has a hole in it."
(Her mother) said to her "Why is she so stingy
with it? I have a visitor. I was going to boil
something in it for him." She ^{took} her own pot
and poured water ~~into~~ in it, and put these
ovaries in it. She put it on the fire and it
boiled. And then she took it off? And she took
the ovaries out of the pot and put them in this
bowl. As her visitor was going to eat ~~it~~ them,
they turned into a hide. And they all laughed.

"Singular in Piegan; etc."

2nd story July 22 1910
miâ xpöküiks kâkkattōsiks

- 1 Anmāōk tittaxkânōk Annaiyāw
- 2 atepiskiw st Ammatapōtciw st Ammai.
- 3 i xpōwaiyāw ōmpōtsiiks saxkūmapiks
- 4 st Ammit Anistiyāw nētapīyāw
- 5 st Ammit Anistiyāw kēkattōk Rōmai-
- lyixkōka kīmmōwāwāiks st Ammit Ani-
- 7 yāw sē st Ammit Anistiyāw AX-
- 8 R Anaiy Amāōp maisōw xkaiyix
- 9 kōkiyā kīnōnīks st Ammit Anistiyāw
- 10 axk Anspōmāōp Anniksōkyāw
- 11 st Anspōmōyāw Rōmīksōkyāw
- 12 miâ xpöküiks kâkkattōsiks
- 13 Annāxk imāinōwaiyāw.

D.C. D wall's interlinear of the
2nd story of Bear Medicine.

2

Title niâx pōkintiks KAKKAttōsiks
those that travel in bunches stars.

- 1 Annamā'k then they were
āitt x k k' nō K Annaiyāw^a they all
died then
- 2 Itēpiskiw^a they had their buffalo drive
st Ammatapōtēw^a then they returned home
with meat
- 3 st Ammai x kōwaiyāw^a they gave them
robes ōm pōtsiks these little
saxkūmapiks boys
- 4 st Ammit Anistriyāw^a then they said
to one another nē' t apriyāw^a
they were six of them
- 5 st Ammit Anistriyāw^a or they said
to one another KAKKAttōkōmai yix^{pi}
have you been given robes
- 6 Kīnmōwawaiiks your fathers
st Ammit Aniyāw^a then they said
- 7 sā wō st Ammit Anistriyāw^a

- 7 then they said to one another
 8 A x k s' naig amā'ōp let's go away angry
 maisō' A x k aig i x kō kigā' because they don't
 9 give us robes
 9 kīn nōmiks our fathers St Am n trister
 i yāw' then they said to each other
 10 A x k Anspō mā'ōp let's go up in the
 sky Annikssōkyāw' there they are
 11 St Anspōmōyāw' so they went up
 (in the sky) kīō mīkssōkyāw' there they
 are
 12 miāx pōkūiks those that travel in
 a bunch K s k k Atō siks stars
 13 Annāx k ^{and} mon tma' nōwaiyāw'
 we still see them

Translation of Bear Medicine's

2nd story

July 22 1910

4

The stars that travel in bunches.

There they were. They all lived there. They had their
buffalo drive and returned home with the meat.
They gave these little boys robes. Then they
^{conversed with} said to one another ^{then} being six of them; so
they said to one another "Have you been given
buffalo robes by your fathers?" Then they said "No".
Then they said to one another "Let's go away
angry because our fathers don't give us
robes." Then they said to one another: "Let's
go up in the sky." (There they are). So they went up.
There they are the stars that travel in a
bunch. We still see them now.

2nd Stone

{ Big Moon 1
St. O. wal

a hole in this shield

July 26th 1910

auōnixkán^a o'tāōtāni.

- 1 ōmī' o'takkaigi o'takkomminōtcin mi
- 2 mātōksistcinate kaksisipitamiu
- 3 ōmī' o'tcineenī Anistaiyint miss Ami-
- 4 nēnapskai mātōk Ammyai o'tak. kīmai-
- 5 1 ks istcitcāōtūkiikan kītsomōsina
- 6 ōmā akiw^a kiōmā ōnixkán^a o'tāōtāni
- 7 ixtsipāxpaiw^a itcinniw^a ōmī' aki'
- 8 ōmīksi akiy^t ixtsitōyⁱ o'tcitānik^e kailks
- 9 pō3tōs minīksinnē ōmī' it Anisti-
- 10 naiyⁱ ōmī' ōmī' itcitāpōyina^a ōmī'
- 11 o'tōtāk kattāni it kōyinaigi it Anisti-
- 12 waiyⁱ ōwāniw^a nimātaksipōtōw^a wats
- 13 kīē tōtōyōw Atōwānī o't Ammitōtōw^a
- 14 kīē citcinniwaiyⁱ o'tcī' kīē tōtōyōw^a
- 15 o'tōwānī itcinniwaiyⁱ kīē tōm AtApApAt-
- 14 tciwaiyⁱ kōyāmi itcistcinninwaiyⁱ
- 17 o'tcī' kiamō^a Atkskaiyⁱ o'tcī'
- 18 o'tcittcikxkōkkikkaiyⁱ kīē tōtōtakīnwaiyⁱ
- 19 ōmīstcī^a o'tēnxtkaiyⁱ kīē tōtōtsinwaiyⁱ
- 20 kīē tōpakiēw^a kīē tōtōtatsistōtsiw^a

1. Kuit Äskötämisä Apinaiyi omä minäw
2. max Rsk Kk KAT TATS säiyi anwäsi^a
3. i Töt Ättci Ttälciiksi kē sāiyi teitci kitakiw^a
4. i Tciitlapōm Äxkāw^a omä minäw^a
5. Ät Äk kaiyi iitsäkapōy^a ÄtciitlapōssÄm-
6. mökkaiyi Ryāmui ÄtciitkÄppÄxpi
7. iitōxkōnniminⁱ kēnniäi iitsitōtÄtōxto-
8. minäiyi omä otawōtāni nātōkaiyi
9. apssiists kūtspÄxkūmonināiyi ÄtciitÄnik^ε
10. kaiyi niwāakⁱ napi Äxteissitōkūw^a
11. niipÄxpaijit omätōwÄttÄm^m nōkatsaiyi
12. mÄtciitapōkÄkkyōsināiyi kēssiyitsapi-
13. naiyi mÄtciitpÄxkūmināiyi ÄtciitÄnik^ε-
14. kaiyi niwāakⁱ napi Äxteissitōkūw^a
15. niipÄxpaijit omätōwÄttÄm^m nōkatsaiyi
16. pÄxteissikūpiināiyi mÄtciitpÄxkū-
17. minnāiyi kēnyiyait iitsipwē'krikÄxpaijit-
18. naiyi iitsistōpōkskās^a kūtssiitsināiyi
19. kūtssinnāiyi wāiyi ÄtciitÄkpi kättäis säiyi
20. kūtōtōw^a kūtÄmistōw^a omä i' opitāni

2nd Stone of Big Moon
July 26

3

- 1 stapōt nāx ksioōk mōkaki' kīē tsip tApr-
- 2 wāiyi ōt citrōwāiyi sōkAāiyi ōt ci tAnik^ε
- 3 kāiyi nimātak sisōwāwats ōt ci tAnik^ε kāiyi-
- 4 nimātak sisōwāwats mētAni strīwāiyi rā
- 5 stapōt itēpōt in nAxk nāx ksioōk
- 6 kīē tsit āpōwāiyi tēsai skaksissuīsāiyi
- 7 titein mōwāiyi itcitrai yiskip pōstci-
- 8 wāiyi kīē tAx pōt tAmstān i itci-
- 9 tci pūikō kūtci m mōwāiyi mātci mōwā-
- 10 wāi tssuīwateinē' kīō mīēksi tAm nAx
- 11 kīē mātciw^a ōt tAx kīē māi' ksāiyi
- 12 kīē nAx kāk mAx kīē tsāiyi mAx ksist-
suīsāiyi

D L D wall: interlinear of Big Moon's

4

~~gast~~ ~~story~~ of July 26 1910

ahole in

- 1 Title. anōnickā^a otāōtānī his shield
1 omī this 'otākkāiyi his chum otākkō-
mmimōtēimant his lover
2 mātkōsistēwato he did not have a mother
kōkessipitānā^a he only had a grandmother
3 omī^a you otēimēmi his chief
Anistaiyini his name was misstānēmp-
Rai was-a-medicine-pipe-man-along-time
4 nātōk Ammyai there were two of them
otākkēimāikes his wives
5 estcitcāōtūkkīkān it was just a little time
after we had all camped kēitsōmōsiw^a
and then she went after water
6 omā you akiw^a woman kiōmā you
ōnīkāv^a a hole in otāōtānī his shield
7 ixtāipāxpaipīw^a he jumped up
tītēimnīw^a and then he grabbed
omī you aki^a woman
8 omīkēsi youn akiyī women ixtāitōyī
they were going along otēitānīkēkaiikes

Page 1

then said to him

9 pō 3 tō let her go min'ksin nē hō
^{dangerous} ~~mean~~ ōmī ^(woman) it knistai nāyi she
said to him ōmī 'this here tō m' her husband

10 itcitapōyina then she went over there
to him ōmī 'this here

11 ō tō t A x Rattān' the one she had told
to do this it skōyina nāyi she came back
to him it knistai nāyi she said to him

12 āwaniwā he said nima taksifō-
tōwā ^{water} I am not going to let her go
13 kī-tōtōyina tōtōwān' then he took his
knife sōt Ammitōtōwā so he came
to him.

14 kitchitcin nāyi and he held him by
the ^{ot} his hand kītsōtōyina
and he took out ~~his~~ it ^{is} tōwān' his knife

15 itsin nāyi and he stabbed him
kītsā ōm tōtōwān' itcin nāyi he didn't
budge him

- 3 ~~those~~ that marched over him
 Kū-sāyī-tei-tai-takū^a after he thought
 nobody was there
- 4 itcistap^a mAx kōu^a he went away at
 running omā you nūnāy^a chief
- 5 ōt tckkaiyi his drum titsākapōyōn^a
 he came out ōt citta p^a s t m mickaiyi
 he was looking for him
- 6 kyāmū and thus he ōt cistap^a p^a x^a p^a i
 his floating net
- 7 tito^a p^a kōn nīminⁱ he found it
 kēnriai and that was it tito t t k t sōx-
 tō minaiyi he put on it
- 8 omī thus he ōtawōtanⁱ his shield
 nāto-daiy^t there were two
9. apssiss arrows kūt p^a x^a kū mminai-
 yi then he shot up (into the air) ōt cist^a nīk^e
 kaiyi ~~he~~ said to him
- 10 nūwōaki look out napi chum
 RAx t cissitōkū^a you might get shot

- 11 mī ipAXpai pit jump up omātowAXAm-
mōkatsaiyi he did not seem to move
- 12 mAtci tapōk kkyōsinaiyi and then he
looked all around kēs tsiyitsapi naiyi
after he saw nothing
- 13 mAtci tsipAXkuminaiyi then he shot
up again otittēnik^εkkiyi he said to him
- 14 nāwāaki look out napi chum AXtcissi-
tōkū^a you might get shot
- 15 mī ipAXpai pit jump up omātowAXAm-
mōkatsaiyi he did not seem to move
- 16 pAXtsi kessikū pūinaiyi he rested just
a little mAtci tsipAXkū minaiyi then he
shot up again 17 kēnyi yai and then
itsipwēkkipAXpai pūinaiyi then he
jumped up
- 18 itsi tsitapōk skāsina^a and he ran away
kiēts ittsinaiyi and when he had caught
up with him
- 19 kiēts in nkiyi waiyi then he saw him

19 otcutt Akkō Rattissaiyi that they had
camped in a circle

20 Kūtōtōw^a & and he got to this place

20 Kūt Anistōw^a then he said to her
ōmīⁱ this ō pitānⁱ his grandmother

page 3

1 stapōt go to ~~the~~ nāpkesisōk (tell) him to feed me
mōkakiⁱ pemican

2 Kūt siptāpōwāyi then she went to him
ōtitsōwāyi isōk kīyi and he didn't give
her anything to eat. ōt cittaⁱ Anik^e kīyi he
said to her

3 nimātakisōwāwats I won't feed him.
ōt cittaⁱ Anik^e kīyi he said to her

4 nimātakisōwāwats I won't feed him
It Anistōwāyi he said to her so no

5 stapōt go to him istāpōt go to him
Anōn Axk that her (fellow) nāpkesisōk (tell)
him to feed me

6 Kūt bitāfōwāyi and she went to him

- 6 tēsuiskaksissuisaiyi and when he had refused to give him anything to eat
- 7 tittcinmwaigi and he caught hold of him
1 taitsaigiskippistaiwaiyi and he tied him outside
- 8 kuit x pōttamstān^a he caused it to snow
- 9 iittaitcijnū kōkittcinmūmwaigi and he
prose standing up
- 10 mātcimnawaištssutwatcinⁱ he never did throw out kiōmūki and then ~~stomach~~ kiēm Atctā^a then he married
- 11 ōtt x kiēmāiiksaiyi his wives
- 12 kēniā x kâkē up to now
m x kiētšaiyi that he'd get well
m x ksistssūtšaiyi that he'd throw out

D.C.D.'s Translation of Big Moon second
story told July 26th 1910.

11

A-Holen-his-shield.

This Chum of his, his friend, had no mother. He only had a grandmother. Yon chief of his was named "Was-a-medicine-pipe-man-a-long-time". He had two ~~rope~~ wives. It was just a little while after we had all camped. Yon woman (one of the chief's wives) went after water. A-Hole-In-His-Shield jumped up and grabbed yon woman. Yonder women were going along. They said to him "Let her go. (Her husband) is a dangerous." ~~She said~~ One of them ~~said to~~ told it to the Husband (of the woman who was being held). Then she went over to him (who held the woman), the one the (woman) had told to do this. She came back to the chief. She said to him: "He said 'I am not going to let her go'." So (the chief) then took out his knife, and came to him, and held him by his hand. And he took out his knife and stabbed him. He didn't budge him. And he cut off one hand, then the other. Then he cut off his head, and then he went

after wood. After he had killed him then he burnt him. Then he broke the camp. And they marched over him (that had been burnt) with their camp. Then your chief would peep back over (the hill) to see that all had moved away. And after your chief thought that none of those that had marched over him was there, he went running away.

His Cham came out (of a thicket). He was looking for him. And he found his floating rib. And he put it on this his shield. There were two arrows. Then he shot up in the air. Then he said to him: "Cham, you might get shot. jump up." He did not seem to move. And then he ^(the arrow-shooter) looked all around. After he saw nothing, he shot up again. Then he said to him: "Look out Cham. You might get shot. jump up." He didn't seem to move. He rested a little while. Then he shot up again. And he jumped up and ran away. And when he (who had

his chin
him ~~the~~

been killed) caught up with ~~then~~ he saw
him (the chief), and that they had camped in
a circle. And he got to this place. Then he said
to his grandmother: "Go to the (chief's) place. Tell
him to feed me pemican." Then she went to
him. And he didn't give her anything to eat.
He said to her: "I won't feed." [She came ^{back} and ^{very} said
the grandson] ^(the chief) he said: "I won't feed him." He
said to her: "No. Go to him; go to him. Tell
him to feed me." And she went to him. And
when he had refused to give him anything to eat,
he caught hold of him, the chief, and tied him
outside. He caused it snow, ^{and} he, the chief, froze
standing up. He never did thaw out.

Then he (the man whom the chief had burned)
married his (the chief's) ~~wife~~ wives. Up to the
present time the chief never came to, nor thawed
out.

The moral is the power of medicine.

ksistsik Am FTAY Kuiniman
itsist Afainamspai Kuiniman.

July 14th 1910
Told by
George Pablo.

- 1 ápisikyup oméksi akiyekuaks ituxtai
- 2 itAniyaw^a sakoxtamakaw^a soaxquikiis
- 3 metakitomi itAxtayaw^a ititksistAxtaiyaw^a
- 4 itexkapikayaw^a otciustein omá aikiékuam
- 5 etAnistsiw^a otAKK!ai poka AxqAxqaijit.
- 6 kijomá manikápiw^a itsitotsipoiyü
- 7 omá aikiékuam itAniw^a kyaiyan
- 8 kimatkuikistsimAtf. tsá^a stsin naniw^a
- 9 axkitAnimAtaöp otAnnisinnéigi
- 10 sakoxtamAxka mitákitomⁱ kitsiman
- 11 nittáni öki. nássakit. stAm pspAm.
- 12 uyaw^a stAm itsitoyimiyaw^a omá
- 13 aakiw^a tam mitokosiw^a kessmápaissiw^a
- 14 itáponatáw^a mási omí. om otitAnik
- 15 kyaiyá^o nAxkaiyi más iekomaxksin
- 16 mēnonasⁱ stAm^mAttatōnatāw^a itdni^a
- 17 eksikiuxtá^ots nássakumyāw^a stAm mAn-
- 18 nawaiyi ittsātoyiwaiyi itsinnisapiw^(a)
- 19 isokitsinnin pikAnni otáqōqatsin
- 20 ittsinnōiyaw^a oméksin aksiks

July 14th 1910
Tolden George Pablo

- 1 iitsixkinmitakiw^(a) itaniw^a kyeyō³ nāmāg
2 nitsixkawāw^a itasēiw^a stāmⁿ Axkaiyūw^(a)
3 kyōmīⁱ ōm itannirāyⁱ Lāⁿ Axk Annō -
4 waniwāyⁱ kyōmā nāpiw^(a) itaniw^(a) Laiyā³
5 tēikū inyānistAxkaiis ā kitāⁱktaiyⁱ
6 mitākip^samⁿ āātūyⁱ stām^sami tAmārō -
7 tēipiw ōtūkip^s itāiyⁱtsinnitsiwai^s
8 kstAm^mipōtaiyⁱskⁱpⁱstsiyūwai^s
9 stAm^min^xōpināw^a otAxkⁱēman
10 stAm^m Axpinⁿistō^(u)^(a) psistsikām
11 ōtAxkⁱuⁿman nām^skAxkⁱuⁿni -
12 man stAm^mōtAxkⁱaiw^(a) stAm^mai -
13 stōm stōmⁿōpⁱk Annimoimⁱēske -
14 Ruⁿiⁿman.

Interview of
George Pablo
Tale told July 13th
1910
Geo. S. Pablo.

p. 1

ksistrikán the under
otáxkuinniman his pipe
itsistápainanskai kuinniman the beginning
of the medicine pipe.

- 1 ápisákyus Buffalo-drives (name of place)
oméksi then akiékuak girls' étúxtai
they went after wood
- 2 étániyáw^a she said to her. sakoxáamakáw^a
the last one that comes through saaxquékis
if nothing happens to him
- 3 metakitómi I am going to marry him
étáx^atayáw^a they went after wood.
é^atsitksistáxtaiyáw^a they got through getting
wood
- 4 étexkapikayáw^a her rope was a-breaking off
otcútsin her load omá^a her
aikiékuak^{the} girl
- 5 étániátsiwa^a she told her otákk!ai her
friend póká^a my friend áxqáqágit

5 AXGÁX gaiyit go on home.

6 Pyōmá this mānikApiw^a young man
itsitōt sipoiyū stood by her

7 ōmá that at kiékuan girl itAniw^a she
said kyáiyān my!

8 kimatkuikistsimAtp I have no connection
with you Tsá^a well staimāniw^a
there's no use saying anything about

9 ax.kitAnmatAōp we'll start
ōtAnnisinnAigi you said it

10 sa kōxtAmAxka The one who comes through
last mitā'kutōm' if nothing happens to
him kitsiman you're right

11 nittāmi I said it ōki all right.

napssakit shut your eyes stAmppsAm-
ūyāw^a they went to Heaven.

12 stAmits sto yimiyāw^a she passed ~~the~~
~~the~~ one winter then ōmá that ~~at kiékuan~~ woman

13 aákiw^a woman TAmmito kōsiw^a she had
a child. ēsAmāpaisiw^a a long while afterwards

- 14 itāpōnataw^a she was digging up ~~turnips~~
 māsi turnips ōmī^a that [the one she was told
 ōm her husband
 ōtēi^a Anik he told her ~~haiyo~~
- 15 Kyaiyā^o well, well nA^a xkaiyī a certain one
 māsi turnip iēkōm^a xksim very big
- 16 mēnōmasⁱ don't dig it up st. Am^a tātō^a mā-
 tāw^a she went out to dig up ~~turnips~~ it Aniw^a
 she said again
- 17 eksikiux^a tātō^a I wonder what he's going to
 do about it nA^a ssakunyan^a I am going
 to dig it up anyhow st. Am^a Annaiwāyī
 she dug it up
- 18 iitwā^a tōyiwāyī she pulled it out.
 iitsinnisapiw^a she looked down
- 19 ēsōkitsinnim she saw them Pīk Anni
 Pīgans ōtāqōqats in the circle of the camp
- 20 iitsinnōiyīw^a she saw them ōmēksim
 then aktsiks people gambling

page 2.

1. iitsixkín nitakín^(a) she got lonesome itAni^a
she said kyē'3yō well well. nāmāq this
my people
2. iitsixkín^a my tribe itasēni^a she cried
stAmn^a X Kaiyū^a she went home
3. kyōmīⁱ Re ōm her husband itAni^a-
naiyī Re said to her hāⁿ well AXAnnō-
waniwāiyī you finally dug it up
4. kyōmāⁱ Re māpiw^(a) old man itAni^a
Re said haiyā'3 well
5. taikiu boy ēnyānist^a X Kaiis let her go
home ā yes kitā'ktaiyī you're going
home
6. nitākipssami I am going out hunting first
aātūyī When I get back stAmssami Re started
7. on his hunt itAmakōtci^apiw. Re fetched them
of his home ōtūki^aks hides itaiyītsinnitsi-
waiks Re ~~was cutting them up~~ he cut them up
8. ksstAmnipōtaiyīksipistsiyūwaiks
he began to tie them all together

- 9 st Ammis⁴pināw^a he tied the rope
around and let her down ot Xkietman
his wife.
- 10 st AmmAXpinmisō^(w) she came down ^{bringing}
ksistiskām thunder
- 11 otAXkuinniman medicine pipe
ninamkAXkuinniman the medicine pipe
- 12 stām mōtAXkaiw^a she arrived home
- 13¹⁴ st Ammaistōm Atkōmnōpi kAnni-
moimīnē skekuinniman sk showed
the Piegans how this medicine pipe was to be
Handled.

The Thunder's pipe: the beginning of
the medicine pipe.

July 14th 1910
Translation by
Thomas Michelson
of Pablo's tale told
July 14th.

Those girls went after wood & buffalo-
drives. One said to the other "If the last buffalo
that falls over doesn't get hurt, I shall marry
him."

They went after wood. After they finished
getting wood, the rope was a-breaking off the
load of one of the girls. She said to ~~the other~~
her friend: "My friend, go on home."

This young man stood by ~~the~~ the girl.
He said "My! I have no ^{thing to do} connection with you."

"Well there's no use saying anything about it. We'll start
you said the one who falls last, ~~if~~ if he didn't
get hurt - " "You're right; I said it; all right."

"Shut your eyes." They went to heaven. ~~And the~~ ^{the} woman
passed one winter there. A long while afterwards
she had a child.

Once she was digging up ^{you} that turnip
(~~the forbidden one~~). Her husband told her "Well,
well, don't dig up a certain very big one." She
went ^{out} to dig ~~for~~ ^{again} turnips. She said: "I wonder

what he is going to do about it. I'm going to dig
 it up anyway." She dug it up. She pulled it
 out. She saw the ~~Pag~~ circle of the camp of
 the Piegans. She saw the people gambling.
 She ~~go~~ became lonesome. She said "This is
 my people, my tribe." She cried. ~~and~~ ^{she} went
 home. Her husband said to her "Will you
 at last dig it up". The old man said: "Will
 my boy let her go home." "Yes you're going
 home when I get back. I'm going out hunting
 first". He went out hunting. He pitched horse
 hides. He cut them up. He began to tie them
 all together. He tied the rope around her, and
 let ~~her~~ his wife down. She came down
 bringing the Thunder's medicine pipe, his
 medicine pipe. She arrived home. She showed
 the Piegans how this medicine pipe was to be
 handled.

July 7 1910

{ Black Bear
D.C. Dwall

Nāpiw^a p^a Amōkai^a iksim

- 1 Amōksi p^a Amōkai^a iksim ēpik^a Amōkai^a iksim
- 2 etitōtōwai^a iks Anistiwai^a iks nistōtōtō!
- 3 max^a kō^a kistsins st^a Ammit^a Anistiwai^a iks
- 4 takōxq! otōm^a iks stō omē aōtsim iksim
- 5 sot^a Ammāx^a f^a yāw^a Amōksi p^a Amōkai^a iks
- 6 sot^a Amm^a Ax^a onai^a yāxsinis^a yāw^a kistsinō-
- 7 tatsiwai^a iks tōk^a Ammi^a qāmōtsi^a iks iksim
- 8 Rietaq! apimāw^a minōksi^a iks kix^a Ammai-
- 9 yistinnimāi^a iks m^a Atsinōwai^a iks stō Amōksi^a iks
- 10 ~~nistōtsi^a iks~~ kistsipim^a iks
- 11 omē^a apisi^a iks otcit^a k^a iks! k^a iks niso
- 12 nāksisōkit m^a Aqlāp^a iks it^a Anistiwē kima-
- 13 Taksisāx^a p^a sōi^a iks kists Ak^a sinai^a iks
- 14 Amō^a nit^a Amōy^a iks it^a itapam^a iks iks iks
- 15 kītā^a tōy^a iks k^a iks apisi^a iks it^a it^a x^a q^a An-
- 16 nautōpōk^a iks m^a iks kists Amōzi^a iks iks
- 17 kistsinnisē^a p^a iks kistsinnimōtā^a iks.
- 18 kyennimāi^a iks itāp^a iks Amōzi^a iks
- 19 kistsākapō^a iks kistsitōtō^a iks Ammā^a iks
- 20 okōwāi^a iks Ryākai^a iks iks Amōzi^a iks

July 7, 190

Black Bear
P. C. Duvall.

21) ȯTsō'â x simmists.

DC Dwall - interlinear of the short story by Black
Bear July 7th 1910

3

Ttts . Napiⁿ Old Man pⁿñokai iksim
elks.

1 Amöksi these pⁿñokai^{ngi} elks
ēpik Annā pyōtsigāw^a they were marching
fancy

2 etsitōtōwaiiks He come up to them
ñistsiwaiiks He said to them niskⁿtg!
my younger relations

3 maxkōkitsins let me join
stⁿñitñistsiwaiiks then He said
to them

4 takōxgōtōmaxsts I'll take the lead
ōmī this line aōtsim He takes it istōgin
fire

5 sot Ammā xⁿpyāw^a so they began to fall
Amöksi then pⁿñokai iks elks.

6 sot Amm Axⁿkonaiyāxsimsiyāw^a they
all fell (and become) senseless.

7 kiētⁿōtatsiwaiiks then He butchered them
tōksⁿ Ammi one of them

- Ru
- 7 qamōtsiw^a He saved ~~him~~ ^{a young one} it kō'sinē it had shelter
- 8 kiētag! apimāw^a He made a wind-break
- 9 minōksin^a He had plenty of food then
- 9 kixkomaiyistinmudi^a He cut all
off: matsinōwrist's tongues
~~Amōksin these! mistisiks in trees~~
- kiētsitsipimint then He came in
- 11 omī'thāthū apīyī coyote otcitAniq! Ayī
(x) he said to him nīsā my older rela-
tive (brother, possibly)
- 12 nixksisōkit give me something
to eat nAg!apī bad itAnistsivē
he said to him kīmātaksisixp^a 3
- 13 wōnt feel you sā'i kēit go out
kiētsAksinaiyī then He went out
- 14 Amō^a this time nī'tAinōyī hill
itsitaparnīsōyinyē' He went up on there
- 15 kītā'kyimA'yī then he howled apīsiks
coyotes itsitA'xqAnmantsōpsōkim mī

5
14 they all gathered there kiits Annoyiwáiks
he got afraid of them

17 kiitsinnise'piyeiks they all charged
kiitōtsimmōtāw then he ran from
them

18 kyemmimāiyi that's the place itāpāw he
stopped annitūyeiks after they scattered

19 kiitsākapōw then he went out
kiitsitōtōw then he came to it

ōmmīn^a/soōkōwaigi his home

Kyōpai x psist Ammyeiks they ~~have~~ had
eaten it all

21 ōtsōā x simmists his ~~grass~~ food.

Translation of Black Bear story of
July 1st 1900

6

Old Man and the Elks.

These elks were marching fancy. Old Man came to them. He said to them "My younger relations; let me join". Then he said to them "I'll take the lead". He took this stick of fire. So the elks began to fall. They fell and became senseless. Then he butchered them. He saved one of them. It had a young one. He made a shelter. He had plenty of food. He cut all the tongues off. Then this hen coyote came in. He said to him "My older relation; give me something to eat which is waste". Old Man said to him "I won't feed you. Go out." Then he went out. He went up on this tree butte. Then he howled. The coyotes all gathered. Old Man got afraid of them. They all charged. Then he ran away from them. That's the place he stopped at after they scattered. Then he came out (of the bush). Then he came to his home. They had eaten all his food.

For incidents left out see Swall & Kissler.

George Pablo tells story of connected by D.C. I wall.
Old Man and the Mice.

- 1 Nāpiw^a i x tāsanisatiw^a mīksi kāneskieneke Anni'ⁱ
2 naqō x qowānūto ōki ōki matōgūqamapiw^a
3 mita' pax x pui An mīnyōk! AT ē pax x sisto-
4 kinipaiyō' iōkaks iitsāksiisiw^a ōmī' pōnōkōto-
5 kAnni^ε iitsipōwāw^a itsistapōwāwā x kāwa ōmī'
6 ākiiks x Ruyi iitsūyā x piw^a mītxtaiyi mAtsi-
7 tsinnō kai x kāsīw^a iitsinnā pōtsin i tAx kōmīw^a
8 ε i ε i ōmīksi ākiiks itōwānīp^{ya} nīnawakyō³
9 mō kaiyip Annōkāwē 3 iitsūyōkātāw^a iitāpox-
10 kix kinnimmyāw^a ōmī' pAnōkātōkanni.

D.C. Duvall's interpretation of
Pablo's ^{short} story.

2

- 1 Nāpiwa Old Man ixtāsanisatsiwa
He went crying up to miiksi yonder
kā neskieneks miiksi Anniⁱ that
- 2 naqō xgowānits det me do it ōki ōki
all right matōgūq Amapiw^a it's not hard
to do
- 3 nitāpaska x pinda we are dancing
mīnyōk! It don't sleep x paska x psists -
Kinipaiyē we chew the hair off of head
- 4 iōkaks those that sleep; iitsāksiisw^a
he was fast ^{light} omiⁱ yonder
pōnōkō to k Anniⁱ elk head
- 5 iitpōwāw^a and he got up it's istapō
wauā x kōw^a omiⁱ yonder
- 6 ākiikōs x puyi banR iitsūyā x piw^a
and he fell in miā x taiyi the river
- 7 on iitsiinnōkai x Rāsiw^a then he
acted again as an elk iitsinnāpōtsin
He swam down stream iitā x kōmīw^a then
he yelled

2- 2- 2-

- 8 sounds of an elk *ōmī'ksi yonda*
aki'ks women *itōwānī^{ya}* they were
 saying *mīnawakyé* 3 men
 9 *mōkaiyip Annōkāwē* 3 Here comes
 an elk *itsūyōkata'wā* then they roped
 him while in (the water) *itāpox* six kinnī
mmyā'wā they broke this head *ōmī' yonda*
Anōkāto kanni elk-head.

Translation of George Pablo short story.

Old Man went crying up to yonder mice
"Let me do that." "All right; it's not hard to do.
We are dancing. Don't sleep. We chew the
hair of the head of those that sleep." He was
fast in yonder elk head. He got up and
went to yonder river-bank. And he fell in the
river. Then he acted like an elk again. He
swam down stream. Then he yelled like
an elk. Yonder women were saying "Men!
Here comes an elk." Then they roped while in the
water. They broke that elk-head.

July 8th 1910

Big Moon
{ Dwall

IXtsistsitsepaitapiyōpa
ōtōqAgIXtsimān

- 1 SōtAnistisū^a, nātsitapiyāw^a, sōtAni-
- 2 Anistsiwēy' āmū ōxq! utaki stAni-
- 3 tXKūtsiwē' ōmī ōxq! utaki ōtō' tXq! At-
- 4 baiā itAnistsiwaiy' āmū kītsūwātsis
^{ūtcištātšū^a}
- 5 akatī'paitapiyōp kītsēy' kītsūwātsi-
- 6 wāy' kītsipstōtāxsin^a iētsināy'
- 7 ōmē ōkōs' itasēnūwā ōmā ākū^a
- 8 ōmē' ōtasēnsi itAnistsiwaiy' nāpi
- 9 tXqAtsitapānnyōp ōtcištAniq! kAyī
- 10 innāwānyōp kAxsikapAniⁱ
- 11 tXqAtmAnistsipaitapiyōsi ōtcištAniq!
- 12 kAyī kīstūw^a istōtāpiw^a kītēnētsiqōkīⁱ
- 13 Annōxq! ōtsēnsi qōqōsa nīnēts^a
- 14 Annōm^a qōāxqoiyim mAtXqAgaitapisqāxsi
- 15 ōtcištAniq! kAyī kītānē tXstsitapaiqōkim-
- 16 mōtsiyōp kītēnēksitAnⁱ Annōxq!
- 17 nūtst agaitapiyōq' tōks kAnm^a mAtApi-
- 18 wa mAtXqagīpīpōstōyūmsi
- 19 ēxsiqsimmtqaps' sapAnistsōw^a
- 20 ōtstōyūmsists.

Duval's interlinear translation of July 16 1910
the longer story told by Big Moon July 20 1910. ²

Title. *ixtesistsitsipaitapigōp* the one that
first started us to live. *ōtōg A gixtsimān*
his laws.

1 *sōtāmānistina* that ^{is} the ^{way} it was
nātsitapigāw then were two of them

2 *sōtām i tāmistsiwō* he said to her
āmni this *ōxq!utuki* rock *stāmi*.

3 *t x kūtisiwē* then he gave it to her *ōmē* the
ōxq!utuki rock *ōtōg A xq! Atsaii* when

4 he had given it to her *tāmistsiwāig*
he said to her *āmni this* *kitsāwātris*
if it floats

5 *akati paitapigōp* we will live again
kietsōyi. *kietsōyi* then ^(correction by Duval)

6 ^{*itsiotsiwa*} *kitsawātsiwāig* it floated *kietsip tsī* -

stōtāx sin she made things bad for
herself *ietsināig* then she died

7 *ōmē* this time *ōkōs* her child *itasēniw* she
cried *ōmā* *ākūw* woman 8 *ōmē* while

8 *ōtasēni* ^{that} when she cried ^(during the time)

- 8 it Anistswaiy^T she said to him.
nāsi Old Man.
- 9 AqA tsitāqA nnyōp let's have our
say over again otcit Aniq! KAyi ~~the~~
he said to her
- 10 innāwānyōp we've already said so
KAxsi kapa Anisi why did nt you say
so before
- 11 AqA nmon Anisti paitafiyōsi that
we should live forever otcit Aniq!
- 12 KAyi He said to her kistūw^a you
istōtāpiw^a are to be blame kitēnētsāgōkisⁱ
now you're sorry
- 13 Annōxq! now otsinsi that she died
qōgōsa your child ninēts^a I just
thought
- 14 Annōw^a this qāxqoiyem earth
mAxqAgaitapisqāxsi that it would
lots of people on it
- 15 otcit Aniq! KAyi He said to her kitānē you said

- 15 A xstistapairōkimnōstiyōp How could we
be sorry for one another
- 16 kitchimeksit An' you've already paid it
Annōxq! now
- 17 nitot I thought agaitafiyōq' if there was
was a lot of us people tōkst Am^a
- 18 one Im At A pira person m Axqagī-
pippōstōyīmsi He should be a hundred
winters old
- 19 ēiqsiqsimn Agafss' this is very rare
sapn istōw^a full amount
- 20 otstōyīmsi his winters

J. Michelson's translation, assisted by D.C. Duvall, 5.
of Big Moon's longer story told July 8th 1910.

The laws of the man that first started
us to live.

This is the way it was. There were two (a
man and a woman). He said to her "this rock".
Then he gave her this rock. When he had given it
to her, he said "If it floats we will live again."
It sank. The woman had brought trouble on her
self. Her child died. The woman cried. While
she cried, she said to Old Man: "Let's
have our say over again." He said to her
"We have already made our agreement.

Why didn't you say before that we should
live forever? You are to blame. You're sorry
now, now that your child is dead. I thought
it would be a good idea to have lots of people
on this earth." He said to her: "You said 'How
could we be sorry for one another?' You've
already had your say now. My idea was
that if there were a lot of people, each person
should ~~live~~ live a hundred years. It's very rare
that ~~the~~ one or a man lives the full amount
of his years."

1
ām mōq! Nāpina
akīyī iqāqxtō mōtsimīwīyī

{ Big Moon
Dwall
July 8th 1910

- 1 St āmmīt ānnistīwāyī kīq Atēstāxpā
- 2 amōyī ōtōkīsā aksiqāqsiqāpīksistāw^a
- 3 kinatāānnistīstāxpā ākapantūwāyāw^a
- 4 Kyāqāxteskānnatāpīm×sōp yāw^a
- 5 apōth×kyāw^a nītā×kānnistā×stīw^a
- 6 āpā^o takyōkī istēsistīqā'ōk' otētānnīyī^{4/1}
- 7 yī ōkī ānnyagī mākānnistīssī⁴.

Duval's interlinear to ^{short} ~~stone~~ of Big Moon
told July 8th 1910

July 18th 2
1910

Title: am möq! This is

nāpiw^a Old Man

akig' woman iq^qxTomötsimipayⁱ

they made an agreement together

1 St'immit Annistsiwaiyi Then he said to
her Riq^tst^txpa do you want to

2 amöiyi this here ötokisā skin aksis -
q^txq^siqapitesistāw^a ^{that anyone could cover it}
~~cover them~~ up

3 kimatAk Annistsitāxp^a I want do so for
you ākapantiwaiyāw^a we'll work at them

4 Ryāgā^axterk Annatapimx^söpyāw^a we'll
think we're good workers at them

5 apö^tux^sRyāw^a if we work at them
nitā^xk Annistax^siw^a it's always good

6 āpā^otakyōki when we work

'istesistsigā' 'ök' and then get tired

otcitAniq!q^tyi, Then he said to her

7 öki all right Annayāⁱ so (allright)

m^ak Annistiss' let it be that way

Duwall's translation of Big Moon ^{short} story told
July 8th 1910

3

This about Old Man and a woman when they made an agreement (about life) together. Then he said to her "Do you think it would be best to cover the hide -" "I would have it as you say. We'll work at them. We'll be thought good workers if we work at them. It's always best that we should work and then get tired!" Then he said to her: "All right! let it be that way."

¹ He is not allowed to continue his speech. The meaning is that they should cover the green hide, and then on removing the cover it would be tanned without work.

Nápiwá Kíomíksi Kúpitáki
Old Man and the Old Woman

story 1

Bear Medicine
Dwale

July 22

1910

- 1 Nápiwá Ánnáok st Ámmítótówá omíksi
- 2 kúpitákiksi osót Ámmíksi káiks
- 3 Kkōkōtsāmyōkixpínā mitat Ámmáks-
- 4 ksinixpínā nAxksowAttā xk pínā
- 5 st Ámmípsāwá st Ámmótsūyūwá oosi^{aiyi}
- 6 st Ámmítápsāwá mā xkaw Ámmíwá oosi
- 7 st Ámmítápsāwá kōtōyūwá māaiy
- 8 st Ámmítáki kix tēwáiyi okkōsiststAx-
- 9 K Ámmáiy st Ámmótsūwá st Ámmí Ámmíksi-
- 10 wáiks Ámmítáki mitci kxpsākx-
- 11 Kōkūwá omíksi mitxpsānā
- 12 Ámmíksi oōlūyūwá omíksi
- 13 Kúpitákiksi st Ámmíksi káiks Axkaiix-
- 14 st Ámmíksi Ámmíksi wáiks Kí kāmō-
- 15 tAxpsōwáwá ámmóksiyaiyi kōks-
- 16 Kí kōkōtsāwá ixstAxkAxpsāyiyā-
- 17 wá ámmóksimōkyāwá kútsūntAx-
- 18 Tōxpsōwáwá sākyaigōkāmā
- 19 Kōkōtsōwáwá st Ámmíksi káiks
- 20 st Ámmíksi Ámmíksi st Ámmíksi káiks

story 1

July 22 1910

- 1 a'opsiikâ x tufst stARKyōfrie st amōy^a
- 2 stAmmaxtōwā stAmn knistūwaiiks
- 3 pōkōsōwā waiiks awAttapāwAttak-
- 4 kōwā stAmn mōtcinōtāwā stām māsa-
- 5 jōikssin myāwā ōmīksī kiipitāleiksi
- 6 stAmn awākūyiyāwāfiyi mataiyōx.
- 7 kūyiwaiiks ōmā nāpiw otēnōkai-
- 8 iks pētisttAxkApīw stAmn i tistō-
- 9 yā x pōpiyāwā ōmīksī kiipitāleiksi
- 10 tawā stAnōpiyāwā ōmīāxps stAmn Ats
- 11 t -sd'kpsiw stAmn Ax tōtōwā
- 12 Anistūwaiiks kinnmōkitcuxkawā-
- 13 stAmnyōfipxōwāiiks otAni kkaiks
- 14 nāpiwā ām mōmāk tētisttAx
- 15 kA'piwā mitcin Ax tō kinnāwā
- 16 nōkōsin Anī nitōkūitsimanā^a
- 17 nāpiwā ākan tūtūxkaak
- 18 āktōtōtōwā mitākietsip' k'nAxk
- 19 nāpiwā stAmn tA'pēwā māōtwī-
- 20 sinmAxsiwā Anistūwaiiks

Bear Medicine

3

July 22 nd 1910
story!

- 1 mit eipkyi yek Amōtsōkyāw^a st Ammi-
- 2 tsi frikk^a kA x kits se kapatawāw^a
- 3 aōkkitsi fimiēks tsi ts A'X kākān-
- 4 tū tāwaiēks Kyēn st cikiessi mōkyeks
- 5 ēēp n x siwaiēks ēēsk x sū mūtsiwaiēks
- 6 m Atci tei stapōw^a.

2

O wall is inter linear to long story of
Bear Medicine July 22 1910.

Titlu nápiw^a Old Man kioníks you
kíipitá kiksi Old Women

1 Nápiw^a Ánnáók then he was st Ammi-
tōw^a he got to them ōmíksi

2 Kíipitá kiksi old women ōpōt Ámí
mík^e kairíks they said to him

3 K Á K ō kitsāmyō kix pinān we want you
to go out hunting for us

4 mītat Ámmaktsinix pinān^a we're nearly
dead

5 st Ámppsāmiw^a so he went a hunting
st Ámsā tūyiw^a he took out ōōsi his
anus

6 st Ámmi tapawmā x kaw kñimíwāi-
yi then he reddened with it
ōōsi his anus

7 st Ámmi tapai pux kōw-yiw^a then
he plucked it mādiyi his robe

8 st Ámmi tci kix tciwāiyi so he ^{lung} put it
up on (something)

- 8 ōkksiststtAxk Annayⁱ his ^{choicest} ~~most choice~~
meat
- 9 stAmmitūw^a then he got back
- 10 stAmAnistaiwaiiks then he said
to them Anitakick hurry up
nitciikx pakax kōkūw^a there was
a lot surrounded me with it
- 11 ōmim^a yonder nitx kstārim this here
the one that I butchered
- 12 apistiks coyotes āōtūyāw^a they
went on ōmītesiyonder pipi
- 13 kīpitakiks ^{see above} ōtAngikpaiiks They
said to him Axkaixsist Am Ax its all
eaten up
- 14 Angistaiwaiiks he said to them
- 15 kīkā mōtAx pōwāw^a you're safe
amōkssigayigⁱ there were right here kōks-
- 16 kōkūpōkaiyāw^a corn faced young ones
ixtstAxkAx pāyigⁱyāw^a they jumped
passing in front

Page 1

- 17 am mōdesimōkyā^u then they are
 kig to am A x tō x pōlwaizaw^a I boiled
 them for you
- 18 sá kyaiyōkāw^a he is asleep
- 19 kōkō sōwāwāw^a your child stAm sū -
 tū tāw^a He went out to bring in wood
- 20 ōtAni kkaiks then said to him
 A' nyaiyi^e that's enough
~~ōtAni kkaiks~~ ^{he} said to him
 tAni sōwāwāw^a

Page 2

- 1 áok sikā x tō x pōlwaizaw^a I'll put in enough to last
 amōy^a this time
- 2 stAmmax tōw^a He went around (the lodge)
 stAmAni sōwāwāw^a ^{then} He said to
 them
- 3 kōkō sōwāwāw^a your children
 aw Atapāw Attuk Rāw^a eat them
 yourselves
- 4 stAm mōt cimōtāw^a Then he ran

page 2

- 4 away from them st A'mäsa -
 piipossimnyäw^a they throw out (the word)
 5 omiksi yonder kiipitakiiks old
 women
 6 st Ammāwā kūyiyāw^a yi they took
 after him mataiyōx kūyiwai iks
 7 he was waiting for them omā yon
 nāpiw^a Old Man oténōkaiiks
 after then saw him
 8 kiētstst A x k Apin^a he crawled down
 (in a hole out of sight)
 st Ammitsistōyā x pōpiyāw^a they sat
 on each side of the hole
 9 omiksi these kiipitakiiks old women
 10 itawā's snōpiyāw^a they were sitting down
 crying omtaxks during this time
 st Ammāts sākksiw^a then he came out again
 11 st Amm A x tōtōw^a then he came along
 12 A'nistsiwaiiks he said to them
 13 kimmōkitcux kawā's Ammōpox pōnāiiks

page 2

- 13 why is it that you are sitting here in the
entrance crying ōt Anik^ε kairks
They said to him
- 14 nāpiwa Old Man ā mmo māk there he is
itsistt Axkspiv^a He crawled in
- 15- nitt Cinn Axto kin nā'n^a Be boiled for us
(i.e. just flesh in the kettle)
- 16 mo Kōsim An' our child nitkiintsimanā^a
I never did like him
- 17 nāpiw^a Old Man a kantatitux kask you
may be going to get wood.
- 18 ākitōtsāw^a and we'll burn him up
nita'kietsip' I'm going in there AnAxk
that there
- 19 Nāpiwa Old Man st Am st Akksina then
he went out māt wīsim n Ax sin^a Be
stabbed himself all over
- 20 anistsinaike he said to them

page 3

- 1 mŭt ci kki-yē k Amōtsō/ſyāw^a they gave
me a narrow escape
- 2 St Ammisi pīkk^a go right in there
KAX kitskapaſawāw^a And you can drag
him out
- 3 aokkitsipimīks and when they had
gone in i itsuts A xka kan tūta wai i ks
Be made a lot of fire at the entrance
- 4 kyen st ci kssimōkyeks and then the front things were
- 5 ēēpux siwai i ks Be suffocated them
- ēēskxsū mūtsi wai i ks then he beat (i.e. kill) them all
- 6 mŭt ci kci tſapōw^a then he went away again.

Old Man and the Old women

There was Old Man. He went to the old women.
They said to him "we want you to go out hunting
for us. We are nearly dead." So he went a hunting.
He took out his anus. Then he reddened (the ground)
with his anus; then he plucked his robe. So he
hung his choicest meat (on a tree); then he got back
and he said to them: "Hurry up. There were a lot of
coyotes who surrounded me when I butchered this.
You old women went on. (When they returned) they
said to him: "It's all eaten up". He said to them
"you're safe (i.e. won't die of starvation). There were
some young deer here. They jumped passing
in front (of the lodge). Here they are. I boiled
them for you. Your child is asleep." Went out
to bring in wood. They said to him:
"That's enough". He said to them: "I'll put
in enough to last". He went around the lodge.
Then he said to them: "Eat your own children
yourselves." Then he ran away from them.
The old women threw out the wood.

11

and took after him. Upon Old Man was waiting for them. After they saw him he crawled into a hole. They sat down on each side of the whole. These old women were sitting down crying during this time. Then he came out again [at the other end disguised] and came along. He said to them "What Why is it that you are sitting here at this entrance crying?" They said to him: "Old Man is there. He bodied our child for us." "I never did like Old Man. You go fetch wood and we'll burn him up. I'm going in the you hole." Old Man then went out (at the other end). He stabbed himself all over. He said to the women "They gave me a narrow escape. Go right in and you can drag him out." And when they had gone in he made a large fire at the entrance and suffocated them. Then he killed them all. Then he went away again.

1

ne n

- 1

Duwall's interlinear to some

(Oiet. 1. 28-33)

2

1 náfiw^a Old man . ixtiwa^a Goes along
múksin yonder múksinnitciini^a Bull
Berries

2 it sinnúyiwaiiks then he saw them
itsúyōt^a reflections in the water

3 amōy^a this here āxkig^e water kiēt^ast-
taisxutúyiwaiiks and he^{would} come further

4 kyesōk^ast^{aw}stasiwa^a then he would come
to the surface again kiēt^ateiciskkeip-

5 jōistakiw^a and he tried to ōxk^ast^acists
his feet kiōt^asists and his hands
ōxk^ast^ast^akki rock

6 m^ast^ateicist^ataiyi^a then he dove again
im^ast^asin^anitsiwa^a he^{was} nearly drowned

7 kyes^aniōk^a then

ōw^apitsi^asōwāx^asia when he came out
on shore ōtāki^akaix^atcissin^a and as
he lay on his back

8 i^aitsin^anúyiw^a he saw ōm^ai^ak^asi
yonder múksit^aci^amúks^a

9 It Anistiwaiiks He said to them
amipsoxks ^(here) these are the ones

10 nimxixtimatsinit that nearly caused
me to be drowned It's witcipitki-waiiks
then He began to thrash them.

Translation of D:ctaphone roll 1 28-33

Old Man went along to yonder bull-buries.
He saw their reflection in the water, and dove for them.
Then he would come up to the surface again; and
he tied rocks to his hands and feet, and dove
again. He was nearly drowned. When he came
out he lay on his back and saw yonder
bullburies. "These are the ones that nearly
caused me to be drowned" he said to them.
Then he began to thresh them.

I wānō mAxkāw^a mānistaiyēstsi-
yāxkōxpi ēksisto' otētstci pōkai'xpi

- 1 ān ni ixkaiy^a Annān^a iwanōm Axkāw^a
- 2 nitaiyōkōkīm māygi pōkai'ks otēsts-
- 3 tcim mī pōkaisāw^a mīstūw^a nitcītāksi-
- 4 pōkai'xpi nitcīkāmipwē'sāmī
- 5 nitāpāx suiystōtAxst Rinitāwōtan ni
- 6 nōtāsa^a ōm Axksikēixtsifpimmīw^a
- 7 nimmiteitōtōs Atstcīsi ppsistāw^a
- 8 nitcittāmyōppātāw^a nitcītēks kāmiskū-
- 9 wāw^a niōkskaiygi nitcittci pstōtakōks-
- 10 kāsūst Rionī' ēksistcīkūin Atcī'
- 11 nitcītstcīpissim attāx p kyAkxtcīm^a
- 12 sāāxtcīm^a nimmiteitōtōk kyāwākātāpi-
- 13 ksisttāw^a.

I wall's interlinear of his story of July 29

2

1910

other name Black Tail Deer Bull

Itto. Iwānōm Axkāw^a Runs And Tells
mānisttsaiyistiyāxkōpī how he did ^{it} ^{course} make
but suffer & ksīstī his mother & cits tci -
pō kai ixpī when he was born.

1 ānriyāy^a it is said of Annōm^a you
dead Iwānōm Axkāw^a Runs And Tells

2 nitaiyōkōkinmaiyaī I was always ^{been} mad
at them pō kai iks babies & tci stcin-
mī pō kai sām^a that this is much difficulty

3 in their being born. nīstīn^a I myself
nitcītāksipō kai ixpī when I was going to
be born

4 nitcīk Anīpwē'sam^a I had a straight
up medicine (i.e. warbonnet)

5 nitāpāx sugistōt Axōī I had a weasel-tail
clothes Kinitāwōtanni And my shield

6 nō'tasa^a my horse On Axksitixtsip -
pīn mīw^a big spotted horse

7 mīnntcītōtssstcī sippīstān^a I
had him closed bob-tail tied

- 8 mitcitt Amyöppätäw^a and I got on him
 9 mitcitekksamskūwāw^a and I began to
 liven him up niōkokaipⁱ 3 times
 mitcittcijssttōtakkoḱskāsists that I
 in around ran
 10 Kiomi'yon t ksis teikninttci'
 day light - looks -- like
 11 mitcittstci pissimattāxj and then I
 whipped for it Ky Axtcin^a y way yonder
 12 sā x'xtcin^a outside ninnitcittsik -
 Kyāwā RATApi ksis tcin^a then I k could
 hardly turn my horse around back .

How Runs-And-Tells did not make his mother suffer when he was born.

It is said of you dead Runs-And-Tells: "I have always been angry with babies, that there's so much 'difficulty' in their being born. I myself, when I was going to be born, had a war bonnet on, weasel-tail clothes, ^{and} a shield. I had my horse, a big spotted one, tied up close as if bob-tailed. And I got on him. I began to twen him up. I circled around inside three times. And I made for what seemed like day-light. Way you'd outside I could hardly turn my horse around back."

2823-
BLACKFOOT

MICHELSON, TRUMAN.

Piegán Blackfoot texts, apparently myths, most with free translations. June-July, 1910. A. D. Approx. 200 pp.

Narratives are from dictaphone recordings by various informants, most transcribed as redictated by ¹⁶⁵ Duvall, ^{D.C.} informant.



Smithsonian Institution
National Museum of Natural History

Department of Anthropology
National Anthropological Archives

The Smithsonian continues to research information on its collections. Contact Smithsonian for current status.

Please observe the following rules for file sharing, which are intended to help protect the integrity of the material and associated information.

- Do not incorporate material into a publicly accessible database or website without checking with the National Anthropological Archives (NAA).
- Do not post whole manuscripts to a social media site, such as a blog, Facebook page, Twitter feed, etc;
- Do not modify or obscure the source information or copyright notice included in the material;
- If you deposit the material in a tribal library or resource center, make sure that the library or resource center knows the source of the original material and is aware of these rules. Please let the NAA know where material is deposited so that we can guide community members to it.

Questions? naa@si.edu.