

Watápe Pábi



Bispízana Húgu

*as told by
Victoria Has Eagle*



Nakón Pábi Nakón Wịcóh'äge Kó ɬknúhabíkta.

Nakón Oyáde Né Ti'óšpaye Dóken Wúspe ɬkíyabíkta.

Waní Wašté ɬk'úbikta!

Wịcóh'äge Wijána Wo Nécen Ópa Wo Téhą Yaníkta No
Košgábi Wíkošgebi ɿtáca Ayá.

- Pté ɬóda Wíyq -

We Will Continue to Have Our Nakóda Language and Customs.

This is How We Will Teach Our Nakóda Relatives the Customs and Language.

We Will Give Them a Good Life!

*Believe in Our Customs, Be a Part of Them, You Will Have a Long Life,
Our Young Women and Men Will Become Leaders.*

- Gray Buffalo Woman -





Bispízana Húgu



*Illustrated by
Chelysa Cyr*

Printed with support from the Indiana University Bicentennial Program

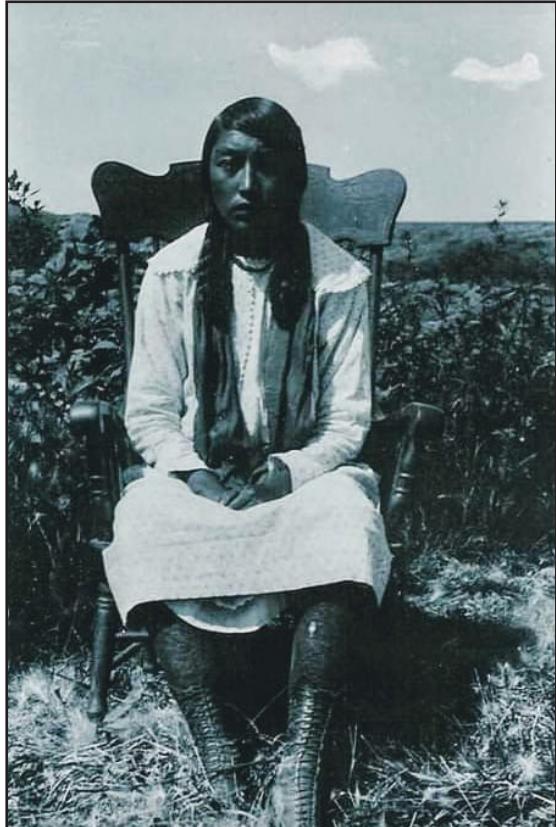


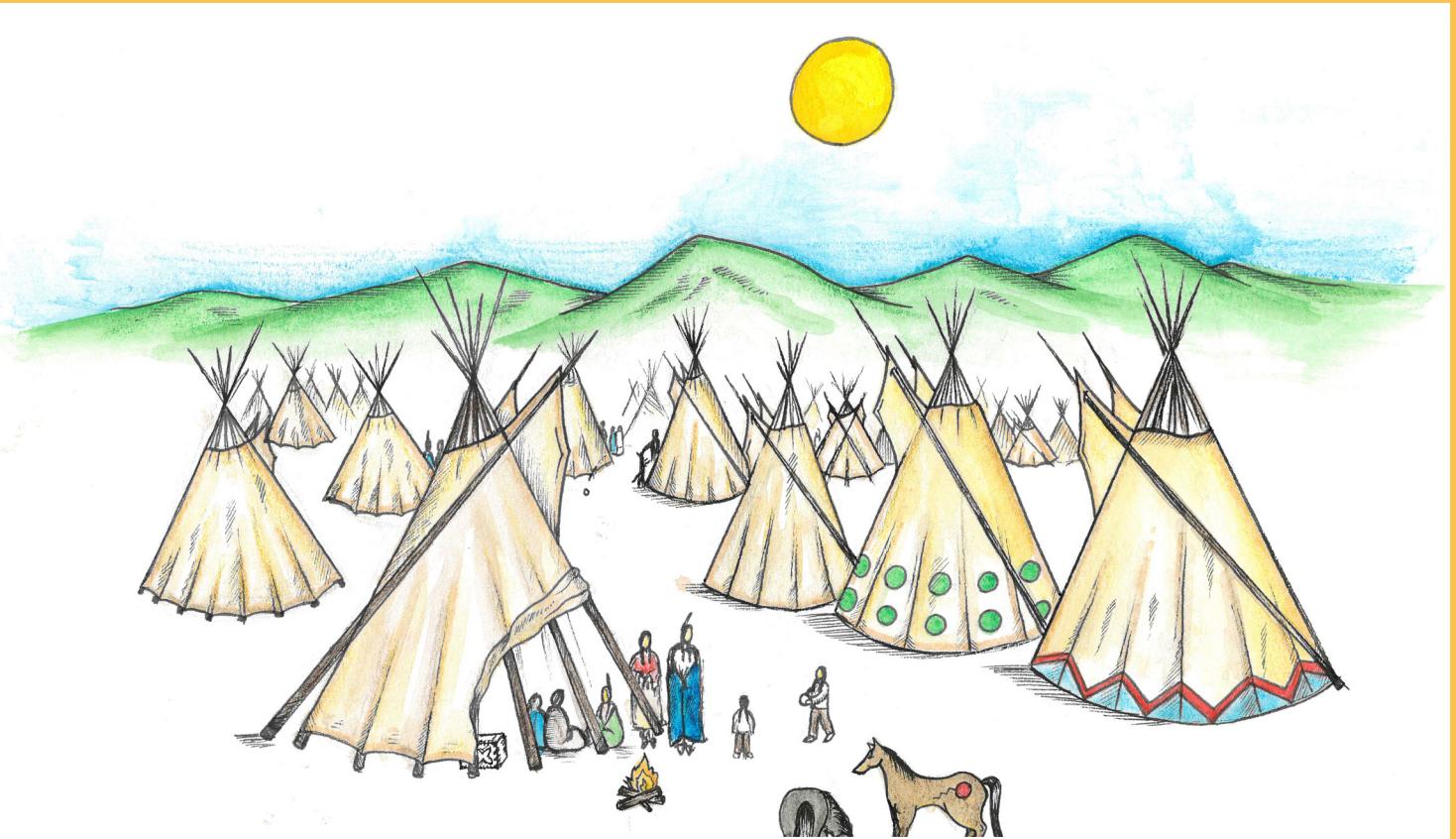


About this story

Victoria Has Eagle of Fort Belknap, MT, told the story of Bispízana Húgu (Mother Mouse).

It was recorded in 1985 and translated by Raymond DeMallie, with the help of Linda Cumberland, Selena Ditmar, Geraldine Earthboy, Tuffy Helgeson, Bertha O'Watch, Dean M. O'Watch, Tom Shawl, and Juanita Tucker.





Wanágaš tíbi huštá wanágaš
wịcáštabi žécabi.

The people of long ago lived in camps, it is said.





Gá'eca úknagayabi huštá.
Cén téhan étibi huštá.

*Then they were moving camp, it is said.
They camped a long way off, it is said.*



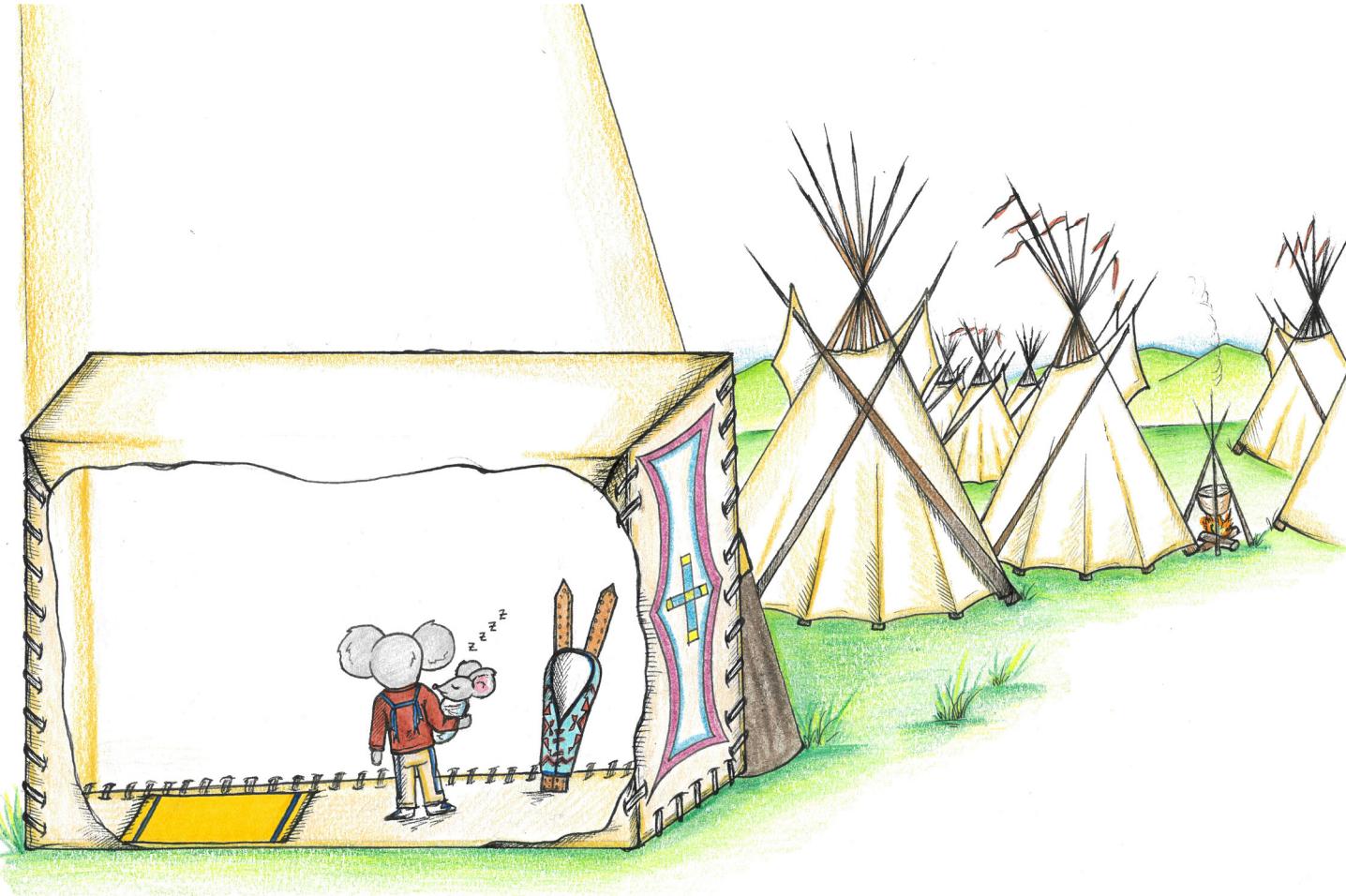
Gá'eca dágugaš wókpą én tanó
ogíknągabi éca mahén bispízana
žé žéci cíjatų.

*Then in one of those pouches that they used to put their meat,
a mouse gave birth.*



Há gá'eca né ʉknágayabi
né kóya awícayabi.

*So then these people who were moving camp
took them along with them.*



Ektá awíca'íbi cá duktén étibigaš.

They must have arrived there with them, wherever it was that they camped.



Žécen né bispízana cíjabi owícagini
cén ocágu oknáyabi okná ceyaya
huštá.

“Micíjabi tewícwahina oká owá
ta’íbiši.”

“Owá éwicayagubi.”

“Owícagine wa’úc” eyága.

So then the mouse was looking for her children and she was following the trail that they had taken, crying as she went, it is said.

*“I love my children dearly, and they have disappeared.
They took them all.
I have come looking for them,” she said.*





Zécen wičášta wąží žé naň'ú
cén žeyá huštá.

So then a man heard her and said this.



“Owá owókpą én okíne bo bispízana wíyä cá cijábi owícaginebi.”

“Iyéwícayabi štén tągán awícaknagabi.”

“Žéci ewícagiyıktac,” eyága.

*“Everyone look in your pouches for the children of this mouse.
If you find them, take them outside.
Put them over there,” he said.*







Žécen owá waknáhibi cén én
wacónica giknágabic wókpä ejíyabi.

Žéca mahén cijátų ha cén snohyábiší
ce.

Owá kó awíca'íbi huštá.

Žécen owá ewícayagubi cén tągán
ewícaknığabi.

*So then everyone searched through their things, those pouches
where they put dried meat for themselves.
They didn't know that she had given birth inside.
They had brought them all along, too, it is said.
So then they took them and put them outside.*







Žécen bispízana né cijábi owícagine
ú né owá ewícaknagu húštá.

Žehága.

So then the mouse who had been looking for her children came and took all of them back, it is said.

That's the end.





Nakón'iyábi Üspéwíčakiyabi



Watápe Pábi *a Joint Endeavor of*

The Lodge Pole Sub-Council at Fort Belknap,
Fort Peck Assiniboine Council,
Fort Peck Community College,
Island Mountain Development Group, Inc.,
Humanities Montana,
Potlatch Fund

and the

Nakóda Language Project
American Indian Studies Research Institute
Indiana University

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