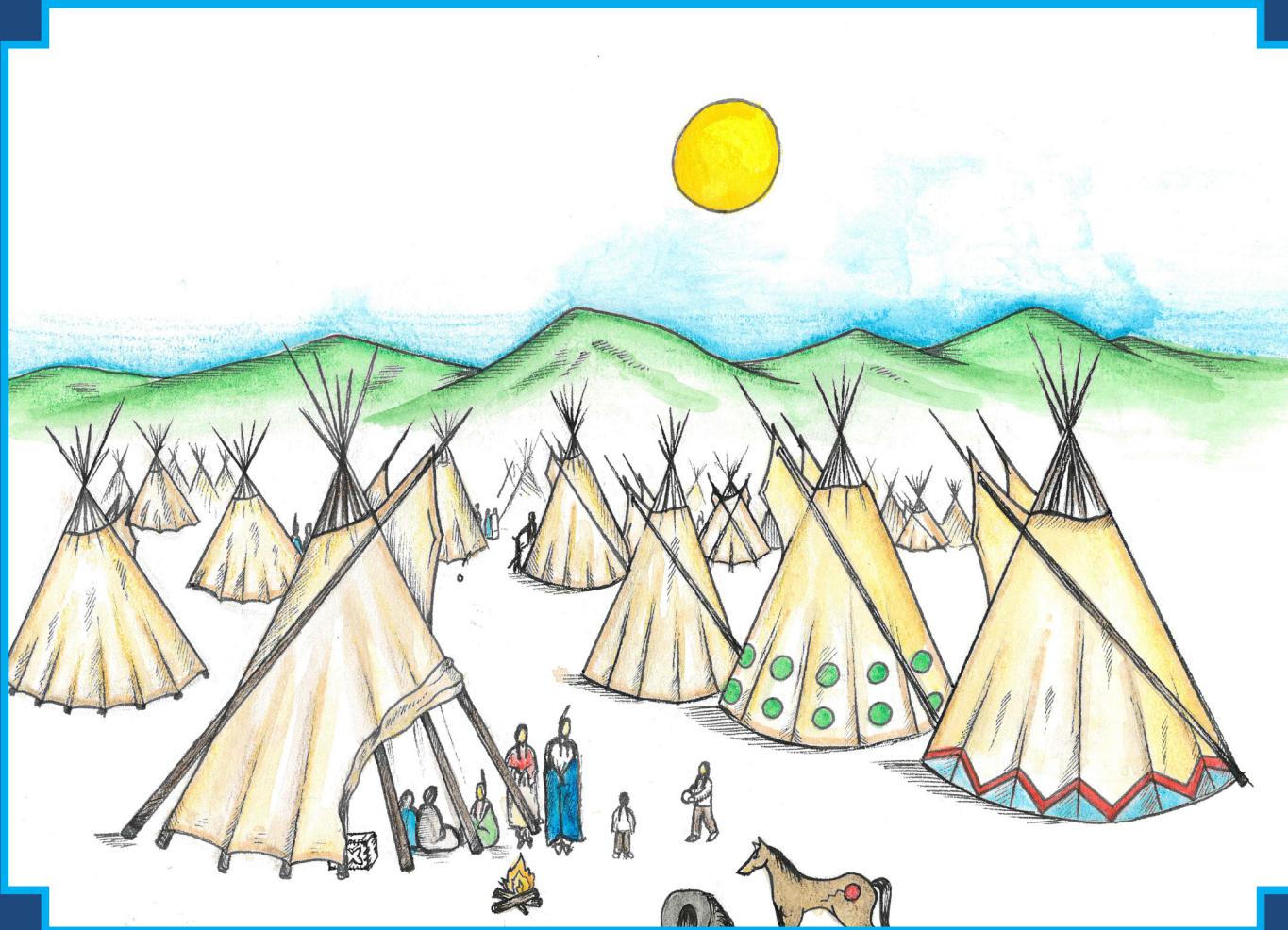


Watápe Pábi



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 ɬtáca 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*

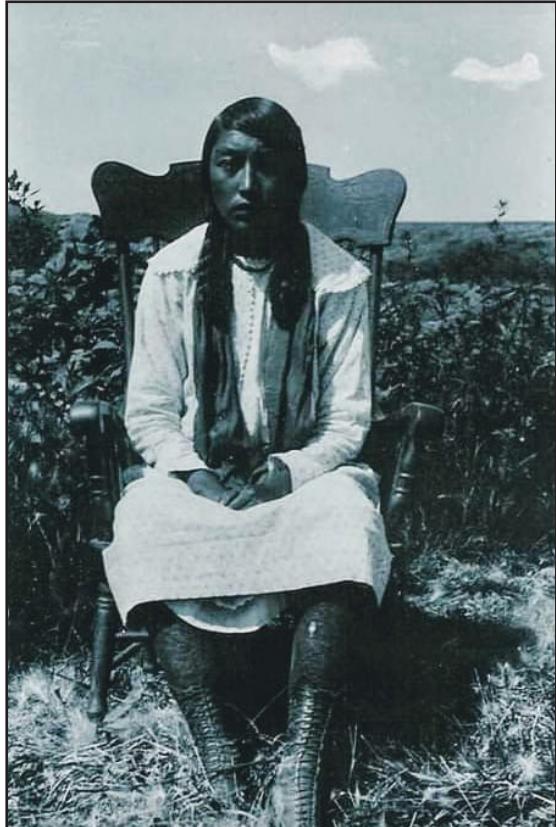


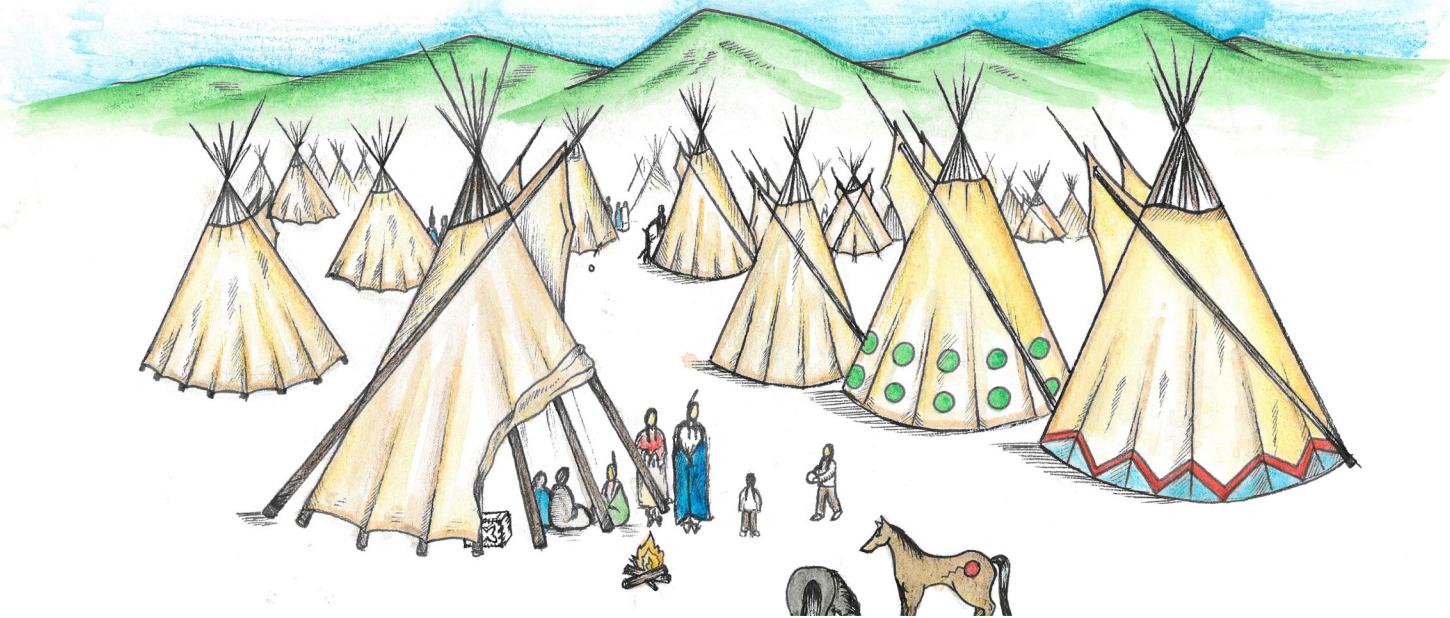


About this story

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.





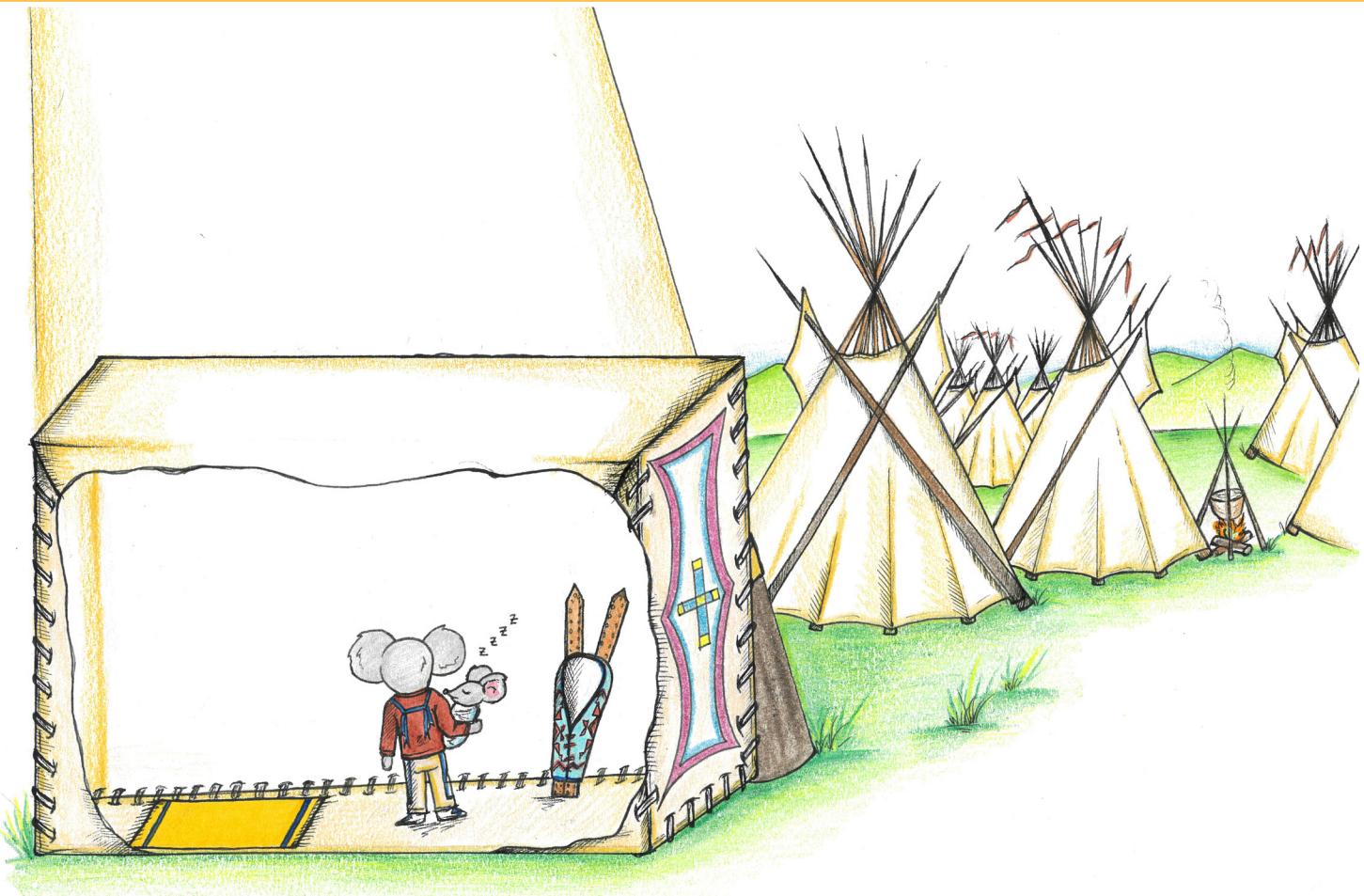
Gá'eca úknagayabi huštá.
Cén téhan étibi huštá.



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



Há gá'eca né ʉknágayabi
né kóya awíçayabi.



Ektá awíca'íbi cá duktén étibigaš.



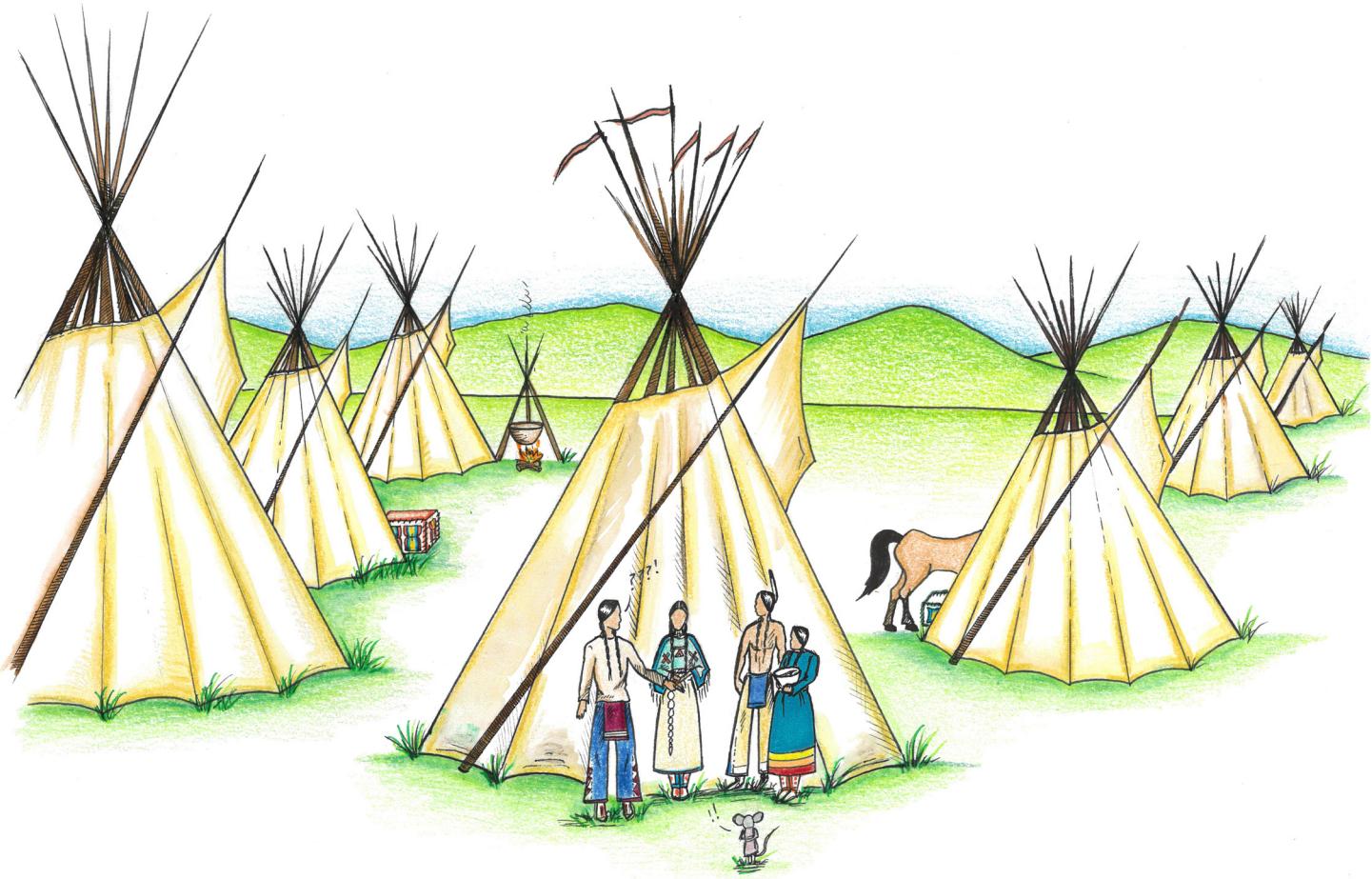
Žécen né bispízana cíjabi owícagini
cén ocágu oknáyabi okná céyaya
huštá.

“Micíjabi tewícwahina oká owá
ta'íbiši.

Owá éwícyagubi.

“Owícagine wa'úc” eyága.





Žécen wičášta wążí žé naň'ú cén
žeyá huštá.



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

“Iyéwıcayabi štén tągán
awıcaknagabi.”

“Žéci ewıcagiyıktac” eyága.







Žécen owá waknáhibi cén én
wacónica giknágabic wókpä ejíyabi.

Žéca mahén cijátu ha cén snohyábišíj
ce.

Owá kó awíca'íbi húštá.

Žécen owá ewícayagubi cén tagán
ewícaknígabi.





Žécen bispízana né cijábi owícagine ú
né owá ewícaknagu húštá.
Žehága.



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

Then they were moving camp, it is said.

They camped a long way off, it is said.

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

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

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

*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.*

*So then a man heard her and said, “Everyone look in your pouches for the children
of this mouse. If you find them, take them outside. Put them over there,” he said.*

*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.*

*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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