

BAHÁ IPÁ OWÁNĪJA

“They Perished at the Rock Point”

As told by Michael Turcotte

Note: Timings are approximate, and relate to the story video found on www.firstvoices.net

Start

Ába wašté midáguye. Tatága Náži miyé no Húdešana žemáca no Nağáha Tabéħ’a Wakpá én watí Tabéħ’a Wakpá žécen imácağac’ehá

Hello my relatives, my name is Michael Turcotte and I am from the Red Bottom Band of Nakóda. I currently live in Wolf Point where I was raised.

00:21

Nagáha né owóknage né coħtíya cá Nağáħ hékta wícašta ugíksuyabi no Héкта wícaštabi ugíksuyabi cén

We remember our relatives of the past and because of them we know this story to be true.

00:22

Né owóknage né né makóce né nagáha Montana eyáb duká né makóce né ĭkjé wícašta ožúnabic’ehá

This story takes place in a land that was once full of Indian people but now it is called Montana.

00:38

Háda wašijubi nén ú wícoħ’age otókak yuhábic’ehá wícosija wícoyaza otókak yuhábic’ehá

When the non-Indian people came here they had a different lifestyle and also different forms of illnesses.

00:49

Né makóce né Miní Šošé Ĥeĥága Wakpá dukté akípa wašítu (wašúti) yunážic'eha
Wašíjubi wašúti yunážic'eha

This land is where the confluence of the Missouri and Elk Rivers is located. At the confluence, non-Indian people established a structure for trading.

**Note: Another word for “fort” is “owónaži.” (not said in story).*

01:04

Gicíc'ubi tíbi eyáb wanúĥ žeyáb Žécen dágu gicíc'ubi wašíju šiná wašíju cótaġa
wašíju céġa wašíju wóyude gicíc'ubi

They called it a trading post. There they traded a number of different items such as blankets, guns, pots, and food.

01:22

Īkjé wíćáštabi gicíc'ubic'eha Nakóda cá Šahíya wíćáštab ~~Háktuwan~~ Lakóta oyáde
Mayádan oyáde gicíc'ubic'eha

Trade occurred with different tribes. Trade took place with the Plains Cree, Lakóta, Mandan, and Nakóda (Assiniboine) people.

01:34

Wédu waž Miní Šošé wáda okná wašíjubi nén agúbi no

One Spring non-Indian traders traveled up the Missouri River and brought trade items.

01:41

Dágu yúzabi šiná óda yúzabic'eha huštá

They brought many blankets with them, it is said.

01:47

Šiná cá ěniění įkóyaga eyáb Žéca cén ěadá wįcák'ubic'ehą Nakóda cá yazą áyabic'ehą Yazą áya Nína yazą aya

The blankets had scabs on them. When blankets were given to the Nakóda they became extremely ill.

02:05

Né makóce né Fort Peck Reservation Miní Šošé Wakpá Juk'án dóki akípa wazįyapadaěą bahá ipá ektá makóěnoga edáěą iyéyabic'ehą

The confluence of the Missouri and Milk Rivers is located on the Fort Peck Reservation. To the north of the confluence the Nakóda found caves where the hills come to a point.

02:19

Wįcįjabina makóěnoga edáěą iyéyabic'ehą Bahá ipá ektá mahén yábic'ehą Mahén yaěabic'ehą Mahén na'įc'įěmabic'ehą

The Little Girls Band of Nakóda found the caves. They went inside the caves. They hid themselves inside the caves.

02:33

Žéca cén tadáguyebi dóki yábi wįcósįj knuzábįktešį iyúkjabį žeyá

They did that because they did not want their relatives to have the disease. That was their thought.

02:40

Naěąěą bahá ipá ektá né makóce né Nakóda cá naháě ěiksúyabi no Né owóknage né ěiksúyabi no

Where that place is, the Nakóda people still remember their relatives. They still remember this story.

02:52

Žéca cén hékta owóknage snohwícayabi cén bahá ipá dágu ecúbic'ehą togáda šten snowiyabikta no

Therefore, the Nakóda remember their history. What happened at Rocky Point the future generations will know.

03:08

Dóhanj giksúyabiš Nağáhą bahá ipá ektá koškábi edáhą wícábi edáhą žécen waká ibi no

They will never forget. Now, young men and older men go there for fasting purposes. (this does not mean “vision quest”)

03:19

Háda waká ibi nína teħíga yuhábi duká háda waká ibi žé yupíya cá

When they fast, it is an extremely difficult task but a rewarding experience.

03:27

Nağáhą né makóce né įkjé wícásta to'ųbi Fort Peck Reservation eyáb Naháħ Įhąktuwan Oyáde Dakóta Oyáde Įhąktuwan Oyáde Nakóda Oyáde naháħ wicó'i'e naháħ wícóħ'ąge knúzabi no Naháħ knúzabi no

Now, this particular tract of land is called the Fort Peck Reservation. Our Indian people, the Nakóda and Dakóta still have their languages and customs.

03:46

Žécen cén oyáde šten tagóžakpagubi šten togáda šten knúzabikta cén

Therefore, the future generations will retain them.

03:54

Dágu uyúhabi nína yupíya cá Naháħ a'ókša įkjé to'ųbi naháħ oyáde teħíga yuhábi duká naháħ snowícaya cén

What we have is very appealing. Still, throughout Indian Country, Indian people are faced with challenges. Despite the challenges their customs will be retained. They will still know their customs.

04:11

Né wįcǫń'ąge né wįcǫ'i'e nína yupiya cá Aké hékta wįcášta ęcégiyabi no Žéca cén nahąń né uyúhabi no

The customs and languages are very beautiful. We have them because of the prayers of our relatives of the past.

04:19

Aké naǵáha oyáde štén takóžakpagubi cewįcagiyabi no Žéca cén né wįcǫ'i'e né wįcǫń'ąge knúzabikta no

Now, we pray for our future generations therefore they will possess our Indian customs.

04:30

Midáguye

My relatives

04:44

Né owóknaga né duwéniń okmés

This story has not been written by anybody.