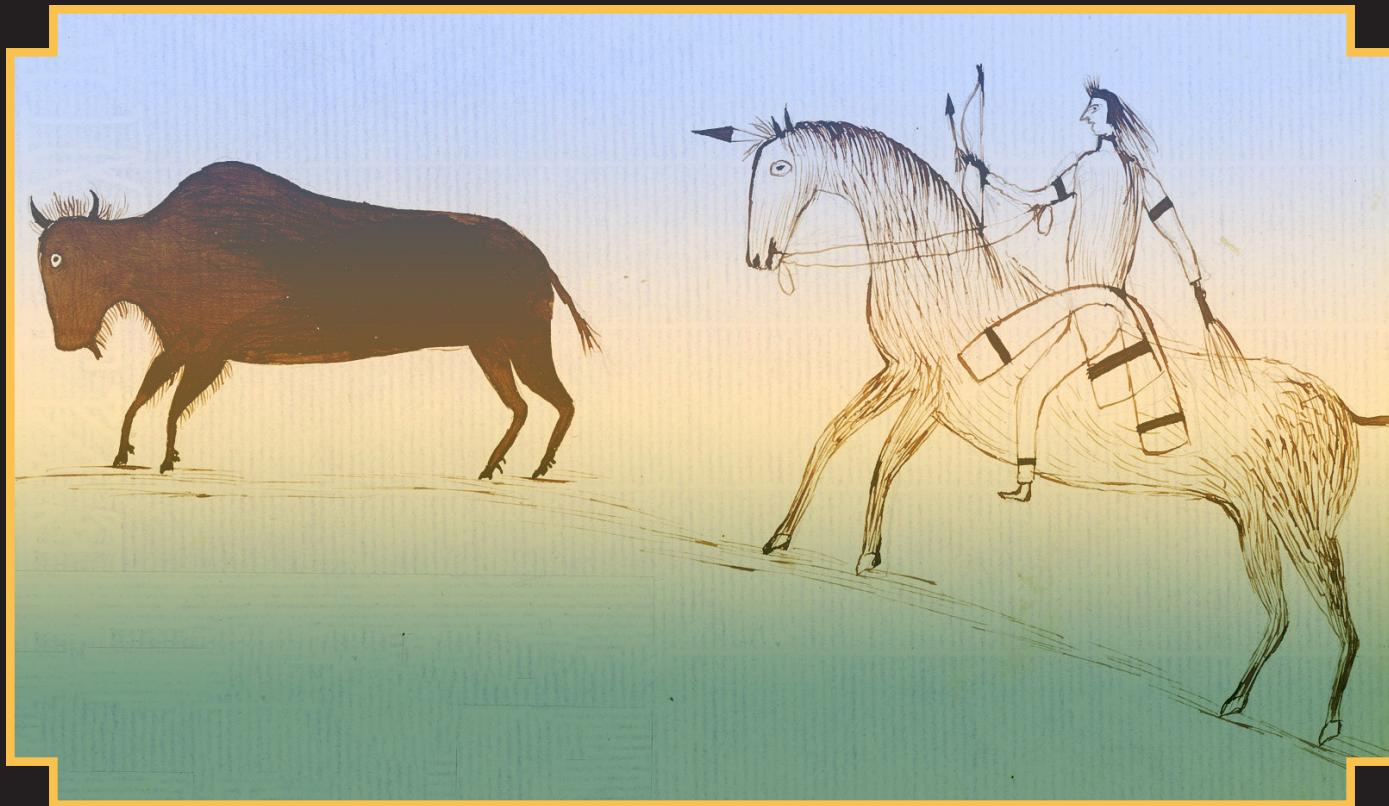


Watápe Pábi



Ohpájağa  
*as told by*  
*Joseph Runns*



Nakón Pábi Nakón Wịcóh'äge Kó ɬknúhabikta.

Nakón Oyáde Né Ti'óšpaye Dóken Wúspe ɬkíyabikta.

Waní Wašté ɬk'úbikta!

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

- Pté Ḧóda 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!*

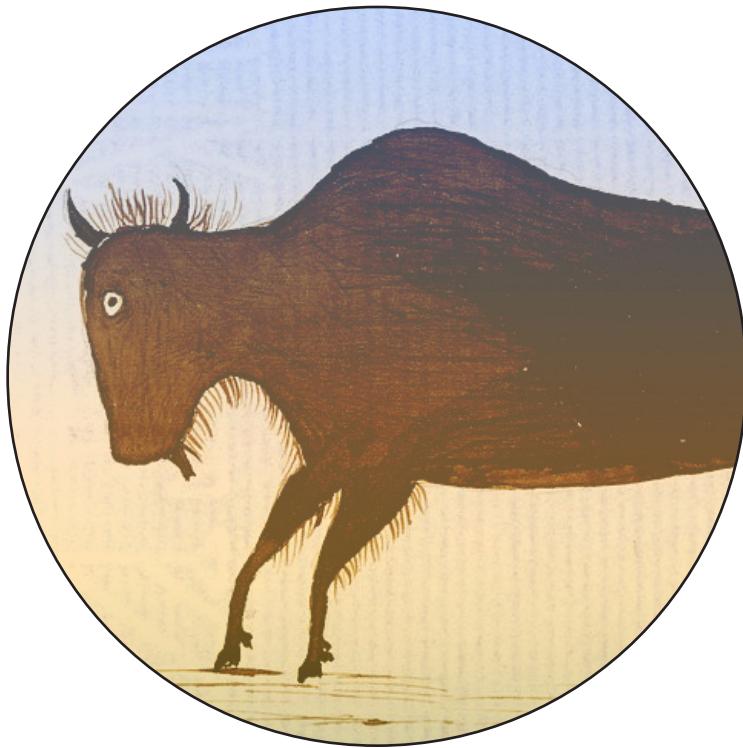
*Believe in Our Customs, Be a Part of Them, You Will Have a Long Life,  
Our Young Women and Men Will Become Leaders.*

*- Gray Buffalo Woman -*





# Ohpájağa



*Buffalo Pound*





## *About this story*

*Ohpájača (Buffalo Pound) was told by Joseph Runns of Carry The Kettle, SK, in 1983. It was recorded 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.*

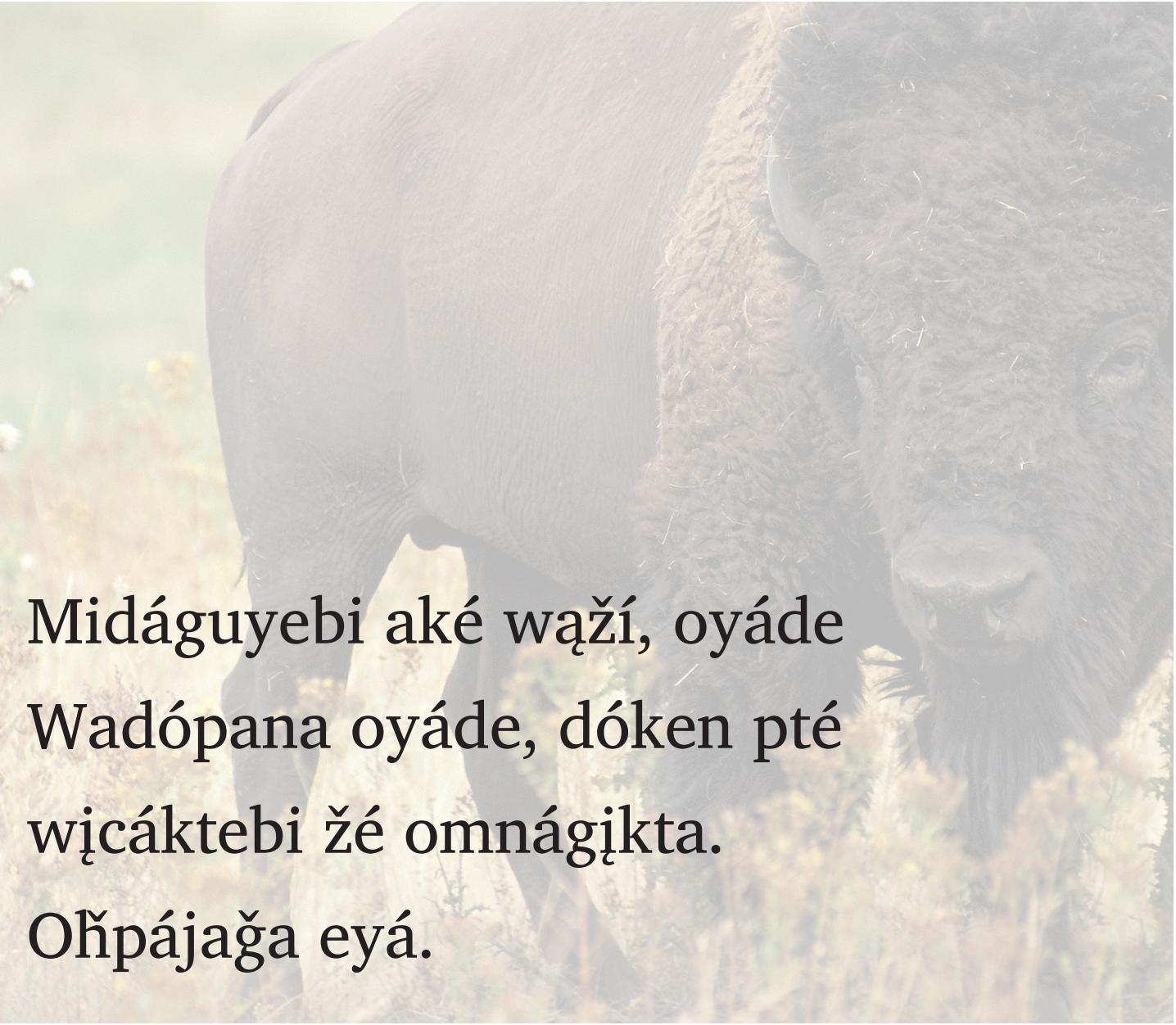




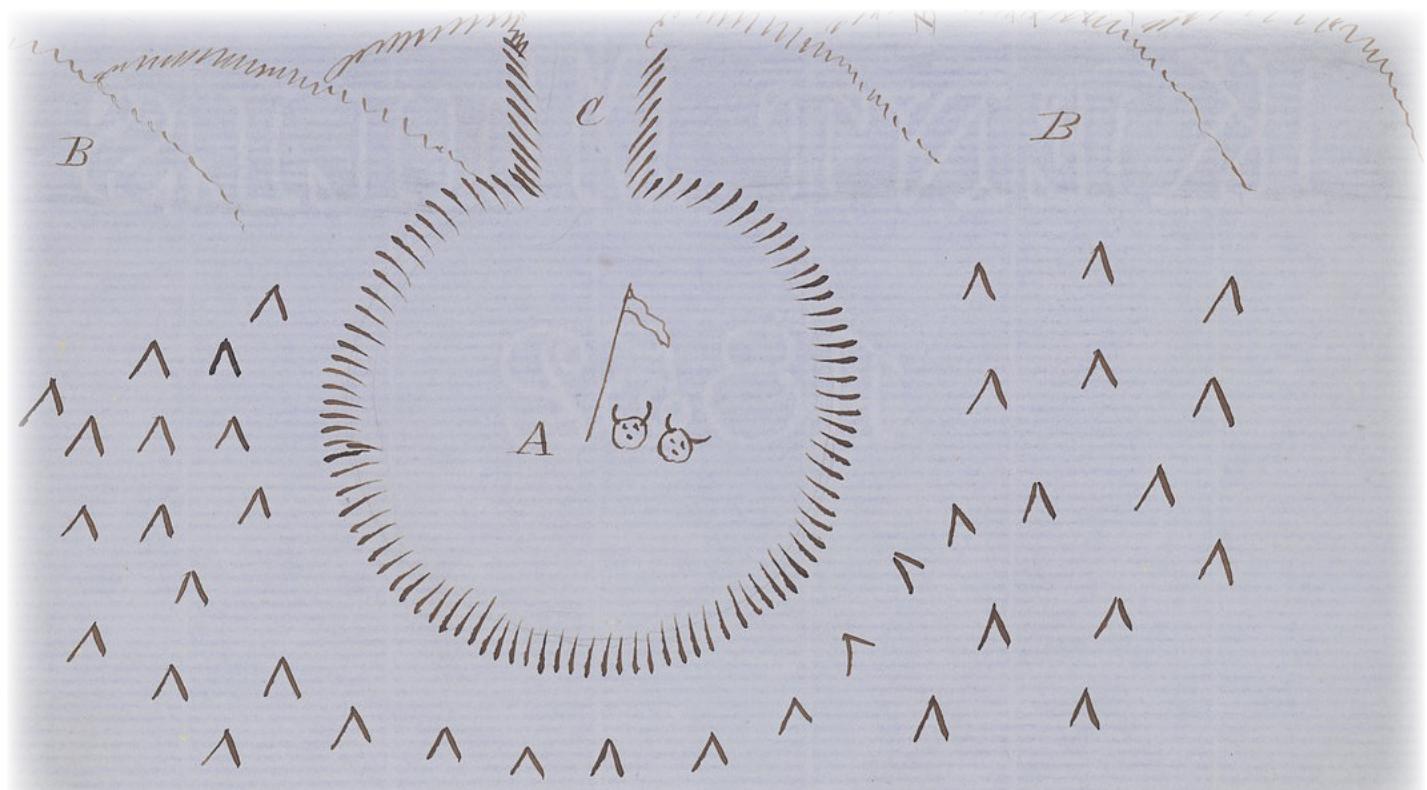
*Joseph Runns (1900-1986) was the son of Runs With Another and Round Woman. He was a member of the Carry The Kettle Nakoda Nation of Saskatchewan, Canada.*

*Raised in the community of Qu'Appelle, he was one of the first generations born after his people left their traditional home territory at Wazīhē (Cypress Hills). He married Claudia Blackbird in 1922 and together they raised a dozen children.*





Midáguyebi aké wążí, oyáde  
Wadópana oyáde, dóken pté  
wịcáktebi žé omnágikta.  
Oňpájaňa eyá.



Žé duktén cagákna cá yuké žé, cá žéca

miméya, tibi nécen gágabi.

Žécen wíhinapa nétkiya, tiyóba gágabi.





Ó žecen wičášta wąží, pté ewícgapiya,

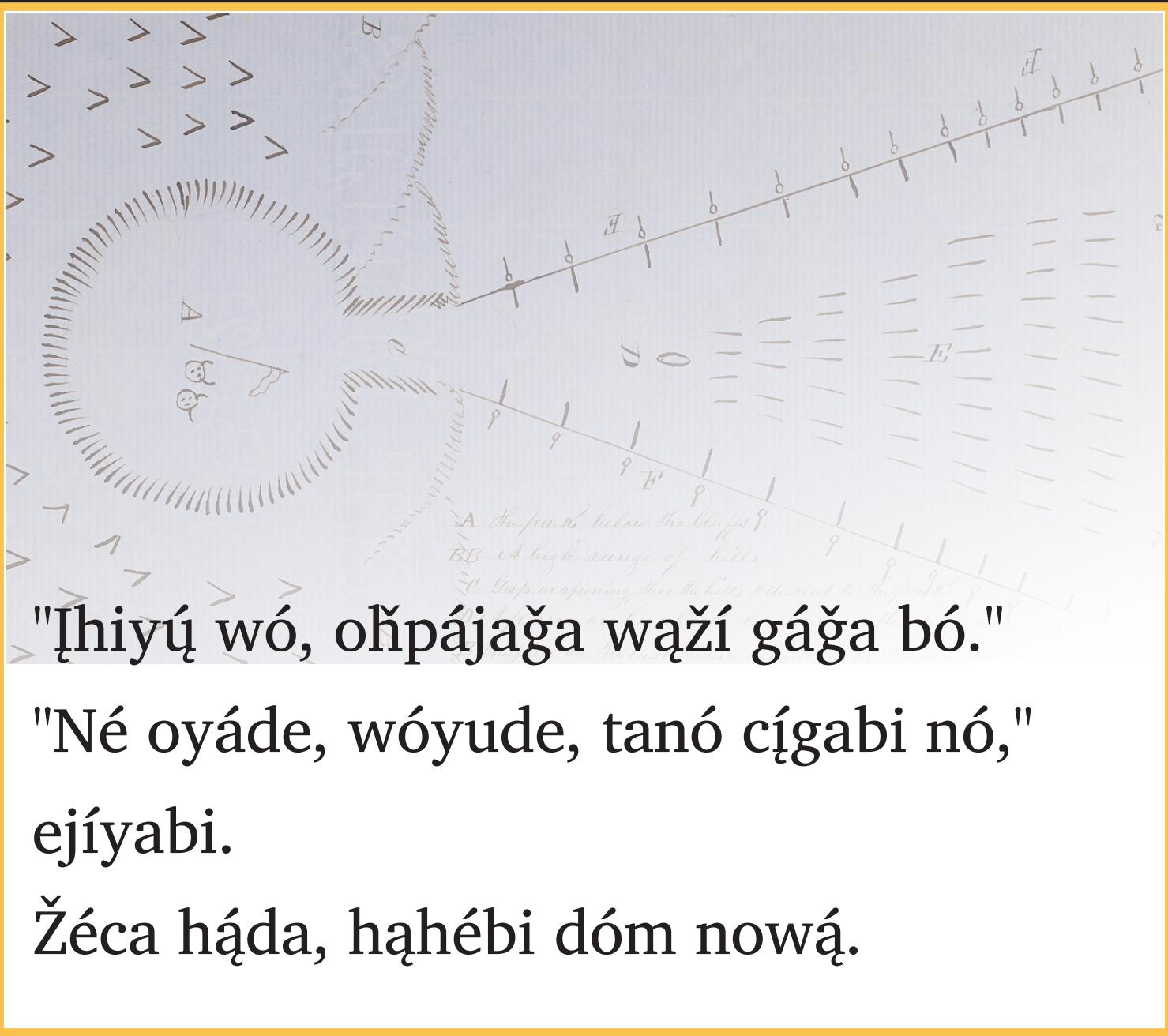
buffalo wičášta žé ɬwákabi.

Žé wówaką k'úbi.

Ó žé wičášta žé cégiyabi žé, dohán

oyáde ɬdúkabi háda, cégiya híkna.





"Ihiyú wó, ołpájága wąží gáča bó."  
"Né oyáde, wóyude, tanó cígabi nó,"  
ejíyabi.  
Žéca háda, hahébi dóm nowá.



Žécen ɬídóba ába hagyákena én, makóce  
ádaya cup'ó, fog, cup'ó, dágundi  
wagyágabiši.

Ó žé cup'ó žé ɬcíjahi, pté mánibi.

Né oħpájaġe ecúbi nénkiya úbi.





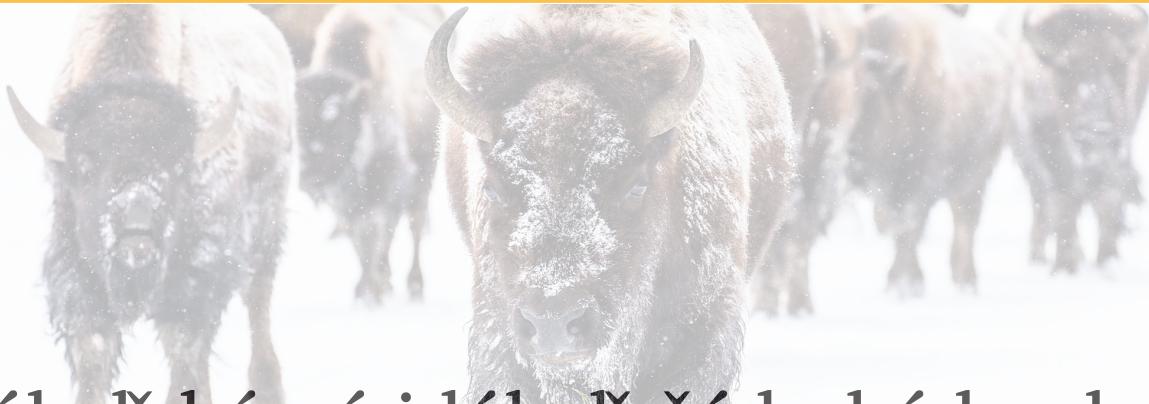
Gákiya wiyódahä, iyákam owá, cup'ó  
né, owás'ına gaňmókya hík, aké maštá.

Écen waná pté né oňpájaže né kiyána  
wịlh'abi.

Žécen háda né wịcášta pte'íwaką né,  
cañúba, cañúba wakác eyábi, cañúba žé,  
cañí okná, okná wacáge kó yuhá ektáya  
abáha én ináži.

Né wịcášta né pté nážibí étkiya éduwą,  
dóbaň bá.





Dóbaň bá né ɬidóbaň žédu háda, dohága  
ogíhi aktága, né ołpajaże, tiyóba  
gágabi žé awáciyu akták gú.

Žé koyá nén pté oyáde wódabi né,  
kuwá a'úbi.

Né wiċášta né, pté ... pté wiċášta né  
aktága né ihágam.





Gá timáhen, ołpájaže né, žé wagám nü  
... nü ... oyágeja túbi o'íya né gíjağa.

Žéci yuhá, yá cənúba nená knuhá  
iyódağa.

Žé koyá né pté né iyúha tín ahíyu tín  
ahíyu, ožúna háda, tiyóba é natágabi.



Duwéni cótaǵa ú a'úwicatabiší.

Wahíkpe ejé'ena úbi, wicáktebi.

Hé wicášta, pté wicášta, pte'íwaką, žécen wósuye wicák'u.

"Cótaǵa núbikteší nó," eyá owícgagijiya.



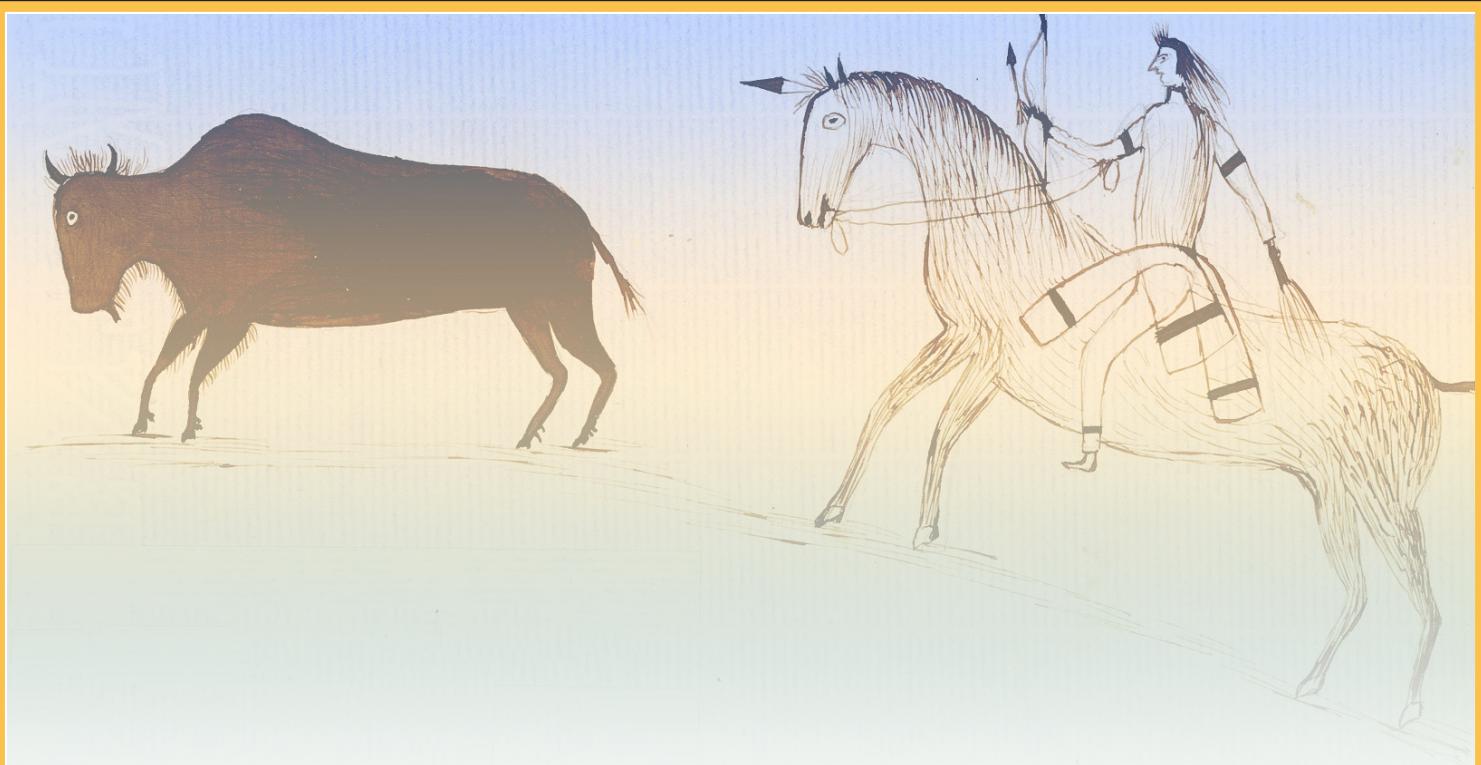


Žécen owá wịcáktebi háda, né kút  
giḥpá.

Žécen cąnúba yuhé žé kná'ịtku.

Žécen pté ogáče né iyúhan, nécen šóda  
awícabogą.





Dohán ɬtkúnskiya hík, ijúbi knağúbi  
háda, žéhən wapádabi.

Dóna wiċábi iyúhana pté wiċápadabi.  
Oyáde owáštejaga wóyude óda,  
cađéwaštēya wódabi.





Žé pté wịcášta ịwáką žé,  
žéci oňpájaže gága,  
wịcášta óda niwícaya.





*I will tell again about my relatives, the Canoe Paddlers (of present day Ft. Peck), how they killed buffalo. It was called a buffalo pound. They built it near the woods, where there were lots of trees or brush, putting wood in a circle, like a tipi. They made it with the gate facing east.*

*So then there was a man, a buffalo caller, a man with with a spiritual gift from buffalo. He had been given a supernatural power. So that man would pray, whenever the people were hungry he would pray. "Come on everyone, build a buffalo pound! The people need food, meat," he told them. When it was done, he sang for four nights.*

*So then, on the fourth day, early in the morning, there was fog everywhere - fog - cup'ó - so you couldn't see a thing. So in that fog, he mixed himself in with the buffalo as they walked. They were coming close to*





*the buffalo pound they made. They came around the middle of the day in the fog, then all this billowing fog cleared away.*

*So now the buffalo were grazing near the buffalo pound. Once that was done, the buffalo caller took a pipe, a sacred pipe, and filled the pipe with tobacco, and taking it and some sweetgrass, he went up on a hill and sat down. The man looked toward where the buffalo stood and called them four times. He called four times and after the fourth time, he ran as hard as he could, running back to the gate that was made into the buffalo pound. The buffalo herd that had been grazing came running along with him, chasing him. This man, buffalo..., buffalo man, he ran to the back.*

*Well, inside the buffalo pound there was a raised thing... something..., sort of a raised thing, with steps*





*to get up, that had been made for him. He took his pipe and everything over there and sat down. When the pound was filled with the buffalo that came with him, they closed the gate. No one used guns to shoot them. They only used arrows to kill them. This man, buffalo man with buffalo power, had given them rules for that. "You will not use guns," he said.*

*So then he took his pipe and lit it. So then he blew smoke on all the buffalo that had been killed. When it was all done and the piped was smoked up, then they butchered. The men, however many there were, butchered the buffalo.*

*The people enjoyed themselves, happily eating an abundance of food. This buffalo caller who made the buffalo pound made many people live.*





## *Illustration Credits*

A Buffalo Pound, 1820 (drawing by George Back, engraving by Edward Finden) (In Narrative of a Journey to the Shores of the Polar Sea in the Years 1819-22, John Franklin, 1923).

Buffalo Pound and Buffalo Hunter, 1853-1854 (illustration by Nakoda artist, annotation by Edwin Denig) (Manuscript 2600-b-1, National Anthropological Archives, Smithsonian Institution).

Arrows made by Assiniboine artist Ernest Gendron.





# 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*  
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