

Watápe Pábi



Cé̄ga K'ína Caštúbi

as told by

Douglas O'Watch



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 -





Carry The Kettle Receives His Name



*Illustrated by
Canúba Ahíyes'a Wíyä*

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About this story

*Douglas O'Watch of Carry The Kettle, SK,
told the story of Céča K'ína Caštúbi
(Carry the Kettle Receives His Name)
in 1985.*

*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.*







Eyá nagáha, oyáde ʉk'úbi nén, Céga
K'ína, oyáde ʉgégiyabi.

Eyá žé hуглá, hуглá žé, cažé.

Eyá Céga K'ína eyábi žé
iyécaš'ícitų huštá.

*Well now, the people living here, we are called
Carry the Kettle people.*

Well, he's a chief, it's that chief's name.

*Well, the one they call Carry the Kettle named
himself, it is said.*



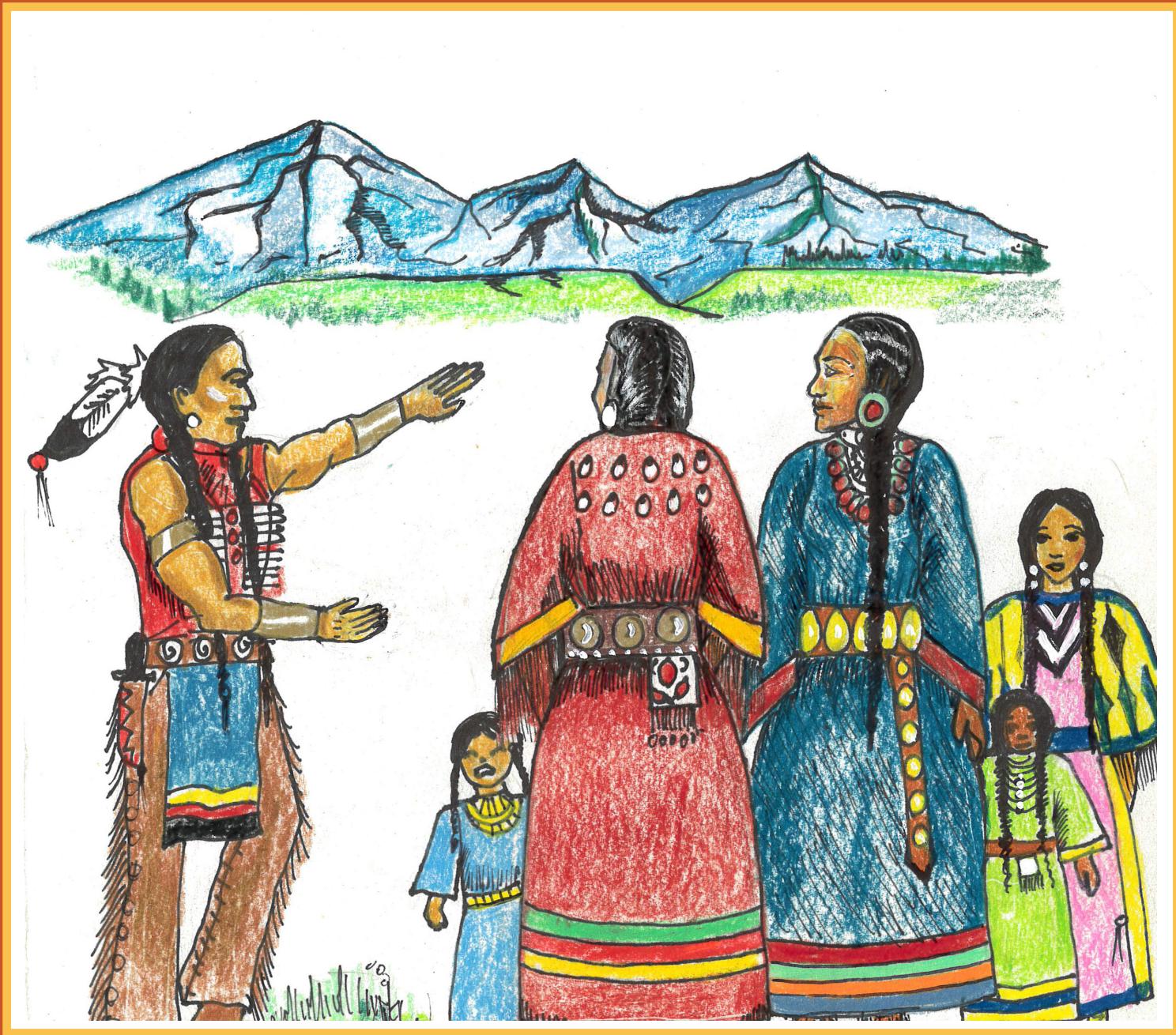




Wanágaš hokšínac ehá, nádábi huštá.
Žécen hokšíbina nówa škádabi.

*Long ago, when he was a boy, they were attacked.
Then all these boys were playing.*







Žécen wičášta wąží žeyá huštá.

“Wíyabi, dágu dóna téyažinabi
né éknagu hík, né gağé nén,
mahén obústaga bó.”

"Né gakná né ugíš ca'úgaškabiktac"
eyá huštá.

So then a man said this, it is said.

*"Women, take your loved ones and hide inside this
coulee here."*

"Beside it we will build fortifications," he said.





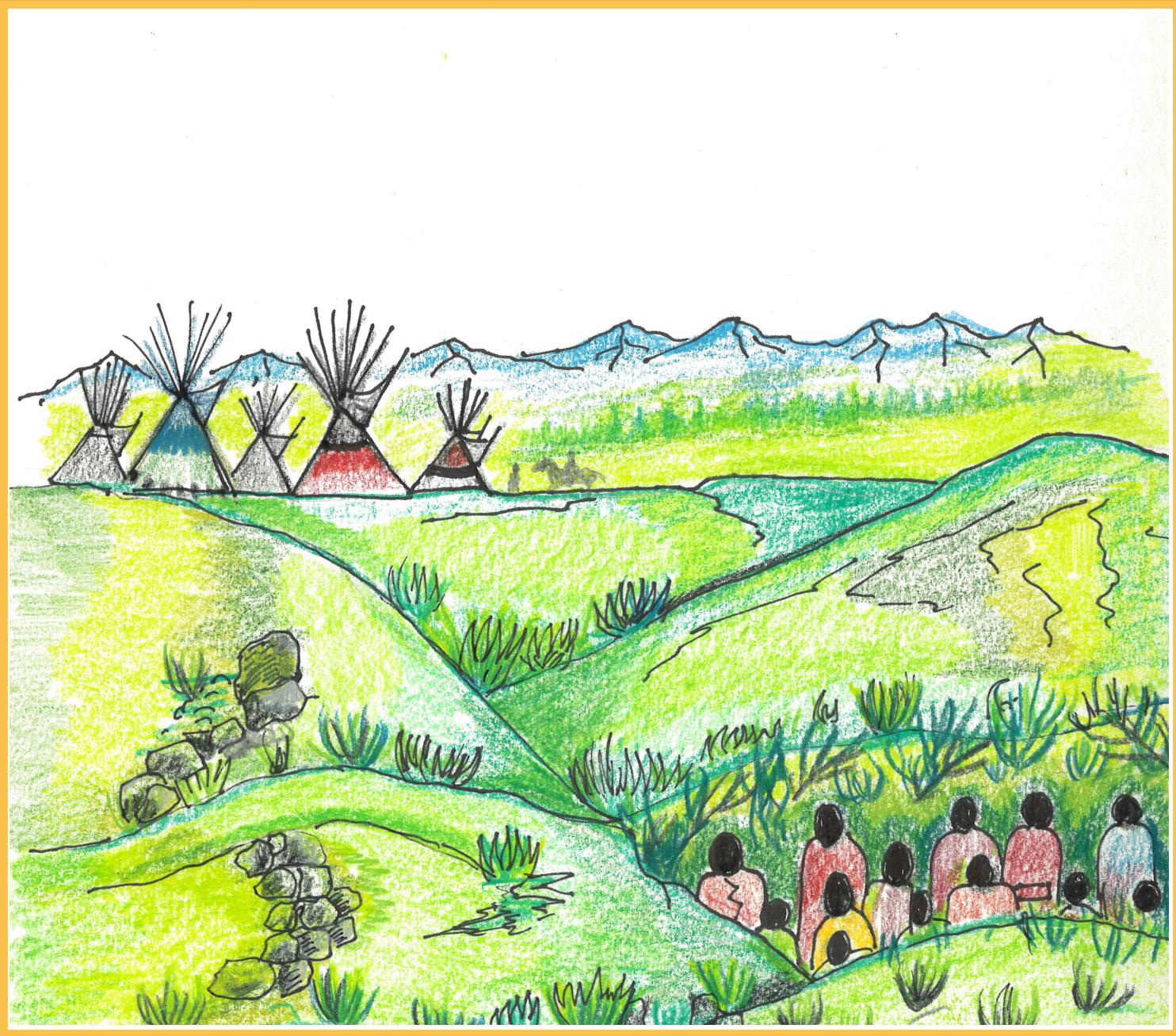


Žécen né cągáškabi hokšíbinana né
ókšą iyúhana én škádabi,
Céča K'ína īš ópa huštá, hokšína.
Gá wąží žeyá huštá,
“Há hokšíbin, né wíyąbi né iyúha kún
néci éyaya nó; žéci ná bó.”

So then as all the little boys were playing around the fortifications, Carry the Kettle joined them, he was a boy.

Then someone said, "Ah, boys, all the women are going down over here; you go over there.





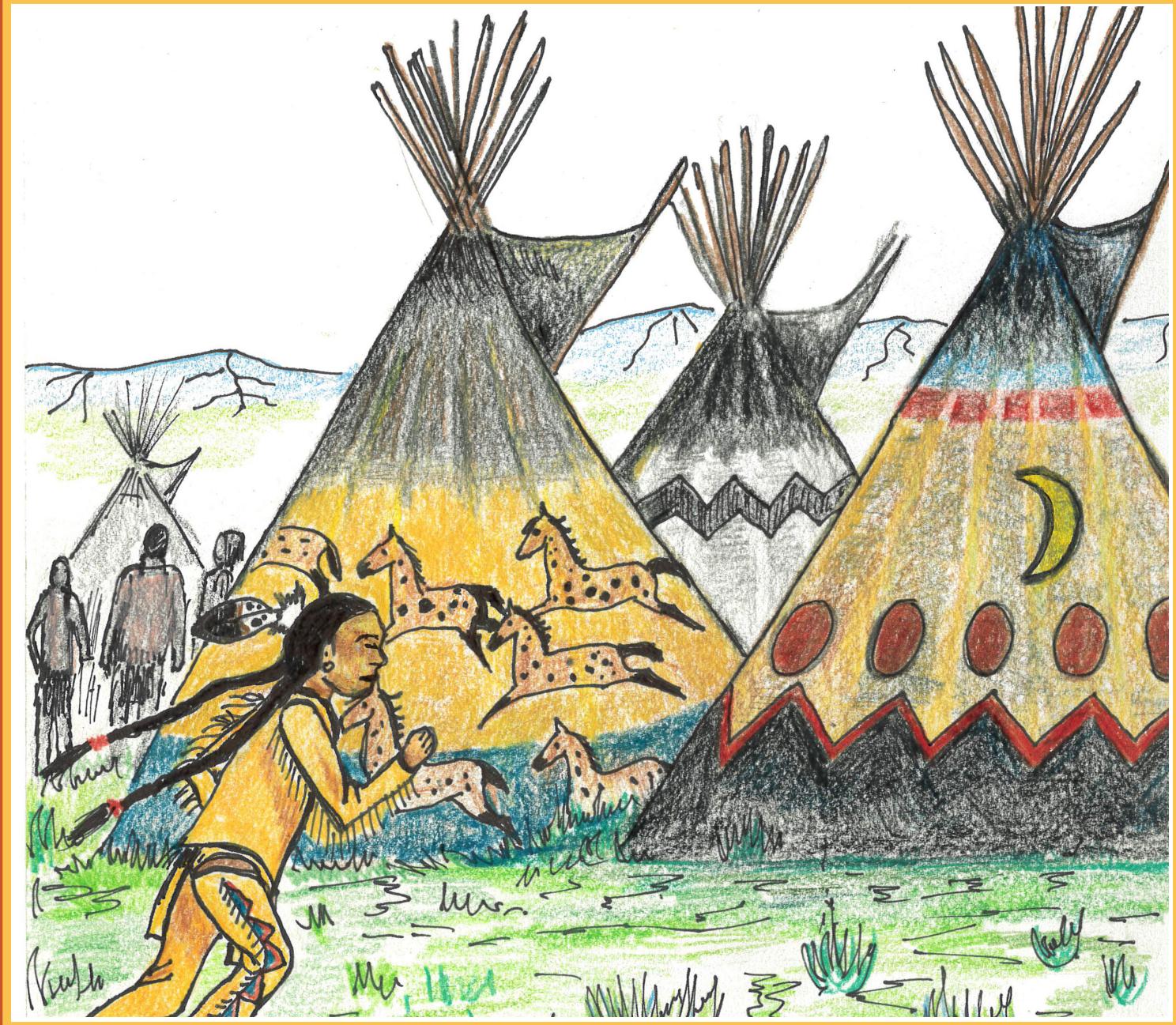


"Né mąkáknagýą nądá a'ú nó,"
eyá huštá.

"Žéci gačé obústagam žé knihéya nó,"
eyá huštá.

*"They are attacking from all directions," he said.
"Hide over there in the coulee, its steep!" he said.*







Žécen abá iyáyabi abá īš yábiši, īš tidá agíktagabi húštá.

Wí žéci kíga waná húgu né, dágú nówá éknagu híkna īš, gaňópa bustágabi īš óhá iyáya.

So then some of them went and some of them didn't go, they ran home.

When he arrived back at the lodges, his mother had taken all of her things and had gone among the ones hiding in the gully.







Gayéc'a, céganana wąží, ú wałpé
gáges'a ceňšánac, žén há huštá.
Húgu kpaháši huštá.
Žé giksúyeší iňpéya.

*Then there was a little kettle, a red one used for
making tea, it was there.
His mother was stingy of it.
She forgot that she left it behind.*







Žé éyagu híkna, wasóbi waží éyagu
cén, ɻigáška híkna k'í huštá.
Nap'í cén k'í huštá.
K'íp'íc'iciya huštá.

He took it and he took an Indian rope and then he tied it onto it and packed it on his back.

He wore it around the neck and packed it on his back.

He put it on his back.





Žécen né, mayá mahén bustágabi ektá
yéši huštá.

Piyéniš cágáškabi néci īš akéš ópa
huštá.

Owá nécen cágáňa kó knagíyä yusnóhą
éknagabi.

But then he didn't go to the ravine they were hiding in.

Instead he joined them again over here where the branches were tied together.

They dragged all the logs and put them across.

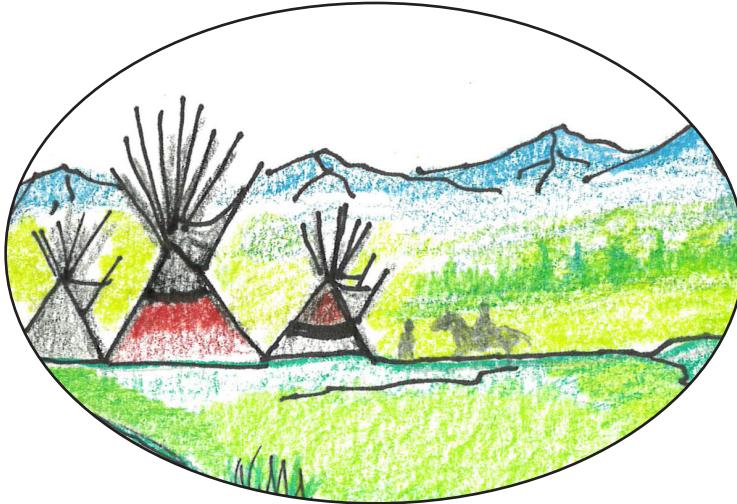




Žé'jš ópa óhą škäšká hųštá, hokšínana
wąží, céga k'í škána žé ejíyagabi hųštá.
Waná ogícize nadábi.

*He joined them in the midst of the action, they said
he was a little boy trying with a kettle on his back.
Now the warriors attacked.*





Wịcágášpeyabi cén, iktóm,
ḥamwícayabigeja kó cén.
Htayédu waná núske.

*They chased them away, then behind they also
drove them away.
Well, now it was evening.*





Žécen "Wíyäbi, waná gú bó iyúha gáki,
iyúha akýakna nó nagipabi nó," eyábi
hüštá.

Žécen iyúhana kninápabi hüštá.

Gá žeyábi hüštá.

"Hokšína wążí, céga k'ína dókiya hé?"

So then they said, "Women, now come back everyone over there, they all went back, they fled!"

So then they all came back out.

Then they said this.

"That one boy, the one carrying the kettle, where is he?"





"Duwé hé" eyábi.

Duwéni snonkyéši huštá.

Žedáhą hokšína

Céga K'ína eyábis'a huštá.

Gá éješ cažé huštá.



"Who is he?" they said.

*Nobody knew, it is said. From then on they called
the boy Carry the Kettle.
And so that was his name.*







Žécen Céga K'ína eyábi nahán,
né mákóce úk'úbi nén,
Céga K'ína oyáde ejíyabi.

*So then they called him Carry the Kettle,
and now the land we live on is called
Carry the Kettle reserve.*





Nakón'iyábi Üspéwíčakiyabi



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