



Watápe I'ábi



Oĥpájaĝa

as told by

Joseph Runns





Nakón Pábi Nakón Wícóh'age Kó Uknúhabikta.

Nakón Oyáde Né Ti'óšpaye Dóken Wúspe Ukiyabikta.

Waní Wašté Uk'úbikta!

**Wícóh'age Wijána Wo Nécen Ópa Wo Téha Yaníkta No
Košgábi Wíkošgebi Ítáca Ayá.**

- Pté Hóda 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 -



Oĥpájaĝa



Buffalo Pound

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About this story

Oĥpájaĝa (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 Oyouka (Runs With Another) and Oganawinyia (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 Wazíŋe (Cypress Hills). He married Claudia Blackbird in 1922 and together they raised a dozen children.





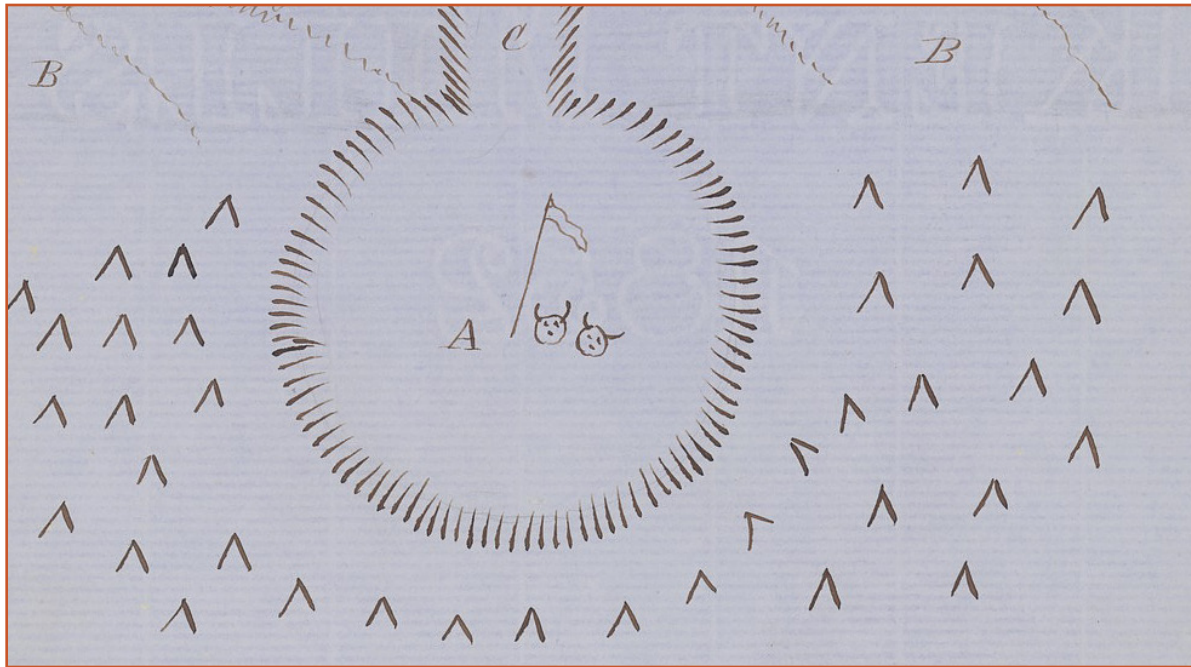
Midáguyebi aké wąží, oyáde
Wadópana oyáde, dóken pté
wícáktebi žé omnágikta.
Oħpájağa eyá.

*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.*





Žé duktén caḡákna cá yuké žé, cá žéca
miméya, tíbi nécen gáḡabi.
Žécen wíhinapa nétkiya, tiyóba gáḡabi.



*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.*





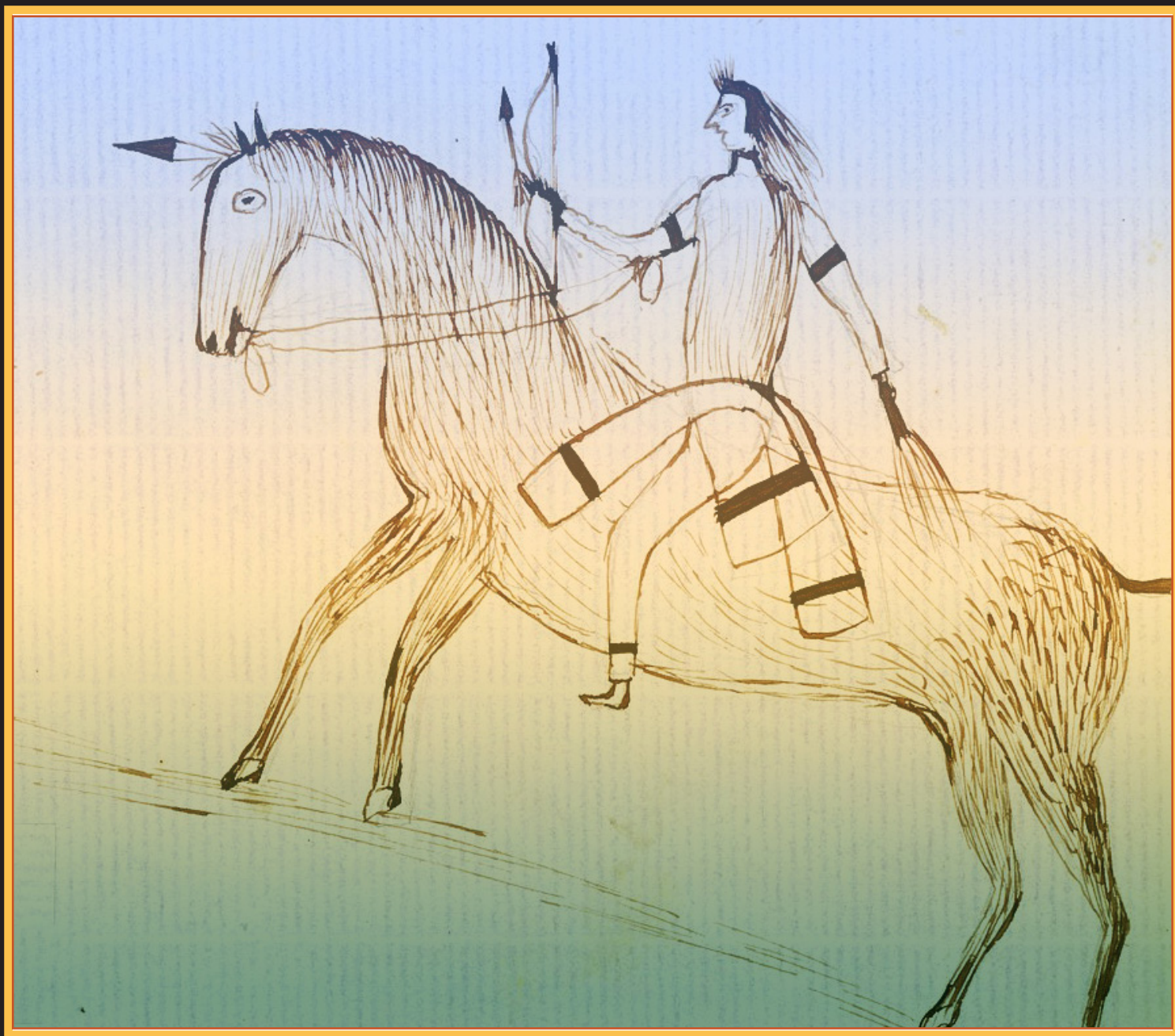
Ó žécen wı́cášta wąží, pté ewı́cagiya,
buffalo wı́cášta žé ıwákąbi.

Žé wówaką k'úbi.

Ó žé wı́cášta žé cégiyabi žé, dohán
oyáde ıdúkabi háda, cégiya hıkna.

*So then there was a man, a buffalo caller,
a man 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.*







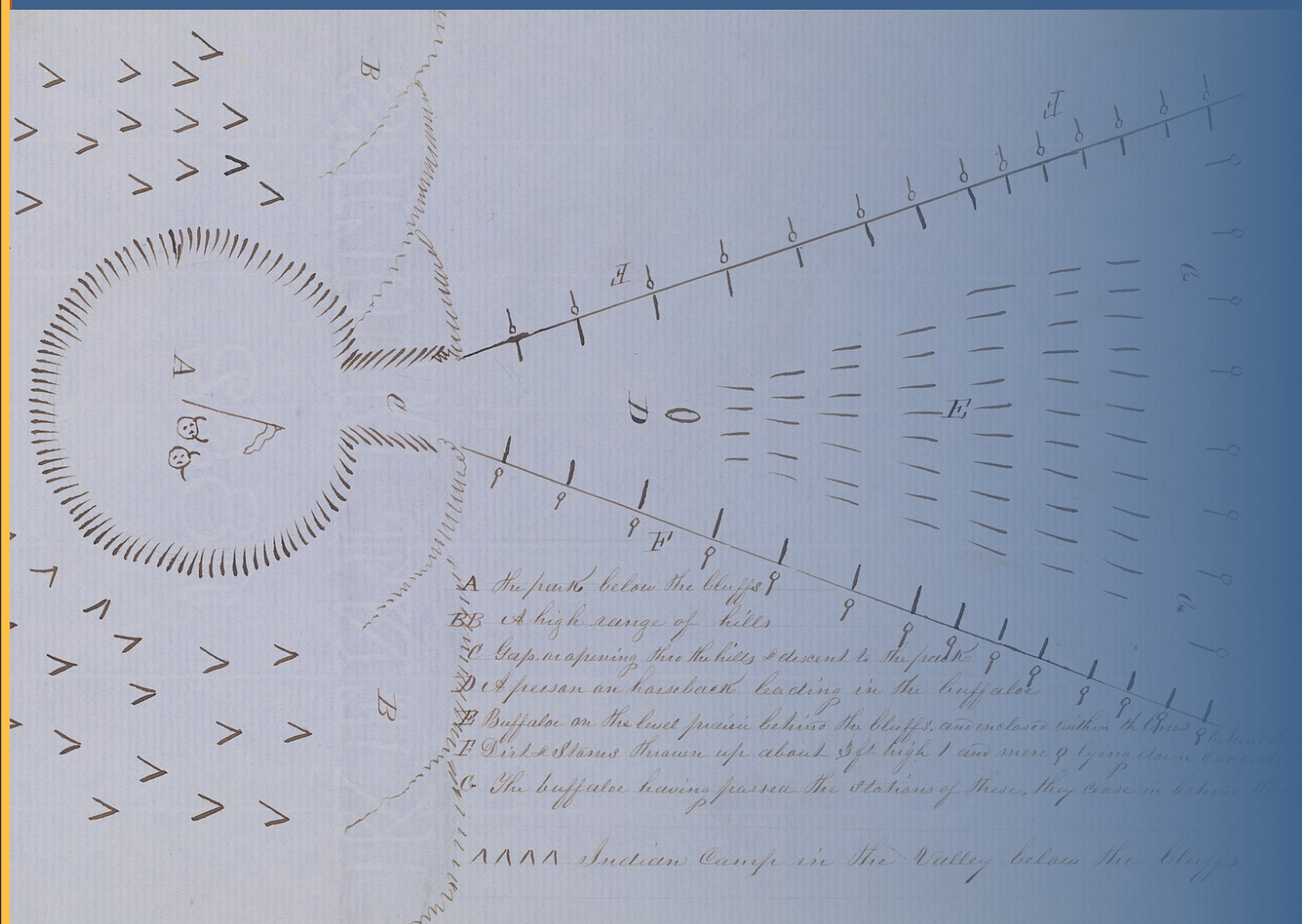
"İhiyú wó, oĥpájaġa wəží gáġa bó."

"Né oyáde, wóyude, tanó cıgabi nó,"
ejíyabi.

Žéca hăda, hăhébi dóm nowă.

*"Come on everyone, build a buffalo pound!
The people need food, meat," he told them.
When it was done, he sang for four nights.*







Žécen ȝdóba ába haȝákena én, makóce
ádaya cup'ó, fog, cup'ó, dáguni
waȝágabišȝ.

Ó žé cup'ó žé ȝcíjahi, pté mánibi.
Né oħpájaȝe ecúbi nénkiya úbi.

*So then, on the fourth day, early in the morning,
there was fog everywhere - fog - c'up'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.*





Gákiya wiyódahą, iyákam owá, cup'ó
né, owás'ina gałmókya hık, aké maštá.
Écen waná pté né ołpájađe né kiyána
wił'ąbi.



*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.*





Žécen háda né wı́cášta pte'ı́waka né,
cańúba, cańúba wakác eyábi, cańúba žé,
cańı okná, okná wacáge kó yuhá ektáya
abáha én ináži.

Né wı́cášta né pté nážiıbi étkiya éduwa,
dóbaň bá.



*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.*





Dóbañ bá né ıdóbañ žédu hâda, dohâga
ogíhi aktága, né oħpajaĝe, tiyóba
gáĝabi žé awâcıya akták gú.

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

Né wıćášta né, pté ... pté wıćášta né
aktága né ihágam.

*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.*





Gá timáhen, oľpájaĝe né, žé waĝám nų
... nų ... oyágeja túbi o'íya né gíjaĝa.
Žéci yuhá, yá cańúba nená knuhá
iyódaĝa.
Žé koyá né pté né iyúha tín ahíyu tín
ahíyu, ožúna hăda, tiyóba é natágabi.

*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.*





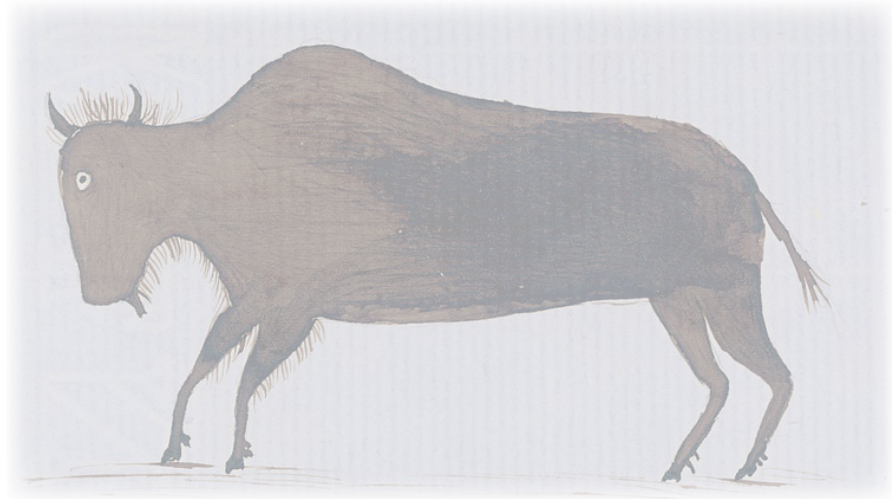
Duwéni cótağa ú a'úwıcatabişı.
Wahıkpe ejé'ena úbi, wıcáktebi.
Hé wıcášta, pté wıcášta, pte'ıwaka,
žécen wósuye wıcák'u.
"Cótağa núbikteşı nó," eyá owıcagijiya.

*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.*





Žécen owá wı́cáktebi háda, né kút giĥpá.
Žécen cańúba yuhé žé kná'ıtku.
Žécen pté ogáĝe né iyúhan, nécen šóda
awı́caboĝa.



*Then when they had killed them all,
he climbed down.
So then he took his pipe and lit it.
So then he blew smoke on all the buffalo
that had been killed.*





Dohán ɪtkúnskiya h́k, ijúbi knaǵúbi
háda, žéhąn wapádabi.

Dóna wɪcábi iyúhana pté wɪcápadabi.

Oyáde owáštejaga wóyude óda,
cądéwašteya wódabi.

*When it was all done and the pipe
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.*





Žé pté wı́cášta ıwáka žé,
žéci oĥpájaĝe gáĝa,
wı́cášta óda niwı́caya.

*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 Uspéwɨcakiyabi



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