The Ioway - Otoe-Missouria Traditional Stories

The Ioway - Otoe-Missouria Tribes were at one time a single nation with the Winnebago (Hochank) in the area of the Great Lakes, and separated as a single group in the area of Green Bay, Wisconsin. They migrated southward through the area of Wisconsin and Minnesota to the Mississippi River. Those who became known as the Ioway remained at the junction of the Iowa River, while the rest of the band traveled on, further West and South to the Missouri River. At the fork of the Grand River, a quarrel ensued between the families of two chiefs, and the band of people divided into the Otoe and Missouria tribes. The two communities remained autonomous until the Missouria suffered near annihilation from sickness and intertribal warfare over hunting boundaries aggravated by the fur trade. The remnant group merged with the Otoes in 1798 under their chiefs. However, by the 1830’s they had been absorbed by the larger community. In the 1880’s, the leaders went South and selected lands between the Ponca and Pawnee in Oklahoma Territory. Their numbers had been reduced to 334 members. The oral tradition of the several communities had ceased, on the whole, by the early 1940’s, although several contemporary versions of stories and accompanying songs were recorded by this writer from the last fluent speakers in 1970 - 1987. The final two fluent speaker of Ioway - Otoe-Missouria language died at Red Rock, Oklahoma in the Winter of 1996. Today, the Otoe-Missouria have about 1700 members, with their tribal offices located East of Red Rock, Oklahoma.

The Ioway had ceded their lands by 1836, and withdrew to the Great Nemaha Reservation on the Kansas and Nebraska border. In the 1880’s, some ninety of the traditional Ioway left the area of White Cloud, Kansas, to establish a village near Fallis, Oklahoma. Later, they were relocated on individual allotments along the Cimarron River. They retain Tribal Offices south of Perkins, Oklahoma, while the Northern division have their tribal complex west of White Cloud, Kansas. The Oklahoma Ioway number about 450, while the Kansas-Nebraska descendants are more than 2000. The tribal members of all three communities are dispersed throughout the United States. There has been no sustained nor official tribal efforts made among the three communities to revive, maintain nor preserve the Báxoje (Ioway) - Jiwére - Nút’ačhi (Otoe - Missouria) language and oral literature.

The Ioway - Otoe-Missouria Literature Tradition

The Ioway - Otoe-Missouria and their close kinsmen, the Winnebago, divided their prose narratives into two basic types: Wórage (that which is narrated) and the Wékan (that which is sacred). Wórage are stories of the People that have occurred in a known time period and are based on historical facts. On occasion, a spiritual intercession and/ or aid is rendered by the Spirit World. Such stories have a novelistic style. They record local accounts of tribal or personal events, and recall the immediate past way of life. They are meant to inform and entertain one who has previously not heard the story. These Wórage may be told at anytime, not being restricted to the Autumn and Winter Seasons, as is the case with Wékan.

Wékan concern the distant past. The characters and heroes are holy immortal beings, although they may be killed temporarily. Some of these beings take on an appearance of human beings, who are also holy, as seen by their ability to communicate with animals. Some of these Wékan are sad, tragic, even brutal, but the majority are quite comical and all are quite entertaining having universal appeal to listeners of all ages. All Wékan end with the phrase: “Aré gahéda hagú ke (That’s when I started back).” This traditional phrase, signals to the listeners, that the story is now ended. These stories may only be told during the Autumn and Winter.

Moreover, the prose narratives grouped the adventures of their heroes into large units. The most important of these for the Wékan are the stories connected with the Rabbit, the Trickster Old Man Ishjinki and the Twin Holy Boys.

The Mishjiñe (Rabbit) Stories
The stories presented here feature the Rabbit, a holy culture-hero, a renowned benefactor of mankind. He is born of a human mother in a holy conception with a Sacred Being. He lives with his grandmother, Hi'ná/Hi'kūñi Maya (Mother/Grandmother Earth Spirit). She is differentiated from máya, the ground/land, by the use of kinship terms. She calls men her sons, and women her daughters. As such, she tells her grandson, the Rabbit: “The women are rihū, (your mothers, i.e. mother’s sisters), and the men are riği, (your uncles, i.e., mother’s brothers).” The Rabbit serves as a role model of daring and strength. This insignificant, humble animal, is frequently scorned in many of the Wéka and often presumed a coward. But from his humbleness arises an undaunted champion of the common people.

His adventures are a literary satire on man, his society and his institutions. He is a Culture Hero who saves and secures the welfare and well-being of human beings. Rabbit models the spirit of the warrior as well as the common man. His example was surely noticed by the small Ioway-Otoe-Missouria children who regularly heard these stories and adventures of the Rabbit one hundred years ago and beyond. By the late 19th Century the three tribal communities had been reduced to a small remnant of people with memories of former glorious past. Their lives were a flurry of contrasted teachings from their traditional elders, and that of the mission and government schools that blatantly sought to strip them of everything considered “Indian”. Rabbit showed them how to stand up for what is true and right, even against formidable causes and people.

The durability and timeless application of these Rabbit stories and the Wéka in general is evident today, as the Rabbit, like the Coyote Trickster, still thrive. He is found everywhere, even in our city backyards. His small presence stands in quiet testimony to his endurance to remain and adjust in a changing world. He is an excellent example of the traditional Native American Culture Hero.

In the story of Mishjíñe Udwáge (Rabbit & Muskrat renamed “Rabbit Frees the People From Muskrat”), the hero Rabbit challenges the dauntless, precocious Muskrat, who has forsaken his sacred trust to protect the Native People in favor of subjugating them and the animals on earth. Rabbit first prepares himself by making a sacred bundle of rabbit skin, containing various material manifestations of his spiritual power. Then, he sets out to find Muskrat, while enlisting his allies. Upon locating Muskrat, he challenges him to a series of contests. He first bets his life and companions against the Muskrat’s captive human beings. Then he bets the animals and plant resources. They play the Stick Game by throwing a bunch of foot long sticks to the ground, and try to grab as many as possible with their hands. The one who grasps an even number wins the game. Ultimately, he realizes the Muskrat has carefully hidden away his heart, and he must locate it and destroy the wicked heart before he truly can defeat the Muskrat. His success is assisted by the antics of the Turtle who consistently aggravates the fury of Muskrat. Finally, he emerges victor and chastises Muskrat for having forsaken The Creator, Wakanda’s trust and world order.

This story is one of ten Ioway-Otoe stories told by Mary Gale LaFlesche (Hi'ageSta': Only Woman), 1826 - 1909, an Ioway-Otoe married to an Omaha, Joseph LaFlesche Jr. (Íshtamá: Iron Eyes).
Mary Gale - LaFlesche

HinágeStan: Only Woman
1826 - 1909

Mary Gale LaFlesche, 3 HinágeStaⁿ: Only Woman (“Hinnuagshun”) was an Ioway-Otoe married to Joseph LaFlesche Jr. (ÍšhtáMáⁿza: Iron Eyes), the half Omaha son of the French Trader, Joseph LaFlesche. She was the daughter of NiGùnaMi: Starting Back to the Waters Woman (“NiconaMi”4) and a U.S. Army Doctor, John Marion Gale. Her mother, NiGùnaMi, was from prominent families, namely, Ioway Chief Wajíⁿ Wašjé: Shove Off Striking (“WachinWascha “) & an Otoe mother, XráMi: Eagle Woman (“KanzaMi”), who in turn was the daughter of Otoe Chief ŠúŋeRōhâⁿi (He Has Many Horses) and NadaWiⁿ, an Omaha woman.

Mary’s early childhood was at the frontier Fort Atkinson, ten miles North of present Omaha, NE, which is the present now occupied by the city of Ft.Calhoun, NE. The garrison was closed and abandoned, while she was very young. Her father, Dr. Gale, received orders to return to Saint Louis, where he died shortly thereafter after an illness. Her mother accepted the hospitality of Peter Sarpy, a local French fur trader for the American Fur Company. After four years, Sarpy made a journey from Bellevue, NE to NiGùnaMi’s parents’ community to ask in the appropriate traditional manner for permission to marry her, and care for both her and her daughter, Mary. The consent was given to their marriage. Latter, he sent Mary to a girls school in Saint Louis where she learned to speak French.

Her mother, NiGùnaMi, was reputed as a well known personage on the frontier for several decades, having a dynamic and resolute character. Indeed, she had thwarted her husband, Dr. Gale, from taking Mary with him upon his return to Saint Louis. In turn, Mary was very close to her mother who served as her primary connection with her Native Ioway-Otoe relatives and heritage. It appears that her contacts with the Ioway-Otoe and Omaha communities were irregular and infrequent as a child, until her marriage to Joseph LaFlesche Jr. Indeed, after an Indian Agency was established at Bellevue in 1836 for the Omaha, Otoe and Missouri Tribes, Mary came into regular contact with a diverse assortment of various tribal individuals and groups of French, English and American businessmen, frontier settlers, soldiers, travelers and missionaries. Sarpy hired Joseph LaFlesche Jr. in his business, permitting the ultimate acquaintance, engagement and marriage of Joseph Jr. to Mary Gale.

Mary, like her husband, Joseph, was multilingual. Her first language was Ioway-Otoe, then Omaha and later, French. Her marriage brought her into the Omaha traditional community, and as such, Omaha became her primary language in her latter years, and the first language learned by her children. Neither she nor her husband spoke English. She narrated ten Ioway-Otoe traditional stories5 in her latter years to James Owen Dorsey, who collected much ethnographic and linguistic information and traditional stories from the Omaha, Ponca, Quapaw and Kansa tribes during the 1870 - 1880’s. These Ioway - Otoe stories have remained unpublished, existing however in microfilm deposited with the Smithsonian in Washington, D.C. In as much as Mary was married into the Omaha Tribe, Dorsey was able to have her relate the Ioway-Otoe stories, during this period of his study and collection of oral literature.

4 The mother’s name, NiconaMi, has been recorded as: Niconi, Niconomi, Neconomi, Neconomi. Later, she assumed the name “Harriet.”
5 It has been proposed that her husband, Joseph Jr. LaFlesche may have narrated some, if indeed all of the Ioway-Otoe stories, as he traveled frequently with his father, living in the several villages of the Ioway, Otoe and even Dakota, learning to speak their language during his stay. However, she did narrate other stories for her daughter to include in “Oo-Mah-Ha Ta-Wa-Tha (Omaha City)”.
The author of the original English translation is unknown. An English translation of the same story, as told in Omaha by her husband was published in 1898. In this latter version, the translation strays from the original Ioway - Otoe text, and no doubt it was composed in a manner acceptable to the English (European) audience. I have rewritten the Native texts into a contemporary orthography, then composed a more literal, yet free translation into English. Some of the recorded pronunciation in the original transcription has been glossed to the contemporary speech of recent times. Such alterations include: -xchi = -hsji, -shke = -Age, shkúniy = Akúñi, nunga = nú^áa, danra = dá^ña, etc. Also, in instances when the native “r” was rendered as a “d” or “dh”, it has been correctly rewritten (die = ri^e, dhihun = ri hún, etc.). The retention of the native narration style was kept in the free English version, by the traditional use of frequent introductory terms (“And then”, “Again,” “Then,” “So then”), sentence repetitions and formula evidential statements at the end of a unit episode (“it seems,” “they say”). Thus, the original rhythm and idiom was followed in the retranslating into the current English text, and only edited and modified to accommodate comprehension for the English reader. The story is formatted in a prose format with indented lines to set off interactive dialog of direct quotation. In the Ioway - Otoe narration, the individual speaking is identified, then the statement, which the narrator may have mimicked a voice for the speaker. The completion of the statement is indicated by, “he said, it seems” or “he said, they say.” Further the events have been organized into paragraphs describing individual episodes of related events. A title which summarized the theme of the story was composed in favor of the original, which was simply “Mishjiñe - Udwáge (Muskrat and Rabbit)”. 

Pronunciation Guide

Ioway - Otoe [AYE oh way - OH toe] vowels and nasal vowels are as follows:

a as in father, e as in hey, i as in ski, o as in hope, u as in Sue; a^ as in ribbon, i^ as in drink, u^ as in too.

Consonants are similar to English, noting the following exceptions:

ch as in church, dh as in that, j as in Jessie, n as in canyon, η as in sing, r as in Spanish rojo/rapido, Α as in see or she, th as in thorn, x as in German ch in Bach. It is a guttural sound, with friction in the back of the throat.

An hachek mark (^) indicates a glottal stop, as occurs in oh’oh! Accent marks are placed on the appropriate vowel.

JGGoodTracks

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6 Giffen, Fannie Reed and Susette La Flesche Tibbles, Oo-Mah-Ha Ta-Wa-Tha (Omaha City), Press of F.B.Festner, Omaha. 1898. The stories by both Mary and Joseph Jr. were translated by their daughters, Susette Tibbles and Susan Picotte.
Rabbit Frees The People From Muskrat

Udwá'ge Mishjíñe

Itú'hšjí' Waká'da máya" ^u"ašgu". Šhígé máya" ^u" rushdá'sge wa"šhíge wa"u"ašgu".

Šhígé wa"šhíge thábeda škinañe," aňe ki. Wa"šhíge thábeda skinañešgeda wókatho škinañe, aňe ki.
Šhígé Waká'da wirugra'sge thábeda iyá" wagi"ú' hñe ke, irúgra'. Šhígé Udwá'ge aré "u", aňe ki.

Edá wa"šhíge aré wagi"ú", aňe ki.

Aré é, Waká'da:
“Edá wa"šhíge dagúre iwáhu e škinañešge warágigundhe hñe ke”, é. Šhígé Udwá'ge.
“Máya" bróge waragiurgra" ne.”
Edá Udwá'ge máya" bróge wagiurgra", aňe ki.

Edá, wanúhje brógehšji šdówahinna akídawahi, Udwá'ge, -- wanúhje xá'je náha šhínɛ náha héda" bróge’ašhu’.

Šhígé mawódada máha ródada nahé"šhu" máya’dá ná máwoda uráth’i nahé"šhú" brógehšji Udwá'ge etáwe aňêna akídawáhi, aňe ki.

The Muskrat and the Rabbit
(Rabbit frees the People from Muskrat)

At the true beginning, Wakanda made the earth, it seems. And again, when He finished making the earth, He made human beings, it seems. And again, He made indeed all the animals for mankind. And again, vegetation of whatever kind when they eat, He made all (of it) for them, it seems.

And so again, men were not wise, they say. And so when men were not wise, they were not just, they say.
And so, again, when Wakanda thought on it, a wise one He would make for them, He decided. Thus, again, He made Udwá'ge (Muskrat), it seems.

And then He made him (Muskrat) for men, they say.

And Wakanda said:
“As men do not know any thing, you shall teach them.” And again, He said (to) Udwá'ge, “You shall govern all the earth.”

Then, Udwá'ge directed the whole world, they say.

And then, he gathered all the animals indeed, and caused them to be guarded, Udwá'ge -- the large animals and the small ones too, all (of them), it seems.

Again so, all the vegetables that grow down in the ground indeed, and above the ground, the fruits that grow on trees and bushes, all indeed, Udwá'ge had them as his, and he had them to be guarded, they say.

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7 itú" (first), -hšjí (real; true; genuine, actual) – hšjí – xšjí [arch.].
8 Traditional oral recitation requires certain narrative endings, which were often omitted by narrator. They are included here in italics, to provide for the typical flow of the narration.
9 škinañe = škúñi ~ škúñe (not) + ñe (they).
10 bróge’ašgu” = bróge (all) + ’ašgu” (it seems [past evidential marker]).
11 Italicized word(s) are not a translation of actual text, but added to assist in the flow of the English sentence.
12 The brief creation synopsis suggests the influence of the Christian missionary groups.
13 akída (watch over; care for) + -hi [causative].
14 The modern word for “fruit(s)” is “wathgü (something sweet)” and archaic form is “nórath’innaha (tree/bush that bear blossoms), thus the current native reference was “ná máwoda uráth’i nahé” (tree vegetation that blossom) refers to edible fruits.
“Máya’dá dagüre idá nánešge bróge mitáwe ke,”
é. **Udwángge.** Shígé waⁿshige brógehšji warúje
niŋegiñenana¹ rohá’hšji xráñi³‘ane, áñe ki.
Edá, **Hinkúñi** Máya¹⁵ giro škuñi, waⁿshige
t’añeLhi âshgu°.

“Máyanda dagúre idá ná
ešge bróge mitáwe ke,”
**Udwánge** (Muskrat). *And so again, truly all
mankind were without food, and a great many
died from hunger, they say.
Then, **Hinkúñi Earth** was sorrowful because
men were dying, it seems.

**And so again, Grandmother Earth**
spoke to the **Mishjínye** (Rabbit).
“My grandson, you are my grandson. The
(Native) women of human beings, they are the
ones who gave you birth,” she said.
*And again, she said,*
“All men are mine. I am the one who gave them
birth. Well now! The women are your
mothers,” she said.
“The (Native) men are your uncles.”²³ Because
they are dying of hunger, I am sorrowful,” said
she, *it seems.*

**And so again, she did not say to him, “Go!” The**
**Mishjínye** in his heart knew it between them
*(without her saying that).* ²⁴ And then,
**Mishjínye** made a sacred bundle, *it seems.* He
made a sacred bundle of rabbit skins, *it seems.*

And then, he went on. Indeed, he didn’t say:
“I’m going to go,” *Instead now, he simply went
away.*

**Then, a man** he met him, *it seems.* The man
was **Hanwe** (Day Light). He acted like a human
being, they say.

“My friend, a long time ago now, you’re
coming, they’d been saying and so,* I waited for
you, but it was a long time that you did not
arrive,” he said.

“Yes! my Friend, I have come, but it is so *(as
you say)*,” said he. From there, the two went on,
it seems.
And so, Ketan, (Turtle), he went before them in the distance. When they reached him, it was
Ketan. And Ketan dressed\(^{30}\) himself as a man.
“My friends, a long time ago, you were coming, they said; I waited for you, but for a long
time, you did not arrive,” he said.
And then, they all went on, it seems.

When they went on, Old Man Ishjinke\(^{31}\) went before them in the distance. They arrived
there by him. And Ishjinke said,
“Wa! My friends, it’s said a long time ago, that
you were coming, I’ve waited for you, but for a
long time, you did not come,” he said.

“Yes! my Friend, we have just come, but indeed
it is so (as you say),” said Mishjînye (Rabbit).

Hanwe spoke to them:
“Listen now! Though the Udwâinge (Muskrat)
reprimand you, do not challenge him. Whatever
way when we decide to do something, then so,
let us do it. Be quite honest. Do not be
deceived. Do not lie,” he said, it seems.

“Yes!” said they. And they went on, where (the
animals) were guarded; So they arrived there at
that country.

When they arrived there, the Mishjînye
seized a young spotted fawn that was there. And
then, they arrived at the house of Udwange, they
say. And when they arrived there, the Udwange
was the one saying to them:

“Well, whatever shall we do?” said Udwange.
But Mishjînye said to Udwange:

\(^{23}\) Contraction of “ré (go)” & “nahé (to be)”. “tórída ráhe”
refers to the person being off in a distance, while being
before them. If he had been with them, yet before them,
standing, it would be said of him “tórída dâhe”; and if he was
walking before them, it would be said that “tórída máhi” or
“iďâ’hišji máhi ráhe.”

\(^{26}\) In original transcript: idâ’awi.

\(^{27}\) Contraction for “ídâ (there)” + “ahíñe (they arrive)”.

\(^{28}\) “tôthge” is older form for “tôhge (to lie, tell a lie)”.

\(^{29}\) “tá-ìñe grégredhe” in original transcription was “ca-iñe
cqreqre”.

\(^{30}\) “iďâ’u” in this instance means “go act, act like, act as,
masquerade; to pretend to be”. In its more basic sence, it
simply means “to do, make; to use”. “kik’dû (to make
oneself into)”.

\(^{31}\) Old Man Isjinki is known in many tribal communities as
Coyote, who frequently pretends to be someone else. He is
the Trickster, and a general busy-body. He can be/ do good,
yet he is not reliable, as he pursues his own egotistical
interests. He is known as Iktomi, the Spider to the Lakota,
the Fox among the Pawnee, and Wolverine to the Cree.
And the Mishjinye (Rabbit) said to him as follows:
“We have nothing, but we will bet mankind.”
Because the human beings were theirs. (The men alone; the women will not join them; therefore, he pretended to be willing, *that is, the Muskrat*).

And the Udwange said:
“Yes.” And so, he bet all the men of the human race. And he bet all the buffalo in like manner. And so, they contested against each other in playing sticks.

And the Mishjinye won.

**“The buffalo are his. What will you bet?”**

he said, they say.

“I will bet the elk,” *he said*.

And when they contested each other, it was really not a long time, *at all, and, the Mishjinye (Rabbit) won.*

Men were very hungry. And Mishjinye called all the buffalo, and said as follows to them:
“Well, you will go over the whole earth. My Mothers and My Uncles will eat you at last,” he said. And the buffalos scattered and went over the whole earth. And all men were very joyful. And again, they contested against each other, and *Mishjinye* bet the elk; he bet with Udwayne.

**And so, now indeed, they continued doing it (contesting). Again, Mishjinye won.**

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32 *“warúbrabra hin’un’u” tâhâ ne (cards-we do will [plural suffix])”* Note: *“warúbrabra (something-by hand-separated)” may also refer to paper or even toilet paper in a modern sense.*

33 *“ga’re” = to say as follows; “gat’er’a” = to say as follows to another; “se’ë” = say that; think that; “segë” = say that [in scolding manner].*

34 *“ikîthge” is an old form of “iikîthge” = the same (kind).*

35 *“arâge” = to contest; race; “akîwe” = to contest, compete.*

36 *“idówaAhre” = [ídá (there) + uwé (go along) + Aré (you go)].*
Again, he won all the deer.
Edá aráneh, âné ki.

Edá Míšjíñe wóhidá^àAhgu^à.

“Warúbrabra[^42] Agájeh e akikiragewi to,”
é^àAhgu^à, Udwa^àge. Kéta^a mĩ^gráhe dá^na mináne, ^Ahú[^43] Ahku^à. Uxré wóhi gi^u^náLhi; nú^a Há^we dahá i^áhdá^a Akúñe ki.

“Wókathoháji ^ú^wi re,” é máñi ki. Šígé bróge wóhi ki. WóhiAge Ahígé:

Šígé Udwa^àge jé^e mató kó^o grahú Akúnye ki.
“Šgáje idá^'da^a hi^ú^ táhñe ke,” Udwa^àge éwanaha.

Mišjíñe jé^e:
“Dagúre hi^n u táhñe je,” é, âné ki.

“Mí^e táíne há^u^ hñe ke,” é, Mišjíñe.
“Mí^e udwa^áhi^n je āwisje ha^u^ hñe ke,”
Udwa^àge é, âné ki.
Mí^kérabrí^Akehú ráhú dá^na ke; idá ^ú^nñe é^àAhku^à.

Šígé Mišjíñe éwana, Há^we dahá éwage:

“Báhu ^ú^ ne.”

Udwa^àge hédá^a thigré ^ú^, âné ki.

“All ye deer people, go throughout the world,” he said, it seems.
And then, they all went away, they say.
And again, he bet the deer and the elk because they were large. Then the small animals – black bear, raccoon, panther, indeed he bet them.
Then Mishjínye (Rabbit) won, it seems.

“Let us two contest by laying sticks,” he Ud wang e (Musk Rat) said, it seems. Ketan (Turtle) sat in a great hurry, they say. Because he wished to win soon. But Hanwe (Day Lite) was unwilling. He continued to say:
“Do what is honest.” And he won everything. And when he won:
“All scatter and go!” he said, it seems. “All ye animals, go ye into the world,” he said.

And this Udwang e had not yet bet the grizzly.
“Let us make another game,” Udwang e was the one saying it.

Said this Mishjínye:
“What will we do?” he said, they say.
“Let us play walking in the same tracks,” he said, they say.

“Well,” said Mishjínye, “What shall we be?”
Ud wang e said.
“I will be the fawn,” said Mishjínye.
“I will be a wild cat,”[^45] said Ud wang e, they say.
They played where there were a great many gooseberry bushes, they say.
And again, Mishjínye is saying it, meaning Hanwe:

“Make it snow!”
And just then, snow fell, they say. And then, it snowed; the woods too, so far. The fawn made tracks in the midst of the gooseberry bushes, they say.
And Udwang e (as the wild cat) also made tracks, they say.

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[^41]: “idówaráwi re” = [idá (there) + uwé (go along) + rá^rë (go) + re (imperative marker).]
[^42]: “warúbrabra (something-by hand-separated)” may also refer to paper or even toilet paper in modern sense.
[^43]: “warúbrabra hin\'un táhñe (cards-we do will\[plural suffix\])”.
[^44]: “akínayín[^44] = nayín = be standing, stand up; anáyín = step on; akínayín = step oneself on; stand oneself on top of.
[^45]: “udwán thínje ^awísje” = Literally: “cat-tail-short”. Udwán basí is the more recent term referring to the “bob tail”. [ba- (cut off) + sťje (tail)].
[^46]: The narrator indicated by hand that the snow was about four inches deep.
And for a long time, they continued to walk in their own tracks, they put the hind feet in the tracks of the forefeet.

Again, Ketan said, “Well! What a long time,” it seems. Hanwe (Day) standing there said, “You all sit still!” He meant Ketan.

And again Ketan (Turtle):
“They are at it a very long time”, said he. “My friend,” meaning Hanwe (Day), “Give me some wind,” he said. When he said it, into the side of the cheek, Hanwe gave Ketan wind, he said; he blew it in (the cheek).

And when Udwange (Muskrat) was looking to one side, “Udwange doesn’t see me,” he thought (Turtle), and he blew it (the wind).

Just now, a very strong wind developed. And then, Udwange's tracks blew away. And then:
“Very big bad Ketan. You are to blame. I will kill you,” he said, it seems. And striking Ketan on the head, he broke in his skull, and the brains spilled out. Therefore, the Ketan has no brains, they say.

Mishjinye (Rabbit) wished to kill the Udwange, but Hanwe was unwilling. He said, “Do not contest (fight) with him. Ketan will live,” he said, it seems.

And then, again, they won everything. “All ye animals, go into all the world,” he said. “Again let us do it (play),” he said, Udwange.

And Mishjinye took his Sacred Bundle. “Let us do (play) stick game,” he said. And again, “I bet all the vegetables and fruits,” Udwange said, they say.

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47 “Táje to{k}{u} ne.” = [tó (some) + {hi²-(me)} + uk¹{u} (give to) + re > ne (imperative marker). Note: “r” before nasal is said as an “n”.

48 “rubrín wóragije:Age,” = [rubrín (wrong side) + wa (something) + urá-{gi} je (look to [for]) + Age (when/ if).

49 “tatháge dánna” = (literally: windy-very). Current usage is “thá^thage”. “Táje (wind).”

50 Original text: “Dhiwára^un “ = riwára^un. Initial “r” is frequently heard and spoken as “dh-/ d-” and sometimes as “n-”.

51 “páhi” [archaic] = pá wahú (head bone). Note: wanáxi pá (ghost head).

And for a long time, they continued to walk in their own tracks, they put the hind feet in the tracks of the forefeet.

Again, Ketan said, “Well! What a long time,” it seems. Hanwe (Day) standing there said, “You all sit still!” He meant Ketan.

And again Ketan (Turtle):
“They are at it a very long time”, said he. “My friend,” meaning Hanwe (Day), “Give me some wind,” he said. When he said it, into the side of the cheek, Hanwe gave Ketan wind, he said; he blew it in (the cheek).

And when Udwange (Muskrat) was looking to one side, “Udwange doesn’t see me,” he thought (Turtle), and he blew it (the wind).

Just now, a very strong wind developed. And then, Udwange's tracks blew away. And then:
“Very big bad Ketan. You are to blame. I will kill you,” he said, it seems. And striking Ketan on the head, he broke in his skull, and the brains spilled out. Therefore, the Ketan has no brains, they say.

Mishjinye (Rabbit) wished to kill the Udwange, but Hanwe was unwilling. He said, “Do not contest (fight) with him. Ketan will live,” he said, it seems.

And then, again, they won everything. “All ye animals, go into all the world,” he said. “Again let us do it (play),” he said, Udwange.

And Mishjinye took his Sacred Bundle. “Let us do (play) stick game,” he said. And again, “I bet all the vegetables and fruits,” Udwange said, they say.

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52 “boÂrâje (blow aside)” seems to be unfitting, when the sence is that the “tracks disappeared by a big gust of wind.” More suitable words would be: boÁhêna or gistóje to blow away and disappear, either with a sudden gust or action of the wind.

53 “Let us do/ make (play) stick game,” is what he meant to say rather than “Let us play cards.” However, the loway-Otoe narrative consistently uses “warúbrabra (cards)”, rather than the Native term for Stick Game.
Mišhjíñe warúxawe:
“Wákida gaAhú miña re. Mi’e ta’wá’Ahu śwájé hñé ke,” é ki. Edá Mišhjíñe Udważeg adâAge - náhje etáwe idánañe Akúñe, aréLhi Lh’éhi ruA’age, ânàA’Agúwí.

“Náhje egráñi Akúñe aréLhi Lh’éha Akúñe ke,” irúgra”. Arêtehi:
“Wákida miña re,” é. Šhigé th’ihâjí akitirâjíne.

Šhigé Udząge Ahigé uhiñi ki.

Udząge gaAhé:
“Idâ”da” hi”wú” táhñe ke,”

Háwe dahá uké, wáda míña; warúthâne Akúñe táhñe ki.

Edá Mišhjíñe gri, edá warúxawe grúdhe; edá iro etáwe Ahigé idánañe, âñe ki.

“Dagúre hi”wú” táhña” é, Mišhjíñe.

Udząge:
“Dâ’we hi”wú” táhñe ke,” é.

Mišhjíñe wirúgra” miña:
“Dagúre ha”wú” hñé je,” irúgra”A’Agúwí.

Edá Mišhjíñe gaA’vé’:
“Udząge”, 54 Dagúre ra”wú” hñá, é.

“Xrá aré ha”wú” hñé ke,” é.

Edá Udząge:
“Mišhjíñe, wayére ra”wú” hñá,” é. Mišhjíñe éwana:

Šhigé Mišhjíñe bújé núwe rudhé iAdá aré agráñe ki. 55 IAdá etáwe aré Akúñe; bújéñe ke.

Edá Xrá nahádada nayí’i ki. Mišhjíñe kúha”da damínaA’Agúwí. Edá Mišhjíñe wáda minana Ahigé Xrá wáda minaA’Agúwí.

Mišhjíñe said to his Sacred Bundle:
“Sit now and watch them; I’m going to go somewhere.” And then Mišhjíñe saw that Udwangé, his heart was not there; therefore he could not kill him, they say, it seems.

“He hasn’t his heart, therefore I won’t kill him,” thought he. Therefore he said (to the Sacred Bundle),
“Sit and watch them.” Again for a long time, they contested. And again, Udwangé (Muskrat) again lost the game. Udwangé said as follows,
“Let us do something different.” 56

Hanwe (Day) was standing watching amongst them, that there should be no wrong doing. Then Mišhjíñe (Rabbit) came back, and took his Sacred Bundle, and he sat there again in his own body, they say.

“What shall we do?” said Mišhjíñe. And Udwangé said.
“Let us keep our eyes open without blinking.” Mišhjíñe sat thinking, “What shall I do?” he thought, it seems.

And Mišhjíñe says this as follows:
“Udważé, What will you be?”
“I will be an eagle,” said he.

And Udwangé said.
“Mišhjíñe, what will you be?” Mišhjíñe speaking to him,
“I will be myself,” he said. 57 “If anyone winks 58 his eyes, we shall win,” he said, they say.

And Mišhjíñe took two acorns, and put them on for eyes. They were not his eyes, they were acorns.

And the Xrá (Eagle) was standing up.

Mišhjíñe sat below, it seems. Then Mišhjíñe sat looking, and the Xrá sat looking, it seems.

54Note: The original transcript notes, "...he did not call him "Udważeg", the old name is lost." Present day speakers refer to the muskrat as: udzą’hiñe (little cat) or udzą’hewe (dark cat). A review of the term in related languages, does not clarify any specific term, that is common to at least several of the languages.

55“agráñe (they’re put on”). Narrator frequently uses the plural suffix, when in fact, the dual suffix is implied, i.e., “agráwi”.

56Meaning the Muskrat (Udważé) against the other three.

57That is to say, he will be a rabbit.

58“iAdá kipi”jeA’ge...” Current speakers use “iAdá rix’óje.”
Edá th’ihâjiâge Kêta⁷, miⁿ’grâhe dá’na ke.

“Dotâ’ha⁶, ňi tô’k’u u ne,” é.
Hâ’we dahá: “Akína re,” é.
“Hú’hi tâhñe ke, âhe’Age”, é, âñe ki.

Kêta⁷:
“Dotâ’ha⁶, ňi tô’k’u u ne,”⁷⁹ é. Edá Hâ’we dahá ňi udâ uk’u⁷.
Edá Kêta⁷ Udwa’ge adá AkúñêAge ňi uwêxâ⁶ ki.

Edá ŋiyu dá’na ke âñâ’ahgu⁶.
Edá Xrá iâdá é’ehâji ňi ahinañe; edá Xrá gaAhú⁶ ^ú’Age, iâdá rubři’the ki.

Kêta⁷:

Edá Udwa’ge:

Edá pá aré gixúgeh ìji ki.
Edá wanâthuxri bróge xû’na; nîñe ki.
WahûdâAhâji, Kêta⁷.

Mišhjîñe rixóge, âñe ki.
E’e Lh’ehi gû’na nú’a Hâ’we dahá iAhdá⁷ Akúñi ki.

“Kêta⁷ Lh’ehi Akúñi hñe ke,” Hâ’we dahá éwana, âñâ’ahgu⁶.

Šhigé idá”da⁷ ^ú”wi, âñe ki. Šhigé warúbrabra “u’he ke. Warúbrabra nakérîda wabëwina šhigé háxda⁶ rudhêhe ke, aré wagé ke).

Mišhjîñe warúxawe rudhe:
“Mišhjîñe, t’ú”t’u’u’ ha”u’uAge ikú ^ú”ne,” é.

Edá Mišhjîñe re ki. Mišhjîñe-warúxawe,
Mišhjîñe, t’ú”t’u’u”náAge ikú ^ú” máñi ki, âñe ki.

And when it was a long while, Ketan (Turtle) was in a very big hurry.
“Leader, ⁶² give me some water,” he said.
The Hanwe (Day) said, “Wait!”.
“We shall win in spite of delay,” he said, they say.

And Ketan said, “Leader, give me some water,” he said. So, the Hanwe gave him some water.
Then, when the Udwange (Muskrat) wasn’t looking, Ketan blew out the water.

And there was a great rain, they said, it seems.
And then, in the Xra’s eyes, he really, got water in his eyes; and Xra (Eagle), now, when he did it, he blinked ⁶³ his eyes. Ketan said: “Well! We have won.”

And then, Udwange said, “You bad Ketan. You are the cause.” he said, they say.
So then, he struck him extremely hard on the head, fracturing it.
And then, all the brains flowed out; there were none left. ⁶⁴ Only the actual bone (skull) of Ketan.

Mishjînye (Rabbit) was angry, they say.
He wanted to kill him (the Muskrat), but the Hanwe was not willing.
“Ketan will not be killed,” the Hanwe was saying to him, they say, it seems.

Again they tried a different thing, they say. Again they gambled with the sticks. They had thrown the sticks behind them, and they took them back again, is what it means.

Mishjînye took his Sacred Bundle, saying, “Rabbit (Bundle), however I do it, so you do it,” he said.
And then, Mishjînye went away. And, the Rabbit Sacred Bundle continued to do however Mishjînye had done.

⁶² “Dotâ’ha³” Currently the term refers to any leader, head man, or spiritual leader. Formerly, it referred to the leader of a war journey, or war chief.
⁶³ “Water got into his eyes, and...he blinked....” [ñí (water) + {hí (arrive) + na η (sitting) = get into/ enter in}. ] [“iAhdá rubři’the (archaic)” for = iAhdá rubřa].
⁶⁴ Note: The fact that Turtle “had no brains”, does not carry the same connotation as for non-Natives, namely, that he lacked intelligence or ability to act. It simply was considered a part of the body, and was no more significant than loss of a finger.

⁷⁹ The imperative marker “re” is heard as “ne” after a nasal verb, as above in “u’k’u u ne (re)” [give it to me!].
⁶⁶ Original transcription wrote: “Dhiwara’u⁶”.
⁶¹ “háxda” (archaic) for = háhda.
Udwáge itámi, aré idá hi, Mišhjínë. Mišhjínë idá hi Udwáge itámi, gasé:

“Hágri. Wájina65 hatúAda’Age hayá’ hagú’ta ke,”

Méda ñe:


Méda ñe:


Inú yá ruAda’Age:

“Mišhjínë mire ke,”, é; wa’aAhige gú’dhewíLhi, âñe ki.

Hináge nahá:

“Wåñe mitáwe waxóbrí” dá’na ki,”é. AréLhi iwáhuñeAge Lhè’éri hñe ki.”

“Tå’dà68 Lhè’émi iAráyi’ je. Tå’dà waxóbrí69 iAráyi’ je,”, é, âñe ki.


“WókahthohÀji hi’gèAge iráx’u hñe ke,” é’aAhguë.

Mishjinye arrived there at Udwange’s wife saying as follows,

“I’ve come home and, when I have finished eating, I want to sleep.”

Then, when he said this,

“You are Mishjinye (Rabbit),” said the wife. “No, I am Udwange (Muskrat),”70 Mishjinye said, it seems.

“No, You are Mishjinye (Rabbit),” the female muskrat said.

“No, I am Udwange,” said Mishjinye. “No, You are Mishjinye,” she said, it seems. “No, I am Udwange,” said he, Mishjinye. “Cook something! When you have finished cooking something, I want to sleep,” he said, they say.

“No, You are Mishjinye,” she continued to say. “No, I am Udwange,” said he. And the woman seemed to believe him. So, the woman cooked something, it seems. And so, the Mishjinye ate something with the woman. When they finished eating, he slept with her, Mishjinye. When he had finished sleeping with her, he said, “I am Mishjinye,” because they two pretended to be persons, they say.

The woman said, “My man (i.e., husband) is very blessed. Therefore, when he knows it (finds out), he will kill you.”

“How might you think he could kill me? How might you think of him being blessed?” he said, they say.

“Tell me correctly!” Mishjinye was saying, “Where is Udwange’s heart sitting?,” said he. “When you tell me honestly, you will live,” he said, it seems.

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65 “Wájina (I eat and)” = [wa (something) + há (I) + ruje (eat) + na (and)]. Present day speakers simply say “wájina”.
66 Note: In the original manuscript, the narrator had the female muskrat wife using the masculine form for “no (hiñégo)”, rather than the feminine form, “hiñéga”. However, when speaking, the female muskrat uses the appropriate feminine oral period for her sentences, namely, “ki”.
67 Original manuscript had “ináge” = hináge (woman). Narrator consistently uses “ináge”; however, it has been edited to read “hináge”.
68 “tå’dà” regularly means “where”; however, used in this manner, it implies a possibility, but a doubtful one.
69 “hi’gè” [hi’ (me) + iég (tell)]; iég (to tell; to name; call; to ask).
70 The narrator does not indicate if the Rabbit had disguised himself to appear/look like the Muskrat, or not.
Tell me where his heart is!

And then, the woman said:

“It is sitting there in a really large lake.”

“A Tothi (Loon) travels there in the middle of the water. It is difficult to get,” she said.

“How might you think that you will get it? It is very sacred,” she said, they say.

Again, he said,

“How might you possibly think that I wont get it? I will get it anyhow,” he said, they say.

“No, it is difficult. It is very difficult,” she said. And the Mishjinye (Rabbit) went toward that place. The woman was sorrowfull.

When Mishjinye reached the lake, a Rawe (Beaver) was there. And Mishjinye said,

“My friend, I want to borrow something from you.” Rawe is the one who was meant.

Rawe said,

“What do you borrow from me?” they say.

“I want to borrow your heart,” he said. Again, “I wish to borrow it from you, but I do not wish to borrow it from you for nothing.”

“What will you give me?” Rawe said, they say.

“I will give you a shap ax,” he said. Again, “I wish to borrow it from you, but I do not wish to borrow it from you for nothing.”

Mishjinye was there.

“Whatever you wish to do, you shall continue doing it.” And so, “Yes,” Rawe said.

And taking his heart he gave it to him, it seems. And then, Mishjinye went on. He gave him the ax, meaning the teeth, they say. And the Mishjinye went on, it seems.

And then, he came to a big lake, it seems.

And Tothi was sitting there, they say.

Mishjinye called to Tothi.

And Tothi said,

“Mishjinye, why have you called me?”

“Yes, I am not Mishjinye,” he said.

And Tothi said,

“The narrator has pronounced initial “r” sound as a “d ~ dh” throughout the story. “ditawe = ritawe.”
“Mišhjíñe ríre ke,” é.
“Mišhjíñe mire Akûñe ke,” é.
“Inúha” é Akûñe re.” Šhígé mínke gâxe “âAhgu”.

Edá Mišhjíñe:
Edá nâhje uk’û’â “âAhgu”. Edá rûdhéna rûwe nâhje etâwe idâgrage; edá udwâ’ge nâhje etâwe rudhé ke, Mišhjíñe, âñe ki.

Tôthi nâje adâ’ge:
“Nâhje arê Akûñe,” é.
“Hî’ñego, nâhje warúpi ha’u’ ke,” é, Mišhjíñe.

Edá Tôthi rê “âAhgu”. Edá Mišhjíñe grê, âñe ki.

Hináge nahá Lhîda aîñigrâ’â “âAhgu”.
Mišhjíñe:
“Hû’je,” é, âñe ki.
Aîñigrâ’ge nâhje bâthâwe, edá dâxuhu’â “âAhgu”.
Edá hâgiâdage grê, âñe ki.
Mišhjíñe idâ grí ki.


Mišhjíñe:

Dagûre xámí kâ dagûre hî rôdada idâ nânge i’dâ’hâjî wârûje râmâñi hê ke.”

“You are Mišhjìnye.”
“I am not Mišhjìnye,” said he.
“Do not say it again!” And so, he believed him, it seems.

And Mishjìnye said,
“My heart is displeased, therefore I want to see my heart. Something other indeed is bad that is touching my heart, it seems, therefore, my heart feels bad,” he said.
And he gave him the heart, it seems.
And taking the heart, he put the Beaver’s heart there. Then, Mishjìnye took muskrat’s heart.

When Tôthì saw the heart he said,
“It is not the heart.”
“No, I have made the heart well.” said he, Mishjìnye.
And Tôthì went on. And Mishjìnye went back, they say.

He took it back to the woman’s house, it seems. Mishjìnye said,
“Yes, this is it. I have come back with it.”
“Yes,” She said, they say.
When he came back with it, he cut the heart into strips and then he burned it, it seems. And afterwards, he went back, they say.
Mishjìnye went to the place of the contests.
And when he returned, he finished destroying all that belonged to Udwayne. And when he returned, Mishjìnye spoke to Udwayne.
Udwayne was very angry, because he knew now, at last, that he had slept with his wife, it seems.

Mishjìnye said,
“Do not be angry.” And so, Mishjìnye talking to Udwayne.
“You are extraordinarily very bad. Whatever belonged to men, you wanted to take all from them. Therefore, I wish to kill you, but I will not kill you. Yet, you shall have no soul,” 79 he said, it seems.

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76 Note: uthî = be angry/ displease; get mad.
77 “hêrâgra” from = adâ (see). [ ha > he (I) + {a + gra- (own one) + da > ta (see)}].
78 “hî’gi pi Akûñe” = Literally: it is not good for me. 79 The term for soul is “ûnâxîre”. The word used here, “wanàxi” refers to: spirit; ghost.
"Therefore, you will be poor under (inside) the lake, you shall live (travel). What grass and roots and things that are under the water, them alone shall you always eat."

"Wa" Ahige arídañeAge Lh’eri maññe ke. GaAhú” maññe” é, âñe ki.

Á ruAda”da Udwá”ge gré; udwá”geAda”, wa””Ahige Akúñe”áAhgu”.

Itámi gaAhú” bê, âñe ki. Shída dagúre idá náñeAge bê, âñe ki. Gixra6 bróge aráñe ke.

Edá Mishjíñe Lhi etáwe gri, âñe ki. “Háu, hi”kúñi, bróge hatúAda” ke,” é.

"Háu, hi”tágwa, waAhrípi kí,” é’áAhgu”.

Aré gahéta” hagú ke.

"Whenever Men see you, they shall do nothing but kill you; thus, shall it always be,” he said, they say. And when he had spoken, Udwange went away, nothing but a muskrat -- not a person, it seems.

He then left his wife, they say. What things were in his house, he abandoned, they say. All (the muskrats) went off on the hunt for food.

And Mishjíne went back to his house, they say. “Well, my grandmother, I have finished all,” he said.

“Well, my grandson, you are good,” said she. (That is to say, “You have done well”).

Then at last I came back.