

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 - Ñút'achi (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

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

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, *Híⁿna/ Híⁿkúñi Mayaⁿ* (Mother/ Grandmother Earth Spirit). She is differentiated from *máyaⁿ*, 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 *rihúⁿ*, (your mothers, i.e. mother’s sisters), and the men are *rijéga*, (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 *Wékaⁿ* 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 *Wékaⁿ* 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 **Mishjiñe Udwaⁿge** (*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.¹ 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 LaFlesche² (HíⁿágeStaⁿ: Only Woman), 1826 - 1909, an Ioway-Otoe married to an Omaha, Joseph LaFlesche Jr. (ÍⁿshtaMaⁿzé: Iron Eyes).

¹ This story reflects an unusual aggregate of characters and cultural heroes, in particular Mishjiñe (Rabbit) and Ishjinke (Old Man Trickster), even though the latter has a passive role. In nearly all other stories, these two occur independent of others. Perhaps, Ishjinke has been here inadvertently replaced by another personage, who did not come to the mind of the narrator. In the traditional Ioway-Otoe spiritual cosmos, *Híⁿna/ Híⁿkúñi Mayaⁿ* (Mother/ Grandmother Earth Spirit) is the personification of Mother Earth. Rabbit is the reputed off-spring of a union between the Morning Star and a Native woman. Meanwhile, Háⁿwe, Day/ Daylight, is the manifestation of the Sun. These spiritually endowed characters, along with Kéⁿtaⁿ, a symbol of long life as well as the Earth Island to which the original Clan ancestors came to, all join together as emissaries of Wakáⁿda to free the Native People from oppression and return balance to the Earth.

² Biographical information mostly garnered from Norma Kidd Green, “Iron Eyes Family: The Children of Joseph LaFlesche”, Nebraska State Historical Society Foundation, Johnson Publishing Co., Lincoln, Nebr. 1969.

Báxoje-Jiwére-Ñút'ačhi Wékaⁿ**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. (IⁿshtáMáⁿza: Iron Eyes), the half Omaha son of the French Trader, Joseph LaFlesche. She was the daughter of ÑiGùnaMi: Starting Back to the Waters Woman (“Niconami⁴) and a U.S. Army Doctor, John Marion Gale. Her mother, ÑiGùnaMi, was from prominent families, namely, Ioway Chief Wajiⁿ Wašjé: Shove Off Striking (“WachinWascha “) & an Otoe mother, XráMi: Eagle Woman (“KanzaMi”), who in turn was the daughter of Otoe Chief ŠŭŕeRóhãñi (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 ÑiGùnaMi’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, ÑiGùnaMi, 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.

³ Biographical information mostly garnered from Norma Kidd Green, “Iron Eyes Family: The Children of Joseph LaFlesche”, Nebraska State Historical Society Foundation, Johnson Publishing Co., Lincoln, Nebr. 1969.

⁴ The mother’s name, Niconami, has been recorded as: Nicomi, Niconomi, Neconomi, Necomoni. 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)”.

Báxoje-Jiwére-Ñútʔačhi Wékaⁿ

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 1898⁶. 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, shkúnyi = Akúñi, nunga = nú[^]a, danra = dáⁿna, etc. Also, in instances when the native “r” was rendered as a “d” or “dh”, it has been correctly rewritten (die = rí[^]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 “Mishjíñe - Udwaⁿge (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; *aⁿ* as in ribbon, *iⁿ* as in drink, *uⁿ* as in too.

Consonants are similar to English, noting the following exceptions:

ch as in church, *dh* as in that, *j* as in Jessie, *ñ* as in canyon, *ŋ* as in sing, *r* as in Spanish *rojo/ rapido*, *A* 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

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 MuskratUdwáⁿge Mishjíñe

Itúⁿhšji⁷ Wakáⁿda máyaⁿ ^uⁿ^ašguⁿ. Šhigé máyaⁿ ^uⁿ rušhdáⁿšge waⁿ^šhíge waⁿ^ašguⁿ.⁸

Šhigé wanúhje brógehšji wagíⁿ^uⁿ, waⁿšhíge. Šhigé máwoda dagúrehšji bróge rujéñešge bróge waⁿ^gíⁿ^ašguⁿ.

Šhigé waⁿ^šhíge thábeda škinañe,⁹ áñe ki. Waⁿ^šhíge thábeda škinañešgeda wókatho škinañe, áñe ki.

Šhigé Wakáⁿda wirugraⁿšge thábeda iyáⁿ wagíⁿ^uⁿ hñe ke, irúgraⁿ. Šhigé Udwáⁿge aré ^uⁿ, áñe ki.

Edá waⁿ^šhíge aré wagíⁿ^uⁿ, áñe ki.

Aré é, Wakáⁿda:

“Edá waⁿ^šhíge dagúre iwáhuñe škinañešge warágiguⁿdhe hñe ke”, é. Šhigé Udwáⁿge.

“Máyaⁿ bróge waragirugraⁿ ne.”

Edá Udwáⁿge máyaⁿ bróge wagírugraⁿ, áñe ki.

Edá, wanúhje brógehšji šdówahiⁿna akídawahi, Udwáⁿge, -- wanúhje xáⁿje náha šhiné náha hédaⁿ brógⁿ^ašguⁿ.¹⁰

Šhigé mawódada máha ródada nahéⁿ^šhuⁿ máyaⁿda ná máwoda uráthⁿ^iⁿ nahéⁿ^šhuⁿ brógehšji Udwáⁿge etáwe añéna akídawahi, áñe ki.

The Muskrat and the Rabbit

(Rabbit frees the People from Muskrat)

At the true beginning, Wakanda made the earth, it seems. *And*¹¹ 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 them¹², *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 **Udwänge** (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*) **Udwänge**,

“You shall govern all the earth.”

Then, **Udwänge** directed the whole world, *they say*.

And then, he gathered all the animals indeed, and caused them to be guarded,¹³ **Udwänge** -- 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 fruits¹⁴ that grow on trees and bushes, all indeed, **Udwänge** had *them as his*, and he had them to be guarded, *they say*.

⁷ itúⁿ (first), -hšji (real; true; genuine, actual) ~ hšji ~ xšji [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 brógⁿ^ašguⁿ = bróge (all) + ^ašguⁿ (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 “wathgú (*something sweet*)”. An archaic form is “nórathⁿ^iⁿnaha (*tree/bush that bear blossoms*)”, thus the current native reference was “ná máwoda uráthⁿ^iⁿ nahéⁿ” (*tree vegetation that blossom*) refers to edible fruits.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

“Máyaⁿda dagúre idá nánešge bróge mitáwe ke,”
 é, **Udwáⁿge**. Šhigé waⁿšhíge brógehšji warúje
 níhegiñena¹⁵ róhaⁿhšji xráñit[^]áne, *áne ki*.
 Edá, *Hinkúñi Máyaⁿ* gíro škúñi, waⁿšhíge
 t[^]áneLhi *áshguⁿ*.

Šhigé Hinkúñi Máyaⁿ Mišhjíne ugíLh^e:

“Hiⁿtágwa, hiⁿtágwa ríre¹⁶ ki.

“Waⁿšhíge hináge¹⁷ náha éwa[^]rituⁿne ki,” é ki.

Šhigé:

“Waⁿšhíge bróge mitáwe ki. Míwatúⁿ ki,” é ki.
 “Hau. Waⁿšhíge hináge nahá rihuⁿ¹⁸ aréñe ki,”
 é.

“Wáne nahá rijéga aréñe ki,” é ki. “Xráñit[^]áne
 hiⁿgíro škúñi ki,” é[^]*áshguⁿ*.

Šhigé “Rá re” igé škúñi ki. **Mišhjíne** nahjé
 ródada uké¹⁹ iwáhuñe ki. Edá **Mišhjíne**
 warúxawe iyáⁿ *áshguⁿ*. Mišhjíne xuhá
 warúxawe iyáⁿ *áshguⁿ*.

Edá, ré ki.

“Hájé hñe ke,” é škúñihšji; Gašhúⁿ ré ki.

Edá, waⁿšhíge iyáⁿ akípa[^]*áshguⁿ*.

Waⁿšhíge nahá **Haⁿwe** nahá aré, waⁿšhíge
 ki[^]úⁿ²⁰ *áne ki*.

“Hiⁿtaró, th[^]ihšji rahú nahé áñena aríkida nú[^]a
 th[^]ihšji rají škúñi ke,” é ki.

“Húⁿje, Hiⁿtaró, hahú nú[^]a²¹ aréšge ke,” é ki.
 Idá²² aráwi[^]*áshguⁿ*.

“Everything there on the earth is mine,” said
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 **Mišhjíne** (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
Mišhjíne in his heart knew it between *them*
 (*without her saying that*).²⁴ *And then,*
Mišhjíne 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,

¹⁵ níhegiñena = níhehi (cause to be none) + gi (to) + ñe (they) + na (and/ being).

¹⁶ hiⁿtágwa ríre ki = (*Lit. = My grandson you are the one*). It would be more appropriately said: Hiⁿtágwa aríñi / rigráñi (*Lit. = My grandson I have you [for]/ I have you for my own one*).

¹⁷ Original text: “ináge” for “hináge”.

¹⁸ Original text: “dihú” for “rihú”.

¹⁹ uké iwáhuñe = to know between (*them*). In reference to Native manners to express a desire to another, but allowing the person the choice of assisting or not, without demand.

²⁰ In original transcript: “kikun (make oneself into)”. See note below on “[^]ú”.

²¹ In original transcript, “núña” (but) is used. It is an archaic form for “nú[^]a”.

²² In original transcript, words were contracted: “idáráwi”.

²³ In the Native IOM kinship system, the sisters of one’s mother are considered and called the same as “my mothers”. A mother’s brother(s) is/are one’s only true “uncles”. Conversely, the sister(s) of one’s father are the only true “aunts”. The brother(s) of one’s father are also considered and called “my fathers”.

²⁴ In polite traditional discourse, one does not command/ demand something of another, but simply implies it. Likewise, in the following paragraph, Mišhjíne does not state what he intends to do, he just takes action and does it.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

it seems.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

Šhigé **Kéta**ⁿ tórída ráhe.²⁵ Uxrénešge **Kéta**ⁿ aré nahé *ke*. Šhigé waⁿáshíge kí^uⁿ, **Kéta**ⁿ.

“Hiⁿtaró, th^híhšji rahúwi áñena aríkidawi núŋa th^híhšji rají škúñiwi *ke*,” é *ki*.
Idá²⁶ aráñe *áshgu*ⁿ.

Aráñešge šhigé **Išhji**ⁿ**ke** tórída ráhe. Idáhíñe²⁷ *ki*. Šhigé **Išhji**ⁿ**ke**:

“Wá. Hiⁿtaró, th^híhšjida rahúwi áñena aríkidawi nú^a th^híhšji rají škúñiwi *ke*,” é *ki*.

“Húⁿje, Hiⁿtaró, áshuⁿ hiⁿhúwi nú^aáshuⁿ aréšge *ke*,” é, **Mišhjiñe**.

Háⁿ**we** dáha wógiLh^e:

“Háu, **Udwá**ⁿ**ge** rixóge áshuⁿ akírage škúⁿñewi re. Dagúre t^uⁿt^uⁿ ^uⁿ hiⁿrúgraⁿwiAge ikú hiⁿ^u táhñe *ke*. Áshuⁿ wókathohAji ^uⁿwi re. Gistáⁿke škúⁿñewi re. Tóthke²⁸ škúⁿñewi re,” éⁿáshguⁿ.

“Húⁿje,” áñe *ki*. AráñeAge taⁿwákitàñe, máyaⁿ ahíñe *ki*.

IdáhíñeAge táñe²⁹ grégredhe iyáⁿ idánaheAge rúthe, **Mišhjiñe**. Edá ahíñe, **Udwá**ⁿ**ge** Lhída, áñe *ki*. Šhigé idáhíñeAge, **Udwá**ⁿ**ge** éwana:

“Rajíwi je,” é *ki*. Th^híhšjida rahúwi áñena aríkidawi nú^a th^híhšji rají škúñiwi *ke*,” é *ki*.

“Háu, t^uⁿt^uⁿ ^uⁿna hiⁿ^u táhñe,” é,
Udwáⁿ**ge**. Nú^a **Mišhjiñe** Ahigé:

And so, **Ketan**, (Turtle), he went before *them* in the distance. When they reached him, it was **Ketan**. And **Ketan** dressed³⁰ 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 **Mishjinye** (Rabbit).

Hanwe spoke to them:

“Listen now! *Though* the **Udwänge** (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 **Mishjinye** seized a young spotted fawn that was there. And then, they arrived at the house of **Udwänge**, *they say*. And when they arrived there, the **Udwänge** was the one saying *to them*:

“Have you come?” he said. “It was said, a long time ago *that* you were coming; I waited for you, but you were a long time in arriving.”

“Well, whatever shall we do?” said **Udwänge**.
But **Mishjinye** said to **Udwänge**:

²⁵ 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 dáhe”; and if he was walking before them, it would be said that “tórída máñi” or “itúⁿhsji máñi ráhe.”

²⁶ In original transcript: idáráwiⁿ.

²⁷ Contraction for “idá (there)” + “ahíñe (they arrive)”.

²⁸ “tóthge” is older form for “tóhge (to lie, tell a lie)”.

²⁹ “tá-ñe grégredhe” in original transcription was “ca-iñe reqre”.

³⁰ “áshuⁿ” in this instance means “go act, act like, act as, masquerade; to pretend to be”. In its more basic sense, it simply means “to do, make; to use”. “kik^u” (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.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

“T[^]úⁿt[^]uⁿ ^uⁿ iArúgraⁿAge ríe ^uⁿ ne,” é *ki*.
Igé, **Udwáⁿge**.

“Háu, warúbrabra³² hiⁿ^uⁿ táhñe ke,” é *ke*.

“Wáyare wóhiAge etáwe hñe ke. Dagúre bróge mitáwe ke; máyaⁿ taⁿdánàñeAge bróge mitáwe ke, aréLhí dagúre regráAhu táhñe *je*.”

Miśhjĩne ga[^]sé:³³

“Dagúre wawániñewi nú[^]a waⁿAhíge hiⁿwégraAhu táhñe ke,” é *ki*. WaⁿAhíge etáwewichi. (WáñeAtàhAji, hináge wóyoge Akúñi ke. Aréna iAhdáⁿ gaxeñe ke).

Edá **Udwáⁿge**:

“Húⁿ,” é *ki*. Edá waⁿAhíge wáñeAtàhAji bróge wegráAhu ke. Edá Lhé bróge wegráAhu ke, ikíthge.³⁴ Edá akíkirawewi³⁵ warúbrabra Agáje.

Edá **Miśhjĩne** wóhi[^]àAguⁿ.

“**Shé etáwe;** Dagúre regráAhu hna je,” é *áñe ke*.

“Húma aré wegráAhu hñe ke,” é *ki*.

Edá akíkiragewiAge th[^]i AkúñihAji **Miśhjĩne** wóhi[^]àAguⁿ.

WaⁿAhíge xráñi dáⁿnañe *ki*. Edá Lhé bróge **Miśhjĩne** wagiwaⁿ ke, ga[^]é ke:

“Háu, máyaⁿda bróge idówaAhré³⁶ táhñe ke.

Hína Hiⁿjéga gaAuⁿ rirúje táhñe ke,” é *ki*. Edá máyan bróge Lhé u[^]éra aráñe ke. Edá bróge waⁿAhíge giro dáⁿnañe *ki*.

Edá Ahíge akíkirageñena **Miśhjĩne** húma wagráAhu; **Udwáⁿgeda** aré gráAhu *ki*.

Edá gáAhuⁿ^Ahuⁿ ^uⁿ máñiñe *ki*. Šhigé **Miśhjĩne** wóhi *ki*.

Šhigé tá bróge wóhi *ki*.

³² “warúbrabra hin[^]uⁿ táhñe (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[^]é” = to say as follows; “ga[^]é^a” = to say as follows to another; “se[^]é” = say that/ think that; “segé” = say that [in scolding manner].

³⁴ “ikíthge” is an old form of “ikíkihge” = the same (kind).

³⁵ “aráge” = to contest, race; “akíwe” = to contest, compete.

³⁶ “idówaAhré” = [idá (there) + uwé (go along) + Aré (you go)].

“Do whatever you decide.”

So then said **Udwange** (Muskrat):

“Well, let us play cards.” he said. [*That is, “sticks”*].³⁷

“Whoever wins, his shall they be. All the things are mine. Everything that is on earth is mine, therefore, what will you bet?”³⁸

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.³⁹

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,⁴⁰ *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 **Udwange**.

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

³⁷ As an after thought, the first translator made a traditional suggested reference to the Stick Game, as the more likely game that was played, rather than the non-Native game of “cards.”

³⁸ “What will you try?” since the Muskrat seem to think that that they had nothing to bet.

³⁹ The original translation states “playing sticks”, while the Ioway-Otoe narrative continues to use the word “warúbrabra.” The Stick Game is called “nathúñe Agáje.”

⁴⁰ In other words, in an extremely short time.

Ioway-Otoe-Missouria Traditional Stories
Báxoje-Jiwére-Ñútʔačhi Wékaⁿ

Again, he won all the deer.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

“Tá bróge máyaⁿ idówaráwi⁴¹ re,” é[^]àAhguⁿ.
Edá aráñe, áñe ki.

Šhigé tá edá húma wegráAhu é[^]e xáⁿjeLhi. Edá
wanúhje Ahíñe – múⁿje, míⁿke, udwáⁿxáⁿje,
^Ahúⁿ wegráAhu.
Edá Mišhjĩne wóhi[^]àAhguⁿ.

“Warúbrabra⁴² Agájeñe akíkiragewi to,”
é[^]àAhguⁿ, Udwáⁿge. Kétaⁿ míⁿgráhe dáⁿna
mínáñe,⁴³ é[^]àAhkuⁿ. Uxré wóhi gúⁿnaLhi; nú[^]a
Háⁿwe dahá iAhdáⁿ Akúñe ki.

“WókathohAji ^úⁿwi re,” é máñi ki. Šhigé bróge
wóhi ki. WóhiAge Ahigé:
“Bróge u[^]éra ráwi re,” é[^]àAhguⁿ. “Wanúhje
bróge máyaⁿ idówaráwi re,” é.

Šhigé Udwáⁿge jé[^]e mató kó[^]o graAhú Akúñye
ki.

“Šgáje idáⁿ daⁿ hi[^]úⁿ táhñe ke,” Udwáⁿge
éwanaha.

Mišhjĩne jé[^]e:

“Dagúre hiⁿ ^uⁿ táhñe je,” é, áñe ki.
“Thigré akínayiⁿ⁴⁴ hiⁿ ^uⁿ táhñe ke,” é, áñe ki.

“Háu,” é, Mišhjĩne, “Tánaha hiⁿ ^uⁿ táhñe je,”
Udwáⁿge é.

“Mí[^]e táñe ha[^]uⁿ hñe ke,” é, Mišhjĩne.
“Mí[^]e udwáⁿthíⁿje Awísje ha[^]uⁿ hñe ke,”
Udwáⁿge é, áñe ki.

MíⁿkérabriⁿAkehú róhaⁿ dáⁿna ke; idá ^uⁿñe
é[^]àAhkuⁿ.

Šhigé Mišhjĩne éwana, Háⁿwe dahá éwage:

“Báhu ^úⁿ ne.”

Edá wóxaⁿje báhu ke, áñe ki. Edá báhu ke; páje
hédáⁿ gahédáⁿ. MíⁿkérabriⁿAkehú ródada táñe
thigré ^úⁿ, áñe ki.

Udwáⁿge hédáⁿ thigré ^úⁿ, áñe 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 **Mishjinye** (Rabbit) won, *it seems*.

“Let us two contest by laying sticks,” he
Udwange (Muskrat) 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 **Udwange** had not yet bet the grizzly.

“Let us make another game,” **Udwange** was the
one saying it.

Said this **Mishjinye**:

“What will we do?” he said, *they say*.

“Let us play walking in the same tracks,” he
said, *they say*.

“Well,” said **Mishjinye**, “What shall we be?”
Udwange said.

“I will be the fawn,” said **Mishjinye**.

“I will be a wild cat,”⁴⁵ said **Udwange**, *they say*.

They played where there were a great many
gooseberry bushes, *they say*.

And again, **Mishjinye** is saying it, meaning
Hanwe:

“Make it snow!”

And just then, snow fell, *they say*. And then, it
snowed; the woods too, so far.⁴⁶ The fawn made
tracks in the midst of the gooseberry bushes,
they say.

And **Udwange** (*as the wild cat*) also made
tracks, *they say*.

⁴¹ “idówaráwi re” = [idá (there) + uwé (go along) + rá<ré
(go) + re (imperative marker).

⁴² “warúbrabra (something-by hand-separated)” may also
refer to paper or even toilet paper in modern sence.

“warúbrabra hin[^]un táhñe (cards-we do will[plural suffix])”.

⁴³ “...míⁿgráhe dáⁿne mínáñe” = [...míⁿgráhe (quickly) + (i)dá
(there) + aré > (a)ne (it is) + mín(a) (he’s sitting) + áñe (they
say).

⁴⁴ “akínayiⁿ = nayiⁿ = be standing, stand up; anáyiⁿ = step
on; akínayiⁿ = step oneself on; stand oneself on top of.

⁴⁵ “udwáⁿ thíⁿje Awísje” = Literally: “cat-tail-short”. Udwaⁿ
basiⁿ is the more recent term referring to the “bob tail”. [ba-
(cut off) + síⁿje (tail)].

⁴⁶ The narrator indicated by hand that the snow was about
four inches deep.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

Edá th^hhAji thigré akínayiⁿ máñi, egránayiⁿ máñi
ki.

Šhigé **Kétaⁿ**: “Wá. Th^hí dáⁿna ke,” é^hàAhuⁿ.
Háⁿwe dahá: “Xáⁿp^ha mínawi re,” **Kétaⁿ**
éwagánaha.

Edá šhigé **Kétaⁿ**:
“Th^hí ^huⁿne,” é ki.
“Hiⁿtáro,” **Háⁿwe** dahá éwaga nahá, “Táje
tóⁿk^huⁿ ne,”⁴⁷ é. Aré éAge iréLhe saníhe **Háⁿwe**
dahá **Kétaⁿ** táje wók^huⁿ, é; uwéxaⁿ ki.

Edá **Udwáⁿge** rubrí wóragijeAge:⁴⁸ “**Udwáⁿge**
áⁿta Akúñi,” irúgraⁿ ke,” Edá uwéxaⁿ ke.

Wóxaⁿje tatháge dáⁿna⁴⁹ jigré ke. Edá
Udwáⁿge thigré boAráje ke. Edá:

“**Kétaⁿ** píAkuñi xáⁿje. Riwára^huⁿ⁵⁰ ke. Sh^héri
hñe ke,” é^haAguⁿ. Edá **Kétaⁿ** pá ujiⁿna páhi⁵¹
gixúge ke. Wanáthuxri xúⁿna; AreLhi **Kétaⁿ**
náⁿthuxri níhe ke, áñe ki.

Miřhjíñe Udwáⁿge Lhé^hhi gúⁿna nú^ha **Háⁿwe**
dahá iAhdáⁿ Akúñi ki.
“Akírage Akúñewi re,” é. “**Kétaⁿ** ix^háⁿ hñe ke,”
é^haAhuⁿ.

Edá Ahigé dagúre uhiñe bróge.
“Wanúhje bróge, máyaⁿda bróge idáwaráwi re,”
é ke. “Šhigé hiⁿuⁿ táhñe,” é ke, **Udwáⁿge**.
Šhigé

Miřhjíñe warúxawe ruthéna:
“Warúbrabra Agáje hiⁿuⁿwi ke,” é ki. Šhigé:
“Máwoda bróge uráth^hiⁿ náhe hegráAhu,”
Udwáⁿge é, áñe ki.

⁴⁷ “Táje tóⁿk^huⁿ ne.” = [tó (some) + {hiⁿ-(me)} + uk^huⁿ
(give to) + re > ne (imperative marker). Note: “r” before
nasal is said as an “n”.

⁴⁸ “rubríⁿ wóragijeAge,” = [rubríⁿ (wrong side) + wa
(something) + urá -[gí]je (look to [for]) + Age (when/ if).

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

⁵⁰ Original text: “Dhiwára^huⁿ” = riwára^huⁿ. 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.⁵² 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,”⁵³ he said. And
again, “I bet all the vegetables and fruits,”
Udwange said, *they say*.

⁵² “boAráje (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: *boAéna* or *gistöje* 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 Ioway-
Otoe narrative consistantly uses “warúbrabra (cards)”, rather
than the Native term for Stick Game.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

Miřhjiñe warúxawe:

“Wákida gaAhuⁿ miná re. Mí[^]e taⁿwá[^]Ahuⁿ iwáje hñe ke.” é *ki*. Edá **Miřhjiñe Udwaⁿge** adáAge - náhje etáwe idánañe Akúñe, aréLhi Lh[^]éhi ruA[^]áge, *áñàAhuⁿ*.

“**Náhje egrañi Akúñe** aréLhi Lh[^]éha Akúñe ke,” irúgraⁿ. AréLhi:

“Wákida miná re,” é. Šhigé th[^]ihAji akikirageñe.

Šhigé **Udwaⁿge** Ahigé uhiñi *ki*.

Udwaⁿge gaAhe:

“Idáⁿdaⁿ hiⁿúⁿ táhñe ke,”

Háⁿwe dahá uké, wáda mína; warúthañe Akúñe táhñe *ki*.

Edá **Miřhjiñe** grí, edá warúxawe grúdhe; edá iro etáwe Ahigé idánañe, *áñe ki*.

“**Dagúre hiⁿúⁿ táhñe**” é, **Miřhjiñe**.

Udwaⁿge:

“Dáⁿwe hiⁿúⁿ táhñe ke,” é.

Miřhjiñe wírugraⁿ mína:

“Dagúre ha[^]úⁿ hñe je,” irúgraⁿ *Ahuⁿ*.

Edá **Miřhjiñe** gaAé[^]e:

“**Udwaⁿge**,⁵⁴ Dagúre ra[^]úⁿ hna,” é.

“Xrá aré ha[^]úⁿ hñe ke,” é.

Edá **Udwaⁿge**:

“**Miřhjiñe**, wayére ra[^]úⁿ hna,” é. **Miřhjiñe** éwana:

“Míre ha[^]úⁿ hñe ke,” é. “Wayére iAdá kipiⁿjeAge huⁿhi táhñe ke,” é, *áñe ki*.

Šhigé **Miřhjiñe** búje núwe rudhé iAdá aré agráñe *ki*.⁵⁵ IAdá etáwe aré Akúñe; bújeñe ke.

Edá **Xrá** nahádada nayiⁿ *ki*. **Miřhjiñe** kúhaⁿda damína*Ahuⁿ*. Edá **Miřhjiñe** wáda mínana Ahigé **Xrá** wáda mína*Ahuⁿ*.

Miřhjiñe said to *his* Sacred Bundle:

“Sit now *and* watch them; I’m going to go somewhere.” And then **Miřhjiñe** saw *that Udwange*, 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, **Udwange** (Muskrat) again lost the game. **Udwange** said as follows,

“Let us do something different.”⁵⁶

Hanwe (Day) was standing watching amongst *them, that* there should be no wrong doing.

Then **Miřhjiñe** (Rabbit) came back, and took his Sacred Bundle, and he sat there again in his own body, *they say*.

“**What shall we do?**” said **Miřhjiñe**. And **Udwange** said.

“Let us keep our eyes open without blinking.”

Miřhjiñe sat thinking,

“What shall I do?” he thought, *it seems*.

And **Miřhjiñe** says this as follows:

“**Udwange**, What will you be?”

“I will be an eagle,” said he.

And **Udwange** said,

“**Miřhjiñe**, what will you be?” **Miřhjiñe** speaking to him,

“I will be myself,” he said.⁵⁷ “If anyone winks his eyes, we shall win,” he said, *they say*.

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

And the **Xra** (Eagle) was standing up. **Miřhjiñe** sat below, *it seems*. Then **Miřhjiñe** sat looking, and the **Xra** sat looking, *it seems*.

⁵⁴ Note: The original transcript notes, “...he did not call him “Udwaⁿge”, the old name is lost.” Present day speakers refer to the muskrat as: udwaⁿAhiñe (little cat) or udwaⁿAhëve (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 “agrañe (they’re put on)”. Narrator frequently uses the plural suffix, when in fact, the dual suffix is implied, i.e., “agráwi”.

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

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

⁵⁸ “iAdá kipiⁿjeAge....” Current speakers use “iAdá rix[^]óje.”

Báxoje-Jiwére-Ñút'ačhi Wékaⁿ

Edá th[^]ihAjiAge **Kétaⁿ**, míⁿgráhe dáⁿna ke.

“Dotáⁿhaⁿ, ñi tóⁿk[^]uⁿ ne,” é.

Háⁿwe dahá: “Akína re,” é.

“Húⁿhi táhⁿne ke, AéheAge”, é, *áñe ki*.

Kétaⁿ:

“Dotáⁿhaⁿ, ñi tóⁿk[^]uⁿ ne,”⁵⁹ é. Edá **Háⁿwe** dahá
ñi udá uk[^]úⁿ.

Edá **Kétaⁿ Udwáⁿge** adá AkúñeAge ñi uwéxaⁿ ki.

Edá ñiyu dáⁿna ke *áñàAghuⁿ*.

Edá **Xrá** iAdá é[^]ehAji ñi ahinaⁿge; edá **Xrá**
gaAhúⁿ ^úⁿAge, iAdá rubríⁿthe ki.

Kétaⁿ:

“Hau: Húⁿhiwi ke,” é.

Edá **Udwáⁿge**:

“**Kétaⁿ** pí Ahkúñe ke. Ríwara[^]uⁿ ⁶⁰ ke,” é, *áñe*
ki.

Edá pá aré gixúgehAji ki.

Edá wanáthuxri bróge xúⁿna; níⁿge ki.

WahúAdáhAji,

Kétaⁿ.

Mi^šhjíñe rixóge, *áñe ki*.

E[^]e Lh[^]éhi guⁿna nú[^]a **Háⁿwe** dahá iAhdáⁿ
Akúñi ki.

“**Kétaⁿ** Lh[^]éhi Akúñi hñe ke,” **Háⁿwe** dahá
éwana, *áñàAghuⁿ*.

Šhigé idáⁿdaⁿ ^úⁿwi, *áñe ki*. Šhigé
warúbrabra ^úⁿñe ke. Warúbrabra nakérida
wabéwina Ahigé háxda⁶¹ rudhéhne ke, aré wagé
ke).

Mi^šhjíñe warúxawe rudhé:

“Mi^šhjíñe, t[^]úⁿt[^]uⁿ ha[^]úⁿAge ikú ^úⁿ ne,” é.

Edá **Mi^šhjíñe** ré ki. Mi^šhjíñe-warúxawe,

Mi^šhjíñe, t[^]úⁿt[^]uⁿ ^úⁿnaAge ikú ^úⁿ máñi ki,
áñe 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.

Mishjinye (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.

Mishjinye took his Sacred Bundle, saying,
“Rabbit (*Bundle*), however I do it, *so you do it*,”
he said.

And then, **Mishjinye** went away. And, the
Rabbit Sacred Bundle continued to do however
Mishjinye had done.

⁶² “Dotáⁿhaⁿ” 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...” [ñi (water) +
{hí (arrive) + naⁿge (sitting) = get into/ enter in}. [“iAdá
rubríⁿthe (archaic)” for = iAdá rubrá].

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.

⁵⁹ The imperative marker “re” is heard as “ne” after a nasal
verb, as above in “uⁿk[^]uⁿ ne (re)” [give it to me!].

⁶⁰ Original transcription wrote: “Dhíwara[^]uⁿ”.

⁶¹ “háxda” (archaic) for = háhda.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

Udwáⁿge itámi, aré idá hí, **Miśhjíñe**. **Miśhjíñe** idá hí **Udwáⁿge** itámi, gasé:
 “Hagri. Wájina⁶⁵ hatúAdaⁿAge hayáⁿ hagúⁿta ke.”

Héda éAge:

“**Miśhjíñe** ríre ki,” udwáⁿgemi é.
 “Hiñégo, **Udwáⁿge** míre ke,” **Miśhjíñe** é[^]aAhguⁿ.
 “Hiñéga,⁶⁶ **Miśhjíñe** ríre ki,” udwáⁿgemi é[^]aAhguⁿ.
 “Hiñégo, **Udwáⁿge** míre ke,” é, **Miśhjíñe**.
 “Hiñéga, **Miśhjíñe** ríre ki,” é[^]aAhguⁿ.
 “Hiñégo, **Udwáⁿge** míre ke,” é, **Miśhjíñe**.
 “Wóhaⁿ ne. Wórahaⁿ AráAdaⁿAge hayáⁿ hagúⁿta ke,” é, *áñe ki*.

“Hiñéga, **Miśhjíñe** ríre ki,” é máñi ke.
 “Hiñégo, **Udwáⁿge** míre ke,” é. Edá míⁿke gáxe ithgéhAji, hináge⁶⁷ nahá. Hináge nahá wóhaⁿ àAhguⁿ. **Miśhjíñe** nahá hináge nahá inú warúje ki.
 Warúje ruAdáⁿwiAge inú yáⁿ, **Miśhjíñe**.

Inú yáⁿ ruAdáⁿAge:
 “**Miśhjíñe** míre ke,” é; waⁿ^Ahíge gúⁿdhewiLhi, *áñe ki*.

Hináge nahá:
 “Wáñe mitáwe waxóbriⁿ dáⁿna ki,”é. AréLhi iwáhuneAge Lh[^]éri hñe ki.”

“Táⁿda⁶⁸ Lh[^]émi iAráyiⁿ je. Táⁿda waxóbriⁿ iAráyiⁿ je,” é, *áñe ki*.

“**WókathohAji hiⁿgé⁶⁹ re,**” **Miśhjíñe** ána,
 “**Udwáⁿge** náhje etáwe taⁿdá náñe je,” é ke.

⁶⁵ “Wájina (I eat and)” = [wa (something) + há (I) + ruje (eat) + na (and)]. Present day speakers simply say “wátujena”.

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 “táⁿda” regularly means “where”; however, used in this manner, it implies a possibility, but a doubtful one.

⁶⁹ “hiⁿgé” [hiⁿ (me) + igé (tell)]; igé (to tell; to name, call; to ask).

“WókathohAji hiⁿgéAge iráx[^]aⁿ hñe ke,” é[^]aAguⁿ.

Miśhjíñe 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 **Miśhjíñe** (Rabbit),” said the wife.
 “No, I am **Udwange** (Muskrat),”⁷⁰ **Miśhjíñe** said, it seems.
 “No, You are **Miśhjíñe** (Rabbit),” the female muskrat said.
 “No, I am **Udwange**,” said **Miśhjíñe**.
 “No, You are **Miśhjíñe**,” she said, it seems.
 “No, I am **Udwange**,” said he, **Miśhjíñe**.
 “Cook something! When you have finished cooking something, I want to sleep,” he said, *they say*.

“No, You are **Miśhjíñe**,” 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 **Miśhjíñe** ate something with the woman.
 When they finished eating, he slept with her, **Miśhjíñe**.
 When he had finished sleeping with her, he said, “I am **Miśhjíñe**,” 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!**” **Miśhjíñe** was saying,
 “Where is **Udwange**’s heart sitting?,” said he.
 “When you tell me honestly, you will live,” he said, *it seems*.

⁷⁰ The narrator does not indicate if the Rabbit had disguised himself to appear/ look like the Muskrat, or not.

Báxoje-Jiwére-Ñút'ačhi Wékaⁿ

“Náhje taⁿdá náŋeAge úⁿgirage re.”
 Áñe, hináge nahá:
 “Shéŋixe xáⁿjehAji idá náŋe ki,” é ki.

“**Tóthi** iyáⁿ ñi kinádhehAji idá máñi ki. Rudhé
 Lhéxi,” é.
 “Táⁿda Arúdhhe iAráyiⁿ je. Waxóbriⁿ dáⁿna ki,” é,
 áñe ki.

Šhigé:
 “Táⁿda hatúdhe Akúñe iAráyiⁿ je.
 ^Šhúⁿ hatúdhe hñe ke,” é, áñe ki.
 “Hiñéga, Lhéxi. Shéxi dáⁿna ki,” é. Edá
Miřhjiñe iwáre ki. Hináge nahá gíro Akúñe ke.

Miřhjiñe ñiřtaŋe idá híAge **Ráwe** idá náŋe ke.
 Šhigé **Miřhjiñe**:
 “Hiⁿtáro, wórigiyaⁿje⁷¹ hagúⁿta ke,” **Ráwe**
 éwaganahá.

Ráwe:
 “Dagúre úⁿragiyaⁿje je,” é, áñe ki.
 “Náhje ritáwe⁷² uháyaⁿje ke,” é. Šhigé:
 “Urigiyaⁿje nú^a ukéñi urígiyaⁿje Akúñe hñe ke.”

“Dagúre úⁿrak^u hñe je,” **Ráwe** é, áñe ki.
 “Íⁿthwe iyáⁿ urík^u hñe ke,” é. Hí páhiⁿ aré
 wagé ke. Šhigé:
 “Dagúre ra^u ragúⁿAraAge, ra^u ramáñi hñe
 ke,” é, **Miřhjiñe**. Šhigé:
 “Huⁿje,” é, **Ráwe**.

Edá náhje rudhena uk^u áⁿAhguⁿ.
 Edá **Miřhjiñe** ré. Íⁿthwe aré hí aré wagé wók^u
 áñe ki. Edá **Miřhjiñe** réAhguⁿ.

Edá jégixe xáⁿjeda hí, áAhguⁿ.

Edá **Tóthi** idánàŋe, áñe ki.
Miřhjiñe **Tóthi** giwáⁿ ki.

Šhigé **Tóthi**:
 “**Miřhjiñe**, dagúre^u na hiⁿrágiwaⁿ je,” é.
 “Húⁿ, **Miřhjiñe** míre Akúñe ke,” é.

Tóthi:

“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 **Miřhjiñe** (Rabbit) went toward that
 place. The woman was sorrowfull.

When **Miřhjiñe** reached the lake, a **Rawe**⁷³
 (Beaver) was there. And **Miřhjiñe** 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.”⁷⁴
 “What will you give me?” **Rawe** said, *they say*.
 “I will give you a shap ax,” said he. He meant
 sharp teeth. And said **Miřhjiñe**,
 “Whatever you wish to do, you shall continue
 doing it.”⁷⁵ And so,
 “Yes,” **Rawe** said.

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

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

And **Tothi** was sitting there, *they say*.
Miřhjiñe called to **Tothi**.

And **Tothi** said,
 “**Miřhjiñe**, why have you called me?”
 “Yes, I am not **Miřhjiñe**,” he said.

And **Tothi** said,

⁷¹ “wórigiyaⁿje” = [wa (something) + {u + ri (you) + gi
 (from) + yaⁿje (borrow)}].

⁷² The narrator has pronounced initial “r” sound as a “d ~
 dh” throughout the story. “ditáwe” = ritáwe. This is still a
 common misimpression of the rapid trilled “r”.

⁷³ “Rawe” is Otoe term. The Ioway term is “thiñe brahge”
 (flat tail).

⁷⁴ “ukéñi ~ ukéñe” = common; for fun/ jest/ joke.

⁷⁵ That is, “You shall always do whatever you wish to do.”

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

“Mišhjĩne ríre ke,” é.

“Mišhjĩne míre Akúñe ke,” é.

“Inúhaⁿ é Akúñe re.” Šhigé mínke gaxe[^]áAhguⁿ.

Edá Mišhjĩne:

“Náhje mitáwe hiⁿthĩnena⁷⁶ aréLhi náhje hégrata⁷⁷ hagúⁿta ke. Dagúre[^]Ahuⁿ idáⁿdaⁿ píAkúñe náhje mitáwe ijéra[^]aAhguⁿ; aréLhi náhje hiⁿgípiAkúñe⁷⁸ ke,” é.

Edá náhje uk[^]úⁿáAhguⁿ.

Edá rudhena ráwe náhje etáwe idágrañe; edá udwáⁿge náhje etáwe rudhé ke, **Mišhjĩne**, *áñe ki*.

Tóthi náje adáAge:

“Náhje aré Akúñe,” é.

“Hiⁿñego, náhje warúpi ha[^]uⁿ ke,” é, **Mišhjĩne**.

Edá Tóthi réAhguⁿ. Edá Mišhjĩne gré, *áñe ki*.

Hináge nahá Lhída añigri[^]áAhguⁿ.

Mišhjĩne:

“Húⁿ, jé[^]e aré ke,” é. “Añi-ágrí ke.”

“Huⁿje,” é, *áñe ki*.

AñigriAge náhje bathówe, edá dáxuhi[^]áAhguⁿ.

Edá hagídage gré, *áñe ki*.

Mišhjĩne idá grí *ki*.

Edá gríAge, Udwaⁿge etáwe bróge Aénawahi ruAdaⁿáAhguⁿ. Edá gríAge, **Mišhjĩne Udwaⁿge** ugíLh[^]e. Udwaⁿge rixóge daⁿna ke. GaAhúⁿgi itámi inú yáⁿ iwáhuñeLhi[^]áAhguⁿ.

Mišhjĩne:

“Rixóge škúñe re,” é ke. Añé **Mišhjĩne Udwaⁿge** ugíLh[^]ena, é ke.

“WaArúpi Akúñi daⁿna ke,” é ke. “Dagúre waⁿ^Ahíge etáweAge bróge warágríArúdhe ragúⁿsra ke,” é. Aréna Lh[^]éri hagúⁿta ke; nú[^]a Lh[^]éri Akúñi hñe ke. ^Šhúⁿ wanáxi riníñe,” é[^]áAhguⁿ

“AréLhi waríxwata jégixe ródada ramáñi hñe ke.

Dagúre xámi káⁿ dagúre ñí ródada idá náñe iAdáⁿhAji warúje ramáñi hñe ke.”

“You are **Mishjinye**.”

“I am not **Mishjinye**,” said he.

“Do not say it again!” And so, he believed him, *it seems*.

And **Mishjinye** 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, **Mishjinye** took muskrat’s heart.

When **Tothi** saw the heart he said,

“It is not the heart.”

“No, I have made the heart well.” said he,

Mishjinye.

And **Tothi** went on. And **Mishjinye** went back, *they say*.

He took it back to the woman’s house, *it seems*. **Mishjinye** 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*.

Mishjinye went to the place of *the contests*.

And when he returned, he finished destroying all *that* belonged to **Udwange**. And when he returned, **Mishjinye** spoke to **Udwange**.

Udwange was very angry, because he knew now, at last, *that* he had slept with his wife, *it seems*.

Mishjinye said,

“**Do not be angry**.” And so, **Mishjinye** talking to **Udwange** said,

“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*.

⁷⁶ Note: uthĩne = be angry/ displease; get mad.

⁷⁷ “hégrata” from = adá (see). [ha > he (l) + {a + gra- (own one) + da > ta (see)}].

⁷⁸ “hiⁿgípiAkúñe” = Literally: it is not good for me.

⁷⁹ The term for soul is “unáxire”. The word used here, “wanáxi” refers to: spirit; ghost.

Báxoje-Jiwére-Ñút?áchi Wékaⁿ

“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.”

“Waⁿ^Ahíge arídañeAge Lh[^]eri mañíñe ke. GaAhúⁿ mañíñe” é, *áñe ki*.

Á ruAdaⁿda **Udwáⁿge** gré; udwáⁿgeAdaⁿ, waⁿ^Ahíge Akúñe^*áAhguⁿ*.

Itámi gaAhúⁿ bé, *áñe ki*. shída dagúre idá náñeAge bé, *áñe ki*. Gixraⁿ bróge aráñe ke.

Edá **Mishjíñe** Lhí etáwe grí, *áñe ki*.
“Háu, hiⁿkúñi, bróge hatúAdaⁿ ke,” é.

“Háu, hiⁿtágwa, waAhrúpi ki,” é^*áAhguⁿ*.

Aré gahétaⁿ 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 **Mishjinye** 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.