

## 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'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 *Wéka<sup>n</sup>* (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 *Wéka<sup>n</sup>*.

*Wéka<sup>n</sup>* 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 *Wéka<sup>n</sup>* 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 *Wéka<sup>n</sup>* 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 *Wéka<sup>n</sup>* 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, *Hí<sup>n</sup>na/ Hí<sup>n</sup>kúñi Maya<sup>n</sup>* (Mother/ Grandmother Earth Spirit). She is differentiated from *máya<sup>n</sup>*, 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 *rihú<sup>n</sup>*, (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 *Wéka<sup>n</sup>* and often presumed a coward. But from his humbleness arises an undaunted champion of the common people.

## Ioway-Otoe-Missouria Traditional Stories Báxoje-Jiwére-Ñút'ačhi Wéka<sup>n</sup>

2

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 19<sup>th</sup> 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<sup>n</sup>* 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 Udwa<sup>n</sup>ge** (*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.<sup>1</sup> 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<sup>2</sup> (Hi<sup>n</sup>ágeSta<sup>n</sup>: Only Woman), 1826 - 1909, an Ioway-Otoe married to an Omaha, Joseph LaFlesche Jr. (Í<sup>n</sup>shtaMa<sup>n</sup>zé: Iron Eyes).

### Mary Gale - LaFlesche HinágeSta<sup>n</sup>: Only Woman 1826 - 1909

**Mary Gale LaFlesche**,<sup>3</sup> HinágeSta<sup>n</sup>: Only Woman ("Hinnuagshun") was an Ioway-Otoe married to Joseph LaFlesche Jr. (Í<sup>n</sup>shtaMá<sup>n</sup>za: Iron Eyes), the half Omaha son of the French Trader, Joseph LaFlesche. She was the daughter of ÑíGùnaMi:

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<sup>1</sup> This story reflects an unusual aggregate of characters and cultural heroes, in particular Mishjíñe (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, *H<sup>n</sup>na/ H<sup>i</sup>n<sup>k</sup>úñi Maya<sup>n</sup>* (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, Há<sup>n</sup>we, Day/ Daylight, is the manifestation of the Sun. These spiritually endowed characters, along with Ké<sup>n</sup>a, 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 Waká<sup>n</sup>da to free the Native People from oppression and return balance to the Earth.

<sup>2</sup> 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.

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## Ioway-Otoe-Missouria Traditional Stories Báxoje-Jiwére-Ñút'ačhi Wéka<sup>n</sup>

Starting Back to the Waters Woman (“Niconami<sup>4</sup>) and a U.S. Army Doctor, John Marion Gale. Her mother, ÑiGúnaMi, was from prominent families, namely, Ioway Chief Waji<sup>n</sup> Wašjé: Shove Off Striking (“WachinWascha”) & an Otoe mother, XráMi: Eagle Woman (“KanzaMi”), who in turn was the daughter of Otoe Chief ŠújeRóhãñi (He Has Many Horses) and NadaWi<sup>n</sup>, 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 ÑiGúnaMi’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. Later, he sent Mary to a girls school in Saint Louis where she learned to speak French.

Her mother, ÑiGúnaMi, 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 stories<sup>5</sup> 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.

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<sup>6</sup>. 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 = -šge, shkúnyi = škúñi, nunga = nú^a, danra = dá<sup>n</sup>na, etc. Also, in instances when the native “r” was rendered as a “d” or “dh”, it has been correctly rewritten (die = rí^e, dhihun = rihú<sup>n</sup>, 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 - Udwa’nge (Muskrat and Rabbit)”.

<sup>4</sup> The mother’s name, Niconami, has been recorded as: Nicomi, Niconomi, Neonomi, Necomoni. Later, she assumed the name “Harriet.”

<sup>5</sup> 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)”.

<sup>6</sup> 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.

Ioway-Otoe-Missouria Traditional Stories  
Báxoje-Jiwére-Ñútʔačhi Wéka<sup>n</sup>

**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<sup>n</sup>* as in ribbon, *i<sup>n</sup>* as in drink, *u<sup>n</sup>* 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, *š* 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 ohʔoh! Accent marks are placed on the appropriate vowel.

JGGoodTracks

## Rabbit Frees The People From Muskrat

### Udwänge Mishjine

Itú<sup>n</sup>hšji<sup>7</sup> Waká<sup>n</sup>da máya<sup>n</sup> ^u<sup>n</sup> ^ašgu<sup>n</sup>. Šhigé máya<sup>n</sup> ^u<sup>n</sup> rušdá<sup>n</sup>šge wa<sup>n</sup> ^šige wa<sup>n</sup> ^ašgu<sup>n</sup>.<sup>8</sup>

Šhigé wanúhje brógehšji wagi<sup>n</sup> ^u<sup>n</sup>, wa<sup>n</sup> ^šige.  
Šhigé máwoda dagúrehšji bróge rujěnešge bróge wa<sup>n</sup> ^gí<sup>n</sup> ^u<sup>n</sup> ^ašgu<sup>n</sup>.

Šhigé wa<sup>n</sup> ^šige thábeda škinañe,<sup>11</sup> *áñe ki*. Wa<sup>n</sup> ^šige thábeda škinañešgeda wókatho škinañe, *áñe ki*.

Šhigé Waká<sup>n</sup>da wírugra<sup>n</sup>šge thábeda iyá<sup>n</sup> wagi<sup>n</sup> ^u<sup>n</sup> hñe *ke*, irúgra<sup>n</sup>. Šhigé Udwa<sup>n</sup>ge aré ^u<sup>n</sup>, *áñe ki*.

Edá wa<sup>n</sup> ^šige aré wagi<sup>n</sup> ^u<sup>n</sup>, *áñe ki*.

#### Aré é, Waká<sup>n</sup>da:

“Edá wa<sup>n</sup> ^šige dagúre iwáhuñe škinañešge warágigu<sup>n</sup> dhe hñe *ke*”,

é. Šhigé Udwa<sup>n</sup>ge.

“Máya<sup>n</sup> bróge warágírugra<sup>n</sup> ne.”

Edá Udwa<sup>n</sup>ge máya<sup>n</sup> bróge wágírugra<sup>n</sup>, *áñe ki*.

Edá, wanúhje brógehšji thódawahi<sup>n</sup> na akídawahi, Udwa<sup>n</sup>ge, -- wanúhje xá<sup>n</sup>je náha šhiñé náha hédá<sup>n</sup> bróg<sup>n</sup> ^ašgu<sup>n</sup>.<sup>12</sup>

Šhigé mawódada máha ródada nahé<sup>n</sup> ^šhu<sup>n</sup> máya<sup>n</sup> da ná máwoda uráth<sup>n</sup> ^i<sup>n</sup> nahé<sup>n</sup> ^šhu<sup>n</sup> brógehšji Udwa<sup>n</sup>ge 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*<sup>9</sup> 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<sup>10</sup>, *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 protected,<sup>13</sup> **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 fruits<sup>14</sup> that grow on trees and bushes, all indeed, **Udwänge** had *them as his*, and he had them to be guarded, *they say*.

<sup>7</sup> itú<sup>n</sup> (first), -hšji (real; true; genuine, actual) ~ hšji ~ xšji [arch.].

<sup>8</sup> 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.

<sup>9</sup> Italicized word(s) are not a translation of actual text, but added to assist in the flow of the English sentence.

<sup>10</sup> The brief creation synopsis suggests the influence of the Christian missionary groups.

<sup>11</sup> škinañe ~ škúñi ~ škúñe (not) + ñe (they).

<sup>12</sup> bróg<sup>n</sup> ^ašgu<sup>n</sup> ~ bróge (all) + ^ašgu<sup>n</sup> (it seems [past evidential marker]).

<sup>13</sup> akída (watch over; care for) + -hi [causative].

<sup>14</sup> The modern word for “fruit(s)” is “wathgú (*something sweet*)”. An archaic form is “nóráth<sup>n</sup> ^i<sup>n</sup> naha (*tree/ bush that bear blossoms*), thus the current native reference was “ná máwoda uráth<sup>n</sup> ^i<sup>n</sup> nahé” (*tree vegetation that blossom*) refers to edible fruits.

“Máya<sup>n</sup>da dagúre idá nánešge bróge mitáwe ke,”  
é, **Udwá<sup>n</sup>ge**. Šhigé wa<sup>n</sup>šige brógehšji warúje nínegiñena<sup>15</sup>  
róha<sup>n</sup>hšji xráñit<sup>n</sup>añe, *añe ki*.

Edá, *Hinkúñi Máya<sup>n</sup>* giro škúñi, wa<sup>n</sup>šige t<sup>n</sup>añechi *^ašgu<sup>n</sup>*.

**Šhigé Hinkúñi Máya<sup>n</sup> Mišhjé** ugích<sup>e</sup>:

“Hi<sup>n</sup>tágwa, hi<sup>n</sup>tágwa ríre<sup>16</sup> ki.

“Wa<sup>n</sup>šige hináge<sup>17</sup> náha éwa<sup>n</sup>ritu<sup>n</sup>ñe *ki*,” é *ki*.

Šhigé:

“Wa<sup>n</sup>šige bróge mitáwe ki. Míwatú<sup>n</sup> ki,” é *ki*.

“Hau. Wa<sup>n</sup>šige hináge nahá ríhu<sup>n</sup><sup>18</sup> aréñe ki,” é.

“Wáñe nahá ríjéga aréñe ki,” é *ki*. “Xráñit<sup>n</sup>añe hi<sup>n</sup>giro škúñi  
*ki*,”  
é<sup>n</sup>*ašgu<sup>n</sup>*.

Šhigé “Rá re” igé škúñi *ki*.

**Mišhjé** nahjé ródada uké<sup>20</sup> iwáhuñe *ki*. Edá **Mišhjé**  
warúxawe iyá<sup>n</sup> *^u<sup>n</sup>ašgu<sup>n</sup>*. Mišhjé xuhá warúxawe iyá<sup>n</sup>  
*^u<sup>n</sup>ašgu<sup>n</sup>*.

Edá, *ré ki*.

“Hajé hñe ke,”

é škúñihšji; Gašú<sup>n</sup> *ré ki*.

**Edá, wa<sup>n</sup>šige iyá<sup>n</sup>** akípa<sup>n</sup>*ašgu<sup>n</sup>*. Wa<sup>n</sup>šige nahá **Há<sup>n</sup>we**  
nahá aré, wa<sup>n</sup>šige ki<sup>n</sup>ú<sup>n</sup><sup>22</sup> *añe ki*.

“Hi<sup>n</sup>taró, th<sup>n</sup>ihšji rahú nahé añena aríkida nú<sup>n</sup> th<sup>n</sup>ihšji rají  
škúñi ke,”  
é *ki*.

“Everything there on the earth is mine,”  
said **Udwáñge** (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  
**Mišhjé** (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.<sup>19</sup> *Because* they are dying  
of hunger, I am sorrowful,”  
said she, *it seems*.

*And* so again, she did not say to him, “Go!”

The **Mišhjé** in his heart knew it between *them* (*without her*  
*saying that*).<sup>21</sup> *And* then, **Mišhjé** 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, long time ago, you are coming, they'd been  
saying *and so*, I waited for you, but a long time *that* you did  
not arrive,”

he said.

<sup>15</sup> nínegiñena, níñehi (cause to be none) + gi- (to) + -ñe (they) + -na (and/ being).

<sup>16</sup> hi<sup>n</sup>tágwa ríre ki, (*Lit.*: *My grandson you are the one*). It would be more appropriately said: Hi<sup>n</sup>tágwa aríñi / rigráñi (*Lit.*: *My grandson I have you [for]/ I have you for my own one*).

<sup>17</sup> Original text: “ináge” for “hináge”.

<sup>18</sup> Original text: “dhihú” for “ríhu”.

<sup>19</sup> 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”.

<sup>20</sup> 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.

<sup>21</sup> In polite traditional discourse, one does not command/ demand something of another, but simply implies it. Likewise, in the following paragraph, Mišhjé does not state what he intends to do, he just takes action and does it.

<sup>22</sup> In original transcript: “kiku” (make oneself into). See note below on “*^u<sup>n</sup>*”.

Ioway-Otoe-Missouria Traditional Stories  
Báxoje-Jiwére-Ñút'ačhi Wéka<sup>n</sup>

“Hú<sup>n</sup>je, Hi<sup>n</sup>taró, hahú nú<sup>a</sup> 23 aréšge ke,”  
é ki. Idá<sup>24</sup> aráwi<sup>ašgu</sup>”.

Šhigé **Kéta**<sup>n</sup> tórida ráhe. 25 Uxrénešge **Kéta**<sup>n</sup> aré nahé ke.  
Šhigé wa<sup>n</sup>ášige kí<sup>ú</sup>, **Kéta**<sup>n</sup>.

“Hi<sup>n</sup>taró, th<sup>h</sup>šji rahúwi áñena aríkidawi nú<sup>a</sup> th<sup>h</sup>šji rají  
škúñiwi ke,” é ki.  
Idá<sup>26</sup> aráñe <sup>ašgu</sup>”.

**Aráñešge** šhigé **Išhji**<sup>n</sup>ke tórida ráhe. Idáhíñe<sup>28</sup> ki. Šhigé  
**Išhji**<sup>n</sup>ke:

“Wá. Hi<sup>n</sup>taró, th<sup>h</sup>šjida rahúwi áñena aríkidawi nú<sup>a</sup>  
th<sup>h</sup>šji rají škúñiwi ke,” é ki.

“Hú<sup>n</sup>je, Hi<sup>n</sup>taró, ášhu<sup>n</sup> hi<sup>n</sup>húwi nú<sup>a</sup>ášhu<sup>n</sup> aréšge ke,” é,  
**Mišhji**<sup>n</sup>ge.

**Há**<sup>n</sup>we dáha wógich<sup>h</sup>:

“Háú, **Udwa**<sup>n</sup>ge rixóge ášhu<sup>n</sup> akírage škú<sup>n</sup>ñewi re.  
Dagúre t<sup>h</sup>ú<sup>n</sup>t<sup>h</sup>u<sup>n</sup> <sup>h</sup>u<sup>n</sup> hi<sup>n</sup>rúgra<sup>n</sup>wišge  
ikú hi<sup>n</sup>u<sup>n</sup> táñe ke.  
ášhu<sup>n</sup> wókathohšji <sup>h</sup>u<sup>n</sup>wi re. Gisdá<sup>n</sup>ke škú<sup>n</sup>ñewi re.  
Tóthke<sup>30</sup> škú<sup>n</sup>ñewi re,” é<sup>ašgu</sup>”.

“Hú<sup>n</sup>je,”

áñe ki. Aráñešge ta<sup>n</sup>wákitáñe,  
máya<sup>n</sup> ahíñe ki.

**Idáhíñešge** táñe<sup>31</sup> grégredhe iyá<sup>n</sup> idánahešge rúthe,  
**Mišhji**<sup>n</sup>ge. Edá ahíñe, **Udwa**<sup>n</sup>ge chída, áñe ki. Šhigé  
idáhíñešge, **Udwa**<sup>n</sup>ge éwana:

“Yes! My Friend, I have been coming, 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<sup>27</sup>  
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**<sup>29</sup> 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 **Mishjinge** (Rabbit).

**Hanwe** spoke to them:

“Listen now! *Though Udwa*<sup>n</sup>ge (Muskrat) reprimand you,  
do not challenge him. Whatever way when we decide to do,  
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 **Mishjinge** seized a  
young spotted fawn that was there. And then, they arrived at  
the house of **Udwa**<sup>n</sup>ge, *they say*. And when they arrived  
there, the **Udwa**<sup>n</sup>ge was the one saying *to them*:

<sup>23</sup> In original transcript, “nú<sup>a</sup>” (but) is used. It is an archaic form for “nú<sup>a</sup>”.

<sup>24</sup> In original transcript, words were contracted: “idáráwi”.

<sup>25</sup> Contraction of “ré (go)” & “nahé (to be)”. “tórida 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 “tórida dáhe”; and if he was walking before them, it would be said that “tórida máñi” or “itú<sup>h</sup>šji máñi ráhe.”

<sup>26</sup> In original transcript: idáráwi”.

<sup>27</sup> “á<sup>h</sup>” 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”. “kík<sup>h</sup>ú<sup>n</sup> (to make oneself into)”.

<sup>28</sup> Contraction for “idá (there)” + “ahíñe (they arrive)”.

<sup>29</sup> 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.

<sup>30</sup> “tóthge” is older form for “tóhge (to lie, tell a lie)”.

<sup>31</sup> “tá-ñe grégredhe” in original transcription was “ca-ñe qrege”.

“Rajíwi je,” é *ki*. Th<sup>h</sup>šjida rahúwi áñena aríkidawi nú<sup>a</sup> th<sup>h</sup>šji rají škúñiwi ke,” é *ki*.

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

“Háu, t<sup>h</sup>ú<sup>n</sup>t<sup>h</sup>u<sup>n</sup> <sup>h</sup>u<sup>n</sup>na hi<sup>n</sup>u<sup>n</sup> táhñe,”

“Well, whatever shall we do?”

é, **Udwá<sup>n</sup>ge**.

said **Udwange** (Muskrat).

Nú<sup>a</sup> **Miśhjíje** šhigé:

But **Mishjinge** (Rabbit) said to **Udwange**:

“T<sup>h</sup>ú<sup>n</sup>t<sup>h</sup>u<sup>n</sup> <sup>h</sup>u<sup>n</sup> isru<sup>n</sup>šge ríe <sup>h</sup>u<sup>n</sup> ne,” é *ki*.

“Do whatever you decide.”

Igé, **Udwá<sup>n</sup>ge**.

So then said **Udwange**:

“Háu, warúbrabra<sup>32</sup> hi<sup>n</sup>u<sup>n</sup> táhñe ke,” é *ke*.

“Well, let us play cards.” he said. [*That is, “sticks”*].<sup>33</sup>

“Wáyare wóhišge etáwe hñe ke. Dagúre bróge mitáwe ke; máya<sup>n</sup> ta<sup>n</sup>dánàšge bróge mitáwe ke, aréchi dagúre regráshu táhñe *je*.”

“Whoever wins, his shall they be. All the things are mine. Everything that is on earth is mine, therefore, what will you bet?”<sup>34</sup>

**Miśhjíje** ga<sup>h</sup>sé.<sup>35</sup>

And the **Mishjinge** said to him as follows:

“Dagúre wawániñewi nú<sup>a</sup> wa<sup>n</sup>šige hi<sup>n</sup>wégrašhu táhñe ke,” é *ki*. Wa<sup>n</sup>šige etáwewichi. (Wáñeštáhšji, hináge wóyoge škúñi ke. Aréna išhda<sup>n</sup> gaxeñe ke).

“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*).

Edá **Udwá<sup>n</sup>ge**:

“Hú<sup>n</sup>,” é *ki*.

And the **Udwange** said:

“Yes.”

Edá wa<sup>n</sup>šige wáñeštáhšji bróge wegráshu ke. Edá ché bróge wegráshu ke, ikíthge.<sup>36</sup> Edá akíkirawewi<sup>37</sup>, warúbrabra šgáje.

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.<sup>38</sup>

Edá **Miśhjíje** wóhi<sup>h</sup>ášgu<sup>n</sup>.

And the **Mishjinge** won.

“Ché etáwe; Dagúre regráshu hna je,”

é áñe ke.

“**The buffalo are his.** What will you bet?” *he said, they say.*

“Húma aré wegráshu hñe ke,” é *ki*.

“I will bet the elk,” *he said.*

Edá akíkiragewišge th<sup>h</sup>í škúñihšji **Miśhjíje** wóhi<sup>h</sup>ášgu<sup>n</sup>.

And when they contested each other, it was really not a long time,<sup>39</sup> *at all, and,* the **Mishjinge** won.

Wa<sup>n</sup>šige xráñi dá<sup>n</sup>nañe *ki*. Edá ché bróge **Miśhjíje** wagíwa<sup>n</sup> ke; ga<sup>h</sup>é ke:

Men were very hungry. And **Mishjinge** (Rabbit) called all the buffalo, and said as follows to them:

<sup>32</sup> “warúbrabra hin<sup>h</sup>u<sup>n</sup> 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 sence.

<sup>33</sup> 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.”

<sup>34</sup> “What will you try?” since the Muskrat seem to think that that they had nothing to bet.

<sup>35</sup> “ga<sup>h</sup>é”, to say as follows; “ga<sup>h</sup>é<sup>h</sup>a”, to say as follows to another; “se<sup>h</sup>é”, say that/ think that; “segé”, say that [*in scolding manner*].

<sup>36</sup> “ikíthge” is an old form of “ikíkihge”, the same (kind).

<sup>37</sup> “aráge”, to contest, race; “akíwe”, to contest, compete.

<sup>38</sup> The original translation states “playing sticks”, while the Ioway-Otoe narrative continues to use the word “warúbrabra.” The Stick Game is called “nathúñe šgáje.”

<sup>39</sup> In other words, in an extremely short time.

Ioway-Otoe-Missouria Traditional Stories  
Báxoje-Jiwére-Ñút'ačhi Wéka<sup>n</sup>

“Háu, máya<sup>n</sup> da bróge idówasré<sup>40</sup> táhne ke.  
Hína Hi<sup>n</sup> jéga gašu<sup>n</sup> rirúje táhne ke,”

é *ki*. Edá máya<sup>n</sup> bróge ché u<sup>^</sup>éra aráñe ke. Edá bróge wa<sup>n</sup>šige gíro dá<sup>n</sup>nañe *ki*.

Edá šhíge akíkirageñena **Miřhjíje** húma wagrařhu;  
**Udwá<sup>n</sup>geda** aré grařhu *ki*.

**Edá gářu<sup>n</sup> ^řhu<sup>n</sup> ^u<sup>n</sup> máñiñe** *ki*. Šhigé **Miřhjíje** wóhi *ki*.

Šhigé tá bróge wóhi *ki*.

“Tá bróge máya<sup>n</sup> idówaráwi<sup>41</sup> re,”

é<sup>^</sup>ášgu<sup>n</sup>.

Edá aráñe, *áñe ki*.

Šhigé tá hedá<sup>n</sup> húma wegrařhu é<sup>^</sup>e xá<sup>n</sup>jechi. Edá wanúhje šhíge – mú<sup>n</sup>je mí<sup>n</sup>ke udwá<sup>n</sup>xá<sup>n</sup>je ^řhú<sup>n</sup> wegrařhu *ki*.

Edá **Miřhjíje** wóhi<sup>^</sup>ášgu<sup>n</sup>.

“Warúbrabra<sup>42</sup> šgájeñe akíkiragewi to,”

é<sup>^</sup>ášgu<sup>n</sup>, **Udwá<sup>n</sup>ge**. **Kéta<sup>n</sup>** mí<sup>n</sup>gráhe dá<sup>n</sup>na mínáñe,<sup>43</sup> é<sup>^</sup>ášgu<sup>n</sup>.  
Uxré wóhi gú<sup>n</sup>nachi; nú<sup>a</sup> **Há<sup>n</sup>we** dahá išdá<sup>n</sup> škúñe *ki*.

“Wókathohřji ^ú<sup>n</sup>wi re,”

é máñi *ki*. Šhigé bróge wóhi *ki*. Wóhišge šhigé:

“Bróge u<sup>^</sup>éra ráwi re,” é<sup>^</sup>ášgu<sup>n</sup>. “Wanúhje bróge máya<sup>n</sup>  
idówaráwi re,” é.

Šhigé **Udwá<sup>n</sup>ge** jé<sup>^</sup>e mató kó<sup>^</sup>o grařhú škúñe *ki*.

“Šgáje idá<sup>n</sup>da<sup>n</sup> hi<sup>^</sup>ú<sup>n</sup> táhne ke,”

**Udwá<sup>n</sup>ge** éwanaha.

**Miřhjíje** jé<sup>^</sup>e:

“Dagúre hi<sup>n</sup> ^u<sup>n</sup> táhne je,” é, *áñe ki*.

“Thigré akínayi<sup>n</sup><sup>44</sup> hi<sup>n</sup> ^u<sup>n</sup> táhne ke,” é, *áñe ki*.

“Háu,” é, **Miřhjíje**, “Tánaha hi<sup>n</sup> ^u<sup>n</sup> táhne je,” **Udwá<sup>n</sup>ge** é.

“Mí<sup>^</sup>e táñe ha<sup>^</sup>u<sup>n</sup> hñe ke,” é, **Miřhjíje**.

“Mí<sup>^</sup>e udwá<sup>n</sup>thi<sup>n</sup>je šwiřje ha<sup>^</sup>u<sup>n</sup> hñe ke,” **Udwá<sup>n</sup>ge** é, *áñe ki*.

Mi<sup>n</sup>kérabri<sup>n</sup>řkehú róha<sup>n</sup> dá<sup>n</sup>na ke; idá ^u<sup>n</sup>ñe é<sup>^</sup>ášgu<sup>n</sup>.

“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 **Miřhjíje** bet the elk; he bet with **Udwange** (Muskrat)

**And so, now indeed**, they continued doing it (*contesting*). Again, **Miřhjíje** won. Again, he won all the deer.

“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 **Miřhjíje** won, *it seems*.

“Let us two contest by laying sticks,”

he said, it seems, **Udwange**. **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 **Miřhjíje**:

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

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

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

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

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

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

<sup>40</sup> “idówařhré”, [idá (there) + uwé (go along) + sré (you go)].

<sup>41</sup> “idówaráwi re”, [idá (there) + uwé (go along) + rá<ré (go) + re (imperative marker)].

<sup>42</sup> “warúbrabra (something-by hand-separated)” may also refer to paper or even toilet paper in modern sence. “warúbrabra hin<sup>^</sup>un táhne (cards-we do will [plural suffix])”.

<sup>43</sup> “...mí<sup>n</sup>gráhe dá<sup>n</sup>e mínáñe”, [...mí<sup>n</sup>gráhe (quickly) + (i)dá (there) + aré > (a)ne (it is) + mín(a) (he’s sitting) + áñe (they say)].

<sup>44</sup> “akínayi<sup>n</sup>, nayi<sup>n</sup>, be standing, stand up; anáyi<sup>n</sup>, step on; akínayi<sup>n</sup>, step oneself on; stand oneself on top of.

<sup>45</sup> “udwá<sup>n</sup> thi<sup>n</sup>je šwiřje”, Literally: “cat-tail-short”. Udwá<sup>n</sup> basi<sup>n</sup> is the more recent term referring to the “bob tail”. [ba- (cut off) + si<sup>n</sup>je (tail)].

Šhigé **Miſhjine** éwana, **Há<sup>n</sup>we** dahá éwage:

“**Báhu** <sup>^</sup>ú<sup>n</sup> ne.”

Edá wóxa<sup>n</sup>je báhu ke, *áñe ki*. Edá báhu ke; páje hédá<sup>n</sup> gahéda<sup>n</sup>. Mi<sup>n</sup>kérabri<sup>n</sup>škehú ródada táine thigré <sup>^</sup>ú<sup>n</sup>, *áñe ki*.

**Udwá<sup>n</sup>ge** hédá<sup>n</sup> thigré <sup>^</sup>ú<sup>n</sup>, *áñe ki*.

Edá th<sup>^</sup>fhšji thigré akínayi<sup>n</sup> máñi, egránayi<sup>n</sup> máñi *ki*.

Šhigé **Kéta<sup>n</sup>**:

“Wá. Th<sup>^</sup>í dá<sup>n</sup>na ke,”

é<sup>^</sup>ášgu<sup>n</sup>. **Há<sup>n</sup>we** dahá:

“Xá<sup>n</sup>p<sup>^</sup>a mínawi re,”

**Kéta<sup>n</sup>** éwagánaha.

Edá šhigé **Kéta<sup>n</sup>**:

“Th<sup>^</sup>í <sup>^</sup>u<sup>n</sup>ñe,” é *ki*.

“Hi<sup>n</sup>táro,” **Há<sup>n</sup>we** dahá éwaga nahá, “Táje tó<sup>n</sup>k<sup>^</sup>u<sup>n</sup> ne,”<sup>47</sup> é. *Aré* éšge iréche saníje **Há<sup>n</sup>we** dahá **Kéta<sup>n</sup>** táje wók<sup>^</sup>u<sup>n</sup>, é; uwéxa<sup>n</sup> *ki*.

Edá **Udwá<sup>n</sup>ge** rubrí wóragiješge:<sup>48</sup>

“**Udwá<sup>n</sup>ge** á<sup>n</sup>ta škúñi,”

irúgra<sup>n</sup> ke,” Edá uwéxa<sup>n</sup> ke.

**Wóxa<sup>n</sup>je** tatháge dá<sup>n</sup>na<sup>49</sup> jigré ke. Edá **Udwá<sup>n</sup>ge** thigré bošráje ke. Edá:

“**Kéta<sup>n</sup>** piškuñi xá<sup>n</sup>je. Riwára<sup>^</sup>u<sup>n</sup><sup>50</sup> ke. Ch<sup>^</sup>éri hñe ke,” é<sup>^</sup>ášgu<sup>n</sup>. Edá **Kéta<sup>n</sup>** pá ují<sup>n</sup>na páhi<sup>51</sup> gixúge ke. Wanáthuxri xú<sup>n</sup>na; Arechi **Kéta<sup>n</sup>** ná<sup>n</sup>thuxri níje ke, *áñe ki*.

**Miſhjine** **Udwá<sup>n</sup>ge** ché<sup>^</sup>hi gú<sup>n</sup>na nú<sup>^</sup>a **Há<sup>n</sup>we** dahá išdá<sup>n</sup> škúñi *ki*.

“Akírage škúñewi re,” é. “**Kéta<sup>n</sup>** ix<sup>^</sup>á<sup>n</sup> hñe ke,” é<sup>^</sup>ášgu<sup>n</sup>.

Edá šhigé dagúre uhiñe bróge.

“Wanúhje bróge, máya<sup>n</sup>da bróge idáwaràwi re,” é ke.

And again, **Miſhjine** (Rabbit) is saying it, meaning **Hanwe** (Day):

“**Make it snow!**”

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

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

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** (Turtle) said,

“Well! What a long time,”

*it seems*. **Hanwe** standing *there* said,

“You all sit still!”

He meant **Ketan**.

And again **Ketan**:

“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.<sup>52</sup> And then:

“Very big bad **Ketan**. You are to blame. I’ll 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*.

**Miſhjine** 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.

<sup>46</sup> The narrator indicated by hand that the snow was about four inches deep.

<sup>47</sup> “Táje tó<sup>n</sup>k<sup>^</sup>u<sup>n</sup> ne.”, [tó (some) + {hi<sup>n</sup>-(me)} + uk<sup>^</sup>ú<sup>n</sup> (give to) + re > ne (imperative marker). Note: “r” before nasal is said as an “n”.

<sup>48</sup> “rubrí<sup>n</sup> wóragiješge”, [rubrí<sup>n</sup> (wrong side) + wa (something) + urá -[gi] je (look to [for]) + šge (when/ if).

<sup>49</sup> “tatháge dá<sup>n</sup>na”, (literally: windy-very). Current usage is “thá<sup>^</sup>thage”. “Táje (wind)”.

<sup>50</sup> Original text: “Dhiwára<sup>^</sup>u<sup>n</sup>”, riwára<sup>^</sup>u<sup>n</sup>. Initial “r” is frequently heard and spoken as “dh-/ d-“ and sometimes as “n-“.

<sup>51</sup> “páhi” [archaic], pá wahú (head bone). Note: wanáxi pá (ghost head).

<sup>52</sup> “bošráje (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: *bošéna* or *gisdóje* to blow away and disappear, either with a sudden gust or action of the wind.

“Šhigé hi<sup>n</sup>^ú<sup>n</sup> táhñe,”  
é ke, Udwa<sup>n</sup>ge.

Šhigé Mišhjinge warúxawe ruthéna:  
“Warúbrabra šgáje hi<sup>n</sup>^ú<sup>n</sup>wi ke,”

é ki. Šhigé:  
“Máwoda bróge uráth^i<sup>n</sup> náhe hegráshu,”

Udwa<sup>n</sup>ge é, áñe ki.

Mišhjinge warúxawe:

“Wákida gašú<sup>n</sup> miná re. Mí^e ta<sup>n</sup>wá^šhu<sup>n</sup> iwáje hñe ke.”

é ki. Edá Mišhjinge Udwa<sup>n</sup>ge adášge - náhje etáwe idánañe  
škúñe, aréchi ch^éhi ruš^áge, áñəšgu<sup>n</sup>.

“Náhje egráñi škúñe aréchi ch^éha škúñe ke,”  
irúgra<sup>n</sup>. Aréchi:

“Wákida miná re,”

é. Šhigé th^ihšji akíkirageñe ki.

Šhigé Udwa<sup>n</sup>ge šhigé uhiñi ki.

Udwa<sup>n</sup>ge gašhé:

“Idá<sup>n</sup>da<sup>n</sup> hi<sup>n</sup>^ú<sup>n</sup> táhñe ke,”

Há<sup>n</sup>we dahá uké wáda mína; warúthañe škúñe táhñe ki.

Edá Mišhjinge grí, edá warúxawe grúdhje; edá íro etáwe šhigé  
idánañe, áñe ki.

“Dagúre hi<sup>n</sup>^ú<sup>n</sup> táhñe”

é, Mišhjinge. Udwa<sup>n</sup>ge:

“Dá<sup>n</sup>we hi<sup>n</sup>^ú<sup>n</sup> táhñe ke,” é.

Mišhjinge wírugra<sup>n</sup> mína:

“Dagúre ha^ú<sup>n</sup> hñe je,” irúgra<sup>n</sup>šgu<sup>n</sup>.

Edá Mišhjinge gašé^e:

“Udwa<sup>n</sup>ge,<sup>53</sup> Dagúre ra^ú<sup>n</sup> hna,” é.

“Xrá aré ha^ú<sup>n</sup> hñe ke,” é.

Edá Udwa<sup>n</sup>ge:

“Mišhjinge, wayére ra^ú<sup>n</sup> hna,”

é. Mišhjinge éwana:

“Míre ha^ú<sup>n</sup> hñe ke,” é.

“Wayére išdá kipi<sup>n</sup>ješge hu<sup>n</sup>hí táhñe ke,”

é, áñe ki.

“Again let us do it (*play*),”  
he said, Udwange(Musktrat).

And Mishjinge (Rabbit) took his Sacred Bundle.

“Let us do (*play*) stick game,”<sup>53</sup>

he said. And again,

“I bet all the vegetables and fruits,”

Udwange said, *they say*.

Mišhjinge said to *his* Sacred Bundle:

“Sit now, watch them; I’m going to go somewhere.”

And then Mišhjinge 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 again lost the game. Udwange said as  
follows,

“Let us do something different.”<sup>54</sup>

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

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

“What shall we do?”

said Mišhjinge. And Udwange said.

“Let us keep our eyes open without blinking.”

Mišhjinge sat thinking,

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

And Mišhjinge says this as follows:

“Udwange, What will you be?”

“I will be an eagle,” said he.

And Udwange (Musktrat) said,

“Mišhjinge (Rabbit), what will you be?”

Mišhjinge speaking to him,

“I will be myself,” he said.<sup>56</sup>

“If anyone winks<sup>57</sup> his eyes, we shall win,”  
he said, *they say*.

<sup>53</sup> “Let us do/ make (*play*) stick game,” is what he meant to say rather than “Let us play cards.” However, the Ioway-Otoe narrative consistently uses “warúbrabra (cards)”, rather than the Native term for Stick Game.

<sup>54</sup> Meaning the Musktrat (Udwange) against the other three.

<sup>55</sup> Note: The original transcript notes, “...he did not call him “Udwa<sup>n</sup>ge”, the old name is lost.” Present day speakers refer to the muskrat as: udwa<sup>n</sup>šine (little cat) or udwa<sup>n</sup>šewe (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.

Šhigé **Miśhjinge** búje núwe rudhé išdá aré agráñe *ki*.<sup>58</sup>  
Išdá etáwe aré škúñe; bújeñe *ki*.

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

Edá **Xrá** nahádada nayi<sup>n</sup> *ki*. **Miśhjinge** kúha<sup>n</sup> da damínašgu<sup>n</sup>.  
Edá **Miśhjinge** wáda mínana šhigé **Xrá** wáda mínašgu<sup>n</sup>.

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

Edá th<sup>^</sup>ihšjišge **Kéta<sup>n</sup>**, mí<sup>n</sup>gráhe dá<sup>n</sup>na ke.

And when it was a long while, **Ketan** (Turtle) was in a very  
big hurry.

“Dotá<sup>n</sup>ha<sup>n</sup>, ñi tó<sup>n</sup>k<sup>^</sup>u<sup>n</sup> ne,” é.

“Leader,<sup>60</sup> give me some water,” he said.

**Há<sup>n</sup>we** dahá: “Akína re,” é.

The **Hanwe** (Day) said, “Wait!”

“Hú<sup>n</sup>hi táhñe ke, šéhešge”

“We shall win in spite of delay,”

é, áñe *ki*.

*he said, they say.*

**Kéta<sup>n</sup>**:

“Dotá<sup>n</sup>ha<sup>n</sup>, ñi tó<sup>n</sup>k<sup>^</sup>u<sup>n</sup> ne,”<sup>59</sup>

And **Ketan** said,

é. Edá **Há<sup>n</sup>we** dahá ñi udá uk<sup>^</sup>ú<sup>n</sup>.

“Leader, give me some water,”

Edá **Kéta<sup>n</sup> Udwa<sup>n</sup>ge** adá škúñešge

he said. So, the **Hanwe** gave him some water.

ñi uwéxa<sup>n</sup> *ki*.

Then, when the **Udwange** wasn't looking, **Ketan** blew out  
the water.

And there was a great rain, *they said, it seems*.

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<sup>61</sup> *his* eyes.

And then, in the **Xra**'s eyes, he really, got water in *his* eyes;  
and **Xra** (Eagle), now, when he did it, he blinked<sup>63</sup> *his* eyes.

**Ketan** said:

**Ketan** said:

“Well! We have won.”

“Well! We have won.”

Edá **Udwa<sup>n</sup>ge**:

And then, **Udwange** said,

“**Kéta<sup>n</sup>** pí škúñe *ke*. Ríwara<sup>^</sup>u<sup>n</sup> <sup>62</sup> *ke*,” é, áñe *ki*.

“You bad **Ketan**. You are the cause.” *he said, they say.*

Edá pá aré gixúgehšji *ki*.

So then, he struck him extremely hard on the head, fracturing  
it.

Edá wanáthuxri bróge xú<sup>n</sup>na; níñe *ki*.

And then, all the brains flowed out; there were none left.<sup>64</sup>

Wahúšdáhšji, **Kéta<sup>n</sup>**.

Only the actual bone (*skull*) of **Ketan**.

**Miśhjinge** rixóge, áñe *ki*.

**Mishjinge** (Rabbit) was angry, *they say*.

E<sup>^</sup>e ch<sup>^</sup>éhi gú<sup>n</sup>na

He wanted to kill him (the Muskrat),

nú<sup>^</sup>a **Há<sup>n</sup>we** dahá išdá<sup>n</sup> škúñi *ki*.

but the **Hanwe** (Day) was not willing.

“**Kéta<sup>n</sup>** ch<sup>^</sup>éhi škúñi hñe *ke*,”

“**Ketan** (Turtle) will not be killed,”

**Há<sup>n</sup>we** dahá éwana, áñášgu<sup>n</sup>.

the **Hanwe** was saying to him, *they say, it seems*.

**Shigé idá<sup>n</sup>da<sup>n</sup> ^ú<sup>n</sup>wi**, áñe *ki*. Shigé warúbrabra ^ú<sup>n</sup>ñe *ke*.  
Warúbrabra nakérída wabéwina shigé háxda<sup>65</sup> rudhéhñe *ke*, aré

**Again they tried a different thing**, *they say*. Again  
they gambled with the sticks. *They* had thrown the sticks

<sup>56</sup> That is to say, he will be a rabbit.

<sup>57</sup> “išdá kip<sup>n</sup>ješge...” Current speakers use “išdá rix<sup>^</sup>óje.”

<sup>58</sup> “agráñe (they're put on)”. Narrator frequently uses the plural suffix, when in fact, the dual suffix is implied, i.e., “agráwi”.

<sup>59</sup> The imperative marker “re” is heard as “ne” after a nasal verb, as above in “u<sup>n</sup>k<sup>^</sup>u<sup>n</sup> ne (re)” [give it to me!].

<sup>60</sup> “Dotá<sup>n</sup>ha<sup>n</sup>” 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.

<sup>61</sup> “Water got into his eyes, and...he blinked...” [ñi (water) + {hí (arrive) + nañe (sitting) - get into/ enter in}. [“išdá rubri<sup>n</sup>the (archaic)” for = išdá rubrá].

<sup>62</sup> Original transcription wrote: “Dhíwara<sup>^</sup>u<sup>n</sup>”.

<sup>63</sup> “Water got into his eyes, and...he blinked...” [ñi (water) + {hí (arrive) + nañe (sitting) - get into/ enter in}. [“išdá rubri<sup>n</sup>the (archaic)” for = išdá rubrá].

<sup>64</sup> 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.

wagé ke).

**Miřhjíje** warúxawe rudhé:

“Miřhjíñe, t<sup>u</sup> t<sup>u</sup> ha<sup>u</sup> ŝge ikú<sup>u</sup> ne,” é.

Edá **Miřhjíje** ré *ki*. Miřhjíñe-warúxawe, **Miřhjíje**, t<sup>u</sup> t<sup>u</sup> na<sup>u</sup> ŝge ikú<sup>u</sup> máñi *ki*, *áñe ki*.

**Udwá<sup>n</sup>ge** itámi, aré idá hí *ki*, **Miřhjíje**.

**Miřhjíje** idá hí **Udwá<sup>n</sup>ge** itámi, gasé:

“Hagrí. Wájina<sup>66</sup> hatúřda<sup>n</sup>řge hayá<sup>n</sup> hagú<sup>n</sup>ta ke.”

*Héda* éřge:

“**Miřhjíje** ríre *ki*,” udwá<sup>n</sup>gemi é.

“Hiñégo, **Udwá<sup>n</sup>ge** míre ke,” **Miřhjíje** é<sup>a</sup>řgu<sup>n</sup>.”

“Hiñega, <sup>67</sup> **Miřhjíje** ríre *ki*,” udwá<sup>n</sup>gemi é<sup>a</sup>řgu<sup>n</sup>.”

“Hiñégo, **Udwá<sup>n</sup>ge** míre ke,” é, **Miřhjíje**.

“Hiñega, **Miřhjíje** ríre *ki*,” é<sup>a</sup>řgu<sup>n</sup>.”

“Hiñégo, **Udwá<sup>n</sup>ge** míre ke,” é, **Miřhjíje**.

“Wóha<sup>n</sup> ne. Wóraha<sup>n</sup> sdářda<sup>n</sup>řge hayá<sup>n</sup> hagú<sup>n</sup>ta ke,” é, *áñe ki*.

“Hiñéga, **Miřhjíje** ríre *ki*,” é máñi ke.

“Hiñégo, **Udwá<sup>n</sup>ge** míre ke,”

é. Edá mi<sup>n</sup>ke gáxe ithgéhřji, hináge<sup>69</sup> nahá. Hináge nahá wóha<sup>n</sup> ářgu<sup>n</sup>. **Miřhjíje** nahá hináge nahá inú warúje *ki*.

Warúje ruřdá<sup>n</sup>wiřge inú yá<sup>n</sup>, **Miřhjíje**.

Inú yá<sup>n</sup> ruřdá<sup>n</sup>řge:

“**Miřhjíje** míre ke,”

é; wa<sup>n</sup>řige gú<sup>n</sup>dhwewichi *áñe ki*.

Hináge nahá:

“Wáñe mitáwe waxóbri<sup>n</sup> dá<sup>n</sup>na *ki*,” é. Aréchi iwáhuñeřge ch<sup>é</sup>ri hñe *ki*.”

“Tá<sup>n</sup>da<sup>70</sup> ch<sup>é</sup>mi isráyi<sup>n</sup> *je*. Tá<sup>n</sup>da waxóbri<sup>n</sup> isráyi<sup>n</sup> *je*,” é, *áñe ki*.

“**Wókathohřji hi<sup>n</sup>gé<sup>n</sup> re**,” **Miřhjíje** ána,

“**Udwá<sup>n</sup>ge** náñje etáwe ta<sup>n</sup>dá náñje *je*,” é ke.

“**Wókathohřji hi<sup>n</sup>géřge** iráx<sup>a</sup> hñe ke,” é<sup>a</sup>řgu<sup>n</sup>.”

behind *them*, and they took them back again, is what it means.

**Miřhjíje** took his Sacred Bundle, saying,

“Rabbit (*Bundle*), however I do it, *so* you do it,” he said.

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

**Miřhjíje** arrived there at **Udwange**'s wife.

**Miřhjíje** arrived there at **Udwange**'s wife saying as follows,

“I've come home. When I have finished eating, I want to lay down to sleep.”

*Then*, when he said *this*,

“You are **Miřhjíje** (Rabbit),” said the muskrat wife.

“No, I am **Udwange** (Muskrat),”<sup>68</sup> **Miřhjíje** said, *it seems*.

“No, You're **Miřhjíje**,” the female muskrat said.

“No, I am **Udwange**,” said **Miřhjíje**.

“No, You are **Miřhjíje**,” she said, *it seems*.

“No, I am **Udwange**,” said he, **Miřhjíje**.

“Cook something! When you have finished cooking something, I want to sleep,” he said, *they say*.

“No, You are **Miřhjíje**,” 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 **Miřhjíje** ate something with the woman.

When they finished eating, he slept with her, **Miřhjíje**.

When he had finished sleeping with her, he said,

“I am **Miřhjíje**,”

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!**” **Miřhjíje** (Rabbit) was saying,

“Where is **Udwange**'s heart sitting?,” said he.

“When you tell me honestly, you will live,” he said, *it seems*.

<sup>65</sup> “háxda” (archaic) for - háhda.

<sup>66</sup> “Wájina (I eat and)”, [wa (something) + há (I) + ruje (eat) + na (and)]. Present day speakers simply say “wátujena”.

<sup>67</sup> 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”.

<sup>68</sup> The narrator does not indicate if the Rabbit had disguised himself to appear/ look like the Muskrat, or not.

<sup>69</sup> Original manuscript had “ináge”, hináge (woman). Narrator consistently uses “ináge”, however, it has been edited to read “hináge”.

<sup>70</sup> “tá<sup>n</sup>da” regularly means “where”; however, used in this manner, it implies a possibility, but a doubtful one.

<sup>71</sup> “hi<sup>n</sup>gé” [hi<sup>n</sup> (me) + igé (tell)]; igé (to tell; to name, call; to ask).

“Náhje ta<sup>n</sup>dá náņešge ú<sup>n</sup>girage re.”  
Áñe, hináge nahá:  
“Jégixe xá<sup>n</sup>jehšji idá náņe ki,” é ki.

“**Tóthi** iyá<sup>n</sup> ñí kinádhehšji idá máñi ki.  
Rudhé chéxi,” é.  
“Tá<sup>n</sup>da srúdhe isráyi<sup>n</sup> je. Waxóbri<sup>n</sup> dá<sup>n</sup>na ki,”  
é, áñe ki.

Šhigé:

“Tá<sup>n</sup>da hatúdhe škúñe isráyi<sup>n</sup> je.  
^Shú<sup>n</sup> hatúdhe hñe ke,” é, áñe ki.  
“Hiñéga, chéxi. Chéxi dá<sup>n</sup>na ki,”

é. Edá **Miřhjiņe** iwáre ki.  
Hináge nahá gíro škúñe ke.

**Miřhjiņe** ñiřtaņe idá hiřge **Ráwe** idá náņe ke. Shigé

**Miřhjiņe**:

“Hi<sup>n</sup>táro, wórigiya<sup>n</sup>je<sup>72</sup> hagú<sup>n</sup>ta ke,”

**Ráwe** éwaganahá.

**Ráwe**:

“Dagúre ú<sup>n</sup>nagiya<sup>n</sup>je je,” é, áñe ki.

“Náhje ritáwe<sup>73</sup> uháya<sup>n</sup>je ke,” é. Shigé:

“Urígiya<sup>n</sup>je nú<sup>a</sup> ukéñi urígiya<sup>n</sup>je škúñe hñe ke.”  
thuxri niř<sup>o</sup> ke, áñe ki.

“Dagúre ú<sup>n</sup>nak<sup>u</sup><sup>n</sup> hña je,” **Ráwe** é, áñe ki.

“Í<sup>n</sup>thwe iyá<sup>n</sup> urík<sup>u</sup><sup>n</sup> hñe ke,”

é. Hí páhi<sup>n</sup> aré wagé ke. Shigé:

“Dagúre ra<sup>u</sup><sup>n</sup> ragú<sup>n</sup>srařge, ra<sup>u</sup><sup>n</sup> ramáñi hñe ke,” é,

**Miřhjiņe**. Shigé:

“Hu<sup>n</sup>je,” é, **Ráwe**.

Edá náhje rudhena uk<sup>u</sup><sup>n</sup>ářgu<sup>n</sup>.

Edá **Miřhjiņe** ré ki. Í<sup>n</sup>thwe aré hí aré wagé wók<sup>u</sup><sup>n</sup> áñe ki.

Edá **Miřhjiņe** ré<sup>u</sup>ářgu<sup>n</sup>.

Edá jégixe xá<sup>n</sup>jeda hí, <sup>u</sup>ářgu<sup>n</sup>.

Edá **Tóthi** idánāņe, áñe ki.

**Miřhjiņe** **Tóthi** giwá<sup>n</sup> ki.

Shigé **Tóthi**:

“**Miřhjiņe**, dagúre<sup>u</sup><sup>n</sup>na hi<sup>n</sup>nágiwa<sup>n</sup> je,” é.

“Hú<sup>n</sup>, **Miřhjiņe** míre škúñe ke,”

é ki.

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

When **Miřhjiņe** reached the lake, a **Ráwe**<sup>74</sup> (Beaver) was  
there. And **Miřhjiņe** said,

“My friend, I want to borrow something from you.”

**Ráwe** is the one who was meant.

**Ráwe** 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.”<sup>75</sup>

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

“I will give you a *sharp* ax,”

said he. He meant sharp teeth. And said **Miřhjiņe**,

“Whatever you wish to do, you shall continue doing it.”<sup>76</sup>

And so,

“Yes,” **Ráwe** said.

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

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

And **Tothi** (Loon) was sitting there, *they say*.

**Miřhjiņe** (Rabbit) called to **Tothi**.

And **Tothi** said,

“**Miřhjiņe**, why have you called me?”

“Yes, I am not **Miřhjiņe**,”

he said.

And **Tothi** said,

<sup>72</sup> “wórigiya<sup>n</sup>je”, [wa (something) + {u + ri (you) + gi (from) + ya<sup>n</sup>je (borrow)}].

<sup>73</sup> 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”.

<sup>74</sup> “Ráwe” is Otoe term. The Ioway term is “thiñe brahge” (flat tail).

<sup>75</sup> “ukéñi ~ ukéñe”, common; for fun/ jest/ joke.

<sup>76</sup> That is, “You shall always do whatever you wish to do.”

“Mišhjíje ríre ke,” é.

“Mišhjíje míre škúñe ke,” é.

“Inúha<sup>n</sup> é škúñe re.” Shigé mí<sup>n</sup>ke gáxe<sup>^</sup>ášgu<sup>n</sup>.

Edá Mišhjíje:

“Náhje mitáwe hi<sup>n</sup>thíjena<sup>77</sup>  
aréchi náhje hégrata<sup>78</sup> hagú<sup>n</sup>ta ke.  
Dagúre<sup>^</sup>šu<sup>n</sup> idá<sup>n</sup>da<sup>n</sup> píškúñe náhje mitáwe ijéra<sup>^</sup>ašgu<sup>n</sup>;  
aréchi náhje hi<sup>n</sup>gípiškúñe<sup>79</sup> ke,” é.

Edá náhje uk<sup>^</sup>ú<sup>n</sup>ášgu<sup>n</sup>.

Edá rudhéna ráwe náhje etáwe idágraŋe;

Edá udwá<sup>n</sup>ge náhje etáwe rudhé ke, **Mišhjíje**, *áñe ki*.

Tóthi náje adášge:

“Náhje aré škúñe,” é.

“Hi<sup>n</sup>ñégo, náhje warúpi ha<sup>^</sup>u<sup>n</sup> ke,” é, **Mišhjíje**.

Edá Tóthi ré<sup>^</sup>ašgu<sup>n</sup>. Edá **Mišhjíje** gré, *áñe ki*.

**Hináge nahá chída añígri<sup>^</sup>ášgu<sup>n</sup>**.

**Mišhjíje:**

“Hú<sup>n</sup>, jé<sup>e</sup> aré ke,” é. “Añi-ágrí ke.”  
“Hu<sup>n</sup>je,”

é, *áñe ki*.

Añígrišge náhje bathówe,

Edá dáxuhi<sup>^</sup>ášgu<sup>n</sup>. Edá hagídage gré, *áñe ki*.

**Mišhjíje** idá grí *ki*.

Edá gríšge, **Udwá<sup>n</sup>ge** etáwe bróge šénawahi rušda<sup>n</sup>ášgu<sup>n</sup>.

Edá gríšge, **Mišhjíje Udwá<sup>n</sup>ge** ugích<sup>e</sup> *ki*.

**Udwá<sup>n</sup>ge** rixóge da<sup>n</sup>na ke. Gašú<sup>n</sup>gi itámi inú yá<sup>n</sup>  
iwáhuŋechi<sup>^</sup>ášgu<sup>n</sup>.

**Mišhjíje:**

“Rixóge škúñe re,”

é ke. Añé **Mišhjíje Udwá<sup>n</sup>ge** ugích<sup>e</sup>ena, é *ki*.

“Wasrúpi škúñi da<sup>n</sup>na ke,” é ke.

“Dagúre wa<sup>n</sup>ášige etáwešge  
bróge warágisrúdhé ragú<sup>n</sup>sra ke,” é.

“Aréna ch<sup>^</sup>éri hagú<sup>n</sup>ta ke; nú<sup>^</sup>a ch<sup>^</sup>éri škúñi hñe ke.

“Shú<sup>n</sup> wanáxi riníje,” é<sup>^</sup>ášgu<sup>n</sup>

“You are **Mishjinge**.”

“I am not **Mishjinge**,” said he.

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

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

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

**Mishjinge** 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*.

**Mishjinge** went to the place *of the contests*.

And when he returned, he finished destroying all *that*  
belonged to **Udwange**. And when he returned, **Mishjinge**  
spoke to **Udwange**. **Udwange** was very angry, because he  
knew now, at last, *that* he had slept with his wife, *it seems*.

**Mishjinge** said,

“Do not be angry.”

And so, **Mishjinge** 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,”<sup>80</sup> he said, *it seems*.

<sup>77</sup> Note: uthíje, be angry/ displease; get mad.

<sup>78</sup> “hégrata” from: adá (see). [ha > he (I) + {a + gra- (own one) + da > ta (see)}].

<sup>79</sup> “hi<sup>n</sup>gípiškúñe”, Literally: it is not good for me.

<sup>80</sup> The term for soul is “unáxire”. The word used here, “wanáxi” refers to: spirit; ghost.

