

Báxoje Jiwére Wírawe

Ioway, Otoe-Missouria Mathematics

Addition:

$2 + 1 = 3$

Núwena iyáⁿki ída dáñi tógre ánahe ke. (Two and one there three together they are ---).

$3 + 2 = 5$

Dáñina núwe ída dhátaⁿ tógre ánahe ke. (Three and two there five together they are ---).

Subtraction:

$5 - 2 = 3$

Dhátaⁿna ída núwe rúdhe jiréhi dáñi udá ke. (Five and there two take away three it is left --).

$10 - 5 = 5$

Grebráⁿna ída dhátaⁿ rúdhe jiréhi dhátaⁿ udá ke. (Ten and there five take away five it is left).

Multiplication: A

$3 \times 2 = 6$

Dáñišdaⁿ núwe idáre sákwe aré ke. (Three only two there is six it is --).

$2 \times 2 = 4$

Núwešdaⁿ núwe idáre dówe aré ke. (Two only two there is four it is --).

Multiplication: B (USING SUFFIX "I-...-HA^N)

$3 \times 2 = 6$

Dáñi idá inúhaⁿ tógre sákwe aré ke. (Three there a second time together-they are six it is --).

$2 \times 5 = 10$

Núwe idá idhátaⁿ tógre grébraⁿ aré ke. (Two there a fifth time (*five times*) they are ten it is --).

Division:

$6 \div 2 = 3$

Šákweda núwešdaⁿ ída rušwášwa ída dáñi udá ke. (Six at two alone separate there three it is left).

$10 \div 2 = 5$

Grebráⁿda núwešdaⁿ ída rušwášwa ída dhátaⁿ udá ke. (Ten at two alone separate there five it is left).

$9 \div 2 = 4 \text{ and a half}$

Šáⁿkeda núwešdaⁿ ída rušwášwa ída dówe nótikithre udá ke. (Nine at two alone separate there four n half left).

Time:

It is 3 o'clock.

Bigúndhe dáñi ke ~ ki.

It will open at 3 o'clock.

Bigúndhe dáñida rušeñ ke.

[clock three at open they (masc.)

It is 5 o'clock.

Bigúndhe dhátan ke ~ ki.

It will close at 3 thirty.

Bigúndhe dhátan nokíthre arágeñ ke.

[clock three and half close they (masc.)

exactly at; not past (not after) *adv.* exá; exáškuñi. **exactly at eight (o'clock)** *adv.* grerábriⁿ exáškuñi.

Today the courthouse is closed the doors exactly at 2 o'clock,

Hánwegi Wíruganchi bigúndhe núwe exáškuñi chí^hoge wárageñ hñe ke.

It is 6:15.

Bigúndhe šákwe agrín dhátan étagi ke ~ ki. [clock six fifteen beyond it. (masc.)

It is fifteen minutes after six o'clock ~ (It's six fifteen.)

It is 6:20.

Bigúndhe šákwe grébran núwe étagi ke ~ ki. [clock six twenty beyond it. (masc.)

It is fifteen minutes after six o'clock ~ (It's six fifteen.)

It is 6:40.

Bigúndhe šáhma grébran núwe ašgída ke. [clock seven twenty near at it. (masc.)

It is twenty minutes to seven o'clock ~ (It's six forty. *[Uses method above]*)

It is 6:51.

Bigúndhe šáhma šánke ašgída ke. [clock seven nine near at it.

It is nine minutes to seven o'clock ~ (It's six fifty one. *[Uses method above]*)

We will eat at noon (time),

Bí mašída hinrúje tahñe ke.

[sun high at we-eat will (plural) (masc.)]

Bring me water in the morning,

Ñí hérodagi añí gu re.

[water tomorrow here having it—start to come]

We come home in the evening,

Bikúñigun hingríwi ke.

[sun low we-go back home (plural) (masc.)]

Allotments:

allotment (of reservation land) [*a U.S. government term*] *n.* máyaⁿ wathrége (old) (lit.: “split up (the) land”).

“This Land Here”

As told by Robert Small MáñiHú (Ioway Wolf Clan); recorded by Gordon Marsh (1936)

Máⁿyaⁿ járe^hshuⁿ

Naⁿkéri báñiⁿ grébraⁿ dówe agríⁿšágwe wánegihi máⁿšuⁿ unájená aré máyaⁿ wathrége hiⁿúⁿwi ke.
Chína háñiwi aré^hšuⁿ bróge wawášiawi. Aré dahíⁿwahuwina chíⁿchíje aré^hšuⁿ goóch^hi wap^híⁿhi wegrakiwi
kíⁿíⁿwi ke.

Máⁿuⁿke aré^hšuⁿ máyaⁿ wakírušeñ
aré daré wanúⁿje wayíje nahé^hšuⁿ bróge šénawahiñe ke.
Aréchi háⁿwegi t^húⁿt^huⁿna naⁿkérída dáhge híⁿmáñiwi
wíwahgehdáwi ñíje ke.

Itúgaⁿ híñe wawáyiⁿ etáwe ajíñe na aré dagúre nahé^hšuⁿ bróge píšdaⁿ wewéšdaⁿ kenáwina.

Aré máyaⁿ wáthrége hiⁿúⁿwigi.

Dagúre bróge áñe aré^hšuⁿ. Ithgé škúñi.

Madhéhga aré nahé^hšuⁿ. Udwáñiⁿwówak^huⁿnawi.

Máyáⁿ wathrége hiⁿúⁿ škúñiwi. Étagi dagúre bróge pi hiⁿmáñiwi ke.

Dagúre hiⁿgúⁿna škúñiwi ke. Wañaré nahé^hšuⁿ hiⁿgúⁿna škúñiwi.

Máyaⁿ aré nahé[^]šuⁿ taⁿdá hiⁿmína hiⁿgúⁿna aré nahé[^]šuⁿ hiⁿúⁿna hánahégi áre ke.
Šújaré nahé[^]šuⁿ róhaⁿ hánigi aré ke.
Maⁿke ajíñena máyaⁿ wathrége aré[^]šuⁿ hiⁿúⁿwigi dagúre bróge wawáñije ke.
--MañiHú--

This Land Here

Way back, 46 years ago, the chiefs took up a pen and signed a treaty and we divided up the land.

Our village was broken up and from that time

we have tried to educate our children.

The whiteman then opened up the rest of the land for themselves,
and then they made the animals, the birds – everything disappear, all rubbed out.
Because of all of this, it can never be today the way it used to be, when we moved
around...we will never again be that way.

The government's officials arrived, and made promises if we
would accept allotment, tempting us with everything good.

Because of these promises, we accepted allotment.

However, we soon found that everything they said was untrue.

Indeed, they even gave less money to us than they had promised.

We never divided up the land. Previously, we all went about in a good way.

We did not want for anything. We did not want for meat.

Anywhere on the land we wanted to camp, that is where we camped.

We had many horses.

When the whiteman came, the land was divided up, and indeed, we have nothing.

--Robert Small--