

**Ioway~Otoe~Missouria Language Project  
Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na**

**Báxoje~Jiwére Language Study Group**

**JANUARY 28, 2006  
SATURDAY AT NOON to 4:30pm  
OTOE TRIBAL COMPLEX  
TRUMAN DAILEY LEARNING CENTER**

Schedule for the afternoon of basic topics to be covered:

- A. Prayer, Introduction and appreciations to sponcers.
- B. Everyone knows some Baxoje~Jiwere Language. General review of what is known by the group already, such as words, phrases, clan names.  
General approach to be used and focus towards language learning.  
Value of learning Native Language.
- C. Writing system and the sounds of the vowels, and consonant sounds unique to the language with quick review of past writing systems.  
Practice the sounds and pronunciation of the language with words in the language.
- D. Words to Basic sentences and phrases to begin speaking simple thoughts to one another and family members. How to ask questions and speak of future actions.
- E. Songs and Hymns.
- E. Group Assessments. Whatever the people wish to cover of personal interest.

**Hinjéga ThigréPi Waróxi etáwe:  
Uncle Franklin Murray's Prayer, Ioway. Tu"áp^i" (Clan)**

**Báxoje ich^é xwáñe hagú"da škúñi ke.  
Waká"da aré wa^ú"na wówak^ù" thabéta ibrí"xe  
aré tórigu" aré wawégiwaha náyi" iyiskeñe aré áma ha"gráñiwišge, iháre.  
Tórigu" chí"chiye wapihíne igrápiije tórigu" aráñešge  
Iháre.**

I do not want the Ioway language to be lost.  
May the Lord give us wisdom and strength  
And direct us in our effort to preserve it.

My desire  
Is that the children use their language and  
Get good out of it and that the Language lives on.

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**Tribal Language Preservation**

**There is value**

**There is value in preserving the tribal language, indeed, any language, even if it is has lapsed into minimal use. It has value for the reason that:**

**A. Language is a means of communication.**

It allows understanding of our relationships with one another and the earth by addressing each relative in appropriateness and respect. Using the Báxoje ~ Jiwére Language, the ancestors created a fully intact society and personal relationships to the Creator and their spirituality. And through the Báxoje ~ Jiwére Language they were able to negotiate to bring and settle the tribal community to the present location(s).<sup>1</sup>

**B. Language is a gift from the Creator. Native Spirituality is woven into the language which thinks in compassion from the heart.**

Using the Language is a physical exercise of our spiritual knowing and connectedness. One comes to know that sacred instruments, Native concepts, spiritual teachings are to be shared only in appropriate settings and ceremonials. They are never to be used out of context or for personal gain.

**C. Language is the Culture, in which Native values and unique world view are contained.**

Language is a the basis of sovereignty. Language is a living symbol of cultural heritage. It is a valued gift, a unique way to view the world. If a language dies, then the essence of a way of thinking and living die with it.

# Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

### Writing the Unwritten

Most tribal languages were of an oral literary tradition and they did not have a written form prior to European colonization.

#### A. Missionary transcription:

(Modern Transcription)

(Missionary Transcription)

##### Luke:

**2.07: Edá ičhí"čhiye pagra"nahšji wáŋe**  
*and then her child beginning truely man*  
**Itú^ašgu". Edá mi"théwethka arúdage,**  
*(he) is first, it seems. Then broadcloth white (she) wrapped*  
**Edá šuŋéčhi wórujeñe rutáwe^ašgu".**  
*then horse house what-they-eat-in their it seems*

Etl ecincifa plkanuhce wdfa  
**And she brought forth her first born**  
etolsko, etl mufkeraska owltnl, etl  
**Son, and wrapped him swaddling**  
**clothes;**  
jofkace worwcinei wtvlsko;  
**And laid him in a manger;**

#### B. Recordings from traders, government, explorers:

*Some Ioway Chiefs who signed Treaty of 1815, 1825 & 1830:*

"Wongehehronyne"	<b>Waŋgíhi Xáñi</b>	Big Chief
"Eniswabanee"	<b>I"thwe Xá"je</b>	Big Axe
"Tar-no-mun"/ "Tah-roh-na"	<b>Tá Róha"</b>	Many Deer
"Man hoos kan"	<b>Maxú Thka</b>	White Cloud, etc.

#### C. James Owen Dorsey (1879):

"mischiñe ita naña ke-nye, ikun qratoqre nañanye. "Muce cina iware shkunye re, mischine", anye ikun."

**Mišchiye idá náŋe géñe. Ikú" gratógre náŋeñe. "Mú"je chína iwáre škúñi re," áñe Ikú".**

They say that there was a Rabbit. He lived together with his Grandmother. "Do not go to the village of the Black Bears," said his Grandmother.

#### D. Gordon Marsh (1937):

"héhą hiyíŋe ithúŋalé ke. alé éwa nahé ke. alé lithúŋe... "

**Héha", hiyíŋe, ithúŋaré ke. Aré éwa nahé ke. Aré rithúŋe....**

Poor thing, my son, that one is your younger brother. Indeed, he is the one. He is your younger brother...

## Ioway~Otoe~Missouria Language Project Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

### E. Recent Elders:

"e-há-pa-hun-eh-sku-nyee, ah-leh-chee" (FM, Perkins, OK)

**Ihápahuṇe škúñi, aréchi.**

I don't know, that's why.

"Mah-kon-thay-way-ha-goon-dah-kay, Che-na-we-na-toe" (TD, Red Rock)

**Mákathèwe hagú"da ke. Chína wi"né to.**

I want (some) coffee. Let's go to town.

(na ha ska) mar ne car thee na, gee ar sko. (ML, Reserve, KS)

**Nahéšge mañíkathíñne jí ^ášgu"n.**

And that's when, Little Coyote arrived, it seems.

### F. The current orthography is based on standard linguistic principals:

(See "Speaking Ioway Otoe: Sounds of the Language").

# Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút^achi Ich?é Wa?ú^na

### Báxoje Jiwére Ich^éna Speaking Ioway-Otoe

#### Sounds of the Language:

**The letters or characters used to write Báxoje ~ Jiwére-Ñút^achi (Ioway ~ Otoe-Missouria Language) represent each & every sound in the Language:** (NOTE: The following letters represent a *single sound* and are arranged as they will appear in a revised CD IOM Dictionary under the Báxoje ~ Jiwére-Ñút^achi -- Maú^ke (Ioway ~ Otoe-Missouria To English) Section).

**a a<sup>n</sup> b ch^ (čh^~č^) ch (čh~č) dh d e g h i i<sup>n</sup> j k^ k m n̄ n (ŋ)\* o p^ p r s^ sh^ š^ s sh š th^ t^ th t u u<sup>n</sup> w x^ x**

\*The sound "ŋ" never begins a word.

Most of the sounds occur in English words.

**The Vowels** have a continental values as follow:

<b>a</b>	<i>as in</i>	<u>f</u> ather	<b>tá</b>	(deer)	<b>bá</b>	(snow).
<b>e</b>	<i>as in</i>	<u>th</u> ey	<b>ché</b>	(buffalo)	<b>hé</b>	(horn).
<b>i</b>	<i>as in</i>	<u>sk</u> i or <u>l</u> iter	<b>chí</b>	(house)	<b>hí</b>	(tooth).
<b>o</b>	<i>as in</i>	<u>t</u> oe or <u>b</u> oth	<b>hó</b>	(fish)	<b>hó</b>	(voice).
<b>u</b>	<i>as in</i>	<u>s</u> ue or <u>b</u> lue	<b>hú</b>	(leg)	<b>thú</b>	(seed).

#### Nasal vowels:

<b>a<sup>n</sup></b>	<i>as in</i>	<u>ri</u> bbon	<b>ayá<sup>n</sup></b>	(bed)	<b>kéta<sup>n</sup></b>	(turtle).
<b>i<sup>n</sup></b>	<i>as in</i>	<u>d</u> rink (or) <u>h</u> ee	<b>i<sup>n</sup>thwé</b>	(axe)	<b>í<sup>n</sup>je</b>	(face).
<b>u<sup>n</sup></b>	<i>as in</i>	<u>t</u> une (or) <u>t</u> oo	<b>gashú<sup>n</sup></b>	(now)	<b>mú<sup>n</sup>je</b>	(bear).

#### Consonants that are different than in English:

<b>ñ</b>	<i>as in</i>	<u>c</u> anyon (or) <u>o</u> nion	<b>shúñe</b>	(horse) [I.]	<b>máñi</b>	(walk).
<b>ŋ</b>	<i>as in</i>	<u>s</u> ing	<b>suné</b>	(horse) [O.]	<b>wáñe</b>	(man). [O.]
<b>r</b>	<i>as in</i>	Spanish " <u>r</u> ojo (red)"	<b>ráye</b>	(name)	<b>warúje</b>	(eat).

[Note: This sound does not occur in English. It is common in many Native American languages. It is made with a quick single trill with the tip of the tongue, somewhat similar to the "tt" in English "kitty" in rapid speech. When it begins a word, it sometimes sounds to be a "dh" as in English "the", or even as "d/ dh/ l/ n" by some speakers. As such, in the example above, "ráye (name)" may also be heard as if saying "láye (or) dháye". However, as it occurs within the word, as in "warúje (eat something)", it always maintains a clear rendition of "r".]

<b>dh</b>	<i>as in</i>	the (or) <u>t</u> hey	<b>dhí</b>	(yellow)	<b>ibudhe</b>	(thirsty)
<b>th</b>	<i>as in</i>	think (or) <u>t</u> humb	<b>thí</b>	(foot)	<b>unáthu<sup>n</sup></b>	(pants)
<b>x</b>	<i>as in</i>	German " <u>A</u> chtung!"	<b>xámi</b>	(grass; herbs)	<b>ñúxe</b>	(ice)
<b>š</b>	<i>as in</i>	<u>s</u> now (or) <u>sh</u> ow	<b>gasú<sup>n</sup></b> (or) <b>gashú<sup>n</sup></b>	(now)	<b>šíge</b>	(again)

## Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

[Note: A word that is *always* pronounced with either an “s” or a “sh” is written as such. Only words which permit individual variance will be indicated with “š/ Š”. As a general rule, Ioway tends toward use of “sh”, while Otoe-Missouria tends toward use of “s”.]

### Glottal Stops:

In Ioway-Otoe Language Books I & II, the glottal stop, such as occurs in English “oh-oh”, and after the Ioway-Otoe “ch/ k/ p/ s/ t/ x”, is rendered as an apostrophe, which may be confused with an accented syllable. As such, in later publications, the stop is indicated by a circumflex “^” or as “?”, which is the universal glottal stop symbol –“ch^, k^, p^, s^, t^, x^” (or) “ch?, k?, p?, s?, t?, x?”.

**K^ó máñi ke.** (or) **K?ó máñi ki.** It is thundering.  
**Bájegit^a" máshi máñimáñi ke.** The airplane is gliding.

### Táje dahga (je): (How is the weather?)

<b>Há"we pí ke/ ki.</b>	It is a nice day.	<b>Máhsje ke/ ki.</b>	It is warm.
<b>Ñíyu je.</b>	Is it raining?	<b>Hi"ñégo/a, ñíyu škúñi ke/ ki.</b>	No, it isn't raining.
<b>Há"wegi róthri"(je).</b> Is it cold today?		<b>Róthri"na báhu jíre ke/ ki.</b>	It is cold and it is beginning to snow.
<b>Thá^thage na róthri" ke/ ki.</b>			It's windy and it's cold.
<b>Maxúwena máhada nuxé ke/ ki.</b>			It is cloudy and there is ice on the ground.
<b>Mí"kana wónayi" ugránayi"wi re.</b>			Be sure to wear your coats. ( <i>plural</i> )

### Há"we Dówe: (Four Seasons)

<b>Náto Xwáñi</b>	Autumn	<b>Táñi</b>	Winter
<b>Béhu</b>	Spring	<b>Má"šje</b>	Summer

### Ioway Community Hall

Há"we thréje chi"dóiñe náhùje gigéjeñe ke. Ñík^é héda" pi ^u"ñé ke. Chí aháda^iñe iyá"ki ^u"ñé ke. Máwagik^e ída jína há"we thréje wawágaxe ^u" ke. Ná-gíxe héda" náhùje héda" bróge dasénawahiñe ke. Máhak^oje k^áñe ke. Madhéiñe ristójeñe ke. Nóbrahge th^ídawère madhéiñe arás^ogeñe ke. Bímäsi hi"wárujewi ke. Chí é^sa" bróge rujígeñe ke. Bígù" dhe tháta"gi hi"gúwi ke. Gasú" wá"u" bróge rustá"ñé hñé ke. Úta ha"wegi wá"u"ñé ke. *MañíHú. Mejíraje. 1936.*

All day long, the boys have been digging stumps. They also fixed the well. They built an outhouse. The government farmer came over there and wrote all day long. They have also been burning the brushwood and stumps. They have been digging a pit. They have been pulling nails. The old boards, had a lot of nails in (them). At noon we ate. They raked all around the house/ hall. At five o'clock we started back (home). They are about all finished working. Some (of them) worked today. *Comes Walking (From Creation), Robert Small. Ioway Wolf Clan.*

*Near Perkins, Okla. 1936.*

# Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

### Simple Commands & Statements

**MEN**  
 Ho! ~ Aho!  
 Go!  
 Gašú<sup>n</sup> ke.  
 Hehá<sup>n</sup>!  
 Bah!

**WOMEN**  
 Ha!  
 Ga!  
 Gašú<sup>n</sup> ki.  
 Ééina!  
 Hináa!

**ENGLISH**  
 Hello! Greetings! O.K.! Well!  
 Here it is! Take it!  
 Enough! Now! Let's do it!  
 So sorrowful! Pitiful!  
 What! Really! Goodness!

#### **MEN & WOMEN**

Da!  
 Sé<sup>^</sup>e!  
 Aná! ~ Ará!  
 Huhwá!  
 Ananá!  
 Darihga je.  
 Mína ne. (Mínawi ne).  
 Gú re. (Gúwi re.)  
 Súhi re.  
 Gášu<sup>n</sup> adá<sup>n</sup>we re.  
 Hú re.  
 Húwi re.

**ENGLISH**  
 I don't know.  
 Look out! Watch it!  
 Ouch!  
 Well, goodness! Gracious!  
 Ouch, it's really hurting!  
 How are you?  
 Sit down! (You all sit down!)  
 Come over! (You all come over!)  
 Stop doing that! (bothering)  
 Be careful now!  
 Come (on)!  
 You (all) come! (plural)

### **Basic Sentences:**

**Dagúra je.** What is it?  
**Jé<sup>^</sup>e dagúra je.** What is this?  
**Jé<sup>^</sup>e ché xá<sup>n</sup>je ke/ ki.** This is a big buffalo.

**Ché ke/ ki.** It is a buffalo.  
**Jé<sup>^</sup>e ché ke/ ki.** This is a buffalo.  
**Jé<sup>^</sup>e ché théwe xá<sup>n</sup>je ke/ ki.** This is a big black buffalo.

**Dagúrena (je).** What are they?  
**Súje rohá<sup>n</sup>ne ke/ ki.** They are a lot of horses.  
 horses.

**Sújeñe ke/ ki.** They are horses.  
**Gá<sup>^</sup>e súje rohá<sup>n</sup>ne ke/ ki.** Those are a lot of

**Wayére je.** Who is it?  
**Báxojemi aré je.** Is it an Ioway woman?.

**Báxoje aré ke/ ki.** He is an Ioway (male).  
**Hiñego(/a), wá<sup>n</sup>sha aré ke/ ki.** No, he is an old man.

# Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

### Numbers:

Iyá"ki	One	Iyá"ki ragú"sdá je.	Do you want one?
Núwe	Two	Núwe hagú"da ke/ ki.	I want two.
Dáñi	Three	Dáñi gú"na ke/ ki.	He/ she wants three.
Dówe	Four	Dówe hi"gú"nawi ke/ ki.	We want four.
Dháta"	Five	Dháta" ragú"sdawi ke/ ki.	You (all) want five.
Šákwe	Six	Šákwe gú"nañe ke/ ki.	They want six.
Sáhma	Seven	Bikák^e sáhmañe ke/ ki.	There/ they are seven stars.
Grerábri"	Eight	Súje grerábri" jé^e gú"na ke.	He wants those eight horses.
Sá"ke	Nine	Bigú"dhe sá"keda grí ke/ ki.	She arrives home at nine o'clock.
Grébra"	Ten	Hináge grébra" gá^e piñe ki.	Those ten women are good.

### Hi"wóre Ha"ñiwi: Native Kinship System: (Referr to the Kinship chart)

Wayére je.	Who is it?	Hintáro aré ke/ ki.	He is my friend.
Ritáro wahíre je.	Is your friend sick?	Hintáro wahíre škúñi ke.	My friend is not sick.
Ritáro gipí ke/ ki.	My friend is well.	Héda" hi"pí ke/ ki.	I'm alright/ fine too.
Iyíje xá"je ke/ ki.	His son is big.	Hi"yúje shúwe ki.	My daughter is small.
Itúga" š^áge ke/ ki.	His grandfather is old.	Hi"kúñi ch^e ke/ ki.	My grandmother died.
Hi"kó, hi"xráñi ke/ ki.	Dad! I'm hungry.	Hi"jégo, rixráñi je.	Uncle! Are you hungry?
Hí"na, ribúdhe je.	Mom! Are you thirsty?	Hú"je, hí"budhe ki.	Yes! I am thirsty?
Hi"tágwa, ripí je.	Grandson, are you o.k.?	Hú"je, hi"pí ke.	Yes! I am fine.
Hi"tágwami, ripí škúñi je.	Granddaughter, are you bad?	Hi"ñéga, hi"pí ki.	No! I'm good.

### Chúyu Ráye - Hi"núñi: Family Names - Our Brothers & Sisters: (Birth Order Names)

MALES	ENGLISH	FEMALES	ENGLISH
Hí"gru	First born Son	Hínu	First born Daughter
Héna	Second born Son	Míha	Second born Daughter
Hága	Third born Son	Háthiga	Third born Daughter
Hagáyìje/ -ìñe	Fourth born Son	Háthigayìje/ -ìñe	Fourth born Daughter

# Ioway~Otoe~Missouria Language Project

## Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na

### Túhi Dówegi: (Four Directions)

Bíyuwarè West

Uméri

North

Bíyuwahù East

Urékuri

South

## Verbs

### Words of Action, Existance or Occurrence

Báxoje ~ Jiwére Language, like most Native languages are a verbal based language as contrasted with English which is based on nouns (things).

#### A. Pronouns are words of person: I, you, he/ she, we, you (all), they:

**Basic pronouns:** There are several variations for the above words used specifically for each kind of a verb. All are attached to the verb and do not stand alone. "He/ she/ it" are simply understood. The basic pronouns are as follows:

ha-...	I	Hamáñi ke.	I am walking.	Hánwégi hamáñi hajé ke.	Today I go/ went walking.
ra-...	you	Ramáñi ke.	You are walking.	Dánañida ramáñi sdé ke.	Yesterday you went walking.
---...	he/ she	Máñi ke.	He/ she/ it is walking.		
hi"...	we two	Hi"máñi ke	We 2 are walking.	Ga^ída hi"máñi hi"ne ke.	We 2 go to walk over there.
hi"....-wi	we all	Hi"máñiwi ke	We are walking.	Chína šuweda hi"wamáñiwi ki.	We walk in a small town.
ra-...-wi	you all	Ramáñiwi ke	You're walking.	Máya" étagi ramáñi ragu"sdawi ki.	You want to walk in the country.
...-wi	they two	Máñiwi ke	Those two are walking.	X^óweda máñiwi ki.	Those 2 walk in the creek.
...-ñe	they all	Máñiñe ke	They are walking.	Ahérida máñiñe ki.	They walk in the hills.

When a verb begins with a vowel (a-, i-, u-), the pronoun is inserted after the vowel:

añí to have: I have it, áñi ke [a- + há- + -ñi]; agú to bring back: you bring it back, arágu ke.

iré to think: I think it, iháre ke;

igú to get s.t.: you (all) get it, iráguyi ke.

uxré to follow: I follow him/ her/ it, uháxre ke;

uk^ú"n to give to: you bring it back, arák^u" ke.

Há"wegu ke. Há"we chége ke. Iháki-na pí iháha"je ke.

Há"wegi hi"kúñi kiwára hagu"ta ke. Aré š^age ke.

Hína: "Wonáyi" wogranáyi" re," é ke. Edá uhákináyi" ke.

Hína: "Í"je regrúya je" é ke. Pí-dána háduya ke.

Héda" nádu hexwa ke.

Hi"thúge gixwé škúñi-da ná p^óšge tá"n^i".

It is dawn. It is a new day. I am awake(ikí). I had a good dream(ihá"je). (I dreamed of (s.t.) good).

Today I want (gú"na) to visit my grandmother. She is old (an elder). My mother says: "Get dressed!" (unáyi"). (Clothes dress up in your own ones). Then, I get myself dressed (ukináyi").

My mother says: "Did you wash your face?" (ruyá) Yes, I washed it very good. Also, I combed my hair. (gixwé) When my younger brother, he has uncombed hair, he looks puffy. (tá"n^i").

### The past:

### The future: will/ shall, going to:

**Ioway~Otoe~Missouria Language Project**  
**Báxoje-Jiwére-Ñút?ačhi Ich?é Wa?ú"na**

**Jesus Mí"ke Ríragina\***  
**Amazing Grace (or)**  
**Jesus I Come To You Truly)**

\*This song appears in Book II, p.86. It is sung to the melody of "Amazing Grace".

<b>Jesus mí"ke ríragina, Áre riginayí". Warígroxi, ^Ú"grasa" ne, Wanát^uda" tahñe.</b>	Jesus I come to you truly, And that I stand up for you. I am praying to you, Help me, your own one. Have pity on us.
<b>Jesus mí"ke ríragina, Áre mi"ginayí". Warígroxi, ^Ú"grasa" ne, Wanát^uda" tahñe.</b>	Jesus I come to you truly, And He stands by me. I am praying to you, Help me, your own one. Have pity on us.

**The Elders' Admonition & Blessing:**

É^e Náwu Pí dána arámañišge hdaho, hagunda ke.

I want that you all may journey on a Good Road.