

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"gráñiwíšge, iháre.
Tórigu" chí"chiñe wapihiñe igrápiñe 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 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 ~ Jiwire Language, the ancestors created a fully intact society and personal relationships to the Creator and their spirituality. And through the Báxoje ~ Jiwire Language they were able to negotiate to bring and settle the tribal community to the present location(s).'

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 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.

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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)

Luke:

2.07: Edá ičhí'čhiŋe pagra'nahšji wáŋe
and then her child beginning truly 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

(Missionary Transcription)

Etl ecincifa plkanuhce wdfa
And she brought forth her first born
etolsko, etl mufkeraska owtlñl, 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:

"Wongehronyne"

Wangíhi Xáñi

Big Chief

"Eniswabanee"

I'ñthwe Xá'je

Big Axe

"Tar-no-mun"/ "Tah-roh-na"

Tá Róha"

Many Deer

"Man hoos kan"

Maxú Thka

White Cloud, etc.

C. James Owen Dorsey (1879):

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

Míšchiñe idá náŋe géñe. Ikú" grátógre náŋeñe. "Mú"je china 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):

"héha hıyıŋe ithúŋalé ke. alé éwa nahé ke. alé lithúŋe... "

Héha", hiyıŋe, 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...

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E. Recent Elders:

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

Ihápahuŋe 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 hagúⁿda ke. Chína wiⁿé 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 mañikathùñe jí ^ášguⁿ.

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").

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Báxoje Jiwére Ich'éna Speaking Ioway-Otoe

Sounds of the Language:

The letters or characters used to write Báxoje ~ Jiwére-Ñút'ačhi (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'ačhi -- Maúⁿke (Ioway ~ Otoe-Missouria To English) Section).

a aⁿ b ch[^] (čh[^] ~ č[^]) ch (čh ~ č) dh d e g h i iⁿ j k[^] k m ñ n (ŋ)* o p[^] p r s[^] sh[^] š[^] s sh š
th[^] t[^] th t u uⁿ 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:

a	as in	father	tá (deer)	bá (snow).
e	as in	they	ché (buffalo)	hé (horn).
i	as in	ski or liter	chí (house)	hí (tooth).
o	as in	toe or both	hó (fish)	hó (voice).
u	as in	sue or blue	hú (leg)	thú (seed).

Nasal vowels:

a ⁿ	as in	ribbon	ayá ⁿ (bed)	kéta ⁿ (turtle).
i ⁿ	as in	drink (or) hee	i ⁿ thwé (axe)	i ⁿ je (face).
u ⁿ	as in	tune (or) too	gashú ⁿ (now)	mú ⁿ je (bear).

Consonants that are different than in English:

ñ	as in	canyon (or) onion	shúñe (horse) [I.]	mañi (walk).
ŋ	as in	sing	suŋé (horse) [O.]	wáŋe (man). [O.]
r	as in	Spanish "rojo (red)"	ráye (name)	warúje (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".]

dh	as in	the (or) they	dhí (yellow)	ibudhe (thirsty)
th	as in	think (or) thumb	thí (foot)	unáthu ⁿ (pants)
x	as in	German "Achtung!"	xámi (grass; herbs)	ñúxe (ice)
š	as in	snow (or) show	gasú ⁿ (or) gashú ⁿ (now)	šige (again)

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[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 “ʔ”, which is the universal glottal stop symbol –“ch^, k^, p^, s^, t^, x^” (or) “chʔ, kʔ, pʔ, sʔ, tʔ, xʔ”.

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

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

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

Há^we Dówe: (Four Seasons)

Náto Xwáñi	Autumn	Táñi	Winter
Béhu	Spring	Má^šje	Summer

Ioway Community Hall

Há^we thréje chí^dóíñe náhùje gígéjeñe ke. **Ñík^é hédá^n pí ^u^nñe ke.** Chí aháda^íñe iyá^ki ^u^nñe ke. Máwagik^e ída jína há^we thréje wawágaxe ^u^n ke. Ná-gíxe hédá^n náhùje hédá^n bróge dasénawahiñe ke. Máhak^òje k^áñe ke. Madhéíñe ristójeñe ke. Nóbrahge th^ídawère madhéíñe arás^ogeñe ke. Bímàsi hi^wárujewi ke. Chí é^sa^n bróge rujígeñe ke. Bígù^dhe tháta^gi hi^gúwi ke. Gasú^n wá^u^n bróge rustá^nñe hñe ke. Úta ha^wegi wá^u^nñe ke. *MañiHú. 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.

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Simple Commands & Statements

MEN	WOMEN	ENGLISH
Ho! ~ Aho!	Ha!	Hello! Greetings! O.K.! Well!
Go!	Ga!	Here it is! Take it!
Gašú ⁿ ke.	Gašú ⁿ ki.	Enough! Now! Let's do it!
Hehá ⁿ !	Ééina!	So sorrowful! Pitiful!
Bah!	Hináa!	What! Really! Goodness!

MEN & WOMEN	ENGLISH
Da!	I don't know.
Sé ^e !	Look out! Watch it!
Aná! ~ Ará!	Ouch!
Huhwá!	Well, goodness! Gracious!
Ananá!	Ouch, it's really hurting!
Darihga je.	How are you?
Mína ne. (Mínawi ne).	Sit down! (You all sit down!)
Gú re. (Gúwi re.)	Come over! (You all come over!)
Súhi re.	Stop doing that! (bothering)
Gášu ⁿ adá ⁿ we re.	Be careful now!
Hú re.	Come (on)!
Húwi re.	You (all) come! (plural)

Basic Sentences:

Dagúra je.	What is it?	Ché ke/ ki.	It is a buffalo.
Jé^e dagúra je.	What is this?	Jé^e ché ke/ ki.	This is a buffalo.
Jé^e ché xáⁿje ke/ ki.	This is a big buffalo.	Jé^e ché théwe xáⁿje ke/ ki.	This is a big black buffalo.
Dagúrena (je).	What are they?	Sújeñe ke/ ki.	They are horses.
Súje roháⁿñe ke/ ki.	They are a lot of horses.	Gá^e súje roháⁿñe ke/ ki.	Those are a lot of horses.
Wayére je.	Who is it?	Báxoje aré ke/ ki.	He is an Ioway (male).
Báxoje aré je.	Is it an Ioway woman?	Hiñégo(/a), wáⁿsha aré ke/ ki.	No, he is an old man.

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Numbers:

Iyáⁿki	One	Iyáⁿki ragúⁿsda je.	Do you want one?
Núwe	Two	Núwe hagúⁿda ke/ ki.	I want two.
Dáñi	Three	Dáñi gúⁿna ke/ ki.	He/ she wants three.
Dówe	Four	Dówe hiⁿgúⁿnawi ke/ ki.	We want four.
Dhátaⁿ	Five	Dhátaⁿ ragúⁿsdawi ke/ ki.	You (all) want five.
Šákwe	Six	Šákwe gúⁿnañe ke/ ki.	They want six.
Sáhma	Seven	Bikáx[^]e sáhmañe ke/ ki.	There/ they are seven stars.
Grerábriⁿ	Eight	Súje grerábriⁿ jé[^]e gúⁿna ke.	He wants those eight horses.
Sáⁿke	Nine	Bigúⁿdhe sáⁿkeda grí ke/ ki.	She arrives home at nine o'clock.
Grébraⁿ	Ten	Hináje grébraⁿ gá[^]e píñe ki.	Those ten women are good.

Hiⁿwóre Haⁿñiwi: 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.	Hédaⁿ hiⁿpí ke/ ki.	I'm alright/ fine too.
Iyíñe xáⁿje ke/ ki.	His son is big.	Hiⁿyúñe shúwe ki.	My daughter is small.
Itúgaⁿ š[^]áge ke/ ki.	His grandfather is old.	Hiⁿkúñi ch[^]e ke/ ki.	My grandmother died.
Hiⁿkó, hiⁿxráñi ke/ ki.	Dad! I'm hungry.	Hiⁿjégo, rixráñi je.	Uncle! Are you hungry?
Hiⁿna, ribúdhe je.	Mom! Are you thirsty?	Húⁿje, híⁿbudhe ki.	Yes! I am thirsty?
Hiⁿtagwa, ripí je.	Grandson, are you o.k.?	Húⁿje, hiⁿpí ke.	Yes! I am fine.
Hiⁿtagwami, ripí škúñi je.	Granddaughter, are you bad?	Hiⁿñéga, hiⁿpí ki.	No! I'm good.

Chúyu Ráye - Hiⁿnúñi: Family Names - Our Brothers & Sisters: (Birth Order Names)

MALES	ENGLISH	FEMALES	ENGLISH
Hiⁿgru	First born Son	Hínu	First born Daughter
Héna	Second born Son	Míha	Second born Daughter
Hága	Third born Son	Háthiga	Third born Daughter
Hagáyìñe/ -iñe	Fourth born Son	Háthigayìñe/ -iñe	Fourth born Daughter

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Túhi Dówegi: (Four Directions)

Bíyuwarè West **Uméri** North **Bíyuwahù** East **Urékuri** South

Verbs

Words of Action, Existence 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.	Hánwegi 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 šúweda 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, añi 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.: <u>you (all)</u> get it, iráguwi ke.
uxré to follow: I follow him/ her/ it, uháxre ke;	uk^ú" to give to: <u>you</u> 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^i".	It is dawn. It is a new day. I am awake(ikí). I had a good dream(ihá"je). (<i>I dreamed of (s.t.) good</i>). Today I want (gú"na) to visit my grandmother. She is old (<i>an elder</i>). My mother says: "Get dressed!" (unáyi). (<i>Clothes dress up in your own ones</i>). 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^i).
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The past:

The future: will/ shall, going to:

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Jesus Míⁿke 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".

**Jesus míⁿke ríragina,
Áre riginayíⁿ.
Warígroxi, ^Úⁿgrasaⁿ ne,

Wanát^udaⁿ tahñe.**

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.

**Jesus míⁿke ríragina,
Áre miⁿginayíⁿ.
Warígroxi, ^Úⁿgrasaⁿ ne,

Wanát^udaⁿ tahñe.**

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.