

# Ioway-Otoe-Missouria Bible New Testament Báxoje-Jiwére-Ñút?achi Wawágaxe Xóñita<sup>n</sup>

1

## A Christmas Bible Story of Jesus

Originally transcribed

by Rev. Moses Merrill, Missionary to the Otoes

in his

CESUS KRYST WDWDKLHA ATVA: (Jesus Christ's Story)

“Jesus Christ Wawágaxe Etáwe”

Louis Dorion, Interpreter

J.Meeker, Printer, Shawano Baptist Mission. 1837

(Current transcription & literal translation

By Jimm G. GoodTracks)

(Dec. 1st, 2000)

### *Angel Foretells Birth*

Modern Transcription

Rev. M. Merrill's Missionary Transcription

**Luke:**

**1.26: Edá bí išágweda Gabriel Waká<sup>n</sup> da  
wawáyi<sup>n</sup> etáwe,**

*And then month sixth when Gabriel God messenger his*

**Waká<sup>n</sup> da éwana chína iyá<sup>n</sup> Galileeda ré,  
Nazareth áñe ke,<sup>2</sup>**

*God he's the one town a Galilee at (he) went Nazareth, they say*

**1.27: Míthaje iyá<sup>n</sup> wachíhina wáñe iyá<sup>n</sup>  
femalé pure a to dwell causing man a**

**Joseph igáñe, David iyíñe (e)táwe<sup>3</sup> arúxe**

*Joseph call (him) they David his son his take husband*

**Chíkigre, míthaje gá<sup>e</sup> ráye Mary igáñe ke.**

*establish a home, virgin that name Mary they call her*

**1.28: Edá Waká<sup>n</sup> da wawáyi<sup>n</sup> etáwe idá jína**

*Then God messenger his there (he) arriving*

**Ugít<sup>a</sup> ašgu<sup>n</sup>: “Wayí<sup>n</sup> šjñe ho. Pí wórikixáñe ke**

*(he) spoke to (her), it seems “Mind proud be! Good (he)  
has something great for you*

**Waká<sup>n</sup> da inú<sup>n</sup> ni náhe k(e).<sup>4</sup> Hináge**

*--- God with you (He) is --- woman*

**Naháda<sup>5</sup> irirókišige škúñi (re).<sup>6</sup>”**

*among be ashamed/ bashful not ---*

Etl pe ejlkwatl Kaprain Wdkuntl wdwey atva,

***And in the sixth month the angel Gabriel<sup>1</sup>***

*Wdkuntl awdnl cenl eu Klrare ttra, Nlsarig anei.*

***Was sent from God unto a city of Galilee, named  
Nazareth,***

*Megufka eu wdcehenl wdfa eu*

***To a virgin espoused to a man***

*Cosip eklnei, Tapit oeifka tva lrwha*

***Whose name was Joseph, of the house***

*cakelra, megufka kla rya Mare eklnei.*

***Of David; and the virgin's name was Mary.***

Etl Wdkuntl wdwey atva etlcena

***And the angel came in unto her, and***

*oketlsko, wyescifkaho, pe worekehuneik*

***Said, “Hail, thou that art highly favoured,***

*Wdkuntl enwrenlhak, enluk*

***The Lord is with thee; blessed art***

*nhlhltl ererokejekaskone.*

***Thou among women.”***

<sup>1</sup> Note: There was no English text provided in the original book. The English text here is from The Holy Bible (King James Version), The World Publishing Co., Cleveland, OH.

<sup>2</sup> “áñe ke” is a traditional evidential form in narrations indicating a past unseen event or occurrence. “ke” is the male oral period (for a declarative sentence) which has been omitted. An italicized inserted word indicates the anticipated appropriate placement of omitted terms or sentence particles. “ki” is the female equivalent.

<sup>3</sup> Note: In speaking, final vowels that are the same as the next beginning word are frequently contracted. Thus, “iyíñe etáwe” may contract to sound as “iyíñetáwe”, as occurs in the original transcription.

<sup>4</sup> Final declarative sentence marker(s) “ke/ ki” are frequently shorten, as in “náhek = náhe ke”.

<sup>5</sup> “naháda (among) is an older phrase for “idánahe”. It may also be rendered with suffix “-wida”.

<sup>6</sup> “re” is an oral imperative marker.

©

Nov. 1997; Rev. Dec. 2001)

JIMM G. GOODTRACKS BAXOJE-JIWERE LANGUAGE PROJECT

pobox 267, lawrence, kansas 66044-0267

goodtracks@bgronline.com

# Ioway-Otoe-Missouria Bible New Testament

## Báxoje-Jiwére-Ñút?achi Wawágaxe Xóñita<sup>n</sup>

2

**1.30: Edá Waká<sup>n</sup>da wawáyi<sup>n</sup> etáwe:**

*And then God messenger his*

**“Mary nahíre škúñi (re),” igé<sup>^</sup>ašgu<sup>n</sup>.**

*Mary fear not --- (he) said to (her), it seems*

**“Waká<sup>n</sup>da píšta<sup>n</sup>hšji irigirugra<sup>n</sup>k(e).”**

*God good only really you (he) considers*

Etl Wdkuntl wdwyē atva

**And the angel said unto her,**

*Mare nheraskoneta ekelsko*

**“Fear not, Mary, for thou hast found**

*Wdkuntl pesnuhce erekerwkanlk.*

**Favour with God.”**

**1.31: Edá jé<sup>^</sup>e anáx<sup>^</sup>u<sup>n</sup> ho. Ichi<sup>n</sup>chiņe**

*Then this hear to/listen must. child*

**Iyá<sup>n</sup> utú<sup>n</sup>ragre hñek(e). Wáņe irátu<sup>n</sup>hñek(e).**

*a within-born-you-own one will. man you'll have born*

**Jesus ráye añí rajé to.**

*Jesus name have give (him) name*

Etl caa Inloho, ecincifa

**“And, behold, thou shalt conceive in**

*eu otorlkrneik wdfa erltonaik,*

**Thy womb, and bring forth a son, and**

*Cesus rya lne rltlto.*

**Shalt call his name Jesus.”**

### Birth of Baby Jesus

Modern Transcription

Rev. M. Merrill's Missionary Transcription

**Luke:**

**2.01: Edá há<sup>n</sup>we ridaha gathkéchi, edá**

*and then day it was when that manner because*

**Caesar Augustus ich<sup>^</sup>e ke, rerúdhe,**

*Caesar Augustus (he) spoke it. go taking*

**Wa<sup>n</sup>^šige agírihugeshji ráye wawágaxeñe**

*people desire other's property really name write-they*

**Ta<sup>n</sup>na wa<sup>n</sup>^šige ukírajenana**

*very people different ones*

**Agírihugeshji ráye wawágaxeñe dana.**

*desire other's property really name write-it-they*

Etl hva retlhl klkace., etl

**And it came to pass in those days, that**

*Sesur Dkustus ecake rawdhe,*

**There went out a decree from Caesar**

*wdhseka ukewyglhce rya wdwdkdhenei*

**Augustus, that all the world should be**

*tlnl wdhseka okerlcanlnl ukewyglhce*

**taxed.**

*ukewyglhce rya wdwdkdhenei tlnl.*

**2.04: Edá Joseph chína iyá<sup>n</sup> Nazareth**

*and then Joseph town a Nazareth*

**Aráñe, máya<sup>n</sup> Galilee aráñe dáre idáwarana,**

*went-they, land (of) Galilee went-they there there-to-going*

**Máya<sup>n</sup> Judea aráñe ke; David chína etáwe**

*land (of) Judea went-they David town his*

**Bethlehem aráñe idáhi ke; David uchíņetáwe**

*Bethlehem went-they there arrive. David family his*

**Dawéwahuchi ke.**

*There them-from-(he) comes-because.*

Etl Cosip cenl eu Nlsarig

**And Joseph also went up from**

*lnei, mlel Klrare lnei tra etvwdrlnl,*

**Galilee, out of the city of Nazareth,**

*mlel Cwtea lnei, Tapit cenatva*

**Into Judea, unto the city of David,**

*Pagrahim lnei etlthe (Tapit ocifka tva*

**Which is called Bethlehem; (because**

*tvwdhwec aka.) 11*

**He was of the house and lineage of David).**

**2.07: Edá ichí<sup>n</sup>chiņe pagra<sup>n</sup>nahšji wáņe**

*and then her child beginning truly man*

**Itú<sup>^</sup>ašgu<sup>n</sup>. Edá mi<sup>n</sup>théwethka arúdage,**

*(he) is first, it seems. Then broadcloth white (she) wrapped*

**Edá šuņéchi wórujeñe rutáwe<sup>^</sup>ašgu<sup>n</sup>.**

*then horse house what-they-eat-in their it seems*

**Chírodada ekíx<sup>^</sup>ena ^šhu<sup>n</sup>^ašgu<sup>n</sup>.**

Etl ecincifa plkanuhce wdfa

**And she brought forth her first born**

*etolsko, etl mufkeraska owtlnl, etl*

**Son, and wrapped him swaddling clothes;**

*jofkace worwcinei wtvlsko;*

**And laid him in a manger;**

*cerotltl akahanl joolsko.*

©

Nov. 1997; Rev. Dec. 2001)

JIMM G. GOODTRACKS BAXOJE-JIWERE LANGUAGE PROJECT

pobox 267, Lawrence, Kansas 66044-0267

goodtracks@bgronline.com

# Ioway-Otoe-Missouria Bible New Testament

## Báxoje-Jiwére-Ñút?achi Wawágaxe Xóñita<sup>n</sup>

3

house inside crowded indeed, it seems

*Because there was no room for them in the inn.*

### Angel Announces to Shepherds

Modern Transcription

Rev. M. Merrill's Missionary Transcription

**Luke:**

**2.08: Wanúhje akída wa<sup>n</sup>^šige máya<sup>n</sup>**

animal(s) look after people land

**Swáre<sup>7</sup> wamínañe há<sup>n</sup>he kirúwe ta<sup>n</sup>^chíwa**

the same them-on-sitting-they night self go in where dwell

**Wanúhje grákida magíñe.**

animal(s) own-ones watching arrive-going-they

**2.10: Edá Waká<sup>n</sup>da wawáyi<sup>n</sup> etáwe:**

And then God messenger his

**“Nahíre škúñiwi re,” wíge<sup>n</sup>^ ašgu<sup>n</sup>.**

Fear not (everyone) them (he) said, it seems

**“Wayí<sup>n</sup>šjiñe ragida<sup>n</sup>wena wórage pihšji**

Something pleasing you are heeding news good really

**“^u<sup>n</sup> nat<sup>n</sup>^ú<sup>n</sup>da<sup>n</sup> gitáwena,” egé ke.**

do(ing) have pity on to his (ones) (he) told it

**“Wa<sup>n</sup>^šige akíwatha<sup>n</sup>hšji nahádareñe ke.”**

People all truly the-at-it is-they

**2.11: “David china etáweda há<sup>n</sup>we jé<sup>n</sup>^e,**

David town his at day this

**“Rigitu<sup>n</sup>nawi Waká<sup>n</sup>da wígegrašhiwe**

to-you-being-born-they two God (he)-taken up-with-them

**Christ igáñe ke.”**

Christ they call him

**2.13: Edá uxráhšji Waká<sup>n</sup>da wawáyi<sup>n</sup>**

Then very near God messenger(s)

**Etáwe nahági wa<sup>n</sup>^šige róha<sup>n</sup>hšji ma<sup>n</sup>grí**

his the after people beings many great above

**Kó<sup>n</sup>o waji<sup>n</sup>ñe Waká<sup>n</sup>da ratáñekiñe<sup>n</sup>^ašgu<sup>n</sup>**

soon from-here-they-arrive God praise-(him)-they it seems

**Ga<sup>n</sup>^áñe<sup>n</sup>^ašgu<sup>n</sup>**

that-said- they, it seems

**2.14: Waká<sup>n</sup>da tá<sup>n</sup>da wóxa<sup>n</sup>je kiaréxšú<sup>n</sup>**

God where most dear themselves all kinds of

**Agúñe wóyu, máya<sup>n</sup>gi wópihšji, wa<sup>n</sup>^šige**

theygo back full earth here pure goodness, men

**Ukiwayi<sup>n</sup>thga iwápiñe ke.**

Wdnoce lketl wdhseka mlel

*And there were in the same country*

swdra wdmenei, hlha kerowa tlncwd

*Shepards abiding in the field, keeping*

wdnoce krlketl mlginei.

*Watch over their flock by night.*

Etl Wdkuntl wdwe atva

*And the angel (said)...*

nlheraskonewere wekelsko:

*“Fear not!” he said unto them.*

wyescifka rketvanl worlka pehce

*“Behold! I bring you good tidings of*

onlonta ketvanl akak,

*Great joy,*

wdhseka ukewyglhce nlhltraneik.

*Which shall be to all people.”*

Tapit cena tvatl hvaca

*“For this day in City of David*

treketonva Wdkuntl wekekrlejewa

*Unto you is born a Savior, which*

Kryst eklnei.

*is Christ the Lord.”*

Etl ohrhce Wdkuntl wdwe tva

*And suddenly there with the angel*

nlhlke wdhseka rohuhce mufkre

*A multitude of the heavenly hosts*

ko wdcenei Wdkuntl rltufkineilsko,

*Praising God,*

klneilsko,

*and saying,*

Wdkuntl tntl wou kelrahso

*“Glory to God,*

lkune wou, mleufke wopehce, wdhseka

*In the highest, and on earth peace,*

ukewygl ewdpeninei.

<sup>7</sup> “Swáre” (the same) is contraction for “sú<sup>n</sup> áre”.

# Ioway-Otoe-Missouria Bible New Testament

## Báxoje-Jiwére-Ñút?achi Wawágaxe Xóñita<sup>n</sup>

4

*with-each other-behave with- be best- they*

**2.16: Edá migráhehšji aráñe<sup>^</sup> àšgu<sup>n</sup>.**  
*then immediately really they went it seems*

**Mary, Joseph eke,<sup>8</sup> ichi<sup>n</sup>chiñe náha ke.**  
*Mary Joseph also child the ---*

**Shuñéchi wóruje ródada háñe wírogreñe<sup>^</sup> àšgu<sup>n</sup>.**

*horse shed something-eat in inside there lying them-found-they (i.e., they found them), it seems*

**Good will toward men".**

Etl mekrlhahce Irlnelko,

**And they came with haste,**

Mare, Cosip aka, ecincifa nlhka

**And found Mary and Joseph, and the babe**

jofkace worwca rotltl hufa

**Lying in a manger.**

### Three Wise Men Follow Star

Modern Transcription

**Matthew**

**2.01: Judaeada chína Bethlehem áñe**

*Judaea at town Bethlehem they say*

**Jesus tuñe dáre, Herod há<sup>n</sup>we wañégihi**

*Jesus born-they there-it-is Herod day(s) leader*

**Nahádare; Edá na<sup>^</sup>u<sup>n</sup>wihú wa<sup>n</sup> àšige<sup>n</sup> thábeda**

*the-there-he is. Then travel-from-come men wise*

**Biyúwahu wahúñe Jerusalem idá ajíñe ke.**

*sun-where-from-come (East) from-come-they Jerusalem there arrive-they.*

**2.02: Ga<sup>^</sup>áñe: “Ta<sup>n</sup>dánahe Jews wígañe**

*following-say as-they where it is Jews they call him*

**Wañégihi gitáwewi naha<sup>^</sup>e je.<sup>9</sup> Bikáx<sup>^</sup>e**

*leader theirs the one (he) is ? star*

**Etáwe Biyúwahu ha<sup>n</sup>kidawi jihúwe,<sup>10</sup>**

*his East (towards) we-ourselves-saw(it) arrive- come-along*

**Hi<sup>n</sup>wágiroxiji etawe náyi<sup>n</sup>jiwi.”**

*we-pray-to-him-arriving his stand up (for him)-arrive*

**2.09: Edá wañégihi nax<sup>^</sup>u<sup>n</sup> aráñe<sup>^</sup> àšgu<sup>n</sup>.**

*then leader hear (him) go/ went-they, it seems*

**Edá wethda, bikáx<sup>^</sup>e Biyúwahugú<sup>n</sup>dadana**

*then star East*

**Tóri wigímañi<sup>^</sup> àšgu<sup>n</sup>. Ichi<sup>n</sup>chiñe**

*ahead them-with-arrive going-continued, it seems. child*

**Ta<sup>n</sup>dánahe mañgrí ródawahšji idágithwina**

*where he is above directly truly there stood*

Rev. M. Merrill's Missionary Transcription

Cwteltl cenl Pagrahim lnei

**Now when Jesus was born in Bethlehem**

Cesus tonei ttra, Harut hva wdfakehe

**Bethlehem of Judea in the days of Herod the king,**

nlhlitra, etl nloweho, wdhsaka glpatl

**Behold, there came wise men from the**

pew wdhw wdhwnei Cerwusarim atl cenek

**East to Jerusalem,**

Kllnei Tlntlnlhl Cws wekinei

**Saying, “Where is he that is born King**

wdfakehi ketwwanlha? pekaha tva

**Of the Jews? For we have seen his**

pew wdhw hlketve jehve,

**Star in the East, and are come to**

hentwhince tva nlhincewe.

**Worship him.”**

Etl wdfakehe nlonei irlnelko:

**When they had heard the king, they departed;**

Etl wagtl, peklha pew wdhw kontltanl,

**And, lo, the star, which they saw in the**

tore wekemdnelko, ecincifa

**East, went before them, till it came and**

tlntlnlha mufrke rotvlhce etlkegwentl.

**Stood over where the young child was.**

<sup>8</sup> éke [also] is an archaic term. “Hédá<sup>n</sup>” is the contemporary term.

<sup>9</sup> “je” is the oral question marker.

<sup>10</sup> “jihúwe” = [ji (arrive here) + hú (come) + uwé (go/ going along)].

©

# Ioway-Otoe-Missouria Bible New Testament

## Báxoje-Jiwére-Ñút?achi Wawágaxe Xóñita<sup>n</sup>

5

**2.11: Edá ugwáñe, ichi<sup>n</sup>chiñe náha ihú<sup>n</sup>**

*then went-inside-they, child the his mother*

**Gratógremina adáñe ke. Edá kuwáha<sup>n</sup>**

*together sitting see-(him)-they. then downward*

**Griwáñe. Edá grúhi<sup>n</sup>jeñe: Edá wópiyu**

*place-yon-they then spoke-great-off(him)-they. then pockets*

**wagrúwe ruštá<sup>n</sup>ñe wanáñkehi uk<sup>^</sup>ú<sup>n</sup>ñe<sup>11</sup>**

*them-own-open finish-they )-they gave-presents-to-they*

**Madhéthka šhuje<sup>12</sup>, páni thrá shóga<sup>n</sup> 13**

*metal white (money)red nose-breathe ointment thick*

**hédá<sup>n</sup> nówama<sup>14</sup> uk<sup>^</sup>úñe ke.**

*also tree-within- seed give-(him)-they*

Etl okwdnei, ecincifa nlhl ehw

***And when they were come into the***

*krltokramenl ltlnei, etl kwihu*

***House, they saw the young child with***

*krewdnei etl trwlrincinei: etl woew*

***Mary his mother, and fell down, and***

*wakrwa rwjtunei wdnufkahe okunei,*

***worshipped him: and when they had***

*mlgigkl jwca, plne jerl jokl*

***opened their treasures, they presented***

*hatl nowlml okonei.*

***unto him gifts; gold, and frankincense, and myrrh.***

<sup>11</sup> “wanáñkehi uk<sup>^</sup>ú<sup>n</sup>” is to give something to another, i.e. to have a traditional Give Away.

<sup>12</sup> “Madhéthka šhuje” (gold: literally, metal-white-red); Present term is “madhéhghadhi (lit. yellow metal).”

<sup>13</sup> “thrá” (grease) is rendered here as “ointment”, i.e. “an fragrant salve”.

<sup>14</sup> “nówama” [ná (tree) + uwé (be moving in) + wamáje (seed)(archaic term)] is a reference to the resin ; Present term for seed(s) is “thú”.