

Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. July 30th, 2009)

IJK

I ~ me; It is I! It's me! It is my turn! *prn.* míre ~ míne; míⁿre; míšdaⁿ ~ místaⁿ; (míhde (O.) (DOR)) (“only me, just me; me ~ I only”); mí^íe; míⁿ^e. [NOTE: mí^íe + aré = míⁿre ~ míne. Personal pronouns serve as subject of the sentence as in English, but unlike English, once the subject is named, the pronoun becomes redundant with the verbal personal pronoun prefix and are frequently omitted, *except when* introducing subject, change of another person or for emphasis]. **SEE: míne.

Míne píhi ha^ún ke, I did it again.
Míne hayáⁿwe škúñi na wáši škúñi ke, I neither sing nor dance.
Míšdaⁿ píhi dána hanáje nahé^úšⁿ ke, Only I ran again and again.
Míne wáji to, Let me eat!
Mí^íe áre ke, It is I ~ me.
Mí^íe hayáⁿ to, Let me sleep!
Mí^íe hájé ta (female speaking), Let me go!
Mí^íe urixre hamáñi ke, I kept on following you.

** **I** *prn.prf.* (in verb conjugations) ha-. I hurt myself, my hand, Náwe hakích^e ki. I will walk with him, Inú hamáñi hñe ke.

** [NOTE: Verbs that begin with a vowel, ha- proceeds the pronoun prefix].
I speak first, Itúⁿ ihách^e ke.
I can cook hamburger, Tági xri uháhaⁿšduⁿ ke.
I will cook something, Wóhahaⁿ hñe ke [wa- (something)+ u- + ha- (I) + -haⁿ].
I walk on a Good Path, Náwuⁿ áámañi ke [a- (on) + há- (I) + maⁿñi].

** **I am ~ was** *prn.* mináhe (from: náhe).
Igi míⁿháhe^í ajiñe ke, I was here when they came.
Aré ihánáhe ke, I was saying it.
Idá míⁿháhe, I was there.
Inúⁿni nahé ke, I was with you.
Míⁿre inúpahé ke, I was with him.
Míⁿre inúwánahé ke, I was with them.
Wá^únⁿ nahé^í ji ke, I was working when he came.
Wá^únⁿ nahé hñe ke rájída, I'll be working when you come.

** **I don't know! (and I don't care!)** *excl.* Dá; Dáhge (or) Dáthke (ke) (old). **I go, I'm going** *v.i.* hájé (ke). **SEE: go; ré. **I think so!** *excl.* Aré ihgé náje ke! **I thought...it would,** ...íge áre ke ~ ...igi áre ke. I was going to go (but I didn't), Háje hñe igiare ke. **SEE: igiare. **L...you** *contraction* ri-...; (di- (SKN); dhi- (MAX)). I give it to you, Míⁿve urík^ún ke. I want you to go with me, Inúmi sdé ríguⁿta ke.

ice *n.* núxe; nú^xe; (nóxe (MAX)). **ice box; refrigerator** *n.* núxe kóge. **ice cracking up** *v.i.* (a sound word) wathóxe [NOTE: The sound occurs as the ice breaks up on a river and floats off]. **ice crunching** *v.i.* (a sound word) wibrúxe [NOTE: This sound is made by sitting, bearing down on ice]. **Ice split!** *v.i.* (a sound word) Núxe ubóšage ke (DOR). [NOTE: This is said when ice splits on a very cold night, giving a sharp cracking sound. (arch.)]. **Ice is wind blown** *v.i.* núxe gíšdájé. [NOTE: This is said when wind blows all the snow off the ice leaving it bare and slippery].

** **break ice, making a hole for livestock to drink** *v.i.* núxe wagrú.

Ietan (an Otoe leader). **SEE: wolf: Prairie Wolf.

if; when *suf.* -šge; (shke (DOR)); ...-da. If it is good! Pišge ke. Oh! If I could find it! É^e ihádogrešge. If I willed it, I would do it, Ha^ún ihádugaⁿnašge; Ha^ún hñášguⁿ. “If We Truthfully Pray to Him...” (hymn), Míⁿke Hiⁿwágiroxiwida...

** **if; when; maybe, perhaps** *adv.* éšwena. [NOTE: This word conveys something close; near in space ~ time; soon; nearby; might; maybe it is possible; in immediate proximity; suddenly]. **Maybe** we'll go to Cushing tomorrow. Éšwena héroda Cushing hiⁿwáre hñe ke. If he comes, we will go (maybe), Éšwena jída hiné hñe ki. **all at once** *adv.* éšwenagina. All at once a holy vision appeared, Éšwenagina háⁿje xónitaⁿ taⁿíⁿna.

** **if; as if; it seems like** *conj.* k^ú...-šge ~-hge ~ thke (DOR). It seems as if I had broken my leg muscles, K^ú hákaⁿ hanáwaxe jigréšge. But the oldest son said as if it were, “I have the control”, Nú^úa Núⁿ nahá: “Mí^íe wíhadúgraⁿ ke,” é išgéšji. [From Wékaⁿ “Hánwe Ichinchiñe Hédan (Day & His Sons)]. **if it is; when, that is when...**, nahéšge.

ignore; disregard; not notice; snub; give no attention; overlook *v.t.* adáⁿwe škúñi; wadána.

ill; sick, sickness *n/v.i.* wahíre; ; wógišige. (I..., hiⁿwahíre; you..., riwahíre; we..., wáwawahírewi; they..., wahíreñe).

imagine. **SEE: to think so.

immediate(ly); soon; in the near future as soon as; following *adv.* go^úó^úí; uxré; mingráhe. Come immediately! Quickly! Mingráhe jihú re!

impede; check; cut off~ stop advance or rest of anything; turn off (water) *v.t.* nanthé; anáthe; nandhé: (I..., hanánthe; you..., ranánthe; we..., hiⁿnanthewi; they..., nanthéñe). All the Indian Nation were unable to **impede** the Americans, they say, Waⁿshínk^úokeñi bróge Ma^únke wanánthe škúnañe áñe ke. **impede; hinder; hobble** (horse) *v.t.* ikórage; ikóragehi: (I..., ihákorage; you..., irákorage; we..., hiⁿkoragewi; they..., ikórageñe); (I..., ikórageha; you..., ikóragera; we..., ikóragehiⁿwi; they..., ikóragehiñe). They used to **hobble** their horses, so they would not wander off, Shúñe ikóragewégrahñe dáhge ke; arégu weñígre škúnañe ke.

impossible to do *adj/v.i.* ^ún^úchéxi; ^ún^úchéxi.

impracticable; cannot be made ~ done *adj/v.i.* ^ún^ú škúñi wáhi.

improvement *n.* pijigre.

in; into; within *prf.* u-...; -da...; róda(da). Her cat likes to hide himself **in** the barn, Udwañe étawe wanúhje chída ukínaxwe ke. [NOTE: In this sentence two separate elements refer to “in” are used – “-da” and “u-.” Each serve a different function and are not redundant as would be the case in English]. They sat **in** the house, Chí idá mínañe ke. It began **in** June, June idá wáje ke. **in; within; inside** *n/prep.* róda [ra + u + da]; ródagúⁿ. I was in it, Míne ródadánañe ke. You were in the boat, Báje ríre ródadáasdaⁿse ke. **in addition; besides; else** *adv.* dagúreyaⁿ arígraⁿ; étax^ú. **in any manner** *adv.* toróksu (HAM). **in exchange; out of turn** *adv.* ikírudaⁿ. **SEE: kírudaⁿ. **in front of** *prep.* tóri; tórida. [NOTE: If one is off in a distance, while being before someone, it is said: “tóriⁿ ráhe.” If the person was with the speaker, and standing before him, it'd be said: “tóriⁿ dáhe.” And if the person was walking just before the speaker (in front of him): “tóriⁿ máñi,” (or) “itúšji máñi ráhe.”] **SEE: tóri; tóriⁿ; tórigi; tórigunⁿ.

** **in order; one after another** *v.t.* ekíigre. [NOTE: In a different order, ikírudaⁿdaⁿ]. **in spite of** *prep.* šéhešge. **In spite of** it (delay), we will win, Húⁿhi táhñe ke, šéhešge. [Wékaⁿ: “Mishjiñe na Udwaⁿge” (Rabbit Frees The People From Muskrat)].

** **in that event** *adv.* šgéda; (shkéda (DOR)). **in the future** *adv.* tóriⁿda; tórigunⁿ; go^úó^úji. **in the middle** *prep.* ukínathéda. **in turn; again** *adv.* šigé. ikírudaⁿ; inúhaⁿ.

** **in them; on them** *prn/prep.prf.* wó-...; **in us; on us** *prn/prep.prf.* wówa-...(wi) [NOTE: wa- + u- = wó-].

The shirt is too tight **on them**, Wónayiⁿ wóradage ke.
The shirt is too tight **on us two**, Wónayiⁿ wówaradage ke.
The shirt is too tight **on all of us**, Wónayiⁿ wówaradagewi ke.
God put the truth **in them**, Wakáⁿda wógre ke.
God put the truth **in us two**, Wakáⁿda wówagre ke.
God put the truth **in all of us**, Wakáⁿda wówagrewi ke.

** **be several in, within** *adj/v.i.* ugwé. **SEE: adhere; stick; ugwé; egwé; dáre.

There's a bug in me ,	Wagrí ^ú n ^ú gwe ke.
There's several bugs in me ,	Wagrí ^ú n ^ú gweñe ke.
There's a bug in you and me ,	Wagrí wówagwe ke.
There's several bugs in you and me ,	Wagrí wówagwañe ke.
There's a bug in you ,	Wagrí urígwé ke.
There's several bugs in you ,	Wagrí urígwañe ke.
There's a bug in her ,	Wagrí ugwé ke.
There's several bugs in her ,	Wagrí ugwañe ke.
There's a bugs in all of us ,	Wagrí wówagwawí ke.
There's several bugs in us all ,	Wagrí wówagwanawí ke.
There's a bug in all of you ,	Wagrí urígwawí ke.

Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. July 30th, 2009)

invisible; unseen; be absent *adj./v.i.* ta^{na}iⁿ škúñi. The Holy Spirits are with us, but they are invisible to us, Wanáxi Xóñitaⁿ intúwawanáheⁿ ke nú^a wáwata^{na}iⁿ škúñiⁿ ke. All the children were in school but Joseph was absent, Chiⁿchiⁿiñe bróge wógu^dhe chída minaminañe ke; nú^a Joseph ta^{na}iⁿ škúñiⁿ ke.

inward; inside *adv.* ródada; ródawa. **SEE: in; inside.

Ioway Indian (*person, tribe, language*) *n.* Báxoje. **Ioway Indian woman** *n.* Báxojemi. I want to talk Ioway-Otoe, Báxoje Jiwére ihách^e hagúⁿda (ke). The Ioway and Otoe understand each other, Báxoje Jiwére tógre upárekiñe ke.

iron; metal *n.* madhé; mandhé. **iron, ironing clothes; press out clothing** *v.t.* wathráthra; wónayiⁿ wašduje (DOR): (I..., hapáthra; you..., swáthra; we..., hiⁿwáthra; they..., wathráthrañe). **SEE: wašduje. **Iron Spirit Rock** *n.* Ma^{dhé}Wacha^{sa}; (mandewatsansa(SKN)). [NOTE: The Spirit rock or iron, which was said to have sacred power, was the principal part of an oath bundle, referred to as a "Ghost Bundle". It was the property of the Eagle and Thunder Clan. The bundle was used when war honors were contested, and would be called out right after a scalp and victory dance. When two or more warriors claimed the same coup, they would call for the bundle owner to open it, and unwrap the Sacred Rock from its seven buffalo bladder pouches. Each contestant who thought himself right, took a slender stick from the bundle. They would hold this two foot long stick up towards the heavens and call upon the Sacred Grandfather Powers to hear their statement as being genuine. He then dropped the wand upon the Rock. If it stuck there, he had spoken the truth. If it rolled off, he had not been truthful and was in danger of being struck by lightning or having his horses struck by lightning. As such, few were willing to run the risk of such penalty, and so the Sacred Rock was seldom called out. Even if a warrior evaded the Sacred Lightning, he would be disgraced by the public witness to his lack of truthfulness, should the wand roll of the stone. (A. Skinner, "Ethnology of the Ioway", p.199).]

Iroshka Dance Society *n.* Iróška Kigóñe. [NOTE: It is often referred to as "Eloska" (WW) or "War Dance" which it is neither. It was originally associated with the war journey, although it now has evolved to become a benevolent society. At one time the Iróška Kigóñe was wide spread among the tribes of the southern plains. Presently the only active memberships are among the Otoe-Missouria, Ponca, Pawnee, Osage and the Kaw. The Ioway no longer have a society although Ioway Iróška Dancers continue to dance with the members at the aforementioned communities. Some of these societies give grocery baskets to the elderly, visitors, and assist the community, such as taking charge of funeral services of members.

The dance style is referred to as "straight dance" in contrast to the exhibition style of powwow dancing. It is filled with simple grace and dignity with a basic dance step. At the middle of the song, the dancers look about, as if trying to find the trail of an enemy in past time, but in a more contemporary sense, searching for their direction and guidance in life for a path of success. As the song continues on, the dancer resumes a more upright stance, having found his direction to continue on. At the end of each song, all dancers take their seat. The last half of the song is sung again, and the appointed tail dancers only dance this half portion, sit down again until the next song begins for all to dance. On infrequent occasions, the spirit of the song or dance is especially felt, and a tail dancer will wave his dance stick for all of the dancers to join in for several more choruses of the particular song. If a dancer gets up and dances with the tail dancers without the signal of a stick, it indicates that he is about to present someone with a gift.

This society is related to the Grass Dance (Northern Plains) and the Drum Dance, the latter retaining its ceremonial character among the contemporary Kansas Prairie Band Potawatomi and Kickapoo. Among the Siouan tribes and the Pawnee, the dance formerly took place in a Wa^lkóChi (SKN) or "Round House". The round wooden house (sometimes octagon shaped) with a conical roof were built to represent a traditional earth lodge. In later times, it was referred to as "Iróška Chí (or) Waší Chí" since it was used exclusively for ceremonial dances. Only one of these old round houses still stand in the Osage community at Hominy, Oklahoma. Today, the society dances are held in tribal cultural buildings or in open dance arbors erected for the Iróška ceremonial dances.

The traditional clothing dress style for the Iróška has changed very little from the traditional attire of over a hundred years earlier, as can be viewed in turn of the century photos of Ioway, Otoe-Missouria men in the late 1880s and early 1900s. (This is also consistent for the traditional woman's appliqué ribbon work dress styles). Further, elements of the attire continue to retain a spiritual significance as contrasted to the contemporary non-ceremonial powwow clothing. For example, the single eagle feather in the hair roach headdress represented the individual as well as Wakanda over all, the bandolier beads are symbolic of Wakanda's embrace around the dancer, and the "Warriors Road ~ Path" is reflected in the otter tail and the men's moccasins's painted blue or red "road ~ path" on the toe. One was able to determine the tribal affiliation of a dancer by the particular beaded floral designs on the clothing, that is to say, whether the dancer was Ioway, Otoe-Missouria as contrasted to being a Ponca, Kaw, Osage or another tribal community. However, with fewer young persons interested in floral decorative work, the distinction of tribal affiliation is no longer usually evident.

George Catlin described the traditional Iróška ceremonial dance of the 1840s. ["Adventures of the Ojibbeway and Ioway Indians", London, 1852]. He described the deer hair roach trimmed in red base hair, worn only by warriors, the feather dance bustle, referred to as a "kák^arigraje" (wearing the crow belt), affirmed by late Ioway Elders Franklin Murray ThigrePi, Joe Young Sr. Udáhsji and Mose Harragarra which are no longer worn by modern Iróška ("straight") Dancers, although they continue to be put on in various phases of the four day seasonal Potawatomi Drum Dance(s). He also described how they tied grass on their legs and thrust it in their belts, a feature that was kept up for awhile with related northern Grass Dancers.

Alanson Skinner [Iowa Societies, APAMNH: 11.9, 1915.] provided the native terms for the Iróška committee positions (furnished below). In the Ioway Society which was held either in an outdoor area or in a round house, they had no whip bearers as among the Otoe, Kansa, Osage and Pawnee. He also quotes Catlin on a detailed account of the traditional Iróška Dance when it was still associated with warfare. He also noted that "They would give presents to the mourners, ...also made presents to the very poor. Therefore, the hel^oocka (sic.) was considered a helpful as well as a social society." It continues in that tradition today].

Otoe-Missouria Iróška Society: YR 2000-2006:

Head Man	Dotá ^{na} ha ⁿ	Ron Plumley
Whipman	Wéruji ⁿ ~ Wáruji ⁿ	Vernon Harragarra
Drumkeeper	Réx ^a orúši ⁿ Ugigraje	Mike Kihega (formerly: Vernon Atkins)
Tail Dancer(s)	Withi ⁿ je akída (FM); Thi ⁿ je regrá ⁿ ;	(thi ⁿ je rugeru (SKN): Earl Plumley Jr. NahjéPi, Jim Atkins ThiróMañi, Bob Huber, Oliver Plumley, Deswood Koshiway)
Announcer (formerly: Camp Caller)	Wirowathe	Tony Arkeketa, Oliver LittleCook, Frank Carson
Cook(s)	Wóha ⁿ (or) Wóha ^{mi} (female)	Mary Whitecloud
Water Carrier (formerly called: Assistants; Waiters)	Ñi k ^a i ⁿ ; Wáruta ⁿ ;	(Idúgeru (SKN)) Isaac Harragarra, Joseph Koshiway, Joseph Hartico WakándaKipa, Randy Zotigh
Head Singer	Uya ^{we} Dota ^{na} ha ⁿ	Mike Kihega
Singer (male) at drum	X ^a óká; ux ^a ókage (?); Hóx ^a kage (?);	(Ox ^a ge (arch.))
Singer (female)	Ni ^a áwaRaje (SKN); Cha ^{na} waRaje (SKN)	

Otoe-Missouria Iróška Society: YR 1970-1990:

Head Man	Dotá ^{na} ha ⁿ	Earl Plumley Sr. RujéPi
Whipman	Wéruji ⁿ ~ Wáruji ⁿ	Doug White Cloud
Drumkeeper	Réx ^a orúši ⁿ Ugigraje	Joe Young Sr. Udáhsji
Head Singer	Uya ^{we} Dota ^{na} ha ⁿ	Joe Young Sr. Udáhsji
Tail Dancer(s)	Withi ⁿ je akída (FM); Thi ⁿ je regrá ⁿ ;	Jimmy Compton
Masjeije, John Hughes, Jimm GoodTracks MatoThewe		
Announcer	Wirowathe	Truman Dailey SújeHga
Cooks	Wóha ⁿ (or) Wóha ^{mi} (female)	Mary Compton; Bea Zotigh
Water Carrier	Ñi k ^a i ⁿ ; Wáruta ⁿ	Randy Zotigh

irregardless ~ regardless in spite of (delay) *n/adv.* šéhešge. We will win in spite of it, Húⁿhi tahñe ke, šéhešge. I still thank the Creator regardless of what happens (My Grandfather Creator, Still you cause me to be grateful, whatever occurs regardless), Hiⁿtúgaⁿ Ma^una, Kó^owénawiⁿnégrana dagúre^ušⁿ ^una.. **SEE: in spite of; regard; šéhešge.

is; he ~ she ~ it is *v.i/v.t.* náhe. [NOTE: Third person singular form for "be". Also, it can be glossed for: are, was, were; be sitting]. **SEE: be; are; it; aré; náhe; ríhe; ñi; gíhi.

Aré jihnahe é ke,	He said that he would come.
Idá nahe ^a i hahi ke,	He was there when I got there.
Idá náhe,	He was there.
Inú ⁿ ni anáhe ke,	He was with you (<i>plural</i>),
William inunahé ke,	William was with him.

** **is; he ~ she ~ it is; it is his ~ her turn** *v.i/v.t.* áre ~ aré:

It is I; It is me,	míne ke. (mí ⁿ re)	It is you & I,	híne ke. (hi ⁿ re + aré)
		It is we (us),	hínewi ke.
It is you,	ríre ke.	It is you (plural) all,	rírewi ke.
It is he (she),	aré ke.	It is they (those two),	aré ke.
		It is they (all of them),	aréwi ke.

Báxoje Jiwére Nút'chi ~ Ma'únke

[JGT:1992] (Rev. July 30th, 2009)

** **it is; and it is; that is,** hé aré ~ há aré ~ haré. **SEE: **and.** **Ho! it is,** hó:aré. **it is he ~ she,** naháre. **Is it so? Is that right?** Aréhga [aré ihgá je]. Is it that they are people? Waⁿáshigeñena aré je. **Is it possible? Well?** (fem.) intrj. hiná:.... (NOTE: This is a female expression of surprise)

** **is, it is ~ be a certain way; be possessed of a quality** v.r.t. =ñi; =ñiⁿ. **is; exist; live; be alive** (am, is, are) v.i. ñi; ñiⁿ; íⁿ (?)(LWR); ix^ááⁿ; tuⁿ; (ton (DOR)): (I am..., ñi; you are..., sdi ~ sri ~ sti; we are..., hiñiwi; they are..., hiñe). As long as the loway and Otoe live by the teachings of the Sacred Pipe, there will continue to be a future for them, Rahnúwe Xónitaⁿ Báxoje Jiwére hédaⁿ uxrámañiñešge toriguⁿ máñiñe ñipi hñe ke. That likewise may exist, Ithke tuⁿ hnuashku(n) (?)(DOR).

Wa ⁿ shik'okeñi ñi' ke,	I am a Native American (an Indian).
Báxoje ñi' ke,	I am an Loway Indian.
Báxoje mín ke, (FM)	I am an loway Indian.
Wa ^ú wa ⁿ áshige ñáñe (ñi + áñe)	They say I'm a working man.
Ríre wa ^ú wa ⁿ áshige sdi ⁿ áñe,	They say you are a working man.
Aré wa ^ú wa ⁿ áshige áñe ke,	They say he is a working man.
Hi ⁿ re wa ^ú wa ⁿ áshige hiñi áñe,	They say we (two) are working men.
Waxwáda ⁿ hiñiwi ke,	We are poor.
Wá ⁿ shigeñe hiñe najé ke.	They are the people I thought.

SEE: **túⁿ.

** **is; exist; be** (am, are, is); **be alive; live** v.i. ix^ááⁿ; íⁿ (LWR): (I am..., iháx^aáⁿ; you are..., iráx^aáⁿ; we are..., hiⁿx^aáⁿwi; they are..., ix^ááⁿñe). The cattle were alive after the blizzard, Báhu xáñe gišdaⁿgi chégha ix^ááⁿñe ke. **SEE: **alive; be; ñi.**

** **is ~ be lying** v.i. háñe; iyáⁿyaⁿ. The dog is lying under the table, Sungkéñi wááruje kuháⁿda háñe ke. My grandson's toys were lying scattered about, Hiⁿtágwaiñe wíšgaje urúbena iyáⁿyaⁿñe ke. **is sitting; is there** v.i. mína; náñe. The dog is sitting under the table, Sungkéñi wááruje mína ke. **There is** a cat there sitting on the chair, Udwayiñe aminada náñe ki. **is ~ be standing** v.i. dahé; náyiⁿ.

I was standing there saying it (or)

I was saying as I stood.

Ihádahe ke.

There is a man (or) There stands a man.

Wáñe íyaⁿ nahé ke.

The dog is standing under the table, Sungkéñi wááruje danáyiⁿ ke.

[NOTE: These words act as a sort of positional article. They may appear after nouns that are not subjects of active verbs, as in the object in an active sentence].

island n. jéromiⁿje; (rúmitsi (MAX)). **Island** (a personal Pigeon Clan name) Romihingu ~ Romihiñu (SKN). **Little Island** (a personal Buffalo Clan and Beaver Clan name) Irómiñhšji; Rominjíⁿñe(Mi); Rominjíⁿñe(Mi); (Romijiñgemí (DOR)). [NOTE: It is quite possible that the personal name "Island (or) Little Island" is common to all the clans as it tends to be shared concept in the Clan Origin Legends].

isolate oneself; alone adj/v.i. arúthraⁿki. I sat isolated on a hill top as I prayed for a vision, Ahé ahádada arúthraⁿki haminachi takia hagúⁿda ke. And on top of a hill...he made himself humbled. There he is standing isolated he stands and he (White Cloud) saw this plant this plant, Áñe ahéri ahádada... xruwaⁿkihina.... Šedádaha áre arúthraⁿki náyiⁿna xámi jéⁿ adá náhe ki. [From the Film: "The Lost Nation: The Loway". (JC-CheMi)].

it is suf. ...re. **it ~ he ~ she** prn. eⁿe; aré; áre. Well! It was a grizzly bear. It was smoking, it seems, Ho:aré Mató. Éⁿe sójasguⁿ ke. [From: "Hikiⁿñi" (My Grandmother)].

** **It is he ~ she,** naháre [nahé + aré]. **It is hers ~ his,** étawe, etáwe ke. **It is I ~ me** prn. míre~ míⁿre~ mine. **It is my turn ~ your turn ~ his turn,** míne ~ ríre ~ aré ke. **It is the one** éwa. **It is then; and then; and so,** aréda (I.). **And it is; that is,** há aré; haré. **SEE: **he; she; him; her; is.**

itch; punch back and forth over flesh v.t. waxíxi: (I..., hapáxixi; you..., swaxíxi; we..., hiⁿwaxíxiwi; they..., waxíxiñe).

Loway-Otoe-Missouria ~ English

[JGT:1992] (Rev. July 30th, 2009)

J

jack rabbit *n.* mishjiⁿaxáne (L); mischiⁿaxáⁿje (O.). **SEE: rabbit.

jacket; coat *n.* wónayiⁿ sóga (lit.: “shirt thick”); páthka, páⁿthka (HAM).

jagged *adj.* xréxrege.

jail *n.* wórukijeji; wórokijeji (lit.: “something inside oneself stands in”). **prison** *n.* wóhadhe ino chí (lit.: “place of darkness stone house”). One Loway man escaped from **prison** and was joined by another. They followed White Cloud to his campsite, Éda Bájoxe wáⁿkwašoše iyáⁿki **wóhadhe iⁿno chí** wišiwena géhnaha uyúge ášguⁿ. [Film: “The Lost Nation: The Loway”].

jammed ~ crowded together; very close *adj.* kix^é; géxéšji (DOR). **crowded together** *n.* bróge kix^é.

January *n.* MaⁿtóXaⁿe (L) (lit.: “bear big”); MandúXaⁿe; Muⁿch^éiⁿt^áaⁿwe Shúwe(iⁿe) (FM) (SKN) (lit.: “bear jumps (down) small one”); Minkékíruxe (O.), Miⁿkekíduxe (LWR); Minké Kíruxaje; (Minké Kíruxinge (DOR)); Minké Rírúxe (Me-key-le-lu-rscha “Mating of the Raccoon; Raccoon hunts a Mate” (RS)). [Win. huuⁿjwiconiná (First BearMoon)].

Japanese *n.* Išdá Rúda. **SEE: slant.

jar; bottle; clay pot; gourd; water dipper *n.* péxe; réxe (arch.); wítadhe, wítadhe.

javelin game *n.* matúthrudada (WW) ~ mahdúthrudada. [NOTE: The javelin had a “U” point and was limber in the butt end. It was thrown at a mark. W. William, “The Otoe,” *CUCA*: 28; p.13]. **SEE: game.

jaw *n.* hírawe (lit.: “teeth holder”).

jay bird; blue jay *n.* ché táni (lit.: “three buffalos”).

jealous (said of a man) *v.t.* wájiráyíⁿ (DOR) (lit.: “man think of”). **jealous** (said of a woman) *adj./v.i.* ñíthiⁿ; niyenthiⁿ (LWR); (niⁿthiⁿ (DOR)).

jello *n.* wathgú dáhuudhe (lit.: “fruit by cold shaking”). [W. haaznⁿap (wine ??); Om. wathkidhe gashkaⁿshkaⁿ ~ waxtadhi shkaⁿshkaⁿ (shaking fruit)].

jelly; jam *n.* wathgú; wathgú arúje.

perk; toss *v.t.* =thige; nakaⁿ (MAX).

jerky; dried meat *n.* tá wéhayiⁿe (L); tá wéhayiⁿe (O.). [NOTE: Traditionally, the meat would have been deer or buffalo. Today, it is usually beef jerky].

jesting; joke; for fun; (be) common *adj./v.t.* ukéñi: (L..., uhákeñi; you..., urákeñi; we..., hókeñiwi; they..., ukéñiⁿe). I was joking with you, Uríkeñi ke. I don’t think that you should always be joking, Uríkeñišdaⁿ ra^ún ke; pí škúñi iháre ke.

Jesus; Son Of God *n.* Wakáⁿdeyiⁿe (L); Wakáⁿdeyiⁿe (O.) [Wakáⁿda +(i)yine; (Creator/ God His Son)]. [NOTE: “In the NAC songs which use the ‘Son of Wakanda’ term very frequently, it seemed to be a clear [a] on the last syllable of Creator/God. ... in speech the vowel might combine with the following [i] to make the [e] as in (the)... entry.” (J.Greer, linguist)].

job. **SEE: work.

jog (or) **nudge one with elbow, pinch with finger** (or) **with a stick to attract attention** *v.t.* wathúⁿ: (L..., hapáthuⁿ; you..., hó swáthuⁿ; we..., hiⁿwáthuⁿwi; they..., wathúⁿe). **jog.** **SEE: footrace; race.

join *v.t.* =yoge. **join head on** (to one another) *v.t.* ékípa. **join together** (two pieces string, links of chain, etc.); **tie together** *v.t.* ugišge; (okiske (DOR)). [NOTE: a chain *n.* wógišge]. **join with; follow** *v.t.* uyóge; oyúke, oyúge: (L..., uháyoge; you..., uráyoge; we..., hóyogewi; they..., uyógeⁿe). It was his grandmother who said: “We will have my grandson **join** the Iróška this spring.” Ikúⁿ: “Béhu jé^é hintágwa Iróška Wókigo uyógehiⁿ wá táhⁿe ke.” **gáre é^éa.** **join them** *v.t.* wóyoge [wa (them) + u- (within) + -yoge].

joint *n.* rékogre (FM). **joint; double up; bend at joint** (arm at elbow) *n/v.t.* ru^ášiyé (DOR). **socket joint** *n.* úigre (LzH). [NOTE: =gre v.rt two horizontal obj. linked].

** **Two Rivers Joined** (a personal Bear Clan name) **ÑkígreMi.**

** **Jointed at the Stalk** (a personal Buffalo Clan name) **Núkígre ~ Núkigri.**

joke; jest with *v.t.* ukéñi; iróšgagraⁿ; iš^á, iš^áš^áa (laugh at); iš^ámina (PMO): (L..., uhákeñi; you..., urákeñi; we..., hókeñiwi; they..., ukeñiⁿe). [OmP. xube(?); Os. wadháhoda]. I was **joking** with you, Uríkeñi ke. I don’t think that you should always be **joking**. Uríkeñišdaⁿ ra^ún ke; pí škúñi iháre ke. “Indeed! My Grandchild, they’ll **mistreat** you (laugh at you). Do not go!,” she said, it seems. “Hiⁿ: Hiⁿtágwa, irí^ášaⁿšaⁿe hñe ki. Ré škúñe re, “é^ášgúⁿ. [Wékaⁿ: “Mishjiⁿe na Is^ášaⁿe”] (Rabbit is ridiculed)].

journey (or) **walk good.** **SEE: (be) all right.

joy; make joy for s.o.; satisfy s.o. *n.* náhje ipígiⁿuⁿ. **SEE: happy; happiness.

judge (in court) *n/v.t.* wirúgraⁿ. Do you think those **judges** are fair? **Wirúgraⁿ gá^é wókathona je.** **judge; decide; consider** *v.t.* rugráⁿ; irúgraⁿ; (irugthaⁿ (DOR)): (L..., hadúgraⁿ; you..., sdúgraⁿ ~ srúgraⁿ; we..., hiⁿrúgraⁿwi; they..., rugraⁿe). Again, “Grandson, however to do it (*that*) you decide, if so do it!” said the little old lady, Šigé, “Hiⁿtagwá t^áuⁿuⁿna isrúgraⁿšge igúⁿ re,” é Hináshiñe. [Wékaⁿ: “Mishjiⁿe na Natháje”] (Rabbit and the Grasshoppers)]. **judge; govern, rule; decide for another** *v.t.* girúgraⁿ: (L..., hagirugaⁿ; you..., ragirugaⁿ; we..., hiⁿgirugaⁿwi; they..., girúgraⁿe). “You shall govern all the earth,” he said it (*to the*) Muskrat”. And then, then Muskrat governed the whole world, they say, “Máyaⁿ bróge warágrugaⁿ ne,” é^ášguⁿ. Edá Udwaⁿge máyaⁿ bróge waⁿgrugaⁿ, áñe ki. [Wékaⁿ: “Mishjiⁿe na Udwaⁿge”] (Rabbit Frees The People From Muskrat)].

jug; pottery; earthenware *n.* mahápexe.

July; midsummer *n.* Chékíruxe; Chékíruxeñe (O.) (DOR) (lit.: “buffalo breed”).

July *n.* Itháhu Wáhuⁿ (L) (DOR); Ikixwe Níxa P^áóšge (WW) (DOR) (lit.: “comb stomach puffed”). [NOTE: When the big belly grass is picked to make brooms (DOR)]; Xamóxa Xánje (FM) (lit.: “flower big”); (wixkra kandje (SKN)); HúmaYochína (lit.: “Elk Whistling ~ Bellow”) (RS).

jump; jump down~ off; leap *v.t.* t^án^áwe; dáⁿwe (LWR): (L..., hat^án^áwe; you..., rat^án^áwe; we..., hiⁿt^án^áwewi; they..., t^án^áweñe). The dog **jumped** up, and the cat (sitting) ran (*off*), Sungkéni t^án^áwáigre hédá udwáyine náñe ki. **jump** (after pushed) *v.i.* wat^án^áwe: (L..., hapát^án^áwe; you..., swát^án^áwe; we..., hiⁿwát^án^áwewi; they..., wat^án^áweñe). When you pushed on me, I **jumped** into the creek, Ánswaⁿdada x^áówe hapát^án^áwe ke. **jump; skip** *v.i.* giháha (L). **jump in** *v.t.* ut^án^áwe: (L..., uhát^án^áwe; you..., urát^án^áwe; we..., hót^án^áwewi; they..., ut^án^áweñe). **jump over; alight over there** *v.t.* it^án^áwe ~ it^áéwe (GM). I heard some of the old people name the months of January and February as “Little Bear **jumps** down” and “Big Bear **jumps** down”, but I do not know why they called them that, S^áge udá bí núwe January February dánaje áre Múⁿch^éiⁿ t^án^áwe Shúwe Múⁿch^éiⁿ t^án^áwe Xáñe wígaⁿe ke; Dagúraⁿna Dá. **jump on~ over; step over** *v.t.* at^án^áwe: (L..., áát^án^áwe [a+há + t^án^áwe]; you..., urát^án^áwe; we..., háⁿt^án^áwewi; they..., át^án^áweñe)~.

** **cause one to jump** *v.t.* t^án^áwéhi: (L..., t^án^áwéha; you..., t^án^áwera; we..., t^án^áwéhiⁿwi; they..., t^án^áweñe).

June (month) *n.* wixróyine; xamóxa shúwe (FM) (lit.: “flower small”); (wixkra shúwi (SKN)).

just; exactly *prf.* ga-... **Just!** *intj.* ga (an expression of surprise). **just only; but; nothing but** *prf.* -šdaⁿ ~ -sta. **just** a person ~ only a person, waⁿšigešdaⁿste áre > šdaⁿsdáre. They **just** make us laugh (~ do nothing but make us laugh), Iⁿsáwawahíša hñe ke.

just; fair; honest; straight; correct; upright *adj/v.i.* wókatho. Now only one kind of people we know that are truly **honest**, Gashúⁿki wáⁿshige iyáⁿkixšji wókathexšji hiⁿwáhuñewi... [Letters: DubaNadin]. I want to hear just what is **correct**, Wókathoxšji hanáx^un hagúⁿda ke. [Letters: MaxuYine]. **just then; there; in that place** *adv.* gáida, gaⁿida. My uncle used to live **over there** next to the big hill, Hiⁿjéga ahé arágraⁿda gáida umína dahge ke.

just; just as, as soon as *adv.* gédaⁿ. **Just as soon as** you show up, **Gédaⁿ** rit^án^áiⁿ ke. **Just** as they got there, Lo!, Ahínahešge Ho (ahíñe + nahe). **Just** woke up and..., **Gédaⁿ** ikína. **just a while ago** *adv.* gó^ógi; kó^ó. The ones we were **just** talking about, **Gá^é goíth^áiⁿ** hiⁿnaha^é. The man we’re **just** talking about, Waⁿšige ix^án^á(i)hiⁿ naháre go^ó.

** **just as...so...** *adv.* tóⁿtoⁿ uⁿ...iguⁿuⁿ ~ ihgé. **just as one is** *adv.* iróthanhéšji. **just as one is** *adv.* gaxshúⁿxshuⁿ (L) (DOR) ~ gasúⁿsuⁿ (O.) (DOR). **just like** *adv.* ihgehšji; ithkexšji (DOR); ithgéhšji ~ ithkéhšji (arch.) ~ ithkékšji (arch). So again, the ones entering afterwards, he saw them as **just** had died, they say, Shigé akítagi ugwé nahá ch^é **ithkéhšji** wáda, áñe ke. [From Wékaⁿ “Mishjiⁿe – Ahéri (Rabbit and the Hill)”. **just now** *adv.* gašúⁿ; go^ó; (kó^ó) (HAM). The man we were **just** talking about, Waⁿšige ix^án^áhiⁿ nahá áre g^ó (GM). **just now; just at this time; at this moment** *adv.* gasúⁿhšji.

justify; make perfect *v.t.* wókátho máñi; wókáthe (DOR). **SEE: just.

Báxoje Jiwére N̄t'chi ~ Ma'únke

[JGT:1992] (Rev. July 30th, 2009)

K

Kansa ~ Kaw (*Indian, Tribe*) *n.* Bótaje.

katydid. **SEE: grasshopper.

keep; put aside to keep; put away, keep; store (something good) *v.t./v.i.* pígre; píyu: (L..., píhagre; you..., píragre; we..., pí hiⁿgréwi; they..., pígreñe). “Our Father, we have put away something for you,” the two said, it seems, “Hiⁿko wapihiⁿrigigrewi ke,” áwašguⁿ. [From *Wéka*: “Doré na Wahrédwa” (*Twin Holy Boys*)].

At the house, the old lady, it seems, put away something good for them – corn kernels, pumpkin seeds, Chída hiⁿnáⁿšⁱniⁿ wapiⁿ wagiyašguⁿ wadúⁿthage wadwáⁿ-thu. “My grandsons, where you are lying, I have placed for you something good,” “Hiⁿtágwaiñe uráyaⁿwi aswájada wapiⁿ rigigrewi ki.” “Mice, our grandmother has put away for us something good.” “Hiⁿdúⁿšine, hiⁿkúni wapiⁿ wawagiyuwi ke. [Wéka: “Wahiše na Ichindo” (*Sister and her Brother*)].

** **keep; retain; withhold; hold back** (*horse*) *v.t.* urúthwe; iširoge: (L..., uháduthwe; you..., usrúthwe; we..., hóruithwe; they..., urúthweñe). You are holding back the winnings from us, Madhéga wówaragisrúthwe ke. **keep back; retain; not able to spare one's own; refuse to part with** *v.t.* igráširoge: (L..., ihégraširoge; you..., irégraširoge; we..., híⁿgraširoge; they..., igráširogeñe). No, I would not be able to spare any of my staff, Hiñégo. Wagixra iyáⁿ wihégraširoge hadúⁿage ke. **keep back** (*by striking, as a child*); **make sink by weighting down** *v.t.* úthwe; (óthwe (DOR)): (L..., uháthwe; you..., uráthwe; we..., hóthwe; they..., úthweñe). When you put all those animals in the boat, you made it sink (*from the weight*). Wanúhje bróge báje wóraje, uráthwe ke. **keep one's own** (*property*) *v.t.* egráñi. At a dance or feast, whatever you don't eat, you take it home, your food. They call that “Having your own one,” Wašida kigóñeda náheⁿšⁿ dagúraⁿšⁿ raji škúñišge asdiⁿragre ke; “Wegráñi” igáⁿñe ke. **SEE: **keep s.t.; aginayi**. **keep s.t. for others** *v.t.* wagiⁿñi; égráñi. I kept some of it for my Grandmother, Tó Hikúni wahégráñi ke.

** **keep doing; stay; stop; get ~ stand up** *v.t.* náyiⁿ. **SEE: **keep going after**. **keep going after; chase, pursue** *v.t.* agúhi náyiⁿ. **keep on; continue to** *v.i.* 1. mína. [NOTE: In the sense of “still, all the time”, in reference to a continuous activity]. I am eating all the time, Wají hamína ke. The clock is still running, Biguⁿdhe náje mína ke. I'm reading a book, Wawáaxe ádaje ke. 2. máñi. He keeps on digging in the same place, Uweyanki kⁿé máñi ke. I keep on following you (day to day), Míⁿe urixre hamáñi ke. She has been sweeping her sidewalk (every day), Chí nawú áre gijige máñi ke.

** **keep quiet and sit down; behave well** *v.i.* githwé; waiⁿthwe: (L..., héthwe; you..., réthwe; we..., híⁿgithwe; they..., githweñe).

kettle; bucket; earthenware; pottery *n.* réxe; déxe (LWR); rége (DOR). **kettle; pot** *n.* réxutaⁿ; réxutuⁿ. **SEE: **bladder**. **kettle ~ bucket pole** (*for cooking*) *n.* rexⁿíškagre; (thexiskagre (SKN)). **kettle drum; water drum** *n.* rexⁿórušⁱ. **kettle lid** *n.* réxe bráhge; réxe brásge (MG) (LWR).

keys (*house, door, car*) *n.* wírišgu (FM) (JY) (lit.: “with it tie it together”).

kick *v.t.* anášdaje; onástaje; (ónashráche (DOR)). **kick, tread out** (*pieces of soft earth*) *v.t.* anášwe; onáswe; (onáshwe (DOR)). **kick around** *v.i.* onasása (LWR). **kick and send flying over, in, into** *v.t.* anášdaje réhi; onástaje réhi. **kick down one obj. on another** *v.t.* anáxwañi. **kick out the feet; crush by foot** *v.t.* našdaje. **kick s.o.** *v.t.* nahdage; náhdage (LWR); (náhdage, nánxtake (DOR)): (L..., hanáhdage; you..., ranáhdage; we..., híⁿnahdage; they..., náhdageñe). **kick s.o. hard, making deep, severe** (*even mortal*) **wound** *v.t.* náhege škúñi. **kick s.o. hurting a little** *v.t.* náhege: (L..., hanáhege; you..., ranáhege; we..., híⁿnahége; they..., náhegeñe). **kick s.t. down on** *v.t.* anáxwañi: (L..., áanaxwañi; you..., aranaxwañi; we..., háⁿnaxwañi; they..., anaxwañiñe).

** **cause to swell by kicking, stepping on** *v.t.* nawú: (L..., hanáwu; you..., ranáwu; we..., híⁿnáwu; they..., náwuñe).

kid; young of a goat *n.* táxúmi súweñe.

kidneys *n.* ašdúⁿje; ašrúje; (ashnúje (DOR)). **kidneys fat** (*of buffalo*) *n.* ašnúchⁿugrange (DOR); táⁿášdúⁿje; (taⁿášnunje (DOR)).

kill; make die *v.t.* chⁿéhi: (L..., chⁿéha; you..., chⁿéra; we..., chⁿéhiⁿwi; they..., chⁿéñe); achⁿé (?) (GM). My mom said: “Slow down because you could kill us,” Hína: “Thríje rá re; Ríre chⁿéwawara tahñešge,” é taraⁿo. **kill by bearing down, pressing, riding** *v.t.* witháge. **SEE: **hawk**. **kill by lying on** *v.t.* wixége. **kill by stabbing, punching** *v.t.* watháge; wahége škúñihšji. **kill by striking; fall down and be killed** *v.i.* githáge. **SEE: **hawk**. **kill by shooting; knocked down and killed** *v.i.* bóthage. **kill off; destroy; make disappear** *v.t.* šénahi: (L..., sénaha; you..., sénara; we..., sénahiⁿwi; they..., sénahé).

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.

Máⁿuⁿke aréⁿšⁿuⁿ máyaⁿ wakirušeñe
aré daré wanúⁿje wayñe nahéⁿšⁿuⁿ bróge šénawahñe ke.
[Wórage: “Máyan Járešun (This Land Here)”]

killer; murderer; hunter *n.* wachⁿéhi. **SEE: **aháchigitháge**.

kin; one's relatives; relations *n.* wóre ~ wóhre; wóti.

** SEE INSERT ON NEXT PAGE: **Kinship Chart; Kinship Terms**.

kind (*person (or) ways*); **kindness** *n/adj.* wóšgaⁿ; wóškampí.

Wíchⁿe wóškanpi iyánki nahéⁿšⁿuⁿ
táániida bí dáñi mašjéwahišdun ke.

A **kind** word can warm three months of winter.

kind hearted; have a good disposition, heart; be merciful *adj/v.i.* náhjetⁿuⁿ: (L..., náhje hatⁿúⁿ; you..., náhje ratⁿúⁿ; we..., náhje hiⁿtúⁿwi; they..., náhjetⁿúⁿñe).

** **all kinds of; different kinds of** *n.* kirára ...hsu (LWR); dagúrexshuⁿ (L) (DOR); dagúreshuⁿ (O) (DOR). What kind of grass is it? Xámi aré dagúrexshuⁿ (je) (L) ~ Xáje aré dagúrešⁿuⁿ je (O). **do one kind of work, not diverting** *v.i.* arúthraⁿxji (DOR).

kindle; make a fire; light; make burn *v.t.* dakⁿóhi: (L..., dakⁿóha; you..., dakⁿóra; we..., dakⁿóhiⁿwi; they..., dakⁿóñe); dákⁿúhi (?) (JLAF). **kindle a fire, light fire** *v.t.* péje ⁿúⁿ; dákaⁿhi: (L..., dákaⁿha; you..., dákaⁿra; we..., dákaⁿhiⁿwi; they..., dákaⁿñe). We'll make a fire in the house and you can light the lanterns, Híne chí ródada péje hiⁿúⁿ táhñe ke; ríre wiradakaⁿhi dákaⁿrawisduⁿ ke.

kinnekinnick; traditional tobacco *v.t.* najikihi: (L..., najikiha; you..., najikira; we..., najikihiⁿwi; they..., najikiñe).

kiss *n/v.i/v.t.* íi howáⁿk (Wn); íi hokiwaⁿk ~ iókiwaⁿk (*kiss each other*) (Wn); yúkiwa (RDC); í akígtha (lit.: “mouth stick together”) (Om).

Kit Fox Society *n.* Tukára. [NOTE: A rival organization to the Mawadani Society. Both were wide spread throughout the plains tribes. They dressed in opposite styles of regalia and paint. They opposed one another in contests. They pledged not to flee in war, nor pick up any object that dropped. The Tukára alone could cause people to cease mourning when a family experienced a death]. **SEE: **Mawadani**.

kitten; young cat *n.* udwáñe šúwe (LWR).

knead; knead dough thin *v.t.* wibrége (wee BRAY gay); wibréke; (wiproke (DOR)): (L..., hapibrege; you..., swibrege; we..., híⁿwibrege; they..., wibrégeñe). **knead bread dough; tighten by pressure** *v.t.* wigéxe. **knead dough thick** *v.t.* wišóga: (L..., hapišoga; you..., swišoga; we..., híⁿwišoga; they..., wišógañe). **knead round cornmeal cakes** *v.t.* wibróbroge (wee BDRÖH bdroh gay); wibróbroke; (wiproproke (DOR)). [Dh.bibdhunbhuga (DOR)] **SEE: **wishnashna** (DOR).

knee n. šášge; xú (?) (LWR). **knee cap; patella** *n.* šášge wáhu. **sit with knees up** *v.i.* watⁿúⁿ: (L..., hapátⁿúⁿ; you..., swátⁿúⁿ; we..., híⁿwátⁿúⁿwi; they..., watⁿúⁿñe).

knelt *v.i.* šímixa. In some churches you are going to knelt to pray, Chí waxóñitan dáhe ída wasdóxima rašímixa hñe ke.

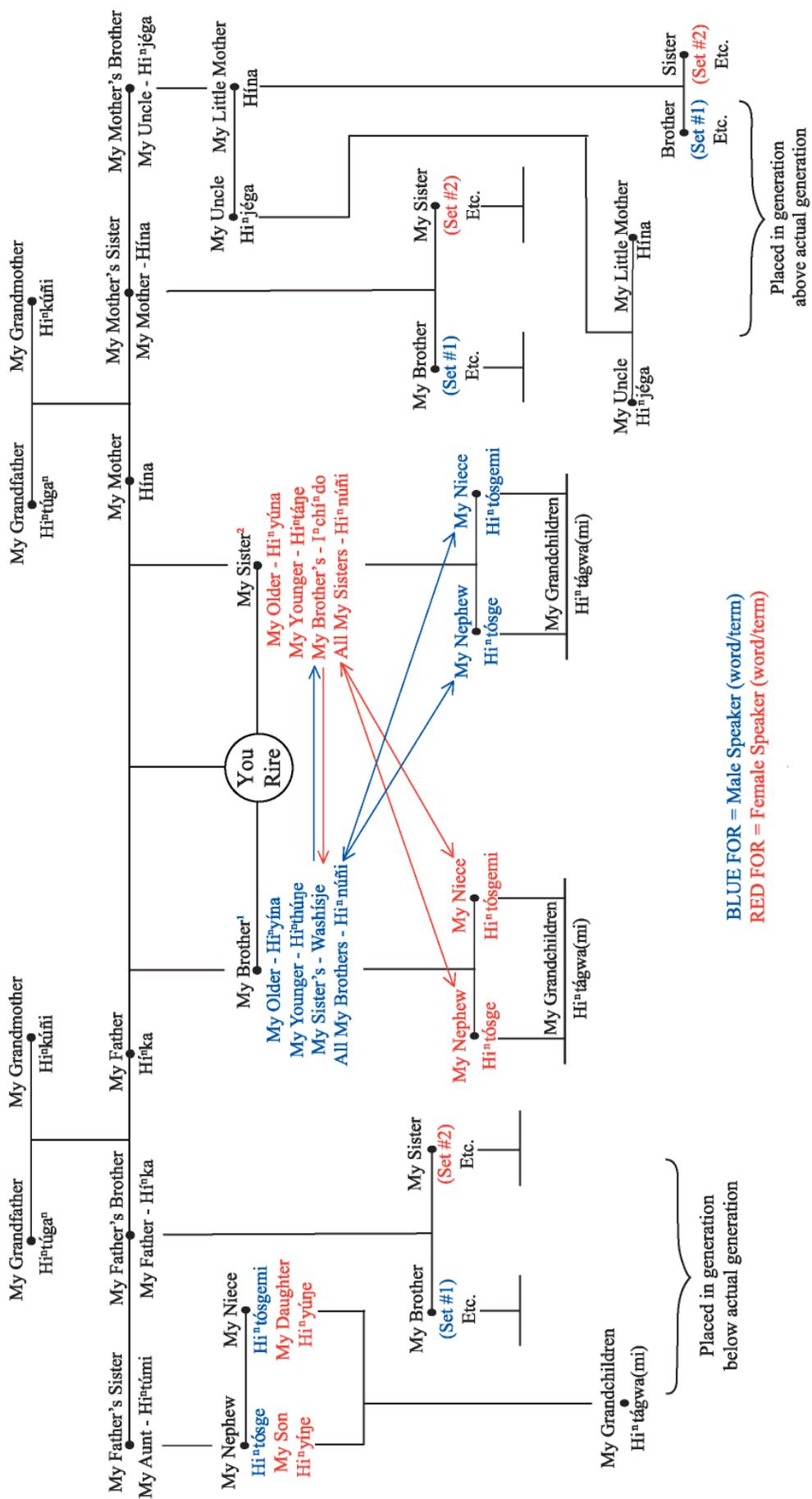
knife *n.* máhi; máhiⁿ; (máhiⁿ hangá (DOR)). **knife blade** (*without handle*) *n.* máhiⁿ húwe niñe hája (DOR). **knife handle** *n.* máhiⁿ húwe. **knife point** *n.* máhiⁿ udwáxe.

“ng” as ‘ng’ in sing; “o” as note; “p” as pie; “r” as in Spanish ‘pero’; “s” as say; “š” heard as “s” or “sh”; “th” as thick; “u” as sure; “u” as in too;

“x” as guttural “loch”; “^” ~ “?” (=glotal stop) as in uh’oh

Loway, Otoe-Missouria Kinships

Báxoje ~ Jiwére Nútachi HIⁿwóre HIⁿwáñiwina



My Wife	HI ⁿ támi	My Husband	HI ⁿ grá ⁿ	My Fath n Lw	HI ⁿ túga ⁿ	My Moth Lw	HI ⁿ kuñi
My Wife's Bro	HI ⁿ táha ⁿ	My Husb' Sis	HI ⁿ chiga	My Wife's Sis	HI ⁿ háña	My Husb's Bro	HI ⁿ shige
My sis's Husb	HI ⁿ táha ⁿ	My Bro' Wife	HI ⁿ chiga	My Bro's Wife	HI ⁿ háña	My Sis's Husb	HI ⁿ shige
Son n Lw	Wa ⁿ dóha ⁿ	My Daught n Lw	HI ⁿ túni	My Fath' Sis Husb	HI ⁿ táha ⁿ	My Moth's Bro's Wife	HI ⁿ túmi
My Son	HI ⁿ yñe	My Daughter	HI ⁿ yúge	Grndson' Wife	HI ⁿ túni	Grnddtr's Husb	Wa ⁿ dóha ⁿ
		My Nephew's Wife	HI ⁿ túni	My Niece's Husband	Wa ⁿ dóha ⁿ		

Báxoje Jiwére Nút'chi ~ Ma'únke

[JGT:1992] (Rev. July 30th, 2009)

Ioway, Otoe-Missouria Kinship Terms

A. My father's sister is my aunt, **Hiⁿtúmi** and she calls me...

1. As a *male speaker*, "her nephew" (**itósge**). Her son and daughter are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi**, and each of them call me "their uncle" (**Iⁿjéga**); and each of their children are my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandfather" (**Iⁿtúgaⁿ**).

2. As a *female speaker*, "her neice" (**itósgemi**). Her son and daughter are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé**, and each of them call me "their mother" (**Ihúⁿ**); and each of their children are my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

NOTE: A father's sister and her descendants are placed in an inferior relationship over a man's children with the traditional Native authority of an indigenous Uncle of traditional society.

B. My mother's brother is my uncle, **Hiⁿjéga** and he calls me....

1. As a *male speaker*, "his nephew" (**itósge**). His son is my uncle again, and he calls me "his nephew" (**itósge**). His descendants in the male line are all my uncles *in an infinite series*. My uncles' daughter is my mother, **Hína**, and she calls me "her son" (**iyíngé**). The son and daughter of this mother are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé**; and of this collateral sister are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi**, and each of them call me "their uncle" (**Iⁿjéga**). Their children are all my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandfather" (**Iⁿtúgaⁿ**).

2. As a *female speaker*, "his neice" (**itósgemi**). His son is my uncle again, and he calls me "his niece" (**itósgemi**). His descendants in the male line are all my uncles *in an infinite series*. My uncles' daughter is my mother (or little mother), **Hína** (**Hínaⁿiñe** (I); **Hínaⁿingé** (O)); and she calls me "her daughter" (**iyúngé**). The son and daughter of this mother are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi** and each of them call me "their aunt" (**Itúmi**); and of this collateral sister, her children are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé** and each of them call me "their mother" (**Hína**); Their children are all my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

NOTE: A mother's brother and his male descendants are thus placed in a superior relationship over a woman's children with the traditional Native authority of an indigenous Uncle of traditional society. It is therefore likely that an infant can become the uncle of the centenarian.

C. My father's brother is my father, **Hiⁿká** and he calls me...

1. As a *male speaker*, "his son" (**iyíngé**). His son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé**; and they call me "their father", (**Áⁿje**). The children of this collateral sister are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi**, and each of them call me "their uncle" (**Injéga**). Their children are all my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandfather" (**Iⁿtúgaⁿ**).

2. As a *female speaker*, "his daughter" (**iyúngé**). His son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi**, and each of them call me "their aunt" (**Itúmi**). The son and daughter of this collateral sister are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé**, and each of them call me "their mother" (**Ihúⁿ**); and each of their children are my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandmother" (**Ikúñi**).

D. My mother's sister is my mother, **Hiná** and she calls me...

1. As a *male speaker*, "her son" (**iyíngé**). Her son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my son and daughter, **Hiⁿyíngé**, **Hiⁿyúngé**, and in turn, the call me "their father" (**Hiⁿka**). And of this collateral sister, her children are my nephew and niece, **Hiⁿtósge**, **Hiⁿtósgemi**, and each of them call me "their uncle" (**Iⁿjéga**). Their children are all my grandchildren (**Hiⁿtágwa[mi]**), each of them call me "their grandfather" (**Iⁿtúgaⁿ**).

"ŋ" as 'ng' in sing; "o" as note; "p" as pie; "r" as in Spanish 'pero'; "s" as say; "š" heard as "s" or "sh"; "th" as thick; "u" as sure; "uⁿ" as in too; "x" as guttural "loch"; "ʌ" ~ "ʔ" (=glotal stop) as in uh'oh

Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. July 30th, 2009)

2. As a *female speaker*, “her daughter” (**iyúnge**). Her son and daughter are my brother and sister, *elder or younger*, according to our relative ages, and they address me by the correlative terms. The son and daughter of this collateral brother are my nephew and niece, **Hi"tósge, Hi"tósge mi**, and each of them call me “their aunt” (**Itúmi**). Their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandmother” (**Ikúñi**). The son and daughter of this collateral sister are my son and daughter, **Hi"yíngé, Hi"yúngé**, and each of them call me “their mother” (**Ihú**); and each of their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandmother” (**Ikúñi**).

E. My brother's son and daughter are ...

1. As a *male speaker*, my son and daughter (**Hi"yíngé, Hi"yúngé**), and they call me “their father” (**á"je**). Their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandfather” (**I"túga**).

2. As a *female speaker*, my nephew and niece, **Hi"tósge, Hi"tósge mi**, and each of them call me “their aunt” (**Itúmi**). Their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandmother” (**Ikúñi**).

F. My sister's son and daughter are ...

1. As a *male speaker*, my nephew and niece, **Hi"tósge, Hi"tósge mi**, and each of them call me “their uncle” (**Ijéga**). Their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandfather” (**I"túga**).

2. As a *female speaker*, my son and daughter (**Hi"yíngé, Hi"yúngé**), and they call me “their mother” (**Ihú**). Their children are my grandchildren (**Hi"tágwa[mi]**), each of them call me “their grandfather” (**I"túga**).

G The grandchildren of my brothers and sisters, and the grandchildren of my collateral brothers and sisters are all my grandchildren.

The beauty of the Ioway, Otoe-Missouria kinship appears directed towards the protection, security and strengthening of the family, community and tribal ties from within the whole family. Further, it again reflects the balance that existed throughout the whole Ioway, Otoe-Missouria traditional communities in the former past. On an academic level, as in archeology, it could be argued that the kin system is "archaic." On the other hand, the system is beneficial and supportive of family relations, in that it brings everyone much closer together. No one is left alone and out; no one was left without family. The system allows all children to have siblings, to have auxiliary parents for support, along with a multitude of mentors in the persons of "aunts/ uncles."

The Crow, a related Siouan language in Montana, as well as the eastern tribes like the Oneida, Mohawk refer to such persons as "Clan Uncles/ Aunts."

Báxoje Jiwére Nút'chi ~ Ma'únke

[JGT:1992] (Rev. July 30th, 2009)

** **case knife** (*swiss(?)– boy scout (?) knife*) *n.* mahíⁿ wíruje (lit.: “knife with it eat”). **penknife ~ pocket knife** *n.* mahíⁿyiñe (I.); mahíⁿyiñe (O.) (lit.: “knife little”).

knock away; strike aside *v.t.* gišdàje. If you children run through the house, you may **knock down** something, Chinchiniñe chúwe ranáñewida warésdage táhñešge ki. **knock down** (*and possibly kill*); **kill** (or) **fall by striking** *v.t.* gišhàge. **knock down** (*by shooting and kill*) *v.t.* bóthage. I shot the deer buck with my bow and **knocked it down** killing it south of Pawnee (*the town*), China Páñi urékuriguⁿda gó^hšida máhdu ^úna tá dóge ihégrakújena habóthage ke. **knock down lots of s.t.** (*fruit from tree, teeth*) *v.t.* úthraⁿ. **knock gap in; chip blade** (*axe, knife*) *v.t.* (iⁿthwe) gidó. **knock through air** (*by pushing*); **turn over once** *v.t.* wašdàje réhi (DOR). **knock through air** (*by foot*) *v.t.* nášdàje réhi. And as he was standing on top of the tree, the Old Man was **suddenly pushed off by the other man**, who kicked out **his foot** (*against the limb*). He was kicked off and out across the great waters, *they say*, Ná udwáxeda anáyiⁿñena Wáⁿšha nahá **nasdàje réhiñe** ñuxaⁿje agrída **nasdàje réhiñe**, áñe ke. [Wékaⁿ: “Hánwe Ichinchiniñe (Day and his Sons)].

knot; tie a knot (*thread, cord*) *n/v.t.* gišá; gišá ináñe.

know; recognize *v.t.* iwáhuñe (I.); iwáhuñe (O.); wáhuñe:

I know*, ihápahune	you & I..., hí ⁿ wahune	we..., hí ⁿ wahuneji
you..., iswáhuñe		you..., iswáhuñewi
he, she..., iwáhuñe	they two, iwáhuñewi	they..., iwáhuñeñe
*I know (in sense of be acquainted).		
I know you, irípahune		I know you all, irípahuneji
I know him, ihápahune		I know them, wihápahune
you know me, i ⁿ swahune		you know us, wíwaswahune(wi)
you know him, iswáhuñe*		you know them, wíswahune
*Also: you know those two (dual)		
you & I know him, hí ⁿ wahune		you & I know them, hí ⁿ wíwahune
he knows me, i ⁿ wahune		he knows us, wíwahune(wi)
he knows you, iríwahune		he knows you all, iríwahuneji
he knows him, iwáhuñe		he knows them, wíwahune
we all know you, hí ⁿ niwahuneji [both singlar/plural]		we know them, hí ⁿ wíwahuneji
they know me, i ⁿ wáhuñeñe		they know us two, wíwahuneñe
		they know us, wíwahunenawi
they know you, iríwahuneñe		they know you, iríwahunenawi
		they know them, wíwahuneñe
		they two know them, wíwahuneji

** I don't know nor care, Dá; Dáhge ~ Dáthge. **know how (to)** *v.t.* warúpi: (I..., wáádupi [wa- (something) + há- (I) + r > dúpi]); you..., wasrúpi; we..., híⁿwarúpiwi; they..., warúpiñe. Do you **know how** to shoot arrows?, Má wíkuje **wasrúpi** je?

knuckle; close the hand *n/v.t.* náwe ru^hšíye.

kong! konk! ***SEE*: klank; klanky; wadóbe.