

**M**

**M** in the Báxoje-Jiwére alphabet has one sound, which is the *m* in “man” or “make”. The sound affects a natural nasalization of any verb which follows it. This natural nasalization will be indicated here by a raised “n” (*a<sup>n</sup>*, *i<sup>n</sup>*, *u<sup>n</sup>*), or by a consonant following the verb that anticipates the next sound as in “mingké (raccoon).” In most words it will not be indicated in any manner as the nasalization will occur upon voicing the letter itself.

[NOTE: In the alphabetical listing, all words beginning with **man...** will be listed first, followed by words that begin with the nasal vowels **ma<sup>n</sup>...**. The entry **MantóXañi** (January), will be followed by **má<sup>n</sup>da** (on one's back). Glottal stops are indicated by an inverted hatchek “^” and will be listed before the next letter. For example: **Mak<sup>^</sup>áñe** (April) will occur in the listing first, before **máka<sup>n</sup>** (medicine)].

**má** *n.* 1. arrow. Má jikigre áñe ke, He turned himself into an arrow, they say [From *Wéka<sup>n</sup>*: “MáDaxixi” (Burnt Arrow)]. [W. má<sup>n</sup>; bá<sup>n</sup> (?); P/Om/Q/K. man; Os. mon; L. wahinkpe; D. wan; M. ma<sup>n</sup>:ita; H. ; Bl. anks; T. manksi, mako:i; Of. onfi; Cat. wah]. (nia (CUR)). \*\*SEE: **arrow**.

\*\* **má bádhe; nábadhe ~ nábathe** (CUR) *n.* arrow point (lit: “end of the arrow, stick”). \*\*SEE: **bádhe; nábadhe. mahi<sup>n</sup>** *n.* knife. **má p<sup>^</sup>óšge ~ má p<sup>^</sup>óšge** *n.* blunt arrow (lit: “arrow swelled up”). (móposke (SKN)). [NOTE: An arrow is made to taper to a large rounded end, which boys would use to kill birds]. [L/D. wíwoshtake; míwosdage]. \*\*SEE: **má Póšge** (in Names below). **má wík<sup>^</sup>i<sup>n</sup>** *n.* quiver (for arrows) (lit: “arrow carry with them”) [L/D. wá<sup>n</sup>ʒ]. **má wíkuje** (LDH) *n.* arrow quiver (See Below).

\*\* **máhdú** *n.* bow and arrow. **míradage** (CUR) *n.* arrow feathers [NOTE: má + i- (with) + ra- (with the mouth) + =dage (bind)] arrow feathers. **mítu<sup>n</sup> ~ mí<sup>n</sup>tu<sup>n</sup>** arrow head [má + itu<sup>n</sup> (front; fore)]. \*\*SEE: **máhdú; bow**.

\*\* [NOTE: There are many words, names, and phrases are derived from the term: **má**. In the sub-entries that follow, they are arranged as:

A. Verb phrases that contain a reference to “arrow”. B. Adverbial or prepositional phrases that refer to “arrow”. C. arrow games. D. personal clan names that have “arrow” as part of the name].

Also, there are compound words that will begin with (or) is derived from “má”, which is also a short form for “máha” (dirt), “máya<sup>n</sup>” (earth) or “mášje” (weather; warm weather). These will be found below in an alphabetical listing below].

\*\* **má<sup>n</sup>du; máhdú** *n.* bow and arrow [Os. m<sup>n</sup>dse]. \*\*SEE: **bow**.

\*\* **má ikú<sup>n</sup>je** *n/v.i.* an arrow shoot; shoot arrow(s); shoot with arrows. **Má wíku<sup>n</sup>je** wasdú<sup>n</sup>pi je, Do you know how to shoot arrows? Tá aré má núwe íhákú<sup>n</sup>je ke, I shot the deer with two arrows. Máhdú ikú<sup>n</sup>je<sup>n</sup>ke. (DOR), He was shot with an arrow (and it pierced him). **má<sup>n</sup> ú<sup>n</sup> hírehí** *v.t.* shoot an arrow (lit: “do (an) arrow (and) cause (it) to go”). Now you will shoot an arrow, Gasú<sup>n</sup> má ra<sup>n</sup>ú<sup>n</sup> híre<sup>n</sup>ra hñe ke. I did it, I made the arrow leave, Mí<sup>n</sup>e má ha<sup>n</sup>ú<sup>n</sup> híre<sup>n</sup>ra ke. \*\*SEE: **hírehí; kú<sup>n</sup>je**.

\*\* **MA WISGAJEÑE: ARROW GAMES:**

\*\* **má<sup>n</sup> bósge ~ má bósge; móposke** (SKN) *n.* dislodging arrows game (lit: “arrow with a shot, blast + undo, dislodge”) (móske (DOR), (poxwe ~ pokhwe (SKN; DOR); móposke (SKN); (mamupke(MNR)). [NOTE: They would shoot a number of arrows in a tree, and then each individual tries to displace them by shooting at them. It was said that the game previously held a religious significance, but the meaning became obsolete and lost after firearms became available]. Let's play **Dislodging Arrows** (game), **Má bósge** hí<sup>n</sup>ú<sup>n</sup> táho (DOR). [L/D. wíwoshtake]. \*\*SEE: **bóxrošge; Má P<sup>^</sup>óšge** (below).

\*\* **má kúje** *n/v.i.* shooting arrows game (at the mark) (or) target practice [NOTE: This game is common to the Ioway, Otoe-Missouria as well as the Ponca, Omaha, Osage, Kansa and Quapaw. A game of shooting arrows at a mark: má kúje ú<sup>n</sup> (play the game of má kúje)]. (man muxpe (SKN)). \*\*SEE: **má kú<sup>n</sup>je. matúthrudada** (LWR); **máhdúthrudada** *n/v.i.* spear throw with u-point game. [NOTE: This is played with a javelin that had a “U” point and was limber on the butt end. This was thrown at a mark. Whitman, Wm, “The Otoe”, CUCA:28. 1937. pp. 13].

\*\* **HómáRádhe** (Bear Clan Personal Name) Fish With An Arrow ~ Fish Seizes An Arrow. \*\*SEE: HH #3 on Oto - Missouri Census 1880.

\*\* **Má DoyeMi** (a personal Wolf Clan name) Broken Arrow Woman. \*\*SEE: HH #29 on Oto - Missouri Census 1880.

\*\* **MáGáxe** (?); **MáHège** (MBK). (a personal name; Clan Unknown) Wounding Arrow. \*\*SEE: **wound; gáxe**.

\*\* **Má P<sup>^</sup>óšge ~ Má<sup>n</sup>p<sup>^</sup>óšge** (*Wéka<sup>n</sup>* character name) Blunt Arrows (lit: “arrow swelled up”) [MAH P-OH shgeh]. (móposke (SKN)). [má + p<sup>^</sup>óšge (swelled, puffed up; dense, thick; rounded)]. [NOTE: Name of a Wéka<sup>n</sup> character who killed a giant who was only vulnerable if blunt arrows struck and mutilated his penis. The giant was performing a ceremony in honor of his Sacred Bundle. He opened it in the ritual manner, and he sang a Sacred Song while shaking a huge gourd rattle. In the song, he mentioned his most vulnerable spot. A man who over heard this, soon got some blunt arrows and shot them at th giant, and thereby, the man mutilated the giant's penis, and thus, poked him to death.]. \*\*SEE: A.Skinner, “Traditions of the Iowa Indians”, JAFL, v.38, 1925. #15. \*\*SEE: **Má<sup>n</sup>bósge** (above); **shoot**.

\*\* **Má Grátuge ~ Ma<sup>n</sup>grát<sup>^</sup>uge** (a personal Bear Clan name) Biting Off Arrows ~ Eating His Arrows [má + gra (one's own) + ratúge (bite off)]. (Magrát<sup>^</sup>uke (WW)). \*\*SEE: **radáge**.

\*\* **Má Grúje** (a personal Bear Clan name) Splitting the Pipe Stem. **MáGrújeMi** (Personal Bear Clan Name) Eating Her Arrows Woman. \*\*SEE: HH #7 on Oto - Missouri Census 1880. **MáGrújeMi<sup>n</sup>ije** (Bear Clan Personal Name) Little Eating Her Arrows Woman [má + gra (one's own) + ruje (eat) + ije (little; dear)]. \*\*SEE: HH #1 on Oto - Missouri Census 1880.

\*\* **Májje (-Mi)** (Personal Pigeon Clan Name) Arrow Flying ~ Alights On The Arrow; Ground ~ Arrow Arrives Standing. \*\*SEE: HH #23 on Oto - Missouri Census 1880.

\*\* **MáñiMáñi** (a personal Clan Unknown) Carrying The Arrow(s) ~ Keeping The Arrow [má (arrow) + añi (have) + máñi (progressive)] ~ MáñiWáñi. [má + añi + wa (them) + añi (have)(duplicate)].

\*\* **MáRahšji** (personal Wolf Clan name) Swift Arrow (lit: “arrow go really”). [NOTE: Ioway Census 1880: HH#88. “Arrow really goes”. (marache (DOR)).

\*\* **MáThkàGáxe** (Bear Clan Personal Name) Making Arrows (Lit: “Arrow White Makes”). \*\*SEE: HH #5 on Oto - Missouri Census 1880.

\*\* **MíRaji** (a personal name; Clan Unknown) Flying Arrow (mítu<sup>n</sup>+ré+ji). \*\*SEE: #88 on Iowa Census Lists A & B, 1880.

**má ~ má<sup>n</sup>; máha** *n.* 2. soil; ground; dirt; earth; muddy; land. **má k<sup>^</sup>é** *v.t.* plow, cultivate: (I..., má hak<sup>^</sup>é; you..., má rak<sup>^</sup>é; we..., má hí<sup>n</sup>k<sup>^</sup>áwi; they..., má k<sup>^</sup>áñe). **má<sup>n</sup> ú<sup>n</sup>** *n/v.i.* farm, cultivate (lit: “work the land”): (I..., má ha<sup>n</sup> ú<sup>n</sup>; you..., má ra<sup>n</sup> ú<sup>n</sup>; we..., má hí<sup>n</sup>ú<sup>n</sup>wi; they..., má ú<sup>n</sup>ñe). **Má ha<sup>n</sup>ú<sup>n</sup>** ke, I farm the land. \*\*SEE: **ú<sup>n</sup>; máha. má gíšoje** *n/v.i.* cloud of sand (or) dust blown by a strong wind. **má nakóge** *v.i.* stomp the ground: (I..., má hanákoje; you..., má ranákoje; we..., má hí<sup>n</sup>ákogewi; they..., má nákojeñe).

Chibothraje chí<sup>n</sup>oge tuhwa aré šúwe chúyu hédá<sup>n</sup> china bróge náhe<sup>n</sup>šú<sup>n</sup> wagiroxi ke. Wógišige dagúre<sup>n</sup>šú<sup>n</sup> Waká<sup>n</sup>da wagibe hna aré waróxi<sup>n</sup>ašgu<sup>n</sup>.

Aré rašdá<sup>n</sup>gi dóha<sup>n</sup> má nakógena waxóñita<sup>n</sup> yá<sup>n</sup>wasgu<sup>n</sup>. Hédá<sup>n</sup> chibothraje chúgwa áñe ke.

Outside the tipi facing the door, he prayed for the child, the family and the community as a whole and that all sickness be removed from them, it seems.

Upon completion, he stomped the ground four times and sang a ritual song before he entered the tipi, they say.

\*\*From: “Buffalo Clan Origen Legend”.

(Taken from the Tatooning Ritual for a Beloved Child).

\*\* **máwagik<sup>^</sup>e** *n.* government farmer (lit: ground for them he digs”). **máha; má<sup>n</sup>ha** *n.* ground; dirt. **máxe** *n.* field; field of corn. **máya<sup>n</sup>** *n.* earth; land; country. **Nímaha, Nemaha** River (lit: “water muddy”).

\*\* **Má dhí ~ Má<sup>n</sup>dhi ~ Máyi** (Bear Clan Personal Name) Yellow Clay ~ Earth (lit: “earth yellow”) (mokadhi (SKN)). **Ma K<sup>^</sup>áñe** *n.* May (month) (lit: “earth they dig it”). **Má<sup>n</sup> ú<sup>n</sup>; Má<sup>n</sup> ú<sup>n</sup>o<sup>n</sup>** (L) (LWR), May (lit: “earth make ~ do (cultivate)”).

**má ~ má<sup>n</sup>** (GM); **mášje** *n/adj/v.i.* 3. weather. **má gíšoje** (DOR) *v.i.* wind blows cloud of dust (or) sand (by a strong wind).

\*\* **Má dhí ~ Má<sup>n</sup>dhi ~ Máyi** (Bear Clan Personal Name) Everything Fading (lit: “summer yellow”). **Má Šóje ~ Má<sup>n</sup>šóje; Má<sup>n</sup>šóje;**

# Loway-Otoe-Missouria ~ English

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**MásójeMi** (fem.); (Monsóciimi (SKN)) (*Bear Clan Personal Name*) Smoky Weather (lit.: “weather smoke”). \*\*SEE: **másje**; **maxúwe**; **máya**; **Má<sup>n</sup> ^U<sup>n</sup>**; **May**; month.

**mábosge**; **móbosge** (SKN). \*\*SEE: **má ~ má ^bósge**; **blunt arrows**.

**má boxwé**; **máboxwe**. \*\*SEE: **má<sup>n</sup>bošge** (*In Arrow Games above*).

**má póxwe**. \*\*SEE: **má<sup>n</sup>bošge** (*In Arrow Games above*); **Má P<sup>n</sup>ošge**.

**maché** (LWR) (?). \*\*SEE: **másje**.

**Machí<sup>n</sup>tawe Shúweíne** (FM) (SKN); **Mu<sup>n</sup>ch<sup>n</sup>ít<sup>n</sup>á<sup>n</sup>we Shúweíne** *n.* January (lit.: “bear jump down litte one”). \*\*SEE: **Munch<sup>n</sup>ít<sup>n</sup>á<sup>n</sup>we Shúweíne**; January; month.

**madádañi(da)**; **ma<sup>n</sup>dá<sup>n</sup>dáñida**; **mandá<sup>n</sup>dáñida** *adv.* way back at the beginning of time (FM); the beginning of time; from way back; “three centuries” (ES). (L/D. ta<sup>n</sup>ni “old, worn out, of old; ta<sup>n</sup>niha<sup>n</sup>, long ago, of old).

**má<sup>n</sup>da**; **mánda** *adv.* on one’s back. **má<sup>n</sup>da yá<sup>n</sup>** *v.i.* lie on the back. [NOTE: **uwáthre yán** (lying on one’s side)]. (ma<sup>n</sup>adhá (DOR)).

**mádhara<sup>n</sup>ha ~ má<sup>n</sup>dheráha** *adj.* silver studded (lit.: “metal stuck on”).

**madhé**; **mandhé**; **ma<sup>n</sup>dhé** *n.* iron; metal; stove; silver (?). **Má<sup>n</sup>dhe** í<sup>n</sup>ú<sup>n</sup>ie ke, It is made of **iron**. [W. *má<sup>n</sup>d’s*; OmP/Os. *má<sup>n</sup>dhe*; K. *mázé*; L/D. *máza*; H. *uwácha*].

\*\* **madhé bráhge** *n.* skillet; frying pan (lit.: “metal flat”). **madhé dhí**; **madhéka dhí** *n.* gold; gold money (lit.: “metal yellow”). **madhé hamáñi** (GM) *n.* metal bridge. \*\*SEE: **naxamáñi**; **bridge**. **má<sup>n</sup>dhe má** *n.* cartridge;bullet (lit.: “metal arrow”). **madhé péje** *n.* wood stove (lit.: “iron fire”). **madhé šúje** *n.* one cent; a penny; copper (*metal*). **madhé ^ú<sup>n</sup>** *n.* trap (beaver, fox, etc.).

\*\* **madhénga**; **ma<sup>n</sup>dhéka**; **madhéthka** (old) *n.* money; silver (lit.: metal white). **madhénga chí** *n.* bank, banking building (lit.: “money house”). **madhéka dhí** *n.* gold, gold money. **madhénga iyá<sup>n</sup>ki** *n.* one dollar. **madhéka warúbrabra** *n.* money, paper money; currency (lit.: “metal paper”). **madhéine** (I.); **madhéije** (O.) *n.* nail (lit.: “irons ~ metal litte”). **madh<sup>n</sup>kárara** (FM); **madh<sup>n</sup>xgákírara** (FM); **madh<sup>n</sup>xgakibrabra** (RS) *n.* bells (lit.: “metal white ringing”). **má<sup>n</sup>dheráha ~ má<sup>n</sup>dharáha** *adj.* silver studded (lit.: “metal stuck on”). **madhé túge** *n.* spoon (lit.: “metal spoon”). **madhé ^ú<sup>n</sup>**; **okitunra** *v.* trap, snare; animal trap (*for beaver, fox, etc.*).

**madhédhi**. \*\*SEE: **madhé**.

**madhénga**. \*\*SEE: **madhé**.

**madhéine** (I.); **madhéije** (O.) *n.* nail (lit.: “metal paper”).

**madhéma**; **má<sup>n</sup>dHEMA**; **má<sup>n</sup>thema** (FM) *n.* shell (*for gun*); cartridge; bullet (lit.: “metal arrow”). **Má<sup>n</sup>dHEMA** regrabónije, You have used up your bullets.

**má<sup>n</sup>dheráha ~ má<sup>n</sup>dharáha** *adj.* silver studded (lit.: “metal stuck on”).

**má<sup>n</sup>dheróji<sup>n</sup>** *n.* hammer [madhé + i- (*with*) + rujin (*hit s.t. by hand*)]. **Má<sup>n</sup>dheróji<sup>n</sup>** ihégráji<sup>n</sup> ke, I hit myself with my own hammer.

**madhéšuje**; **májeje** (LWR) *n.* penny, one cent; copper (*metal*).

**madhétuge**; **mandhé túge** *n.* spoon (lit.: “metal spoon”). \*\*SEE: **spoon**.

**madhé<sup>n</sup>ú<sup>n</sup>** *v.t.* trap, animal trap (*for beaver, fox, etc.*). **Míšréke má<sup>n</sup>dhe** ha<sup>n</sup>ú<sup>n</sup> hájé hñe ke, I’m going to go trap fox. (OmP. uzhi, manzushi (DOR)).

**Má<sup>n</sup>dhi**. \*\*SEE: **Má<sup>n</sup> dhí**.

**madh<sup>n</sup>kárara** (FM); **madh<sup>n</sup>xgákírara** (FM); **madh<sup>n</sup>xgakibrabra** (RS) *n.* bells (lit.: “metal white ringing”).

**má<sup>n</sup>dhlukidawe**; **má<sup>n</sup>dukítawe** (JY); **méjoketona** (?) (LWR) *n.* mirror (lit.: “metal see oneself in”).

**má<sup>n</sup>du** (LWR); **má<sup>n</sup>hdu**; **má<sup>n</sup>du**; **má<sup>n</sup>du** (LWR) *n.* bow & arrow. \*\*SEE: **má**; **má<sup>n</sup>hdu**; **bow**; **arrow**.

**má<sup>n</sup>dukítawe** (JY) *n.* mirror. \*\*SEE: **má<sup>n</sup>dhlukidawe**.

**má<sup>n</sup>dušge**; **ma<sup>n</sup>dú<sup>n</sup>ške** *n.* crawfish.

**má<sup>n</sup>gišóje** (DOR) *n.v.i.* wind blown cloud of dust (or) sand (*by a strong wind*). (OmP. gashude (DOR)). \*\*SEE: **má**; **má<sup>n</sup>gišóje**; **bérisóje**, **wind**.

**magri**; **ma<sup>n</sup>grí**. \*\*SEE: **mangri**.

**mágrigu<sup>n</sup>** **bégúhi** *v.t.* throw s.t. up (*from below*). \*\*SEE: **mangri**.

**máha**; **má<sup>n</sup>ha**; **má ~ má<sup>n</sup>**; **mánha** *n.* ground, dirt, soil; earth; clay. **Má<sup>n</sup>hada** núxe ke, There is ice on the ground. [W. *má<sup>n</sup>d<sup>n</sup>*, *má<sup>n</sup>d<sup>n</sup>ha*; OmP/Os. *má<sup>n</sup>há*; K. *má<sup>n</sup>yí<sup>n</sup>kka*; Q. *man<sup>n</sup>kka*; L/D. *máka*; H. *awá*; Cr. *awé*; M. *ma<sup>n</sup>*; Bl. *ma*, *amá*; T. *amá<sup>n</sup>*; Of. *áma<sup>n</sup>*; Cat. *móna*].

\*\* **máha chí** *n.* earth lodge; cave; cellar; house. [NOTE: These latter kind of rectangular houses are known as a wattle & daub construction. It is similar to the kind used by the Kickapoo for winter homes at this time, 1980s–90s]. \*\*SEE: **house**. **máháchi**; **mañí<sup>n</sup>ki chí** (SKN) *n.* earth lodge. **máha k<sup>n</sup>óje** *n.* pit; ground hole; hole in the ground; Bar-B-Q pit. [NOTE: During the early

harvest time, ears of green corn were roasted pits of live coals or in little earth ovens dug into the ground]. **máha péxe**; **máhárexe** *n.* pottery; earthenware; clay pot; jug. (OmP. madhink péxeha; madink<sup>n</sup>a dhéxe). **máha šóje** *n.* dust (lit.: “earth smoke”). **máhato** *n.* blue paint (*indigo*) (NOTE: A ceremonial earth based paint used for decorating clothing items, clan distinctions, ritual painting as for a tattoo honoring).

\*\* **máha gišóje**; **má<sup>n</sup>gišóje** (DOR) *v.i.* wind blows cloud of dust (or) sand (*by a strong wind*). **máha thríthri ~ máh<sup>n</sup> thríthri** *n/adj.v.i.* mud; muddy ground; be muddy. \*\*SEE: **xrí**. **máha wak<sup>n</sup>axe** (FM); **máha wagóje** (?) (FM) *n.* spade; shovel (lit.: “earth digs”). **Má<sup>n</sup>Uraje**; **Ma<sup>n</sup>oxradje** (SKN) (*personal Buffalo Clan name*) Mired In Mud. **Ñimaha**, Nemaha River (lit.: “water muddy”). \*\*SEE: **-ka<sup>n</sup>**; **máya<sup>n</sup>**; **earth**; **God**; **Grandfather Spirits**; **holy**, **sacred**; **spirits**.

**máha<sup>n</sup>**; **má<sup>n</sup>ha<sup>n</sup>** *adv.* against the wind ~ current; upwind, upstream. **máha<sup>n</sup> ré**, go against the wind (or) current. **Má<sup>n</sup>ha<sup>n</sup>** hájé dáge ke, I went up against the wind. (OmP. kimanhan (DOR)).

**máhárexe**; **máh<sup>n</sup>axe** (DOR) *n.* jug; pottery; earthenware.

**máhato** (SKN) *n.* blue paint; indigo (*used in ceremonial ways, such as for tattooing a beloved child* ).

**Má<sup>n</sup>hdo<sup>n</sup>iñe** (I) (SKN); **Má<sup>n</sup>tó<sup>n</sup>iñe** *n.* February ~ Month Of Little Bow (or) Little Bear.

**má<sup>n</sup>hdu**; **má<sup>n</sup>hdu**; **má<sup>n</sup>hdu**; **má<sup>n</sup>du**; **má<sup>n</sup>du** (LWR) *n.* bow & arrow. **má<sup>n</sup>dhe ^ú<sup>n</sup>** (GM) *v.t.* shoot with a bow [má<sup>n</sup> ^ú<sup>n</sup> (shoot arrows)]. [W. *ma<sup>n</sup>ch<sup>n</sup>gú*; OmP. *má<sup>n</sup>d<sup>n</sup>e*; Os. *m<sup>n</sup>dse*; K. *m<sup>n</sup>je*; Q. *má<sup>n</sup>te*; L. *itazipa*; D. *itazipe*; Cr. *baláxxiikaashe*].

\*\* **má<sup>n</sup>hdu iká<sup>n</sup>hi<sup>n</sup>** *n/v.i.* bow string; string a bow. **Tá núwe wádašge** má<sup>n</sup>du iká<sup>n</sup>hi<sup>n</sup>grá<sup>n</sup>u<sup>n</sup> ke, When he saw two deer, he strung his bow to be ready to use. (OmP. má<sup>n</sup>dekan; uginanxde). \*\*SEE: **má**; **bow**; **arrow**. **má<sup>n</sup>dúthrudada** *n.* javelin ~ spear game. \*\*SEE: **má ~ má<sup>n</sup>úthrudada**.

**máhi ~ máhi<sup>n</sup>** *n.* knife. **Máhi jé(ge) áre ke**, Here is the knife. **Máhi urigíya<sup>n</sup>je** to, Lend me your knife (*borrow it from you*). **máhi<sup>n</sup> hájá** (DOR) *n.* the knife. [W. *ma<sup>n</sup>hi*; OmP/Os/K. *má<sup>n</sup>hi<sup>n</sup>*; Q. *má<sup>n</sup>hi<sup>n</sup>*; L. *míla*; D. *mína*; H. *mé<sup>n</sup>echi*; C. *bítchíia*].

\*\* **máhi<sup>n</sup> húwe** *n.* knife handle. **máhi<sup>n</sup> húwe hájá** (DOR) *n.* the knife handle. **máhi<sup>n</sup> húwe níje hája** (DOR) *n.* knife blade without handle (only the blade). **máhi<sup>n</sup> udwáxe** *n.* point (or) end of a knife (NOTE: This is said if the blade is broken off (DOR)). **máhi<sup>n</sup> víruje** *n.* case knife; swiss (or) boy scout knife (?)(lit.: “knife s.t. with it eat”). **máhi<sup>n</sup> xáñe** (I.); **máhi<sup>n</sup> xá<sup>n</sup>je** (O.) (old) *n.* Americans; white people, anglo-Europeans; soldiers, calvrymen; half breed; half Indian (*person of half or less Indian ancestry*) (lit.: “knife big”). It is in reference to the sabers (swords) carried by the calvrymen, and the fact that many half Natives were employed by the U.S. Army and Indian Scouts. The term is no longer used except in an archaic expression or historical usage). [L. *míla hánka*; D. *mína hánka*; isan tanka “big knives”]. \*\*SEE: **má**; **má<sup>n</sup>ú<sup>n</sup>ke ~ má<sup>n</sup>ú<sup>n</sup>ki**.

\*\* **máhi<sup>n</sup>iñe** (I); **máhi<sup>n</sup>iñe** (O.) *n.* penknife; pocket knife (lit.: “knife little”).

**ma<sup>n</sup>í<sup>n</sup>je**; **ma<sup>n</sup>í<sup>n</sup>je**; **ma<sup>n</sup>í<sup>n</sup>je** *n.* milkweed (BTG).

**má<sup>n</sup>šje**; **má<sup>n</sup>je**; **má<sup>n</sup>she** (?) (LW) *n/v.i.* Summer (*season*), summer time; warm, hot weather. \*\*SEE: **má<sup>n</sup>je**.

**májeje** (LWR). \*\*SEE: **má<sup>n</sup> dhí**; **má<sup>n</sup>dhedhi**.

**májema**; **májema** (LWR); **masáma** (old); **táwe** *n.* ball; lacrosse.

**Mak<sup>n</sup>áñe**; **Ma<sup>n</sup>k<sup>n</sup>áñe**; **Mek<sup>n</sup>áñe** (LWR) ~ **Má<sup>n</sup>gk<sup>n</sup>e** (LWR) *n.* April (LWR); May (*month*) (lit.: “earth dig it they”). **Má<sup>n</sup> ^U<sup>n</sup>**; **Má<sup>n</sup> ^o<sup>n</sup>** (L) (LWR), May (lit.: “earth make ~ do (*cultivate*)”). \*\*SEE: **Má<sup>n</sup> ^U<sup>n</sup>**; **May**; **April**; **months**.

**máka**; **máka<sup>n</sup>**; **mánka**; **má<sup>n</sup>ka<sup>n</sup>** *n.* medicine; medicine plants; herbs, medicinal herbs; drug. **Mákare ke**, It is medicine. [NOTE: The term “medicine” has the dual reference to herbal or commercial medicine, and to one’s personal and blessed empowerment]. [W. *ma<sup>n</sup>ká<sup>n</sup>*; OmP/Os/K/Q/L. *má<sup>n</sup>ká<sup>n</sup>*; L. *pezhúta*; H. *xubáari*; Cr. *iivaalioo*]. \*\*SEE: **-ka<sup>n</sup>**; **medicine**; **God**; **Grandfather Spirits**; **holy**, **sacred**; **spirits**.

\*\* **máka<sup>n</sup> bráhge**; **máka<sup>n</sup> bráthge** (old) *n.* flat medicine (lit.: “medicine flat”). (NOTE: This medicine is the dry seed of the plant, that is burned like cedar or sweet grass to soothe an excited spirit, such as a crying baby). **Maká<sup>n</sup> Dhí**; **Maká<sup>n</sup> dhi**; **Moká<sup>n</sup> Dhí** (SKN) (*a Bear Clan Personal Name*) Yellow Earth ~ Clay. **maká<sup>n</sup> ikíroha<sup>n</sup>** (LWR); **maká<sup>n</sup> wikíruha<sup>n</sup>** (JY); **maká<sup>n</sup> wikírubra<sup>n</sup>** *n.* black pepper (lit.: “herbs mixed together”). **máka ixówe** *n/v.i.* medicine~ mystery plants; medicine ways ~ power; medicine blessing; blessed with knowledge of medicine and sacred teachings. **máka<sup>n</sup> réx<sup>n</sup>orují<sup>n</sup>**; **máka<sup>n</sup> réx<sup>n</sup>orúší<sup>n</sup>**; (deghornutce (DOR)) *n.* medicine

“ñ” 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<sup>n</sup>” as in too; “x” as guttural “loch”; “^” ~ “?” (=glotal stop) as in uh<sup>n</sup>oh

# Loway-Otoe-Missouria ~ English

[JGT:1992] (Rev. Feb. 6, 2008)

dance water drum (Native American Church). \*\*SEE: **drum**. Rex<sup>o</sup>ruš<sup>i</sup> hór<sup>u</sup>š<sup>i</sup> tah<sup>ñe</sup> ke, Let's tie drum (and sing prayer songs). [NOTE: Younger members of the NAC often like to gather at one another's homes, to tie up the ceremonial water drum (as the drum head is only left on the drum kettle for a specified time in use) and practice singing and learning prayer songs]. **máka<sup>n</sup> sda<sup>n</sup>sda<sup>n</sup>** ~ **máka<sup>n</sup>stásta** *n.* pill (lit.: "medicine rounded").

\*\* **máka<sup>n</sup> théwe** (L); **ma<sup>n</sup>ká<sup>n</sup>thewe** (O.) *n.* coffee (lit.: "medicine black") [Omp. *maká<sup>n</sup> sábe*]. **máka<sup>n</sup>thewe uxri<sup>ñe</sup>** *n.* coffee grinds ~ grounds. **máka<sup>n</sup> théwe gidówe** *n/v.t.* grind coffee (in hand mill) (arch.). **Máka<sup>n</sup> Washí** *n.* Medicine Dance Society. \*\*SEE: **Mankáñe**.

\*\* **xáje máka** ~ **xáme máka** *n.* tea; herbal tea.

**Makáñe; Maká<sup>n</sup>ñe** (SKN) *n.* Medicine Dance. [NOTE: The Medicine Dance, the Midewiwin Society for the Loway, Otoe, was an old secret order of Algonquian origins, probably Ojibwe. Admission was gained by purchase. There were four regular leaders with followers, an elaborate ritual initiation, sweat purification lodge, a lengthy ritual which was learned verbatim and a code of morality. As practiced by the Loway, Otoe, the Dance resembled the Dakota-Winnebago [*Ma<sup>n</sup>ka<sup>n</sup>u<sup>n</sup>*] ceremony, rather than that of the Ojibwe founders. Some said they practiced sorcery, and as such, the members were "bad." So while, the society was considered somewhat "evil", it was also served as a prestige group with many headmen, priests, warriors and chiefs along with their families all being members (NHY). The institutionalized anti-social behaviors was only of secondary importance.

The prominent feature was referred to as a ritual "Shooting" ceremonial as a means of striking out at one's distracters by means of small bones and a highly decorated otter skin medicine bag (NHY). However, the ultimate blessing from membership was to have long life and perpetuation of the family. Central Algonquians and the Winnebago as well, tell that the Society originated with a culture hero, usually The Rabbit or Hare. The Loway, Otoe tell that it originated at Manka Šuje (*Red Earth*) near Green Bay, WI as a result of one man's fasting. He and others meditated and searched the earth for something that would allow for long life. Whenever they found something, be it rock, bird or animal, it always died. Only food kept the body alive. Thus members would donate much food to the Society feasts in order to attain the goal of long life and family prestige. Further information in: Whitman, Wm, "The Otoe", CUCA:28. 1937. pp. 111-120; Skinner, A., "Medicine Ceremony of the Menominee, Iowa and Wahpeton Dakota", INM:4, MAI. 1920]. \*\*SEE: **medicine**; **otter**.

\*\* **mákañe réx<sup>o</sup>ruš<sup>i</sup>**; **mankáñe rex<sup>o</sup>ruje**; (mankanye deghornutce (DOR) (SKN) *n.* medicine dance water drum. \*\*SEE: **drum**. **makáñe wikúje** *n.* otter medicine bag (*from medicine dance*) (lit.: "medicine dance with them shoots").

**mák<sup>e</sup>**; **má<sup>n</sup>k<sup>e</sup>**; **mángk<sup>e</sup>**; **má<sup>n</sup>u<sup>n</sup>** *v.t.* plow; cultivate; dig the earth: (L..., má hak<sup>e</sup>; you..., má rak<sup>e</sup>; we..., má h<sup>n</sup>k<sup>o</sup>áwi; they..., má k<sup>o</sup>áñe). **má<sup>n</sup>ú<sup>n</sup>** *n/v.i* farm, cultivate (lit.: "work the land"): (L..., má ha<sup>n</sup>ú<sup>n</sup>; you..., má ra<sup>n</sup>ú<sup>n</sup>; we..., má h<sup>n</sup>ú<sup>n</sup>wi; they..., má ú<sup>n</sup>ñe). Má ha<sup>n</sup>ú<sup>n</sup> ke, I farm the land. \*\*SEE: **ú<sup>n</sup>**; **máha**.

**mákída**; **máwakída** (?) (FM) *adj/v.i.* lonesome: I am lonesome (?).

**mak<sup>o</sup>óbraš<sup>ñe</sup>** *n.* chest; solar plexis; sternum.

**mákóge**; **mánkoke**; **ma<sup>n</sup>kóke** *n.* owl; burrowing owl; prairie owl (lit.: "earth resounder") [O*s* *manthinoxde wadagthe* (burrowing owl "prairie dog servant")]. \*\*SEE: **Má<sup>n</sup>kaj<sup>e</sup>**; **owl**.

**makúje** ~ **makú<sup>n</sup>je**. \*\*SEE: **Má Wisgajeñe Arrow Games** (above); **má kúje**.

**mamáñe** (L); **mamáñe** (O.) *n.* baby; infant. [L/D. *mamá* (woman's breast milk)].

[NOTE: In the alphabetical listing, all words beginning with **man...** will be listed first. Then the words that begin with the nasal vowels, i.e., **ma<sup>n</sup>**... will be listed. The entry **MantóXañe** (January) will be followed by **má<sup>n</sup>da** (on one's back)].  
[After the last **ma<sup>n</sup>**... listing **má<sup>n</sup>ú<sup>n</sup>ke** (white man), the IOM letters of "ñ" and "j" will follow sequentially beginning with **máñe** (walk) thru **mañíxoje** (prairie dog), followed by **máje** (chest) to **Mágruwe**. The letter "o" continues in a usual alphabetical listing]. Similarly, all entries for "min..." will be followed by entries that begin showing the nasal "m<sup>n</sup>".

**manáke** (L); **^thú<sup>n</sup>^thu** (O); **monéke** (FM) *n.* mussel shell; clam shell. \*\*SEE: **monéke**.

**mánakóge**; **má<sup>n</sup> nakóge** *v.i.* stomp the ground: (L..., má<sup>n</sup> hanakóge; you..., má<sup>n</sup> ranakóge; we..., má<sup>n</sup> h<sup>n</sup>ánakogewi; they..., má<sup>n</sup> nákogewi).

**mánda**; **má<sup>n</sup>da** *adv.* on one's back. **Má<sup>n</sup>da yá<sup>n</sup> ke**, He lies on his back. \*\*SEE: **má<sup>n</sup>da**.

**MándaŠwihšje**; (Mándašwisje (SKN)) (*Wéka<sup>n</sup> character name*) Low Built Bears. [NOTE: Wa<sup>n</sup>k<sup>o</sup>Istowi, Human Head Earrings Man, traveled about the land.

He came upon a people who were tormented by a race **MándaŠwihšje**, Low Built Bears, (lit.: "backs short"). These Bears would challenge people to play lacrosse on ice with the people betting their lives and killing the losers. Their females were always a part of them, and were said to be so swift that no man could catch them. Wa<sup>n</sup>k<sup>o</sup>Istowi was accompanied by two friends, Turtle and BlackHawk.

Turtle was in the center, and so he started the game by throwing the ball up. Wa<sup>n</sup>k<sup>o</sup>Istowi got the ball and took off running, although a she bear nearly caught him. But when one of his ear-bobs looked back at the she bear, it stuck out its tongue and made faces. The she lost her concentration and blushed and laughed and had to give up the chase. The other Bears accused her of liking Wa<sup>n</sup>k<sup>o</sup>Istowi so that she let him make a goal. Finally, the Bears lost the game and were according to their own rules killed by the winners. \*\*SEE: *Skinner, "Traditions..."*, p. 457. 1925].

**mandá<sup>n</sup>dañida**. \*\*SEE: **madádañida**.

**mandóduje** (FM); **mantósinke** (SKN); **ták<sup>o</sup>sine** (CUR) *n.* mink.

**má<sup>n</sup>du**. \*\*SEE: **má<sup>n</sup>du**; **má<sup>n</sup>du**; **bow & arrow**. **MandúXañe** (L); **MantóXañe** (L.) *n.* January ~ February (lit.: "big bow (or) grizzly bear big"). \*\*SEE: **má<sup>n</sup>du**; **mató**; **MantóXañe**; **month**.

**Mángrát<sup>o</sup>uke**; **Mágrát<sup>o</sup>uke** (WW); **Mangrudge** (SKN). \*\*SEE: **Má Grúje**.

**mángri** (GM); **mangrí**; **ma<sup>n</sup>grí** *adj/adv.* above; toward above. **Wáruje mangrída ragrésdu<sup>n</sup>**; **šuwe kich<sup>o</sup>é škúñi hñe ki**, You can put it up above on the table, (so) the little one won't hurt herself. **AhúMángri**;

**Awemongre** (SKN) (*a personal Pigeon Clan name*) Up Wing; Wing Towards Above. [*W. wad<sup>n</sup>k*, *wad<sup>n</sup>kéja*; *Omp. ámušiaha*; *Os. áma<sup>n</sup>šhi(ata)*, *mánšhi*; *L. wa<sup>n</sup>kata*; *wankapa*; *D.wanka<sup>n</sup>*; *aka<sup>n</sup>tu*]. **mángri** (GM); **mangrí**; **má<sup>n</sup>grí**; **kúhi** *adj/adv.* upstairs; above; up, upward; high up above;

above on a stream. **Mángri** **Amáñi** (*A Personal Eagle-Thunder Clan Name*) Soaring Eagle.

\*\* **mángri** **dagú** (GM); **mangrí** **dagú** (GM) *adv.* above; toward above. [*Os. ma<sup>n</sup>šhadi* "high, lofty, as a mountain, tall"]. **Mángri** **dagú** **wahúna kúwa irógre**, From top to bottom. **mángri** (GM); **mángri** (GM); **mangrí** (GM) *adv.* upward; above. **mágrí** (GM) **bégúhi** *v.t.* throw s.t. up (*from below*). **mangri**; **mangrí**; **mángri**; (má<sup>n</sup>kriwa (DOR)) *adv.* going up; upstairs (*in the direction of*). **Chí mángri** **wá je hñe ke**, I am going to go upstairs. \*\*SEE: **máši** ~ **má<sup>n</sup>š**.

**Mángruwe**; **Mágruwe**; **Má<sup>n</sup>kruwe** (*Personal Eagle ClanName*) Circling Eagle.

**Mángri**; **Mangrudge** (SKN). \*\*SEE: **Má Grúje**.

**mánka**; **manká**; **ma<sup>n</sup>ká**; **máka**. \*\*SEE: **máka**; **medicine**.

**mánuñi**; **má<sup>n</sup>nuñi** *adj/v.i.* lost; be lost, get lost; become lost; loose the way, loose one's way [má (earth) + nuñi (mistake)]: (L..., má hánuñi; you..., má mánuñi; we..., má hinuñiwi; they..., má núñiñe) (OR) (L..., hámánuñi; you..., ramánuñi; we..., hinmánuñiwi; they..., manúñiñe). **Bérišojeda áta ádu<sup>n</sup>ageda má hanúñina** aréchi chí hingerógre škúñiwi ke, I couldn't see during the driving blizzard and I lost the way so that's why we didn't find our house. [L/D. *múni* (wander, miss the road, get lost, be mistaken about)].

**Mantóñe** (L); **Mandóñe** (L.) *n.* February. \*\*SEE: **mató**.

**mantósinke** (SKN). \*\*SEE: **mandóduje**.

**MantóXañe** ~ **MatóXañe** (L); **Mantó Xañe** (O.) (LWR); **MandúXañe** ~ **Ma<sup>n</sup>dúXañe** (L.) *n.* January; February (lit.: "grizzly bear big"). \*\*SEE: **má<sup>n</sup>du**; **mató**; **Munch<sup>o</sup>ít<sup>o</sup>á<sup>n</sup>we**; **February**; **January**; **month(s)**.

**má<sup>n</sup>da**; **mánda** *adv.* on one's back. **má<sup>n</sup>da yá<sup>n</sup>** *v.i.* lie on the back. [NOTE: **uwáthre yán** (lying on one's side)].

**ma<sup>n</sup>dá<sup>n</sup>dañida**. \*\*SEE: **madádañi** (da).

**má<sup>n</sup>dharáha**. \*\*SEE: **má<sup>n</sup>heráha**.

**má<sup>n</sup>dhé**; **mandhé** *n.* iron; metal; stove; silver (?). \*\*SEE: **madhé**.

**má<sup>n</sup>dhema**; **madhéma**; **má<sup>n</sup>thema** (FM) *n.* shell (*for gun*); cartridge; bullet (lit.: "metal arrow"). **Madhéma** **regrabóniñe**, You have used up your bullets.

**Má<sup>n</sup>dhi**. \*\*SEE: **Má dhi**.

**Ma<sup>n</sup>dóñe** (L); **Ma<sup>n</sup>tóñe** (L.) *n.* February. \*\*SEE: **mató**.

**má<sup>n</sup>du**; **má<sup>n</sup>du** (LWR); **má<sup>n</sup>du** *n.* bow & arrow. \*\*SEE: **má**; **bow**; **arrow**. **Ma<sup>n</sup>dúXañe** ~ **MandúXañe** (L); **MantóXañe** (L.) *n.* February. \*\*SEE: **mató**; **MantóXañe**; **Mu<sup>n</sup>ch<sup>o</sup>ít<sup>o</sup>á<sup>n</sup>we**; **February**; **month**.

**ma<sup>n</sup>dú<sup>n</sup>ške**; **madúnsge** *n.* crawfish.

**ma<sup>n</sup>grí** ~ **má<sup>n</sup>grí**; **ma<sup>n</sup>grí**; **ma<sup>n</sup>grí**; **má<sup>n</sup>grí** *adv.* above; toward above; up. \*\*SEE: **mangrí**.

**má<sup>n</sup>je** (?) (LWR); **masjé** *adj/v.i.* hot, warm (*weather*).

**má<sup>n</sup>ka<sup>n</sup>thewe**. \*\*SEE: **máka<sup>n</sup>thewe**.

**Ma<sup>n</sup>káje** *n.* Owl Clan (*sacred name for the clan*).

**má<sup>n</sup>koke**. \*\*SEE: **mákoge**; **owl**.

"ñ" 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<sup>n</sup>" as in too;

"x" as guttural "loch"; "h" ~ "h" ? " (=glotal stop) as in uh<sup>o</sup>h

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[JGT:1992] (Rev. Feb. 6, 2008)

**Má<sup>n</sup>kruwe.** \*\*SEE: Mángruwe.  
**má<sup>n</sup>nuñi.** \*\*SEE: mánuñi.  
**Má<sup>n</sup>o<sup>n</sup>** (LWR). \*\*SEE: Má<sup>n</sup>U<sup>n</sup>; May; Creator; month.  
**má<sup>n</sup>rage; má<sup>n</sup>nage.** \*\*SEE: márage.  
**má<sup>n</sup>ši ~ má<sup>n</sup>áši.** \*\*SEE: má<sup>n</sup>áši.  
**Má<sup>n</sup>šóje ~ Má Šóje; Má<sup>n</sup>šóje** (Bear ClanPersonal Name) Smoky Weather.  
**ma<sup>n</sup>á<sup>n</sup>thú<sup>n</sup>ke** (ES); **ma<sup>n</sup>á<sup>n</sup>ú<sup>n</sup>ke** *n.* white man; anglo-american male. \*\*SEE: ma<sup>n</sup>á<sup>n</sup>ú<sup>n</sup>ke.  
**Ma<sup>n</sup>tcintáwe Shuweñe** (SKN) *n.* Bear Jumping Moon; January. \*\*SEE: Mu<sup>n</sup>ch<sup>n</sup>ít<sup>n</sup>á<sup>n</sup>we; January; month.  
**má<sup>n</sup>thema** (FM); **má<sup>n</sup>dhema.** \*\*SEE: mádhema.  
**Ma<sup>n</sup>tóñe** (I) *n.* February. \*\*SEE: mató.  
**Ma<sup>n</sup>trehówe** (SKN). \*\*SEE: Mat<sup>n</sup>éxówe.  
**Má<sup>n</sup>U<sup>n</sup>; Má<sup>n</sup>U<sup>n</sup>na; Má<sup>n</sup>U<sup>n</sup> Waká<sup>n</sup>da** *n.* Creator; Creator God (lit.: “earth maker”).  
\*\* **Má<sup>n</sup>U<sup>n</sup>; Má<sup>n</sup>o<sup>n</sup>** (L) (LWR); **Bé** (DOR) *n/v.i.* May (month) (lit.: “earth make ~ do (cultivate)”; cultivate; plow the earth. **Mak<sup>n</sup>áñe** *n.* May (month) (lit.: “earth they dig it”).  
**má<sup>n</sup>u<sup>n</sup>ke; ma<sup>n</sup>á<sup>n</sup>ú<sup>n</sup>ge; ma<sup>n</sup>á<sup>n</sup>thú<sup>n</sup>ke** (old) *n.* white man; anglo-american; euro-american (lit.: “metal makes (or) land works”). **ma<sup>n</sup>á<sup>n</sup>ú<sup>n</sup>kemi** *n.* white woman; anglo-american female. **ma<sup>n</sup>á<sup>n</sup>ú<sup>n</sup>k<sup>n</sup>okeñe; ma<sup>n</sup>á<sup>n</sup>thú<sup>n</sup>k<sup>n</sup>okeñe** (arch.) *n.* french; frenchman (lit.: “white prsn genuine”). \*\*SEE: British.  
**máñe** (DOR). \*\*SEE: máñi.  
**máñi; má<sup>n</sup>ñi; máñe** (DOR) (HAM) *v.i/t.* walk; travel, journey; go around; be around (there). : (L..., hamáñi; you..., ramáñi; we..., hi<sup>n</sup>máñiwi; they..., máñiñe). Máñina ugírage re, Go and trll him! Waka<sup>n</sup>da wóchexi uha<sup>n</sup>weda; Ída máñi ho, Waka<sup>n</sup>da, God, when we are going through difficulty, May you be there, God. [From a Native American Church song]. Máñina ogírage re (LWR). Go and tell him! **máñi** *v.i.* continue to; always; keep on. [NOTE: When “máñi” follows a verb, it denotes a continuation of the action, e.g., Niyu máñi ke, It continues to rain (or) it is raining]. [OmP, mandhin; L/D. mani].  
**máñi skúñi; máñi na<sup>n</sup>áge** *n/adj/v.i.* lame; cannot walk.  
\*\* **amáñi** *v.t.* walk on. Ná<sup>n</sup>u<sup>n</sup> Pí arámañi ho, May you walk on a Good Road (a traditional blessing). **uwá máñi** *v.i.* walk along. Nísdaye chéjeda hówe hi<sup>n</sup>máñiwi ke, We walked along the river bank. [W. ma<sup>n</sup>á<sup>n</sup>ñi<sup>n</sup>; Om/P, má<sup>n</sup>á<sup>n</sup>zdñi<sup>n</sup>; Os. ma<sup>n</sup>á<sup>n</sup>; K. má<sup>n</sup>á<sup>n</sup>; Q. ma<sup>n</sup>á<sup>n</sup>; L/D. máni; H. níri; Cr. dítle]. **mañikathi** (LWR) *n.* coyote.  
**mañikathi; mañikathi** (GM) (LWR); **mañika<sup>n</sup>thi;** (maninkathi (DOR)) *n.* coyote; prairie wolf (DOR). [NOTE: Mañikathi (Coyote) throughout the Native communities of the Plains is typically viewed in the role of The Trickster, even though he may be portrayed by various charcters as the Iktomi, Spider, of the Lakota–Dakota, Machéruwachash, Lone Man, of the Hidatsa, Kiwaku, Fox, of the Pawnee or Old Man Ishjinki of the Ioway, Otoe-Missouria. \*\*SEE: Ishjinki. Basically, he possesses no well-defined and fixed form.  
Trickster tales belong to the oldest expressions of mankind and are found throughout the world. Few other stories have persisted with their fundamental content unchanged, from ancient Greeks, the Chinese and in the Semitic world. As found among the indigenous people of North America, he can be one and the same time a creator and destroyer, giver and negator, he who fools others and is fooled himself. He wills nothing consciously. He behaves from uncontrolled impulses. He knows neither good nor evil, and yet, he is responsible for both. He possesses no values, moral or social, and he is at the mercy of his passions and appetites. But it is through his actions that all values come into being.  
Laughter, humor and irony permeate everything Trickster does. The laughter of listeners may be tempered by awe of him, the tricks he plays on others or at the implications his behavior and activities have for them. For the Trickster to be truly meaningful to our contemporary selves, we need to realize that he represents the attempt of all mankind to resolve his own problems inwardly, as well as outwardly, in whatever particular cultural setting we find ourselves, historical or contemporary. Remarks from: Paul Radin, “The Trickster,” 1956].  
[W.ma<sup>n</sup>anikaksik; OmP. m<sup>n</sup>kasi; Os. shonmikasi; K. shonmikase hinga (litle woff); l. má<sup>n</sup>yašlečá; D. mičá]. **shu<sup>n</sup>mañikathi** *n.* prairie wolf. (chou-moni-case (MAX)). \*\*SEE: wolf; prairie wolf.  
\*\* **Máñikathi Wá<sup>n</sup>gíhi; Máñikathi Wán<sup>n</sup>gegíhi** (Wéka<sup>n</sup> character name)  
Long ago, before the European came to this land, the oldest chief of the Coyote People had a dream. He saw a new being come into the wide range of the pristine plains country, and after that he saw the image of the plains turn into a white sea of buffalo bones. He tried to share this dream with the head Buffalo Chief, who could not overcome his disdain for him, and so, he would not believe him and went on his way... ultimately to live the manifestation of the old Coyote Chief’s dream.

However, the Coyote People developed new ways to avoid the sad fate of the Buffalo People. (Wéka<sup>n</sup> as told by  
**mañi<sup>n</sup>ki chí** (SKN). \*\*SEE: máha chí.  
**máñiñe; má<sup>n</sup>ñiñe** *n.* mole (a small animal) (Lit.: “walk(er) little” (?)). [Om.nánbóxawin “hands turned backwards”; Os.mandhiga; L. manída “gopher”].  
**máñiñge** *adv.* as long as.  
**mañiñoje** (LzH) *n.* prairie dog.  
**máñe** *n.* chest, breast, breast bone; sternum;solar plexis. [OmP. mange ~ manze; L. makú]. **máñk<sup>n</sup>óbrañge; máñ<sup>n</sup>óbrañge** *n.* chest; solar plexis; sternum. \*\*SEE: báðhe.  
**máñe** (1<sup>n</sup> per. of háñe) lying; I lay down; I am in a lying position. \*\*SEE: háñe; lay down; lie.  
**Máñk<sup>n</sup>e** (LWR); **Má<sup>n</sup>k<sup>n</sup>é** *n.* April (LWR); May (month) (lit.: “earth dig it they”). \*\*SEE: Má<sup>n</sup>k<sup>n</sup>áñe; month.  
**Máñkoge; Máñkoke; Mángkache Kíraji** (SKN) *n.* Hoot Owl Clan  
**Máñruwe.** \*\*SEE: Mángruwe.  
**má<sup>n</sup>oste** (CUR); **bikáx<sup>n</sup>e** (lit.: “sun crow; star”) *n.* mushroom. [OmP. ténixa gthezhe “spotted crow stomach” (more)].  
**mapásk<sup>n</sup>oen** (LWR) (?); **apáskowe** (GM) *n.* lion.  
**máposge; móposke** (SKN) \*\*SEE: má; Má<sup>n</sup>P<sup>n</sup>óšge.  
**mápošwe.** \*\*SEE: má<sup>n</sup>bošge (In Arrow Games above); Má P<sup>n</sup>óšge.  
**márage; má<sup>n</sup>rage; má<sup>n</sup>nage** (GM) *v.t.* plan; threaten.  
**márx<sup>n</sup>i<sup>n</sup>; má<sup>n</sup>rax<sup>n</sup>i<sup>n</sup>; má<sup>n</sup>nax<sup>n</sup>i<sup>n</sup>** *adj.* wrinkled: (L..., hi<sup>n</sup>márx<sup>n</sup>i<sup>n</sup>; you , rimárx<sup>n</sup>i<sup>n</sup>; we... wawámárx<sup>n</sup>i<sup>n</sup>wi; they..., wahi<sup>n</sup>márx<sup>n</sup>i<sup>n</sup>ñe). (W. ho<sup>n</sup>á<sup>n</sup>i). **ké márx<sup>n</sup>i<sup>n</sup>** *n.* mud turtle.  
**máru<sup>n</sup>ch<sup>n</sup>e** *v.t.* travel (across country) [má<sup>n</sup> (earth; land) + arúche (cross over on): (L..., má<sup>n</sup> ádu<sup>n</sup>ch<sup>n</sup>e; you..., má<sup>n</sup> sdú<sup>n</sup>ch<sup>n</sup>e; we..., má<sup>n</sup> há<sup>n</sup>ruch<sup>n</sup>ewi; they..., má<sup>n</sup> áru<sup>n</sup>ch<sup>n</sup>eñe).  
**masáma** (old); **májema** (LWR); **táwe** *n.* ball.  
**máshe; má<sup>n</sup>she** (?) (LWR) \*\*SEE: mášje.  
**mashihi; mášjhi** (?) *n.* (weather) cold, windy (or) snow.  
**má<sup>n</sup>áši; má<sup>n</sup>áši; máší** *adj/adv/v.i.* high, high up; above, up above; be high; up above, heavens. **máší máñi** *adj/v.i.* soar; flying high; glide.  
**Má<sup>n</sup>áši Máñi;** (Mocimañi (SKN)) (Eagle Clan Personal Name) Soaring; Flying High (lit.: “high walk”).  
**mášje ~ mášje; má<sup>n</sup>šje; má<sup>n</sup>hsje; má<sup>n</sup>šché** (GM); **máché** (?) (LWR); **máshé** (?) (LWR) *n/adj/v.i.* summer, summertime; heat; warm (or) hot weather; sunny; hot; be warm, hot, sunny. (NOTE: “maj-cae,” warm weather (mášje); “ta-ha-na,” warm substance (dáxra); “ta-jta-kæ,” warm water (dásdake) (HAM). [W. šúúú; Om.mánshte; Os.mánsste; L. mášte; H. arée]. **Mášje Máya<sup>n</sup>(gu)** (I) *n.* South (direction) (lit.: “warm land [towards]”). **mášje<sup>n</sup>iñe** (I); **mášje<sup>n</sup>iñe** (O.) *n/adj/v.i.* hazy cloudy weather; warm, overcast. \*\*SEE: má ~ má<sup>n</sup> ~ mášje; warm.  
\*\* **Má Šóje ~ Má<sup>n</sup>šóje; Má<sup>n</sup>šóje; MásójeMi** (fem.); (Monsótcimi (SKN)) (Bear Clan Personal Name) Smoky Weather (lit.: “summer smoke”). \*\*SEE: máxúwe; máya<sup>n</sup>.  
**mask<sup>n</sup>ška** (JY); **wéñigre** *n/adj/v.i.* live just any ole way; live loosely, as “free spirit”; be wayward & wreckless. [W. góosgejñi].  
**mášuje ~ má<sup>n</sup>šuje** (lit.: “earth red”). \*\*SEE: axóje; ashes.  
**mášu<sup>n</sup>; mášú<sup>n</sup>; ma<sup>n</sup>sú<sup>n</sup>** *n.* feather; plume; plumage; writing pen (arch.). **Mášú<sup>n</sup>** iróka<sup>n</sup> p<sup>n</sup>óšge ke, The feather is very, very fluffy. **masú<sup>n</sup>;** (manx (?) (SKN)) *n.* a tattooed eagle feather (on each cheek). \*\*SEE: tattoo. [W. ma<sup>n</sup>šúúú; Om/P/Os. má<sup>n</sup>sha<sup>n</sup>; K/Q. móšá<sup>n</sup>; L/D. maghahin, sun; H. maá-ichxúúgi; M. ihj]. **mašúgráñe; masó<sup>n</sup> wográñe** (LWR) *n.* war bonnet (such as worn by the Lakota, Dakota [Sioux]); feather headdress. **mášú<sup>n</sup> p<sup>n</sup>óšge** *n.* feather fluff, fluffy feather, plume; down (soft fluffy feathers). **mášú<sup>n</sup> unáñe** (SM) *n/v.i.* roach spreader (lit.: “feather holder”); sign a document; set to pen; sign a peace treaty (arch.) (lit.: “feather hold on it”). **mášú<sup>n</sup> wak<sup>n</sup>ó** (arch.) *n.* tattooing feather swab. (mancaiwak<sup>n</sup>o (SKN)).  
\*\* [NOTE: And the elder untied the Tattoo Bundle, addressing it and his own grandfather who cared for it before him. A willow stick was burned and mashed on a rock to make a charcoal powder. The elder sang throughout this process. And then, he blessed her and talked to her again. “Now, I’m going to put this tattoo on you. I want you to grow up to be a good woman, have good companion, raise children. You will have a home and grandchildren, generations everlasting,” he would say. Then he sang again, which signified that he was going to put on the mark. He stomped the ground four times. Meanwhile, the girl has been laid down on her bed on her back with head towards the South. The elder removed from his wigréxe: tattoo bundle, an eagle feather and kingfisher feather utilized in the blessing. Originally, a split eagle feather was used to imprint the tattoo, however in

“ñ” 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<sup>n</sup>” as in too;

“x” as guttural “loch”; “^” ~ “?” (=glotal stop) as in uh<sup>n</sup>oh

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recent times, a tied bunch of needles replaced the use of the split feather]. \*\*SEE: **tattoo**.

\*\* **Mašú<sup>n</sup>hšji**; (Moncuncci (SKN)) (*personal Eagle Clan Name*) True Feather.

**Mašú<sup>n</sup> Pí** (*personal Eagle Clan Name*) Good Feather.

**mašú<sup>n</sup>dhi<sup>n</sup>iñe** ~ **šú<sup>n</sup>dhi<sup>n</sup>iñe** (L) [*mah SHOON the-eeen nyehj*]; **su<sup>n</sup>dhi<sup>n</sup>iñe** (O.) (lit.: “feathers yellow little”) *n.* flicker, yellow hammer woodpecker (the bird; woodpecker). [NOTE: A medicine bird used to heal sickness by *Wašwehi* (Traditional Indian Doctors) who use the yellow and black edged tail feathers when treating patients. The thought is that as the bird pecks at the tree to withdraw an insect or worm, the *Wašwehi* uses the tail feathers to spiritually extracts the sickness from the patient in the manner of the woodpecker who pulls out insects from trees. (FM)]. [*Om/P/Os.só<sup>n</sup>stiga*; *L.shú<sup>n</sup>zica*].

**Mat<sup>n</sup>éxówe**; (Ma<sup>n</sup>trehówe (SKN)) (*personal Bear Clan name*) Bear Guardian ~ Holy Bear (lit.: “grizzly blessed (imbued with spiritual powers)”) [mató + ixówe]. \*\*SEE: **mak<sup>n</sup>ixówe**.

**mathema**; **ma<sup>n</sup>thema<sup>n</sup>** *n.* bullet(s); cartridge.

**math<sup>n</sup>í<sup>n</sup>awí** (LWR). \*\*SEE: **math<sup>n</sup>í<sup>n</sup>rawe**.

**math<sup>n</sup>í<sup>n</sup>rawe**; **math<sup>n</sup>í<sup>n</sup>awí** (LWR) *n.* bridle and mouth bit (lit.: “metal with mouth bites”).

**math<sup>n</sup>í<sup>n</sup>ruji<sup>n</sup>**; **math<sup>n</sup>í<sup>n</sup>roji<sup>n</sup>** *n.* hammer (lit.: “metal with hit it”).

**mathíka<sup>n</sup>**; **mathíku<sup>n</sup>**; **mathígu<sup>n</sup>**; (mathiska (MAX)) *n.* needle. **wáhu mathíka<sup>n</sup>** *n.* bone needle. [*Os. thúka hiukan* “turkey or chicken leg bone needle”]. \*\*SEE: **má**; **máhi**.

**mathíku<sup>n</sup>**; (ma<sup>n</sup>thíkún (SKN)) *n.* tattoo stick; tattooing needles (or) instruments. (NOTE: These are flat sticks used to apply pigment in a tattoo ceremony).

**mathrírhige**; **mathrírhíthke** (old) *n.* quicksand (lit.: “earth squishy like”). (*OmP. ma<sup>n</sup>nini-ega<sup>n</sup>* (DOR)).

**math<sup>n</sup>u<sup>n</sup>ke** (ES). \*\*SEE: **ma<sup>n</sup>u<sup>n</sup>ke**.

**mathú<sup>n</sup>je** (JY) *n/v.i.* web; weave.

**mathú<sup>n</sup>k<sup>n</sup>okeñe**. \*\*SEE: **má<sup>n</sup>ú<sup>n</sup>ke**.

**mató**; **ma<sup>n</sup>tó** *n.* grizzly bear. (NOTE: Presently, the term is applied to bears as a general category, alternating with the term “múnje”. Some Elders suggested that “It’s a different kind of bear.” However, this suggestion is in the connotation of Bear as a sub-clan affiliation. When asked for a term for “grizzly”, they offered: “mató warúthri<sup>n</sup> (mean bear); múnje xá<sup>n</sup>je (big bear) or múnje chéxi (mean bear)”. Mató kigré áñe ke, He turned himself into a bear, they say. [*W. machó; machosgáá* (polar bear); *OmP. manchú; Os. míntsu; K. minchó; Q.machó, mathó; L/D. mató; Cr. itbuuisééj*].

\*\* **mató hgá**; **mató thká**; **mantó xgá** (SKN) *n.* polar bear; white bear.

**Mató<sup>n</sup>iñe** ~ **Mató<sup>n</sup>iñe** (L); **Mató<sup>n</sup>iñe** ~ **Mató<sup>n</sup>iñe** (O.) *n.* February. Month of Little Bear (or) Little Bow & Arrow. \*\*SEE: **February**; **months**. **mató ságe waná<sup>n</sup>p<sup>n</sup>i<sup>n</sup>**; **mató šáge wanámpi** (FM) *n.* grizzly bear claw necklace. **mató séwe**; **mató šúje** *n.* brown bear. **mató théwe** (JY) *n.* black bear. **Mató Ukíthre** *n.* Half Grizzly Bear (*name of a character in a wéka<sup>n</sup>*). \*\*SEE: **MatóUkíthre**. Below). **mató wachí** (SKN) (?) *n.* bear ~ grizzly bear doctors. **Mató<sup>n</sup>xáñe** ~ **Mató<sup>n</sup>xáñe** (L); **Mató<sup>n</sup>xá<sup>n</sup>je** ~ **Mató<sup>n</sup>xá<sup>n</sup>je** (O.) *n.* January. Month of Big Bear (or) Big Bow & Arrow. \*\*SEE: **January**; **months**.

**mátoje** (arch); **manta<sup>n</sup>je** (?); **manto<sup>n</sup>jé** (SKN) *v.i.* make tattoo circles (*with a marking sticks (or) a hollow cane*). \*\*SEE: **mašú<sup>n</sup> wak<sup>n</sup>ó**.

**MatóUkíthre** *n.* Half Grizzly Bear [NOTE: The name of a character in a *wéka<sup>n</sup>* who was the furry offspring of an illicit affair between a woman and a grizzly bear. When the boy grew up he went traveling to see the world. He met up with two companions.

The three came to deserted village with a nice house in the middle set with food ready to eat, so the feasted and then slept. Each day one of the companions stayed, and was confronted and assaulted by a little man with a long green beard. On the third day, Half Grizzly Bear stayed and drove the little bearded man back into his hole when confronted. He went after him, and found him in his hole with three girls who the old man had kidnapped. Before the young man climbed out of the hole, the two companions fled with the girls to the village, saying they had rescued them so the parents would let the two marry them. But upon arriving, Half Grizzly Bear told the real story, and was allowed to marry the third daughter and became a leader in that land. (SEE: “*Ihi<sup>n</sup>Toye: Green Whiskers*”, Skinner, pp.480-1)].

**Mató Wachí** (SKN) *n.* Grizzly Bear Dance Doctors. [NOTE: The **Mató Wachí**, Grizzly Bear Dance Doctors were highly esteemed doctors, who seem to have belonged to a distinct and separate society at one time, which in recent times had become merged with the Buffalo Doctors Society, and the Medicine Lodge. To demonstrate their powers, they would inflict severe bleeding wounds upon themselves and then heal them. On other occasions, they would devour live coals.

Skinner, “*Ethnology...*,” pp.242]. \*\*SEE: **ChéWarúxawe**; **ChéXóweSwéhi**; **Buffalo Doctors Society**. **TáSagreUyu**; **Wanathunje**; **hxóge**.

**matúthrudada** (LWR); **mahdúthrudada** *n/v.t.* spear thrown with u-point game. [NOTE: This is played with a javelin that had a “U” point and was limber on the butt end. This was thrown at a mark. Whitman, Wm, “The Otoe”, CUCA.28. 1937. pp. 13].

**Má<sup>n</sup>Uraje**; **Maoxradje** (SKN) (*personal Buffalo Clan name*) Mired In Mud.

**ma<sup>n</sup>ú<sup>n</sup>** *n/v.i./v.t.* farm; work the land; cultivate (lit.: land work (it); earth dig”): (L..., má ha<sup>n</sup>ú<sup>n</sup>; you..., má ra<sup>n</sup>ú<sup>n</sup>; we..., má hi<sup>n</sup>ú<sup>n</sup>wi; they..., má<sup>n</sup>ú<sup>n</sup>ñe). The loway always cultivated gardens, Báxoje ú<sup>n</sup>e má<sup>n</sup>ú<sup>n</sup>ñe máñiñe ke. **Má<sup>n</sup>U<sup>n</sup>**; **Má<sup>n</sup>U<sup>n</sup>** (L) (LWR) *n.* May (month).

**Má<sup>n</sup>u<sup>n</sup>** (old; arch.); **Má<sup>n</sup>U<sup>n</sup>na** (old; arch.); **Má<sup>n</sup>U<sup>n</sup> Waká<sup>n</sup>da** (old; arch.); (maon (SKN)) *n.* Creator; Holy Spirit; God Almighty; Earth Maker. [*W. gúu<sup>n</sup>s* (create; teach); *gun<sup>n</sup>zrá* (The Creator {Christian}; *Mad<sup>n</sup>u<sup>n</sup>na* {Traditional}; *OmP. gáxe*].

**ma<sup>n</sup>ú<sup>n</sup>ke**; **ma<sup>n</sup>ú<sup>n</sup>ki**; **ma<sup>n</sup>únke**; **mathú<sup>n</sup>ke** (ES) *n.* white man; anglo-american; English language; European descendant (lit.: “iron/ land works with routinely” [madhé + ú<sup>n</sup> (or) má<sup>n</sup> + ú<sup>n</sup> + ke]). (NOTE: MahiXáñe (L); MahiXáñe (O.) (lit.: “knife big”). This archaic term used for *white man* also refers to “half breeds” (*a native child from a white parent*) and to cavalymen, in reference to the swords carried by the them). **ma<sup>n</sup>ú<sup>n</sup>kemi** *n.* white female (child (or) adult). **ma<sup>n</sup>ú<sup>n</sup>k<sup>n</sup>okeñe**; **mathú<sup>n</sup>k<sup>n</sup>okeñe** (arch.); (masongke-ok<sup>n</sup>ne (MAX)) *n.* French; Frenchman, French language (lit.: “white person common ~ original”). **ma<sup>n</sup>ú<sup>n</sup>k<sup>n</sup>okíthri** (FM) *n.* half Indian (or less); “half breed” (arch.). [*W. waanksgá* (etc.); *Om. wáxe; Os/P. isda hin; L. washichu*].

**má<sup>n</sup>xáñe**. \*\*SEE: **mek<sup>n</sup>áñe**.

**Máuraje**; **Maoxradje** (SKN). \*\*SEE: **Má<sup>n</sup>Uraje**.

**má<sup>n</sup>ki tawe** (FM) [NOTE: Perhaps this is “ma<sup>n</sup>áúke + étawe (*white person his*)”]. *n.* mirror; looking glass. [*W. hokikj<sup>n</sup>p*; *Om. niu highth<sup>n</sup>í<sup>n</sup>*; *Os. niukigthats<sup>n</sup>í<sup>n</sup>*; *L. miyoglas<sup>n</sup>í<sup>n</sup>*; *D. Iháiyomdasi<sup>n</sup>*; *Sa. mniokdasi<sup>n</sup>*].

**Mawádañi**; **Mawatani** (SKN) *n.* Hidatsa (or) Mandan Society. [NOTE: This society competed with the Tukara (Kit Fox Society). They dressed in a particular regalia which was an opposite style from the Tukara in paint, dress, regalia and opposed each other in games. They pledged not to flee in war, nor pick up anything that they happen to drop as in the Iroshka Society. The men shaved one side of their head and left the hair flowing on the other side. These two societies were found in most of the Siouan Tribes of the Southern and Northern Plains. Skinner, “*Ethnology of the Loway*”, p.239; .Whitman, “*The Oto*”, p.126].

**máwagik<sup>n</sup>e** (old) *n.* government farmer extension agent (BIA) (lit.: “ground them for he digs”).

**máwoda** (DOR) (FM); **mawóda**; **mawót<sup>n</sup>a** (?) *n.* vegetables; edible plants; fruits (LV) (FM). (lit.: “earth something within). [*L. wataka* (*vegetation*); *wójuhala*].

**máxe**; **mánxe** *n.* cultivated field; field of corn; pasture; plowed field. Máxe hérodagi aré wégrunjeñe ke, The corn was cut this morning (or) They cut their corn this morning. **máxe ráre** (DOR) *v.i.* walk off to some distance; walk further off. [*OmP. gudíha mandhin ga* (DOR)]. **max<sup>n</sup>ójera**; **max<sup>n</sup>uxre** (SEE: *Buffalo Clan names*) *n.* corn tassel.

**maxíh**; **mahihi**; (maghihi (DOR)) *v.i.* get better of another in a fight. [NOTE: When one gets the better of another in a fight, by hitting or wounding him without killing him or receiving a blow in return (DOR)]. (L..., maxíha; you..., maxíra; we..., maxíhi<sup>n</sup>wi; they..., maxíhiñe). Maxíwahi ke, He got the better of them. Maxíwara, You got the better of them. Maxíwahi<sup>n</sup>wi, We got the better of them. Maxíhi<sup>n</sup>hi ke, He got the better of me. Tá<sup>n</sup>da rísa maxímira isdáyi<sup>n</sup> je, Why should you alone get the better of me? (I will hit you too). Maxíhihiñe, They got the better of each other. (maghedh (DOR)).

**maxri** (MAX); **thewára**; **ithéwara** *adj/v.i.* dirty (*as clothes*). \*\*SEE: **dirty**.

**máxu**; **maxú**; **má<sup>n</sup>xu**; **maxúwe**; (mághu (DOR)) *n.* cloud(s); sky. **Maxúwe** théwe wátachi táje šóga jíšge hna ke, Because I saw black clouds, a storm may be arriving. [*W. waa<sup>n</sup>xí, waa<sup>n</sup>xíwi* “cloudy,” *máaaida*; *OmP/Os/Q. ma<sup>n</sup>xpi, áma<sup>n</sup>xpi* “cloudy”; *K. ma<sup>n</sup>xpú, L. maxpiya, amaxpiya* “cloudy”; *H. ahbáaxi, shíi* “cloudy”; *Cr. ahpáaxé*].

\*\* **máxu dá<sup>n</sup>na**; (mághu ta<sup>n</sup>na (DOR)) *adj.* cloudy (*over whole sky*). **máxu githóje** *v.i.* clearing sky (*the sky clears by the wind blowing away the clouds*) [NOTE: **bá githóje**, snow clears away by the blowing wind]. \*\*SEE: **githóje**; **kéra**; **clear**. **maxúwe**; **ma<sup>n</sup>xúwe** *n.* cloud(s), cloudy; sky. **maxúwe tó**; **máxuwe** (LWR) *n/adj/v.i.* sky blue; turquoise (*color*); (*the*) heavens. **maxúxuwe** *n/adj/v.i.* cloudy.

**máya<sup>n</sup>**; **má<sup>n</sup>ya<sup>n</sup>**; **máña<sup>n</sup>** (?); **má**; **má<sup>n</sup>** *n.* earth; land; ground; clay; country. **Mayá<sup>n</sup>** ha<sup>n</sup>ún ke, I work (farm) the land. **Mayá<sup>n</sup>** jégi wóchexi ke, This earth (life) is difficult [NOTE: This is a frequent statement spoken and appears

“ñ” 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<sup>n</sup>oh

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often in prayers and songs]. **Mayá<sup>n</sup>da Gré** (*personal Bear Clan name*)  
Return Home Having Seen the Country.

\*\* **máya<sup>n</sup> áhada** *adv.* upon the earth. **Máya<sup>n</sup>** mitaweda hamína ke, I live in the country (*on my land*). **máya<sup>n</sup> bráhge** *n.* plains (lit.: “land flat”). **máya<sup>n</sup> bróge; máya<sup>n</sup> brógehsu** (HAM); (mayon broke (MAX)) *adv.* the whole land, country; everywhere. **Máya<sup>n</sup> tá<sup>n</sup>da uwáre; idá máya<sup>n</sup> bróge** rahúhudhe áñe ke, He went to some land, and there he shook the whole earth with his voice. **máya<sup>n</sup> dóke** *n.* clay; damp (or) wet earth. \*\**SEE: máha; earth. máyan giro* *n/v.i.* joy; rejoice; be happy; experience peace and fulfillment. **Wayére Waká<sup>n</sup>da wagí<sup>u</sup>da máya<sup>n</sup> giro** ke, Whoever works for God is happy. **mayá<sup>n</sup> jerómi<sup>n</sup>je** (CUR) *n.* earth, i.e., as an island. **máya<sup>n</sup> mángri(da)** *n/adv.* heaven; (the) heavens; to ~ at heaven. **máya<sup>n</sup> mášje(da); urékurigu<sup>n</sup>** *n.* south (lit.: “summer land (at)”). **mayá<sup>n</sup>pi; máya<sup>n</sup>pi; máyampi** *n/adj.* peace; peaceful (lit.: “land good”). \*\**SEE: mayá<sup>n</sup>pi (below). máya<sup>n</sup> piškuñi* *n.* poor land; bad land(s).

\*\* **Mayá<sup>n</sup> Pi Rógre;** (Maionpiogri (SKN)) (*personal Pigeon Clan name*)  
Found Good Land. **Mayá<sup>n</sup> Súje** *n.* Red Earth (lit.: “land red”). [NOTE: Traditional place of origin for the clans of the ancient people who became the present-day Loway, Otoe-Missouria and Winnebago (Hochank). This site is located in the area of Green Bay, Wisconsin. \*\**SEE: A. Skinner. “Ethnology of the Loway Indians,” Publication of Museum of Milwaukee Bulletin, 4; p.194; W. Whitman, “The Otoe”, p. 22]. Máya<sup>n</sup> Súje; (Mokátcuze (SKN); Maiyáncudje (WW)) (*personal Bear Clan name*) Red Earth ~ Red Clay.*

\*\* **Máya<sup>n</sup> Wádahe;** (Maianwatahe (SKN)) (*Wéka<sup>n</sup> spirital guardian name*)  
Everywhere Being; World Person. [NOTE: Name of a Wéka<sup>n</sup> character, a spirit guardian of good hunting and plenty. Young men who fasted were earnestly appealed to try to dream of him or something connected with him. In doing so, they would be assured the future as a successful hunter. {máya<sup>n</sup> (earth) + wa- (something; someone) + dáhe (stand there)}. \*\**SEE: Skinner, “Traditions...”, pp. 441-446.].*

\*\* **máya<sup>n</sup> wathrége** (old) *n.* land allotments (US Government land partitioning program). **Báxoje máya<sup>n</sup> wathrégeñegi máya<sup>n</sup> wagírujeñe** ke, After they divided the Loway lands into allotments, they opened up the land for them (*the white settlers*). **máya<sup>n</sup> wígu<sup>n</sup>dhe** *n.* mile (*distance*); acre. **Dópik<sup>e</sup> Lawrence china núwe náñe wígu<sup>n</sup>dhe grébra<sup>n</sup> núwe agri<sup>n</sup> grerábrí<sup>n</sup>** kiwá<sup>n</sup>dhe anáhe, There are twenty eight miles between Topoka and Lawrence. **Máya<sup>n</sup> wígu<sup>n</sup>dhe iya<sup>n</sup>ki šige urákigre hna je,** Will you add on to the one acre?

**máya<sup>n</sup>kida ~ mayá<sup>n</sup>kida** (old/ arch.) *n.* police; camp police; traditional Indian police [máya<sup>n</sup> (country) + akída (watches over)]. [NOTE: The máya<sup>n</sup>kida were appointed by the tribal seasonal leaders to oversee occasions when the tribal community moved in a body such as when relocating the village or on a seasonal buffalo hunt. They protected the people from tentative danger from enemies. Some would stay in the rear, others would remain on either side, while others were in the front with the leaders. They were an aide to the community leaders by encouraging those who lagged behind and were authorized to thrash those who persisted in lagging or tried to go off on their own thereby endangering the whole tribe.

This latter trait was passed on to the **Wáruji<sup>n</sup>** or **Withí<sup>n</sup>je Akída** (FM) (Whipmen) in the Iróška Society Dance, who may strike a dancer who fails to get up to dance a song. In turn, the dancer must give something to the whipman. Also all 1 three Loway, Otoe-Missouria Tribal Communities continue the concept during the annual powwow encampments]. [Omp/Os. wa<sup>n</sup>na<sup>n</sup>she; K. Akída; Q. nika<sup>n</sup>sá; L/D. akichita; H. maagíguwaa] \*\**SEE: Iróška Society. Máya<sup>n</sup>Kída Xá<sup>n</sup>she* (*Missouria Buffalo Clan name*) Great Guardian of the Land aka “Big Soldier”.

**máya<sup>n</sup>pi; máyanpi; máyampi** *n/adj.* peace; peaceful (lit.: “land good”). **máya<sup>n</sup>pi ^ú<sup>n</sup>** *v.i.* have, make peace; forgive. **Máya<sup>n</sup>Pí; Mayó<sup>n</sup>pi** (LWR) (*Personal Bear Clan Name*) Good Land; Peace (LWR). \*\**SEE: masú<sup>n</sup> unáñe.*

**Máyi.** \*\**SEE: Má dhí.*

**mayíñe; máñiñe** (GM) mole (*animal*); gopher.

**mayon broke** (MAX). \*\**SEE: máya<sup>n</sup> bróge.*

**Médha<sup>n</sup>O<sup>n</sup>ñe** (O.) (LWR); **má<sup>n</sup>o<sup>n</sup>** (L.) (LWR) *n.* May (*Month*); Cultivate. \*\**SEE: Má<sup>n</sup> ^ú<sup>n</sup>; May; months.*

**Mek<sup>n</sup>áñe** (LWR) *n.* April [ma<sup>n</sup> (earth) + i- (with) + k<sup>e</sup> > a + -ñe (they)]. \*\**SEE: Mák<sup>n</sup>áñe; Má<sup>n</sup> ^ú<sup>n</sup>; April; May; months.*

**mék<sup>e</sup>** *v.t.* plow.

**Mejiraji Waníkíhi** (*Wéka<sup>n</sup> character name*) Wolf Chief.

**méjoketona** (?) (LWR). \*\**SEE: mádhukídawe; mirror.*

**mératage** (CUR); **míradage** *n.* arrow feathers. \*\**SEE: míradage.*

**-mi-; -mi<sup>n</sup>-; -min** *suf.* denoting feminine gender; woman. **shú<sup>n</sup>tami<sup>n</sup>**, **she** wolf. **támi<sup>n</sup>**, **female** deer. **AxéweHúMí<sup>n</sup>**, Coming Out **Woman**. [W. – wí<sup>n</sup>ga; Omp. – wí<sup>n</sup>, –míga; L/D. wí<sup>n</sup>; H. míhga]. \*\**SEE: míñe.*

**mi<sup>n</sup>...** *pron. prefix* me; I. [NOTE: The more typical 1<sup>st</sup> person prefix is “hi<sup>n</sup>”. This first person, direct object form “mi<sup>n</sup>” is a more archaic form than “hi<sup>n</sup>”. Also, mi<sup>n</sup>- can be the subject of several rare archaic passive verbs and for forming the independent pronoun forms of the first person. Examples of its use are:

A mi <sup>n</sup> be ke,	He left me on it.
Mi <sup>n</sup> u <sup>n</sup> ruy <sup>n</sup> ákiñe ke,	They couldn't do it to me.
Udámi <sup>n</sup> ,	She spared me,
Ch <sup>n</sup> émi <sup>n</sup> hñe ga <sup>n</sup> .	He will surely kill me.
Ix <sup>n</sup> ámi <sup>n</sup> ke.	He saved my life
rémi <sup>n</sup> ,	he sends me,
(NOTE: rí <sup>n</sup> ra [r(é)+(h)í <sup>n</sup> + ra+(hi)]	(NOTE: you send me)
inú <sup>n</sup> mi <sup>n</sup> ,	with me,
mi <sup>n</sup> náhe...	I am...
máñe... [mi <sup>n</sup> + (h)áñe]	I am in a lying position...
Mí <sup>n</sup> hgaré... [mi <sup>n</sup> hge + aré]	That's what I'm like...
Mí <sup>n</sup> wakí <sup>n</sup> ha <sup>n</sup> ú <sup>n</sup> .	I did it by myself.
mi <sup>n</sup> é; mí <sup>n</sup> re [mi <sup>n</sup> é + aré]	I, me; It's me; It's my turn. ( <i>See Below</i> )

\*\**SEE: hi<sup>n</sup>; mi<sup>n</sup>šda<sup>n</sup>; me, you, us.*

**mí; mi<sup>n</sup>** *n.* blanket; buffalo hide robe (old). **mí<sup>n</sup>; pá<sup>n</sup>; pá<sup>n</sup>hga ~ pá<sup>n</sup>thka** (old) *n.* cloth; yard goods. [W. waiina; Omp. wain; Os. mi, haxin (woolen blanket); L/D. šina; H. mashí].

\*\* **mí waxé** *v.i.* cover head under blanket: (I..., mi<sup>n</sup> hapáxe; you..., mi<sup>n</sup> swáxe; we..., mi<sup>n</sup> hi<sup>n</sup>wáxewi; they..., mi<sup>n</sup> waxéñe). **mí<sup>n</sup>brege; minbrége;** **mimbroke** (HAM); **pá<sup>n</sup>gredhe wowágaxe** *n.* calico; cotton print; blanket; covers; broadcloth (*cotton*) (lit.: “robe thin”). **mí<sup>n</sup>githatha;** **mí<sup>n</sup>githatha; mí<sup>n</sup>githatha** *n.* shawl (lit.: “fringed blanket”). **mínkuwaje ~ mí<sup>n</sup>kuwaje** (FM); **mí<sup>n</sup>théwe ~ mínthéwe** (HAM) *n.* broadcloth (with color selvage). **mí<sup>n</sup>rúka; mí<sup>n</sup>rúka** *adj/v.t.* half dressed; bare chested (*no shirt*). \*\**SEE: mí<sup>n</sup>rúka. mí<sup>n</sup>škowe* *n.* buffalo winter robe. **mí<sup>n</sup>wawaje; mí<sup>n</sup>wawaje** *n.* ribbon. **umí<sup>n</sup>ye ~ umí<sup>n</sup>ye; umí<sup>n</sup>he; umínhe** *n.* blanket; covers. \*\**SEE: blanket.*

**midháche** (GM); **natháje** *n.* grasshopper. [W. zazáchke; Os. dadáthe]. \*\**SEE: natháje.*

**midhe** (O.) (DOR); **míre; mi<sup>n</sup>ne ~ míne** *prn.* I, it is me. **mídheshkádhe** (O.) (DOR); **mínesgare** *prn.* It is only me. \*\**SEE: míne; mí<sup>n</sup>; míšda<sup>n</sup>.*

**mí<sup>n</sup>é.** \*\**SEE: míne.*

**mí<sup>n</sup>githatha; mí<sup>n</sup>githatha** *n.* shawl [lit.: “blanket fringe(d)”].

**mígráhe; mí<sup>n</sup>gráhe; uxré** *adv.* quick, quickly; immediately: suddenly; hasten. [D. hdaheya (*straight forward, without interruption, continuously*). **Mígráhe jíhu re,** Come quick!

**mígráñe** *v.t.* marry a woman; take a wife: (I..., hamígráñe; you..., ramígráñe; we..., hí<sup>n</sup>mígráñewi; they..., mígráñeñe). [NOTE: Conjugation uncertain].

**míhá<sup>n</sup>; míha; mí<sup>n</sup>ha<sup>n</sup>** *n.* second born daughter. [W. wíha; Omp. wína; L/D. hápa<sup>n</sup>].

**míhgu<sup>n</sup>keíñe** (L.) (GM) *n.* mud hen (*wild fowl*) (míxe (*water fowl*) + gúñe (*dive*) + -íñe). \*\**SEE: míxe.*

**míhxóge; míxóge; míxóge míxoge** *n.* blessed person; a spiritual person, intermediary; gay (*person*), lesbian, homosexual, bisexual; two spirits person; transvestite, transsexual; berdache. [NOTE: Those who were blessed by holy spirits. The term is derived from: [míñe (feminine quality) + xó<sup>n</sup>ñitan] (of sacred origins; be holy, blessed, mysterious) + -ge (suffix indicating a natural state or quality which is continuous and regular feature). Thus, the word refers to an individual who has some natural female-like aspect of their character, personality or nature, which is of a mysterious divine origin.

Early day writings on Native American culture referred to the Míhxóge, the sexually, gay oriented individual, by an antiquated term – “Berdache.” This term, no longer known in present day vocabularies nor even recollected, was employed even as late as 1937 in an ethnology by William Whitman, *The Otoe*. The term, berdache, is an English corruption of the French word “bardash,” which is derived from the Italian “berdascia,” and in turn, was derived from the Arabic “bardaj,” which was adapted from the Persian word “barah.” Obviously, the word and the behavior it terms has been a part of mankind a long while. And similar to the word, Míhxóge, it referred to all manner of homosexuality, lesbianism, bisexuality, transvestism, etc. \*\**SEE: Micheal Star, “Berdache”*

Interestingly, bisexuality was not necessarily considered to be a Míhxóge behaviour, unless the individual himself considered it as such. In traditional pre-European contact, they served as liaisons, consecrated intermediaries & spiritual advisors between individuals, the people as a whole and the Holy Spiritual Grandfathers. \*\**SEE: Williams, “The Spirit & The Flesh”, 1985. Today,*

“ñ” 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<sup>n</sup>” as in too;

“x” as guttural “loch”; “^” ~ “?” (=glotal stop) as in uh<sup>n</sup>oh

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Mihxóge would be translated as “gay person(s)” and refer to all manner of homosexual behavior, such as transvestism, transsexualism and the natural hybrid, hermaphroditism.

The Mihxóge were respectfully treated as a special class of religious leaders. Among the late Baxoje, Jiwére-Nút<sup>achi</sup> elders, the Mihxóge were still regarded with awe for their spiritual connection and consecrated role in harmony with the Holy Grandfather spirits.

“They are ‘waxóbrí,’” and they kinda know that and use it.

“They’re half man, half woman. And they don’t have (*heterosexual*) relationship(s). They do something (to fulfill needs) among themselves - Mihxóge. So then, that belongs to them, the Half Woman and Half Men (*People*).”

“They’re not crazy. They just got that born in them. Born in their nature.”

The Elder’s statements imply that Mihxóge Wan<sup>shige</sup> were aware that their sexual orientation was the result of a special divine ordination and not the result of their own conscious choice or personal failing, defect, imperfection or “sin”. And as such, they recognized, accepted them as being naturally blessed, and their innate artistic talents, benevolent concerns, unusual aptitude for prophecy or psychic abilities and healing potentials in addition to their keen spirituality -- all indeed, cultivated gifts from Wakanda, which they enhanced by fasts, prayer and meditations.

Although, this knowledge may have prevailed in the traditional communities, the present day evidence suggests that the Mihxóge lifestyle is no longer realized nor understood in its original cultural context and role. It would seem that few, indeed, if any Native American Mihxóge have developed even a small portion of their gifted potentials and talents. Nor are they generally aware of their dormant “medicine powers” and abilities, that could well benefit their Native Peoples, if not, indeed, all people throughout the land.

“Talk to them, be good to them and that’s all. (*That is to say, one does not have to be personally involved in their affairs*). But don’t hurt them—it’ll come back on you. They got medicine.” *Late loway Elder.*

[Excerpts from the narrative, “Mihxoje: Blessed Persons”, were used in the above synopsis]. [W. ší<sup>á</sup>ge; wa<sup>k</sup>ka<sup>n</sup>na<sup>k</sup>; OmP. mixuga; L/D. winkte].

**Mijiraje** *n.* Wolf Clan (I.) (*Sacred and Ceremonial Term for the Clan*). \*\*SEE: Wolf Clan Legend.

**mikathe máñiskuñe (skn); bikax<sup>^</sup>e máñi škúñi** *n.* north star (lit.: “star moves not”). [NOTE: In the *Wekan* “Twin Holy Boy”, The father of the Twins at the end of the story goes into the Heavens to become one with the north star]. \*\*SEE: star.

**mína; miná/ mí<sup>n</sup>na<sup>n</sup>; náge; nahé** *v.i.* sit down, be sitting down; camp; live, dwell; stay (*at, with*); *v.aux.* keep on (*doing s.t.*): (I..., ham<sup>n</sup>na; you..., ram<sup>n</sup>na; we..., hi<sup>n</sup>m<sup>n</sup>aw; they..., mi<sup>n</sup>nañe). *Míná* ne, Sit down! *Aréda* ~ *Aredá* (?) *mína*, There he lives. *Raminá* sdá<sup>se</sup>, You are sitting; *Warúje* hamina ke, I’m eating all the time. *Bígu<sup>d</sup>he* náge *mína* ke, The clock is still running. *Wawágaxe* dájage hamína ki, I am reading the book. [W. mi<sup>n</sup>á<sup>n</sup>; OmP/Os. gdh<sup>n</sup>; Q. kn<sup>n</sup>; K. gl<sup>n</sup>; L/D. yá<sup>n</sup>ka; H. náagi; Cr. awáache]. \*\*SEE: náge; náhe; máñi; sit; sitting.

\*\* **amína** *n/v.i.* a chair; sit on. **umína** *v.i.* inhabit (*a dwelling*); sit in. **igimína** *v.i.* dwell; sit here.

\*\* **mínahi; mináhi** *v.t.* sit s.t. down; make s.o. to sit down: (I..., mi<sup>n</sup>naha; you..., mi<sup>n</sup>nara; we..., mi<sup>n</sup>nahi<sup>wi</sup>; they..., mi<sup>n</sup>nañe). **Mináhirina mináhimi** ke, He **makes you sit down** & me **sit down**. **mínamina** *v.i.* be sitting down.

**mináhe** (*from: náhe*) *prn.* I am, was...; it is I ~ me. \*\*SEE: míne; náhe; me.

**minbrége; mimbreke** (HAM) *n.* broadcloth (*cotton*) (lit.: “robe thin”). \*\*SEE: mí.

**míne; mí<sup>n</sup>re; mí<sup>n</sup>re; mí<sup>n</sup>e** *prn.* I, me (*Often used for emphasis*). [NOTE: mí<sup>n</sup>e + aré = mí<sup>n</sup>re ~ míne].

<b>Míne</b> ke,	<b>It is me;</b>	<b>Míre</b> ke,	<b>It’s my turn.</b>
<b>Míne</b> urík <sup>u</sup> ke.	<b>I am the one,</b> I	<b>Mí<sup>n</sup>e</b> hagú <sup>ta</sup> ke,	<b>I</b> I want it.
	gave you it.		

<b>Míne</b> ní ki;	<b>It is I,</b> I am; Bear	<b>Mí<sup>n</sup>e</b> wihátúgra <sup>n</sup>	<b>It is I,</b> I who jas
<b>Mu<sup>n</sup>jeMí</b> i <sup>n</sup> gáñe	Woman is my	ke,	the control.
ke,	name.		

\*\*SEE: ; mí<sup>n</sup>; mí<sup>n</sup>šda<sup>n</sup>. [W. néw<sup>n</sup>ré; Os.-wie hta mi<sup>n</sup>hse; ga; L/D. míye; H. míhga].

**mínešgare; míneškare** (DOR) *prn.* it is only me; it is I, it is me.

**míngre; míngre; wawókatho** *n.* correct; right; true. **Míngre** hi<sup>n</sup>wágirowida..., If we truthfully pray to him (*church hymn*). **Edá**

**mínkéaxe** ithgexšji, **hináge** náha, And the woman seemed to believe him (*Udwáge*). \*\*SEE: **mínke**.

**míngre; míngre** *adj.* female.

**míngre; míngre; mí<sup>n</sup>gre** (GM); (*mínke* (DOR)); **yé** *n.* feces, excrement, dung, manure; shit. (W. wakeré; OmP/Os. ingdhe). **míngrowat<sup>^</sup>ana** *n.* dung beetle; robber beetle (lit.: “dung by pushing rolls (it)”). (W. wakereáwaná).

**míngri; míngri; mí<sup>n</sup>gri; wíngri** (GM); (*míkri* (DOR); **thrá** (DOR); **minhre** (MAG) *n.* butter; lard; soft fat; grease; gas, gasoline; petroleum (*oil*); oil, grease; soft fat of animals. **gogótha míngri** *n.* lard; pork grease, bacon drippings. **míngri théwe** *n.* oil, motor oil. [OmP. wegdi; D. ibdi, wihdi].

**míngri anáyí<sup>n</sup>** *n.* accelerator (car); step on the gas. **Gáida** ihátugra<sup>n</sup>; **míngri anáyí<sup>n</sup>na** námañi arágra<sup>n</sup> hógiwe hi<sup>n</sup>náwi há nahewi ke, So that’s when I decided it; I stepped on the gas and I passed along side of the car. **míngri nawá<sup>n</sup>da** *n.* push on the accelerator (*with the foot*). **Míngri** thrije aránaswa<sup>n</sup>da hñe ke, You are going to push down slowly on the accelerator.

**míngri rok<sup>^</sup> wabúhge; míng<sup>^</sup>rók<sup>^</sup>; míngrók<sup>^</sup>** *n.* fry bread; grease bread. **Hína** míngri rok<sup>^</sup> wabúthge <sup>uhá<sup>n</sup></sup> wégrupiñe ki, My Mother cooks some really good fry bread.

**míngrowat<sup>^</sup>ana**. \*\*SEE: **míngre**.

**mínke; mí<sup>n</sup>ke; míngke; mí<sup>n</sup>** *n/adj/v.i.* true; correct, right; tell the truth; honest, be honest; trustworthy; likewise (?). **Mí<sup>n</sup>** ke, It is **true**; He tells **the truth**. **Hamínka** je, Did I **tell the truth**? **Hamínke** ke, I told **the truth**. **Mínke** hi<sup>n</sup>wágirowida..., If we truthfully pray to him (*church hymn*). **mínke; aré ihgé** *adv.* so; true; be true. **Mínharé** ke, That’s what I’m like! **Mínkana wónayí<sup>n</sup> šóga** ugránayí<sup>n</sup> ho, Be sure to wear your coat! **mínke gáxe** *v.t.* believe s.o. **Edá** mínke gáxe ithgexšji, **hináge** nahá (DOR), And the woman seemed to believe him (*Udwage*). [W. hisgé, woogzúk; Os. wike; D. wicháka (*speak the truth; be true; wówichake (truth)*). \*\*SEE: **wawókatho**.

**mínké; mí<sup>n</sup>ke; míngké; mí<sup>n</sup>ké** *n.* raccoon, coon. **mínké dášdá** ~ **dásra** (old) *n/v.i.* roasted raccoon (NOTE: Originally, the whole raccoon was placed in the hot coals to singe off the hair and then intermittently turned in place to thoroughly roast it). [W. waké; OmP/Os. mínka; L/D. wichá]. **mínké ha dáñi** (FM) (lit.: “raccoon hide three”); **mínké harawe; mínkéhérawa** *n.* seventy five cents; six bits (lit.: “*price of a* raccoon hide count”). **mínkéhérawa** (DOR) (lit.: “raccoon hide count with (it)”). **mínkéthéwe** (?) (FM); **mínkéxathéwe** (?) (FM) *n.* twenty five cents; a quarter; two-bits, “price of raccoon skin”. (minkeha rowey (MAG)). (OmP. mikahidhawa (DOR)).

\*\* **Mínké Kíruxe** (O.) (FM) (SKN); **Mí<sup>n</sup>kékíruxe; Míngke Kíduxe** (LWR) *n.* January (lit.: “raccoon breed”). [NOTE: Some have said that **Bí Míngke Kíruxe** is the term for “December”, which is supported by many more responses and from manuscripts and historical research. Other variations of the term are: **Mínké Kíruxange** (?); **Mínké Kíruxinge** (?) (DOR)]. \*\*SEE: **Mu<sup>n</sup>ch<sup>^</sup>it<sup>^</sup>á<sup>n</sup>we; January; months. mínké rábrí<sup>n</sup>šgehu** (CUR); **hádhe** *n.* gooseberry; berry (*plant, fruit, leaf*).

\*\* **MínkéThéweMí** (*Personal Pigeon Clan Name*) **Black Raccoon** (Maggie McClure). **Mínkéxá; MíngkXáñi** (L.); **MínkéXá<sup>n</sup>je** (O.); (Minkaxhingre (SKN)) (*Personal Pigeon Clan Name*) **Big Raccoon**.

**mínxe ~ míxe**. \*\*SEE: **míxe**.

**mí<sup>n</sup>ke** *n/adj/v.i.* truth; be true; tell the truth; be correct. \*\*SEE: **mínke**.

**mí<sup>n</sup>ké; mínké** *n.* raccoon; coon. **Mí<sup>n</sup>ké Kíruxe** (O.); **Mínkéki duxe** (LWR)

*n.* January. \*\*SEE: **mínké**.

**mí<sup>n</sup>ké rabrí<sup>n</sup>ske hú** *n.* berry; gooseberry (bush, fruit).

**mí<sup>n</sup>ké hádáñi** *n.* seventy-five cents; six bits.

**mí<sup>n</sup>kehérawa** *n.* twenty-five cents; quarter; two bits.

**mí<sup>n</sup>kuwaje** (FM); **mí<sup>n</sup>théwe ~ mínthéwe** (HAM) *n.* wool broadcloth (with color selvage).

**mí<sup>n</sup>re; mí<sup>n</sup>re; mí<sup>n</sup>e**. \*\*SEE: **míne**.

**mí<sup>n</sup>ruká**. \*\*SEE: **míruká**.

**mí<sup>n</sup>šda<sup>n</sup>; mí<sup>n</sup>sta<sup>n</sup>** *prn.* only me; me alone. \*\*SEE: **míne**.

**mí<sup>n</sup>škowe** *n.* buffalo winter robe.

**mí<sup>n</sup>théwe xá<sup>n</sup>je** *n.* black goose. \*\*SEE: **míxe**.

**mí<sup>n</sup>wawaje; wawáje** *n.* ribbon. \*\*SEE: **míwawaje**.

**mí<sup>n</sup>xáge**. \*\*SEE: **míxáge**.

**míngre; míngre** *adj.* female. [W. -wí<sup>n</sup>ga; OmP. -wí<sup>n</sup>, -míga; L/D. wí<sup>n</sup>; H. míhga]. \*\*SEE: **dóge; -mi**.

**míngre; míngre; míngre** *n.* excrement; dung; manure.

“ñ” 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<sup>n</sup>” as in too;

“x” as guttural “loch”; “^” ~ “?” (=glotal stop) as in uh<sup>o</sup>h

# Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. Feb. 6, 2008)

**mingrówat<sup>ana</sup>**. \*\*SEE: **mingre**.  
**miŋ<sup>á</sup>rók<sup>i</sup>**. \*\*SEE: **mingri rók<sup>i</sup>**.  
**miŋk<sup>é</sup>há dáñi** *n.* seventy five cents. **miŋk<sup>é</sup>herawe** *n.* twenty five; quarter.  
**míradage; mératage** (CUR) *n.* arrow feathers [NOTE: má<sup>n</sup> (arrow) + i- (with) + ra- (with the mouth) + =dage (bind)]. **mítu<sup>n</sup> ~ mí<sup>n</sup>tu<sup>n</sup>** *n.* arrow head [má<sup>n</sup> + itu<sup>n</sup> (front; fore)]. \*\*SEE: **má; mítu<sup>n</sup>; máhdu; arrow**.  
**míre; míne**. \*\*SEE: **mine**.  
**mírúka; mí<sup>n</sup>rúka; míroka ~ mírokíra** (DOR) *adj/v.t.* half dressed; bare chested (*no shirt*) (lit.: “blanket bare ~ naked”): (I..., mí<sup>n</sup> rukáñi; you..., mí<sup>n</sup> rukási; we..., mí<sup>n</sup> hí<sup>n</sup>rukawi; they..., mí<sup>n</sup> rukáñe). [NOTE: “To be you (voc.), having on breachcloth and leggings, but no shirt, robe or blanket. See: mírokíra; iroroka, etc. (DOR)]. [OmP. *nukadhin* (DOR)]. **mírúkíra; mí<sup>n</sup>rokíra** (DOR) *adj/v.i.* bare chested; half dressed: (I..., mí<sup>n</sup> rukiráñi; you..., mí<sup>n</sup> rukirási; we..., mí<sup>n</sup> hí<sup>n</sup>rukawi; they..., mí<sup>n</sup> rukiráñe).  
**mírokíra** (DOR). \*\*SEE: **mírúka**.  
**míšda<sup>n</sup>; mí<sup>n</sup>sta<sup>n</sup>; mísa** *prn.* only me; me alone. **Míšda mí<sup>n</sup>e ú<sup>n</sup>nak<sup>u</sup>n** škúñe ke, Only me did you not give any to me. **Míwaki<sup>i</sup>n** ha<sup>n</sup>ú<sup>n</sup> ke, I do it on my own (*myself*).  
**míshhéke** (O.) (DOR) *n.* fox; grey fox. \*\*SEE: **mišreke**.  
**mísgowe; mí<sup>n</sup>škowe / miškowe** (arch.) *n.* buffalo winter robe (*with thick hair*); quilt (lit.: “robe furry”).  
**mí<sup>n</sup>shiñe** (I.); **mí<sup>n</sup>siñe** (O.) *n.* duck. \*\*SEE: **míxe**.  
**míshchíñe** (I.); **míshchíñe** (O.); **míshjíñe** (I.); **míshjíñe** *n.* rabbit; cottontail. **Míshchíñe wa<sup>n</sup>á<sup>n</sup>siđe kikú<sup>n</sup>**, Rabbit took shape of a man. **Míshchíñe gréšge pí núare**, If rabbit would go home, it would be good. **Míshchíñe pí skúñi dána ke**, The rabbit is very bad. [W. *washinga*; *waščí<sup>n</sup>k/ i<sup>n</sup>gera*; OmP. *má<sup>n</sup>schinge*; Os. *má<sup>n</sup>shinge*; D. *maštíncha*]. **míshchí<sup>n</sup>á<sup>n</sup>xáñe** (I.); **míshchí<sup>n</sup>á<sup>n</sup>xá<sup>n</sup>je** (O.); **míshjínxáñe** *n.* jack rabbit. **míshjín<sup>n</sup>hga; míshre<sup>n</sup>ska** (DOR) *n.* white rabbit.  
**míšreke; mišreke; mí<sup>n</sup>šrekeñe** (GM) ; **mí<sup>n</sup>šreke; mí<sup>n</sup>šteke** (I.) (DOR); **míshdhéke** (O.) (DOR); **mísnéke** *n.* fox, grey fox. [NOTE: “The common fox. It is gray with a small low body, about a foot long. It is very swift.” (DOR)]. [OmP. *tíkaxude* (DOR)]. **míšreke šúje** *n.* red fox; **míšreke théwe**, black fox. **míšrekeñe** *n.* fox. [Os. *mánzhi dheedhin*].  
**místa<sup>n</sup>**. \*\*SEE: **mí<sup>n</sup>šda<sup>n</sup>**.  
**mítáwe; mí<sup>n</sup>táwe** *prn.* my, mine. **Mítáweñe ke**, They are mine. NOTE: **Hí<sup>n</sup>kúñi – hí<sup>n</sup>ka ihu<sup>n</sup> áre...**, My grandmother, my father’s (*his*) mother.  
**mítháge; mítháke** *n.* cob; corn cob. [OmP. *wahabahi* (DOR)].  
**mítháñe** *n.* virgin (lit.: “clean, pure female”).  
**mítogre** (SKN) *n.* lance; spear; war lance. (mitugre (CUR); wayáwe (MAX)).  
**mítu<sup>n</sup> ~ mí<sup>n</sup>tu<sup>n</sup>**, (mito (MAX)) *n.* arrow head; flint (stone) arrow head, point [má + itu<sup>n</sup> (front; fore)]. \*\*SEE: **má; máhdu; arrow. mítogre** (SKN); **mítugre** (CUR); wayáwe (MAX) *n.* lance; spear; war lance. [Os. *mánhinsi*; D. *wanhi*].  
**míwawáje; mí<sup>n</sup>wawáje; wawáje** *n.* ribbon. **míwawáje wónayi<sup>n</sup>** (FM) *n.* Indian shirt; ribbon shirt; dance shirt. (míwawáce (DOR)). [OmP. *wábate* (DOR)].  
**míxáge; mí<sup>n</sup>xáge; tohí<sup>n</sup>, tóhí<sup>n</sup>** *n.* burr, sandburr; cockleburr. **Míxáge aráha ke**, Burrs covered him. [OmP. *waxága*].  
**míxe ~ mí<sup>n</sup>xé; mí<sup>n</sup>xé** (?) *n.* water fowl, ducks. **míxedóge** *n.* drake. **míxégha xáñe** (I.); **míxégha xá<sup>n</sup>je** (O.) *n.* white goose. **míxemíñe** *n.* water fowl (*female*). **míxéšñe ~ mí<sup>n</sup>šíñe** (I.); **mí<sup>n</sup>šíñe** (O.); **míxe<sup>n</sup>yíñe**; **míxe** *n.* duck; water fowl. **mí<sup>n</sup>thewe** (I.); **mí<sup>n</sup>thewe xá<sup>n</sup>je** (O.) *n.* black goose. **míxe xáñe** (I.); **míxe xá<sup>n</sup>je** (O.) geese, goose; water birds; water fowl; duck, goose. [W. *wí<sup>n</sup>x*; OmP. *míxa, míxa shinga*; K/Q. *míya, míya zhínga*; L/D. *maghá, magháksica*; H. *míixaaga*; Cr. *bílee* (goose), *bíaxaake* (mallard)]. \*\*SEE: **míhgu<sup>n</sup>keñe**.  
\*\* **Míxe Agríñe** (O.) (FM) (DOR) *n.* February (lit.: “ducks return back here”). \*\*SEE: **February; months**.  
**míxóge; míhóge; mí<sup>n</sup>hóge**. \*\*SEE: **míhóge**.  
**mómá<sup>n</sup>je** *n/adj/v.i.* mild; gentle (*said of animals*). \*\*SEE: **umá<sup>n</sup>je; easy**.  
**mónéke** (FM); **manáke** (I.); **thú<sup>n</sup>thu** (O) *n.* mussel shell; clam shell.  
**moneke; táše moneke** (FM) *n.* choker; choker bone; neck choker.  
**mó<sup>n</sup>ka** (LWR); **mú<sup>n</sup>ka** *n.* skunk.  
**móposke** (SKN) (*Wekan traditional story*) Blunt Arrow. \*\*SEE: **má; Má<sup>n</sup>P<sup>á</sup>šge. moské; tánje** (JY) *n.* target practice.  
**mórata<sup>n</sup>á<sup>n</sup>i<sup>n</sup>** *n/v.i.* echo (lit.: “earth within voice be visible”). [má(ya<sup>n</sup>) (earth) + u- (within) + ra- (by mouth) + tan<sup>n</sup>in (be visible)]. [NOTE: HH#24 (#97) on Iowa

Census Lists #1 & #2, 1880: “97. Mo-rá-ta-ne-me Echo, Lucy Campbell, (wife of) Wa-só-ci, Brave, George Campbell, #96.” (MBK)].  
**moské; tánje** (JY) *n.* target practice. \*\*SEE: **má<sup>n</sup> bóšge**.  
**móxpí** (?) (MAX) *n.* cloud(s); cloudy; sky. \*\*SEE: **cloud**.  
**múnch<sup>n</sup>á<sup>n</sup>ñe** (I.); **múnch<sup>n</sup>á<sup>n</sup>ñe** (O.); **múnje shúwe** *n.* cub, bear cub, little bear.  
**Munch<sup>n</sup>á<sup>n</sup>ñe Shúweñe** (I) ~ **Mu<sup>n</sup>ch<sup>n</sup>á<sup>n</sup>ñe Shúweñe** (O.); **Machí<sup>n</sup>tawe Shúweñe** (FM) (SKN); **MandúXañe ~ MantóXañe** (I.); **Mínekíruxe** (O.) *n.* January (lit.: “bear jump down small one”). \*\*SEE: **January; month**. \*\*SEE: **múnje**.  
**Munch<sup>n</sup>á<sup>n</sup>ñe ~ Mu<sup>n</sup>ch<sup>n</sup>á<sup>n</sup>ñe Xáñe** (I.); **Mu<sup>n</sup>ch<sup>n</sup>á<sup>n</sup>ñe Xá<sup>n</sup>je** (O.) *n.* February (lit.: “bear jump down big”). \*\*SEE: **Mu<sup>n</sup>ch<sup>n</sup>á<sup>n</sup>ñe Shúweñe; February; month**. \*\*SEE: **múnje**.  
**Mungrátuge** (SKN) (*Ioway Wolf Clan Personal Name*) Gnaw Bones. \*\*SEE: **múnje**.  
**múnje 6mule horse** *n.*  
**múnje** *n.* bear; black bear. **MúnjeMí** (*Bear Clan Personal Name*) Bear Woman. **Míwéñiñki MúnjeMí** hí<sup>n</sup>gáñe ki, My name is **Bear Woman**. **Múnje** (*Bear Clan Horse Name*) Black Mule Horse. **Múnje T<sup>n</sup>á<sup>n</sup>we** (O.) (LWR); (munjin t<sup>n</sup>awe (DOR)) *n.* December (Lit.: “bear climbs down”). \*\*SEE: **mató; nangre; bear**.  
**múnka; mú<sup>n</sup>ka; mónka** (LWR); (monge (MAX)) *n.* skunk. [Os. *mánga*; D. *manká*].  
**múnu ~ mú<sup>n</sup>nu** *v.t.* steal s.t.: (I..., hamúnu; you..., ramúnu; we..., hí<sup>n</sup>múnuwi; they..., múnuñe). **Hínwámunu skúñi taha**, We are not to steal anything. [Os. *mánthan*; D. *manú*].  
**mú<sup>n</sup>je**. \*\*SEE: **múnje; mató; bear. Mú<sup>n</sup>je T<sup>n</sup>á<sup>n</sup>we** (O) (LWR); **mú<sup>n</sup>ji<sup>n</sup> t<sup>n</sup>awe** (DOR) *n.* December. \*\*SEE: **múnje; mató; bear**.  
\*\* **Múnje Waníkíhi** (*Wéka<sup>n</sup> character name*) Bear Chief. [NOTE: The Twin Holy Boys returned and went south without looking for their father. Again they came to the crack that marked the boundary of the world and they stepped over it when it was closed. Here they found a lodge where dwelt **Múnje Waníkíhi**, The Bear Chief, who greeted them kindly and showed them all the Sacred Bear Bundles. These were mainly for doctoring the sick, as used by the Grizzly Bear Doctors, but were secondarily for war. The Wa<sup>n</sup>kwáwose, *the Brave Bundles*, belong to this latter class. The **Múnje Waníkíhi** said:  
“When you get back, you can tell the people what you have.”  
The Bear Chief explained bundle and its ritual to the Twins. All around the inside of this home were hung Sacred War Bundles from one side of the door to the other... as in the other two lodges at the east and west ends of the world. **Múnje Waníkíhi** gave their choice of bundles, and as before, the Twins selected again the oldest and poorest looking one, which was in reality the most powerful of all. *Skinner, “Traditions...”, p.438. 1925*.  
**Mú<sup>n</sup>jiraje ~ Mu<sup>n</sup>jirache** (arch.) (*sacred, ceremonial term*) Wolf Clan (I.). [NOTE: The common name for Wolf Clan is Shú<sup>n</sup>ta Kiráje. (Shunta Kiradji (SKN))]. \*\*SEE: **wolf; Wolf Clan**.  
**mushiao** (?) (SKN) *v.t.* snapping turtle; snapper (*a nickname*). [NOTE: An opening character in the story “Ishinki Humbles the Chief’s Son” (*Skinner, “Traditions...”, p.489. 1925*). He does not figure into the main story].