

Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. Sept. 12, 2009)

M

machine *n.* wíwadhúⁿje (LWR); wíwadohoje (LWR); wíwathoⁿje.

mad; scold; be angry; get mad *adj/v.i.* rixóge; rihóge. **get mad, angry** *v.i.* náhgi; nathki (DOR). **make mad, crazy, furious by talking, biting** *v.t.* radáñiñe. **make mad, crazy, furious by wounding (deer)** *v.t.* bodáñiñe. **make mad, crazy, furious with pain by punching, stabbing** *v.t.* wadáñiñe. **SEE: gidáñiñe.

made of s.t. *v.t.* íⁿúⁿ. It is made of iron, Mádhe íⁿúⁿñe ke (lit.: “They made it with iron”). That stick (*invisible*) is made of hickory; but this is a small oak stick, Náñe gósigá^e ithagréhu ke, nú^a jé^e butúñe. **SEE: make; nothing.

maggot-infested; swarming with bugs *adj/v.i.* wagrí xáⁿxáⁿjiñe.

magician (LWR); “witch,” one who has accumulated supernatural powers and blessings *n/adj/v.i.* waxóbríⁿ; waxobre (LWR); (wahobine (DOR)). [NOTE: Does not necessarily denote malevolence].

maggie *n.* wayíⁿsinⁿthreje (lit.: “bird tail long”). [Om/P. wazhíⁿ^be snedeⁿ (long tail bird); L. unkchékiha; halháta].

make, cause to; have to *suf.* ...-ki; -hi. **make, do; act; behave; work; use** *v.t.* ⁿúⁿ; gáxe; warúpi. **SEE: made; do ~ did.

You do nothing but make us laugh, Iⁿsáwawa(hi)rásdaⁿ raⁿúⁿ ke.
I’ve been working all day long, Háⁿwe thréje wááⁿúⁿ mináhe ke.
They’ll make (construct) a tribal center, Chína chí gáxeñe hñe ke.
That man makes pretty good drums, Wáñe sé^e réx^orushíⁿ warúpi.

** **make; do; use; act as; work** *v.t.* ⁿúⁿ.

I did it,	ha ⁿ ú ⁿ ~ míwa ⁿ ú ⁿ .	We make it,	hí ⁿ wa ⁿ ú ⁿ .
		We all make it,	hí ⁿ wa ⁿ ú ⁿ wi.
You did it,	ra ⁿ ú ⁿ ~ ríwara ⁿ ú ⁿ .	You all ...,	ríwara ⁿ ú ⁿ wi.
He did it,	ⁿ ú ⁿ ~ éwa ⁿ ú ⁿ .	They two make it,	éwa ⁿ ú ⁿ wi.
		They all make it,	éwa ⁿ ú ⁿ ñe.
We all will make it,		Hi ⁿ ú ⁿ táhñe ke.	

** **make; build; construct; create** *v.t.* gáxe. **make; create; that’s the one who made it** *v.t.* ewáⁿúⁿna (LWR). Are you the one who made it? Ríwaⁿúⁿna je. **make, do s.t. by foot** *v.t.* thí aré ⁿúⁿ. **make, do s.t. for another; repair s.t.** *v.t.* gíⁿúⁿ; wagíⁿúⁿ. I made it for you, Rígiⁿúⁿ ke. [However Note: He did it for you (or) instead of you, Rígiⁿúⁿ ke]. **make, write zigzag lines** *v.t.* wax^oáx^oawe. **unable to make, do anything with some obj.** *v.* šúⁿ gixáⁿ škúñe (DOR). **wish to make, own s.t. similar to what is made, owned, given to, by another; covet** *v.t.* arithuge. **make cry** *v.t.* wixáge. **make dust by lying, bearing, blowing on** *v.t.* wibrúp^e. **make one’s own (hay, butter, clothes)** *v.t.* graⁿúⁿ. **make hole in (by pushing, pressure)** *v.t.* wax^oóje. **make hole in (with stick, blunt obj.)** *v.t.* wakúje. **make mistakes; err; sin** *v.i.* warútháñe. **make oneself into; give over; turn into** *v.t.* kígrí; jigré; kik^oú (GM).

He made himself into a child again. Píhi chíⁿchíⁿñe kíⁿkúⁿ ke.

He made himself into an arrow, they say. Má jigré áñe ke.

** **make one’s mind up; come to conclusion** *v.i.* gáhge iráyíⁿ; (gáthkeiráyíⁿ (DOR)). **make out of; do to, for; by means of** *v.t.* íⁿúⁿ; dagúre íⁿúⁿ pí (DOR). **make present to s.o. (not related)** *v.t.* nankéhi; nankéhi uk^oúⁿ (DOR). **make s.o. be one’s own one** *v.t.* wegráki. **make, use s.t.; work** *n/v.t.* waⁿúⁿ: (I..., wááⁿúⁿ [wa- + há- + ⁿúⁿ]; you..., waráⁿúⁿ; we..., híⁿwáⁿúⁿwi; they..., waⁿúⁿñe). **make s.t. happen; cause** *suf.* ...hi. **make s.t. out of** *v.t.* íⁿúⁿwahi. **make thin** *v.t.* wixwájige. **make one’s way out of an enclosure at its weak part** *v.t.* wišíwe. **make one’s way through (parting, separate grass, undergrowth while pushing one’s way through)** *v.t.* watháⁿ: (I..., hapáthaⁿ; you..., swáthaⁿ; we..., híⁿwáthaⁿwi; they..., wathaⁿñe). They parted the grass, brush going along through it, Xamí watháñe (or) Uxráwe watháñe uwáñe ke. (wathan (DOR)). [Om/P. bazan; D. pazan (DOR)]. **SEE: watháⁿje (máñi).

** **make “xriwe” by eating (as a melon)** *v.t.* raxriwe. **Earth Maker; Creator; God** Máⁿúⁿ; (Maon (SKN)). **Road Maker (a personal Buffalo Clan Name)** Náⁿúⁿ Táⁿíⁿ; (Naonⁿtai (SKN)). **Village Maker (a personal Buffalo Clan name)** Chínakiⁿúⁿ; (Chínukiⁿ (SKN)). **Makes You Wink (lightning tree spirit)** Dáⁿwérihi. **SEE: lightning; spirits.

** **know how to do, make s.t. (with expertise)** *v.t.* warúpi: (I..., wáádupi [wa- + há- + r> dupi]; you..., wasrúpi; we..., híⁿwárupiwi; they..., warúpiñe). That man makes pretty good drums, Wáñe sé^e réx^orushíⁿ warúpi.

male; maleness *suf.* ...-do; -dóge. **male; stud** *n.* dóge; dó; áxañe; dogáñe. **buck** *n.* tá dóge. **stallion** *n.* shúñe dóge. **SEE: bull elk.

maltreat; tyrannize over; keep captive *v.t.* iníwani (DOR).

man *n.* wáñe (L); wáñe (O); waⁿyⁿá. **man; mankind; human being** *n.* wáⁿšige (L); waⁿšige (O). **big man; great man** *n.* waⁿšáxañe (L); waⁿs^oaxáⁿje (O). **black man, person** *n.* wáⁿšithéwe (L); waⁿšithéwe (O). **brave man; brave young warrior** *n.* wáⁿwašoše. **Indian person, people** *n.* wáⁿšik^ookeñe; waⁿšik^ookeñe (lit.: “common person”). **little old man** *n.* waⁿšáñe (L); waⁿšáñe (O). **old man** *n.* waⁿšá; waⁿyⁿá; waⁿá. **Old Man!; Hey! Old Man!** *voc.* waⁿsh^o. **thinking of a man; be jealous of another man** *v.* wáⁿirayíⁿ; wáⁿiráyíⁿ. **white man; Anglo-American; European** *n.* maⁿúke; maⁿthúke (RS). **young man** *n.* ichíⁿdoiñe (L); ichíⁿdoiñe (O). **man-killer (s.o. on the warpath)** *n.* waⁿšik^oujé (arch.) (JS) (lit.: “man look for”).

mane (of horse, animal) *n.* táhwa híⁿ; táxwa híⁿ.

manifest; present; visible; apparent *adj/v.i.* taⁿíⁿ. **SEE: taⁿíⁿ.

manner: in any manner *adv.* toⁿroksu (HAM). **in like manner; like so** *adv.* ihgé; ithké (old); kasu- (HAM). **SEE: attitude; custom.

mano; corn crusher *n.* ináⁿpa (inámpa) (arch.); ináⁿpa inósuje.

many; much; a lot of; plenty of; an abundance; frequently *adj/adv/v.i.* róhaⁿ; (dhóhaⁿ (L) (DOR)). **as many as; so many it is; great many; it is a lot** *v.i/intj.* dánahe; dáhnahe; dáhnaha. The young men, as many as there were, ... Ichíⁿdoiñe dánañe naha... **many; a lot of s.t. on; lots of; be numerous on; pile up on; be dense; settle on** *v.t.* édo: Come see me many times (often). Róhaⁿhšji áⁿda jí re. There are lots of bugs on me. Wagrí áⁿdo ke. There are lots of bugs on you. Wagrí arído ke. There are lots of bugs on him. Wagrí édo ke. There are lots of bugs on us two. Wagrí wéwedo ke.

many; a lot; a large number; crowd; assemblage; meeting; gathering *n./quant.* gihdó; githdó (old). **SEE: leave. **many; repeatedly; continuously** *prf.* reduplication:

He jumped it. Tⁿáⁿwe ke.

He jumped it again and again. Tⁿáⁿíⁿáⁿwe ke.

There are lots of bugs on you. Wagrí arído ke.

There are lots of bugs on him. Wagrí édo ke.

There are lots of bugs on us two. Wagrí wéwedo ke.

** **distributing, giving many, much in each place; here and there** *adv.* róhaⁿnana. **many, much in each place; here and there (not all together)** *adv.* róhaⁿwamáⁿhaⁿ.

map *n.* máyaⁿ wagáxe; máwagaxe. [W. maavaagáx].

maple (tree, wood, leaves) *n.* tarágra; (tarágra (CUR)). **silver maple (tree, wood)** *n.* náⁿta dáhaje. **maple sugar; sugar** *n.* náñi (lit.: “tree water”).

March *n.* Píⁿúⁿ Uníñe (O) (LWR); Péšge Bí (L); Hésge Bí Étawe (FM); Péšge Bí Étawe (O) (DOR); Chéyiñe Ch^oéhi (DOR) (lit.: “buffalo calf killed” by weather).

mare; female horse *n.* šúⁿmiñe (GM); šumiñe (LWR); šúⁿmiñe; šúⁿhmiñe.

Báxoje-Jiwére- Nút'achi ~ Ma'únke

(Rev. Sept. 12, 2009) [JGT:1992]

mark; indicate *v.r.t.* ...-dho. **mark; scratch; write** *s.t. v.t.* wagáxe.
make mark, notch by cutting with knife, saw; groove *v.* waxíje.
make mark(s) by bearing down on, lying, pressing, rubbing on (as caused by a chair) *v.t.* wixó; wixóxo. **mark s.t. by pushing, punching** *v.t.* wathgówe. **mark s.t.; leave mark on s.t. after sitting, lying, pressing on long** *v.t.* withgéwe. **mark with s.t.** *v.t.* wixó. **mark with the teeth** *v.t.* raxége. **marker; pen; pencil; crayon** *n.* wíwagaxe (lit.: “with s.t. mark”).
marksman; a good hunter (one who always hits the mark and kills the game) *n.* wach^héhige.
marrow *n.* wayíwe; wayúwe (DOR). This **marrow** is rich. **Wayúwe** n^háⁿwe ke. (DOR).
marry a man; take a husband (*fem.*) *v.i/v.t.* arúxe; wáruxe; warúxe; waróxe. She wanted to **marry** me. **Uⁿruxe** ke ~ **Úⁿnuxe** ke. **marry a woman; take a wife** *v.i/v.t.* gráje; mígráje; míⁿgráje. **remarry** *v.* píhi (mí)gráje; píhi wáruxe.
marsh; swampy *n/adj.* níšgiⁿšgije.
mash *s.t.* *v.t.* gíxri; waxríwe; wixríwe; waxgáwe; (waxkáwe; wakáwe (DOR)). **mash; squeeze out; push down; press** *s.t. v.t.* awáthuⁿje; (awáthoⁿje). **make mashed and dripping by weight, pressure; make fruit “xriwe”; press, sit down on mud** *v.t.* wixríwe. **mash and ruin; spoil** *s.t. (candy in pocket)* *v.t.* wíwéje. **mash by punching** (potatoes, fruit) *v.t.* waxríwe; waxríxi.
mass of. **SEE: lot.
mat grass for making mats, baskets *n.* tháhu. **mat grass for roof of traditional house** *n.* tháhu brahge. [NOTE: They were usually made of cattails].
matches; fire lighter *n.* péje wagáxe. (lit.: “fire them-on-strike”).
material(s); s.t. from which one can make *s.t. n/adj/v.t.* í^uwáhi. **poor materials from which one cannot make anything** *n/adj/v.t.* í^uskuñi wáhi. Nothing can be made with it. Í^uskuñi wáhi ke.
math; mathematics; calculate *n/v.i.* wírawe (lit.: “them with count”). [L. wíyawa wúmspe; wówiyawa]. **SEE: addition; division; multiplication; subtraction.
matted; twined *adj/v.i.* erútdhe (*v.r.t.*=tadhe). **matted together** *adj/v.i.* ekírutadhe.
matter: no matter; regardless; surely *adv/v.i.* nahéⁿšúⁿ; (nahésoⁿ (LWR)). What's the matter?, Dagúre ra^uíⁿ je? (masc.); Dagúre ra^uíⁿ ja? (*fem.*) Because something was the matter. Húⁿch^heñi. I said that to him (in reproof), **Daguré^hshuⁿúⁿ** na séhage ke. No matter where they went ... **Shuⁿ idáwarañeshge** ... No matter what he said, you will not. **Dagú ánahexsuⁿ** astí skúñe hñe. Whatever is the matter, I want to hear it. **Dathíthge** wákatho hanáx^uíⁿ hagúⁿta ke. (Darihga wákatho hanáx^uíⁿ hagúⁿta ke. (DOR)).
matting *n.* itháhu.
mattress *n/v.i.* ayáⁿ (lit.: “on it lay sleep”).
mature; achieved growth *v.i.* ínu rušdáⁿ. **mature; have body; blossomed; full-grown** *v.i.* íro túⁿ; íro tóⁿ. **mature slowly** *v.i.* nú chéxi (“growth difficult”); th^hí nú skúñe (DOR); wína skúñe; nú wómaⁿke skúñi.
may; if; when; ought to *stuf.* ...-šge; ...-ške; to; ta. **may; can; might** *stuf.* ...-hñe; ...-hda; ...-hda ho; ...-hda^o; da; ta. **maybe** (but it's doubtful) *adv/v.i.* táⁿda ístayíⁿ (DOR); éšwena; héšwena. **SEE: able; can. I hope you **may** not cause trouble. Ríwarakí^uíⁿ skúñišge iháre. They **may** tie up the door. Chí^oge arúhgijeñe **hda^o**. That **may** likewise exist. Ithgé túⁿ hnúaskuⁿ. They **may** come back. Agúñehda. **Maybe** he is coming and we'll go. **Eswena** jída hiⁿé hñe ke. **Maybe** we'll go to Cushing tomorrow. **Eswena** héroda Cushing wárehñe.
May (month); **cultivation** *n.* mak^háne; bíwaⁿúñiye (FM) (SKN); má^uíⁿ; máⁿúⁿ (L); máⁿoⁿ (L) (LWR); médhaⁿoⁿne (O.) (LWR); bé (DOR).
me *prn.* hiⁿ...; miⁿ... **It is me; I'm the one who** *prn.* míre; míⁿre; míⁿne; (míde (O.) (DOR)). (Well), **I'm** going to go, **Míⁿe** háje hñe ke. You did not give any to **me**. **Mísdáⁿ ~ Míⁿe** úⁿnak^uíⁿ skúñi ke. **it is only me** *prn.* mírešgare; (mídeškádhe (O.) (DOR)). **SEE: he.
meadow *n.* wahtúšda; wahtúšra (MAG).

meadowlark *n.* postíⁿra (CUR).
meal: sweet meal *n.* tábo tówe (FM). [Om. táithiñe].
mean 1. **mean; bad; difficult** *adj/v.i.* chéxi. **mean** (animal) *adj/v.i.* wáruⁿíⁿ. **Mean Bear** (a personal Bear Clan Name) **Mató Wáruⁿíⁿ**. **mean; bad humor** *adj/v.i.* wayíⁿ pískuñi.
mean 2. **mean s.o.; refer to s.o.; address s.o.** *v.t.* aré wagé. Those who eat people **are meant**, **Waⁿásige** rujé gipi náha **aré wagé**. (DOR). They took them back is what **is meant**, **Shigé** háhda rudheñe ke; **aré wagé** ke. [Wékaⁿ: “Mishjiñe na Udwaⁿge” (Rabbit Frees The People From Muskrat)]. **SEE: say.
meander. **SEE: wander.
meant. **SEE: mean.
measure; indicate *v.i.* gúⁿdhe; igúⁿdhe. **measure; ruler; a mile** *n.* wíguⁿdhe. **measure; hour; clock** *n.* bíguⁿdhe (lit.: “sun measure”). **beyond measure; in addition** *adv/v.i.* étax^ha. **SEE: to; many; very.
meat *n.* wañi; tá. **cured meat; fat meat** *n.* waší. **cut meat into strips to hang up for drying** *v.t.* githréthre. **dried deer meat** *n.* táwéhayiñe. **dried meat** (*flat pieces*) *n.* wéhaiñe; wéhayiñe. **dried meat (strips); jerky; fresh meat and good food** (LWR) *n.* wóthotho. **fresh meat** *n.* tádoke (lit.: “meat wet”). **ground meat** *n.* tábato; tábatoí; tábatoíñe (FM). **salt meat; salt pork** *n.* wašíⁿhgu. **smoked meat; ham; bacon** *n.* wašíⁿšot^ubraⁿ (lit.: “smoke smell”). **meat bundle** *n.* tá wák^híⁿ.
** **meats** (which were traditionally hunted): [From A. Skinner, “Ethnology...”]. (An * indicates it was eaten for food

antelope*	táto	dog	shú ⁿ kéñi
buffalo*	ché	skunk*	múnka
elk*	húma	squirrel*	thí ⁿ e; thí ⁿ je
deer*	tá	otter	dosdáje
black bear*	mú ⁿ je	raccoon*	mínk
grizzly bear*	mató	turkey*	tagrógro; wayí ⁿ xá ⁿ je
horse	shúñe; súnje	barrel owl	mánkoke
wolf	shú ⁿ ta	screech owl	póxrije
coyote	máñika ^h thi	eagle	xrá
		turtle*	kéta ⁿ

medicine *n.* máka; máⁿka; máⁿkaⁿ. He takes his **medicine** in mornings. Héroda **máⁿka** gruhije ke. **medicine power; s.t. mysterious, sacred** *n/adj/v.i.* waxóñida; (wahónida (LWR)). [NOTE: The term “medicine” for the traditional Native American means much more than the use of doctors, medicinal herbs, healing, etc. The term is also applied to all that is mysterious, spiritual or supernatural in their lives. It was applied as a reference to an individual having power or control over the elements, creation or the lives and fortunes of themselves or others. One could be known as having “good medicine” or “bad medicine”; that is to say, one may use their blessings of power to benevolent or malevolent purposes. A medicine person functions on two levels, one being in regard to the spiritual life, and the other with the physical life].
** [QUESTION: “What (are)... the Ioway (Otoe-Missouria) health care beliefs and practices? Do they have traditional health care practices or do they mix their practices with western medicine? Who makes the health care decisions in the Ioway family? What beliefs do the Ioway have about blood transfusions or organ donation? How do the Ioway regard pain and sickness? Does gender have any significance in how the Ioway react to health care providers?” Darryl Gardner, research student, masterdegeee@triad.rr.com; masterdegeee@yahoo.com.
[IN REPLY]: The Ioway (Otoe-Missouria) are much the same as the other tribes in the (Oklahoma, Kansas, Nebraska) area: Kickapoo, Potawatomi, and Sac and Fox, Omaha and Winnebago/ Hochunk in Nebraska. Everyone is westernized to one degree or another. The Ioway themselves no longer have any “medicine men” (traditional healers) of which I am aware. There are a few Ioway M.D.s. ... a few families still use some herbal remedies, but traditional practices were (mostly suppressed) by the western system... a century ago. Lance Michael Foster, lancemfoster@yahoo.com.
Although it is true, that much of Native American Medicine has become “Westernized”, “Traditional practices” are still very much alive and well among our Native American(s)...The Native American Church, with the use of such sacred medicines as peyote, sage, cedar, to name a few, can cure what modern (western) medicine cannot. It is from personal experience that I make this most true statement... of...witness to “traditional practices” ...sharing that information is... the privilege of the families. Dawn Briner, otoedawn@yahoo.com.

“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; “uⁿ” as in too;

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

Loway-Otoe-Missouria ~ English

[JGT:1992] (Sept. 12, 2009)

In response to... referring to traditional healers and healing societies, ... for the most part, my generation (DOB: 1942) were about the last to know these "Waswehi" referred to in English as "Indian Doctors", who were taught in the healing arts of their own grandfathers and grandmothers. Those of us in our 60s and older, and perhaps some younger family members who were present (and paid attention) to ceremonials and occasions of healing of their siblings and older relatives knew the Doctors by name, and we witnessed their methods, skills and successes. For some of us, we were recipients of their knowledge (patients so to speak), some of which we acquired and still use today... in our own families, perhaps the last to do so.

The great medicine societies of the Loway, Otoe-Missouria, such as the Bear Doctors Society (Mato Washi Wokigo), Buffalo Doctor Society (CheXowekigo ~ CheXoweSwehi) considered the most powerful in the medicines healing arts, Snake Doctors (Wakan Waswehi), and several other Societies were by 1900 only in the memory of the that generation of elders in the early reservation years 1880s-1920s. There are no documents to my immediate knowledge that any of these societies or their practicing members were present and functioning as the Loway, Otoe-Missouria tribes settled in Oklahoma. And this holds true for the most part of the surrounding tribes, although the remnant members of the Pawnee healing societies, such as the Beaver Society (Kituks Kura'u); Crow "Black Heads" Doctors (PaksKatit), Buffalo Bull Doctors (KuraTaraha), et.al. would meet as a single group up through the 1930s in what was called in English, "Indian Doctors Dance," performing and demonstrating their awesome blessed powers to one another and on-lookers. Some of us were told of these events. George B. Grinnell, "*Pawnee Hero Stories and Folk-Tales.*" 1889, pp.375-381, (reprints 1961; 1963) describes in a biased ethnocentric manner the "medicine and mystery" of eye-witnessed accounts of these Doctor Dances, using the words "very marvellous...inexplicable," "credible witnesses," "remarkable."

The Loway, Otoe-Missouria Maka Washi (Medicine Dance Society) were what is referred to among the Algonquian communities as Mide or Midewiwin Societies, which were not healing arts societies as such, as is under discussion. Also, in the personal journal of Samuel Irvin, missionary to the Loway during the 1830-40s, he gives evidence that at that early date, the medicine societies were already impaired and affected by the European epidemic diseases, such as small pox, and thus, a number of the Loway people sought the non-Native treatments afforded by Irvin in the Euro American practice and theory of bloodletting to relieve the individual of "bad blood".

The traditional medicine doctors societies were loose associations made up of members who shared certain curative and spiritual powers. Usually there were several noted doctors, a few novices, and a number of attached members who took part in the dancing, singing but were not initiated into its secrets. There were a number of these societies which often held two ceremonials a year, one in the Spring and one in the Autumn, such as mentioned above among the Pawnee. A former warriors society, renewed as a sacred benevolent society, still follows with Spring and Autumn dances: the contemporary Ponca Hethshka Society, the Otoe-Missouria Iroshka and the Pawnee Irushka Society Dance. The three separate Osage communities hold four day ceremonial dances in June; the more recently regenerated Kaw Iroshka Dance is held in August.

However, these related ceremonies (Ponca, Otoe, Pawnee, Osage or Kaw ~ Kansas) ever had anything to do with the healing arts per se. The main principal of these ritual ceremonies were for the purification and the renewing of the powers resident in the sacred objects of the society. Any blessings and healings were attributed to prayers and participation of the whole group.

When a doctors and healing society met, there was an established seating arrangement. (See: A. Skinner, "*Iowa Societies*" AMNH.11:9. 1915). The leaders of course, sat in the West, alternate leaders sat equally on the South and North sides. Any young man was seated who showed a strong interest in learning the society's arts and were willing to endure a long, demanding and expensive learning process to succeed his mentor's at his death. As such, these doctors were primarily mentor trained, as opposed to individuals who perhaps achieved power and status through personal visions. Upon request, these doctors applied their arts to specific patients, such as described in the narrative of TskisatuxPirau (Meat Child Girl)'s treatment by, first the Beaver Doctors and then successfully by the Crow Doctors [Wetfish, G. *Caddoan Texts: Pawnee South Band Dialect.* AES, 1937, pp.66-71].

Further information on the kinds of and nature of these traditional societies are found in:

1. Skinner, A. "Ethnology of the Loway Indians", PMM 4:5. 1926;
2. Whitman, W. "The Otoe", CUCA: 28. 1937;
3. Murie, J.R. "Ceremonies of the Pawnee" I & II. MS cir.1910. Edited by Doug Parks, Smithsonian Contributions to Anthropology #27, 1981. [This is one of the most extensive collections of ceremonial and spiritual knowledge of the traditional knowledge that was still retained by the elders after resettlement in Oklahoma Territory. Other similar information resources follow].
4. LaFlesche & Fletcher, "The Omaha Tribe", BAE. 1911.
5. Beckwith, M. "Mandan-Hidatsa Myths and Ceremonies". AFLS 32. 1938.
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The individual Waswehi that we knew and witnessed primarily used with their blessing, a buffalo horn, bowl of water, and medicinal herbs known only to them and their mentors and personal prayers. They successfully treated stroke victims and other impairments, including spiritual dysfunction. I believe that many questions below can be answered by the resources above. Nevertheless, a few comments are appropriate.

D.Gardner: "*What... about the Loway health care beliefs and practices? Do they have traditional health care practices or do they mix their practices with western medicine?*" A number of the people today rely on the Native American Church, sometimes referred to as "Peyote Way" and the use of its primary sacrament and other sacred plants. Also, the healing of Sweat Purification Prayer, various Sacred Pipe Ceremonials, Prayer Dances, Spiritual Feasts, etc. While these contemporary healing ceremonials do not equal the more marvelous and spectacular healings of the Waswehi and earlier medicine societies, many of us have witnessed remarkable healings, such as the remission of cancerous conditions and more. Note however that the late elders did not endorse the mix of native medications with or at the same time one receives medication from the non-Native Doctor or hospital.

Nevertheless, prayer services were and still are provided when the patient is under the hospital or MD (Medical Doctor) care. Some years ago, on several occasions, the Otoe-Missouria, as well as the Pawnee Chapter(s) of the local NAC and in cooperation with the local AA tribal community programs sponsored NAC all night healing services. It is recalled in particular, one alcoholic with severe liver disease heard of the prayer service, and in the late evening, slipped away from the hospital to enter the tipi prayer ceremonial. He drank a little sacramental tea that night, and the consecrated water at midnight and again at sunrise. After partaking in token bites of the four sacred foods in the morning, he returned to the hospital. His condition improved substantially over the next few weeks to the awe of the non-Native MDs. He has never used alcohol since that time, and his health rebounded fully for over 30 years since, and he is now a contributing elder in the Tribe.

D.Gardner: "*Who makes the health care decisions in the Loway-Otoe family? What beliefs do the Loway-Otoe have about blood transfusions or organ donation? How do the Loway regard pain and sickness?*" "*Does gender have any significance?*" Family and the individual together decide on the course of care. It is a matter of a personal choice. There are not any known concerns on transfusions when needed nor on donations offered outside of immediate family, although personal views will certainly exist. Like anyone else, pain hurts; sickness is inconvenient at best and it is to be avoided. There are some older thoughts that illness is caused by an imbalance with the whole of one's environment which includes social, psychological, spiritual & physical. Pain and sickness seems to be endured with less drama than non-Natives. My late wife made note while in the Indian hospital in Tahlequah, when giving birth, that the non-Native women (wives to Natives) who gave birth, tended as a group (not all) to be quite dramatic with screams, verbal outbursts and hysterics, which was not the case with her or other Native women. This was her observation; other Native mothers on their experience and observations were not surveyed. It does not imply that her birth process was smooth, comfortable and without stress and discomfort. As she said: "You tough it out and pray when necessary."

D.Gardner: "*How do the Loway-Otoe react to health care providers?*" Quite well like anyone else in the year 2007. However, there are other stories of past generations among various indigenous peoples, such as in the Southwest, i.e., Diné, Pueblos, Apache, which convey more restrictive traditional views, for which one would have to locate appropriate resources for that information.

The above reply is a personal reply and it does not diminish the views of other individuals who in their own right may add, amplify or disagree with any of the above expressed views. Jimm G.Goodtracks, goodtracks@peoplepc.com

The material and the viewpoints of others are always interesting to read and ponder - re "Loway (Otoe) Health Practices Inquiry" by Darryl Gardner. I appreciate how you articulate the traditional religious values and beliefs to those who do not fully comprehend the traditional practices, spiritual strength and healing powers of our Old People. I thought about certain people of the Old Loway who had sacred bundles for doctoring. These were carefully guarded and opened only by the medicine doctor for those ceremonies. They were not discussed. This was told by Nah-gwa-ta-me to her grandchildren.

(A... noted anthropologist, William Jones, whose white grandfather married a Meskwaki/ Sac & Fox woman, when his mother died, was raised by his grandmother and spoke the language (Meskwaki).

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He was initiated into the ancient societies and collected material which was never disclosed for he was aware of what it might bring to himself and family. Some twenty years later after his death, the sealed documents were found. By then these Old People were gone and had taken their knowledge with them. The material was then published. This was related to me by descendants of William Jones.

I also thought about Hinka. Sometimes he would tell us, "This is Bear Clan talk - loway Tribe Medicine Lodge." He would talk of his grandparents telling him things about Wakanda's creations and how things began a long, long time ago...of Ma'unna, and the origin of the spirit world and Indian way of life...of traditions, ceremonies. He talked of the "sacred herb" and called it medicine and how the sick were healed by partaking of the herb sacrament...he had seen it many times. He would say he had been in the tipi (Native American Church) all his life. We had also witnessed his doctoring and healing people. These were the healers of their time. With our upbringing we continue to practice his way of healing in our family, the same as some of the other loway people.

In reference to Mr. Gardner and his inquiry content it appears it may be difficult for him to understand the depth and power of traditional healing of our Old People before arrival of the white man and how they survived the imposed acculturation to the white world. Hence, ... since we are in the 21st century we can utilize all the new medical technology/ health services available. I suppose it is a matter of opinion as to who would offer an accurate account on traditional practices among the loway. Most are conservative in relating to the public about these matters due to the fact an individual can put their personal conception and "analyze" what is told to them. Fiction becomes fact and vice-versa. Furthermore, the tribal government is not the forum to address a culturally sensitive matter. Just sharing some of my thoughts.

Mae

I appreciate your writing. Pawnee James Murie was educated at Carlisle, ... and he was able to get in on a few of the last enacted ceremonials and further, he was able to inspire the last remaining keepers to fully describe the details of their ceremonials and explain the powers and significance. While some of the IOM Keepers and ritual instruments made it to Oklahoma, I am not aware of any record of the society having dances, enactments or even utilizing the knowledge of their healing arts in a society manner, although it did occur in individual applications... of the traditional doctoring in the tipi (hot embers, etc.) within the NAC.

Indeed I had the impression that some traditional doctoring techniques such as use of hot embers, ...(extracting and hacking) were sometimes being used in the context of the Native American Church by some roadmen, in addition to the sacrament, sage, and cedar. Also, there were narratives about some healing events in the (William T.) Waters MA thesis ("*Otoe-Missouria Oral Narratives*,") from the U. of Nebraska, (*Lincoln, August 1984*) which also relate to NAC healings, as well as events. Also, the kind of "doctoring" that women (essentially mid-wives and nurses wrapped into one) did was mentioned to me by Rhoda Dent Compton about members of her family that she witnessed. ... And I know that Lizzie Harper often attended to sick people, and possibly at births as well? It would seem that that kind of herbal knowledge and skill would have lasted longer, since it was never organized into a particular society, but related to the ever-present realities of women bringing forth life and dealing with those... issues. [See: "*Grandmothers*," M.M.Schweitzer, editor (*Otoe-Missouria Grandmothers: Linking Past, Present, and Future*, pp. 159-179), Univ. of New Mexico Press, 1999; Also: *St.Pierre and Long Soldier*, "*Walking in a Sacred Manner*" (above)].

The last Otoe observed in the last 4-5 years still practicing these healing arts was the late George Koshiway, at a NAC meeting held at a rural private home near Lawrence, Kansas. His nephew (a sister's son) lives in Lawrence. George resided in Navaho country with a Dine family for 20 years or more after his divorce..... He was a Road Man and utilized healing as a part of his prayer way. Jill Greer" <Greer-J@MSSU.EDU>

The responses were meant to be general in content, without specifics or detailed identifiers, ... and by the counsel of a number of late Elders. They would say don't tell everything. Certain information should be held back, keeping a bit of mystery if you will. However, in reality, it is a procedure for the protection for the narrator and the information. It is unfortunate that there is a need to protect knowledge and its keepers, however, no other resource is available to preclude misinterpretations, misrepresentations and perhaps injury to the sources, the recipients and the knowledge per se. As a result, much information and culture has been buried with the last Keepers.

Why did these old folks not share, was a recurring question. However, with time and a bit of hinted inquiry, combined with good listening, a litany of reasons were expressed. In summary, their thoughts concerned an ever changing world and acculturated young generations that more likely than not, would not comprehend concepts in the traditional contexts. They followed with a maxim that if one was not willing to commit (to the time--a life time) to learn to do something correctly, then simply leave it alone. Bundles, Pipes, Healing articles along with sacred medicine songs, stories, etc. have been buried as "there's no one left who understands how to take care of them or use them," or "so someone doesn't get them and hurt themselves" (for lack of knowledge in the articles' proper use).

Perhaps, in all cases and applications, their conclusions and justifications hold true...even to today. And the contribution of various Waswehimi (Women Indian Doctors), their expertise in child birth, treating illness with medicinal herbal knowledge and performing healing arts is not to be overlooked, both in the Red Rock and Perkins area. The Murray Family alone had at least four members who were Waswehi.

Aunt Velinda Murray Two Guns, like Lizzie Harper assisted many young mothers in child birth before the advent of hospitalized births. She shared many incidents and taught the use of a number of medicinal plants. Her older sister, Aunt Vestina (Murray Mahee Mathews), took me in, and so, I lived with her for some time near Red Rock until her death. She had me stay and look on as she doctored different ones in her home. While she wanted me to be familiar with the Art, she had hoped that her granddaughter, Charlene, would learn the Healing Arts. However, her death curtailed that hope. Their brother, Uncle Franklin shared and taught me as much as his sisters, although he never asked me how or what I knew from his sisters or for that matter, anyone else. Their brother, Kirwin Murray, was also a reknown Waswehi during his life time. I have shared parts of their expertise when appropriate, and as situations arise. It probably should not be surprising that there was what seems to be a concentration of traditional knowledge, skills and in depth spiritual understanding among the small community of Oklahoma loway, as they represent the more traditional practicing elements of the main Kansas group at White Cloud, who separated for the expressed purpose of continuing their traditional life ways. Even to the late 1980s, they tended to retain knowledge of Wekan songs, and other special songs and knowledge which seem to be mostly lost in my experience among the relatives of the Red Rock community, and for certain in the White Cloud, Kansas area. JGT].

** **medicine plants:** [NOTE: It is important to keep in mind, that in the gathering of medicinal herbs, indeed any plant, tree from Our Mother Earth, it is always accompanied with an appropriate Watuⁿa and prayer for forgiveness for taking their life, so that other wáⁿshige may live. The Watuⁿa is given in exchange for their life that they will sacrifice].

blackberry root	ékiramágre; hádhethewe	diarrhea, intestinal disorders; mistral; hemorrhoids.
buck brush; brushwood; currant	nágixe indian	diuretic; kidney function; antilithic (?)
calamus; bitterroot; sweet flag	ší ⁿ xowe	calm upset' relieve pain; arthritis; throat stress from singing at drum.
cedar	badhí; bathí	tonic; purification /
cough medicine; broom weed	gichíge má ⁿ ka; má ⁿ ka x [^] ó [^] x [^] owe	coughs and sore throats
dandelionr	ragínxe	rheumatism; liver function; warts; blood pressure and blood sugar
diarrhea medicine	yéthri má ⁿ ka	diarrhea
flat medicine	máka bráhge	purification comfort
Indian perfume; mint; Bergamont	pyúbra ⁿ	traditional perfume; worming
mint; Indian perfume (tall)	há ⁿ pyubra ⁿ	headaches; digestive; hypertension; cramps; aches; stimulant; itching; ceremonial
mullein	náwe sgówe	colds, asthma, coughing; skin poultice
mandrake; mayapple	wá ⁿ shige náhu	infected sores antiseptic
red clover	úthra šúje	salve for burns, sores, wart removal; cancers
planton	ma [^] ú ⁿ ke thí	astringent; skin problems; toothache; stop drain of cut, sore
red willow inner bark	ruxí šúje	impotence; prostrate; bleeding wounds; pipe filling mix
wild rose; prairie rose	uxrá šúje	diarrhea; rose hip vitamin C for colds; diuretic; upset stomach
sage	háxoje	fever; sore throat; tonic for viral purge; purification
slippery elm bark	nášdúšduje	bandaid wounds; ulcers; abscess; prostrate

"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"; "h" ~ "ʔ" (=glotal stop) as in uh'oh

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squirrel tail; yarrow; wound wart	thíñe thí ⁿ je	bleeding cuts, scratches; penicillin
sweetgrass; valley grass	xáje xóhí ⁿ ta ⁿ ; xájehgu; (xájethku (FM))	purification; stomach upset, hert burn, gas; kidneys; itching, infection

[NOTE: The above list is only a partial list of known herbal medicinals, gathered from the knowledge of several individuals. The less common herbs have not been fully described for easy identification, as these should be learned in an appropriate manner from someone with the knowledge. In a similar manner, the uses of the plants above do not provide how to administer, via tea from roots, leaves or berries, or via a suave, lotion, etc. Again, this information should be learned directly from knowledgeable individuals. The Old People always admonished that if one does not know what they are doing, that in turn, they should leave it alone].

** **medicine bag** (from *Medicine Dance*) *n.* maⁿkañe wikúje (lit. “medicine little shoot with it”). **medicine otter bag** (*otter skin bag used in Medicine Dance*) *n.* dostúñe wikúje. **medicine blessing; knowledge of medicine plants, ways** *n/v.i.* máⁿka ixówe. **Medicine Dance** *n.* watháñe (SKN). [NOTE: “The Medicine Society, Midewiwin, of the Iowa, ...presumably of Ojibwe origin. This widely distributed society is of three local types: the Algonkian, the Omaha and Ponca and the Dakota type to which the Ioway, Oto, Winnebago and Wahepton Dakota forms. This last type differed from the others in that it lacked progressive degrees, was not founded on a myth dealing with a culture hero, and the members were divided into four bands with their respective leaders”. *William Whitman, “The Otoe,” AMS Press, NY, 1937. p.111.*]

By the 1930s, there were no known members of the Otoe Medicine Lodge living, and only Julia Small, an Otoe, who was the last living member of the Ioway Medicine Lodge. In W. Whitman’s “The Otoe,” (pp. 111-121), she provides explanation of the lodge, its ceremonials, initiation, etc. (*Also See: A. Skinner, “Medicine Ceremony of the Menomini, Iowa and Wahepton Dakota.” INM IV (MAI), NY, 1920.*)

“The medicine Lodge was one of the most important in Otoe (and Ioway) societies. ...It was the only (one of two) society, ...which admittedly practiced sorcery.” (“*The Otoe*”, p.112). As late as the 1980s, older tribal members recalled and referred to the Society and its members as “pí skúñi” (no good; bad) “wáⁿshíe waktújeñechi” (because they shoot people). The comment was made in reference to their practice of shooting one another or ridiculing bystanders with “magic” bones that painfully pierced the skin.

However, it was not “an association of malicious sorcerers using power for personal ends, as we find it among the Ojibwe, but since... the leaders and members high up in the society possessed destructive supernatural powers and caused harm, it was considered evil”. (*Ibid.*, p.112).

The Society served the tribal community as a status group, comprised of chiefs and their families, warriors, persons of prestige, priests and the “rich,” who may also be members of Doctor Lodges, etc. Further, the Society institutionalized anti-social behavior. “Membership in the Medicine Lodge was a family affair... (usually) by purchase (gift giving). ...A man or woman gave four feasts to the Lodge. ...Membership was also by inheritance. Families handed down the sacred otterskins and bowls and spoons. ...If a son could not learn what his father knew, the power of the father might descend to... (a kinship “son”) like a brother’s son.” (*Ibid.*, p.112).

“Initiation was held at the spring and fall dances or following a death of a member”. Upon the death of member, a person might be admitted without paying large amounts, as it was said that the dead could not go on, until his/ her successor was initiated. The successor could only purchase “power” if interest was showed. Even then, it would be four years before the new person was entitled to dance, least misfortune befall. (p.113).

Among the Otoe and Ioway the bitter, deadly competition between... members, the lust for power, and the use of power to hurt outsiders had been mostly muted. The blessing of long life which the membership provided, assured the perpetuation of the family. “It was preeminently the institution in which men might express hatred and aggression in a society that explicitly demanded of its members generosity, kindness and honesty, and still remain members and be accepted by that society.” (*Ibid.*, p.113).

The Winnebago (Hochank), as do the Ojibwe, credit a culture heroes who originated the Lodge. A. Skinner, [“*Ethnology of the Ioway Indians*,” *PMUM 5:4, pp.247*] indicates it was Earth Maker and his son who founded the Medicine Lodge in an effort to know immortality. Julia Small stated that it was originated at the ancestral place, Mákášúje (See: “Mákášúje”). She said a man came to a lake and saw two people, who changed into otters. Both held fish in their mouths as blood run down the corner of their mouths. And so that is how the members make bags from otter skins, that have a red feather protruding on each side of their mouths. These otter bags are used to ceremonially shoot one another. (*Ibid.*, p.114). [NOTE: For a complete description of the initiation, the dance, etc. See: *W. Williams; A. Skinner*].

The Medicine Lodge continues to thrive among the Wisconsin Hochank. Their ceremonies, dances and teachings are reserved for the initiated and not shared with the public or non-members. Members of the Wisconsin communities say that one belongs to either the Native American Church, a church denomination, or to the Lodge -- never to two or more].

** **Medicine Dance drum** (a water drum) *n.* maⁿkañe rex^oruje; (maⁿkañe dehornuche (SKN)). **Medicine Doctor** (*Native or contemporary MD*) *n.* wašwehi. **medicine person; medicine man** *n/adj/v.i.* waxóbríⁿ; (wahóbine (LWR)); waxóbre; (waxóbrine (CUR)) (lit. “one blessed in mysterious knowledge”). **SEE: waxóbríⁿ. **medicine wheel; sacred circle.** **SEE: (be) all right.

meditate. **SEE: think on.

meet; encounter (*person, difficulty*) *v.t.* akípa: (I..., áakípa; you..., arákípa; we..., hákipawí; they..., akípañe). **meet each other** *v.t.* akíkípa. **meet; connect; join head on** *v.t.* ékípa; éki (GM). **head-to-head** *adv/v.i.* pá éki pá. **bend over to meet** *adj/v.t.* akíru^othaⁿ. When they make a traditional house, the take the poles and make them bend over to meet one another, tying them together, Chákíru^othaⁿ ^oúñeda náthuíñe warúdhena hédaⁿ akíru^othaⁿhiñe ke; édaⁿ warúhgíjeñe ke. **meeting** *n.* wákípa; wákíkípa. **SEE: prayer.

mellow; make soil mellow on; plow and throw furrow over corn that's sprung up *v.t.* arúbru (DOR). **SEE: arúbru.

melon; watermelon *n.* thákeruje (lit. “raw eat it”).

melt; thaw *v.i.* k^oána; k^oá^ora; (thkanrá (DOR)); wídhángaⁿ; (widathkan (old) (DOR)). If one sits on ice, it will **melt**. Núxe amínašge wídhángaⁿ hñe ke.

memorial feast; spirit feast *n.* wanáxi kígóñe. **SEE: wanáxi; warúje.

men; human beings; Indian (*people, race; animal & bird nations; insect people*) *n.* wáⁿshige (I); wáⁿshige (O).

mend; sew *v.t.* wathúⁿje; (ikim^one (MAX)).

menstrual discharge; period; catamenia *n.* išdáñe (lit. “aloneness (time)”).

menstrual hut; catamenia *n.* išdáⁿ chí (arch).

mercy; merciful; have mercy; good heart *n/adj/v.i.* náhje t^oúⁿ. **SEE: nat^oúdaⁿ.

merely; for no purpose; only *adv.* ^ošúⁿ (HAM); uke (HAM).

mess (up); spoil, ruin by mashing *v.t.* wíwéje. **mess up one's hair by lying down** *n/v.i.* na^odó wíp^oóp^oogexšji (DOR). When you laid down to sleep, Did you know (*that*) you **mess**ed up your **hair** and also your chocolate candy you **mashed** in your pockets, Rayá rahiswe^oí na^odó swíp^oóp^oogena nañi séwe wópiyuda regwíweje hédaⁿ ke: iswáhuje je.

messenger; official *n.* wawáyiⁿ.

metal; iron; silver; stove *n.* madhé; maⁿdhé. **metal spoon** *n.* madhé túge.

metate and mano *n.* inaⁿpa; (inampa (SKN)) (arch). **metate and mano** (*of local red stone*) *n.* inaⁿpa inóšuje (arch).

Mexican; Spanish; Hispanic *n.* Chaspáyona; Cháspayona.

mice. **SEE: mouse.

middle; mid: mid-afternoon *n.* bikúyíguⁿ. **mid-morning; mid-forenoon** *n.* bí atúgraⁿ (DOR). **midday; noon** *n.* bí má^oshí. **midsummer hunt.** **SEE: summer. **middle; (in) the middle of s.t.** *n/adv.* ukínadhe; ukínadheda; ukínaⁿthe (DOR). **middle; in, into the middle** *adj/adv.* kínadheda. **middle finger** *n.* na^opó kínadhe; nampó kínadhe. **middle of; be in midst of; go into** *v.t.* iráweda.

** **saw a log through the middle** *v.t.* okínathe onáshge (DOR). **middle of the night; midnight** *n.* háⁿhe ukínadhe. **midnight drinking water** (*ceremonial term, Native American Church*) *n.* ñi waxóñini. **midsummer; July “when buffalo breed”** *n/v.i.* ché kiduxe; ché kiruxe.

might; maybe *adv.* éšwena; -šge. He **might** go to Cushing tomorrow, Éšwena héroda Cushing wáare hñe ke. We **might** do it, and again, we **might** not do it, Hi^oúⁿšúⁿúⁿwina šigé hi^oúⁿ skúñi ^ošúⁿ tahñe (hna-šge). I wish (that) I **might** go, É^oe hájéšge. I **might** go to Tulsa tomorrow also, Éšwena igé Tulsa wájé hñe ke héroda. You **might** go to Tulsa also, Igé éšwena Tulsa wasdé hñe ke. He **might** come, then we'll go (if he comes), Éšwena jída Hi^oré táhñe ke. **SEE: may; would; could. **it might be** *adv.* k^oáre. Where it **might** be from, Tá^oda wanáhe k^oare.

mid; gentle (*said of animals*) *adj.* wómaⁿje.

mile; ruler; measure *n.* wíguⁿdhe; máyaⁿ wíguⁿdhe (old). Four miles to the east, Wíguⁿdhe dówe biyúwahuguⁿ.

milk (*buffalo, cow*) *n.* ché báñi; chébáthñi (I); chéxgabáñi (O); báññi; báthñi; cheshabañi (MAG); tepaseni (MAX). **milk cow** *n.* chehgámíñe.

milkweed *n.* ma^oíⁿje; ma^oíⁿje.

Milky Way (*constellation*) *n.* Wanáxi China náwuⁿ (lit. “spirit village road”).

“a” in papa; “a” as “aw” in yawn; “ch ~ Lh ~ L” in chair; “dh” in the; “e” in they (Final “e” as wet); “g” in give; “i” as ski; “i” in hee; “j” in Jake; “k” in key; “ñ” in canyon

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mill; grist mill *n.* wéridowe (arch.) (DOR). **miller** *n.* wéridowe añi dahá (lit.: “the one who has a mill”) (arch.) (DOR).

million *n.* kóge ráwe piškuⁿñi (lit.: “1000 count no good,” i.e., unable to count it).

mind; thoughts *n.* wayiⁿ. **mind; behave oneself** *v.i.* wayiⁿthre; wayiⁿthwe: (I..., hapáyiⁿthwe; you..., swáyiⁿthwe; I..., hiⁿwáyiⁿthwawi; they..., wayiⁿthwañe). **SEE: misbehave. **all of one mind; all together** *adv.* iyáⁿkiwahmá. **change one's mind** *v.i.* iráwagrahe ré. **make one's mind up; conclude** *v.i.* gahgé iráyiⁿ (DOR). **Strong Mind** (a personal Bear Clan name) Wayiⁿchaki. **mindful(ness)**. **SEE: attention.

mingle; mix together; be mixed *adj/v.i.* ikirubraⁿ.

mink *n.* maⁿdóšduje (FM); (mantósinke (SKN); tákⁿsine (CUR)). [NOTE: It is also a subclan of the Beaver Clan].

minnow *n.* hóíñe (L); hóyiñe (O).

mint; Indian perfume *n.* pyúbraⁿ [pí + (y) + ubráⁿ]. **mint; tall Indian perfume** (pink flower) *n.* háⁿpyubraⁿ (FM). [K. ppezhe blaⁿyaali (grass smell good)].

minute (time) *n.* bíguⁿdheⁿñe (L); bíguⁿdheⁿ ñe (O). **Fifteen minutes** after three o'clock, Bíguⁿdhe **agriⁿ thátaⁿ dáni étaguⁿ**.

mire; miredly; muddy *v.rt.* =thri. **Mired in Mud** (a personal Buffalo Clan name) Máⁿuxraje; (Máⁿuraje; Maoxraje (SKN)). **SEE: stuck.

mirror; looking glass *n.* mádhukídawe (JY) (lit.: “metal within see oneself”); méjoketona (LWR); akída; máuⁿkitawe (FM); madheangitan (MAX).

misbehave; not mind *v.* piškúñiⁿ ñⁿ (lit.: “no good do”); wasdú piškúñiⁿ ñⁿ.

miss mark, target (in shooting) *v.t.* bóšdaⁿ; bóšdañe; rušdáje réhi; rušráje réhi (DOR). **miss** (bus, ride, train); **less; fail to reach** *v.t.* udwáñiⁿ; (odwáñin (DOR)). **SEE: fail; udwáñi. **miss; cannot; be unable; fail** *adj/v.i.* ruⁿáge; ruyⁿáge (L); rusⁿáge (O): (I..., hadúⁿáge; you..., sdúⁿáge; I..., hiⁿruⁿágewi; they..., ruⁿágeñe). **SEE: cannot. **miss doing what was intended by pushing** *v.t.* wašnána.

Mississippi River *n.* Ñítaⁿ (lit.: “river great”); Ñí xáñe, Ñí xáxañe (L); Ñí xáxaⁿje (O). [W. nióxeterá].

Missouri River *n.* Ñišúje (lit.: “river red” i.e., muddy). [W. nišhóch].

Missouria (tribe, people, language) *n.* Ñútⁿachi (lit.: “rivers join (where) dwelling at”); Ñútⁿaji; Yútⁿachi. [NOTE: Europeans learned of the existence of the Missouria Nation in 1673. For over a century the tribe had an important role in the commercial and military activities of the Euro-American conceived “Louisiana Territory.” They numbered in the thousands when first met by European colonizers. William Clark described them as “once the most powerful nation on the Missouria River.” When he wrote this in 1804 fewer than 400 Missouria remained, most living in a confederation with the Otoe Nation, while a few families lived with the Osage, Kansa and perhaps a few other neighboring tribes. In early 1907, a government Indian agent wrote: “...the last full-blooded Missouria Indian died on the Otoe Reservation in Oklahoma, ...” However, some of the descendants recognize their ancestry, and several family names are: Dailey, Big Soldier, Gawhega.

The majority of documentation on the Missouria is written in French and Spanish colonial records of their experiences and commerce with other Native Nations and provide some insight of the forces of change impacting upon the Missouria. They ceased being an independent nation in 1793, before most of their independent culture could be recorded. The Missouria village had been severely weakened by several epidemics of diseases previously unknown to them. Then, their intermittent enemy, the Sac and Fox, attacked burning the village, with survivors fleeing towards the Missouria River. The Sac and Fox continued their attack following them as the swam in the swift, treacherous current. It was this event that thus was to become the source of the frequently mistranslation of their own Missouria tribal name, likely referring to their village at the fork of the Grand and Missouri Rivers. However, some surrounding tribes and even some Otoe-Missouria descendants came to believe the Missouri term for themselves meant: “those who come floating down dead.” Indeed, it is possible that Ñútⁿachi (lit.: “dwelling (where) rivers join”) could be confused with “ní + utⁿañe” (“they died within the water”). However, by fact that the plural form of “chⁿé” is not followed by the third person plural (-ñe), but rather by “chⁿ” (to dwell) determines that “utⁿa” (river fork) is meant. Furthermore, they had called themselves Ñútⁿachi a good while prior to the ill fated Sac & Fox assault.

Origin Of The Name “Missouria”: Jacques Marquette in 1670 wrote accounts by Illini Indians living in a village of 8,000 people in the northeast of present day Missouri State. This site is now Illiniwek Village State Historic Site. The Illini called these people “Ouemessourit” which in their Algonquin language describes a “people of wooden dugout canoes.” It is pronounced as “Oo e mis oo ray.” These dugout canoes were hewn from great cottonwood, sycamore or walnut logs 20 to 50 feet long. These dugouts were the only craft that could safely negotiate the hazardous lower Missouri River.

Origin Of The Missouria: Archeologically, the Missouria are considered direct descendants of the Oneota culture which existed from circa 1400 to 1700A.D. The Oneota culture is considered the final phase or outgrowth of the Mississippian culture which flourished from circa 900 to 1500A.D. One of the great economic, political and religious centers of the Mississippian culture was the mound city at Cahokia, Illinois near present day St.Louis. At its peak, there were over 120 mounds and 30,000 to 40,000 inhabitants which makes it the largeous indigenous settlement north of Mexico. Before the Europeans arrived, Cahokia was apparently abandoned before 1500. Changing environmental conditions are suspected for the decline of the Mississippian cultures that gave rise to the smaller, scattered villages of the Oneota that spread west onto the prairies and plains to hunt bison.

Many of the Oneota sites in the state of Missouri are located on the south side of the Missouri River. One such site occupied around 1450 AD was established in northern Saline County Missouri, near the present day town of Miami, MO. It encompasses over 300 acres and has been declared a National Historic Landmark. Half of it is protected within Van Meter State Park. It coincides with the location of the “Ouemessourit” village identified on the maps of Father Marquette in 1673 and Jean Baptiste Franquelin in 1684 and Guillaume DeLisle in 1718. European artifacts found on portions of the site confirm its occupation during the early period of French contact.

Oral Traditions also affirm the ancient Ñútⁿachi village. Major Jonathan Bean recorded from an old Otoe in 1826 that long before there were white men in the country, that a large group of Indians inhabited the Great Lakes, and they decided to migrate to the south and west.

“Near Lake Winnebago they divided, and the Ho-Chunk (Winnebago) settled at Green Bay. The rest proceeded to the Mississippi River then followed it south. One band concluded to remain near the...Rock River. These were the Báxoje (Ioway).

The rest of the group continued southwest and reached at the mouth of the Grand River where they formed a large village. The peace of the village was soon disrupted by a quarrel. A young (man)... sought the marriage of one... woman, but her family rejected the bridal payments. ...the young couple...(eloped) in the nearby forest.”

The two disgruntled families settled by one group moving up the Missouri River. As a result, the upstream group became known as “Wahtohtana” (those who make love) [the Otoe]. They eventually settled near the Nemaha River and latter, the Platte River. Those who stayed behind became known as the Ñútⁿachi, People (who) Dwell Where Rivers Meet.”

Truman Daily MashíMáni, Missouria Eagle Clan told a Creation story to Lori Stanley, when she was a student at the University of Missouri:

“Nothing existed in the beginning, except an abundance of water.

In time the water receded, land appeared, vegetation sprouted.

From the life-giving waters the Bear Clan rose and came

ashore, thinking they were the first people

...when they say other tracks on the shore...

The Beaver was a diplomatic people and suggested to the Bear that they become brothers because life alone was so hard. The Bears agreed and the two clans lived in harmony, thinking they were the only people on the earth. Then they discovered the Elk whom...proposed that they become brothers and eventually...

The Sky People came through the sky opening and swooped down to earth where they found signs of the other three Clans... and again the number of clans grew.

Each clan had knowledge that could be shared to help all the clans.

They called upon Wakánda the Creator to teach them how to live.

He gave them a Sacred Pipe and...knowledge and rights for using the Pipe.

The Buffalo, Snake, Owl and Pigeon Clans had their own Sacred Pipe.

They offered their Pipe in friendship... and the two groups accepted

each other's Pipes, a sign of friendship and peaceful coexistence.

This is how everything began.

The place where the people emerged from water to dry land was MáyanShuje located in the Green Bay Wisconsin area.

[From a narrative by Michael Dickey, Administrator of Arrow Rock State Historic Site, Arrow Rock, MO, February, 2009.].

misstate; miss the point (said of s.o. wishing to say s.t., comes near it, but does not say exactly what one wishes) *v.i.* iráwagrahe.

“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; “uⁿ” as in too;

“x” as guttural “loch”; “^” as “?” (=glotal stop) as in uhⁿoh

Ioway-Otoe-Missouria ~ English

[JGT:1992] (Sept. 12, 2009)

mist; fog; dew *n.* ñi xóje; ñi xóhje; xémara, xémána. **mist; fog; misty; foggy; smoky** *n./adj./v.i.* šót^uyuu.

mistake; make mistake *n./v.i.* núñi; núñiⁿ; má núñi (*loose one's way, one's direction*). **mistake; misdeed; do wrong; sin** (*modern connotation after missionary contact*) *n./v.i.* warúthaje (JY); warúthaje^u; iwarúthaje. He does nothing but **make mistakes**. Warúthaje^ušdaⁿ ^u ke. **hurt s.o. accidentally, by mistake; sin, do wrong not deliberately; trespass against another** *v.i.* wa^uxáⁿšige. **wrong s.o.; sin, trespass against s.o.** *v.t.* wagíruthaje. When did they **do you wrong (make a mistake)** on your credit? Wagáxe ritáwe tahénda warígíruthajeña je. **SEE: wrong.

Mister (?) Pigeon (*a personal Pigeon Clan name*) *n.* Ruch^uiñe; (Ruchi^uya (SKN)). **Mistress of Herself** (*a personal Pigeon Clan name*) *n.* Kigrúgrahi; (Kigrúgrahi (SKN)).

mistreat; abuse *v.t.* iró^uthedaⁿ.

mite; louse; lice *n.* hé.

mix, stir together *v.t.* ihí; ikihi. My Grandson, will you **stir** the pancake batter? Wabúhge bráhge widóxe iráhi hna je. **mix; mixed together** *adj./v.i.* brúp^e. **mingle together; mixed** *v.i.* ikirubraⁿ. **mix; mixed together different obj.** (*in confusion, by blowing them together, said of the wind*) *v.i.* gi^uikírubraⁿ. **mix up by stirring with sick (stew)** *v.t.* wa^uikírubraⁿ; wíkirubraⁿ. **mix up by pressing with hand (food)** *v.t.* wí^uikírubraⁿ. **mixed up; different kinds of** *adj.* iki^uara; ikirara; kiróhaⁿ.

moccasin *n.* agúje; agújokéñe; agút^uukeñi; agúchokéñi; agúch^uokeñe; háguje (old). **SEE: agúch^uokeñe. **beaded moccasin** *n.* wí^uthúñe agúje (LWR). **moccasin strings** *n.* agújekahiⁿ. **cut moccasin thongs** *n.* thó (DOR).

moieties. **SEE: Earth People; Sky People.

moist; wet *adj./v.i.* dóke; widóke: (I'm wet, hiⁿdóke; you..., ridóke; we..., wáwadókewi; they..., dókeñe). **moisten.** **SEE: sprinkle.

molars *n.* hí uxáñe (L); hí uxáⁿje (O).

mole (animal) *n.* mayíje; máñiñe (GM).

moment; at this very moment, time; just now; just at this time *adv.* gašú^uhšji. **momentarily.** **SEE: suddenly.

Monday *n.* Háⁿwe Iyáⁿki; Háⁿwewaxóñitaⁿ Rušdáni (GM) (JS); Háⁿwe Waxóñitaⁿ Nankérida; Háⁿwe Waxóñitaⁿ Étagi (lit.: "Sunday's finished after").

money; silver *n.* madhéhga; (madhéhka (old)). **money; sell, trade s.t.** *n.* wirúmi. **gold money** *n.* madhéhga dhí. **paper money; currency** *n.* madhéhka warúbrabra. **one cent; penny** *n.* madhé šúje. **five cents; nickel** *n.* bikíyu. **ten cents; dime** *n.* sógayiñe; sógayiñe. **twenty-five cents; quarter** *n.* minkéherawa; minkéthewe (FM). **fifty cents; half dollar** *n.* ukithre. **seventy-five cents; 6 bits** *n.* minkéha dáñi (FM) (lit.: "quarter three"). **one dollar** *n.* madhéhga iyáⁿki. **one hundred dollars** *n.* grébraⁿ huñi (FM). **one thousand dollars** *n.* kogé iyáⁿki; koké iyáⁿki (FM).

monster; water monster; horned water panther *n.* ishchéki; ishjéki.

month; moon; sun *n.* bí; bí^e (SKN); bidáⁿwe; bíjiwé; píta (MAX). She has been sick **one month**. Bí iyáⁿki wí^uxihire ke. **dark side of the moon** *n.* bichége; bí ch^uéke (LWR); bihireke (LWR). **half moon** *n.* byukithre; biyukithre. **new moon** *n.* bíchege (L); bíjiwe (O); bíjiwé. **moonlight; full moon** *n.* bidaⁿwe; bidáⁿwe.

moose; elk *n.* húma; humá; hóma.

more; much; plenty *adj./v.i.* róhaⁿ. **more; in addition: beyond measure** *adv.* étax^ua. **desire more; not enough; dissatisfied** *adj./v.i.* i^ubráⁿ skuñi; (thke wóxu (DOR)). **more than** *adv.* étasjehge; (étaxchithke (DOR)); kañi (HAM).

morning (this); tomorrow *n./adv.* héroda; bréje (L). **in the morning** *adv.* hérodada; hérodagi. **mid-morning** (*about 10:00 am*) *adv.* bí atúgraⁿ (DOR). **very early in the morning; early a.m.** *adv.* hérodahšji (DOR). **very early** *adv.* hérodáwexa (GM).

mortar *n.* húni (DOR); hónipa (CUR).

mosquito *n.* ráwaje (L); nawáje (LWR); ráwañe; (dháwaje (O.)) (DOR).

most. **SEE: very.

moth; butterfly *n.* rupáñi.

mother (his-her) *n.* ihúⁿ.

his, her mother; maternal aunt

ihúⁿ.

my, our mother; maternal aunt

hína.

your mother, mom; maternal aunt

rihúⁿ; (dihúⁿ (L.)) (DOR); dhíhúⁿ

(O.) (DOR).

his, her mother-in-law; grandmother

ikúⁿ; ikúñi

He's always crying for **his mom**, lhúⁿ axrí máñi ke.

motion at s.o. *v.t.* awáha. **make opening, closing motion** *v.i.* ruháye (GM). **motion picture; theater; film; movie** *n.* íⁿje wawágaxe rugríⁿ.

motorcycle *n.* ebráye p^uú^u ré; ebráye púpu; ebráye p^ut^ut^uíñe (lit.: "straddle a putt-putt") (MCI; H. JONES).

mound. **SEE: hill.

mount; climb; go up on *v.t.* ahóñe; ahóñi; ahúñe. **mount a horse** *v.* šúñe amína; šúñe amína; (gononnah (MAG)).

mountain *n.* ahéma^ushi; ahé (MAG); ahéri (DOR). He saw a very large **mountain**. Ahéri iró xáñe adá ki. **SEE: hill; ahéri. **mountain lion** *n.* ahéma^ushi apášgowe; wapaxkówe (CUR). [W: wiičáⁿwa (siⁿiⁿčsereč) (long-tailed cat)]. **mountain sheep** *n.* táhgañe; tahgáñe (CUR).

mouse; mice; field mice *n.* hiⁿdúⁿñe (L); hiⁿdúñe (O.). **big mouse; rat** *n.* hiⁿdúⁿaxáñe (L); hiⁿdúⁿxáⁿje (O.). **house mouse; field mice** *n.* hiⁿdúⁿshíje.

mouth *n.* í (hi (MAX)). **Bloody Mouth** (*a personal Bear Clan name*) *n.* Iwábage. **blow out a mouthful of water and scatter it** (*as a waswehi in treating the sick*); **sprinkle clothing in ironing, pressing out** *v.t.* wiwíxa (old).

move; press *v.t.* =daⁿ. **make bed, chair creak by moving the body** *v.i.* wigéxe; (wigéhe; wikéghe (DOR)). **make a move** *v.i.* uwéxaⁿ. **move apart; differ** *v.i.* kirá: (I..., hakíra; you..., rakíra; we..., hiⁿkírawi; they..., kírane). **move by bearing down on one end** *v.t.* wibáⁿje; (wipánje (DOR)).

move by biting, taking in the mouth (e.g., horse); shake s.t. once by biting *v.t.* rahúdhé. **move by blowing; move against (tree) and make it shake slowly; push and shake; rock (wind)** *v.i.* wihúdhé; wihúdhé (*back and forth*).

move by blowing, bearing, sitting on *v.t.* wixáⁿ. **move by pushing** *v.t.* wasdáje; wastáje. The rock **was moved**, íⁿno wastájeñe ke.

move in a group; tribal hunt *n./v.i.* gixráⁿ. **move one's hand, arm, back** *v.i.* kigrúbrina; tubrina; (ruprina (DOR)). **move and make lean (a movable obj., i.e., tent) by pulling on it** *v.t.* rutháñiñe. **move slowly; be weak** *adj./v.i.* xúwaⁿdana (old). **move s.t. accidentally while trying to get s.t. else (small, light obj.)** *v.t.* rusdáje réhi; rustáje réhi (DOR).

movement in one direction *v.t.* =ku; =gu; =guⁿ. **moving along; be lying** *v.t.* =we; =wa. **moving; go along in; come through, past** *v.t./v.i.* ugráhe. They're **going back home along** the path. Na^uíⁿ uwágrahéñe ke.

moving; revolving obj.; travel; wagon *n./v.i.* namáñi.

movie; film; motion picture; theater *n./v.t.* íⁿje wawágaxe rugríⁿ (lit.: "face book lightning") (FM). [L. wówapinaškar^uškar^u (book by foot make active)].

more (grass, weeds); cut down *v.t.* bašdá; bášta; bašrá. **mow; smooth ground by removing grass** *v.t.* gišdá; gištá. **mow grass; make ground smooth** *v.i.* (xámi) gištáye; (xámi) gišráye. **mower; mowing machine**

n. xámi nawáxe; xáje gišda (FM); xáje gigrúⁿje (DOR). **mower; scythe; sickle** *n.* xámi gištáye (xámi kíšraye (DOR)) **SEE: cut.

much; more; plenty *adj./v.i.* róhaⁿ; (dhóhaⁿ (L.); roho (HAM)). **much; lots of; crowd; assemblage; meeting; gathering** *n./adj./v.i.* gíhdó; (gíhdó (old)).

much; very much; exceedingly; excessive *adv./suf.* wéxa; ...-hji; ...-hšji. **much; very; not a little** *adv.* hége škúñi; wahéhe škúñi.

mud; muddy; mucky ground *n./adj./v.i.* máha thríthri; máhá thríthri. **mud hen** *n.* míhguⁿkeíñe (L) (GM). **mud hole** *n./v.i.* wájáx^e (DOR). [NOTE: The hole contains water which flies out with a "swish" when a stick is thrust in it].

mud turtle *n.* kémárax^uíⁿ (L); kémanax^e (O.) (lit.: "turtle wrinkled").

** **Mired ~ Stuck in Mud** (*a personal Buffalo Clan name*) Má^uUxráje; (Máuraje; Má^uuraje; Maoxraje (SKN)). **press, sit down on mud** *v.t.* wixríwe. **thrust stick into mud** *v.t.* wathríthri. **work feet up and down in mud**

v.i. unáthríthri.

** **muddy; dirty** *adj./v.i.* ma-.... **Nemaha River** (*Kansas/ Nebraska*) *n.* Nímaha.

Báxoje-Jiwére-Ñút'achi ~ Ma'únke

(Rev. Sept. 12, 2009) [JGT:1992]

mulberry (*wild tree, wood, fruit*) *n.* náhadhe; nánotháthe (CUR). **mulberry** (*tree, wood, fruit, leaves*); **raspberry** (LWR) *n.* nahdwégraje (I.); négraje (O.).

mule *n.* nadwáxáⁿñe (I.); naⁿdóxwañe; nadóxwañi; nadwáxáⁿje (O.).

multiplication. **SEE: **math.** **multiply by** *suf.* -šdaⁿ; -štaⁿ; -šraⁿ.

multiply by twos; two times each *adv.* núwešdaⁿ. **multiply by ones; one time each** *adv.* iyáⁿkišdaⁿ.

multitude. **SEE: **lots.**

murder; kill *v.t.* ch[^]éhi (lit.: “die makes one to”). **murderer; killer; hunter** *n.* wach[^]éhi. **SEE: **man-killer; war.**

muscle *n.* k[^]á; ká; káⁿ. **muscle; sinew** (*deer*) *n.* táka; tákaⁿ. **deer muscle; sinew** *n.* tákaiñe; táaiñe; táain (SKN). [NOTE: A person of this name said to have started chief's tattoo bundle from a dream]. **leg muscle** *n.* hú k[^]aⁿ.

mush; corn meal mush; blue corn mush *n.* wéhdaⁿ; wétaⁿ; wéxdaⁿ (DOR).

mushroom *n.* bikax[^]e (lit.: “sun star”); má[^]oste (CUR). [NOTE: “bikax[^]e” also means “star”]. [Om/P. *ténixa ghezhe* (*spotted cow stomach*) (*a morrel mushroom*)].

music *n.* wayáⁿwe (MAX). **musical instruments:**

ankle rattle	withráge (SKN).
deer dew-claw rattle	tá ságe; tášagre (SKN).
drum	rét [^] orujj ⁿ ; (dehoruche (SKN)).
flute; flageolet	i ⁿ yóyoje (SKN).
gourd rattle	péxe witháke; péxhe wisa [^] ke (SKN).

Medicine Dance water drum, máⁿka réx[^]orujjⁿ; (maⁿkaⁿye dehoruche (SKN)).

muskmelon *n.* tóyuⁿk[^]úbraⁿ (lit.: “pawpaw fruit fragrant”); chúruⁿguⁿ (FM).

muskrat *n.* udwáge; udwáke; udwáshiñe.

mussel shell *n.* [^]thú[^]thu; thú[^]thu (LWR); manáke.

mussed up *adj/v.i.* wip[^]óp[^]osgehšji; wipópogehšji.

must *suf.* ho (masc.); ha (fem.). You **must** take care of yourself, Uñiⁿwayiⁿ škúñi ho. You **must** call us two, your relations, Wéwegrawaⁿ ho.

mustard *n.* tá awáxuⁿ (lit.: “meat on it pour”); warúje waxú (FM) (lit.: “food pour on”).

muzzle: clean out touch hole of a gun by blowing into the muzzle *n.* iyúchiⁿ withú (DOR).

my; mine *prn.* mitáwe; miⁿtáwe. **I do s.t. to my own one** *prn.prf.* hegra-.... **my; to me** *prn.* hiⁿgi-.... **myself** *prn.prf.* haki-...; hé-...; hagi-....

I burnt <u>my</u> hand.	Náwe hi ⁿ dúje ke.
<u>My</u> foot is better.	Thí hi ⁿ gípi ke.
<u>My</u> grandmother is <u>my</u> father's mother.	Hi ⁿ kúñi hi ⁿ ka ihú ⁿ aré.
<u>My</u> nose is bleeding very fast.	Pá wábage hi ⁿ x [^] éx [^] e ke (lit.: “blood dripping”).
They are <u>mine</u> .	Mitáweñe ke.
My gracious! Well!	Huhwá!
I hurt <u>myself</u> .	Hakích [^] e ke.

mysterious *adj/v.i.* waxóbrⁿ; (wahóbine (LWR)). **SEE: **waxóbrⁿ; medicine.** (He fasted) as he wished to become mysterious, blessed, holy, Waxóbrⁿ gúⁿnachi.