

# Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev: JUNE 7th, 2009)

## NO

**nail** *n.* madhéiñe (L); madhéiñe (O.) (lit.: “metal little”). **finger ~ toe nail; claws; hoof** *n.* šage; náweš^age. **horseshoe nail** *n.* šunk^óruda<sup>n</sup> (DOR).  
**\*\* nail, drive in a wedge; fasten on** *v.t.* iúta<sup>n</sup>. **nail a board** *v.t.* nábrahge éthu<sup>n</sup>je (DOR). They **n**ailed him to the cross here, Háramiñe na^édage járegi ethdágewi ke (FM).

**naked; bare** (*feet, head*) *adj/v.i.* dhuká (FM) (GM); rúka; ruká (LWR); thúka; (roká; idhúka; dhúka (DOR)). **naked** (*body being entirely naked*) *adj.* iródhuká; (iróroká (DOR)). **naked** (*from waist up*); **wear pants ~ leggings without blanket ~ shirt** *adj/v.i.* mi<sup>n</sup> dhuká; mi<sup>n</sup> ruká; (mírokíra (DOR)). **naked** (*having shirt, but no leggings on*) *adj/v.i.* hú dhuká; hú ruká; (húroká (DOR)).

**\*\* strip naked; undress** *v.i.* ridhúka. **strip down** (*naked*); **undress; strip off one's clothes** *v.i.* kígridhuka; kígriruka.

**name** *n.* ráye; dháye (O.) (DOR). What is your **n**ame? **Ráye** dagwirigana je? What **n**ame have you? **Dháye** dagú shní? (DOR) [**Ráye** dagú sr<sup>m</sup> ~ sd<sup>n</sup> je]. My **n**ame is bear woman (lit.: “they call me...”), Miné ñíngki MúnjeMí igáñe ki. My **n**ame is White Horse, Miñé ke; SúñeHgá igáñe ke.

**\*\* name; call by name; give a name to** *n/v.t.* ráje; ráye ráje; igé ~ igá; ikíñe. **call s.o. ugly names** *v.t.* ugrúñe; wagrú<sup>n</sup>; (ogrúñge (DOR)).

**\*\* names.** **\*\*SEE: clan names** (*under respective clan names to be listed in future edition*). **Sycamore** (*a horse name in Bear clan*) Nathó.

**napkin; towel** *n.* nawé wak^ó (MDI) (LWR).

**narrative evidential suffix** ...-ašgu<sup>n</sup>; é^ašgu<sup>n</sup> (lit.: “it seems ~ it’s said, it seems”).

**nation; people; those who speak same language** (?) *n.* ukíje; ukíhje.

**Native Peoples; Native American(s)** *n.* Wá^šink^ókeñe (lit.: “people common”). **\*\*SEE: common; ukéñe; ukéñi; wán^šige.** **Native American’s footwear; moccasins** *n.* agújokéñe; agúchokéñi (lit.: “footwear common”). **waká^ókeñe** *n.* copperhead snake (lit.: “snake common”). **\*\*SEE: common; ukéñe.**

**Native American Church** *n.* Máka<sup>n</sup> rujé ré (lit.: “medicine eat go”); Chíbothraje waróxi (náñe) (lit.: “tipi prayer (sitting)”). [NOTE: Sometimes incorrectly in English, the church is referred to as “peyote religion ~ peyote way ~ peyote road” in reference to the sacramental herb used in the ceremonial prayer services. The teachings incorporate and blend aspects of both traditional Native spirituality and of Christian elements and teachings. The Native American Church was organized in the State of Oklahoma and now is a recognized denomination, with chartered chapters in more than fifty tribal communities. It is generally accepted that Quahnah Parker, a Half Kiowa Leader, as having introduced the ceremonial first to his Kiowa People and shared the teachings with other interested tribal leaders who sought a renewed spirituality as they faced poverty, exploitation and cultural genocide via national policies and actions. Federal law recognizes legitimate chartered chapters under the Native American Religious Freedom Act of 1994 and 1996.

The **peyote** (*laphophora williamsii*) plant, the sacrament of the Native American Church has been used by indigenous people in the territory of modern Mexico since ancient times for the mutual purposes to commune with the spirit world and as an effective medicine. Indeed the ceremonial prayer service allows communion with God, provides empowerment, guidance and healing to its devotees. The observed healings may be emotional or physical or both.

The **Beliefs and Values** of the members may vary somewhat according to specific tribal teachings, but in general there is a belief in Jesus Christ, Son of God, as an intercessor for man or as a spiritual guardian. The Good Road “Nawun Pi” instructs to have Indian brotherly love, family care, self-support through gainful employment avoidance of alcohol and all manner of substance abuse. A good life is considered to place God foremost in all aspects of everyday life, and a life that exhibits kindness, responsible and embodies love.

Prayer services are usually conducted by a sanctioned spiritual leader who has his own “fireplace”. He is referred to as the “Road Man” in English, however, in Ioway Otoe language, he is simply called “dotá^ha” (leader). The fireplace is inherited or sometimes “purchased” from “ceremonial fathers”. Among the Otoe, only White Horn of the Eagle Clan, obtained a fireplace by personal vision. All others had their origin among the tribes of southwest Oklahoma, primarily the Kiowa and Commanchi.

The Road Man has a “staff” that consists of a fire attendant (“Fire Man”), a Drummer Carrier and a Cedar Carrier (“Cedar Man”). Most ceremonials begin about 8pm on a Saturday evening and continue through the night. The service includes prayer, partaking of the prepared sacrament, singing Native prayer songs, share in consecrated water drinking (Ñi Waxóbrí<sup>n</sup> “Sacred Water”), contemplation and reflection. The service concludes with a Sunday sunrise ceremonial “breakfast” (Warúje Waxóbrí<sup>n</sup> “Sacred Foods”). The prayer ceremonial is held in an undecorated tipi, hogan or in special circumstances, it may be held inside a person’s home.

[A detailed description by an Otoe Elder of a typical Native American Church Prayer Service is in W. Whitman, “The Otoe”, pp. 127-130. However, the detailed description of a similar Ioway ceremonial in A. Skinner, “Iowa Societies”, 1915. (pp.724-728) provides a view of an older ritual with many more Christian features than has been witnessed in contemporary Ioway lead prayer ceremonials in the past sixty years].

An alternative ceremonial prayer service with many of the features of the Native American Church is referred to as the “Cross Fire” way. It utilizes the same sacred plants, of sage, cedar, peyote sacrament, but excludes the use of tobacco. There is only one fireplace of the Cross Fire way in Ioway Otoe community, and it is conducted by members of the White Horn Family].

**naughty; bad; honery; wicked** *adj.* brédhe škú<sup>n</sup>ñi: (I..., h<sup>n</sup>brédhe škú<sup>n</sup>ñi; you..., iribrédhe škú<sup>n</sup>ñi; we two..., wáwabrédhe škú<sup>n</sup>ñi; we all..., wáwabrédhe škú<sup>n</sup>ñiwi; they two..., brédhe škú<sup>n</sup>ñiwi; they all..., brédhe škú<sup>n</sup>ñiñe).

**navel; umbilical cord; twin** (?) *n.* rédwa; rétwá; warédwa (?); (shshuheje (MAX)).

**near; edge; border; frontier; along** *n/prep.* chéje; chéjeda; (chéche (DOR)). I said to him “Don’t sit on the **e**dge of the table, Míne: “Wáárujeda **chéjeda** amína škú<sup>n</sup>ñi re,” miwahana. **near; around; in the vicinity** *prep.* éša<sup>n</sup>; é^ša<sup>n</sup>; é^šu<sup>n</sup> (?).

Then, in the night, Rabbit went out, they say. Éda há<sup>n</sup>he mišchíñe axéwe ré, áñe ke.

Out of doors, **a**ll **r**ound **a**bout Ta<sup>n</sup>grída chi^óge éša<sup>n</sup> yé^ašgu<sup>n</sup>.

the entrance he performed a magic rite, it seems.

“Attention: My feces! At day break you all give the scalp yell,” he said. “Hau, mingré mi<sup>n</sup>táwe, há<sup>n</sup>wegúdate Ugráx^ax^awí re!” é ke.

[From *Wéka* “Mišhjiñe Múnje chéxi ch^éhi (Rabbit kills Mean Black Bear Chief)].

**\*\* near; close; next; near by** *prep.* ašgi; ášge ~ ašgé (LWR); aské. **She’s Arrives Near Him** (*a personal Pigeon Clan name*) AšgiJíMi. **near; next; (at) border of** *prep.* chéje(da); ášgi. He was running **a**long the creek, X^ówe **chéjeda** ináñe ráhe ke. **come near ~ here; draw near** *v.t.* jihú; ašgi grí. **in the future; soon; immediately** *adv.* go^óch^i.

<b>this ~ these one near me</b>	jé^e; jé (DOR)
<b>that ~ those one near him</b>	gá^e; gá (DOR)
<b>that ~ those one near you</b>	shé^e (or) shé^e; shé (DOR)
<b>that ~ those somewhere unseen</b>	há^e

**\*\* near enough to touch; touch with** *v.t.* iwíthdage. **near in space~ time; close; soon; in immediate proximity; suddenly; it is possible** *prep/adv.* éšwena. **near sighted** *adj/v.i.* išdá xíje. **near to each other** *v.t.* ikígrašgi. **near without touching** *prep/v.i.* irú^ašgi; irúathki (DOR).

**\*\* nearby** *prep.* járigi; útwañe (LWR) ~ udwáñi (?). **speak of s.t. as nearby, when really it is distant** *v.i.* ra^ašgi ~ ra^ašge; ra^éda; (raáshke; raáshki (DOR)). It is very **n**earby, but I made it (**s**ound) farther away, Ašgíhšji nú^a ^šú<sup>n</sup> hadá^éda ke. **nearest; next; be next to; second; the following** (*one*) *prep/v.i.* iróxre. He is the following one, he who sits next, Aré **iróxre** náñe ke. Really, there is no **n**ext chief, Míkanarána wáñegíhi **iróxre** náñe nahá níñe ke.

**Nebraska** *n.* Ñíbrahge ~ Ñíbrathge. [NOTE: This is the native name of the Platt River in Nebraska State where the people traditionally lived. (lit.: “water flat”).]

# Báxoje-Jiwére- Nút'achi ~ Ma'únke

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**neck; throat** *n.* táše. **nape of the neck** *n.* támakadhí. **neck band** *n.* wanánp<sup>h</sup>i<sup>n</sup>; wanámp<sup>h</sup>i<sup>n</sup>; (wanompe (MAX)).

**neckerchief** *n.* pá<sup>n</sup>; táše pá<sup>n</sup>hga (lit.: “neck cloth”).

**necklace** *n.* wanánp<sup>h</sup>i<sup>n</sup>; wanámp<sup>h</sup>i<sup>n</sup>. **deer claw necklace** (from medicine dance) *n.* wanámp<sup>h</sup>i<sup>n</sup> tá šáge. **grizzly bear claw necklace** *n.* mató šáge wanánp<sup>h</sup>i<sup>n</sup>.

**needle** *n.* mathíka<sup>n</sup>; mathíku<sup>n</sup>; (mathiska (MAX)). **bone needle** *n.* wahú mathíka<sup>n</sup>. \*\*SEE: awl. **tattooing needle** *n.* mathíku<sup>n</sup> (old).

**negro; a black person; Afro American** *n.* wá<sup>n</sup>shithewe (I); wa<sup>n</sup>shítshewe (O.).

**neither ...nor...** *prn/adj/conj.* na...skúñi; tánaha...škúñi; (tána skúñe (HAM)):

This dog has killed <u>neither</u> rabbit <u>nor</u> a racoon,	Súnkeñi jé <sup>e</sup> míshchíne mi <sup>n</sup> ké <u>tánaha</u> ch <sup>e</sup> <u>škúñi</u> ke.
I drink <u>neither</u> milk <u>nor</u> whisky,	Chéhbañi péhñi <u>tánaha</u> hadáda <sup>n</sup> <u>škúñi</u> ke.
He rides <u>neither</u> a mule <u>nor</u> a horse.	Nádwxàñe súje <u>tánaha</u> amína ru <sup>n</sup> áge ke.

\*\*SEE: either.

**Nemaha River** (in Nebraska) *n.* Nímaha; Nímáha (lit.: “water muddy”).

**nephew** (*his, her*) *n.* 1. itóšge. [NOTE: This term is used for any sister's son; a father's sister's son; or a brother-in-law's son]. **my nephew**, hi<sup>n</sup>tóšge. **your nephew**, ritóšge. Nephew! (*voc.*) Tóske. 2. **nephew** (*his, her*) *n.* iyíñe (I); iyíñe (O.) (lit.: “his, her son”). [NOTE: This term is used for one's son, a brother's son (*man speaking*), a sister's son (*woman speaking*), a father's brother's son, mother's sister's son]. \*\*SEE: kin chart (at the website): <http://iowavotolang.nativeweb.org/pdf/kinshipchart.pdf>.

**nervous; nervousness; be nervous; concern; anxiety; anxious; apprehension; worry; be concernd, be apprehensive of** (*s.t. undesired*) *n/adj/v.i/v.t.* urúšana; wórušana. \*\*SEE: apprehension; concern; worry.

**nest** *n.* úxwi.

\*\* **Circling About Eagle's Nest** (*Eagle clan name*) *n.* Chiedáwinxe; Tciegdawinxe (SKN).

**net; fish net** *n.* horúthewe (LWR); hó éwíjige (DOR).

**never; ever** *adv.* iyá<sup>n</sup>ha<sup>n</sup>; skúñi. She **never** went for the water, Ní agú ré skúñehsji sna <sup>u</sup> (DOR). He **never** came back, Inúhá<sup>n</sup> jí škúñi ke (a second time). He never **works**, Wa<sup>u</sup> škúñi ki (*does not*). They **never** brought it (*venison*) to the house, they say, Chída añi škinañesra<sup>n</sup> <sup>u</sup>ñe añe ke. [NOTE: škinañe = skúñi + ñe (old)]. [From Wéka<sup>n</sup> “Hánwe Ichinchiñe Hédan (Day & His Sons)].

I'll never be thus (like that),	Aré i <sup>n</sup> hge jeñíje ke.
You'll never be thus,	Aré irihge jeñíje ke.
He'll never be thus,	Aré ihgé jeñíje ke.
We'll not be thus,	Híne wíwahge jeñíje ke.
You all will never be thus,	Irihge hdáwi riñíjewe ke.
They two will never be thus,	Ihgéhdáwi riñíjewe ke.

**nevertheless; notwithstanding** *conj.* su ~ shu (HAM). \*\*SEE: still; yet.

**new; clean** *adj.* chége. The house is brand **new**, Chí iróka<sup>n</sup> chége ke.

\*\* **polish~ rub s.t. until it looks new** *v.t.* wachége; wichége: (I..., hapíchege; you..., swichege; we..., hi<sup>n</sup>wichegewi; they..., wichégeñe). **tell s.t. as new again** (*old news*) *v.t.* rachége: (I..., hadáchege; you..., sdáchege; we..., hi<sup>n</sup>rachegewi; they..., rachégeñe). You're telling him old news, Wórage sdachégewi ke. **new moon** *n.* bichege (I) (LWR); bijíwé (O.) (GM) (lit.: “sun arrives lying”).

**news; story; clan stories; hear s.t.** *n/v.i.* wónax<sup>u</sup>n; wórage. We told him **the news~ stories**, Hi<sup>n</sup>wórage ke. **news; discuss~ tell~ exchange traditional stories** *n/v.t.* wéka<sup>n</sup>: (I..., wé:ka<sup>n</sup>; you..., weréka<sup>n</sup>; we..., hi<sup>n</sup>wéka<sup>n</sup>wi; they..., wéka<sup>n</sup>ñe). \*\*SEE: weka<sup>n</sup>. **have told all the news** (*nothing more left to be said*) *v.i.* ich<sup>e</sup> raséna; ich<sup>e</sup> raníngé. I have said all there is to be said (*on the subject*), Ihách<sup>e</sup> hadásena ke. **tell the news~ stories** *v.i.* uráge; rachége. **newspaper; printed paper** *n.* warúbrabra gígrethi<sup>n</sup>.

**next** (*one ~ thing*) *n.* iróxre; úxwe; iréxre (DOR) (?); winuwe (DOR). **next; following** *adj/v.t.* tórigre; dórigre (lit.: “first/ ahead put”); (okange (MAX)). **next; be next** *v.t.* ñí. We **are next**, Híne hi<sup>n</sup>ñíwi ke. \*\*SEE: ñí.

\*\* **next; near; close** *adj.* ášgi; áski (LWR); áske. **next week** *n.* há<sup>n</sup>wé waxóñita<sup>n</sup> torída<sup>n</sup>ha<sup>n</sup> (“lit.: “day holy ahead at”). **next year** *n.* báñi tórida; báñi tórigi (LWR). **after next spring** *prep.* tóribeda (DOR) (lit.: “ahead spring when (during future)”).

\*\* **next to; side by side; by; beside** *v.i.* arágra<sup>n</sup>(da). He passed **next** to the village, Chína arágra<sup>n</sup>da uwére ke. **next to light; heavier** *adj.* háha ixré (DOR) (old). **next to long; shorter** *adj.* threjióxre (DOR) (old). **next to short; longer** *adj.* shwísjíxre (DOR) (old). **next to the waist; put s.t. next to the waist when blanket, buffalo robe with belt is worn** *adj/v.t.* udáyu.

**nibble off; pick off with mouth** *v.t.* ragwá. When you **nibble** it for us..., Wáwaragisdagwawida... [From Wéka<sup>n</sup> “Níwéda Xóñitan” (Twin Holy Boys)].

**nice; good; pleasant** *adj.* pí. \*\*SEE: pí. It's a **nice** day, Há<sup>n</sup>wé pí ke. It's **nice** and cool, Uthri<sup>n</sup> píake ke. It's very **nice**, Grapiñe ke (I); Grapiñe ke (O.). Ah, very nice little grandson! He hi<sup>n</sup>tagwaiñehchi (GM).

**niche**. \*\*SEE: hillside.

**nick; chip** (*blade of axe*) *v.t.* gíhdu; gíhtu; gidó.

**nickel; five cents** *n.* bíkiyu.

**niece; my father's sister's daughter** *n.* hi<sup>n</sup>tósgemi; tóskemi. \*\*SEE: nephew. **niece; my brother's daughter** (*masc.*); **my sister's daughter** (*fem.*); **my daughter** *n.* hi<sup>n</sup>yúñe. **his ~ her niece** *n.* itósgemi. **your niece** *n.* ritósgemi.

**night** (I); **dark** (O.) *n.* há<sup>n</sup>he. **night coming; dusk** *n.* há<sup>n</sup>he uwéregu<sup>n</sup>. **nightfall; at sundown; in evening** *n.* bikíyiregi. **nighttime; nocturnal** *adj.* káthi. **nighttime; at night** *adv.* há<sup>n</sup>heda. **nighttime; during the night** *adv.* há<sup>n</sup>hedage; há<sup>n</sup>hedagi.

\*\* **Night Dance** (or) **Lucky Lodge** *n.* Wathé Wasi (ww); Wathé Washi (SKN). [NOTE: The People would decide to visit a friendly tribe. Before they arrived at the location, four men were sent with tobacco to the tribe. If the four men were received, they would return to the People to inform them that the village would receive them. That night and each night of the visit, the People danced the Wathé Wasi, saying: “Wish for something, then expect it!” It was said that their wishes would come true when they have the Give-Aways. If a man in the neighboring tribe could not give anything, his friend would overlook it, because they were friends regardless. But if the person could give and did not, he might be flogged when he returned the visit, for the purpose to awaken his proper sense of obligation and responsibility. W. Whitman, “The Otee”, pp125-6].

\*\* **all night** *adv.* há<sup>n</sup>hoshi. We may tell stories **all night**, Há<sup>n</sup>hosi hi<sup>n</sup>wéka<sup>n</sup>hda<sup>o</sup>. **become night** *v.i.* ahá<sup>n</sup>he; áha<sup>n</sup>he (DOR = till night). He works **till night**, Wa<sup>u</sup> <sup>u</sup> gasu<sup>n</sup> ahá<sup>n</sup>he ke.

**nine** *num.* šánke; <sup>h</sup>šá<sup>n</sup>ke (GM); (shánke (DOR)). **nine fold** *adj.* šánkegiha<sup>n</sup>; (shánkegiha<sup>n</sup> (DOR)).

**nine in each place** šánkewamáha<sup>n</sup> (or) shánkewamáha<sup>n</sup>

**nine only** šánkésda<sup>n</sup>

**nine persons** šánkeki; <sup>h</sup>šánkeki (GM)

**nine times** šánkeha<sup>n</sup>

**nine to each; by nines** šánkenána

**ninth** wíšanke

**ninth time** i<sup>n</sup>šánkeha<sup>n</sup>

**nipples; teat** *n.* báth<sup>u</sup>dwaxe.

**no; none** (*negation*) *suf.* ...-ñi; -ñi<sup>n</sup>. **no!** *adv.* hiñégo ~ hinégo (*masc.*); hiñéga ~ hinéga (*fem.*); hiñégo (?) (*masc.*) (O.) (old); hiñéga (?) (*fem.*) (O.) (old). **no ~ not; do(es) not ~ didn't** *adj.* škúñi; škúñi; (skruñe (?) ~ sraye (?) (HAM)). **no ~ none; there's no ~ nothing; without** *adj.* niñe; niñe (?) (I.) (old). You have **no** flesh, Iró riníngé ke. [From Wéka<sup>n</sup> “Hánwe Ichinchiñe Hédan (Day & His Sons)].

\*\* **no account** *adj/v.t.* pí škúñi. He is **no account** (*lazy*), Sé<sup>e</sup> iróka<sup>n</sup> (LWR). **no ears (eyes), that (you) don't act** *v.i.* náxúje (isdá) uwáí<sup>n</sup> (arch) (DOR). [NOTE: This is said as fingers are thrust in the person's ears (or) their eyes]. **no good; unfit for use** *v.t.* unáthú<sup>n</sup>. \*\*SEE: uráthu<sup>n</sup>thú<sup>n</sup>. **No Heart** *n.* Nájé Niñe. [NOTE: In the January 1850, Nájé Niñe, No Heart, was an uncle to (Frank) White Cloud (i.e., “Ánjeñe,” – Little Father, a father's brother). He now was the new principal chief. Both were of the Bear Clan. He was described by the missionaries Irvin and Hamilton:

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“Na-Che-ning-a or No-Heart-of-Fear, is the second chief of the Iowas (1848), and the principal business-man of the nation. He is at this time chief speaker. Not remarkable for strength of mind, but under good influence will always be a fine man. Shows some concern, for the welfare of his people, a friends (sic.) to the whites, and anxious to have his people adopt their customs. Very friendly to education. The School and mission own much to him for his friendship and influence.” *Schoolcraft, HCPIT, 3:265.*

At the 1850 Council, No Heart spoke of the Ioway problems: “(My) Father.... We want to talk about white people traveling through our country. They travel through here every year, and last spring there were thousands of men, wagon and oxen who went through. They drank our water, ate our grass, burnt our timber, and what is worse, brought a bad sickness [cholera] among us which killed many of our people, making us very sorry. We have not done these children of our Great Father any harm, nor have we complained, but now want you... to add at least five hundred dollars a year to our annuities to pay for this. This will make our hearts glad and make the road wider for other white people. (My) Father, try hard, very hard to get it. *Agent Richardson to Harvey, January 29, 1850. GNA.* No Heart died on September 2, 1862. The former town site and agency, No Hart, Nebr, was named in his honor].

**\*\* no longer** They no longer went out hunting, Kínangra aré škináñe shna <sup>ú</sup>ñe. **no use for** (s.t. ~ s.o.) v.t. išdáge. I have no use for bad ways, Wóšga<sup>n</sup> pí skúñi hi<sup>n</sup>šdáge ke.

**nobody; no one** *prn.* wayére skúñi. **nowhere** *adv.* tá<sup>n</sup>danaña skúñi (HAM). There is no one to care for the house, Chí akíta wayére skúñi ke ~ Chí akíta ninena.

**nocturnal; at night** *v. rt.* =kathi. **coyote** *n.* máñikathi.

**noise; racket** *n/v.i.* hox<sup>á</sup>é. **make a noise, racket** *v.i.* x<sup>á</sup>ox<sup>á</sup>é; x<sup>á</sup>ox<sup>á</sup>; hox<sup>á</sup>é. **make a crunching noise** *v.i.* brú<sup>n</sup>xé. **press on s.t. making popping noise** (as with the hands) *v.i.* wibók<sup>é</sup>; wipók<sup>é</sup>. **noisy; make noise** *v.i.* hox<sup>á</sup>é; urús<sup>á</sup>ata<sup>n</sup> *v.i.* be noisy. I don't want to hear any noise from you kids, Chichí<sup>n</sup>iñe bróge hox<sup>á</sup>érawina hanáx<sup>u</sup> hagu<sup>n</sup>da skúñi ke. Wá<sup>n</sup>shige it<sup>á</sup>anahe arágra<sup>n</sup>da urús<sup>á</sup>ata<sup>n</sup> ki, The man is talking while the one alongside is being noisy (not listening).

**none ~ nothing ~ be without; there is no ~ nothing** *v.i.* ñíngé; ñíñe (old)(I); ukeñe (HAM).

**non-Baxoje ~ Jiwere; a stranger, outsider** *n.* wóruxe; ukihšje.

**noon** *n.* bimá<sup>á</sup>shí (lit.: “sun high”). **noon; noon high; 12 o'clock sharp** *adv.* bimá<sup>á</sup>shí arítudhe (DOR). **forenoon** *n.* bimá<sup>á</sup>shí hí skúñi (lit.: “sun high arrive not”). **little before noon** *n.* bimá<sup>á</sup>shiyiñe (lit.: “sun high little”); (bimá<sup>á</sup>shiyiñe (DOR)).

**no one; nobody** *prn.* wayére skúñi. **\*\*SEE: nobody. no one home; all gone from home!** Chí ugráge (lit.: “house left theirs behind”) (or) Chí xróšge (lit.: “house empty”).

**north** *n.* uméri. **north; towards the north; up north; northern part** *n.* umérigu<sup>n</sup>; urékuri (GM); uméri. **up north, up country; northside group of handgame players** *n/adv.* uméri(da) (LWR) (GM); máha (GM); omérida (DOR) (HAM). **north star** *n.* bíkax<sup>é</sup> máñi skúñi; (mikathe máñiskuñe (SKN)) (lit.: “star moves not”). **north wind** (direction) *n.* umérigu<sup>n</sup> túhi.

**nose (human)** *n.* páge; pá; pú<sup>n</sup>xa (LWR); (bá (SKN)). **nose bleed** *n/v.i.* páwábage. **Blood drops** rapidly from my nose, Páwábage hi<sup>n</sup>x<sup>á</sup>éx<sup>é</sup> ke. **blow, wipe the nose** *v.t.* paxéiñe wák<sup>o</sup> (JY); egráxriñe (DOR).

**nostril; palate** *n.* pú<sup>n</sup>gráje; (pónaxeje (CUR); páxun (DOR); paso (MAX)).

**not ~ no; does not, did not, do not** *adj.* skúñi; skúñe; shkúnyí; shkúnye.

You all did not come, Raji skúñewi ke. **Not There** (personal Bear clan name) *n.* Háñeškúñi. **not ~ be not, have not; no; none** *v.i.* níñe, ñiñe; níñe; (ñiñi (LWR); niakóh (MAX)). **not anymore** *adv.* <sup>ú</sup>ñ skúñi. I used to ride horses, but not anymore, Súñe hi<sup>n</sup>wáminasdu<sup>n</sup> ke, inúha<sup>n</sup> ha<sup>ú</sup>ñ skúñi ke. **not be to one's advantage; not good for one; be disadvatage** *v.i.* igíchéxi; (ikíjekhi (DOR)). It may not be good for you, Irígíchéxišge. Yes, I know it is not to my advantage, Hú<sup>n</sup>je, hi<sup>n</sup>gíchéxi ihápahunje ke.

**\*\* not enough** *adj.* iródwañe. **not like that** *exclam.* Gá skúñi ke ~ ki. **not long ago** *adv.* th<sup>á</sup>íñeda (I); th<sup>á</sup>íñeda (O).

**\*\* not reach; fail to; less; miss** *v.t.* udwáñi; (odwáñi (DOR)): (I ..., uhédwáñi; you..., urédwáñi; we two..., má hi<sup>n</sup>áú; we..., hú<sup>n</sup>dwaníwi; they ..., údwáñi).. Me I'm tall. He is not (as tall as I), Míne hi<sup>n</sup>thréje ke; údwaní ke. Raymond is not as tall as you, Raymond urídwaní ke. I didn't make ~ reach it, Uhédwáñi ke. We two missed the school project, Wógu<sup>n</sup>dhe wa<sup>ú</sup>ñ hódwáñi ke.

NOTE:

He is strong; I am strong. Aré bríxe ke; míne hi<sup>n</sup>bríxe ke.

Of Raymond and I together, I am the stronger,

Raymond tógre, míne hi<sup>n</sup>bríxe ke.

**\*\*SEE: comparisons.**

**\*\* not reach** (height, size, etc. of another) (old); **be smaller than ~ inferior to** (old); **fail to overtake one followed, pursued** *v.t.* uxré škúñi; (oxré shkúñe (DOR)): (I ..., uháxe skúñi; you..., uráxe skúñi; we ..., hú<sup>n</sup>xre skúñiwi; they..., uxré skúñiñe). **not regular order; out of turn** *adv.* ikíruda<sup>n</sup>. I have put my shoe on wrong foot, Agúje ikíruda<sup>n</sup> ahégrata<sup>n</sup> ke. **not regular order; to and fro; one here and another there** *adv.* ikíruda<sup>n</sup>da<sup>n</sup>. I hit them all, but not in order, Ikíruda<sup>n</sup>da<sup>n</sup> wóhaji<sup>n</sup> ke. (4th,1st). **not very light; somewhat lighter** *adj.* háhathge (DOR).

**notch; make a notch; mark by cutting** *n/v.t.* waxíje. **notch s.t. by bearing down on** (as with a knife) *v.t.* wix<sup>á</sup>áwe. **notch with saw; pound clothing washing** (old) *v.t.* wašgíje; wašgíge. **make a notch, mark in by punching, pushing** *v.t.* wax<sup>á</sup>áwe.

**\*\* notched in many places** *adj.* x<sup>á</sup>áx<sup>á</sup>awe; x<sup>á</sup>éx<sup>á</sup>ewe. **notching made by biting; gnaw notches** (as in beaver gnawing tree) *v.t.* rax<sup>á</sup>áwe; rax<sup>á</sup>áx<sup>á</sup>awe.

**note. \*\*SEE: attention.**

**nothing; no ~ not; have not** *adj/v.i.* níñe (or) ñiñe; niñe. There are no apples, Šéxañe ñiñe ke. You are good for nothing, Dagúreya<sup>n</sup> i<sup>á</sup>ú<sup>n</sup> pískuñi stí<sup>n</sup> ke. Nothing can be made of it, Dagúre i<sup>á</sup>ú<sup>n</sup>skúñi wáhi ke. There's nothing, Dagúhñiñe ki. **nothing but; only** *adj.* ...sda<sup>n</sup> <sup>ú</sup>ñ; (<sup>á</sup>shna <sup>ú</sup>ñ (DOR)). You are nothing but bone, Wahúšda<sup>n</sup>hšji riníñe ke. He did nothing else but plow (all day), Dagúreya<sup>n</sup> arágra<sup>n</sup> <sup>ú</sup>ñ skúñi há<sup>n</sup>we thréje mak<sup>é</sup> ke. **nothing left; nothing now; s.t. dead** *adj/n.* wóthaje (DOR). There is nothing at all left, Wóthaje jé ke; Wóthaje níñedána(hšji) ke. **Nothing To Do Moon; May** *n.* Bí Wa<sup>ú</sup>ñ Níñe; (biwoú<sup>n</sup>yine (SKN)).

**notice; look and see** *v.t.* ikíruhda. **\*\*SEE: attention. Noticing Them** (personal Bear clan name) *n.* Wigre<sup>ú</sup> (SKN).

**notwithstanding** *conj.* šú<sup>n</sup> <sup>á</sup>šú<sup>n</sup>; so<sup>n</sup> (LWR).

**November** *n.* Tá kirúxe (FM) (SKN) (lit.: “deer shed horns”); Tahéwaso<sup>n</sup> (LWR); Táhe washúñe (DOR).

**now; all right; right now; enough** *adv.* gašú<sup>n</sup>; gasó<sup>n</sup> (LWR).

Now then! Well! Ho! Gašú<sup>n</sup> ke!

Now be careful! Gašú<sup>n</sup> adá<sup>n</sup>we re!

**\*\* now; and now; and then** (narrative use) *adv.* áñe; edá ~ éda. **now** (hereafter) (emphatic) *adv.* šú<sup>n</sup> náhe; šú<sup>n</sup> náñe. Now she loves him (used to hate him), Shu<sup>n</sup> náñe gráhi ke.

I am writing now, Shu<sup>n</sup> áñañé hapágaxe ke.

You now love him (whom you hated), Shu<sup>n</sup> ráñahé regráhi ke.

We work now (we didn't formerly) Shu<sup>n</sup> háñaha hi<sup>n</sup>wá<sup>ú</sup>wi ke.

**\*\* now** (indicating a contrary, opposite condition, action or feeling is occurring) *adv.* šú<sup>n</sup>dahé; (shuntahé (DOR)). Now you are standing, Shu<sup>n</sup> rádashe ranáyi<sup>n</sup> ke. **now, at last; now after so long while** *adv.* gašúñe; gašúñki; (kashu ~ kashuge (HAM)). If one sits for a very long time, they say: “Now you go at last!” Thí<sup>á</sup>hšji mínašge, “Gašúñi ragráwi,” áñe ke. **now; here** *adv.* igi.

**\*\* now and again; from time to time** *adv.* píhi k<sup>á</sup>ñá. **now and again it goes up** *adv/v.i.* jirára (GM). **every now and then** (during summer) *adv.* šwáre k<sup>á</sup>irána (mášjegí). Now and then he stretched out ~ raised his hand, Šwáre k<sup>á</sup>irána náwe wahá máñi (ke). **just now** (at this very time) *adv.* gašú<sup>n</sup>hšji. **just now; just as soon as** *adv.* géda<sup>n</sup>. Just as you showed up..., Géda<sup>n</sup> ritá<sup>n</sup>ñá.... They just woke up and..., Géda<sup>n</sup> ikíwina....

**nowhere** *adv.* ta<sup>n</sup>dánañaškuñe (HAM).

# Báxoje-Jiwére- Nút'achi ~ Ma'únke

(Rev: JUNE 7th, 2009) [JGT:1992]

**nudge s.o.; get one's attention; call attention to** v.t. wathú<sup>n</sup>; withú<sup>n</sup>: (I..., hapáthu<sup>n</sup>; you..., swáthu<sup>n</sup>; we..., hi<sup>n</sup>wáthu<sup>n</sup>wi; they..., wathú<sup>n</sup>ñe).

**nullify; negate; wipe out a mistake; repent sin** v.t. warúthaje ~ warúthañe wak<sup>ó</sup>: (I..., warúthaje hapák<sup>ó</sup>; you..., swák<sup>ó</sup>; we..., hi<sup>n</sup>wák<sup>ó</sup>owi; they..., wak<sup>ó</sup>ñe).

**numb; be numb; go to sleep** (foot, leg) v.i. unátha<sup>n</sup>; urátha<sup>n</sup>tha<sup>n</sup>. My foot went to sleep ~ numb, Thi ú<sup>n</sup>natha<sup>n</sup>tha<sup>n</sup> ke. \*\*SEE: asleep.

**number** n. waráwe. **a large number** (s.t., such as people); **much, many; a lot; crowd; meeting** adj. gihdó; githdó (old)

**nurse; CHR** n. wašwéhi(mi) (RDC); wahíre akída (“lit.: “sick care for”). I am sick. Send for the nurse, Wi<sup>n</sup>hire ke; wahíre akída agúrawi re.

**nut:**

<b>hazel nut</b>	kwáíñe (I); kwáíñe (O); (gwayíñe (CUR))
<b>hickory</b>	gróñi (CUR)
<b>pecan</b>	watathróje (CUR)
<b>walnut</b>	táge

**nymphomania** n. wadú máñi (-mi = fem.) (TWD) (lit.: “intercourse continuous”).

## O

**oak** n. tášgu; bútu. This is a small oak stick, Náíñe jé<sup>e</sup> butáñe ke. **oaken; little oak stick** n/adj. butúñe(I); butúñe (O).

*Kinds of Oak:*

<b>blackjack</b>	náthewe
<b>burr oak</b>	bútugaiñe; násewe (FM)
<b>white oak</b>	dhíku

**oar; paddle** n/v.i. bat<sup>ó</sup>owe. **Oar** (Beaver clan name) Bat<sup>ó</sup>owe; (Patuwe (SKN)).

**oats; horse food** n. shúñe wóruje (I); súñe wóruje (O).

**observation.** \*\*SEE: attention.

**obvious.** \*\*SEE: apparent.

**ocean; sea** n. jéda<sup>n</sup>; chéda<sup>n</sup>; (cheta<sup>n</sup> xanche (DOR) ; nuxanje (DOR); nitanga (?) (SKN)) (lit.: “water great”).

**o'clock; hour; time; clock; watch** n. bígu<sup>n</sup>dhe. **at 5 o'clock**, bígu<sup>n</sup>dhe thátagi. It is fifteen minutes past 3:00 o'clock, (Bbígu<sup>n</sup>dheñe) grébra<sup>n</sup> agri<sup>n</sup> tháta<sup>n</sup> táñi étagi.

**October** n. Húma yochíña (FM) (SKN) (“lit.: “elks whistle”); Takíruxe; Takíduxe (O.) (LWR) (lit.: “deer mate”); (Tákirúxañe ~Tá kirúñe (DOR)).

**odd.** \*\*SEE: strange.

**odor; emit an odor; pleasing smell** n/v.t. úbra<sup>n</sup> (GM); brá<sup>n</sup> (DOR). **blow an odor, fragrance towards s.o. (wind); blow light obj. on ~ to a person** (wind) v.i. gišdájé; (gishráje (DOR)). **have a bad odor; smell, stink** v.i. xúmi; xúme; xóme (LWR); náxda.

**of; for; to** prep. gi-.... We request s.t. of you, Hi<sup>n</sup>wárigiroxiwi ke. I made it for you, Rígi<sup>u</sup> ke. We sang it for them, Aré hi<sup>n</sup>wágiya<sup>n</sup>wewi ke. [NOTE: The English preposition “of” is more often rendered by sentence structure or as a part of other words, phrases and idiomatic speech. The inseparable preposition “gi-” (for; to) is used in the first sentence in an idiomatic sense.]. An abundance of food, Warúje róha<sup>n</sup>dana. There was a village of grasshoppers, Añe náthaje chína iyá<sup>n</sup> idánañe (ke). **of different kinds** (as in colors, etc.) v.t. ikirara. **a group of; together** n/v.i. dórihe. I saw a group of boys, Chi<sup>n</sup>doíñe dórihe wáta ke.

**off** [NOTE: There is not an actual Baxoje Jiwere equivalent for the English preposition “off.” The notion is rendered within various Baxoje Jiwere verbs, verb roots, adverbs, etc]. **off and on; every now and then** adj. šwáre k<sup>ó</sup>irá<sup>n</sup>a. **turn on ~ off** (water) v.t. (ñi) irú<sup>n</sup>athe; anáthe.

**offend against; oppose; push and shove down** v.t. wawáñara (DOR).

\*\*SEE: angry; bad mood; sulk. **attempt to offend** (said when s.t. is likely to hurt one, and it does not) v.t. iráwagrahe (DOR). **offended, angry with another** v.t. giríxoge; kiríxoge; kiríxoge (?). He was angry at his wife who

burned the food, Hináge wóhan dáxuhina wáñe ríxóge ke. \*\*SEE: kídhihoge.

**offering(s); gifts** n. wók<sup>u</sup>. **offering; food sacrifice; pour food in fire as offering** (ceremonial) n/v.i. wébrake; bredáshe (?). When we have a ceremonial, before we eat, we feed the spirits of our ancestors who lived before us, Kigóñeda hi<sup>n</sup>wíroxiwida Hi<sup>n</sup>ka Hi<sup>n</sup>túga<sup>n</sup> wanáxi hi<sup>n</sup>wáñiwi nahá<sup>e</sup> hi<sup>n</sup>wébrake tahñe ke.

**official; messenger** n. wawáyi<sup>n</sup>. **officials** (U.S. Government) n. Itúga<sup>n</sup> Hi<sup>n</sup>ñe Wawáyi<sup>n</sup> étáwe. **officials** (U.S. Government; U.S. President) n. hi<sup>n</sup>túga<sup>n</sup> hiñe.

**offspring** (of humans and animals) n. shúwe, shúweñe (I); súwe, súweñe (O).

**Oh!** intj. sí<sup>e</sup>; bá; hau; hi:.... \*\*SEE: Bá; Dang! Wa!

**Oh! Old man!** Wa<sup>n</sup>sh<sup>ó</sup>!

**Oh! My father!** Hi<sup>n</sup>ko!

**Oh! My grandfather!** Hi<sup>n</sup>túgo!

**Oh! Well! That right! Really!** Ba! (masc.); Hiná! (fem.).

**Oh! That...; Oh! I wish (that)...** E<sup>e</sup>!

**Oh! That I had a horse!** E<sup>e</sup> súñe iyá<sup>n</sup> áñi<sup>n</sup> ke!

**Oh! If I could find it!** E<sup>e</sup> ihátogrešge!

**oil ~ motor oil** n. mi<sup>n</sup>gri théwe; míngri théwe.

**oil; soft fat; lard, grease; butter** n. mi<sup>n</sup>gri; míngri; wíngri (GM).

**O.k! It's good!** excl. pí ke (masc.); pí ki. (fem.). \*\*SEE: All right!

**Oklahoma City, Okla.** n. China Chége Itú<sup>n</sup> (lit.: “city new foremost”).

**old; be old ~ aged; former; ancient; olden, old fashion; antique** adj. th<sup>ó</sup>idaware; th<sup>ó</sup>íware; th<sup>ó</sup>íwere. **in old times** adv. pagrá<sup>n</sup>(da); pagrá<sup>n</sup>da; pagrá<sup>n</sup>aha.

\*\* **old boards** n. nóbrahe th<sup>ó</sup>idaware. **old lady** n. hiná<sup>n</sup>shiñe (I); hiná<sup>n</sup>siñe (O). **old man** n. wá<sup>n</sup>sh<sup>ó</sup>a ~ wá<sup>n</sup>sha (I); wa<sup>n</sup>sá (O); wa<sup>n</sup>sh<sup>ó</sup>aiñe (I); wa<sup>n</sup>s<sup>ó</sup>aiñe (O); wañ<sup>ó</sup>; wa<sup>n</sup>á; wa<sup>n</sup>sh<sup>ó</sup>á. **Old Man Wind Chief** (a wéka<sup>n</sup> character) Wa<sup>n</sup>shaTájeRuka; (Wanshatajeruka (SKN));

And then, Áñe  
Bloodclot Boy wandered until he Wabágre Wa<sup>n</sup>shige uwé  
found a dwelling, it seems. A girl wéñigrena chákirutha<sup>n</sup> iyá<sup>n</sup>ki ujé ^  
who was there said to him: ášgu<sup>n</sup>. Ichi<sup>n</sup>miñe ida umíñana:

“What a nice looking man. “Ichi<sup>n</sup>doíñe iró kúnpi anáñch.

It'd be good for you to go away Gašú<sup>n</sup>hšji rasdésge  
now. pínu<sup>n</sup>re.

My father and my mother will Hi<sup>n</sup>ka Hína xuré  
arrive home soon, gríwi ke;

and they always eat every stranger Áma wanáñe k<sup>ó</sup>irana ji šge  
who comes here.” ra<sup>ó</sup>edhewi ke,” é<sup>ó</sup>ášgu<sup>n</sup>.

“I don't care, said Wabágre “Dagúre áñašge,”  
Wan<sup>ó</sup>shige. “Let them eat me if Wabágre Wa<sup>n</sup>shige éwa<sup>n</sup>na.  
they want.” “Hi<sup>n</sup>ruje taho,” é áñe ke.

But the girl replied: “I love you Nú<sup>n</sup>a ichi<sup>n</sup>miñe:

and I would like to save your life.” “Rígrahina ix<sup>ó</sup>á<sup>n</sup>ri hñe ki,” é ke.

“No! Let them kill me,” “Hiñego. “Ch<sup>ó</sup>éhi<sup>n</sup> taho,”  
he said, it seems. é<sup>ó</sup>ášgu<sup>n</sup>.

“Well then, I'll try to save you,” “Hiná: Gašú<sup>n</sup> ix<sup>ó</sup>á<sup>n</sup>ri hñe ki,”  
the girl answered and then she hid Ichi<sup>n</sup>miñe éwa<sup>n</sup>na; Aré náxwahi  
him, they say. áñašge,”

Her parents were called Wind Inú<sup>n</sup> Hinásiñe TájeRugra<sup>n</sup> igáñe  
Controller and Old Man Wind ke; á<sup>n</sup>je étáwe Wa<sup>n</sup>shaTájeRugra<sup>n</sup>  
Chief (Controller). The girl was igáñe ke. Ichi<sup>n</sup>miñe Inú<sup>n</sup>ékihi  
named Cheftainness. igáñe ke.

The mother gave the boy four Inú<sup>n</sup> ichi<sup>n</sup>doíñe wa<sup>n</sup>ú<sup>n</sup> dówe uk<sup>ó</sup>ú<sup>n</sup>  
impossible tasks to do, because áñe ke. Wa<sup>n</sup>ú<sup>n</sup> ^<sup>n</sup>chéchichi aré  
she wanted to eat him, it seems.. rujé gúna<sup>ó</sup>ášgu<sup>n</sup>.

[From Wéka<sup>n</sup> “Wabáge Wan<sup>ó</sup>shige (Bloodclot Boy)”. SEE: Skinner, “Traditions”, pp. 450-456].

“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’oh

# Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev: JUNE 7th, 2009)

\*\* **old people; elders, elderly, aged** *n/adj/v.i.* š<sup>h</sup>áge. **old road** (*not traveled in long time*) *n.* náwu<sup>n</sup> th<sup>h</sup>ídáware. **old woman; woman; little old woman** *n.* hiná<sup>h</sup>ge; (ináshage (DOR)); hinášige; hinásh<sup>h</sup>age; hiná<sup>h</sup>siŋe (O.); (inášinge ~ ináxshinge (DOR)). **big old woman** *n.* hiná<sup>h</sup>xáŋe (L); hináxa<sup>n</sup>je (O.). **old wotch woman; holy woman** *n.* hináshíŋe waxóbrí (L); hinsáŋe waxóbrí (O.).

\*\* **Old Woman Wind Controller** (*wéka<sup>n</sup> character*) Hinášige TajeRugra<sup>n</sup>; (Inášinge-katceruka (SKN)). \*\*SEE: **Old Man Wind Chief** (Wá<sup>h</sup>shaTajeRuka) (*above*).

\*\* **older sister** (*fem.*) *n.* iyúna. **my older sister**, hi<sup>n</sup>yúna; óna (?) (LWR). **your older sister**, ri<sup>n</sup>yúna. **her older sister**, iyúna. \*\*SEE: **sister. older brother** (*mas.*) *n.* iyúna. **my older brother**, hi<sup>n</sup>yúna. **your older brother**, ri<sup>n</sup>yúna. **his older brother**, iyúna. \*\*SEE: **brother**.

\*\* **oldest; the first born** *n.* pagrá<sup>n</sup> nahá. **the oldest** (*who has grown up*) *n.* nú nahá<sup>h</sup>e.

**Omaha** (*people, tribe, language*) *n.* Umáha<sup>n</sup>; Umá<sup>n</sup>ha<sup>n</sup> (“lit.: “upstream”). The Omaha and Ponca are related, Umáha<sup>n</sup> Pa<sup>n</sup>ka kiwórewi ke.

**on; over; upon** *inseparable prep prf/suf.* a-...; ...-da:  
I jumped **on** it, Áát<sup>h</sup>a<sup>n</sup>we ke [a- + há- + t<sup>h</sup>a<sup>n</sup>we].  
He left me **on** it, Ámi<sup>n</sup>be ke.  
It goes from that point **on**, Gáida waré (ke).  
The house is **on** the hill, Chí ahéda aré ke.  
There ice **on** the ground, Maháda nūxe ke.  
The fleas are pecking  
on the dogs, Wagriiŋe šunk<sup>h</sup>éŋi wégwaŋe ke.

\*\* **on; on there** *v.t/prep.* dáre. [NOTE: ida ~ da (there) + aré (it is)]:

Míne dáre ke,	It was on me.
Míne dáreŋe ke,	They were on me.
Ríre dáre ke,	It was on you.
Ríre dáreŋe ke,	They were on you.
Aré dáre ke,	It was on him.
Aré dáreŋe ke,	They were on him ~ them.
Híné dáre ke,	It was on you & me.
Híné dáreŋe ke,	They were on you & me.
Míne dáre ke,	It was on me.
Míne dáreŋe ke,	They were on me.

\*\* **on edge** *v.i.* withíwe. **on one's back** *adv.* má<sup>n</sup>da. He usually lies **on** his back, Má<sup>n</sup>da yá<sup>n</sup> má<sup>n</sup>i ke. **on s.t.** *v.i.* aháda. He was **on** it, aháhnahe. We two **are on** it, Aháchi<sup>n</sup>nahe [ahád(a) + hi<sup>n</sup>nahe]. \*\*SEE: **aháda; on top of.** **on that side** *adv.* éta<sup>h</sup>thañigu<sup>n</sup>.

\*\* **on the opposite side** *adv.* agrída (HAM). **on the other side; far off** *adv.* étagi; étage; éta (GM); ágrida. **on the side** (*lie; lying*) *adv.* úwathre (yá<sup>n</sup>) (GM); uwáthre (DOR). **on the side of; toward** *prep.* igú<sup>n</sup>tu<sup>n</sup> áre. **on the surface; stick, adhere; be on** *v.t.* aráha (*See above*). Burrs covered him, Mi<sup>n</sup>xáge aráha ke. I jumped **upon** it (*moving vehicle*), Áaráha hajihu ke. \*\*SEE: **aráha.** **on this ~ that side** *adv.* igú<sup>n</sup>du<sup>n</sup>. **on this side** *adv.* dórigi ~ dórigu; dóriku; dóriko. \*\*SEE: **upon**.

\*\* **on top of; on the top** *prep.* ahádada. It'll be **on top of** the table, Wáaruje ahádadare hñe ke. **on top of; outside** *prep.* aháda:

Míne aháhnahe ke,	I was on it.
Míne aháda (i)dánahe ke,	I was on top of it.
Ríre ahásda <sup>n</sup> se ke,	You were on it.
Ríre aháda (i)dásda <sup>n</sup> se ke,	You were on top of it.
Aré aháhnahe ke,	He was on it.
Aré aháda idánahe ke,	He was on top of it.
Híné aháchi <sup>n</sup> nahe [ahád(a) + hi <sup>n</sup> nahe],	you & I were on it.
Ríre ahásda <sup>n</sup> sewi ke,	You all were on top of it.
Aré aháhnahe (ke),	They were on it
Aré aháda (i)dánahe ke,	They were on top of it.

\*\* **on top of; in addition to; besides; else** *adv.* arágra<sup>n</sup>(da).

\*\* **be on, on; sticks to** *adj/v.i.* aráha. \*\*SEE: **adhere; stick; aráha.**

There's a bug <b>on</b> me,	Wagri á <sup>n</sup> raha ke.
There's one bug <b>on</b> us two,	Wagri iyá <sup>n</sup> ki wáwaraha ke.
There's a bug <b>on</b> you,	Wagri aríraha ke.
There's a bug <b>on</b> her,	Wagri aráha ke.
There's a bug <b>on</b> all of us,	Wagri wáwarahawi ke.
There's a bug <b>on</b> you all,	Wagri arírahawi ke.
There's a bug <b>on</b> them 2,	Wagri aráhawi ke.
There's a bug <b>on</b> all of them,	Wagri aráhañe ke.

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

There's a bug <b>in</b> me,	Wagri ú <sup>n</sup> gwe ke.
There's several bugs <b>in</b> me,	Wagri ú <sup>n</sup> gweñe ke.
There's a bug <b>in</b> you and me,	Wagri wówagwe ke.
There's several bugs <b>in</b> you and me,	Wagri wówagwañe ke.
There's a bug <b>in</b> you,	Wagri urígwe ke.
There's several bugs <b>in</b> you,	Wagri urígwañe ke.
There's a bug <b>in</b> her,	Wagri ugwé ke.
There's several bugs <b>in</b> her,	Wagri ugwañe ke.
There's a bugs <b>in</b> all of us,	Wagri wówagwawi ke.
There's several bugs <b>in</b> us all,	Wagri wówagwanawi ke.
There's a bug <b>in</b> all of you,	Wagri urígawawi ke.
There's several bugs <b>in</b> all of you,	Wagri urígwanawi ke.
There's a bug <b>in</b> them,	Wagri wógwe ke.
There's several bugs <b>in</b> them all,	Wagri wógwañe ke.

\*\* **be several on, be several around; a number of ~ some; be many on** *adj/v.i.* édo. \*\*SEE: **adhere; stick; ugwé; egwé; dáre.**

There's several bugs <b>on</b> me,	Wagri á <sup>n</sup> do(ñe) ke.
There's several bugs <b>on</b> us two,	Wagri wéwedo ke.
There's several bugs <b>on</b> you,	Wagri arido ke.
There's several bugs <b>on</b> her,	Wagri edo ke.
There's several bugs <b>on</b> us all,	Wagri wéwedowi ke.
There's several bugs <b>on</b> all of you,	Wagri aridowi ke.
There's several bugs <b>on</b> them 2,	Wagri wédowi ke.
There's several bugs <b>on</b> all of them,	Wagri wédoñe ke.

\*\* **be exremely numerous on, around; be thick on; lots of on** *adj/v.i.* aráš<sup>h</sup>óge. \*\*SEE: **adhere; stick; thick; ugwé; egwé; dáre.**

There's lots of bugs <b>on</b> me,	Wagri á <sup>n</sup> raš <sup>h</sup> ógeñe ke.
The bugs are thick <b>on</b> us two,	Wagri wéwaraš <sup>h</sup> ógeñe ke.
The bugs are thick <b>on</b> you,	Wagri aríraš <sup>h</sup> ógeñe ke.
The bugs are thick <b>on</b> her,	Wagri raráš <sup>h</sup> ógeñe ke.
The bugs are thick <b>on</b> us all,	Wagri wéwaraš <sup>h</sup> ógenawi ke.
The bugs are thick <b>on</b> you all,	Wagri aríraš <sup>h</sup> ógenawi ke.
There's lots of bugs <b>on</b> them 2,	Wagri wéraš <sup>h</sup> ógewi ke.
There's lots of bugs <b>on</b> them all,	Wagri wéraš <sup>h</sup> ógeñe ke.

\*\* **off and on; now and then** *adv.* swáre k<sup>h</sup>irána. \*\*SEE: **turn on** (*further ahead in this entry*). **sit on, upon s.t. that's on another obj.** *v.t.* wathráje mína. The boy **sits on** a sack (*on* a horse), Ichí<sup>n</sup>doñe wósha wathráje mína ke. **turn on ~ off** (*water*) *v.t.* (ñi) irú<sup>n</sup>the ~ anáthe.

I turn it <b>on</b> ,	ihádu <sup>h</sup> the ke.	I turn it <b>off</b> ,	áanathe ke.
you turn it <b>on</b> ,	isdú <sup>h</sup> the ke.	you turn it <b>off</b> ,	aránathe ke.
he/ she turns it <b>on</b> ,	iru <sup>h</sup> the ke.	he/ she turns it <b>off</b> ,	anáthe ke.
we turn it <b>on</b> ,	hi <sup>n</sup> rú <sup>h</sup> thewi ke.	we turn it <b>off</b> ,	há <sup>n</sup> nathewi ke.
they turn it <b>on</b> ,	irú <sup>h</sup> theñe ke.	they turn it <b>off</b> ,	anátheñe ke.

# Báxoje-Jiwére- Nút'achi ~ Ma'únke

(Rev: JUNE 7th, 2009) [JGT:1992]

**once** *adj.* iyá<sup>n</sup>keha (LWR); (iyánkiha<sup>n</sup> (DOR)). We'll all try it this **once**. Brógexšji jéšdaha hi<sup>u</sup> táhni (ke). **once; one time** *adj.* iyá<sup>n</sup>kiha<sup>n</sup>; iyá<sup>n</sup>keha. **once there was...; once upon a time...** *adv.* áñe. **Once there was** a grasshopper village, **Áñe náthaje** china iyá<sup>n</sup> danáje. [From *Wéka*: "Mišhjiñe Náthaje (Rabbit and Grasshopper)"]. **once a day** *adv.* há<sup>n</sup>wehe. **all at once** *adv.* éswenagina. **at once; immediately** *adv.* go<sup>o</sup>ji. **turn over at once** *v.i.* wašdájje rēhi.

**one; some; the same** *n/adj.* iyángki (one); iyá<sup>n</sup>ge (one in addition (GM)); ihgé (some like); udá (some). It is **one** o'clock, Bigú<sup>n</sup>dhe iyá<sup>n</sup>ki ke. Now I can see **one** doe but no bucks, Támiñe iyá<sup>n</sup>ki áta nú<sup>a</sup> tádoge niñe ke. Fry **some** potatoes, Dóxañe iyá<sup>n</sup> rók<sup>u</sup>i<sup>n</sup> ne. \*\*SEE: **some. one place; same place** *adv.* úweya<sup>n</sup>ki; úweyangki. He kept on digging in **the same** place, Uwéya<sup>n</sup>ki k<sup>u</sup>é máñi ke.

I got **some**, **lhgdáhu** ke [ihgé (some; thus) + (ha-) r>dudhe (I have)]. I have **some** like that, **lhgé** (h)áñi ke ~ **Udá** wáñi ke. \*\*SEE: **ihgé; udá**.

\*\* **one: all in one mind; all together; all of one place** *v.i.* iyá<sup>n</sup>kiwahmá. The loway and Otoe were of **one mind** to renew their language, songs and traditions, Báxoje Jiwére wóšga<sup>n</sup> ich<sup>u</sup>é uyá<sup>n</sup>we hēda<sup>n</sup> píhi <sup>u</sup>ñe iyá<sup>n</sup>kiwahmáwi ke. **one after another** *adv.* ekíkigre. Seven generations **one after another**, Sáhma ekíkigre irótu<sup>n</sup>wáhi. **one back of the other; ride double** *v.i.* núwekiha<sup>n</sup> mina. **one eyed; single eye** *n.* isdá thane. **one in each place** *adv.* iyá<sup>n</sup>kiwamaha<sup>n</sup>. \*\*SEE: **all of one mind; unanimous. one on another; as...as** *adv.* égiha<sup>n</sup>. **one only** *adj.* iyá<sup>n</sup>ki<sup>u</sup>šda<sup>n</sup>; (iyá<sup>n</sup>ki<sup>u</sup>shna<sup>n</sup> (DOR)) **one time; once** *adj.* iyá<sup>n</sup>keha (LWR); iyá<sup>n</sup>kiha<sup>n</sup> (DOR). **one to each** *adv.* iyá<sup>n</sup>kinaha (DOR).

\*\* **one; someone** *prn.* wa<sup>n</sup>shí; wa<sup>n</sup>shíge (GM); ita<sup>n</sup>do (?). **one another; each other; together** *insepr.v.pref.* kiki-.... All the children played with **one another**, Bróge chi<sup>n</sup>chi<sup>n</sup>iñe kikišgájeñe ke. Loway and Otoe understand **each other**, Báxoje Jiwére tógre upárekiwi ke. They all see **each other**, Akíkíhdane ke. The two tribal communities pity **each other** (one another), Nat<sup>u</sup>úki<sup>u</sup>kdá<sup>n</sup>wi ke. Those two talked it over **together**, Ukíkít<sup>u</sup>awašgu<sup>n</sup>. **one person; one thing** *n.* aréšda<sup>n</sup> (LWR).

\*\* **own one(s), relative(s), friend(s)** *insepr.v.pref.* gra-...; gwa-... I left **my** hat, Wógraje hegrábhahu ke. [ha- >e (I) + gra- (own one) + bé > ba (abandon) + (h)a- (I) + hú (come from there)]. We left **our** hats, Wógraje hi<sup>n</sup>wégrabi<sup>n</sup>huwi ke. All the food was hot, so I blew on **mine**, Warúje bróge dáxra<sup>n</sup>chi aréchi uhégwexa<sup>n</sup> ke. We two make them (**our own ones**) learn, Wapihi hi<sup>n</sup>wégraki ke. You all carry **yours**, Regrá<sup>u</sup>a<sup>n</sup>wi ke. **oneself**. \*\*SEE: (entry).

\*\* **that ~ those one(s)** *n.* gá<sup>u</sup>e. \*\*SEE: **that; this. the one speaking; the speaker** *n.* éwanaha. **the one standing here** *n.* ígi dahá<sup>u</sup>e. **the one who does it; he ~ she is the one who** *n.* éwa<sup>u</sup>ñ. Because he is **the one**, Éwe<sup>u</sup>ñchi. You are **the one who did it**, Ríwa<sup>u</sup>ñna ke. **the one who is meant ~ addressed** *n.* ewagánahá.

**onery** *adj.* brédhe škúñi.

**oneself** *insepr.reflx.v.pref.* ki-...; éwaki (self propelled). **by one's self; on one's own accord** (without being prompted) *adv.* éwaki. I do it **on my own (myself)**, Míwaki<sup>u</sup>i<sup>n</sup> ha<sup>u</sup>ñ ke. We do it **ourselves**, Hi<sup>n</sup>wáki<sup>u</sup>i<sup>n</sup>wi hi<sup>n</sup>u<sup>u</sup>wi ke.

**onion** (cultivated) *n.* shí<sup>n</sup> xá<sup>n</sup>ñe (L); sí<sup>n</sup> xá<sup>n</sup>ñe (O). **wild onion** *n.* ši<sup>n</sup>.

**only; alone; but, about; ...at a time ~ times** (multiplied by) ...šda<sup>n</sup>, -sta<sup>n</sup>; -sra<sup>n</sup>; -shna. You are **nothing but** bone, Wahúšda<sup>n</sup>hšji riniñe ke. He **only** played all day, Há<sup>n</sup>we thréje šgáješda<sup>n</sup> <sup>u</sup>ñ ke. **only; habitually; repeatedly; always** *adv.* <sup>u</sup>šda<sup>n</sup> <sup>u</sup>ñ. They regularly sat in the house, Chí ídá mínañešda<sup>n</sup> <sup>u</sup>ññe ke. [From *Wéka*: "Há<sup>n</sup>we Ich<sup>n</sup>doiñe (Day and His Sons)"]. \*\*SEE: **never; no longer**.

\*\* **only good; nothing but good** *n.* píšda<sup>n</sup> **only me; me alone** *prn.* míšda<sup>n</sup>; mínšda<sup>n</sup>; míšra; (míneskare (DOR)). **"only my body"** [NOTE: An loway Otoe folk interpretation of the traditional dance society name.] *n.* Iróshka; Iróshkáre. \*\*SEE: **Iróška Society. only two's; by two's** *adj/adv.* núwešda<sup>n</sup>. **the only one; all; that's only one** *n/adj.* gášda<sup>n</sup>; gášra<sup>n</sup>.

**ooze ~ oozy** *adj/v.i.* =thri. **ooze; fester** *v.i.* thri. **ooze; run; be sore; be fatty, gummy** *v.i.* xri. **ooze out** *v.i.* wixri. **ooze pus** (by pressing on sore) *v.i.* awíthruje. **ooze pus** (by pressing on sore); **rub on salve** *v.t.* awíxri; awáxri: (I rub on..., ahápaxri; you rub on..., aswáxri; we rub on..., há<sup>n</sup>waxriwi; they rub on..., awáxriñe).

**open** (door, mouth); **open up; lift off** (lid); **pull down tent** *v.t.* rušé: (I..., hadúse; you..., srúse; we..., hi<sup>n</sup>rúsewi; they..., rušéñe); ruaje (?) (GM). **open** (as one's eyes); **open out by breaking** (as a cup); **pull open** *v.t.* rubrá; ishtá rubinthe (DOR): (I..., hadúbra; you..., subrá; we..., hi<sup>n</sup>rúbrawi; they..., rubráñe). "Oh, my older sister, I'm unable to **open my eyes**, Hi<sup>n</sup>yúno, isdá hadúbra hadúy<sup>u</sup>age (ke)." [From *Wéka*: "Ch<sup>n</sup>miñe Ich<sup>n</sup>do (The Sister and Her Brother)"]. **open** *v.t.* rúje: (I..., háj; you..., ráj; we..., hi<sup>n</sup>rújewi; they..., rújeñe). **They opened up** the land for them, Máya<sup>n</sup> wagírujeñe. [Robert Small's *Wórage: "Máya<sup>n</sup> Járe<sup>u</sup>šú" (This Land Here)*].

\*\* **opening a little** *v.t.* irikuje ijéhi. **open a box by prying up nails and pushing off top; open can; open a door** *v.t.* wašíwe: (I..., hapásiwe; you..., swásiwe; we..., hi<sup>n</sup>wásiwewi; they..., wasíweñe). **open a wound by pushing, scraping against; get out splinter** (using needle) *v.t.* wašgéwe: (I..., hapásgewe; you..., swásgewe; we..., hi<sup>n</sup>wásgewewi; they..., wasgéweñe). **open by pulling** (s.t. thin, light) *v.t.* ruxé; (rughe (DOR)). **open one's eyes; be, stay awake; be alert; wink** *v.i.* dá<sup>n</sup>we. **open out, spread out s.t. on blanket** *v.t.* ébrahe.

\*\* **opening drape; hang in an opening** *v.t.* íragrañe. **opening and closing motion made** *v.i.* ruháye. The two brought them home and then they strung up the snake heads on the door flap. When they would **go out** (the door), they would rattle (the snake tails). Wániñgrwina idaré waká<sup>n</sup> pá wéthu<sup>n</sup>jewina chí ok<sup>u</sup>íragráñeda axéwe ráwida weth<sup>u</sup>ax<sup>u</sup>e. [From *Wéka*: "Núweda Xóñitan" (Twin Holy Boys)]. \*\*SEE: **hillside**.

**operate** (as surgery) *v.t.* ba<sup>u</sup>thé.

**opinion of s.t.; govern; judge; decide** *v.t.* irúgtha<sup>n</sup>: (I..., ihádugtha<sup>n</sup>; you..., isdúgtha<sup>n</sup>; we..., hi<sup>n</sup>irúgtha<sup>n</sup>wi; they..., irúgtha<sup>n</sup>ñe). \*\*SEE: **think; decide. adhere to an opinion; insist** *v.t.* ahóšege (DOR). **stick to opinions, will of s.o.** *v.t.* wirugtha<sup>n</sup>: (I..., wihádugtha<sup>n</sup>; you..., wisdugtha<sup>n</sup>; we..., hi<sup>n</sup>wirugtha<sup>n</sup>wi; they..., wirugtha<sup>n</sup>ñe).

**opossum** *n.* chí<sup>n</sup>sda; sí<sup>n</sup>sda ~ shí<sup>n</sup>sda ~ sí<sup>n</sup>sra (GM).

**oppose skills, traditions, contest ways, attitudes; oppose anything; awaken s.o. by pushing** *v.t.* (wóšga<sup>n</sup>) waxíge: (I..., hapáxige; you..., swáxige; we..., hi<sup>n</sup>wáxigewi; they..., waxígeñe). [NOTE: The term may be said of two contending persons who are not fighting]. **oppose; resist** *v.t.* wawángara. [W. na<sup>n</sup>je (I oppose, threaten, ná<sup>n</sup>je)].

**opposite; to; over against; even with** *n/adj.* ekíruda<sup>n</sup>. **opposite; on the other side** *n/adj.* agrída. **opposite side** *n.* a<sup>u</sup>tháñi (GM); atháñi (JY). [NOTE: The term refers to the place along the sides of a lodge, tipi, opposite the fire. In this location the women usually slept. This is the North and South sides in a tipi. "Hédájeda" referred to the back of the tipi, the west side, where the men slept. The young people slept between the men and the women, while the old people sleep closest to the door with their backs to the fire (GM)].

**orange** (color) *adj.* dhithewe (lit.: "yellow dark").

**ordain**. \*\*SEE: **authorize; permission**.

**order; not in regular order; out of turn; inside out** *adj/adv.* ikíruda<sup>n</sup>; ikíruda<sup>n</sup>da<sup>n</sup>. I put my shoe **on the wrong** foot, Agúje ikíruda<sup>n</sup> ahégrata<sup>n</sup> ke. You put your shirt on **inside out**, Wónayi<sup>n</sup> ikíruda<sup>n</sup> urégranayi<sup>n</sup> ke.

**Original Eagle** (Eagle clan name) Xráhji (SKN). \*\*SEE: **hšji**.

**ornery; naughty; be bad; be difficult** *adj.* brédheškúñi: (I..., hi<sup>n</sup>brédhe škúñi; you..., ribródhe škúñi; we two..., wawabródhe škúñi; we all..., wawabródhe škúñiwi; they two..., brédhe škúñiwi; they all..., brédhe škúñiñe).

**orphan** *n.* wahú ñiñe (lit.: "no bones"). [NOTE: The loss of the mother makes an orphan. Fletcher & LaFlesche, "The Omaha", p.176].

\*\* **Orphan Rabbit** (a wékan hero) *n.* Wóniñshijne. [NOTE: Wóniñshijne, the Orphan, is often confused with the above rabbit. He is somewhat a mysterious personality who is common in the oral literature throughout the plains. His character is ambiguous. He has features similar to Ishji<sup>n</sup>ki, the Deceiver, and yet he is not a genuine trickster. His benevolence overwhelmingly indicates a true Culture Hero. In this story, the Orphan is only passing as Rabbit]. \*\*SEE: **rabbit**.

**Osage** (Indians, tribe, language) *n.* Pábawaxo<sup>n</sup> (old ~ arch.) (GM); Wášašji; Wáshashi; Wara<sup>u</sup>iye (?) (FM). [NOTE: báwaxe (cut off, trim)].

# Loway-Otoe-Missouria ~ English

[JGT:1992] (Rev: JUNE 7th, 2009)

**osier: red osier willow** (*tree, wood, leaves*) *n.* rách<sup>^</sup>íki<sup>^</sup> (CUR). **red willow** *n.* roxwéšdúpe; roxwé xojé (LZH). [NOTE: The inner red willow bark was mixed with three other ingredients are mixed together into a kinikinik (traditional Sacred Pipe tobacco mix for a prayer smoke)].

**other** (*not visible*) *prf.* geh-.... **other; the other one** *prn/adj.* géhnaha; ge<sup>^</sup>náha; (qenaha (DOR)). That boy is tall; the other one is not, Chi<sup>n</sup>dóine gá<sup>^</sup>e thréje ke; géhna udwáñi ke.

\*\* **each other; one another; together** *reflx. prf.* kiki-... (*plural*); ki-... (*dual*). They pity one another, Na<sup>n</sup>t<sup>^</sup>úkikida<sup>n</sup>ne ke. They all see each other, Akíkihdáñe ki. They two like ~ love each other, Kigráhiwi ke. The Loway and the Otoe both understand each other, Báxoje Jiwére tógre upárekiñe ke (*they are two groups of people*). \*\*SEE: **oneself; self; -ki.** **near each other; close** *adv/v.i.* ikígrašgi. **on other side** (*opposite*) *adv.* á<sup>^</sup>thañi. \*\*SEE: **opposite.** **on other side of** *adv.* tháñigeda; ékijehi; agrída; étagi; gúšhigu<sup>n</sup>to (DOR). \*\*SEE: **opposite; other.** **one or the other** *prn.* tánaháre <sup>^</sup>šú<sup>n</sup>.

\*\* **other eye** *n.* isdékithañe. **other of the two** *prn.* géhdahá; kehnaha (HAM); (qenaha (DOR)). **other one; the other one** (*of two*) *prn.* géhna há<sup>^</sup>e; géhdaha. **other side; on the other side** *n.* ágrída;ágrí (LWR); étagi; agreck (MAX). **others; different ones** *adj.* idá<sup>n</sup>da; edá<sup>n</sup>da. Those two birds are not the same, but are different (*kinds*), Wayíje góšida ikikixga škúñiwi nú<sup>^</sup>a idá<sup>n</sup>da<sup>n</sup>wi ke.

\*\* **others; outsider; enemy** (*arch.*); **different tribe, people** *n.* ukíhšje; ruhágu<sup>n</sup> (GM).

**Otoe** (*Indian, tribe, language*) *n.* Jiwére; Watóhda (*arch.*); Wadóhda; Wat<sup>^</sup>óta; Wadóta<sup>n</sup>; Wahtohta<sup>n</sup>. Also all the Otoe arrived here. Two Otoe Elders talked (*before the people gathered*), Jíwiredénaha héda<sup>n</sup> bróge ajiñe ke. Jiwere š<sup>^</sup>áge núwe it<sup>^</sup>áwi ke.

**otter** *n.* došdúpe; došdáje (FM) (Otoe Beaver šubclan); mankáñe (*medicine dance*). **otter cap ~ hat** *n.* došdáje wógrañe (L); došdáje wógrañe (O). **otter hide trailer** (*Iróška Society*) *n.* došdáñe húha (FM). \*\*SEE: **Iróška Society.** **otter skin medicine bag** *n.* došdáje wikúje (SKN). \*\*SEE: **Medicine Dance; Mánka Waší.**

**ouch!** *excl.* aná; ará; ana; nax<sup>^</sup>ána.

**ought; should; may; if, when** *conj.* - šge. You ought to talk to me, U<sup>n</sup>rágich<sup>^</sup>esge pí nú<sup>^</sup>áre. I ought not to divide them, Kíruka<sup>n</sup>wááhi škúñešge.

**our ~ us two; our two** (*dual*) *prn.* hi<sup>n</sup>táwe; hi<sup>n</sup>gra-...; hi<sup>n</sup>gi-.... **ours; our;** **our two** (*plural*) *prn.* hi<sup>n</sup>téwi; hi<sup>n</sup>gra-...wi; hi<sup>n</sup>gi-...wi.

I am taking our lunch (*yours & mine*), Bí maší warúje hi<sup>n</sup>táwe ááni jé ke. All our War Mothers danced with us, Bróge Dóta<sup>n</sup> Ihú<sup>n</sup> hi<sup>n</sup>téwi inúwawa wašíñe ki.

I and my sister take care of our dad, Hi<sup>n</sup>ka hi<sup>n</sup>grákida ke.

A lot of our relatives say: “We’ll not care for our old folks, Wóhre róhan: “S<sup>^</sup>áge hi<sup>n</sup>wégraakida tahñe škúñiwi ke,” áñe ke.

Our two (*sets of*) hands are dirty, Náwe hi<sup>n</sup>gíthewara ki.

Our Tribe’s buffalo got out of the fence, Wá<sup>n</sup>shige ché náváta hi<sup>n</sup>gíwasiwewi ke.

**ourselves; ours** *prn.* hi<sup>n</sup>ki-...wi; hi<sup>n</sup>gra-...wi.

We hurt ourselves, our feet, Thí hi<sup>n</sup>kich<sup>^</sup>e ke.

We see ourselves in the water, Nída há<sup>n</sup>kihdawi ke.

**out** (*side, of room*); **out of doors** *adv.* tángri; tá<sup>n</sup>grí; tágrí ~ tákri (LWR); axéwe. My uncle is out West, Hi<sup>n</sup>jéga Byuwéregu<sup>n</sup> t<sup>^</sup>á<sup>n</sup>re ke. He came out of the house, Chí axéwe ke. **out** (*side, of room*); **outdoor; out of doors; outside** *adv.* tángri; tágrída; tágrí ~ tákri (LWR); axéwe. these ~ this (one[s]) outside, tá<sup>n</sup>grí ginaha. those (ones) outside, tángri dénaha. that outside [NOTE: gihi (he is ~ they are)]. My uncle is out West, Hi<sup>n</sup>jéga Byuwéregu<sup>n</sup> t<sup>^</sup>á<sup>n</sup>re ke. He came out of the house, Chí axéwe ke. **out of turn; not in regular order; out of turn; inside out** *adj/adv.* ikíruda<sup>n</sup>; ikíruda<sup>n</sup>da<sup>n</sup>. I put my shoe on the wrong foot, Agúje ikíruta<sup>n</sup> ahégrata<sup>n</sup> ke. You put your shirt on inside out, Wónayi<sup>n</sup> ikíruda<sup>n</sup> urégranayi<sup>n</sup> ke.

You hear the people complain that the young know and respect tribal ways and so they act “out of turn.” Ichí<sup>n</sup>chí<sup>n</sup>iñe wóšga<sup>n</sup> wigwahune škúñiñena wégraxobe škúñiñechi ikíruda<sup>n</sup> <sup>^</sup>u<sup>n</sup>ñe aré wógrašigeñe anáhe ke.

\*\* [NOTE: “Out of turn” refers to the fact that at one time there was a strict ordering of events based upon season of the year and clan membership; elders express this rule in admonitions to sit back and let everyone else go first, until your clan’s time is there. It affects all rituals, since there is a definite, correct way to do nearly everything.

Thus, a key aspect of any ritual or ceremony, beyond the knowledge required to conduct it, is the spiritual right or authority to actually do so. ...Homeratha...distinguishes between the knowledge of the observer and the spiritual authority of the qualified leader. Jill D. Davidson, “Pray Songs To Our Elder Brother: Native American Church Songs of the Otoe-Missouria and Loway,” May, 1997, pp.25-26].

\*\* **push out of line; write letters in slanting direction** *v.t.* wašége: (I..., hapásege; you..., swasége; we..., hi<sup>n</sup>wásegewi; they..., waségeñe).

**Outcast; Abandoned One; Little Abandoned One** (*traditional story hero*)

**Béñeñe** (L); **Béñeñe** (O). [NOTE: Literally the name may be rendered: “The Abandoned Him Little One” (GM) or “The Dear One They Left Behind”). He is known as Thrown Away or The Outcast in the traditional *Wéka* stories. He is said to have been an orphan boy befriended by a chief’s son. He was accused of having an affair with his friend’s wife. Abandoned by the whole community, he was blessed by a shaggy horse that came from the Heavens. At length, he proves his earnest loyalty to his friend and as a benefactor to his people and community]. \*\*SEE: **Wéka<sup>n</sup>; Wórage.**

**outdistance; outrun** *v.t.* hariwéxa náje.

**outdoors.** \*\*SEE: **outside.**

**outfits; costume; Indian clothes** *n.* wírakigrano (LWR) (SM); wírakigranu<sup>n</sup> (GM).

**outskirt; border; edge of; boundary** *n.* chéje(da); chéche (DOR).

**outhouse; toilet; restroom** *n.* uyéchi; chí ahádaiñe (old).

**outside** *adv.* Atá<sup>n</sup>grigi. **outside; on top of** *prep.* aháda; ahádada; ahádagu<sup>n</sup>. **outside; from the outside** *prep.* ahádagu<sup>n</sup>; ahádagu<sup>n</sup>wahú. **outside; from without** *adv.* tá<sup>n</sup>gridawa. **outside; outdoors** *adv.* tá<sup>n</sup>grída. He peeped in from outside, Tá<sup>n</sup>grída óth<sup>^</sup>i<sup>n</sup> ke.

\*\* **go outside; come out** (*sun, stars*) *v.t.* axéwe. That which has gone outside, get it! Tá<sup>n</sup>gríwére dáha rudhewi re. (*arch.*). [NOTE: This is said when a tent is not fastened down well, and something has rolled through and outside]. **put out, outside** (*collection of obj.*) *v.t.* tá<sup>n</sup>grigi ijéhi; tágrít<sup>^</sup>e nájehi; tá<sup>n</sup>grít<sup>^</sup>e(wa)hi (DOR).

**outsider; different, other** *n/adj/adv.* ruhágu<sup>n</sup> (?) (GM). **outsider; non-member of tribe; non-Loway ~ Otoe** *n.* ukíhje; wóruwe.

**outskirt; border; edge of; boundary** *n.* chéje(da); (chéche (DOR)).

**outstanding.** \*\*SEE: **ahead.**

**out talk; consume; eat up; devour** *v.t.* ra<sup>^</sup>édhe: (I..., hadá<sup>^</sup>edhe; you..., sdá<sup>^</sup>edhe; we..., hi<sup>n</sup>rádá<sup>^</sup>edhewi; they..., ra<sup>^</sup>édheñe). [W. í hiranánsap].

**outward; outside; outermost** *adv.* tá<sup>n</sup>grigi.

**oval** *v.i.* withréka

**oven** *n.* wórok<sup>^</sup>i<sup>n</sup>. **oven** (*of brick ~ stone*) *n.* i<sup>n</sup>dášuje udák<sup>^</sup>o (DOR).

**over; on; upon** *prep.* a-...; ét<sup>^</sup>a; (mok shwa (?) (MAX)). **over; across** *prep.* agrí(da). He threw it over the house, Chí ét<sup>^</sup>a bégrírehi ke. **over; beyond; on the other side; far off** *prep/adv.* étagi; étage; étagu<sup>n</sup>.

Fifteen minutes past 3:00, Grébra<sup>n</sup> agrí<sup>n</sup> tháta<sup>n</sup> dáñi étagi. **over; up over; over the top** *prep.* á<sup>n</sup>gita. He went (up) over (the hill), Á<sup>n</sup>gitere ke. He threw it over the house, Chí ét<sup>^</sup>ab bégrírehi ke.

\*\* **over; cover over an existing condition** *v.t.* =bru. \*\*SEE: **plow.**

\*\* **over against; opposite to; even with** *adv./prep.* ekíruda<sup>n</sup>. **over the bank; towards the river bank** *prep/adv.* úka<sup>n</sup>da.

\*\* **over there** *adv.* gaída; dášware. **over there; be there** *v.i.* idáñinaha; idáñi nahá. **over there; way over there** (*far*) *adv.* góšida; hárida. **over there** (*sitting*) *adj.* góší náje; (kóshi nangá (DOR)). **over there: that one over there** (*remonte*) *n.* ga<sup>^</sup>ígi; ga<sup>^</sup>ídahaje. \*\*SEE: **there.**

\*\* **overcast daybreak; coming day is grayish** *n/adj.* há<sup>n</sup>wethá<sup>n</sup>da<sup>n</sup> jíwe ke (DOR). **overcooked** *adj.* dášwa. When you overcook potatoes, they become too soft and mushy, Dóxañe sdaswasge swánadána dathríthri keajiñe ke. **overflow; flood** *v.i.* ní wáwayu. [NOTE: This is said of rising stream in heavy rains or melting snow]. **overflow** *v.i.* iráwagrahe [NOTE: This is said of stream leaving regular channel]. **overgrown; giant; huge** *n/adj.* rušgé; warúška. **overindulge.** \*\*SEE: **glutton.**

## Báxoje-Jiwére- Ñút'achi ~ Ma'únke

*(Rev: JUNE 7th, 2009) [JGT:1992]*

- \*\* **oversee s.t.; head up s.t.; boss** *v.t.* irugrá<sup>n</sup>na; irográ<sup>n</sup>na.  
**overshadow; be dark on** *v.i.* ukihá<sup>n</sup>dhe. **overtake** *v.t.* uxrégri [uxré (follow) + gri (arrive back home)]. **overthrow; throw too far** *v.t.* ét<sup>^</sup>are; ét<sup>^</sup>ara. **over throw s.t.** *v.t.* ét<sup>^</sup>are; ét<sup>^</sup>ara.
- \*\* **fail to overtake one; not reach (height, size) of another; smaller, inferior than another** *v.t.* uxré škú<sup>n</sup>ni; udwáñe úxre. **sit over** *v.t.* góší<sup>^</sup>a.
- owl** *n.* má<sup>n</sup>koke; ma<sup>n</sup>káje [NOTE: This is the sacred name for the Owl Clan and its members]. **burrowing owl; prairie owl, ma<sup>n</sup>kóke. hoot owl, hí<sup>n</sup>da<sup>n</sup>. screech owl, póxriñe (L); póxriñe (O.)** (lit.: “head sore little one”).
- own; possess s.t.; have s.t.** *v.t.* tú<sup>n</sup>. **wish to own, make similar to another; have desire, covet another's property** *v.t.* aríthuge; uxíge (LWR). He wishes that he owned a dog, E<sup>^</sup>e sungkéñi iyá<sup>n</sup> uxíge gúna iré.  
 \*\*SEE: have, tún. **own accord; by one's self without being told** *adj/v.i.* éwaki<sup>^</sup>i<sup>n</sup>; ewáki (LWR). **own one(s); my, your, (etc.)** *poss.prf.* gra-....  
 \*\*SEE: gra-; gi-; my; your; his ~ her; our; their.
- \*\* **comes out of own accord (hair)** *v.i.* šdodára; šrodára.