

# Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. Oct. 9, 2007)

## Y ~ Z

**yam; sweet potato** *n.* dóxgu [DOH khgoo] (lit.: “potato sweet”).

**yard; lawn; campus** *n.* chúsa [CHOO sah] (lit.: “house around it” [chi+esa]).

**yardstick** *n.* náwigu<sup>n</sup>dhe [NAH WE goon they] (lit.: “wood measure some thing with it”). [Os.zhó<sup>n</sup>xa wek<sup>n</sup>se].

**yawn** *n/v.i.* í<sup>n</sup>ára ~ í<sup>n</sup>ará [EE -AH drah]: (I..., í<sup>n</sup>háta ~ í<sup>n</sup>áta; you..., í<sup>n</sup>rásda ~ í<sup>n</sup>srá; we..., í<sup>n</sup>há<sup>n</sup>nawí; they..., í<sup>n</sup>árañe). When you **yawned**, I **yawned** too, Ríre í<sup>n</sup>rásdada héda<sup>n</sup> mí<sup>n</sup>e í<sup>n</sup>áta ke. [Q. í áda; D. iyowa; L. iyiyay(a)].

**Yawning**, I<sup>n</sup>ára ~ I<sup>n</sup>ará; É<sup>n</sup>ára (LWR); É<sup>n</sup>ará (SKN). (personal Bear Clan name). [NOTE: HH#17 on Otoe - Missouria Census 1880: “I ara ami (P)athá [Beaver Clan?], 5(th HH member) Yar-ah-om-me, Gaping/ Yawning, gr(and)dau(ghter) of Mayan Kita Hance, Big Soldier, 80 (years old).” (MBK)]. On the Otoe Allotment Roll 1891-1907, appears the name “E-ah-ra-me, Millie Dent, age 18.” (BBC). \*\*SEE: *Bear Clan Origin Legend*.

**yarn; twisted thread** [NOTE: Originally made from buffalo wool.]; **rope** *n.* hi<sup>n</sup>gibri<sup>n</sup> [heen GHEE breen] (lit: “hair twisted”). [W. cheeksi<sup>n</sup>; K. ché hí<sup>n</sup>; D. wapáhmupí]. ...**belt, sash** (NOTE: A finger woven yarn sash, as worn by Iróshka Dancers) *n.* hi<sup>n</sup>gibri<sup>n</sup> ípirage. [W. cheehipirak; K. ché hí<sup>n</sup> íppiyá].

...**belt headband, turban** (such as worn in pre-reservation era) *n.* hi<sup>n</sup>gibri<sup>n</sup> wógrañe (L); hi<sup>n</sup>gibri<sup>n</sup> wógrahe (O.) [K. cheh<sup>n</sup> wayáge].

**year; winter** (a season) *n.* báñi [BAH nyee] (lit: “snow water”); páni (LWR); pani (MAX). [NOTE: The year was named after some unusual event: G.W.D. [George Washington Dailey (Xrá S<sup>n</sup>áge), Missouria Eagle Clan]: “One year I remember they (the Oto) caught a wild horse. They shot it in the hind leg with an arrow.... They doctored it. They called that year ‘The Year They Shot the Wild White Horse.’ Anyone born that year would place his age by saying, “I was born the year they caught the wild white horse.”

Another year was named after the finding of a spotted horse whose leg had been broken...and had been abandoned. Still another year was remembered for the following incident. The people were on the buffalo hunt. They had...spread out the buffalo hides (to dry)...in the sunshine. A wind came up and blew the hides off their stakes. The Oto called that year, “The Year the Buffalo Hides Blew from Their Stakes”. W.Whitman, “The Oto”, p.13].

Whitman suggested that the Otoe-Missouria/Ioway year was divided into thirteen months (moons) by counting the month of July by its two known names. \*\*SEE: **July**. He also may have counted the two phases of Harvest or Autumn known as *Warida* and *Waháxi* (Early & Late Harvest).]. \*\*SEE: **Autumn; July; Seasons**.

\*\* **following...s; forever; always** *v.t.* báñi iróxre [BAH nyee ee DROH khdray]; báñi irógre (?) (LWR). I’ll love you in the following years ~ forever. **Báñi iróxre** rígrahi hñe ke; **last....**, báñi nakérida [BAH nyee nah KAY dree dah]. He didn’t go home last year, **Báñi nakérida** grí skúñi ke; **next....**, báñi tórida ~ tórigi [BAH nyee TOH ree dah]; **this....**, báñi jé<sup>n</sup>e [BAH nyee JAY- eh]. I really don’t know about next year, but this year, I’m going to the powwow up North, **Báñi tórida** dá; **Báñi jé<sup>n</sup>e** umédhegu<sup>n</sup> jé hñe ke; **within a....now; a short time ago; recently**, go<sup>n</sup>ógi [goh-OH gee]. It was not long ago, within a year that they did a memorial dinner for her mother, Go<sup>n</sup>ógi ihú<sup>n</sup> wanáxi kigóñi aré <sup>n</sup>ú<sup>n</sup>ñe ke. \*\*SEE: **báñi, báñida, báñigi, báñidarida, báñidarida étagi**.

**yearn** \*\*SEE: **desire**.

**yeast** \*\*SEE: **baking powder; bread**.

**yell** *v.root* =grax<sup>n</sup>a.

**yell; holler, shout** *v.i.* ugráx<sup>n</sup>a [oo GRAH kh-ah]: (I..., uhégrax<sup>n</sup>a; you..., urégrax<sup>n</sup>a; we..., hógrax<sup>n</sup>awi; they..., ugráx<sup>n</sup>añe). Did you **yell** when the bee stung you (i.e., bit you)? Wagri<sup>n</sup>náñi rírahege skúñida náhe<sup>n</sup>shu<sup>n</sup> urégrax<sup>n</sup>a je. Every now and then he would **shout**, Iyá<sup>n</sup> ugráx<sup>n</sup>ajígra máñi ke (jigré, to go on); ...; **holler at, call aloud to s.o.** *v.t.* rají<sup>n</sup>da [drah JEAN dah] (DOR): I..., hadájí<sup>n</sup>da; you..., srájí<sup>n</sup>da; we..., hí<sup>n</sup>nájí<sup>n</sup>dawí; they..., rájí<sup>n</sup>dañe). We **yelled** at them, “Come on!”, “Húwí re,” hí<sup>n</sup>warájídawí ke. \*\*SEE: **call; holler; cry; hótu<sup>n</sup>; rahége skúñi; rahúde**.

\*\* **...at, call to s.o.** *v.t.* wá<sup>n</sup> ~ giwá<sup>n</sup> ~ iwá<sup>n</sup> (WAHN). (I..., hagiwa<sup>n</sup>; you..., rawá<sup>n</sup>/ragíwa<sup>n</sup>; we..., hí<sup>n</sup>giwa<sup>n</sup>wi; we..., giwa<sup>n</sup>ñe). The girl **yelled** out, it seems, Chimiñiñe wá<sup>n</sup> <sup>n</sup>ašgú<sup>n</sup>.

**yellow** *n/adj/v.i.* dhí [THEE]; si (MAX). **bright, light....**, dhíthá<sup>n</sup>tha<sup>n</sup> [THEE dhahn dhahn]. \*\*SEE: =tha<sup>n</sup>; thá<sup>n</sup>da<sup>n</sup>; thá<sup>n</sup>tha<sup>n</sup>. **dark...., orange** (brownish), dhíthëve ~ dhísëve [THEE dhay way]. And a **dark** yellow came out of their mouths (the grasshoppers), Edá í étawe dhíséwethkexchi axéweñe (natháje). [From Wéka: “Mishjiñe na Náthaje” (Rabbit and the Grasshoppers)]. [W/OmP/Q/L. zí; Os. thí; Cr. š:re; H. chí:ric ~ chí:ric; M. sí:ra; Bl. sí ~ sídi; Ofjí; Ca. zí.]. \*\*SEE: **thëve; séwe**.

\*\* **Yellow Earth/ Clay** (prsonal Bear Clan name) Maká<sup>n</sup>Dhi; Mokadhi (SKN).

\*\* **yellow hammer; flicker** (woodpecker) *n.* šu<sup>n</sup>dhi<sup>n</sup>íñe ~ mašú<sup>n</sup>dhi<sup>n</sup>íñe (L) [mah SHOON the-eeen nyeh]; su<sup>n</sup>dhi<sup>n</sup>íñe (O.) (lit.: “feathers yellow little”); tá<sup>n</sup>í<sup>n</sup>í<sup>n</sup> (lit.: “appears occasionally”) [NOTE: A medicine bird used to heal sickness by a *Wašwéhi* (Traditional Indian Doctors) who use the yellow and black edged tail feathers when treating patients. The thought is that as the bird pecks at the tree to withdraw an insect or worm, the *Wašwéhi* uses the tail feathers to spiritually extracts the sickness from the patient, as the woodpecker pulls out insects from trees. (FM)]. [Om/P. thó<sup>n</sup>šiga; Os. só<sup>n</sup>šiga; L. shí<sup>n</sup>zica; tá<sup>n</sup>í<sup>n</sup>í<sup>n</sup>].

\*\* **egg....; yolk, egg yolk**. \*\*SEE: **yolk**.

**yes** *adv.* hú<sup>n</sup>je (masc.) [HOON jay], hú<sup>n</sup>: hú<sup>n</sup>che; hú<sup>n</sup>jê (fem.) ~ hú<sup>n</sup>jê; hú<sup>n</sup>jâ. “I’m not hungry!”, **Yes!** I was saying it, “Hi<sup>n</sup>xráñi šku<sup>n</sup>ñi ke”, **Hu<sup>n</sup>járe** ihánahe ke. That’s what he said, “**Yes**”, “**Hú<sup>n</sup>je**” aré é<sup>n</sup>i hú<sup>n</sup> ke. **Yes**, I did run this morning, “**Hú<sup>n</sup>”,** hérédada hanáje hanáhe ke. [W.haa<sup>n</sup>há<sup>n</sup>á<sup>n</sup>h ~ há<sup>n</sup> ~ há<sup>n</sup>; K.howé (masc.), a<sup>n</sup>há ~ o<sup>n</sup>há<sup>n</sup> (fem.); Q.hó<sup>n</sup> ~ hau; Os.ó ~ howé (masc.), hové (fem.), é<sup>n</sup>e (child’s word); P.á, á<sup>n</sup>há<sup>n</sup>; Om.ow<sup>n</sup>í<sup>n</sup>; L/D.há<sup>n</sup> ~ tó ~ tós(masc.), toi ~ hó (fem.);H/Cr.éé].

**yesterday** *adv.* dá<sup>n</sup>nañi ~ dánañi, dá<sup>n</sup>nañida [DAH nah nyee DAH]; dá<sup>n</sup>nañigi; dá<sup>n</sup>nañing ~ tá<sup>n</sup>nañing (LWR). **Yesterday**, that’s what you told me, **Dá<sup>n</sup>nañida** aré gú<sup>n</sup>u<sup>n</sup>rage sdáge ke [(u + hi<sup>n</sup> (me) + ra + gi (to) + rage (tell) > [ra(>sda)ge (you tell)]]. That’s the fellow who was here **yesterday**, Wa<sup>n</sup>šige **dá<sup>n</sup>nañida** jína há<sup>n</sup>e. [W.xjaana<sup>n</sup>ne; Om.sidáñi; L/D.xtániha<sup>n</sup>].

\*\* **the day before....**, *adv.* dá<sup>n</sup>nañi étagi. That’s the horse we looked at **the day before yesterday**, Súje dá<sup>n</sup>nañi étagi há<sup>n</sup>dana há<sup>n</sup>e ke.

**yet; still** *adv.* kó<sup>n</sup>o [KOH-oh]. Not even one of the children **yet** has come home, Chi<sup>n</sup>chi<sup>n</sup>íñe iyá<sup>n</sup>kišú<sup>n</sup> kó<sup>n</sup>o grí skúñi ke. Although I have made up my mind, I have not **yet** done it, Gá ihádayi<sup>n</sup>, nu<sup>n</sup>á kó<sup>n</sup>o ha<sup>n</sup>ú<sup>n</sup> skúñi ke. \*\*SEE: **still; but; núk<sup>n</sup>a ~ nú<sup>n</sup>a ~ nú<sup>n</sup>eda**.

**yield (to)**. \*\*SEE: **force; give up; let go; surrender**.

**yolk, egg yolk, egg yellow** *n.* wayí<sup>n</sup>k<sup>n</sup>íhšje udhí [wah YEEN k-EE hjay oo THEE]. [W.wanigíchge zí; K. wazh<sup>n</sup> gítá zíhi; Q. itta ozi; Os.páta thí dhí<sup>n</sup>ksh; Om.wéta uthi; D. itkázice; L. itkázica; H.cagáagihga aru ciiri].

**yoke**. \*\*SEE: **harness; halter; bridle; straps**.

**yonder; ...there, yon; there** *adv.* góši, góšida [GO she dah]; (kojita (HAM)); idánañe (idánaña) [ee DAH nang-eh]; (kojinanga (HAM)). The Ioway man who lives in that house **yonder there** is called Lincoln, Báxoje segóšida umína Lincoln igáñe ke. That axe over there, Í<sup>n</sup>thwe góšidaha. The axe over there, bring it, Í<sup>n</sup>thwe gáidáñe ke, añigu re. It’s the size of **yonder** (piece) of land (in view), Máya<sup>n</sup> idánañe ináhge ke. \*\*SEE: **far, afar; that, over there; way over there; góši; hari**.

\*\* **(be)...; over there** *v.i/adv.* iwé (iwá) [ee WAY]. You must not go **yonder** (over there), **Iwáre** skúñi ho. Let’s go **yonder** (over there), **Iwí<sup>n</sup>**ne to [hi<sup>n</sup>+iwé+ hi<sup>n</sup>+ré]. We were **yonder** (over there), **Iwí<sup>n</sup>**hiwi ke [iwé+ hi<sup>n</sup>+hi+wi]. She was **yonder**, it seems, **Iwá** nahásgu<sup>n</sup>. He goes **yonder**, **Iwére** ke. We are going **over there** (**yonder**), **Iwáñi<sup>n</sup>**(ra) tahñe.

**you, thou; you, ye** (pl.) inseparable pron. prefix ra- [drah]; ra...wí (pl.); S-; S-...wí (pl.); rí-, rí ...wí (pl.). (NOTE: The sound of the letter “r” is a produced with a quick single trill with the tip of the tongue, similar to the “tt” in “kitty”. At the beginning of a word, it may sound like a “dh” in “the”, or even as a “d ~ l, or n” by some speakers. Also, it is heard as an “n” when it is preceded by a nasal vowel).

“a” in papa; “a” as “aw” in yawn; “ch ~ ĉh ~ ĉ” 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

# Báxoje-Jiwére- Nút'achi ~ Ma'únke

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yá <sup>n</sup> we (sing)	náyi <sup>n</sup> (stand)	máñi (walk)	sgáje (play)
rayá <sup>n</sup> we	ranáyi <sup>n</sup>	ramáñi	rasgáje
rayá <sup>n</sup> wewi (pl.)	ranáyi <sup>n</sup> wi (pl.)	ramáñiwí (pl.)	rasgájewi (pl.)

(NOTE: The “ra-“ is the usual pronoun prefix for “you”. It will change to “s-“ before several verb prefixes, which will be noted below. The initial consonant is on line one and the 2<sup>nd</sup> person consonant change on line two with examples following lines below].

You called him, Rawá<sup>n</sup> ke. You did not come (pl.), Rají škú<sup>n</sup>ñiyi ke. You carried it, Arágu ke. You are going to come, Ragú hñe ke. \*\*SEE: you & I; we.

(NOTE: Verbs that use “s-“ for the second person all begin with “d-, r-, w-“):

d-	re-, ri-	ra-, ru-	w-
(ra-)sd-	sr-	sr-	sw-
adá (see)	ré (go); rixú <sup>n</sup> (drain)	rajé (name); rujé (eat)	wak <sup>o</sup> (wipe)
ará <sup>s</sup> da	sré; sríxu <sup>n</sup>	sráje; srúje	swák <sup>o</sup>
ará <sup>s</sup> dawí	sráwi; sríxuwí	srájewi; srújewi	swák <sup>o</sup> wi

(NOTE: The sound “sr-“ is often heard as “sd-“ and often written as “sd- st-“).

You found water, Ní isdógre ke. You tied it on the tree, Ná isrésge ke. You are the first one, Pagrá<sup>n</sup> sdána ke ~ Tóri sdána ke. Do you know how to shoot arrows? Má wíku<sup>n</sup>je wasrú:pi (je).

(NOTE: Verbs that are passive verbs in nature, in which the subject is acted upon or are affected by a certain state, use the suffix “you; to you” to express the person):

pí (be good)	hgá (be white)	thréje (be tall)	ihgé (be like)
ripí	rihgá	rihréje	rihge
ripíwi (pl.)	rihgáwi (pl.)	rihréjewi (pl.)	rihgewi (pl.)

When you were small, a long time ago, Risúweda, th'ída. You are strong and Raymond is not as (strong as) you, Ribrixke ke. Raymond urídwáni ke.

\*\* you separate (independent) pron. rí<sup>o</sup>e; ríre (rí<sup>o</sup>e + aré (it is)); díre (LWR); dhíre (DOR) ~ dhídhe (DOR) (O.); you & I, us two, separate (independent) dual plural pronoun hi<sup>n</sup>^e ~ hi<sup>n</sup>re ~ hi<sup>n</sup>ne (hi<sup>n</sup> (you & I; us two) + aré (it is)); [NOTE: These are subject pronouns, that are primarily used for emphasis or a change of reference. Once they are used, the inseparable pronoun prefixes are used exclusively. Since the subject pronoun is redundant with the inseparable verb personal pronoun prefix, it is usually omitted except when introducing the subject or making a change of subject. They have no plural form.].

It is you ~ It's you ~ It's your turn ~ You're it! Rí<sup>o</sup>e aré ke ~ Ríre ke. Is it you? Ríre je? It is you all (all of you), Rí<sup>o</sup>e aréwi ke. It was you, Ríre igiáre ke. How are you? Daríhga [da + rí + (i)hgé + (je)]. You were with us, Rí<sup>o</sup>e inúwawasda<sup>n</sup>se ke. Do you see it?, Rí<sup>o</sup>e arásda je. You, you are the stronger, Ríre ribrixke ke. It was on you, Ríre dáre ke. You, you have been over there? Rí<sup>o</sup>e idá ráhi je. They say you are a working man, Ríre wa<sup>n</sup>ú<sup>n</sup>wa<sup>n</sup>sa<sup>n</sup>gē sdi<sup>n</sup> áñe ke.

NOTE: However,

It is you and I, Hi<sup>n</sup>^e aré ke ~ Hi<sup>n</sup>ne ke. (or) You and I go, Hi<sup>n</sup>^e hi<sup>n</sup>ne ke. [NOTE: This is the separate dual pronoun that is used for the speaker and second person singular]. \*\*SEE: we; aré; mi<sup>o</sup>e; hi<sup>n</sup>^e.

\*\* you; to you, for you; I (to ~ for)...you inseparable direct pron. rí-..., rí-...-wí (pl.); rigi-..., rigi-...-wí (pl.); dhi-(DOR) ~ dhiwi(DOR). I will wink at you, Isdá rigíji x<sup>o</sup>je hñe ke. She will eat you up, Rírá<sup>n</sup>edhe tahñe ki. Are you the one who made it? Ríwa<sup>n</sup>u<sup>n</sup> (je). When he catches you (pl.), Uríxrewida. I sing to you (pl.) ~ I sing for you (pl.), Rigíya<sup>n</sup>wewi ke. While I am with you, you are going to be fine, Ríratogregi ripí hñe ke.

\*\* ... (in use with another direct pronoun):

you...me	you...us	you...us (pl.)	you & I (dual)
hi <sup>n</sup> ra..(wi)	wawara...	wawara...wi	hi <sup>n</sup> ...-
hi <sup>n</sup> na..(wi)			

Are you afraid of me?

Be careful or you will shoot us.

Be careful or you will shoot us. (pl.)

You and I didn't want to come. (dual)

Hi<sup>n</sup>ánagwa<sup>n</sup> je.

Adá<sup>n</sup>we re; Wawarákuje hñe ke.

Adá<sup>n</sup>wewi re Wawarákuje tahñe ke. (pl.)

Hi<sup>n</sup>hú hi<sup>n</sup>gúna skú<sup>n</sup>ñi ka. (dual)

\*\* you are the one who inseparable pron. ríwa(ú<sup>n</sup>) ~ ríwa<sup>n</sup>ra<sup>n</sup>u<sup>n</sup> (-wí (pl.)). Are you the one who made it? Ríwa<sup>n</sup>u<sup>n</sup> (je). You're the blame ~ You are the one who's to ~ the blame, Ríwa<sup>n</sup>ra<sup>n</sup>u<sup>n</sup> ke. You're the one saying it ~ You were saying it, Ríwise ke [ríwa<sup>n</sup>-isé (you say)]. You're the ones who made him (caused him) to go, Ríwara<sup>n</sup>u<sup>n</sup>na rérawi ke. only you, rísdá<sup>n</sup> ~ rísta<sup>n</sup> ~ rístra<sup>n</sup>; (dhishna...wi (DOR)). “Rísta<sup>n</sup> rigraginayi<sup>n</sup>...” Only you, I depend on you.... [From a Baptist Church Hymn composed by Dugan Black]. \*\*SEE: you & I; your; we.

young; small, little (one); dear (person, thing) suffix -iñe, -shiñe ~ -yiñe (I.) [een nyeh; sheen nyeh; yeen nyeh]; -i<sup>n</sup>ñe, -si<sup>n</sup>ñe ~ -yi<sup>n</sup>ñe (O.) [eeng eh; sing eh; ying eh]. (NOTE: It refers to size or s.t., s.o cherished, esteemed or loved), a little deer, tá<sup>n</sup>iñe ~ táyiñe (I.); tá<sup>n</sup>iñe ~ táyiñe (O.). a dear little old lady, hiná<sup>n</sup>si<sup>n</sup>ñe (O.). \*\*SEE: little, small.

\*\* young, small; be young (or) small adj/v.l/n. ši<sup>n</sup>ñe [SHING eh]. He's one of the younger brothers, Aré shíñe nahá iya<sup>n</sup>ki ke. He is the youngest of his brothers, Inúñi bróge aré isúñe si<sup>n</sup>ñe nahá ke. young, child, baby; offspring (of humans, animals, birds, any living creature) n. shúwe (I.), súwe (O.). Young beaver, Rawé súwe. Buffalo calf, Che súwe. How many puppies do you want? Shun<sup>n</sup>kéñe súwe tahéna ragú<sup>n</sup>sda (je)? These babies are brothers, Jé<sup>o</sup>e shúwe inúñiñe ki. \*\*SEE: little piece of. young one, youngster, little one, infant, new born (baby human, animal or bird) n. shúwe ~ shúwe<sup>n</sup>iñe (I.); súwe ~ súwe<sup>n</sup>iñe (O.). My brother's new baby always wakes up early, Hi<sup>n</sup>thúñe shúwe<sup>n</sup>iñe áma ikísd<sup>n</sup> ki. Long ago, my grandmother would say tie the infant to a cradleboard, Na<sup>n</sup>kérida hinkúñi áshu<sup>n</sup> shúwe<sup>n</sup>iñe hoháwe rugíhje re.

\*\* young man; youth n. ichi<sup>n</sup>do<sup>n</sup>iñe (I.); ichi<sup>n</sup>do<sup>n</sup>iñe (O.) [ee CHIN doe een eh]; young woman n. ichi<sup>n</sup>mi<sup>n</sup>iñe (I.), ichi<sup>n</sup>mi<sup>n</sup>iñe (O.) [ee CHIN me eeng eh].

\*\* younger brother (male speaker) n. ithúñe (I.), ithúñe (O.); isúñe; younger sister (female speaker) n. itáñi (I.), itáñe (O.). \*\*SEE: kinship terms.

your, yours; it is your(s) (singular) separable possessive pronoun rítawe (I.), ritáwe (O.); (ditáwe ~ dhitáwe (DOR)); (plural) ritéwi (I.), ritéwi (O.). The pants are yours, Unáthu<sup>n</sup> rítawe ke. Your head is big, Náthu rítáwe xá<sup>n</sup>je ki. Both of your arms are sore, Agráhje núki rítáwe rigixríwi ki. All of the horses are yours, Súñe bróge ritéwi ke. He came back home telling that one of your children died, Chi<sup>n</sup>chiñe rítawe iya<sup>n</sup> ch<sup>o</sup>e uráge gri ke. [From Wawáxaxe (Letters from MaxiYine to Battiste Deroine, February, 1880)].

\*\* your, yours; it is your(s) inseparable possessive pronoun rí-, rigi-, regra-, rigra-. Your older brother made this, Ríyina jé<sup>o</sup>e wa<sup>n</sup>u<sup>n</sup> ke. Is the party at your house? (lit: “where in you (pl.) live at”), Wóya<sup>n</sup>we uríchiwida (je). Your hand is burnt, Náwe rigíduje ke (lit: “hand to you it is burnt”). Is your foot better? Thí rigípi je (lit: “foot to you it is good”). I see yours, Arígita. You see your (own) hat, Wógrane erégrasda. You blew on your own ones, Urégwexa<sup>n</sup> [u + rá<sup>o</sup>e + g(r) + wexa<sup>n</sup>]. God, I am calling upon your name, Waká<sup>n</sup>da, ráye rigrájena. Be sure to wear your coat, Mi<sup>n</sup>kana wónayi<sup>n</sup> sóga ugránayi<sup>n</sup> ho. \*\*SEE: kinship terms; possessive; grammar.

\*\* yourself verb reflexive raki-. rítawe (I.); ritáwe (O.); (plural) ritéwi (I.); ritéwe (O.). You see yourself, Arákihsda. You hurt yourself, Rakích<sup>o</sup>e [ra (you) + kí (self) + gich<sup>o</sup>e (hurt)]. Get yourself some water, Ní ukí<sup>n</sup>u<sup>n</sup> ne. You were roughhousing around together, Urákikirusami. [NOTE: When “ki- (self)” is doubled, the meaning changes to mutuality, rendered by “each other; together”. You helped each other, Ríre urákikisa<sup>n</sup>wi ke. And then, you two met each other, Achdá arákikipa ke.

“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’; “^” as “?” (=glotal stop) as in uh’oh

## Ioway-Otoe-Missouria ~ English

[JGT:1992] (Rev. Oct. 9, 2007)

**zero; no, none** *adj.* níhe; dagúniŋe [NING eh; dah GOO ning eh]. Four subtracted from four leaves zero, Dówena ida dówe rúðhe jírehi ida dagúniŋe udá ke (lit: “it is four, from it four take it away, there zero is left”). [D. takušni].

**zigzag; jagged, crooked; erratic** *v.* wa<sup>^</sup>šá<sup>n</sup>šá<sup>n</sup> [wah --SHAHN --shahn]. Because the rabbit ran a zigzag path, the fox could not catch it, it seems, Míshjiŋe náwu<sup>n</sup> wa<sup>^</sup>šá<sup>n</sup>šá<sup>n</sup> unáŋeche misréke uxré nay<sup>^</sup>ágášgu<sup>n</sup>, [K. yubášo<sup>n</sup>se; Q. díkóko<sup>^</sup>e; Os. bashó<sup>n</sup>sho<sup>n</sup>; Om. Pasho<sup>n</sup>sho<sup>n</sup>; L. yugláškikšín; D. yuktá<sup>n</sup>ktá<sup>n</sup>]. **zigzag style: make, write zigzag lines with a pen (or) pencil; sew zigzag braid, etc.** (on leggings, any clothing in the zigzag style) *n/adj/v.i.* wax<sup>^</sup>áx<sup>^</sup>áwe [wah KH=AH - xh-ah way]; (waxáxáwe (?) (DOR)): (I..., hapáx<sup>^</sup>ax<sup>^</sup>awe; you..., swáx<sup>^</sup>ax<sup>^</sup>awe; we..., hi<sup>n</sup>wáx<sup>^</sup>ax<sup>^</sup>awawi; they..., wax<sup>^</sup>áx<sup>^</sup>awaŋe). My grandmother was saying: “My goodness! My hand shakes so, that I can only write in zigzag(s).” Hi<sup>n</sup>kúñi: “Hi<sup>n</sup>náá; Náwe ruhúdhena hapáx<sup>^</sup>ax<sup>^</sup>awe mináhe ki,” sénahasgu<sup>n</sup>. Before I had real ribbon work, my mom sewed a zigzag braids on my leggings, called “rick rack”, Pagra<sup>n</sup>da mi<sup>n</sup>wawajehšji hatú<sup>n</sup> škúñida hína<sup>n</sup> agúta<sup>n</sup> mítawe wax<sup>^</sup>áx<sup>^</sup>awe ke; “Rick rack” rájeŋe ke.

**zing; buzz; whiz** *v.i.* (a sound word) bax<sup>^</sup>ége [bah KH-AY geh] (DOR). (NOTE: The sound heard when cutting metal (or) bone). Boy! Did I ever hear that (unseen) nail zing by when you cut into the fence post (when using the chainsaw). Bah! Náwata húgre iswágru<sup>n</sup>jeda madéiŋe bax<sup>^</sup>égeda<sup>n</sup>na hanáx<sup>^</sup>u<sup>n</sup> ke.

**zong; zing; whir; striking & glancing off (metal)** *v.i.* (a sound word) gix<sup>^</sup>áhe [gee KH-AH hay] (DOR). The arrows zonged off the warrior, leaving him unharmed (Pawnee story of warrior who found a Spanish armour breast plate), Wáŋkwášoše dahé má gix<sup>^</sup>áhe<sup>^</sup>ášgu<sup>n</sup>; Aré gich<sup>^</sup>é niŋe ke.