

Ioway, Otoe-Missouria Language Publications

Compiled by Jimm G. Goodtracks

(Revised May 09, 2005)

Introductory Remarks

The Ioway, Otoe-Missouria Language (Báxoje, Jiwére-Ñútʔachi) is a Siouan Language designated as the Chiwere subgroup of Mississippi Valley Siouan. It is similar in many ways to the Winnebago (Hotúŋe) subgroup, and usually it is classified with it as a Chiwere-Winnebago subgroup of Mississippi Valley.

The last fluent speakers of Ioway, Otoe-Missouria passed away in the winter of 1996, both in their 90s. Arthur Lightfoot (Húŋa: Beloved Pipe Dance Son), Ioway Bear Clan, 6/24/1904~11/15/1996, was born by White Cloud, KS. Truman Dailey (SuŋéHka: White Horse), Otoe-Missouria Eagle Clan, 10/19/1898~ 12/16/1996, was born near Red Rock in Oklahoma Territory. There are approximately a half dozen semi-fluent speakers that remain, all born during or prior to WWII. The existing tribal entities are usually called Otoe, or Otoe-Missouria, and Ioway. The Missouri took refuge with the Otoe in 1798, and by 1850s were absorbed by the Otoe and ceased to be autonomous. The Otoe-Missouria have their tribal offices at Red Rock, Oklahoma (Noble County). The Iowa of Oklahoma offices are located several miles south of Perkins, Oklahoma (Payne County), while the Iowa of Kansas & Nebraska have their tribal complex several miles west of White Cloud, Kansas (Doniphan County).

Whatever dialectal differences existed for the Missouri were for practical purposes lost by the 1900s. Only Ioway and Otoe continue to support dialect-based variation. Mostly these differences are certain phonological oppositions, with only a few vocabulary items being unique to either dialect. All such variation is presently insignificant as far as mutual understanding. Comprehension diminishes between Ioway, Otoe-Missouria and Winnebago. Frequent intermarriage among the Ioway and Otoe communities has effected a dialect mixture in the speech of many households, although each community's dialect tends to persevere in its own setting.

Documentation of the language began with missionary efforts in the 1830s, with the resulting publications being the first books printed in present day Kansas. Since this early start there have been few publications of any sort on the Ioway, Otoe-Missouria or their language. There are some ethnological studies from the early 1900s, mostly in government and museum series, and a number of manuscript collections that have remained undeveloped and unpublished.

The Compiler's Research

This represents the present status of the research and fieldwork of the compiler of this bibliography with the Ioway and Otoe tribal elders in Kansas and Oklahoma during the past thirty two years, undertaken in 1966 in order to document their native language and its dialects. It covers Ioway, Otoe-Missouria, the original indigenous language in Northeast Kansas and the bordering Nebraska-Iowa-Missouri region prior to European settlement in the 1850s. The language continued to be spoken prior to WWI in Kansas, and persisted into the 1960s in Oklahoma.

During Phase I, data files were made of elder's interviews, traditional songs and hymns, traditional stories and narratives, herbal medications as well as personal cultural knowledge of participation and procurement of ceremonial knowledge and practice. In 1992, Goodtracks completed for publication a first edition Dictionary Lexicon on the Báxoje-Jiwére-Ñút'achi language (see below [Essential Materials for Immediate Study](#)) with over 9000 entries. This was published by the Center for the Study of the Native Languages of the Plains and Southwest, Department of Linguistics, Campus Box 295, University of Colorado, Boulder, CO 80309-0295. David S. Rood, Director.

In Phase II, the data files will be organized and edited for publication, the cassettes will be transferred to CDs and the bilingual texts prepared for publication. The first edition Dictionary Lexicon will be placed on an internet web site for effortless access. Eventually, the first edition of the Dictionary Lexicon will be expanded into an encyclopedic unabridged dictionary.

Essential Materials for Immediate Study

Goodtracks, Jimm G. 1992. *Iowa, Otoe-Missouria Language Dictionary: English/Báxoje-Jiwére-Ñút'achi -- Ma'ú'ke*. (First Edition). Center for the Study of the Languages of the Plains and Southwest, University of Colorado, Boulder, CO, 287 pp. A comprehensive glossary-style dictionary providing over 9000 words, phrases and sentences as rendered by elders, who spoke it as their first language.

Whitman, William. 1947. *A Descriptive Grammar of Ioway*. International Journal of American Linguistics, Vol.13, No.4.

Glossaries and Word Lists

Curtis, Edward. 1930. Oto. The North American Indian, Vol. XIX.????

Dailey, Truman. 1970. Otoe Words. 12 pp. Unpublished manuscript for language class study.

Dorsey, James O. 1880. Census of the Oto and Missouria; Vocabulary items. Unpublished manuscript in the Dorsey NAA MSS 4800 "Chiwere," Smithsonian Institution, National Anthropology Archives.

Kent, M.B. 1880. NAA MSS #920. List of 138 Iowa personal names with English translations. Notes by J.O.Dorsey in margins. English translations by Wm. Hamilton. Unpublished Manuscript.

James, Edwin. 1823. (Reprint Ann Arbor, 1966). Vocabulary of Indian Languages. In: Account of An Expedition from Pittsburgh to the Rocky Mountains. Philadelphia, PA.

Maximilian, Prince of Weid. 1832-1834. Travels in the Interior of North America. Vols. 22, 23, 24.

R.G.Thwaites, ed. Early Western Travels 1748-1846. Cleveland, Arthur H.Clark Co. 1904-1907.

Murray, Franklin. 1977. Iowa Tribe of Oklahoma Language. Iowa Tribe of Oklahoma, Perkins, OK. 28 pp. Words and phrases written out in personal English phonetic sounding out spelling, common to the elders.

_____. 1974. Iowa Words/Sentences. 15 pp. Unpublished manuscript for Ioway language class study.

Vantine, Liess. 1982. Iowa-Otoe vocabulary. 122 pp. Unprinted Manuscript Ioway-Otoe Language with some untranslated texts.

Wistrand-Robinson, Lila. 1972. An Iowa/Otoe: English Dictionary, Speech/Linguistics Dept., Kansas State Univ., Manhattan, KS. 77 pp.

Texts, Songs & Song Books, Primers, Reading Books

Alley, William. 1955. "Coyote and Buffalo". Unpublished manuscript in English only: Coyote foretells the end of their pristine life style to the disbelieving Buffalo Chief.

Daily, Truman W. & Jill D. Hopkins. 1992. "Native American Church Songs of the Otoe-Missouria and Ioway". Proceedings of the 1992 Mid-American Linguistics Conference and Conference on Siouan - Caddoan Languages. pp. 303-317. University of Missouri, Columbia, MO.

Dailey, Truman W. 1976. "Xrá Hiⁿkígrajewi: We Call Ourselves the Eagle (Clan)". Unpublished manuscript. Transcribed and translated by Lila Wistrand-Robinson in Red Rock, Okla.

_____. 1976. "Otoe Lands in Nebraska". Narrative spoken for the film script of the Otoe-Missouria tribal documentary film produced in 1976. It was typed from cassette. He explains the origin of the Dakota/Lakota tribes.

Dick, Betsy. c. 1880. "Oto Myths", n.d., A.D. 12 pp. Unpublished manuscript in Dorsey NAA MSS 4800 "Chiwere," Smithsonian Institution, National Anthropology Archives.

Dorsey, James Owen. 1880. "The Rabbit and the Grasshopper: An Oto Myth". American Antiquarian and Oriental Journal, Vol.3, No. ??:24-27. Bilingual text with notes.

_____. 1882. "The Sister and Brother: an Iowa Tradition". American Antiquarian and Oriental Journal, Vol. 4:286-288.

Goodtracks, Jimm G. 2004. Ioway, Otoe~Missouria CD I & II for language study. Contain: Pronunciation Guide, Six church hymns, Prayer, Elder's Narratives.

_____ 2002~03. Ioway, Otoe~Missouria Class Lessons (Introduction to Báxoje-Jiwére Language. Unpublished.

_____ 2003. "Iowa, Otoe~Missouria Iróshka Songs". Unpublished.

_____ 2003. "Iowa, Otoe~Missouria Native American Church Songs". Unpublished.

_____ 2004. "Iowa, Otoe~Missouria Church Hymns". Unpublished.

_____ 2003. "Excerpts from Journal of Rev. Samuel M Irving, Missionary to Ioway Villages, 1841-49. Unpublished.

_____ 2005. "Turtle's War Party". Two stories retold. Unpublished.

_____ 1977. "Baxoje Yugwe: An Ioway Sweat Lodge Prayer Ceremony". 7 pp. Unpublished Narrative Manuscript that describes ceremony, contains some special terms, and several songs with English translation.

_____. 1972. "Pagranaha Wawagaxe: A First Book, An Introduction to the Iowa-Otoe Indian Language". Indian Center of Topeka, Topeka, KS.

_____ 2004. "Rabbit Frees the People From Muskrat", Voices of Four Directions, Brian Swann, editor. Nebraska University Press, Lincoln, NE. A retranslation of a traditional story told by Mary LaFlesche in the 1880s.

_____ 2000. "Lord's Prayer: two versions"., Retranscribed and retranslation from missionary publication. Unpublished.

Hamilton, Rev. William & Rev. Samuel Irvin. 1843. Wv-wv-kvhae e-ya e-tu u-na-ha Pa-hu-cae e-cae ae-ta-wae, mv-he-hvn-yae e-cae (etc.): An Elementary Book of the Ioway Language with English Translations. Under the direction of the B.F.Miss. of the Presbyterian Church. John Battiste Roy, Interpreter. Ioway & Sac Mission Press, Indian Territory. 101 pp. Book uses the Hamilton-Irving orthography. The title in modern script: Wawa'gaxe iyáⁿ itúⁿ eⁿnáha Báxoje ich^é etáwe, Mahíxañe ich^é (etc.).

_____. 1849 & 1850. "The Ioway Primer". Composed of the most common words, and arranged in alphabetic order. Compiled and printed for the Ioway School by W.H. & S.M.I. Under the direction of the Presbyterian B.F. Miss. Ioway & Sac Mission Press, 8 pp. Second edition: 1850. 27pp.

Irving, Mary Dupee Carson. 1971. "Oklahoma City Dahé Hiⁿwinna: We Taveled to Oklahoma City". Unpublished. Transcribed by Lila Wistrand-Robinson in Pawnee, Okla. Translated by Belinda Murray Two Guns.

_____. 1971. "Náwe Uⁿjé ^úⁿñeda: When They Play Handgame". Unpublished. Transcribed by Lila Wistrand-Robinson in Pawnee, Okla. Translated by Belinda Murray Two Guns.

_____. 1971. "Topeka Ráye: The Name of Topeka (KS)", Unpublished manuscript on how Topeka got the name. Transcribed by Lila Wistrand-Robinson in Pawnee, Okla. Translated by Belinda Murray Two Guns.

Kercheval, George T. 1893. "An Oto and an Omaha Tale," *Journal of American Folk-Lore*, Vol.6:199-204. Unseen by compiler.

LaFlesche, Mary/ Joseph. 1879. "Hill that Swallows Them". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____. 1879. "Rabbit & Buzzard". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____. 1879. "Rabbit & Grasshoppers". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____. 1879. "Rabbit Kills Bears". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____. 1879. "Rabbit & Cruel Chiefs". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____. 1879. "Rabbit is Laughed At". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____ 1879. "Rabbit & Muskrat". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

_____ 1879. "Snake & Ring". Unpublished manuscript in Dorsey Collection, NAA: BAE, MS #4800 Chiwere. Retranscribed and retranslated by Jimm Goodtracks, 2004

Lasley, Mary. 1902. "Sac and Fox Tales". *Journal of American Folk-Lore*, Vol. 15:170-178. These stories were contributed for publication by Ms. Mary Owens, St. Joseph, MO, for whom they were originally written. While the narrator, Ms. Lasley, purports that the stories are of Sac & Fox origin, the stories themselves do not support this claim. Indeed they are definitely of Ioway, Otoe-Missouria extraction, although they have been embellished by acculturation. The narrator did live on the Sac Reservation at Reserve, KS, she did have a Sac name, and claims to be the daughter of Black Hawk. Her mother and maternal grandmother, however, were Ioways of the White Cloud, KS community. The language included parenthetically in the telling of "A story about 'Possum'," was initially identified as probably Siouan by Dr. Ives Goddard of the Smithsonian Institution. This was confirmed by John E. Koontz, who deciphered and transcribed the text. In consultation with Jimm Goodtracks, vocabulary, grammar, and difficult passages were clarified.

Little Crow, Murie, Post Oak Black & Douglas White Cloud. 1970. Otoe-Ioway Native American Church Prayer Songs. Cassette recording. Transcribed and translated by Jimm G. Goodtracks.

Merrill, Rev. Moses. 1835. "Pikand Ioa Wdwdklhatva: First Ioway Reading Book", Shawano Baptist Mission, Ind. Terr., J. Meeker, printer. 12 pp. Book uses the Merrill orthography. The title in modern script: Pagraⁿ Ioway Wawágaxe.

Moore, Sidney Sr. 1978. Otoe Tribal Iroshka Songs. Recorded, transcribed and translated by Jimm G. Goodtracks.

Murray, Franklin. 1975. "Ioway-Otoe Native American Church Prayer Songs". Recorded, transcribed and translated by Jimm G. Goodtracks.

_____. 1972. "Hináshiñe Iáhkida: Old Woman in the Mirror". Unpublished manuscript. Recorded by Jimm Goodtracks.

_____. 1972. "Hináge na Chépa Wahú: The Woman and the Buffalo Skull". Unpublished manuscript. Recorded by Jimm Goodtracks.

_____. 1972. "Nuwéda Xóñitaⁿ: The Twin Holy Boys". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "White Horse and the Telephone". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "Old Lady and the Looking Glass". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "My Ax^{oiñe} (Man's Braid or Scalplock)". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "The Lazy Boy in the Cattails". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "My Fast and Vision Experience". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "The Sweat Purification Prayer". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "The Red & Blue Drum Dance or Medicine Lodge Society". Untranscribed texts with English MS. Recorded by Jimm Goodtracks. This ceremonial dance was received from the Potawatomi.

_____. 1971. "The Iroshka Society Dance". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "The Sacred Pipe". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "Indian Stick Ball Game". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "Feast of the Dead". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "Sacred Pipe Dance: Making/Adoption of Relatives". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "My Indian Marriage". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

_____. 1971. "The Sauk & Fox Indian School". Untranscribed texts with English MS. Recorded by Jimm Goodtracks.

Otoe-Missouria Tribe. 1981. "The Otoe-Missouria Elders: Centennial Memoirs (1881-1981)". Otoe-Missouria Tribe, Red Rock, OK.

Plumley, Earl. 1980. "Otoe-Missouri Hymns". Song booklet for the Baptist Church camp. Otoe-Missouri Centennial Committee, Red Rock, OK. 10 pp.

Roubideoux, Frank. 1973. "Ioway-Otoe Native American Church Prayer Songs". Recorded, transcribed and translated by Jimm G. Goodtracks.

Small, Julia & Robert. 1936. "My Grandmother". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Twin Holy Boys". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Thrown Away". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Giants". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "The Wanderer". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "This Land Here". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Community Hall". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Elysie Springer's Funeral". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

_____ 1936. "Girls Go Fishing". Recorded by Gordon Marsch. Unpublished Manuscripts. Retranslated and retranscribed by JG Goodtracks.

Walters, Anna Lee & Carol Bowles. 1993. "The Two-Legged Creature: An Otoe Story". Northland Publishers. Flagstaff, AZ

_____. 1992. "Talking Indian". Reflections on Survival & Writing. Firebrand Books, Ithaca, NY.

Waters, William T. 1984. "Otoe-Missouria Oral Narratives". Unpublished M.A. dissertation. Department of Anthropology, University of Nebraska, Lincoln, 406 pp.

Wistrand-Robinson, Lila. 1977. "The Otoe and Iowa Indian Language: Jiwere-Baxoje Wánshikʔokenye Ichʔe Wawagaxe". Book I. Christian Children's Fund American Indian Project, Park Hill, OK, 111 pp.

_____ 1978. "The Otoe and Iowa Indian Language: Jiwere-Baxoje Wánsnikʔokenye Ichʔe Wawagaxe". Book II. Christian Children's Fund American Indian Project, Park Hill, OK, 111 pp.

Note: The book set above (Wistrand-Robinson 1977 and 1978) are available from Jimm Goodtracks, PO Box 267, Lawrence, KS 66044.

Young, Joe Sr. 1978. "Otoe Tribal Songs". Recorded, transcribed and translated by Jimm G. Goodtracks. Includes: Iroshka Society, Flag, Veterans, Individual Family songs and miscellaneous songs in addition to Otoe Baptist Hymns. Story is told of the composition of 50+ Iroshka songs.

Young, Joe Sr. & Betsy Dupee Young. 1950. "The Two Roads". Gospel Recordings Inc., 122 Glendale Blvd, Los Angeles, CA, 90026. Otoe 3490, 1a & b. #706-707. (A 331/2rpm disc record). Gospel discourse in Otoe-Ioway Language & Otoe Baptist Hymns. Text translated by Joe Young for Jimm Goodtracks, who wrote the English version.

_____. 1950. "The Woman at the Well". Otoe 3490, 2a. #708; "Walk God's Path". Otoe 3490, 2b. #709. Gospel Recordings Incur., 122 Glendale Blvd, Los Angeles, CA, 90026. (A 331/2rpm disc record).

Gospel discourse in Otoe-Ioway Language & Otoe Baptist Hymns. Text translated by Joe Young for Jimm Goodtracks, who wrote the English version.

Grammars & Grammatical/ Language Papers

_____, Anne. 1991. "Shadows of Signs: Otoe-Missouria Sign Language May Live On In English Speech". For Anthropology 350. Dr. Louanna Furbee, Director. University of Missouri-Columbia. 29 pp. Unpublished? Contains an Appendix A "Stories about pilgrimage from Nebraska to Oklahoma by Truman Dailey, age 91, and his sister, Lizzie Harper, age 96; Appendix B "Memorial Day Speech by E.O. Hudson; etc.

Davidson, Jill D.. 1997. "Prayer Songs To Our Elder Brother: Native American Church Songs of the Otoe-Missouria and Ioway. Dissertation: University of Missouri-Columbia. Unpublished.

Dorsey, James O. 1885. "On the Comparative Phonology of Four Siouan Languages". Annual Reports of the Board of Regents for the year 1883, Smithsonian Institution. U.S.Govt. Printing Office. pp. 919-929.

Furbee, Louanna, Lori A. Stanley & David Rogles. 1989. "Lack of Accommodation in a Dying Language". Paper presented at the 88th Annual Meeting of the American Anthropological Association, Washington, DC, Nov. 15-19, 1989. Unpublished?

_____ & Lori A. Stanley. c. 1975. "The Language in Native American Language Planning". Unpublished?

_____ & Jill Hopkins. 1991. "The Chiwere Verb Word". Paper presented at the 90th Annual Meeting of the American Anthropological Association in Chicago, 13pp.

_____ & Lori A. Stanley. 1996. "Language Attrition and Language Planning in Accommodation Perspective." *Southwest Journal of Linguistics*. 15 (1996): 45-62.

_____ & Lori A. Stanley. 2002. "A Collaborative Model for Creating Heritage Language Curators". *International Journal of the Sociology of Language*. 154: 113-128.

Hamilton, Rev. William. 1854. "Remarks on the Iowa Language". In: H.R. Schoolcraft, ed. *Information Respecting the History, Conditions & Prospects of Indian Tribes of the U.S.* Vol.4. Philadelphia. pp. 397-406.

Hamilton, Rev. William & Rev. Samuel Irvin. 1848. "An Ioway Grammar", Illustrating the principles of the Language used by the Ioway, Otoe and Missouri Indians. Prepared and printed by B.F. Miss. of the Presbyterian Church. Ioway & Sac Mission Press, Indian Territory, 152 pp.

Hayden, F.V. 1863. "Contributions to the Ethnology and Philology of the Indian Tribes of the Missouri Valley". *American Philosophical Society: Transactions*, n.s., Vol.12:444-456. Philadelphia, PA.

Hopkins, Jill D. 1990. "Spatial Deixis in Chiwere". *Kansas Working Papers in Linguistics*, Vol.15, No.2:60-72.

_____ and Louanna Furbee. c. 1980. "Verbal and Visual Context In Elicitation". 20 pp. Unpublished?

_____ & Louanna Furbee. 1991. "Indirectness in the Interview". *Journal of Linguistic Anthropology*, 1.1(June 1991): 63-77.

_____ & Louanna Furbee. 1991. "Discourse Markers in Chiwere". Paper presented at the 90th Annual Meeting of the American Anthropological Association in Chicago, 15 pp.

Lonsdorf, L. Michele and Louanna, Furbee. 1992. "Structured Loss of the Second Person Pronoun in Chiwere Siouan". *Proceedings of the 1992 Mid-America Linguistics Conference and Conference on Siouan-Caddoan Languages*. pp. 319-329.

Miner, Kenneth. 1978. "Siouan Verbs of Motion". 4 pp. Unpublished.

Rankin, Robert L. 1975. "From Verb to Auxiliary to Noun Classifier and Definite Article: Grammaticalization of the Siouan Verbs 'Sit', 'Stand', 'Lie'." *Proceedings of the*

1976 Mid-America Linguistic Conference. ed. by R.L.Brown, K.Houlihan, L.Hutchinson and A.MacLeish. Minneapolis, MN: Univ. of Minn. pp. 273-283.

Taylor, Allan R. 1976. "On Verbs of Motion in Siouan Languages". *International Journal of American Linguistics*, Vol. 42, No.4:287-292.

Vogelin, Carl F. 1947. "A Problem of Morpheme Alternants and their Distribution. Language", Vol. 23, No.3:245-254.

Wagner, Julie & David Maddux and Louanna Furbee. 1993. "Syllable Structure and Sonority in Plains Sign Language". Presented at the Mid America Linguistics Conference. 12 pp.

Wedel, Mildred Mott. 1978. "A Synonymy of Names for the Ioway Indians". *Journal of the Iowa Archeological Society*. Vol. 25:51-77.

Wolff, Hans. 1950-51. "Comparative Siouan I – IV". *International Journal of American Linguistics* Vol. 16, No. 2:61-66; No. 3: 113-121; No. 4:168-178; Vol. 17, No. 4:197-204.

Kinship

Goodtracks, Jimm G. 1972. "Clans and Tiospaye". Unpublished Manuscript. pp. 8-11. Part of a larger manuscript.

Lesser, Alexander. 1958. "Siouan Kinship. Dissertation Abstracts". Dissertation Information Service, Ann Arbor, MI. Including Iowa-Oto Kinship, pp. 116-113.

Koontz, John E. 1997. "Siouan Kinship". pp. 8-39. Unpublished Manuscript. Part of a dissertation manuscript on the Omaha-Ponca language which discusses the Omaha-Ponca kinship system, which is nearly the same as the Ioway, Otoe-Missouria system.

Morgan, L.H. 1871. "Systems of Consanguinity and Affinity". *Smithsonian Contributions to Knowledge*, No.17:291-382.

Manuscript Collections

Dorsey, James O. c. 1880. NAA Manuscript Collection 4800. "Chiwere". Smithsonian Institution, National Anthropological Archives, Bureau of American Ethnology Manuscript Collection. Includes a collection of texts by Joseph LaFlesche & wife, letters to Col. Meacham.

Goodtracks, Jimm G. 1965-1986. "Personal collection in author's possession. Includes field notes, vocabularies, etc., of his on-going Ioway, Otoe-Missouria Language Project.

Marsh, Gordon H. 1936. Manuscript collection: Film #372.5. American Philosophical Society, Philadelphia. A collection of a year study in the area of Perkins, OK. Includes field notes, vocabulary, texts, translations. Also includes an anonymous Ponca grammar, Washo language material, Winnebago grammatical notes (by Wm Lipkind) and Notes on Dakota (by F.Boas & E.Deloria).

Missionary Materials

Merrill, Rev. Moses. 1834. "Wdtwhtl Wdwdklha Tva Eva Wdhonetl. Marin Awdofka.: Otoe Hymn Book", Shawannoe Mission, Ind. Terr., J.Meeker, printer. 152 pp. Book uses the Merrill orthography. The title in modern script: Wadóta Wawágaxe Etáwe Yáⁿwe Waxáñitaⁿ. Merrill Ewá[?]úthge.

_____. 1837. "Wdkuntl Eeifa Cesus Kryst Wdwdklha Atva (etc.): The History of Our Lord Jesus Christ", Translated into the language of the Otoe, Ioway and Missouri tribes of Indians by M. Merrill, Missionary of the Baptist Board of Foreign Missions, assisted by Louis Dorion, interpreter. Shawanoe Baptist Mission, Meeker, printer. 32 pp. Book uses the Merrill orthography. The title in modern script: Wakáⁿda Iyíñe Jesus Christ Wawágaxe Etáwe (etc.).

Hamilton, Wm & Irvin, S.M. 1850. "Ce-sus wo-ra-kae-pe ae-ta-wae, Mat-fu ae-wv-kv-hae-na-ha, a-rae kae: Six chapters of the gospel of St. Matthew in the Ioway Language", By the Missionaries to the Ioway & Sac Indians, 32 pp. Book uses the Hamilton-Irvin orthography. The title in modern script: Jesus woráge pí etáwe, Matthew éwagaxe náha aré ke.

_____. 1843. "Ya-wae pa-hu-cae e-cae ae-ta-wae e-tu-hce wa-u-na-ha, Pa-hu-cae fa-kae-ku (etc.): Original Hymns, in the Ioway Language", By the Missionaries to the Ioway & Sac Indians, Under the direction of the B.F.Miss. of the Presbyterian Church. John Battiste Roy, Interpreter. Ioway & Sac Mission Press, Indian Territory. 62 pp. Book uses the Hamilton-Irvin orthography. The title in modern script: Yáⁿwe Báxoje Ich[?]é Etáwe Itúⁿhsji Wa[?]úⁿ náha, Báxoje Thákeku (etc.).

_____. 1850. "We-wv-hae-kju: Some Questions", Catechism in the Ioway Language. 29 pp. Book uses the Hamilton-Irvin orthography. The title in modern script: Wíwaxekshu.

_____. 1850. "Wv-ro-hae: Prayers in the Ioway Language", 24 pp. Book uses the Hamilton-Irvin orthography. The title in modern script: Waróxi.

Hamilton, Wm. Manuscript (unpublished). "A portion of Genesis in the Iowa Language". Includes the first ten chapters. pp. 63.

_____. Manuscript (unpublished). "St. Matthew's gospel, with portions of St. Luke, St. John, and the Acts of the Apostles, in the Iowa Language". Includes the first ten chapters. 26 pp.

Stories, Myths, Legends (in English)

Anderson, Bernice G. 1940. "Indian Sleep-Man Tales". Bramhall House via Crown Publishers, Inc., NY, NY, 10016. 145 pp. Based on traditional stories and tribal activities from MiWese [Takes Away Blanket], John or Charles Pipestem. Orthography by English sounds of English spelling, e.g., Mee-way-seh. The Otoe words/phrases are sometimes rendered with errors, for example, udwá bashí 'bobcat' is written as "O-don-bah-shee". The book also contains culturally insensitive terms, e.g., squaw, papoose, etc., and inaccurate statements, e.g., "Pawnee means 'wolf'" and "This dance (Pipe Dance) is only part of a long corn festival." Or "I (Bear Clan speaking) am the head chief over all seven clans."

Brown, R.D. 1893. "Waconda". The Universe Review., Vol. 14, No. 5. 5 pp.

Goodtracks, Jimm G. 1997. "Wolf Clan Origin Story". 7 pp. Unpublished manuscript. Contains personal Clan names.

_____. 1997. "Beaver Clan Origin Story". 6 pp. Unpublished manuscript. Contains personal Clan names.

_____. 1989. "Bear Clan Origin Story". 7 pp. Original unpublished manuscript 1980. Contains personal Clan names.

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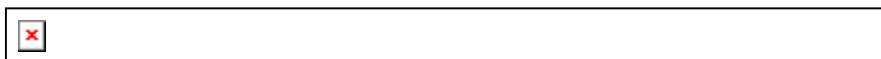
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