The two volumes present information on the structure, grammar, and alphabet of the language of the Otoe and Iowa Indian tribes. They are intended to support the teaching and maintenance of that language and culture. The first book introduces the reader to simple sentences in three segments: letters of the alphabet, with a simple illustrative sentences to be memorized and/or adapted; and grammatical explanation of the units of the simple sentence, with substitution drills of basic phrase and sentence types. The second book begins with a review of the alphabet and phonology and a prayer and the Ten Commandments presented in the target language. Subsequent sections contain a review of simple sentence structure with more emphasis on verbs and modifiers; a unit on compound sentences; a unit on complex sentences; 10 stories and conversations, with translations; and lyrics to nine songs and hymns, both Indian and Christian, with translations. Vocabulary lists are appended. (MSE)
JIWELE-BAXOJE
WAN'SHIGE UKENYE ICH'E
OTOE-IOWA INDIAN LANGUAGE

BOOK I

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"Courtesy of the Oklahoma Historical Society"
OTOE AND IOWA INDIAN LANGUAGE

BOOK I

JIWELE - BAXOJE WAN'SHIGE UK'ENYE ICH'E

Alphabet, Conversational Phrases,
and Drills

Otoe and Iowa Language Speakers

with

Lila Wistrand-Robinson, Ph.D.,
Linguist

Christian Children's Fund
American Indian Project at
Park Hill, Oklahoma
(Grantor of Project Funding)
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*Otoe Indian Children of Red Rock School for selected art work.

OUR THANKS AND APPRECIATION.

+ + + + + + + + + +

Linguistic analysis has been my own, as has also format, layout, and art work aside from art provided by Red Rock School and

Lila Mistrand-Robinson

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Jiwere - Baxoje Language Project
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74451
FOREWORD

The Otoe and Iowa Tribes, who are culturally and linguistically related, have made significant steps toward cultural preservation and continuation during the past several years, primarily on their own accord. Evening classes were established to teach the language and culture to interested tribal members. These classes have been just one phase of a larger community development program. The family-oriented activities of the Indian reflect that the Indian recognizes the value of the natural, basic family unit and expands on this concept to include relatives, which ultimately encompasses other family groups and eventually the greater part of the entire community via extended family relationships, into a cooperative social unit.

Indian youth must become aware and seriously reconsider their Indianness in terms of the original native character. A rekindling of the spirit provides an alternative to the ever-increasingly less satisfying "Western Civilization" lifestyle model. It is not the fault that Indian young people have lost their culture, but it is their fault if they do nothing to regain it.

It is encouraging to see the sparks of a renewed spirit taking hold within a number of children and young people of these particular two tribes, as well as in other tribal groups. Questions are being asked where there had previously been none. New and younger ones are coming around the tribal gatherings and ceremonies. Some elders now recognize the value of passing on the Indian knowledge to the younger generations.

A practical teaching approach and a standard form of writing were needed for the language teaching. This book is presented with those goals in mind, with the hopes that many will learn to read and write their own Indian language.

Jimm Garrett
Good Tracks, M.S.W.
Social Services Coordinator
Christian Children's Fund

Park Hill, Okla.
June, 1977
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APPENDICES
INTRODUCTION

This first book of Iowa and Otoe language introduces the reader to simple sentences of the language in a three-part study. In Part I the letters of the alphabet are introduced with illustrated selected words for each letter. Combinations of consonants which might give the learner difficulty are presented. The learner is assumed to have reading proficiency in English but to lack this skill in Iowa and Otoe language. A simple story completes Part I.

Part II presents short conversational sentences to be memorized by the student, or with appropriate adaptations to his or her particular situation. Effort has been made to adapt the words and sentences to both Iowa and Otoe; although more language help was available from the Otoe. The memorized sentences are designed to be used repeatedly in the classroom and at home.

Part III presents some grammatical explanations of units of the simple sentence with substitution drills of basic phrase and sentence types. Greatest emphasis lies on the Noun Phrase in its various types: Subject, Object, Time, and Location. Regular verbs are given with subject person prefixes in their simplest form. More complicated and irregular forms will be presented and drilled in Book II. Simple sentence types studied are identification statements, description statements, questions, and commands. These are marked by their respective declarative, interrogative, and imperative mood markers in diwere full forms, though intonation has replaced the overt marker in some cases.

Since the majority of Iowa and Otoe people are non-speakers of the language, writing is often phonetic rather than phonemic, to aid in pronunciation.

After completing this book, the reader will then proceed to Book II covering irregular verb forms, object affixes on the verb, and compound and complex sentences.

L.W.R.
PART I

THE JINELE - BAXOJE ALPHABET

The Otoe-Iowa language is a Siouan language, one of the important and fascinating languages of the world. It is a language which has words, phrases, and sentences just as any other language of the world. But these word, phrase and sentence structures are different from English and the Western languages. Because the grammar is very complex, we begin with introduction to the alphabet and names of objects illustrating letters of the alphabet. Then we proceed to very short, simple sentences.
THE JIWEN--BAKOJE ALPHABET

A B C D E G H I J K L M N O P S T U W X Y
a b c d e g h i j k l m n o p s t u w x y

The letters f, g, r, v, and z are not found in the Jiwele-Bakoje alphabet since those sounds are not in the Indian language. The letter c is used only in combination with h as ch; otherwise only k is used for the sound beginning English words as in king and cat, omitting the inconsistency of English spelling.

The following y is a glottal stop, as found in uh'oh of English.

Vowels a, e, i, o, u have the basic ah, ey, ee, oh, oo sounds respectively as in Spanish, with a few exceptions due to nasalization or lack of stress.

Consonants p, t, k, and ch are aspirated; b, d, g, and j are unnaspirated or voiced.

Consonant l is not as the English l, but rather flapped with a quick tap, similar to the Spanish flapped r.

Consonant x is as German ch in achtung!, a guttural sound, made with friction over the back of the tongue.

Combinations with n:
ay as in English 'canyon'   ng as in English 'singing'

Combinations with h:
ch as in English 'church'   sh as in English 'shoe'
 dh as in English 'they'    th as in English 'thing'

Combinations with glottal:
ch' p' t' k' s' x'

These sounds are not found in English. There is constriction in the glottis when the consonant is articulated, producing what sounds like a slight pause between the consonant and the vowel as heard by the layman.
As in English

Aa

deer

aaah!

or papa or father.

Ta

'arrow'

Ma

Pa

'nose'

Ba

'snowflake'
Ee

As in English
Or as in English get in unaccented syllables.

hey!
or eight, without the offglide.

pe (pronounced pay)
'forehead'

che (pronounced like chay)

peje (pronounced pay-jay)
'fire'

baje (bah-jay)
'boat'
WHAT IS IT? Match the right word to each picture.

ma
pa
ba
ta
pe
che
baje
Oo oh!

Pronounce as in English or toe or row but without the u offglide. Where not marked, stress falls on the first syllable of a word.

ho (hoe) 'fish'

wosa (woe-sah) 'sack'

nampo (nahm-poe) 'thumb, finger'
Uu

Pronounce as in English blue or or as in sue.

ahu

(ah-hoo) 'wine'

Note stress on second syllable of wahu.

wahu

(hoo) 'leg lower leg

'bone'

buje

'acorn'

13 (boo-jay)
Ii

ee

I as in English ski or see

Bi

(pronounced like bee)
'sun' or 'moon'

I

(pronounced ee)
'mouth'

(...)

Iha

(pronounced ee-hah)
'tip'

Iku

(pronounced ee-coe)
'chin'

Chi

(pronounced chee)
'house'
MATCH THE WORD TO THE RIGHT PICTURE.

i
bi
chi
iha
ho
nampo
wosa
Bh as in English be or as p in speak.

Bahu

(bah-hoo) 'snow'

Bahu ke. (bah-hoo kay)
'It is snowing.'

Je'e baje ke.
this boat (is)
'This is a boat.'

Baje

(bah-jay) 'boat'
Ch ch

as in 'church' of English.

ch

(chay) 'buffalo'

Je'e che ke,
this buffalo (is)
'This is a buffalo.'

Je'e chi ke,
this house (is)
'This is a house.'

chi

(chee) 'house'
Dd
As in English 'doe' or 'stay'.

4

do dowe 'four wild potatoes'

wild (doe) potato' (doe-way) 'four'
(smaller than Irish potatoes)

'do x gu' iyángki
sweet-potato one 'one sweet-potato'

'do x gu' (doe-x-goo)

18
Gg as in English 'give' or as k in 'sky'

Je'e go'gotha ke.
'This is a pig.'

go'gotha
(go'go-thah)

th as in 'thing'

Je'e agúje-wi ke/ki.
'These are shoes.' (two)

'shoe, shoes'

agúje
(ah-goo-jeh)
Hh
As in English "hoe."

Tooth

Hh (hoe) "fish"

Ho nyangki
fish one
"one fish"

Ho nuwe = "two fish"

Hu (boo)
leg, lower leg

Hu

Iha
(EE-bah) "lip, lips"
WHAT IS IT?  GIVE THE INDIAN WORD FOR EACH OBJECT.

If you do not remember, find the right word below, or look back to the page where the object is first named.

ahu  wahu  go'gotha  ho  che
peje  ta  dowe  do  bi
lyangkf' nuwe
Jj as in English Jake or Jim

inje mintawe
face
my face

(moon-jeh) 'bear'

munje iyángki 'one bear'
munje nuwe 'two bears'
munje danyi 'three bears'

MUNJE JE'E 'this bear'

22
Kk

As in English 'key'
'kid' or 'kettle'.

snake

wakán
(wah-kah) - see lesson on nasalized vowels.

iku

(ee-koo) 'chin'

iku mintawe
(ee-koo meen-tah-way)
chin my = 'my chin'

(kay-tahn) 'turtle'

ketan 23
Not the English l.
A quick tap to the
roof of the mouth.
Similar to Spanish
flapped r in pero.

lege
(lay-gay)
'upper leg, thigh'

butterfly

lupá nyi
(loo-pahn-ye)

beaver

tail
flat
'flat-tail animal'

lawe
(0toe)
(Iowa)
(lah-way) or, thinye braxge
tall
flat
Mm
As in English 'mother'.
See lesson on vowel nasalization.

ma
(mah) 'arrow'

mahi
(mah-hee) 'knife'

amina
(ah-mee-nah) 'chair'

maya
(mah-yah) 'earth'
As in English 'name' or silent when following a vowel at the end of a word (see nasalization rules).

na
(nah) 'tree, wood'

nawe nuwe = 'two hands'
hands two

2

nuwe
(noo-way) 'two'

nawo
(nah-woe)
Pp
as in English pie or pick.

pe
(pay)
'forehead'

pa
(pah)
'nose'

peje
(pay-jeh)
'fire'

nampô-xanje 'thumb'
nampô-iyangki 'lrb finger'
nampô-nuwe '2nd'
nampô-danyi '3rd'
nampô-inge 'little finger'

nampo
(nahm-poe)
Ss
as in English 'song'
or 'sue'
'horse'

Otoe - sungge
(soong-eh)

Sh - shunye
as in English 'shoe'
(shoon-yay)

Sungkenyi
(soong-ken-yee)

or Iowa shungkenyi

Je'e sungkenyi ke.
this dog (is)
'this is a dog.'
Tt
As in English 'table' or 'top'.

ta
(tah) 'deer'

ball

tawe
(tah-weh)

'Taje is also used to mean 'weather.'

Taje
(tah-jeh)

'taj'
Ww
As in English 'way'.

wal uje
(wah-loo-jeh)
'table'

wadúje
(wah-doo-jeh)
'corn; maize'

waglí
(wah-go-lee)
'insect; bug'
Xx

Pronounced as German ch not as the x in English. It is a guttural sound with friction. 'clouds, sky'

(mah-xoo-weh)

maxuwe

mixe

(mee-xay) 'duck'

xamoxła
(zläh-moe-x-1ah) 'flower'

(xah-mee) 'grass, weeds'
Yy
As in English 'you'

3
DANYI 'three'

'bed'

1
'iyan' (ah-yah)

iyángki

'fork'

wi yawe
(wee-yah-way)

or, wahuje (wah-hoo-geh)
Glottal stop, heard as a type of quick pause between two syllables, as in English uh' oh. Also used in combination with consonants ch, p, t, k, s, x, th, to be studied in further pages.

Iowa:

tha' tha
(thah' thah) or Otoe gidhadha 'fringe'

Otoe:

thu' thu
(thoosh' thooh) or,

Iowa:

mana' ke
(mah-nah' kay) 'shell'

MI' E 'I'

LI' E 'you'

E' E 'he, she, (it)'
WORDS STUDIED SO FAR

aguje  hi  maya  taje
ahu  ho  mi'e  tawe
amina  hu  mixe  tha'tha(I)
ayán  i  munje  thi
ba  tha  na  thinge
bahu  iku  nampo  thu'thu (0)
baje  inje  nawe  unáthun
bl  iyángkti  nawo  wadûje
bigundhe  je'e  nuwe  waglt
buje  ketan  pa  wahú
che  lawe  pe  wakan
chi  lege  peje  waluje
danyl  li'e  sunge (0)  wigundhe
do  lupányl  sungkényl (0)  wiyawe
dowe  ma  shungkenyl(I)  wosa
doxgu  mahi  shunye (I)  xamì
e'e  mana'ko(I) ta  xlamóxla
gidhadha  maxuwe  taglógló
NASALIZED VOWELS

The vowels a, i, e, o, u may be automatically nasalized following any nasal sound or combination with a nasal sound. The nasal passage is already open following m, n, ng, and ny, giving a nasal vowel. Nasalized vowels are underlined in the explanation enclosed in parentheses.

\[
\begin{array}{c}
\text{ma} \\
\text{na} \\
\text{nyi}
\end{array}
\]

(ma) (na) (nyi) or ni

\[
\begin{array}{c}
\text{NAMANYI (namanyi)} \\
\text{DANTI (danyi)} \\
\text{MIXE (mixe)}
\end{array}
\]

3
When there is no nasal consonant at the beginning of the syllable, the vowels a, i, and u may or may not be nasalized. This nasalization may make a difference in the meaning between two words. To pronounce a nasalized vowel, let the air pass through the nose instead of through the mouth only, thus giving the vowel a nasal resonance. Compare:

<table>
<thead>
<tr>
<th>hi</th>
<th>hin</th>
</tr>
</thead>
<tbody>
<tr>
<td>'tooth' (hee)</td>
<td>'hair, fur' (hee)</td>
</tr>
</tbody>
</table>

SILENT N following a vowel indicates nasalization of that vowel.

- an
  - accented as -ah WAKÁN
  - unaccented as a in English ribbon (wah-kah)

- in
  - hin 'hair, fur' (hee)
  - pahin 'sharp' pahin hin (pah-hee-in) 'thorn'

- un
  - gletún 'hawk' gletún (gray-too)
  - nax 'un (nah-x'oo) or 'he hears, listens'
Where two vowels are separated by n, w, y, or glottal _, nasalization goes across both vowels.

With a nasal consonant beginning the two syllables:
(in the pronunciation guide, underlined vowels are nasalized)

- mahi
  (mah-hee) 'knife'
- nawe
  (nah-way) 'hand'
- maya
  (mah-yah) 'earth'
- mi'e
  (mee-ay) 'I'
- nyiyu
  (nyee-yoo) 'it is raining'
- nuwe
  (noo-way) 'two'

Or, if there is no nasal consonant beginning the two syllables, the nasalization is indicated by the final silent n:

- pahi-hin
  (pah-hee-hee) 'thorn'
- ayan
  (ah-yah) 'bed'
- ki'in
  (kee-ee) 'to gamble'
A nasal consonant before another consonant immediately following may actually be heard as a consonant, or may simply nasalize the preceding vowel.

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Word (Translation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thumb, finger</td>
<td>nampo (nahm-poe)</td>
</tr>
<tr>
<td>Head of hair</td>
<td>nandu (nahn-doo)</td>
</tr>
<tr>
<td>Baby bear</td>
<td>munje (moon-jeh)</td>
</tr>
<tr>
<td>Bow (and arrow)</td>
<td>mandu (mahn-doo)</td>
</tr>
<tr>
<td>Skunk</td>
<td>mungka (moong-ka)</td>
</tr>
<tr>
<td>Axe</td>
<td>inthwe (eenth-way)</td>
</tr>
</tbody>
</table>
CONSONANT COMBINATIONS:

ny  ny
wagon (or car)

nyi
nyi (nyee) 'water'
or, ni

namanyi (nah-mah-nyee)

ng

hindúnge

hindúnge (heen-doong-ay) (Otoe)

Iowa = hindunye
or Otoe mindunye

thingé

'squirrel'
thingé (thing-ay)
or, thinge (Iowa)
Th (theta) Th th

thinge (Otoe)

thinge (pronounce thing-eh) 'squirrel'
or THINYE (thee-nyay) in Iowa

thi 'foot'

(thi as in thief without the f)

thigle 'footprints'

('gh' as in glade)

unáthun (oo-náh-thoon)

'Unáthun lintawe ke, trousers yours = 'They are your trousers.'
dh

As in English 'that' or 'those'.

Je'e bigundhe ke,
Bigundhe sangke.
clock nine
'It's nine o'clock.'

clock or watch

bigundhe
(bee-goon-theh)

Je'e wigundhe ke,
this ruler (is)
'This is a ruler.'
ruler, tape measure, or any measure

wigundhe
(wee-goon-theh)
CONSONANTS WITH GLOTTAL

p'posge
(p’ohs-gəb)  'fluffy, like a feather'

masún p'osge
'fluffy feather, plume'

baje git'an
(bah-jən)  gee-t'ahh  'flying canoe'

k’

k'o
(k’oe)

'boom'

K'o manyi.
'it is thundering.'
ch'  
ich'é  
(s'ah-go)  'old person'  
bikáx'e  'star'
gl

sounds as if there is an uh between the g and l, pronounced very quickly.

Je'e gletun ke. - 'This is a hawk.'
this hawk

gletun
(guh-lay-toon)

'bug'

waglì
(wah-glée)

'turkey'

taglóóglo
(tah-glow-glow) or, wayñ'-xanje
COMBINATION OF H WITH M OR N

hm

pronounced by blowing the air through the nose while lips are closed for the 'm' then pronouncing the 'm' sound. (h = voiceless nasal)

7 'seven'

sahma

(sah-hmah)

ichimíngé (Otoe) (ee-chée-hmeeng-ay)
ichimínye (Iowa) (ee-chée-hmeän-yay)

hn

Like the hm above, pronounced by blowing the air through the nose while the mouth is in position for n, then pronouncing the n.

Je'e koge ke. 'This is a box.'

Waruje sháda dale hnye ke. table top-on be will
'It will be on top of the table.'
COMBINATION OF X AND L

xl

(xuh-lah) 'eagle'

xla

(xuh-lou-kay) 'empty'

Nyf-raxda xloske ke/ki. 'The glass is empty.'
water-glass empty (is)

xloske

xli

(xuh-lee) 'a sore, wound'

46
DOMESTIC ANIMALS

GO'GÓTHA

TAGLÓGLO

MIXE

WAYIN'SHUJE

TA-XGA P'OSGENYE (I)
TA-XGA-YINGE (O)

MIXÉ-XANJE (Otoe)
MIXÉ-XANYE (Iowa)
DOMESTIC ANIMALS

TA-KUNE

UDWA INGE (Otoe)
UDWA-INYE (Iowa)

SUNGE (Otoe)
SHUNYE (Iowa)

CHE-XGA

SHUNGKENYI (Iowa)
SUNGKE-NYI (Otoe)
WILD ANIMALS AND BIRDS

'cardinal'
WAYINGE-SHUJE (Otoe)
WAYIN 'SHINGE SHUJE (Iowa)

wayinge to (Otoe)
'bluejay'
WAYIN SHINGE ULU'A TAINYE (Iowa)

THINYE (Iowa)
THINGE (Otoe)

MASTEKE; MANYIKATHI
'red fox'
'coyote'

'robin redbreast'
WAYINYE MANGE SHUJE (Iowa)
WAYINGE MANGE SHUJE (Otoe)

'black bear'
MANTO' THEME
KETAN

TO-STAIN (I)
TO-STAINGE (O)

CHINSTA

WASLÁNSGE

MISCHINGE (Otoe)
MISHCHÍNYE (Iowa)

MINGKE
KETAN XANJE
"BIG TURTLE"
(Song)

Ketan xanje daduge,
He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan-je da-du-ge,
He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan-je da-du-ge,
He-e yo, he-yo, hi-ye-e-e.

Ke - tan xan - je a-la-sta-wi
He-e yo, he-yo, hi-ye-e-e.

'Big Snapping Turtle' song as sung by Sarah Grace Kihega.
Men's and women's song, to be sung to a child to ente-
tain him, or to be sung by children. Full name of a
snapping turtle is kemala x'in. This song comes
from an early myth.
Wange iyan nahé ke. (O) Wanye iyangki nahé.
'There is a man.' or, 'A man is standing there.'
Wan'shige kinânglale ke.
'The man is going hunting.'
Otoe:
Wayinge iyan adá ke.
Thinge iyan ge adá ke.

Iowa:
Wayinye iyangki adá.
Thinye ge adá.

He saw a bird. And he saw a squirrel.
Otoe:
Ketan adá ke.
Ta ge adá ke.
'He saw a turtle, and he saw a deer.'

Iowa:
Ketan adá.
Ta ge adá.
'He killed the deer. The family will eat.'
PART II

CONVERSATIONAL PHRASES

In fast speech of Iow3 and Otoe there is frequent elision of sounds, or combining of two sounds into one between words or parts of words. We do this also in spoken English. Because the reader is usually a beginner in learning the Indian language, some elision is omitted and full forms of the words given in order that they might be recognizable as separate words. In other cases the combined forms are given in an attempt to reflect naturalness in conversation.

In cases where the men's declarative sentence marker ke is given, a woman would always use the form ki in its place when memorizing that sentence. In some examples the student is given the choice by the form ke/ki, and would use only one or the other according to the speaker's sex.
UNIT A: GETTING ACQUAINTED

LESSON 1

WHAT IS YOUR NAME?

Aho! Hello!

Minyéke Sunge Xga ìganye ke. My name is White Horse.

Laye dagwi ligána? What is your name?

VOCABULARY:

sunge/shunye 'horse'  laye 'name'
hga 'white'  hinganye 'I am called'

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Ha!

Miné nyingki Munjé-mi
    iganye ki.

Wan'shige ukényi nyi ki. 

Hello:

My name is

Bear-woman.

I am an Indian.

Vocabulary:

'me' 'I'

'i-ga-nye 'they call'

'Indian'

'person'
LESSON 2
GREETINGS

Joe: Aho! 'Hello!'
Mary: Aha! 'Hello!'
Joe: Dalixga? 'How are you?'
Mary: Hin pi ki. 'I'm fine.'

In Iowa and Otoe there are differences in men's and women's speech which may be noted as in the greeting form on this page. The man's greeting is ho! or ahol; the woman's is ha! and serves not only as a greeting but also to call attention, to give assent such as English 'OK', to acknowledge someone, as 'amen' to a prayer, and as a type of good-bye.
LESSON 3

Joe: Li hun daxga? 'How is your mother?'
Mary: Hin na pi ki. 'Mother is fine.'
Joe: Nanje daxga? 'How is your dad?'
Mary: Hin ka pi ki. 'Dad is fine.
Wa'umanyi ki. He is working.'
Joe: Pi ke, 'That's good.'

VOCABULARY: hin na '(my) mother'  li hun '(your) mother'
hin ka '(my) father' nan je '(your) father'
In women's speech the statement ends in ki;
in men's speech the statement ends in ke. Examples:
Hin pi ki. 'I am fine.' (female speaker)
Hin pi ke. 'I am fine.' (male speaker)
ahéman'shi
'hill, mountain'

waxgu
'fruit'

na
'tree'

x'owe
'stream'

naha
'tree bark'

xlamoxla

na'awe
'leaf'

+ wayin'singe (Otoe)

wayin'shinye (Iowa)

nawata
'fence'

papáhin; wiwayne(I)
(O) 'cactus, thorn'

na'hu
'root'
WHERE DO YOU LIVE?

Jim: Tandá lamina?
Ed: Chinánda hamina ke.
Li'e tandá lamina?
Jim: Chiná shuweda hamina ke.
Mary, tandá lamina?
Mary: Maya mintáweda hamina ki.
Chi hintwi ahemán'shida ale ki.
Mary, where do you live?
I live in the country.
Chi hintwi ahemán'shida ale ki.
Mary, where do you live?
I live in a small town.

Where do you live?
I live in the city.

Our house is on a hill.

VOCABULARY: hamina 'I live' tandá 'where?' lamina 'you live' mintawe 'my'
minating 'he, she lives' witawi 'our'
maya mintawe-da 'in my land; in the country'
UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 5

LET'S GO!

Tom: Ahól
Jim: Ho!
Tom: Tan waasta?
Jim: S'age wiheglà kiwàla hajé ke.
Tom: Aï xe! Akìfìa ne.
Jim: I'm going to see my old folks.
Inùnlìje hagùnda ke.
I want to go with you.

Jim: Aho, hinéto!
All right, let's go!

NOTE: Hinéto! 'Let's go!' (male speaker)
Hinéta! 'Let's go!' (female speaker)
UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 6

COME IN AND SIT DOWN!

Boys: Ahô, hin kunyi! 'Hello, grandma!'  
Ahô, hin tuga! 'Hello, grandpa!'
Grandpa: Ahô! Chi ugwáwi le! 'Hello! Come on in the house!'
Grandma: Ha, Jegi mina ne! 'Hello, Sit down here!'
Minawi le! Sit down! (both of you)
Tandá walahu? Where did you come from?
Boys: Goshida waji ke. 'We came from over there.'
Grandma: Inegla kiwala laji? 'Did you come to visit?'
Jim: Hunje, hinigrakiwala hiniwí ke. 'Yes, we came to visit.'
Tom: Baxoje/Jiwele ihách'e hagúnda ke.
'I want to talk Baxoje/Jiwele.'
UNIT B1: A VISIT WITH GRANDPA AND GRANDMA

LESSON 7

A. In summer:

Taje dahga?
Hanwe pi ke/ki.
Mahma ke/ki.
Nyif yu?
Hinyego, Nyif yu skunyi ke/ki. No, it's not raining.
(or, Hinyega)

How is the weather?
It's nice today.
It's warm.
Is it raining?
No, it's not raining.
(or, Hinyega)
B. In winter:

Hanwegi lothlin? Is it cold today?

Lothlin ke. Bahu ke. It is cold. It is snowing.

Tha'thage na lothlin ke. It's windy and it's cold.

Mahada nux'e ke. There is ice on the ground.

Minkana wonayi soga uglanayi ho! Be sure to wear your coat!

<table>
<thead>
<tr>
<th>hanwe</th>
<th>'day'</th>
</tr>
</thead>
<tbody>
<tr>
<td>hanwe-gi</td>
<td>'today'</td>
</tr>
<tr>
<td>maha</td>
<td>'ground'</td>
</tr>
<tr>
<td>maha-da</td>
<td>'on the ground'</td>
</tr>
<tr>
<td>soga</td>
<td>'thick'</td>
</tr>
<tr>
<td></td>
<td>'heavy'</td>
</tr>
</tbody>
</table>
UNIT B: A VISIT WITH GRANDMA AND GRANDPA
LESSON 8
HUNGRY AND THIRSTY

Jim: Ibundhe.*

Nyi hadahda haje hnye ke. 'I'm going to get a drink of water.'

Tom: Ibundhe skunyi ke.

'I am not thirsty.'

Grandma: Lixlánye?

'Are you hungry?'

Jim: Hun, hinxlánye ke.

'Yes, I am hungry.'

Waji hagunda ke.

'I want to eat.'

Tom: Hin xlanye skunyi ke.

'I am not hungry.'

Grandma: Dagúle laji lagúnsta? 'What do you want to eat?'

Jim: Wanyi hagúnda ke.

'I would like beef.'

Tom: Wadúje hagúnda ke.

'I would like corn.'

<table>
<thead>
<tr>
<th>ha-je</th>
<th>'I go'</th>
<th>ha-gunda</th>
<th>'I want'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ha-je hnye</td>
<td>'I will go'</td>
<td>ha-gunda hnye</td>
<td>'I will want'</td>
</tr>
<tr>
<td>wa-ji</td>
<td>'to eat'</td>
<td>la-gun-sta</td>
<td>'you want'</td>
</tr>
<tr>
<td>la-ji</td>
<td>'you eat'</td>
<td></td>
<td>*or, imbudhe</td>
</tr>
<tr>
<td>skunyi</td>
<td>'not'</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 9

COOKING

Hin kunye, wexda do‘uhan hnye ke. Grandma, make some mush.
Ha, Wayín'shuje uháhan hnye ki. I'm going to cook chicken.
Wabúhge hadók‘ín hnye ki. I'm going to bake bread.
Wayín'k'isje hadók'ín hnye ki. I'm going to fry eggs.
Bikúyi waluje wohánhan hnye ki. I'm going to make supper.

u-hánhanke/ki 'I cook'
ha-dók‘ín ke/ki 'I fry'
u-hánhanhnye ke/ki 'I will cook'
ha-dók‘ín hnye ke/ki 'I will fry'
heloda waluje 'breakfast'
bima'shi waluje 'lunch'
bikúyi waluje 'supper'
UNIT B: A VISIT WITH GRANDPA AND GRANDMA

WAŁUJE

1 - nawé-wa k'o
2 - wiyaye, wahúge
3 - wahgé
4 - mahł
5 - tuge
6 - koglin; ntláhda koglin
7 - wahgé-woyúsgowe; wahgé-woyú
8 - wiłóhan
9 - nył-Xgu
10 - mankán-ik'flohan

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UNIT B: A VISIT WITH GRANDPA AND GRANDMA

LESSON 10

AT THE TABLE

Grandma:  Ahái! Waluje gasón ki.  It's all ready.
           Hin walújesda hal  Let's eat!

Boys sit down, at table.

Jim:  Wanyi hagúnda ke.  I would like meat.
      Wanyi huhi le! (Otoe)  Pass the meat!
      Wanyi ji huhi! (Iowa)

Tom:  Wadúje hagúnda ke.  I would like corn.
      Wadúje huhi le!
      Ho. Walígloxi ke.  Thank you.

Jim:  Nyi-xgu huhi hol  Pass the salt.
      (more polite form)

Tom (after eating):  Wihanánje ke.  I'm full.

Jim:  Walúje gla-pí-ingé ke.  The food was good.

Tom:  Walígloxi ke.  Thank you.
Je'e amina ke/k1.
'This is a chair.'

Je'e nomiye ke/k1.
'This is the floor.'

Je'e ch't'oge ke/k1.
'This is a table.'

Je'e ch't'oge ke/k1.
'This is the door.'

Waluje ga'e goshida alé ke/k1.
'table that over-there is (S)
'That table is there (farther away).'

Waluje se'e dafa alé ke/k1.
'table that there is (statement)
'That table is there.' (near)

Waluje je'e igi alé ke/k1.
'table this here is (statement)
'This table is here.'
UNIT B: A VISIT WITH GRANDPA AND GRANDMA
LESSON 11
GOING HOME

Grandpa: Lagné hna? Are you going home?
Jim: Hun, hagnlé ke. Yes, I am going home.
Grandpa: Aho. All right.
Tom (coming in): Gla? Did he go home?
Grandpa: Hunje, gle ke. Yes, he went home.
Tom: Ig1 chi mintawe waji ke. I am going to my house.
Grandma: Ha, Chínawajé ki. All right. I’m going to town.

Grandpa: Aho. Ho hethige hajé ke. All right, I’m going fishing.

mintawe 'my, mine' hintewi 'our, ours (3 or more)'
litawe 'your, yours' litewi 'you-all's'
etawe 'his, hers, its' etewi 'their, theirs'
hintawe 'ours (yours & mine)'
WONÁYI
'blouse or shirt'

WAJÉ

UNÁTHUN
'trousers, slacks'

AGÚJE

THUNXWE/
THILONAXWE
'socks'
Mother: Hanwegli ki, Ikíwi le! It's morning. Get up!
Bi axéwe ki,
Pi ilahánje?
The sun is up.
Did you dream well?

Son: Hunje, pidana hahánje. Yes, I had a good dream.

Mother: Wonáyi woglanayi.
Inje gluya le!
Nandu gixwá le!
Get dressed.
Wash your face!
Comb your hair!
HANWE - HANHE
Day and Night

biman'shi
'noon'

heloda
'morning'

bi-axéwe
'sunrise'

uhanwegu; hanwe kulaqun
'dawn; daylight'

bikúyigun
'mid-afternoon'

bikúyi
'sunset'

hanhe-uwategun
'coming night'

idana; hanhe uwagu
'evening'

hanhe-ukinandhe
'midnight'

bi-dánwe
'full moon; moonlight'

bi-ukíthle
'half-moon'

bihléke; bi-ch'eke
'dark of the moon'

bi-chege(I)
'new moon'
UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

LESSON 13

DAILY ACTIVITY

Bigundhe sahma hin-walúje ke.
clock seven we eat (statement)
'At seven o'clock I eat.'

Gason bigundhe glelábleda chida uháwaje hnye ke.
then clock eight-at house-at return will
'Then at eight o'clock I will come home.'

Biman'shidishige hinwalu je sta.
noon-at then we-eat regularly
'At noon we always eat.'

Shige bikúyegi hinwalu je hnye ke.
then sundown-at we-eat will (statement)
'Then at sundown we will eat again.'

Hanwe thleje wàam'un ke.
day all I-work (statement)
'All day long I work.'

waluje 'I eat' (Transitive Verb) wa'un 'I work'
bín-waluje 'we-two eat'        hin-wa'un 'we-two work'
bín-waluje-wi 'we (all) eat' hin-wa'un-wi 'we (all) work'
gleláble-da 'at eight' - clock hand located at number 8
chi-da 'at home' - at the house, at home, (location -da)
bikuye-gi 'at sundown, in the afternoon' -(time -gi)
Sunday: Hanwe-waxonyitan, or, Hanwe-xúnyitan 'Day of Worship'
Monday: Hanwe-iyánkí 'First-day'
Tuesday: Hanwe-nuwe 'Day-two, or Second-day'
Wednesday: Hanwe-danyí 'Day-three, or Third-day'
Thursday: Hanwe-dowe 'Day-four, or Fourth-day'
Friday: Hanwe-thatan/ 'Day-five, or Fifth-day'
       or Hanwe-satan
Saturday: Hanwe-ukithle/ 'Half-day', so named because
         or, Hanwókithle in early days our people were
         required to work only half-a-day on Saturday.

Hanwe-waxonyitan dale walújenye ke, 'The feast was on Sunday.'
   Day-worship was feast

Hin tuga ale dale hin jega ŋáda ke, Hanwe-waxonyitan
   (my)grandfather (my) uncle saw Day-worship
   'Grandpa saw uncle in town last Sunday.'

nanke idaha chińanda ŋáda ke,
     past town- in saw

Hanwe-ukithleda ale naw. 'unjé 'unyí hnye ke.
   Saturday- on be handgun do will (statement)
   'The handgun will be on Saturday.'

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UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES
LESSON 14
THE FOUR DIRECTIONS

**Kih tuga byuwelegun mina ke**, "Grandpa lives over east."
**grandpa east-over lives**

Umelgun t'uwale ke, "He is going north."
north-toward (ha's) going

**Hin jega byuwelegun t'ale ke**, "My uncle is out west."
**my uncle west-toward is**

Tan wahinawi? /Tan winawi? "Where are we going?"
where we-go(I) (O)
wilakiglano
'pow-wow outfit'

mangke aglamason
'back bustle'

aglamarisunjie
'vest'

kar'nigrange
'bustle'

kar'nigrange thinje
'trailer'

wiblu masun
'feather fan'

aglasumayi
'cuffs'

pinthuinge ipila
'beaded belt'

dhelokina
'breechcloth'

madh'ngakibrabra
'bells'

tahge xuba
'anklets'

agut'ukkenye
'moccasins'
UNIT C: TIME, DIRECTION, AND DAILY ACTIVITIES

LESSON 15

PETS

Sungkenye iyán asti? Do you have a dog?
Hunye, sungkenye nuwe anye ke. Yes, I have two dogs.
Iyán xanje ke, gehnaha One is large, the other
sungkenye shuwe ke.
is a puppy.

Udwáyinge iyán asti? Do you have a cat?
Hunje, Udwáyinge xanje anyi ke. Yes, I have one large
Udwáyinge shuwe iyán anye ke, cat. I have a kitten.
Five Puppies

Dagúlena?
Sungkenye shuwe ke.

Tahéña lagúnsta?
Bloge sungkenye thatana walağunsta?

Hinyego, nuwe hagúnda ke.

What are those?
They are puppies.

How many do you want?

Do you want all five?

No, I want two of them.

tahena 'how many'
hinyego 'no' (male speaker)
bloge 'all'
hinyega 'no' (female speaker)
LESSON 16
THE GIRLS GO FISHING
As told by Robert Small

Chihmînye hanwegi ho gîthîge ahînye ke. -
girls today fish catch arrive

Chihmînye ho danyi na ketan hedan gîthîgewi ke.
girls fish three and turtle also catch

Ho hedan ketan hedan pi wa'dînye na wa'îk'înye ke,
fish also turtle also good make-they and cook-they

Ketan wanyi ikîlala anyânye ke,
turtle meat different say-they

The girls went fishing today. They caught three
fish and a turtle. They cooked the fish and the turtle
to make them good. It is said that turtle is a different
kind of meat.

Vocabulary:
githî-ge 'to catch'
ahînye 'they arrive'
wa'un-nye 'they make'
wâlo'k'i-nye 'they cook, fry'
anya-nye 'they say'
PART III

GRAMMAR AND DRILLS

Numbers are given in relation to lessons in Part II, for explanations and extra practice on different aspects of the grammar highlighted in Part II. Where space will not permit use of the full words 'Iowa' and 'Otoe' to distinguish separate forms, the abbreviations (I) and (O) are used respectively.
1.1 Exclamations.

<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ho! (or Ahól)</td>
<td>Hal</td>
<td>'Hello! or, OK!'</td>
</tr>
<tr>
<td>Gol</td>
<td>Gal</td>
<td>'Here it is; take it!'</td>
</tr>
<tr>
<td>Heehani</td>
<td>Eeínal</td>
<td>'So sorry!'</td>
</tr>
<tr>
<td>Humbá!</td>
<td>Hínáal</td>
<td>'Oh my!'</td>
</tr>
<tr>
<td>Hinegol/</td>
<td>Hínyegol</td>
<td>'No!'</td>
</tr>
</tbody>
</table>

Men and Women:

- Se'el: 'Look out!'
- Anál (or Alál): 'Ouch!'
- Ananál: 'Ouch, it really hurts!'
- Huhwá! (Otoe): 'Well, my gracious!'

1.2 Statements. There are several kinds of statements. The first we learn is Identification. An animal or object is identified by naming it and adding ke (male speaker) or kl (female speaker).

Drill 1: Answer the question, identifying what is in each picture.

```
Dagúle je?  'What is it?'

ke/kl.  'It is a ________.'
```

\[\begin{array}{ll}
\text{ho} & \text{ta} & \text{na} \\
\end{array}\]
1.3 To complete the sentence, fill the blank with the name of one of the items below.

Dagúle (je)?

'What is it?'

_____ ke/ki.

'It is a _____.'

aminha

waluje

chi

ma

che

thinge (Otoe)

thinye (Iowa)

chexga

sunge/shunge

mischinge (Otoe)

mischinye (Iowa)
2. **Statements: Identification of a Person.** To identify a person, first tell who the person is, then add ale 'is, are' and the statement marker ke or ki. The statement marker is sometimes omitted in Iowai. **Examples:**

Jiwele ale ke/ki. 'It is an Otoe (person).'

Baxoje ale ke/ki. 'It is an Iowa (person).'

All terms for relatives, or kin-terms, must have the special possessives used with these terms, for they are never used alone. The special possessives, or honorifics, are:

<table>
<thead>
<tr>
<th>min</th>
<th>'my, our'</th>
<th>li</th>
<th>'your'</th>
<th>i</th>
<th>'his, hers, its'</th>
</tr>
</thead>
</table>

**Drill 2:** Answer the question using the kin-terms below with their honorifics to fill in the blank.

Wayele? 'Who is it?'

________ ale ke/ki. 'It is __________.'

hin ka '(my) father'  hin tuga 'grandfather'

hin na '(my) mother'  hin kunye 'grandmother'

hin talo '(my) friend'  i talo 'his friend'

hin nunyi 'sister (of woman); brother (of man)'

hin jega '(my) uncle'  li jega 'your uncle'

hin tumi '(my) aunt'  li tumi 'your aunt'

li tuga 'your grandfather'

li kunyi 'your grandmother'
3.1 Descriptive Sentence. This type of sentence is much like the identification sentence except that a descriptive word, or adjective, is used with the ke or ki. There is no need for ale 'is, are'.

With a subject:  
Hin ka wahifle ke/ki.  
(my) father sick (statement)  
"Father is sick."

<table>
<thead>
<tr>
<th>Subject</th>
<th>Description</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hin na</td>
<td>gipš</td>
<td>ke/ki.</td>
</tr>
<tr>
<td>(my) mother</td>
<td>well</td>
<td>(statement)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'Mother is well.'</td>
</tr>
</tbody>
</table>

Without a subject:

<table>
<thead>
<tr>
<th>Description</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wahifle</td>
<td>ke/ki.</td>
</tr>
<tr>
<td>sick</td>
<td>'He is sick.'</td>
</tr>
<tr>
<td>(statement)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gipš</td>
<td>ke/ki.</td>
</tr>
<tr>
<td>well</td>
<td>'She is well.'</td>
</tr>
<tr>
<td>(statement)</td>
<td></td>
</tr>
</tbody>
</table>

Drill 3.1: Fill in descriptions from the list below to complete these sentences.

1. Hin talo _______ ke/ki.
2. Hin ka _______ ke/ki.
3. Hin na _______ ke/ki.

wahifle 'sick'  
wapana 'healthy'  
shume 'small'

gipš 'well'  
pl 'good'  
xanje 'large'

samge 'old'
3.2 We saw in Lesson 2 that we must use hin 'my, our', li 'your', and i 'his, hers, its' before every kin-term such as father, mother, aunt, brother, grandfather, and all other relatives and even with 'friend'. Never forget to use those forms for politeness.

Actual possessive form always follows the word modified rather than preceding it as in English. Possessives are:

- mintawe 'my, mine'
- litawe 'your, yours'
- hintawe 'our, ours'
- etawe 'his, hers, its'
- (yours and mine)
- hintewi 'our, ours (all of us)'
- litewi 'you-all's'
- etewi 'their, theirs'

Examples:
- wosa mintawe = 'my sack'
- bale litawe = 'your boat'
- sack = my
- boat = your

The honorific precedes the kin-term and the possessive follows it. Examples:

- hin ka mintawe = 'my father'
- li tuga litawe = 'your grandfather'
- i tuga itawe = 'his grandfather'

Drill 3.2: Use each of the following possessives with the objects found in the pictures.

- mintawe = 'my _____'
- litawe = 'your _____'
- itawe = 'his, her _____'

Example: (he) mintawe 'my fish'
4.1 Questions. Some question words are:

wayélé 'who' dagúle 'what' tandé 'where'

A formal question includes the question indicator je after the verb in place of the ke or ki of the statement.

Tan wasata je? 'Where are you going?' (formal style)

The formal style is considered impersonal and somewhat demanding between close friends or family members, and therefore the polite form is used, which is actually a shortened form omitting the je and adding a bit of length to the verb stem vowel.

Tan wasata? 'Where are you going? (familiar)

or simply, Tan wasata?

The beginner will want to learn to use both the formal question with the je and also the familiar form, though he will use the familiar form more often.

Drill 4.1: Answer the following question by filling in answers from the list below.

Question: Tan wasata (je)? 'Where are you going?'

Answer: _____ waje ke/ki. 'I am going _____.'

china 'to town' maya mangri 'to heaven'
kigónyi 'to a feast' chi mintawe 'to my house'
maya alúje-gun 'out in the country'
5.1 Sentence Order: Subject - Object - Verb - Sentence type

Question: Wan'sige sunge tyan anyi (je)?
            man             horse   a  have (question)
            Does the man have a horse?

Statement: Wan'sige sunge tyan anyi ke.
            man             horse   a  has (statement)
            'The man has a horse.'

Drill 6.1: Substitute one of the objects from the pictures to complete each sentence, using each of these active verbs,

1. Hin tuga __________ anyi ke/ki. Grandpa has a __________
2. Hin ka __________ stumi ke/ki. Dad bought a __________
3. Hin na __________ ada ke/ki. Mom saw a __________
4. Hin talo __________ guna ke/ki. My friend wants a __________
5. Hin kunye __________ wllumi ke/ki. Grandma sold a __________
6.1 **Location:**  

-qi 'here'  
da 'there'

-qi 'right here'  
Igi mina ke. 'He lives right here.'

jegi 'here'  
Jegi mina ke. 'He lives here.'

jalegi 'nearby'  
Jalegi mina ke. 'He lives nearby.'

gaf'ida 'over there'  
Gaf'ida mina ke. 'He lives over there.'

goshi(-da) 'there (father away)'

Goshida mina ke. 'He lives way over there.'

Drill 6.1: Substitute the location words in this sentence, as found below the sentence, using active verb mina 'sit, live'.

_________ hamina ke/ki. 'I live ________.'

chinagi 'here in the city' (spoken while in that city)

chinánda 'in the city' (spoken from outside that city)

china shuveda 'in a small town'

maya etage 'out in the country'

or, maya mintaweda 'on my land'

Drill 6.2: Substitute the words listed below in the blank to form different sentences, using active verb gunda 'want'.

________ ale waje hagúnda ke/ki. 'I want to go to the ______.'

ahéli 'hills'  
ahéman'shi 'mountains'

jedan 'ocean'  
x'owe 'creek, stream'

maya 'country, land'  
butháke 'sand, beach'
7.1 **Seasons:**

- **Spring:** behu
- **Summer:** mansje
- **Fall:** nato xwanyi
- **Winter:** tanyi

7.2 **Weather Phrases.**

- **Lothím ke.** 'It's cold.'
- **Mansje ke.** 'It's warm.'
- **Ba hu ke.** 'It's snowing.'
- **Nyi yu ke.** 'It's raining.'
- **Gasón nyi yujile ke.** 'It's beginning to rain.'
- **Gasón ba hu anyi ke.** 'It's beginning to snow.'
- **Lugúmanyi ke.** 'There's lightning.'
- **K'o manyi ke.** 'There's thunder.'
- **Wagúnye ta'in ke.** 'There's a rainbow.'
- **Maxuwe thewe ke.** 'There's a dark cloud.'
- **Tat'anwe ke.** 'There's a tornado.'
- **Bathu ke.** 'There's hail.'

Drill 7.2: Substitute each of the words below in the following sentence:

_____ sta ke/ki. 'I see ______.'

- ba 'snow'
- maxuwe 'a cloud'
- bi 'sun, the moon'
- bathu 'hail'
- nuxé 'ice'
- xemála 'frost'

(?)
8.1 **Subject Pronouns, or Personal Pronouns.**

First person: mi'e 'I'  hi'e 'you and I; we'
Second person: li'e 'you, you-all'
Third person: ale 'he, she, it, they'

Personal pronouns serve as subject of the sentence as in English, but unlike English, once the subject is named the pronoun forms are not used freely. They are used for change of reference or for emphasis. Otherwise person reference takes place through verb affixes. Number is indicated only through the verb suffixes -wi and -nye.

8.2 **Verb Person Prefix, Motion Verb**

**SINGULAR**
- ha-manyi ke/ki. 'I am walking.'
- la-manyi ke/ki. 'You are walking.'
- manyi ke/ki. 'He is walking.' (No prefix=3rd person)

**WE TWO**
- hin-manyi ke/ki. 'You and I (we two) are walking.'

**THEY TWO**
- manyi-wi ke/ki. 'They two are walking.' (Note: no plural suffix -wi)

**PLURAL**
- hin-manyi-wi ke/ki. 'We are walking.'
- la-manyi-wi ke/ki. 'You-all are walking.'
- manyi-nye ke/ki. 'They are walking.'

8.3 The subject pronoun is redundant with the verb person prefix and may be omitted except for introducing subject, change of subject, or for emphasis.

- Mi'e ha-manyi ke/ki. 'I am walking.'
- Li'e la-manyi ke/ki. 'You are walking.'
- Ale manyi ke/ki. 'He is walking.'
- Hi'e hin-manyi-wi ke/ki. 'We are walking.'
- Li'e la-manyi-wi ke/ki. 'You-all are walking.'
- Ale manyi-nye ke/ki. 'They are walking.'
Drill 8.2: Answer the question using each of the items pictured to fill the blank in the sentence.

Dagúle lají lagünsta? 'What would you like to eat?'

_______ hagunda ke/kì, 'I want some ______.'

HO  
[Image of fish]

TA, WANYI  
[Image of meat]

NYI  
[Image of drink]

WADÚJE  
[Image of fish]

DO XANJE  
[Image of food]

THINYE (Iowa), THINGS (Otoe)

TANYI 'soup'  
[Image of bowl]

MIXE 'duck'

WANGÚ 'fruit'  
[Image of fruit]

MANG, KÁNTHEWE 'coffee'

WAYÍN'SHUJE 'chicken'  
[Image of bird]

WAYÍN'XANJE 'turkey'

WABÚXGE 'bread'  
[Image of bread]

MINGLÍLOK'E 'frybread'

CME BAHNYI 'milk'

WAYÍN'KHJE 'eggs'

NYI-XGU → 'salt' ← 'pepper'

MANGKAN-1KILOHAN
9.1 Negative. Negative word **skunyi** follows the verb in the sentence. Examples:

In a statement: **Hin xlanyi skunyi ke/ki. 'I am not hungry.**
               my hunger not (statement)

In a command:  **'Un skunyi le! 'Don't do it!'**
               do not (command)

In a question: **Waje idinathge skunyi je?**
               dress fit not (question)
               'Doesn't your dress fit?'

Drill 9.1: Substitute each of the objects pictured on the opposite page in the following sentence.

______________ mintawe skunyi ke/ki. 'It is not my (fish).

b. Make each of the following sentences negative by adding **skunyi** following the verb, or the predicate adjective.

1) Hamanyi ke. 'I am walking.' **Hamanyi skunyi ke.**
2) Chinagi hamina ke.'I live here in the city.'
3) Ho hethige haje ke. 'I am going fishing.'
4) Hin talo pi ke. 'My friend is good.'

9.2 Tenses. There are only two tenses in Iowa-Otoe, present/past, and future. Present and past are both verbally unmarked, and are distinguished only by the actual specific statement of time, as 'today' or 'yesterday'.

**Hamanyi ke. 'I walk' or 'I walked' SAME VERB FORM**
Hanweqi hamanyi ke, 'I am walking today.'
Dananyi hamanyi ke, 'I walked yesterday.'

Future tense = **hnye** following the verb

**Heloda hamanyi hnye ke. 'I will go tomorrow.'**
**TIME = VERB--FUTURE TENSE - STATEMENT**

Do not confuse third person plural verb suffix **-nye** with future tense **hnye**.

(Aré) manyi-nye hnye ke/ki. 'They will walk.'
(they) walk-they will (statement)
10.1 Commands. To form a command, use the simple verb stem followed by le (male speakers) or lé (female speakers). The male form is sometimes used also by female speakers.

Minanel 'Sit down! (-n + le = nə)
Gu lel 'Come over!'
Suhilel 'Quit doing that!' (bothering)

The le receives strong stress and intensity, depending on the urgency of the command.

Words of time or location occur before the verb and command marker. Also the object occurs before the verb rather than after the verb as in English.

Gason adánwe lel 'Be careful now!' now be careful (command)
Ho 'uk'une! 'Give him the fish!' (-n + le = nə)
fish give-him (command)

Drill 10.1: Make a command using each of the following verbs, which are all motion verbs.

mina 'sit down' Minanel 'Sit down!'
nayi 'stand; stop' Stand up!'or,'Stop it!' hu 'come' 'Come!'
manyi 'walk' 'Walk!'  

10.2 Shortened forms of personal pronouns with 'is'.

Long form Short Form
Mi’e ale ke. 'It is I.' = Mile ke. 
Li’e ale ke, 'It is you.' = Rile ke.
Ai’ke. 'It is he.' = Ai’ke.
Hi’e ale ke. 'It is you & I.' = Hine ke.
Hi’e alew’ke. 'It is we.' = Hinew’ke. (We are (the ones)).
Li'e alewi ke. 'It is you-all.' = Lilewi ke.

Alewi ke. 'It is they.' = Alewi ke.
or, 'They are.'

11.1 Identification Sentences in the Plural.

'What are they?' 'They are cows.'

Sunge-nye ke/ki. (O) Shunye-nye. (I)
'They are horses.'

The -nye verb suffix indicating third person plural is added to the predicate nominative or predicate adjective. When the noun has a modifier, the plural suffix follows the modifier.

Amina xanje-nye ke/ki. 'They are large chairs.'
The -nye is not a plural for simple nouns. It is used only with nouns or noun phrases in the predicate of identification sentences. The plural involves three or more items or persons.

11.2 Identification Sentences in the Dual.

For only two items or persons the verb suffix -wi indicating third person dual 'two' or 'they two' is added to the noun or its modifier in the identification sentence or description sentence.

Chegxa nuwe-wi ke/ki. 'They are two cows.'
Without using the number nuwe 'two', only using -wi, we know we are talking about two items.

Waluje-wi ke/ki. 'They are two tables.'
The dual -wi and plural -nye of third person identification or description are not used with nouns or noun phrases in any other position (subject, object, location, etc.), for they have no plural suffix.

Amina nuwe hagunda ke/ki. 'I want two chairs.'
12.1 Identification Sentence with Possessive.

Shunye/Sunge mintawe ke/ki,
horse mine (statement)
'The horse is mine.'

Drill 12.1: Give the Iowa/Otoe for each of the following sentences.

1) The cow is yours.
2) The pig is his.
3) The turkey is ours (yours and mine).
4) The duck is you-all's.
5) The chicken is theirs.

12.2 Time Questions. tanhéda 'When?'

Drill 12.2:

Tanhéda lamanyi (je)? 'When are you going?'

hamanyi ke/ki. 'I am going______.'
or 'I went______.'

hamanyi hnye ke/ki. 'I will go______.'

Substitute time words from 13.2 in the blanks to answer the above question. Be sure to match the time word with the right verb form.

12.3 The three meals of the day are formed by adding the time of day with waluje 'meal'

heloda waluje biman'shi waluje bikwi waluje
morning meal noon meal evening meal
'breakfast' 'dinner' 'supper'
13.1 Time. Time usually comes first in the sentence, although sometimes more important information comes first and time is moved to the end of the sentence or near the verb.

<table>
<thead>
<tr>
<th>Time</th>
<th>Subject</th>
<th>Verb</th>
<th>Sentence Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanwegi</td>
<td>hin náge</td>
<td>manyi</td>
<td>ke.</td>
</tr>
<tr>
<td>today</td>
<td>my wife</td>
<td>goes</td>
<td>(statement)</td>
</tr>
</tbody>
</table>

'My wife is going today,' or, 'Today my wife is going.'

13.2 Date, and Other Time Expressions.

BI 'month, moon' HANWE 'day' BANYI 'year'

Hanwokithie 'Saturday' (meaning 'half-day')

Hanwe - waxwánida 'Sunday' (meaning 'day of worship')
or, Hanwe-waxonyitan; Hanwe-xunyitan

banyi je'e 'this year'
banyi nankanidá 'last year'
banyi tolidá/banyi toligi 'next year'
dananyi 'yesterday'
hanwegi 'today'
hełoda 'tomorrow'
hanwe jirena/hanwe yandáhe 'every day; day after day'
hanwe waxónyitan iyáanki 'week' (means 'one Sunday')
hanwe waxonyitan ilóge 'this week (rest of the week)'
hanwe waxonyitan nankanláhada 'last week'
hanwe waxonyitan tolidáhan 'next week'
14.1 Demonstrative pronouns.

je'e 'this, these (near the speaker)'

se'e 'that, those (near person listening; farther away)'

ga'e 'that, those over there (away from speaker and listener; out of sight)'

Demonstrative pronouns follow the nouns they modify. Examples:

\[ \text{maya je'e} = \text{'this land'} \]

\[ \text{land this} \]

\[ \text{waluje se'e} = \text{'that table (over there)'} \]

\[ \text{table that} \]

\[ \text{chinan ga'e} = \text{'that town (way over there; out of sight)'} \]

\[ \text{town that} \]

Drill 14.1: Complete the following sentences using each of the demonstratives je'e, se'e, and ga'e.

1) Wange ____ ada'ke. 'He sees ____ man. (Otoe)
Wanye ____ ada'ke. (Iowa)

2) Na ____ ahoyena hale ke. 'He is climbing ____ tree.'

14.2 Diminutive. -inge (Otoe) -inje (Iowa) 'little'

Otoe

chegáinge chengá-inje = 'little cow,' or 'calf'

Iowa

na-inge na-inje = 'stick'

tree little wood little = 'little tree'

wood or tree

waluje-inge waluje-inje = 'little table'

table little table little
### 15.1 Numbers: (Cardinal Numbers)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>iyángki</td>
<td>11.</td>
</tr>
<tr>
<td>2.</td>
<td>nuwe</td>
<td>20.</td>
</tr>
<tr>
<td>3.</td>
<td>danyi</td>
<td>30.</td>
</tr>
<tr>
<td>4.</td>
<td>dowe</td>
<td>40.</td>
</tr>
<tr>
<td>5.</td>
<td>satan/thatan</td>
<td>50.</td>
</tr>
<tr>
<td>6.</td>
<td>sagwe</td>
<td>60.</td>
</tr>
<tr>
<td>7.</td>
<td>sahma</td>
<td>70.</td>
</tr>
<tr>
<td>8.</td>
<td>glelabli</td>
<td>80.</td>
</tr>
<tr>
<td>9.</td>
<td>sange/sangke</td>
<td>90.</td>
</tr>
<tr>
<td>10.</td>
<td>glebian</td>
<td>100.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>200.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,000.</td>
</tr>
</tbody>
</table>

12-19 are formed by substituting 2 through 9 following "glebian agli _____".

1-29 are formed by adding "agli iyángki, agli nuwe" etc. following "glebian nuwe".

---

### 15.2 Number drill: Give the following numbers in Indian:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>13.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td></td>
</tr>
<tr>
<td>34.</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td></td>
</tr>
<tr>
<td>45.</td>
<td></td>
</tr>
</tbody>
</table>
Hymn: Take the Name of Jesus With You

Hin yino Jesus na-hun-wi-da-wi-na,
my brother Jesus pities us

Ming-ke hin-wa-gilo-xi-wi-da,
truthfully if-we-pray-to-him

Wa-lu-thange hin-wa-ni-wi,
bad sin that-we-have

Wawa-gi-be-la na-he,
done-away-with lies

CHORUS:

Hin nun-yi, hu-wi le!
my brothers come!

Han-we gi-lo ma-yan-da,
  day happy land-in (in the Land of Happy Days, Heaven)

Hin nun-yi, hu-wi le!
my brothers come!

Maya je-gi wo-ch'e-xi.
  earth thi.is-difficult

Brother, Jesus pities us,
If we pray to him truthfully.
The sin that we have
He will do away with.

CHORUS: Brothers, come!
  To rejoice in heaven,
Brothers, come!
  This earth is difficult.
APPENDICES

Appendix I: Fauna - Animals, Birds, Fish, Insects & Spiders, Reptiles

Appendix II: Kinship Terms

NOTE: For the large animals, to form the term for male of the species, add doge following the animal name. For the female, add minge following the animal name. The term for the young of the species is formed by adding -inge (Otoe) or -inye (Iowa).

Example: chehgá-doge = 'bull'
         chehgá-minge = 'cow'
         chehgá-inge, or chehga-inye = 'calf'
antelope........ta-do
badger............xoge
bat..............k'asisi
bear, small.....munje
bear, black.....mantó-thewe
bear, brown.....mantó-sewe
bear, grizzly...mantó
bear, polar.....mantó-xga
beaver...........lawe
buffalo..........che
cow..............chexga
coyote...........manyikathí
deer............ta
dog..............shungkenye (I)

\[\text{sungke-nyi (0)}\]
fox, red.........mistéke

\[\text{go'gotha}\]

\[\text{hag} (I)\]
goose..............
horse...........sunge (O)
shunye (I)
mole...........mayinge
moose, elk...huma
mule...........nándó-xwanye (I)
nandwá-xanje (O)
opossum......chinsda
porcupine.....awe; alúsje
rabbit;.........mischínge (O);
mischínye (I)
raccoon.......mingké
ram.............ta-xga-doge
rat...............hindúngé (O);
hindunjí (I)
sheep...........ta-xga-inge (O)
ta-hga-inge (I)

\[\text{skunk}......\text{mungka}\]
squirrel.....thinge (O)
thinje (I)
goose..............
horse...........suntán-thewe
ta-xumí-inge (O)
hog..............

\[\text{go'gotha}\]

\[\text{hag} (I)\]
Appendix I: Fauna

BIRDS = WAYINGE (Otoe)
WAYINYE (Iowa)

blackbird........iblishndo
bluejay.........wayinge to;
    wayin'shanye ulu'a tainye;
    che-danyi
buzzard.........hege; hegála
cardinal.......wayin'shanye shuje
    wayin'singe suje
crane............pechan
crow.............kax'e
chicken.........wayin'shuje
    wayin'suje
duck.............mixe-inye
    mixe-inge
    goose...........mixe-xanje
    pa-xanje;       mixe-xanye
eagle............xla
hawk.............gletún;
    wayin-wethage (O)
heron............oxga
mudhen............m1
owl, screech....poxlinge
    poxlingye
owl...............mannóge
    owl, hoot........hinda

prairie chicken..so-xanye
    so-xanje
redbird.........taladage
robin............
    wayin'ye mange shu
    wayinge mangeshuje
turkey............tagló glo
woodpecker.......tohale

FISH = HO

alligator.....wolaxoje
carp............bixé-xanye
    bixé-xanje
    catfish.......bixe;
        to dhige
eel............ho-wakan
gar fish.......ho-athaka,
    hwathaka
minnow........ho-inye
    hoyinge
    sun perch.....ho blahge
Appendix I: Fauna

**INSECTS & SPIDERS**

<table>
<thead>
<tr>
<th>Insect</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>ant</td>
<td>laganyisge (A)</td>
</tr>
<tr>
<td>bee, honey</td>
<td>waglinanyi</td>
</tr>
<tr>
<td>beetle</td>
<td>mingle-wat'ange</td>
</tr>
<tr>
<td></td>
<td>mingle-uwat'ange</td>
</tr>
<tr>
<td>butterfly</td>
<td>lupanyi</td>
</tr>
<tr>
<td>fly</td>
<td>bablonxe</td>
</tr>
<tr>
<td></td>
<td>bablonxe</td>
</tr>
<tr>
<td>grasshopper</td>
<td>mindhahche</td>
</tr>
<tr>
<td>louse</td>
<td>he</td>
</tr>
<tr>
<td>mosquito</td>
<td>lawange</td>
</tr>
<tr>
<td>scorpion</td>
<td>thinje-wiyawe</td>
</tr>
<tr>
<td></td>
<td>thinye-wiyawe</td>
</tr>
<tr>
<td>spider</td>
<td>wagli-xaxaje</td>
</tr>
<tr>
<td>stinkbug</td>
<td>wagli-naxe</td>
</tr>
</tbody>
</table>

**REPTILES**

<table>
<thead>
<tr>
<th>Reptile</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>blacksnake</td>
<td>wakan-thewe</td>
</tr>
<tr>
<td>copperhead</td>
<td>wakan-ukenyi; wakan-oke-inge</td>
</tr>
<tr>
<td>frog</td>
<td>treq.waglanse</td>
</tr>
<tr>
<td></td>
<td>frog, waterwaglanse</td>
</tr>
<tr>
<td>horned toad</td>
<td>wagli-he-glelablin</td>
</tr>
<tr>
<td>house snake</td>
<td>wakan-nanhge</td>
</tr>
<tr>
<td>lizard</td>
<td>waglin-dowe</td>
</tr>
<tr>
<td>mud-turtle</td>
<td>ke-malax'in (I)</td>
</tr>
<tr>
<td></td>
<td>ke-manax'e (O)</td>
</tr>
<tr>
<td>rattlesnake</td>
<td>wakan-dhi-xanyi</td>
</tr>
<tr>
<td></td>
<td>wakan-dhi-xanje</td>
</tr>
<tr>
<td>toad</td>
<td>che-wax'u</td>
</tr>
<tr>
<td>tortoise</td>
<td>ke-glédhinge (I)</td>
</tr>
<tr>
<td></td>
<td>(spotted turtle, sand turtle)</td>
</tr>
<tr>
<td></td>
<td>ke-glédhe (O)</td>
</tr>
<tr>
<td>turtle</td>
<td>ketan; ketunha</td>
</tr>
</tbody>
</table>
APPENDIX II: KINSHIP TERMS

hin tuga 'grandfather'  hin gra '(my) husband'

hin kunyi 'grandmother'  hin nage '(my) wife'

hin ka 'father'  hin jega 'uncle'

hin na 'mother'  hin tumi 'aunt'

wahisje 'sister of a male; man's sister'

ichindo 'brother of a female; woman's brother'

hin nunyi; hinunye 'woman's sister; man's brother'

hin yina/ hiyina 'older brother'

hin thunye/hin thunge 'younger brother'

hin yuna/ hiyuna 'older sister of a woman'

hin tanyi/ hin tange 'younger sister of a woman or girl'

<table>
<thead>
<tr>
<th>Short Form</th>
<th>Iowa</th>
<th>Otoe</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hinglun</td>
<td>heglo-yinye</td>
<td>higlumyinge</td>
<td>Eldest son</td>
</tr>
<tr>
<td>hema</td>
<td>hena-yinye</td>
<td>hena-yinge</td>
<td>Second son</td>
</tr>
<tr>
<td>hega-xanje</td>
<td>hega-xanye</td>
<td>hega-xanje</td>
<td>Third son</td>
</tr>
<tr>
<td>haga-inmehega-yinye</td>
<td>haga-shuwe</td>
<td>Fourth son</td>
<td></td>
</tr>
<tr>
<td>hinu/hinwe</td>
<td>hinwe-yinye</td>
<td>hinu-yinge</td>
<td>Eldest daughter</td>
</tr>
<tr>
<td>miha</td>
<td>miha-yinye</td>
<td>mitá-yinge</td>
<td>Second daughter</td>
</tr>
<tr>
<td>thiqa</td>
<td>bethiga-yinye</td>
<td>ha'thiga-yinge</td>
<td>Third daughter</td>
</tr>
</tbody>
</table>
Appendix II: Kinship Terms

Son-in-law (of woman):    wandóhan; mandóhan
Son-in-law (of man):      udwá-inche; udwánchí
Brother-in-law (of woman) hin shike; hinshik'e
Brother-in-law (of man):  hin tahan; hintáhan
Sister-in-law (of woman): hin shiga; hinshiga
Sister-in-law (of man):   hin hanga

Your father:  nanje  His father:  anje (irreg.)
Your mother:  11 hún  His mother:  1 hún
Your son:     11 yinge  His son:     1 yinge
Your daughter: 11 yunge  His daughter: 1 yunge

Step-mother:        1 hun uyánje
Step-father:        anje uyánje
Half-brother (of woman): 1 nunyi ukfthle
Half-sister (of man):  wahfsje ukfthle
Step-grandmother:    1 kún uyánje
Step-grandfather:    1 tuga uyánje

110
Standing: John Sanders. Sitting left to right: Mary Duroin, [wife of John], and Bertie Duroin.

"Courtesy of the Oklahoma Historical Society"
Ewiluglan (Prophet), or Albert Green Arkeketah. 1896. "Smithsonian Institution, National Anthropological Archives"
Simple, Compound, and Complex Sentences

Songs and Stories for Practice

Otoe and Iowa Language Speakers

with

Lila Wistrand-Robinson, Ph. D., Linguist

Christian Children's Fund
American Indian Project at
Park Hill, Oklahoma

(Grantor of Project Funding)
ACKNOWLEDGEMENTS

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Fannie Grant            Joe Younge
Grace Kihega            Truman Dailey
Alice Sine              Franklin Murray
Robert Moore

*Gordon Marsh for early fieldwork, to whose notes some reference has been made.

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*Otoe-Missouria and Iowa Indian Children of Red Rock School for selected art work.

*National Endowment for the Humanities, via Center for Applied Linguistics, Arlington, Virginia for their financial support in part for the development of this present material.

OUR THANKS AND APPRECIATION,

Temporal and financial limitations have been a hindrance as was also the case in preparation of Book I. To both analyze the language and at the same time prepare educational materials in the space of about four months for each book means there has been sacrifice of perfection in order to get the material into print. --L.W.-Robinson

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Jiwete - Baxoje Language Project
Post Office Box Nine
Park Hill, Oklahoma
74451
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<td>Accompaniment - inu(n) 'with'</td>
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<tr>
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<td></td>
</tr>
<tr>
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<td>44</td>
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FOREWORD

The Christian Children's Fund Field Office has taken note, as have many federal educational authorities and agencies, of the value of the American native cultures and their significant relevance in application to many current general societal problems. Having made this recognition, it was desirable to focus on projects which encourage and show the application of native cultures in this present time.

It has become evident, as it has among the non-Indian communities, that community and people development appears to supply a needed deterrent to societal decline. A feeling of self-determination is beginning to take hold among tribal people. Various programs, funded through and administered by recently-established tribal offices, have created work opportunities and other community programs, thwarting the drain of the tribes' most valuable resource, its educated youth, into the large cities. This is a very encouraging trend, even though the accomplishment of these programs has been acquired only by faltering advances, trial and error methods, and outright mistakes. Such progress may be expected after regaining control of one's affairs after a hundred years!

Franklin Murray (Thigre Pi) has noted, "Our language is a living symbol of our cultural heritage. It is a valuable gift, a special way of looking at the world. When a language dies, the vitality of a way of living and thinking dies with it." We trust that this language series may aid in keeping knowledge of the language and culture on record for future generations.

In spite of problems in the broken cultures of our Indian people, many desirable values are still retained: e.g., respect for elders, the closeknit family unit, sharing one's home, possessions and food with those in need, and ability to see goodness, beauty, and humor where little is evident. Above all, the Indian cultures continue to stress that Our Father Above is truly at the basis of all of life.

Jimm G. Good Tracks, M.S.W.
CCF Social Services Coordinator

October, 1977
**THE JIWELE--BAXOJE ALPHABET**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>c</td>
<td>is used only in combination with h as ch in church</td>
<td>bi 'moon'</td>
</tr>
<tr>
<td>b</td>
<td>as in baby or as p in tiptoe or rapping</td>
<td>dowe 'four'</td>
</tr>
<tr>
<td>d</td>
<td>as in dog or as t in sting</td>
<td>aguje 'shoe'</td>
</tr>
<tr>
<td>g</td>
<td>as in good or as k in picking</td>
<td>ho 'fish'</td>
</tr>
<tr>
<td>h</td>
<td>as in happy</td>
<td>peje 'fire'</td>
</tr>
<tr>
<td>j</td>
<td>as in jump or as g in gyp</td>
<td>iku 'chin'</td>
</tr>
<tr>
<td>k</td>
<td>as in king or pick</td>
<td>lego 'thigh'</td>
</tr>
<tr>
<td>l</td>
<td>not like the English l; made with a quick flap of the tongue, similar to a Spanish flap r.</td>
<td>maya 'earth'</td>
</tr>
<tr>
<td>m</td>
<td>as in man or meet</td>
<td>nuwe 'two'</td>
</tr>
<tr>
<td>n</td>
<td>as in neat or tending</td>
<td>pa 'nose'</td>
</tr>
<tr>
<td>p</td>
<td>as in pony</td>
<td>sunge 'horse'</td>
</tr>
<tr>
<td>s</td>
<td>as in soap</td>
<td>ta 'deer'</td>
</tr>
<tr>
<td>t</td>
<td>as in toe</td>
<td>waluje 'table'</td>
</tr>
<tr>
<td>w</td>
<td>as in wagon</td>
<td>xami 'grass'</td>
</tr>
<tr>
<td>x</td>
<td>not like English pronunciation ks but rather it is like the German ch, a gutteral sound, with friction in the back of the throat.</td>
<td>ayan 'bed'</td>
</tr>
<tr>
<td>y</td>
<td>as in-you or yet</td>
<td></td>
</tr>
</tbody>
</table>
PRACTICE THESE VOWELS FIRST

- a pronounced as in 'father' or 'ah'
- e pronounced as in 'hey' or 'eight' or 'freight' or ay in 'hay'
- i pronounced as in 'petite' or 'elite' or 'ski' or ee in 'meet'
- o pronounced as in 'Oklahoma' or 'row' or 'open'
- u pronounced as in 'sue' or 'Ruth' or 'blue' or oo in 'boot'

Practice until you know well:

<table>
<thead>
<tr>
<th>ba</th>
<th>be</th>
<th>bi</th>
<th>bo</th>
<th>bu</th>
</tr>
</thead>
<tbody>
<tr>
<td>da</td>
<td>de</td>
<td>di</td>
<td>do</td>
<td>du</td>
</tr>
<tr>
<td>ga</td>
<td>ge</td>
<td>gi</td>
<td>go</td>
<td>gu</td>
</tr>
<tr>
<td>ha</td>
<td>he</td>
<td>hi</td>
<td>ho</td>
<td>hu</td>
</tr>
<tr>
<td>ja</td>
<td>je</td>
<td>ji</td>
<td>jo</td>
<td>ju</td>
</tr>
<tr>
<td>ka</td>
<td>ke</td>
<td>ki</td>
<td>ko</td>
<td>ku</td>
</tr>
<tr>
<td>la</td>
<td>le</td>
<td>li</td>
<td>lo</td>
<td>lu</td>
</tr>
<tr>
<td>ma</td>
<td>me</td>
<td>mi</td>
<td>mo</td>
<td>mu</td>
</tr>
<tr>
<td>na</td>
<td>ne</td>
<td>ni</td>
<td>no</td>
<td>nu</td>
</tr>
<tr>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>pa</td>
<td>pe</td>
<td>pi</td>
<td>po</td>
<td>pu</td>
</tr>
<tr>
<td>sa</td>
<td>se</td>
<td>si</td>
<td>so</td>
<td>su</td>
</tr>
<tr>
<td>ta</td>
<td>te</td>
<td>ti</td>
<td>to</td>
<td>tu</td>
</tr>
<tr>
<td>wa</td>
<td>we</td>
<td>wi</td>
<td>wo</td>
<td>wu</td>
</tr>
<tr>
<td>xa</td>
<td>xe</td>
<td>xi</td>
<td>xo</td>
<td>xu</td>
</tr>
<tr>
<td>ya</td>
<td>ye</td>
<td>yi</td>
<td>yo</td>
<td>yu</td>
</tr>
<tr>
<td>dha</td>
<td>dha</td>
<td>dhi</td>
<td>dho</td>
<td>dhu</td>
</tr>
<tr>
<td>tha</td>
<td>the</td>
<td>thi</td>
<td>tho</td>
<td>thu</td>
</tr>
<tr>
<td>bla</td>
<td>ble</td>
<td>bli</td>
<td>blo</td>
<td>blu</td>
</tr>
<tr>
<td>p'a</td>
<td>p'e</td>
<td>p'i</td>
<td>p'o</td>
<td>p'u</td>
</tr>
<tr>
<td>t'a</td>
<td>t'e</td>
<td>t'i</td>
<td>t'o</td>
<td>t'u</td>
</tr>
<tr>
<td>k'a</td>
<td>k'e</td>
<td>k'i</td>
<td>k'o</td>
<td>k'u</td>
</tr>
</tbody>
</table>
The vowels a, i, e, o, u may be automatically nasalized following any nasal sound or combination with a nasal sound. The nasal passage is already open following m, n, ng, and ny, giving a nasal vowel. To pronounce a nasalized vowel, let the air pass through the nose instead of through the mouth only, thus giving the vowel a nasal resonance. When there is no nasal consonant at the beginning of the syllable, the vowels a, i, and u may or may not be nasalized. At the end of a syllable, a silent n following a vowel indicates nasalization of the vowel, e.g. hin 'hair, fur.' Where two vowels are separated by h, w, y, or glottal ('), nasalization goes across both vowels. The nasal consonant may be at the beginning of the two syllables, e.g. mahi 'knife', nawe 'hand'; or the nasal consonant may be the silent n at the end of the two syllables, e.g. pahihin 'thorn', ayan 'bed', ki'in 'to gamble'. In either case, both vowels, and sometimes even three vowels, are nasalized.
A PRAYER

Wakánda, Ichinchinye
God Son

Woxanje legla togle
Beloved both together

jestángki walígloxi.
these (we have) I thank
(things)

Maya jewa wan'shige
earth this-on person

weweleglagi. Waligloxi
like us you were Thank you

ichinchinye hinwányi
(for) children we have

123
ale sun, lile tolisun
and you in the future
walastana nahwólida
watch them taking care
waligloxi, Wakanda. Ale
your city then
God
gasun laye liglajena
then name your I call on
seha dahe upále mi-
remain well be live
na toli tóine mine gla'os
in the future for me do
ge ale waligloxi ke.
an Jer. pitu

God, I thank you and your beloved Son for what you give us. You were on this earth, a person like us. Thank you for the children that we have. God, I want you to look after them in the future, and to pity them. I call upon your name that we might stay well in the future do this for me, and pity them.
THE TEN COMMANDMENTS

1. Mine Wakanda inglage le! Alaglan gun Wakanda nyinge ke.
2. Mista hinglagina wan'shige na he'sun Wakanda alanglan-
gun nyinge ke, mistange ke.
3. Wakanda layeta ilublige skunyi ho!
4. Akiglunyi skunyi ho, Wakanda Hanwe ale akistanwe
hanwe waxonyitan ke, waxonyita adawena ho!
5. Nanje, lihun glatogle weglu s'age ho!
6. Wan'shige ch'ehi 'un-skunyi-wiho!
7. L'inage kilushi 'un-skunyi-ne!
8. Wamunu 'unskunyi ho!
9. Wan'shige ida.wich'e skunyi-ne!
10. Chi achila giga la'un dagule anyinye alena he'sun
waguna skunyi ho!
UNIT I

ELEMENTS OF THE SIMPLE SENTENCE

Review of Book I

With added study on verbs and modifiers.
Demonstratives this/these, that/those

Wange jale ke/ki. (or) Je'e wange ale ke/ki.
"This is a man."

Se'e hinage ale ke/ki.
"That is a woman." (near)

Plural Verb Suffix -nye

Manyu jale-nye ke/ki. (or) Je'e wange ale-nye ke/ki.
"These are men."

Se'e hinage ale-nye ke/ki.
"Those are women (near)." or, "Those are their wives."
Je 'e shuwe ke/k1.
'This is a baby.'

Goshi nanga shuwe. (I)
Goshida shuwe ke/k1. (0)
'That is a baby (over there)

Je 'e shuwe-nye ke/k1.
'These are babies'

Goshida shuwe-nye ke/k1.
'Those are babies (there)
**JE'E = this**

<table>
<thead>
<tr>
<th>Wahge je'e thugla ke/ki.</th>
<th>Gehnaha thewala ke/ki.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'This plate is clean.'</td>
<td>'The other is dirty.'</td>
</tr>
</tbody>
</table>

**GEHNAHA = the other (one)**

<table>
<thead>
<tr>
<th>Ichichinge je'e thugla ke/ki.</th>
<th>Gehnaha thewala ke/ki.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'This child is clean.'</td>
<td>'The other (one) is dirty.'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sungkenyi je'e mina ke/ki.</th>
<th>Gehnaha yane ke/ki.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'This dog is sitting.'</td>
<td>'The other is lying down.'</td>
</tr>
</tbody>
</table>

\[\text{ida = 'over there'}\]

\[
\text{ida + hange = idange 'lying there'}
\]

<table>
<thead>
<tr>
<th>Walubla la ida hange ke.</th>
<th>Sungkenyi dowe</th>
</tr>
</thead>
<tbody>
<tr>
<td>'The paper is (lying) there.'</td>
<td>'They (two) are lying there.'</td>
</tr>
</tbody>
</table>
Je'e woglange mintawe ke.
this hat my (is)
'This is my hat.'*

Gehnaha etawe ke.
other hat his (is)
'The other is his.'

Woglange mintawe xanjë ke.
hat my large (is)
'My hat is large.'

Etawe shuwe ke.
his small (is)
'His is small.'

*NOT 'This hat is mine,' which is 'Woglange je'e...

(The second hat belongs to a different person.)

Je'e woglange hintewi ke.
'These are our hats.'

SAME

wanunjë ikikixgawi
animals same

IKILALA=different

wanunjë ikfala
animals different

Je'e ikikixgawi?
'Are they the same?'

Je'e ikilala?
'Are they different?'
SUBJECT - OBJECT - VERB SENTENCE ORDER (SOV)
(English order is Subject-Verb-Object)

Hnaye shuwe nuwe anyi ke/kti.  
'I have two children.'  

Iyinge iyangi: anyi ke/kti.  
'She has one son.'

Iyunge iyangi: anyi ke/kti.  
'She has one daughter.'

Ithunge ale ke/kti.  
'She is his sister.  
He is her brother.'
SUBJECT - DIRECT OBJECT-INDIRECT OBJECT - VERB

1. Wange lex'u-lushin ichindo-inge wok'un ke'ki.
   man   drum    boy    gave
   'The man gave the drum to the boy.'
   [But English S - V - DO - IO. Note the difference.]

2. Hinage mank'an-thewe wange uk'un ke'ki.
   woman (medicine-black) man gave
   coffee
   'The woman gave coffee to the man.'

3. Nanthaje lanyi mischinye uk'un ke'ki.
   grasshopper tobacco rabbit gave
   'The grasshopper gave tobacco to the rabbit.'

TIME or LOCATION/DIRECTION followed by VERB

1. Herodagi waji ke. 'I am going in the morning.'
   in the morning I go

2. Rimanshi hiwaruje ke. 'I eat at noon.'
   noon I eat
   LOCATION - VERB

3. Chi mintawep waji ke. 'I am going to my house.'
   house my I go

4. Goshi waji ke. 'I am going there.'
   there I go
LOCATION - POSITION

HANGE = lie (down), lying

Sungkenyi waluje kuhanda dahange ke.
Sungkenyi waluje kuhanda hange ke/ki.
  dog  table  under  lies

'The dog is lying under the table.'

MINA = sit, sitting

Sungkenyi waluje kuhanda mina ke/ki.
  dog  table  under  sits

'The dog is sitting under the table.'

NAYI = stand, standing

Sungkenyi waluje kuhanda daphyi ke. (I)
Sungkenyi waluje kuhanda nayi ke/ki.
  dog  table  under  stands

'The dog is standing under the table.'
POSITION

NANGE = is there

Udwayinge amina-da nange ke/ki.
  cat  chair-on sits
'There is a cat there on the chair.'

UXDÁMINA = hangs, hanging

Inje-wagaxe uxdámina ke/ki.
  picture  hangs
'The picture is hanging (on the wall).'

AMAHA = leans, leaning

Chijije amaha nayi ke/ki.
  broom  leaning stands
'The broom is leaning there.'
Wange chi etawe wagle ke.
man house his goes in
'The man is going to his house.'

Chi ugwé ke/ki.
house entered
'He went into his house.'

Chilo-dada nahe ke/ki.
house-inside (standing)
'He is in the house.'

Chi axewe ke/ki.
house outside
'He came out of the house.'
(or, 'He is outside.'
TOLI = in front
Sungkenyi toli wamanyi ke/ki.
Dog in front walks.

NANGKELI = behind
Sungkenyi nangkeli umxlemanyi.
Dog behind follows.

AHADA = on, on top of
Bigundhe waluje ahada danayi ke.

UKINANDHE = between
Waluje ukinandhe danayi ke.

MONGLI = above
Wayinksinge mongli da git'an.
The bird is flying above.

KUBAN = under, below
Sungkenyi waluje kuhanda damina. The dog sits under.

LODADA = inside
Ho waxgestanstan lodada ale.
Fish bowl inside are.

AGLI = across, other side
Wange aglida dahe ke/ki.
The man is across there.
Sungkenyi tandána? 'Where is the dog?'
Sungkenyi chilóda giná halé ke. Waluje kuhánda nayi ke.
'The dog is in the room. He is standing under the table.'

Udwayinge tandána? 'Where is the cat?
Udwayinge amináda, mina ke. 'The cat is sitting on the chair.'

Bigundhe tandána? 'Where is the clock?'
Bigundhe waluje aháda danayi. Waluje ukinándhe dadáhe.
'The clock is standing on the table. The table is between (the chairs).'

Wayínkshinge tandána? 'Where is the bird?'
Wayínkshinge uxdámina. Na injé-wagaxe uxdámina ke.
'The bird is hanging there. And a picture is hanging (on the wall).'

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Modifiers follow nouns.

- sungkenyi xga: 'white dog'
  - dog white

- sungkenyi thewe: 'black dog'
  - dog black

- sungkenyi chi shuwe: 'small dog house'

- chi xanje: 'large house'

- chibothlaje iyan: 'one teepee'
  - There is one teepee.

- chibothlaje iyan ke/ki:

- chibothlaje nuwe:
  - There is more than one teepee.

- chibothlaje nuwewi ke/ki

- chibothlaje danyi:
  - Chibothlaje danyiwi ke/ki.*

- chibothlaje lohan: (many)
  - Chibothlaje lohan-nye ke/ki

* danyi-nye means 'they are drunk.'
110 'better or worsethan ordinary, very' Adjective compar.

1. 110 pi ke/ki. 'He/she has a good body.'
2. 110 pi skuny1 ke/ki. 'It is very bad.'
3. 110 kump1 skuny1 ke/ki. 'He is very ugly.'
4. 110-daxlan ke/ki. 'He has fever.'
5. Hin na 110 kump1 ke/ki. 'Mother is pretty.'
6. Aheli 110' xanje ada ke/ki. 'He saw a very large mountain.'

110kan 'extremely, very much' Superlative of adj.

1. 110kan pi ke/ki. 'She has a beautiful body.' or, 'He has a handsome body.'
2. Se'e 110kan. 'He is lazy (no account).'
3. 110kan pake. 'It is very, very bitter.'
4. Masün 110kan p'osge ke/ki. 'The feather is very, very fluffy.'
5. Chi 110kan chege ke/ki. 'The house is brand new (just finished).'
-INGE (0) or -INYE (1) Lacking perfection, toning down. 
Diminutive of action, degree of quality

(This is the diminutive for nouns, but degree with modifier)
1. Hin tange washi weqlu pi-inge ke/ki. (0) firs.
   Hin tanye washi weqlu pi-inye ke/ki. (1) 
   (my) sister dances extremely well
   'My sister dances very well.' Ability to do something.
2. Hin na ho 'unha weqlu pi-inge ke/ki. (0)
   Hin na ho 'unha weqlu pi-inye ke/ki. (1)
   (my) mother fish does extremely well
   'Mother cooks fish real good.'
3. Chexqa litawe qalaxanchinge ke/ki.
   Chexqa litawe qalaxanchinye ke/ki.
   cow your large too (is)
   'Your cow is too large.' (should be smaller)

-DANA too... Excessive. 
Intensifier for modifier (verb or adjective as verb)

1. Hin tosge nange-dana ke/ki. (1) Hin tosge k'antha 'e.
   my nephew runs too (fast) or 'My nephew is a good runner.'
2. Hin yina hingiwan-dana chigle ke/ki.
   my brother me called-too home come (loudly)
   'My brother called me loudly to come home.'
3. Hin nage wahile-dana ke/ki.
   woman sick very (is)
   'The woman is very sick.'
4. Ale dana ke.
   'He is great (at action, eating, running, etc.)'
COMPARISON OF MODIFIERS

**walú pi 'pretty good, well' Adverb comparative**

1. Hin-na ho'un-na ale walú pi ke. (c)
   Hin-na ho'un-ha ale walú pi ke. (l)
   - 'Mother cooks fish pretty good.'

2. Hinage woha walú pi ke/ki.
   - 'The woman knows how to cook pretty good.'

3. Wange se'e lex'olushin walú pi. (l)
   - 'That man makes pretty good drums.'

4. Wange se'e wa'un walú pi ke.
   - 'That man does good work.'

5. Ichichinye etawe kinangla walú pi dana-nye ke/ki.
   - 'His sons were successful in hunting game.'

**glu/weglu 'very well, real good'**

1. Hin na ho 'uhan weglu pi-ing'e ke/ki.
   - 'My mother can cook fish real good.'

2. Hinage wawadhunje weglu pi-ingye ke/ki.
   - 'The woman can sew very well.'

3. Namanyi awadhe glu pi-ing'e. (l)
   - 'The man is a good driver (of car).'  

4. Weglu pi-ingye ke. (l)
   - 'I am the best.'
walu ... wexa (stun) 'ahead of most of the rest' (Otoe)

(In Iowa, any use with wexa is 'the best, the winner.')

1. Hin tange wash1 walu p1 wexa ke/ki.
   'My sister can dance better than the rest.' (O)
   'My sister is the winner of the dance contest.' (I)

2. Hinage wawadhunje walu p1 wexa ke/ki.
   'The woman sews real well, better than the rest.'

3. Wange iyanwe walu p1 wexa ke/ki. (O)
   Wange iyanwe wala p1 ke. (I)
   'The man sings better than the rest.'

wexa 'the best' or 'the farthest'; the winner

   'Mother cooks fish the best.'

2. Sunge nange ale wexa ke/ki.
   'The horse runs the fastest.'

3. Wange hali-wexa many1 ke/ki.
   'The man walked a long way ahead.'

   'God is the best doctor.'
a-
verb prefix meaning 'on, upon, over'

(External location - Voegelin)

a-honye to climb on
a-lúche to cross (over)
a-wánda to push (on)
a-mína to sit on; chair

u-
verb prefix meaning 'in, within, into'

(Internal location - Voegelin)

ugláyu to put in, fill in
ubé to throw in, put in
uyán to lie in; bed
uyú to fill, put inside; shallow
i-

Verb prefix meaning 'at, to, by'

(Neighboring location - Voegelin)

i-lúgle  to find someone (at someplace)
i-kíwala    to visit someone
i-hánje     to dream about something
i-stáge     to have no use for

igí je    'to put it here'
ídé je    'to put onto'
uhí je    'to put into; to take medicine'
kuwa dagle 'to put under'
ALAGE = closed

Chuhanwe alage nayi ke/k1.
"The window is closed."

Chuhanwe luse ke/k1.
"The window is open."

Chi'oge alage ke/k1.
"The door is closed."

Chi'oge luse ke/k1.
"The door is open."

I alage ke/k1.

I luse ke/k1.

Wawagaxe alage ke/k1.

Wawagaxe luse ke/k1.
-mina 'still, all the time' In seated position.
Continuous with intransitive

1. Waluje hamina ke/ki. (I) 'I am eating all the time.'
   Waji hamina ke/ki. (0)
2. Bigundhe nange-mina ke/ki. 'The clock is (still) running.'
3. Wadhunje-mina ama ki. 'I am sewing all the time.'
4. Wawagaxe adaje hamina ke/ki. 'I am reading the book.'
5. Wabuxge lok'ima ke/ki. 'I am baking bread (sitting at the campfire).'

-manyi 'have been' with interruptions Progressive.
(Literally 'going'. Not in one continuous action.)

1. Wawagaxe adaje hamanyi ke/ki.
   book read I-have been
   'I have been reading a book.' (day to day)

2. Wange chi'ulushin manyi ke/ki.
   man tent-erecting has been (every day)
   'The man is putting up a tent.'
   run going
   'He has been running around,' or, 'He is running around.'

These actions continue to the present, thus may be translated in the present also.
**ki-** 'self' as in 'myself, himself, yourself' Reflexive.

This verb prefix follows locational prefixes **u-/a-/i-** and the verb person prefixes.

1. Nawe ha-ki-ch' e ke/ki.
   hand I self hurt
   'I hurt myself, my hand.'

2. Á-kih'ta ke/ki: or, A-la-ki-sta ke/ki.
   self-see you-self-see
   'You see yourself.'

3. Nyúl u-ki-k'u ne, (pronounced Nyuukik'une.)
   water glass in-self-pour
   'Pour yourself some water.'

4. Wange-gihi ki-k'un ke/ki.
   chief self-made
   'He made himself chief.'

5. Hin-ki-glajíhe ke/ki.
   we-self-proud
   'We (two)* are proud of ourselves.' (showing off)
   *Indicated by lack of the verb suffix **-wi** after glajíhe 'proud'.

6. Han-ki-mdawi ke/ki. (hin + a = han)
   we-self-see-pl.
   'We (two) see ourselves' (each other)
ki- 'each other' when with dual -wi (re.) Reciprocal

1. U-ki-jin-wi ke/ki.
on-re.-hit-dual
'They hit (on) each other.'

2. Ki-glahi-wi ke/ki.
re.-love-dual
'They (two) like each other.'

Iowas Otoes both understand-re.-plural
'The Iowas and the Otoes understand each other.'
*With plural -nye since they are two groups of people.

kiki- 'each other' with plural -nye (groups)

on-re.-see-plural
'They (many) see each other.' (see= 'look on')

pity - re.-feel-plural
'They (many) pity each other.'
WOHAN  \( \text{wa-} \) 'something' + \( \text{uhan} \) 'cook' \( \text{in} \) = 'to cook'

\( \text{wo-ha-han} \) 'I cook'

\( \text{wo-la-han} \) 'you cook'

\( \text{wo-han} \) 'he cooks'

\( \text{hinwohan} \) 'we cook (you and I)'

\( \text{hinwohanwi} \) 'we cook'

\( \text{wo-la-hanwi} \) 'you-all cook'

\( \text{wo-han-nye} \) 'they cook'

Note that object and location prefixes come before \( \text{ha} \) 'I' and \( \text{la} \) 'you'.

ICH'E 'to talk'

Before the letter \( a \), \( \text{ch} \) changes to \( t \).

\( \text{1-ha-ch'e} \) 'I talk'

\( \text{1-la-ch'e} \) 'you talk'

\( \text{1- -ch'e} \) 'he talks'

\( \text{hin- ch'e} \) 'we (you and I) talk' (\( \text{hin+1} \) is only \( \text{hin} \))

\( \text{hin- ch'ewi} \) 'we talk'

\( \text{1-la-t'a-wi} \) 'you-all talk'

\( \text{1- t'awi} \) 'they talk' (two persons)

\( \text{1- t'a-nye} \) 'they talk' (more than two)
In Book 1 we learned the regular person prefixes as follows:

ha-manyi 'I walk'  
la-manyi 'you walk'  
manyi 'he walks'  
ha-manyi-wi 'we walk'  
la-manyi-wi 'you-all walk'  
manyi-wi 'they walk'  
hin-manyi 'we (you and I) walk'  
manyi-nye 'they (two) walk'

Note that plural and dual suffixes are used. The prefix of this type is used with verbs of movement such as nayi 'stand', yan 'to lie down', danwe 'to jump', and mina 'to sit'.

Verbs beginning with the letter l and other types of transitive verbs go through a special change to an st form:

le 'to go' (add ke or ki for declarative form)

ha-jé 'I go'  
la-ste 'you go'  
le 'he goes'  
hin-le 'we two go'  
la-wi 'they two go'

anyi 'to have'

anyi 'I have'  
astín 'you have'  
anyi 'he has'  
anyi-nye 'they have'

e 'to say (something)'

i-he 'I say'  
i-se 'you say'  
e 'he says'  
li-wi-sa-wi 'you-all say'  
e-wa-nye 'they say'

In the latter example, in second person an s is used instead of st.

With an adjective used as verb, instead of ha- 'I' and la- 'you', the forms hin 'I' and li- 'you' are used, e.g.,

hingilo ke 'I am happy' and líñilo ke 'you are happy'.

On the next two pages pronoun object prefixes and number suffixes may be seen with the verbs glahi 'to love' and ada 'to see'.
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**ADÁ 'to see' PLUS PRONOUN OBJECTS (a-'on'+ da 'look')**

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* nye becomes na

**
-nan 'used to' (Otoe)

   beef I-eat-used to
   'I used to eat beef.'

2. Chibothlaje ulachi-nan ke/ki.
   teepee you-live in-used to
   'You used to live in a teepee.'

-stun (Iowa and Otoe) 'to be able to'

   teepees set up-could-we
   'We used to be able to put up our teepees.'

2. Sunge hin-wamina-stun ke, inuhan ha'un skunyi ke.
   horse I-ride-could today I-do not
   'I used to be able to ride horses, but not anymore.'

3. Hin tosge glak'anthain-stun ke. (I)
   Hin tosge nange k'anthage-stun ke. (O)
   nephew run fast could
   'My nephew used to be able to run very fast.'

4. Ama ilaki-stun ki.
   always wakes early-able
   'He always wakes up early.' or, 'He is always able to wake up early.'
wosgan 'habit, custom, regularity; attitude'

1. Wosgan any1 ke, chebahny1 hadahdanan ki.
habit have cow's-milk I-drink
'I have the habit of drinking cow's milk.' or,
'I regularly drink milk.'

2. Wosgan any1 ikun iglakiwala ke.
habit has grandmother visit
'He regularly goes to visit his grandmother.'

3. Wosgan astin helodawexa ilaki-stun ki.
habit you-have early-very you-rise able
'You regularly get up early in the morning,' or,
'You are able to get up early in the morning regularly.'

4. Pa, wosgan gla pi, (I)
attitude very good
'He has a good attitude.'

pihi 'again, over again, repeating same action'

1. Pihi ha'un ke/ki.
again I-did
'I did it again.'

2. Pihi-dana hananqe nahe'sun ke.
again-much I-ran and-then
'I ran again and again.' (all the time, constantly)
'una 'with a ___; using a ___' Instrument (Ins)

In the sentence the Instrument comes before Subject or Object.

1. Na-enga ha'una sungkenyi uhajin ke/kig.
   stick using dog on-I-hit
   'I hit the dog with a stick.'

2. Mandhe wiloji 'una munje ch'ehi ke/kig.
   iron club using bear killed
   'He killed the bear with an iron club.'

3. Inthwe 'una na aje ke/kig.
   axe using wood cut
   'He chopped the wood with an axe.'

(Body part)-ale 'un Instrumental - human.

1. Thi-ale 'un ke/kig. In this construction, translated
   foot-by makes
   'He did it with his foot.'

2. Nawe-ale 'un ke.
   hand-by made
   'He made it by hand.'

3. I-alewi 'un ke/kig. (0) I'un gilun ke. (1)
   mouth-with makes
   'He makes it with his mouth.'
A type of the Passive

The plural form -nye (verb suffix) 'they' is used but who 'they' are is not specified.

1. Ino wastaje-nye.
   rock moved -they
   'The rock was pushed away.'

2. Mary inga-nye ki.
   'I am called 'Mary'.' or, 'My name is Mary.' or,
   'They call me Mary.'

   The instrument used may also be given in the sentence.

   arrow pierced-plural
   'He was shot with an arrow.' (and it pierced him)

   Who performed the action may also be given.

4. Sungkenyi wa'una Sunge-Xga rahdage-nye ke.
   dogs by Horse-White bitten-they
   'White horse was bitten by the dogs.'

5. Wange waswehl gipihi-nye ke.
   man doctor well-made-was
   'The man was cured by the doctor.'

6. Wan'sige ga' e nangkelida ch'ehange ilogle-nye ke.
   man that long ago dead-lying found-they
   'That man was found dead long ago.'
hdaho/hdaha 'Let's ___!' Calling, Speaking to group; hortatory

1. Hinwaluje hdaho! 'Let's eat!' (male speaker)
   Hinwaluje hdaha! 'Let's eat!' (female speaker)

2. China wahine hdaho! 'Let's (all) go to town!' (male)
   China wahine hdaha! 'Let's (all) go to town!' (female)

BUT: China iwineto! 'Let's us two go to town!' (male)

-to/-ta 'Let's/lec ___!' Hortatory

1. Hin-waluje-to! 'Let's eat!' (male speaker)
   Hin-waluje-ta! 'Let's eat!' (female speaker)

2. Mine waji-to! 'Let me eat!' (male speaker)
   Mine waji-ta! 'Let me eat!' (female speaker)

3. Mine hayan-to! 'Let me sleep!' (male speaker)

4. Mine haje-ta! 'Let me go!' (female speaker)
   The above sentences refer to action right now.
   For action in the future, hnye is added.

5. Hin kiqo-ta hnye. 'Let's have a feast!'

6. Hin walu hin-ta hnye. 'Let's pray!'

32
-HILE! 'Let him ___!' 'Let them ___!'

1. Ale china wale-hile! 'Let him go to town!'
2. Ale wawagaxe heglaje-hile! 'Let him study!'
   he book learn you-let
3. Waluje-hile! 'Let him eat!'
   eat you-let
4. Yan-hile! 'Let him sleep!'
5. Sunahe wa-hile! 'Leave them alone!' (I)
6. Itume wa-hile! 'Let them go first!' (I)
7. Itun waluje wa-hile! 'Let them eat!' (I)
IOWA CALENDAR

The Iowa calendar, with a very similar Otoe calendar, comes from many years back when the tribe was in the north where there were elks and bears. The person born in a particular month would have the characteristics of that for which the month was named. Some of the characteristics are:

January: like a playful young bear
February: cunning, short-tempered like a big bear
March: cold-hearted like a frog; or, a fisherman
April: will have a green thumb to cultivate
May: will be slow or lazy; will think before acting
June: will have many children and be good-natured
July: will have beauty or be handsome
August: will be strong
September: will be nipped
October: will have a bad temper and fight often
November: will be quick in action and will not drag
December: will be very stubborn and cunning

--Suggestions from Franklin Murray

34
### Iowa Calendar

<table>
<thead>
<tr>
<th>Month</th>
<th>Event</th>
<th>Symbol</th>
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<tbody>
<tr>
<td>January</td>
<td>Bear-jumping Moon - Bi Iyangki</td>
<td><img src="Bear.png" alt="Bear" /></td>
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<tr>
<td>Machintawe-shuweinye</td>
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<td>February</td>
<td>Big Bear Jumping Moon - Bi Nuwe</td>
<td><img src="Bear.png" alt="Bear" /></td>
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<td>Mantó Xanje (o)</td>
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<td>March</td>
<td>Frog Moon - Bi danyi</td>
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<td>Pesge-Jetawe</td>
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<td>Cultivating Moon - Bi dowe</td>
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<td>Me'xanye</td>
<td>Manok'e (o)</td>
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<td>May</td>
<td>Nothing-to-do Moon - Bi thatan</td>
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<td>Bi Wa'un Nyinge</td>
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<td>Bi Wo'un Nyinge (o)</td>
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<td>June</td>
<td>Little Flowers Moon - Bi sagwe</td>
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<td>Xamoxla Shuwe</td>
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<td>July</td>
<td>Big Flowers Moon - Bi sahma</td>
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<td>Xamoxla Xanje</td>
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<td>August</td>
<td>Buffalo Putting Moon - Bi glelabli</td>
<td><img src="Buffalo.png" alt="Buffalo" /></td>
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<td>Che Kiluxe</td>
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<td>September</td>
<td>Frost in Animal Beds - Bi sange</td>
<td><img src="Frost-in-Animal-Beds.png" alt="Frost in Animal Beds" /></td>
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<td>Dox'ina Glemina</td>
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<td>October</td>
<td>Elk Whistling Moon - Bi Gleblan</td>
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<td>Huma Yochinya</td>
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<td>November</td>
<td>Deer Putting Moon - Bi gleblan</td>
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<td>Ta Kiluxe</td>
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<td>December</td>
<td>Raccoon Putting Moon - Mingké Kiluxe</td>
<td><img src="Raccoon-Putting.png" alt="Raccoon Putting" /></td>
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</table>
DO NOT CONFUSE THESE WORDS

adhe 'good flavor'
hadhe 'berry'
nange 'to run'
nangke 'back'
       (body part)
doge 'male animal'
doke 'wet; it is wet'
doke 'it is a wild potato'
i yawe 'his mouth is open'
iyanwe 'he is lying down'
iyanwe 'he is singing'
yahanje 'dream'
yan xanje 'big sleeper'
lohan 'many'
lotan 'straight'
mingke 'honest, truthful'
minké 'raccoon'

iku 'chin'
i-kún 'his grandmother'
UNIT II

THE COMPOUND SENTENCE

Morris

37
NA 'and' Two actions by the same subject, at the same time.

1. Wan'sige yanwenye na washinje ke/kí.
   people sing and dance
   'The people are singing and dancing.'

   walk and seeds* plants
   'He is walking (along) and planting seeds.'
   *wamánje is an older word for seeds to plant,
   although thu is used more commonly today.

3. Mamína na wawagáxe ke/kí.
   I-sit and write
   'I am sitting (and) writing.'

Sometimes in translation into English we leave out the
'and' which must be included in Iowa-Otoe.

4. Inú wala na manyí weblí lujemanyí ke/kí.
   with went and sugar hard eat-ing
   'He went along and ate candy.' (hard sugar=candy)

5. Bajé u-mína-wí na nyí xanje lutáwi ke/kí.
   boat in-sit-two and water large cross-two
   'They (two) were sitting in a boat and crossed the
   wide river.' (large water=wide river)
   or, 'Sitting in a canoe they crossed the river.'

   grasshopper tobacco took and (to) rabbit gave
   'Grasshopper took the tobacco and gave it to rabbit.'
Mingké

A raccoon went across a log bridge. He went under the bridge. He climbed a tree and is sitting up there.
-INÚ(N) 'with'

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<th>Subject</th>
<th>With</th>
<th>Verb</th>
<th>Gloss</th>
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<tr>
<td>Mine 'I'</td>
<td>inú-li</td>
<td>glanayi ke/ki.</td>
<td>'I stayed with you.'</td>
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<td>Lile 'you'</td>
<td>inún-mine</td>
<td>glanayi ke/ki.</td>
<td>'You stayed with me.'</td>
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<td>Ale 'he'</td>
<td>inún-mi</td>
<td>glanayi ke/ki.</td>
<td>'He stayed with you.'</td>
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<td>Hine 'we'</td>
<td>inún-hi</td>
<td>glanayi ke/ki.</td>
<td>'We stayed with you all.'</td>
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<tr>
<td>Lile 'you-all'</td>
<td>inú-we</td>
<td>glanayiwí ke/ki.</td>
<td>'You-all stayed with us.'</td>
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<tr>
<td>Ale 'they'</td>
<td>inún-wele</td>
<td>glanayiwí ke/ki.</td>
<td>'They stayed with them.'</td>
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The word inúki 'both' is used when both persons carry out the same action at the same time.

   boy girl both corn ate-dual  
   'The boy and the girl both ate corn.'

2. Sungkenyi udwainge inúki nangewi ke/ki.  
   dog cat both ran-dual  
   'The dog and the cat both ran.'
NA 'and' used with skunyi 'not' and compound verb.

This combination might also be translated 'neither...nor'

1. Hayanwe skunyi na washi skunyi ke/ki.
   I-sing not and dance not
   'I don't sing and I don't dance.' or,
   'I neither sing nor dance.'

2. Hul'munu skunyi na hatoxge skunyi ke/ki.
   I-cheat not and I-lie not
   'I neither cheat nor lie.' or, 'I don't cheat or lie.'

3. Xange-gihi dagúle 'un skunyi na hakidhá skunyi ke.
   'The chief does not work nor does he fight.'

ALÁGLANDA 'alongside'

1. Wange manyi na aláglanda hinage nanange manyi ke,
   man walked and alongside wife ran along
   'The man walked while his wife ran alongside.'
   (to keep up)

2. Sungkenyi aláglanda udwáyinge nangewi ke/ki.
   dog alongside cat ran-dual
   'The dog ran with the cat alongside.'
   (the cat really running to keep up)

3. Wan'shige it'anahe aláglanda ulus'atan ke/ki.
   man talks while alongside is noisy
   'The man is talking while the one alongside is being noisy (not listening).'

41
TANAH 'either...or' Used with two nouns.

1. Wadúje wabúxge tanaha alé'son hagúnda ke/ki. corn(or)bread either being I-want 'I want either corn or bread.'

2. Sungkenyi surge togle tanaha ale lagunsta. dog (or) horse together either being you-want 'Which do you want, a dog or a horse?'

3. Tanaha ale lají hna, chenhga ale na che? either being eat will beef being and buffalo 'Which had you rather eat, beef or buffalo?' (either=which in a question)

TANAH...SKUNYI 'neither...nor'

1. Sungkenyi je'e mishchinge, mingké tanaha ch'e skunyi. dog this rabbit coon either killed not 'This dog has killed neither a rabbit nor a coon.'

2. Pehnyi, chexga bahnyi tanaha hadahda skunyi ke/ki. whisky cow's milk either I-drink not 'I drink neither whisky nor cow's milk.'
   (peje 'fire' + nyi 'water' = pehnyi 'whisky')

3. Nándwa-xanye, surge tanaha amina du'age. (I) ear big mule horse either sits-on rides 'He rides neither a mule nor a horse.'
   (nandwa 'ear' + xanye 'big' = mule)
*togle* 'together with' with verbs of movement, intransitives

1. Ale togle nahe ke. 'He was with them.'
   he with was (standing)

2. Ale wawatogle nahe ke/ki. 'He was with us.'
   he us-with was (standing)

3. Wange hinage glatogle china walawi ke/ki.
   man his-wife together town went-two
   'The man and his wife went to town together.'

4. Hin na glatogle china wahih ka/ki.
   (my)mother with town went-we.
   'I went to town with mother.'
   gla-togle = 'with a loved one, a relative

5. Hin kitogle hine ke/ki. 'We are going together.'
   we together going

6. Weglatemente lale!
   together you-go!
   'Go (on) together!'

   together go-they
   'They are going together.'
   or, 'They went together.'
NU'A 'but'

1. Haje hagunda nu'a haje skuny1 ke/k1.
   to go I-wanted but I-go not
   'I wanted to go but I couldn't,' (or, didn't)

2. Wakanda 1i jega lany1 uk'on nu'a nanthaje
   God your uncles tobacco gave but grasshoppers
   bloge wananse ke/k1.
   all it-took away

   'The Great Spirit gave tobacco to your uncles,
   but all the grasshoppers took it away.'

'—er than' Make two contrastive statements, Comparative,

1. Wange thleje ke; hinahe suihje ke.
   man tall wife short
   'The man is taller than his wife.'

2. Nangkoge se'e xanje ke; je'e shuwe ke.
   box that large this small
   'That box is larger than this one.'

3. Ichindo-inge glanu-inge ke; gehnaha suihje ke.
   boy-little tall-er other short
   'The (one) little boy is a little taller than the
   other.'
UNIT III

THE COMPLEX SENTENCE
Otoe women, identities unknown. "Courtesy of the Oklahoma Historical Society"
John Pipestem's brother and wife. "Smithsonian Institution, National Anthropological Archives"
Ale Dahe (It Is Him), or Henry Jones. 1907. "Smithsonian Institution, National Anthropological Archives"
Verie Durand and Native American Church members Robert Small and brothers Jack and David Koshiway. "Original in American Philosophical Society"
Soje Yinge (Little Smoke), or Charles Washington. 1896. [Father of Truman Dailey]. "Smithsonian Institution, National Anthropological Archives"
Chi Doba, or Richard Shunatona. 1900. [Father of Louise Rice, Nora Keys, et al.]. "Smithsonian Institution, National Anthropological Archives"
Mato Waluthin (Mean Bear), or Albert Ely, and Mayowa (Going Through The World), or William Green. "Smithsonian Institution, National Anthropological Archives"
Mato Shuje (Red Bear), or Charles Watson. 1908. "Smithsonian Institution, National Anthropological Archives"
DAGULE ... -DA 'whatever'

1. Dagule la-gunsta-da ha'un hnye ke/ki.
   what you-want-ever\ I-do will
   'I will do whatever you want.'

2. Dagule 'un-da pi'un ke/ki.
   what (he)does-ever good does
   'Whatever he does, he does it well.'

3. Dagule anachi-nye-da ha'un ke/ki.
   what asked-they-ever I-did
   'I did whatever they asked me to do.'

WAYELE ... -DA 'whoever'

1. Wayele je'e ahonyi-da, mandhe-xga ludhe hnye ke/ki.
   who this climbs-ever metal-white win will
   (money)
   'Whoever climbs this (pole) will win this money.'

2. Wayele Wakanda wagi 'un-da mayan gilo ke/ki.
   who God (for) works ever land happy
   'Whoever works for God is happy.'

3. Wayele s'age wagi 'un-da walu pi hnye ke/ki.
   who (for) elders does-ever very well will
   'Whoever does something for the elders will do well.'
-DA as a verb suffix 'when(ever)' Time indicator, Iterative.

1. Waluje ha-dastan-da, china waje hnye ke/k1.
   eat I-finish-ever town I-go will
   'When(ever) I finish eating, I will go to town.'

   water-falls-when house leaks
   'When(ever) it rains, the roof leaks.'

   there we-arrive-when food you-for-buy will
   (ever)
   'Whenever we arrive, I will buy your dinner.'

4. Uhandhe-da, hayan hnye ke. (Translate this sentence.)

TANDA ... -DA 'wherever'

1. Tanda nyiyuda, wamanje nu ke.
   where rain falls-ever crops grow
   'Wherever it rains the crops grow.'

2. Tanda naixwa glane-da nahe'son, ihadogle hnye ke/k1,
   where hides puts-ever no matter I-find will
   'Wherever he hides it, I will find it.'

3. Tan wasteda inu-n1 je hnye ke/k1.
   where you-go-ever with-you go will
   'Wherever you go, I will go with you.'

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CAUSATIVE PARADIGM

Singular
Sungkenyi mina-ha ke. 'I made the dog sit down.'
Sungkenyi mina-la ke. 'You made the dog sit down.'
Sungkenyi mina-hi ke. 'He made the dog sit down.'

Plural
Sungkenyi mina-hi-hin ke. 'We made the dog sit down.'
Sungkenyi mina-la-wi ke. 'You-all made the dog sit down.'
Sungkenyi mina-hi-nye ke. 'They made the dog sit down.'

Notice that all of these forms for 'to make' or 'to cause' follow the verb stem mina 'sit'. Compare with the regular statement form:

Ha-mina ke. 'I sit.'     Hin-mina ke. 'We sit.'
La-mina ke. 'You sit.'     La-mina ke. 'You-all sit.'
Nina ke. 'He sits.'     Mina-nye ke. 'They sit.'

In the regular statement form the subject prefix may be seen in position at the front of the verb stem, except for third person singular which has no prefix form.
-ha (Verb Suffix) 'I made, caused'  

Causative.

The person prefix of the verb (ha-, li-, hin- etc.) becomes a suffix; that is, it is moved to the end of the verb.

The person or thing is not necessarily willing.

1. Chexga Tublige-ha ke/ki.  
   cow run I made  
   'I made the cow run.'

2. Sungkenyi mina-ha ke/ki.  
   dog sit I made  
   'I made the dog sit down.'

3. Hin tosge wa'un-ha ke/ki.  
   my nephew to work I made  
   'I made my nephew work.'

-hi 'he, she, it made or caused

1. Wangé-gihi wangwasose dowalehi ke/ki.  
   chief warrior there go-made  
   'The chief sent the warrior there.' (made him go)

2. Hinage wohan daxu-hi-na wange lixoge ke/ki.  
   woman food burn-cause man angry  
   'He was angry at his wife who burned the food.' (caused the food to be burned)

3. Sunge etawe ch'e-hi mansige us'inge ki.  
   man horse die-caused angry at  
   'He was angry at the man who killed his horse.' (caused the horse to die)
To cause or enable someone to do something willingly. AGENT

- u + ha + ki + 'un=t'uhak'un
  I refl. do fed

Sungkenyi walu t'uhak'un ke.
dog food fed
'I fed the dog.'

Shuwe-inge che-bahnyi u-
hak'un ke.
'I fed milk to the baby.'

wa'una; ewa'una 'to make do something (willingly)'

1. Min wa'una hahi ke/ki.
   myself making I-went
   'I made myself go.'

2. Wakanda Iyinge ewa'una wabuxge luswaswa na wan'sige
   wok'un ke. made himself bread break and people
gave
   'Jesus broke the bread in pieces and gave it to the
   people.'

3. Hin jega ewa'una hin tosge Jiwere ich'e glagumhde ke,
   my uncle caused my nephew Otoe language to learn
   'My uncle taught Otoe to my nephew.'
   cause to learn = teach

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ESWENA 'perhaps, maybe' Simple possibility in Declarative

   maybe come when go-then will
   'Maybe he is coming (and) then we will go.' or, 'If he comes, we will go.'
   [Expecting that he will come, not with doubt as in the subjunctive.]

2. Eswena heloda Cushing wale hnye ke/ki.
   maybe tomorrow (to) Cushing go will
   'Maybe he will go to Cushing tomorrow.' or 'I've right go to Cushing tomorrow.'

Quotative.

The ke/ki, I-se ke/ki, E ke/ki.
said, I said-you (he)said 'I said so.' 'You said so.' 'He/she said so.'

1. "Mi'e wanye-gihi hag'unda skunye," e ke,
   I chief I-want not
   'I do not want to be the chief,' he (Rabbit) said.

2. "Le skunye le!" ihe ki," e ke,
   go not(command) said-I (she)said
   'I told you not to go,' she said (Grandmother).

3. "Hinyego. ch'eha ke." e ke,
   no killed I
   'No, I have killed it,' he said (Rabbit).
SGE 'if'

1. Hanwe pi sge hinkigo hnye ke/ki. (speaking of day good if we-feast will same day)
   'If the weather is good, there will be a feast.'

2. Hin tagwa anglanyile sge, china waje hnye ki.
   my grandson me-take if city I-go will
   'If my grandson will take me, I will go to the city.'

3. Tunt'un'un i'stuglan sge, ale gun 'une!
   how to do you-decide if it then do
   'If you decide how to do it, then do it!'

   "If you go, it will devour (swallow) you," she said (Grandmother).

5. Anje tanda_uwale sge, iyinge inúngla le ke.
   his-father where went if his-son with-him went
   'If his father went somewhere, the boy went with him,'

6. Tan waste sge, inúli je hnye ke/ki.
   where you-go if with-you go will
   'Wherever you go, (if you go) I will go with you.'

When speaking of a future day, without the uncertainty of sge 'if', the declarative subordinate verb suffix -da should be used, with the more true translation 'when'.

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E'E 'wish...' 'oh that...' 'Contrary to fact. Subjunctive.

1. E'e suinge iyan anyi sge. E'e... sge or E'e... guna want
   wish horse one have if
   'I wish I had a horse.' or, 'Oh that I had a horse!'

2. E'e liqilo lamanyi sge ihale.
   wish you-happy you-go if I-am
   'I wish that you were happy.' (but you aren't)

3. E'e mi'e wohahi sge.
   wish I win if
   'I wish that I would win.'

4. E'e hila wal'pi sge ihale.
   wish swim very good if I-am
   'I wish that he could swim well.'

5. E'e sungkenyi iyan uxige guna ile.
   wish dog one own want he-said
   'He wishes that he owned a dog.'

6. E'e hine hiwohiwi sge, anye-sge.
   wish we we-win if they-said
   'They wished that they were winners.'

7. E'e toligun Baxoje china wapana nange sge.
   wish future Iowa community well go if
   'He wishes that in the future the Iowa community might go along well.'
NARRATIVE PARTICLES

ANYE 'and, now' Begins story, introduces new scene.

1. Anye nanthaje china fyan da nangge.
   and grasshopper village one there lay
   '(And) there was a village of grasshoppers,' or,
   'Once there was a village of grasshoppers.'

2. Anye Wakanda wan'shige tanyi wok'un.
   and Great Spirit men tobacco them-gave
   '(And) the Great Spirit gave men tobacco.'

In the above two sentences, anye indicates there is a
new location and new persona to be named. In the
middle of the story, anye indicates return to the main
character.

3. Anye ichichinge etawe ugwu-nye.
   now sons his entered-they
   'Now his sons entered the sweat house.'
EDA/HEDA 'then, and then' Narrative particle.

Indicates change to a different subject or person from that in the previous sentence, to a secondary character in the story. In the last sentence aledale is used similarly.

1. Eda nanthaje bloge lanyi wan'shige wananse, then grasshoppers all tobacco men from-take gun a. wanted

'Then all the grasshoppers wanted to take tobacco from men.' (grasshoppers were the 'villains' in the story)

2. Eda mishchinye ikun glatogle na iwalawi. then rabbit grandmother her-which and they-went-two

'Then Rabbit and his grandmother went together.'

3. Sungkenyi t'anwajigle heda udwayinge nangé hilé ke. dog jumped and then cat sitting ran

'The dog jumped and then the cat ran.' or,

'The dog jumped and then the cat that was sitting there ran.'

4. Eda hine hnye ke/ki. then we-go will

'Then we are going to go.'

5. Aledale hinwalozi hnye ke/ki. that-being we-pray will

'We will go to prayer meeting.'
SIGE/SHIGE 'again; and then'

When this particle is used, the subject of the sentence is the same as in the previous sentence.

1. Eda shige inuhan hotun; shige maya eda
   then again second time(he)cried and then land beyond
   shi hulu he,
   shook

   'Then again the second time he cried, and then the
   land beyond shook.'

2. Maya tanda uwale. shige wan'shige thigle wata ke.
   land some went to and then people's footprints saw
   'He went to some land and (there) saw some footprints.'

ALECHI 'therefore; that being the case; so'

1. Alechi ichichinye etawe kinangla walu pi-damanye ke/ki
   therefore sons his hunting very good did-they

   'Therefore his sons were very successful in hunting
   game.'

2. Alechi i-wineto!
   therefore let's go! (male speaker)

   'So let's go!

3. Lothlin ke alechi peje dahdu hihin ke/ki. (1)
   cold therefore fire built we-have

   'It is cold, therefore we have a fire built.'


I am an Otoe. Now our tribal leaders meet at Otoe tribal land. It is near town (Red Rock).

The Otoes are made up of seven clans. Whatever happens to an Otoe (whatever he does), a doctor gives him medicine and prays for him. Ceremonials are war dancing and handgames.

I am an Indian. I try to respect all Indian peoples. I try to respect all non-Indians. White men, black men, and Mexican-Americans are all non-Indians. We all respect one another.
SHORT JIWELE HISTORY: THE FOUR CARDINAL POINTS

Nangkélida Jiwele  
PAST - in Otoes

maya umélida hinahe  
land north - in we

igyále ke. Jegun malu-  
were then

ha ajínye ke. Taje istán-  
came-they weather different

da anáwun hinye ke.  
rán into they

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In the past the Otoes were up in the north. Then they immigrated down here. Here they ran into different weather. They put up their teepees with the doorways facing the east. To the south are many tribes. Towards the west is land that is still open.
Heloda-wexa bi axe-we skunyi hin kunyi Wakanda waloxe. Ha, hanwe iyan listánkina hakina, maya jege tanglida hahina wadoxina, haxage. Wan'shige ale na he'son pisje woham hadana. Wan'shige alá-stana istanda pi okí-t'at'a anyi. Gason li-talo gihdó alánye.

Early in the morning, before the sun was up, Grandma would pray. "Every day you go along by yourself on this earth, so I pray outside, and I cry. I often greet people who are good. When I see different people (non-Indians) I treat them well. That way you will have a lot of friends."

God, I am left alone, and I live alone. They have all left me. There are only a few of us I was left. And so, we try to pray to God.

--Alice Sine, quoting her Grandmother.
BAXOJE MIN KE
by Franklin Murray

Baxoje min ke. Nankélida s'age hin tuga, hin kunyi
Ioway I am long ago old people my grandpa, grandma
laye unk'unye, Baxoje laye 'Thigle Pi' inganye. Wohúhe
name gave me Ioway name Good Tracks called pride
heglagi ke, anyi laye 'Thigle Pi.' Mantó ale dahu anyi,
I feel to have name Good Tracks Bear it from has
mantó wokigo. Aledale mintawe s'age ale waswé i'sun
Bear Clan thus my old ones were doctors
hin kunyi iwáhu kunyi ungflakinye nu'a sun dunge juha
my grandma knew, grandma told me but I learned very
pihak. Unhaki hanwe iye'sun wan'shiqe angláha athin
little run sometimes people help ask for
ajínye walu he'sun wat'una he'sun angínya aji wohéglasan
come-they prayer asking for and gift come bringing
hakin, Baxoje alegun nankélida. Ale kasun wahúnye, chiná
they did, Ioway were long ago like that they are, tribe
sun dokinye domina voxányekin ye'sun. Tahéna sun waláwe
to one another they are kind there are few
wala'kiwanye hwanye, bloge. Hanwegi bloge dagüle 'unch'i-
everything is lost, all today all what to do know
leše, tangun uluxije silesge. Ich'e alena he'sun tandá
not where to look don't know language lost and wherever
hanako hnye, hinyekè, jalé wawanye.
we go will do not hear it, anywhere we go

China anyisan eje'sun wadoxida, toli walanye
tribe being for them I pray, future going into
shuwe wakihan, wapana, nuwedan toli wita, wapanye'son
children one two generations there they will not have
wanyesge. Jalegun 'un wadoxì hamina. Baxoje alegun
here do praying I sit Ioway they

a'u alegun it'anye, wala pi-inye, ich'esun ìhangigi
told that told very well said and healthy, and I

i'e hwahwatan ihe haki wanant'utada wawanye. Kuye
said at the last I say though poorly we are pitiful, what

Baxoje unyalena he'sun dagule 'unye ihe'ìn ke, nankelida
Ioway do that do tried to say, long ago

ikiganye. Ale gasun wogadho hinhe hingki. Etanki sun da-
told one another, and so right thing we try to say.
gule anye wehahi alegun ale gasun hosun jalegùn 'un je'e
what they said we can't beat, so we say yes what we do this

sun nant'uhakikida, se'ihánange. (Free translation
I pity myself that I say now on next page.)
I am an Iowa. Long ago the old people, my grandpa and my grandma, gave me the name Good Tracks. I am proud of my name. That is where it comes from -- a Bear Clan. The founders knew how to doctor. They told me but I learned very little. They run to me sometimes asking for help. They come to ask for prayer and they bring a gift. That is the way they did long ago. That is the way they have been. The tribe members are kind to one another. There are very few (now). Everything is lost. Today we don't know what to do, and do not know which way to look. The language is lost and we do not hear it anywhere we go.

I pray for my tribe going into the future two or three generations. I am sitting here praying for them. The elders told that the tribe might be prosperous and be healthy. I, at the last, am trying to say (though poorly) what the Ioway did long ago. We are trying to say the right thing. We can't beat what they said. I pity myself. That is what I am saying now.

--Franklin Murray, "Thigre Pi"
Sister: Wajé chege heglúmi hagunda ki. Wajé dhi hagunda ki.

Brother: Unáthun chege hadumi hnye ke. Unáthun to hadúmi hnye ke.

Sister: Wilumi tanhena astin?

Brother: Wilumi glebla anye ke. Wilumi tanhena astin?

Sister: Mandhé-xga hin nyinge ki. Wanámpí mi-wégla 'unki mingí dhadhá ilákunye. Inúki wiheglumi

...
Sister: I want to buy a new dress. I want a yellow one.
Brother: I want to buy some new trousers. I want some blue ones.
Sister: How much money do you have?
Brother: I have ten dollars. How much mondy do you have?
Sister: I don't have any money. I made this necklace and this shawl. I will sell them both and get some money. Then let's go to the store!
Sister: Waje hadúmi ki, agúje heda.

Brother: Waje ilinathge?


Brother: Hunje, ináxge ke. Wonáyi xanje ke.

Agláňje thlejenye ke. Tase xanje ke.

Sister: Handa wogla k'one chinánda.
Brother: Waje wogla k'one
chinanda. Idaanda ha-
dumi hnye ke. Waje
ikilutanne!

Sister: I bought a dress and some shoes.
Brother: Does your dress fit?
Sister: No, it doesn't fit. It is too small for me. It is too short. My shoes fit fine. Do your trousers fit?
Brother: Yes, my trousers fit. My shirt is too large. The sleeves are too long. The neck is too large.
Sister: Return your shirt to the store.
Brother: Take your dress back to the store. I will buy another shirt. You exchange your dress.
I already went!

Boy: My car is small. My brother has a large car. Let's all go to town in his car! Are you going?

Girl: No. I'm not going. I went to town yesterday, with my mother. First I went to the bank. Then I went to the dry goods store. Then I went to the grocery store and bought groceries.
Going To Visit

Hin yina chiná wálé ke,
my brother (to) town went

i tálō wíkíwala hnye ke.
his friends visit will

Heda minglí čhi na da-
thén oil (gas) house(station) at

nasta minglí lumi ke.
stopped gas bought

Hedale ichindo-inye
then being son

etawé gludhena gun ke.
his took with

Nawo uglinangewi ge
road got on

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ahu nandóxe ke. Nastá-wheel went flat stopped
nena sun ahu pi gla'un-
and wheel OK fixed
wi ke. Wanahana chi-
they two finally town
nada hinwí ke. Ida i
at arrived there their
talo chi etawe d'owa
friend's house his there
hiwi ke.

My brother went to town to visit some friends. First
He stopped at a station and bought some gas. Then he picked
up his boy to go along with him. When they got on the road
they had a flat tire, so they stopped to fix it. Finally
they got to town and went to their friends' house.
UNCLE IS NOT WELL

Aunt: Dali xga?
    How are you?

Uncle: Winhile ke. Wahile-aki-
      I sick
      'I am sick.'
      da aguláwi le! 'Send for the nurse!'
      send for

Aunt: Dagúle la'un?
    what you do 'What is the matter?'

Uncle: Ilohín dahla. Glewe
      fever I have
      'I have fever.'
      ilakuyi ha'un ke. Iló dahlan
      feeling I do
      'I feel nauseated.'
      heda hoxu ilakuyi.
      then cough feel
      'I must have the flu.'
After nurse is called:

Nurse: Tanhédada ale walíhile?
Uncle: Danáni igí ale winhile ke.
Nurse: Ayande iwa le!

Tandá linyich'e?

Uncle: Nathu ale hinyich'e ke.

Nurse: Gasun yahan! Makan je'e lastúje la. Hanłoda-da, biman'shida, bikuyida iláwehan iyan lastúje stunha.

Nurse: When did it start?
Uncle: I got sick last night.
Nurse: Lie down! Where does it hurt?
Uncle: My head hurts. My stomach aches. I cough a lot.
Nurse: You must stay in bed. Swallow this medicine. Take one in the morning, one at noon, and one in the evening.
A TRIP TO TULSA

1: Heloda Tulsa wahaje tomorrow (to) Tulsa I travel
hnye ke. Hin nage inümí-
will my wife with me
ne hnye ke. 'I am going to Tulsa tomorrow. My wife will go with me.'
will (go)

2: Bigundhe tanhedan clock where —at— being
'iste hna?
you—go will

1: Heloda bigundhe
tomorrow clock

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sahma na et'anda ale
seven and past being
haje hnye ke. Hanoda
travel will early
wexa. 'It will be past seven when we leave tomorrow. It will be very early.'
very

2: Tanhedá'i lahína? (When will you arrive?)

1: Bigundhe sangke dale
clock nine -at-being
hahi hnye ke. (I will arrive at 9 o'clock.)
I-arrive will

2: Tanhëda idálá manyina:
how long there you stay
'How long will you stay there?'

1: Hanwe danyi idaha-
days three there
manyi hnye ke.
'stay will
'I will stay three days.'
Ichinchinge ale inú negla
son him with I
nayi hnye ke. Hedála
stay will then
hanwe iyanaki idale
day first (Monday) being
igú tanyi ke. Biman'shi-
here arrive noon-
da ale panyeda híná-
at being Pawnee - at we
stan tanyi ke, hiwanda-
stop we look around
da tanyi ke. Bikúyída
in the evening
ale chida híngli tanyi ke.
being home - at we arrive

I will stay with my son. Then on Monday we will come back.
At noon we will stop in Pawnee to look around. We will
arrive home in the evening.
UNIT V

Uyánwe

Songs and Hymns
Ha'a sige shu-we
tunt'un iyawe,
Wegla sige iyewe ki iyawe,
Adaje sige.

Ha'a yame ho-o-wa!
Shuwe xanje yane,
Shuwe xanje yane!
Unje iyane,
Ho-ho-ho, ho, ho!
Shuwe-nye-nye,
Nye-nye i-yane!

--as sung by Sarah Grace Kihega
Ma-a hîlé mi-né,
Ma-a hîlé mi-né ke.
Ichíndo-inye* igi liye'-
son,
Ma-a hîlé mi-né ke.
 Wan' yanki-da alanye-
da,
Ma-a hîlé haminé ke.

—as sung by Sarah Roubideaux, Hiawatha, Kans. (a Northern Iowa)

*The name of a husband, brother, or sweetheart may be substituted here, instead of "son".
1. Jesus ming-ke li-glagi-na,  
    Ale li-gi-nayi,  
    Wa-li-glo-hi 'ungla-sa-ne,  
    Wa-na-t'u-da tanyi.  

2. Jesus ming-ke li-glagi-na,  
    A-le mi-gi-nayi,  
    Wa-li-glo-hi 'ungla-sa-ne  
    Wa-na-t'u-da tanyi.
Tune of the Hymn 'There is a Fountain'

Je-sus han-ch'ê-xwe
howana
Maya jegi wanahe-da,
Dagulé awathlaje nahe,
Ale hun-gi weta-nye.

Chorus:
Hanwe-dahe wawagi-
wi,
Han-gla-ki-pata-nye,
Hina winahe lus'agewi
Inunyi hu-wi-le!

Jesus died in a miserable way
when he was on the earth,
What he foretold to take place--
In that manner we will go.

Chorus:
In the days He has ahead
We are going to meet him.
We cannot get around that--
Brothers, Come on!
Composer of Otoe words is Frank Grant, Deceased
Sung during a healing service after the sermon.

PART I

1. **Wakandá_iyinge**
   
   God's Son
   
   **Nawe wa-ha-mi-na-na,**
   
   hands are opened (wide)
   
   **We-we-glá-wa-mi-na-na**
   
   **He-e-ye-ye, (3,4)**

2. **Wakandá_iyinge**
   
   God's Son
   
   **nawe wa-ha-mi-na-na**
   
   hands are opened (wide)
   
   **We-we-glá-wa-mi-na-na**
   
   **Hin-yi-yu-wi, (5)**

For 3 and 4, repeat #1 two times,
For 5, repeat #2 once.
1. Wakanda jyinge awi-no
   Huna-yi-wi le-ye-ye(4,5)
2. Wakanda jyinge awi-no
   Huna-yi-wi le-ye-yu-wi.(6)
3. A-wi-no
   Huna-yi-wi le-ye-ye *

For 4 and 5, repeat #1 twice.
For 6, repeat 2 once.

* Or, hu-nang e-wi-ne-ye-ye.
6. Hin-yina, Wakandá-iyinge
   Brothers  God's  Son
Nawe wahami-na-na,
   hands  are opened (wide)
Wewe-gla wa-mi-na-na
He-e-ye-ye.
7,8 Repeat #1 twice.
   (Part II on next page)
Wakanda iyinge mayan mangli-da Wewe-glaguna-wi ha-no-yo-yo.

For 8 and 9, repeat #1 twice.
For 10, repeat #2 once.
1. Jesus, I pray to you, 
   Have pity on me, I ask. 
2. Jesus, on you alone I depend, 
   I depend on you always. 
3. I am pitiful, as I pray to you; 
   Have pity on me, I ask.
Tune of the Hymn: 'Take the Name of Jesus With You'

Hin yino Jesus
Na-hun-wi-da-wi-na,
Ming-ke hin-wa-gilo-
xi-wi-da,
Walu-thunge hin-wa-
iwi
Wawa-gibe tanahe.

I nunyi, huwi le!
Hanwe gilo mayan-da
I nunyi, huwi le!
Mayan jegi wochexi.
Wakanda mayan je'e glahina Ichichinge-Woxanje
mayan jegi woweglak'una wan'shige mingke glagaxe
naha'e ix'an dach'istan uglak'un, e ke.

-- John 3:16
(Otoe, as translated by Fannie Grant)

Wakanda mayan jegi nahu'widana Ichichinge-Woxanje
etawe ale mayan jegi. Wa'ele mingkegaxeda aledale
ch'ehnyeskunye, nu'a ama ix'anye ke.

-- John 3:16
(Iowa, as translated by Franklin Murray)
APPENDIX I

GEOGRAPHICAL NAMES

Cities, Counties, States  china = town, city

Arkansas City - Nyi-xga China 'White-water Town'
Chautauqua (KS) - Chi-tagwa 'Grandson's House'
Cushing - Aminan-p'op'oye China 'Soft-seat Town'
Guthrie - China Ulethlije 'First Town'
Hiawatha (KS) - Ha1i-wata 'Seeing-a-long-way'
Nebraska - Nyi-blaxge 'Flat-water' (after the Platt River)
Oklahoma City - China-chege-itun 'Rapidly-growing City'
Ponca City - China-Uhandhe 'Dark Town'
Topeka (KS) - Do-pi-k'a 'Good-place-to-dig-potatoes' (wild potatoes which grew along Kaw River)
Tulsa - China-mingli 'Oil Town'
Stillwater - Nyi-apinje 'Quiet-water' (pronounced Nyapinje)

Rivers and Streams  ni/nyi = water, river

Arkansas River - Nyi-xga 'White-water' or 'White River'
Cimmaron River - Nyi-xgu 'Salt River'
Missouri River - Nyi-shuje 'Red River'
Nemaha River - Nyi-maha 'Riled-up (muddy) River'
Platt River - Nyi-blaxge 'Flat-water'
Red Rock Creek - Ino-shuje X'owe 'Red-rock Creek'
Shunganunga Creek (Topeka) - Shunga-nunga 'Two-horses' (Ponca)
APPENDIX II

FLORA

Trees: na
  ash - na-xga
  catalpa - na-hdo blaxge xanye
  cedar - badhi
  cedar, flat (arbore vitae) - badhi-blaege
  cottonwood - bax' e (O); bax' e (I)
  crabapple - se-xanye shuwe
  elm, red - na-shuje-stustuje
  elm, white - na-xga-stustuje
  hickory - ithaglehu (O); na-stustuje (I) 'slick bark'
  maple, silver - nanta-dahaje
  mulberry, wild - na-hadhe
  oak, blackjack - na-thewe
  oak, burr - buje
  pecan - wandaxlosje
  peach - kanje-xanje
  pine - nampahin 'sharp tree'
  plum - kanje (shuwe)
  sassafras - na-mangkan ublayin
  sycamore - nathon (O);
    nangley1 (I) 'spotted tree'
  willow - luxwin ('bush')
    willow, weeping - luxwin istanya xuna
  walnut - tage

Grasses, Plants, Bushes
  bean - oni; unyinge
  blackberry - hadhe-thewe
  bush - luxwin
  buttercup - do-tuyi
  cactus - iyawe
  cattail - udwayinge xaje skowe
  clover - uthla
    yellow - uthla-dhi
    red - uthla-shuje
    blue - uthla-to (alfalfa)
    white - uthla-xga
  corn, maize - waduje
  gooseberry - hadhe ('berry')
  gourd - witadhe
grass - xami
haw, black - nasanî
haw, red - guwe
potato, Irish - do xanje
potato, wild - do
potato, sweet - do-xgu
pumpkin - wadwan
raspberry - nahdweglange
rice, wild - thinthgayin
sagebrush - haxohje
squash - wadwanto-inye (I);
   wadwanto-inje (0)
squash, yellow - wadwan-dhe
sunflower - xamoxla awe-
   dhi'uxla 'yellow blooming
   flower'
tobacco - lanyi
turnip - do-gwehi
violet - xamoxla-to-inye
   'little blue flower'
weed, prairie hay - xaje
wheat - wabuxge ('bread')

acorn - buje
bark - nahâ
crotch - lana/rana
flower - xamoxla
fruit - waxgu
fork - losak'ê
leaf - nawe
limb - awe-ukigle
peeling - loxawe
seed - thu
sprout - butu-inye (I)
   butu-inge (0)
APPENDIX III

ADJECTIVE MODIFIERS -- ANTONYMS

brave - wasose  cowardly - waxlixdage
clean - thugla  dirty - thewála
clear (water) - bledhe  dirty (water) - nyí usoje;
                     nyushoje (I)
clear (sky) - kela  cloudy - maxuwe
cold (weather) - lothlin (I)  hot (weather) - mansje
                     luthlin (O)
cold (feeling) - dakála  hot (feeling) - daxlan (object)
dry - budhe  iló-daxlan (fever)
few - doke
first, ahead - paglan  last, behind - ulage; urage
easy - womangke  difficult - wochexi
honest - mingke  dishonest, onery - bledhé-skunye,
honesty - mingke  liar - tothge (O), toxge (I)
gentle, tame - womanje  mean (animal) - waluthin
good - pi  bad - piskunyi
good (character) - woskampi  bad (character) - chexi
good (flavor) - adhe  bitter, sharp - pa, pake
fat - shin (O); washin (I)  thin (poorly) - xwajige
healthy - wapána  sick - wahle
hungry - xlanyi  full, satisfied - winanje

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large, big - xanje (0); xanye (I)
small, little - shuwe
level, flat - braxge
bumpy - s'os'oge
hilly - aheli
lightweight - haha
heavy - hjedan
long - thleje
short - swihje (O); swisje (I)
new - chege
old - s'age
poor - waxwatan
rich - glan'kala
pretty, handsome - ilokumpi
ugly - ilokumpi skunyi
raw - thanke
cooked - uhan
smart, wise - thabeda
dumb, unwise - bledhe-skunyi
unthinking - wiluglanyinge
smooth, even - stustuje (I);
thluthluje (0)
rough (pocked, pimply) - x'unx'un;
s'os'oge; popoge
wrinkled - x'lnx'in
straight - lotan
crooked - stoye
moving crooked - wasan'san
soft - p'op'oye
cooked done, soft - swana
hard - thith'e (stiff)
strong - blixe
weak - blinala
thick - soga
thin - bleke
Wapi Ninge (No Liver), or James Arkeketah, Jr. 1899. "Smithsonian Institution, National Anthropological Archives"