

Ioway-Otoe-Missouria Bible New Testament
Báxoje-Jiwére-Ñút^achi Wawágaxe Xóñitaⁿ

1

A Christmas Bible Story of Jesus

Originally transcribed

by Rev. Moses Merrill, Missionary to the Otoes
in his

CESUS KRYST WDWDKLHA ATVA: (Jesus Christ's Story)

“Jesus Christ Wawágaxe Etáwe”

Louis dorion, Interpreter

J.Meeker, Printer, Shawanoe Baptist Mission. 1837

(Current transcription & literal translation

By Jimm G. GoodTracks)

(Dec. 1st, 2000)

Angel Foretells Birth

(Modern Transcription)

(Missionary Transcription)

Luke:

**1.26: Edá bí ishágweda Gabriel Wakáⁿda
wawáyiⁿ etáwe,**

And then month sixth when Gabriel God messenger his

Etl pe ejlkwatl Kaprain Wdkuntl wdwey atva,

***And in the sixth month the angel
Gabriel¹***

Wdkuntl awdnl cenl eu Klrare ttra,
Nlsarig anei.

***Was sent from God unto a city of
Galilee, named Nazareth,***

**Wakáⁿda éwana chína iyáⁿ Galileeda ré,
Nazareth áñe ke,²**

*God he's the one town a Galilee at (he) went
Nazareth they say*

Megufka eu wdcehenl wdfa eu

To a virgin espoused to a man

**1.27: Míthañe iyáⁿ wachíhina wáñe iyáⁿ
female pure a to dwell causing man a**

Joseph igáñe, David iyíñe (e)táwe³ arúxe
Joseph call (him) they David his son his take husband

Cosip eklnei, Tapit oeifka tva lrwha

Whose name was Joseph, of the house

Chíkigre, míthañe gá^e ráye Mary igáñe ke.

establish a home, virgin that name Mary they call her

cakelra, megufka kla rya Mare eklnei.

***Of David; and the virgin's name was
Mary.***

1.28: Edá Wakáⁿda wawáyiⁿ etáwe idá jína

Then God messenger his there (he)arriving

Etl Wdkuntl wdwey atva etlcena

And the angel came in unto her, and

Ugít^ashguⁿ: “Wayíⁿshjñe ho. Pí wórikixañe
worekehuneik

*(he) spoke to (her), it seems “Mind proud be! Good (he)
has something great for you*

oketlsko, wyescifkaho, pe

***Said, “Hail, thou that art highly
favoured,***

¹ Note: There was no English text provided in the original book. The English text here is from The Holy Bible (King James Version), The World Publishing Co., Cleveland, OH.

² “áñe ke” is a traditional evidential form in narrations indicating a past unseen event or occurrence. “ke” is the male oral period (for a declarative sentence) which has been omitted. An italicized inserted word indicates the anticipated appropriate placement of omitted terms or sentence particles. “ki” is the female equivalent.

³ Note: In speaking, final vowels that are the same as the next beginning word are frequently contracted. Thus, “iyíñe etáwe” may contract to sound as “iyíñetáwe”, as occurs in the original transcription.

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2

Ke. Wakáⁿda inúⁿni náhek(e).⁴ Hináge
--- God with you (He) is --- woman

Naháda⁵ irirókishige shkúñi (re)⁶.
among be ashamed/ bashful not ---

1.30: Edá Wakáⁿda wawáyiⁿ etáwe:
And then God messenger his

“Mary nahíre shkúñi (re),” igé[^]ashguⁿ.
Mary fear not --- (he) said to (her), it seems

“Wakáⁿda píshtaⁿhshji irígirugraⁿk(e).”
God good only really you (he) considers

1.31: Edá jé^e anáx[^]uⁿ ho. Ichiⁿchíje
Then this hear to/ listen must. child

Iyáⁿ utúⁿragre hñek(e). Wáñe irátuⁿhñek(e).
a within-born-you-own one will. man you'll have

Jesus ráye áñi rajé to.

Jesus name have give (him) name

Wdkuntl enwrenlhak, enluk

“The Lord is with thee; blessed art

nlhltl ererojekaskone.

“Thou among women.”

Etl Wdkuntl wdwyw atva

And the angel said unto her,

Mare nlheraskoneta ekelsko;

“Fear not, Mary, for thou hast found

Wdkuntl pesnuhce erekerwkanlk.

“Favour with God.”

Etl caa lnloho, ecincifa

“And, behold, thou shalt conceive in

eu otorlrlneik wdfa erltonaik,

“Thy womb, and bring forth a son, and

Cesus rya lne rltlto.

“Shalt call his name Jesus.”

Birth of Baby Jesus

(Modern Transcription)

Luke:

2.01: Edá háⁿwe ridaha gathkéchi, edá
and then day it was when that manner because

Caesar Augustus ich^e ke, rerúdhe,

Caesar Augustus (he) spoke it. go taking

Waⁿshíge agírihugeshji ráye wawágaxeñe
people desire other's property really name write-they

Taⁿna waⁿshíge ukírajenana

very people different ones

Agírihugeshji ráye wawágaxeñe dana.

desire other's property really name write-it-they

2.04: Edá Joseph china iyáⁿ Nazareth

and then Joseph town a Nazareth

Aráñe, máyaⁿ Galilee aráñe dáre idáwarana,

went-they, land (of)Galilee went-they there there-to-going

Máyaⁿ Judea aráñe ke; David china etáwe

land (of) Judea went-they David town his

Bethlehem aráñe idáhi ke; David uchíjetáwe lnei etlhe

Bethlehem went-they there arrive. David family his

Dawéwahuchi ke.

There them-from-(he) comes-because.

(Missionary Transcription)

Etl hva retlhl klqkace,.etl

And it came to pass in those days, that

Sesur Dkustus ecake rawdhe,

There went out a decree from Caesar

wdhseka ukewyglhce rya wdwdkdhenei

Augustus, that all the world should be

tlnl wdhseka okerlcanlnl ukewyglhce

Taxed.

ukewyglhce rya wdwdkdhenei tlnl.

Etl Cosip cenl eu Nlsarig

And Joseph also went up from

lnei, mlel Klrare lnei tla etwvdrlnl,

Galilee, out of the city of Nazareth,

mlel Cwtea lnei, Tapit cenatva Pagrahim

Into Judea, unto the city of David,

(Tapit ocifka tva

Which is called Bethlehem; (because

tvwdhwec aka.)

He was of the house and lineage of David).

⁴ Final declarative sentence marker(s) “ke/ ki” are frequently shorten, as in “náhek = náhe ke”.

⁵ “naháda (among) is an older phrase for “idánahe”. It may also be rendered with suffix “-wida”.

⁶ “re” is an oral imperative marker.

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2.07: Edá ichiⁿchiḡe pagraⁿnahshji wáḡe
and then her child beginning truly man
Itú[^]ashguⁿ. Edá miⁿthéwethka arúdage,
(he) is first, it seems. Then broadcloth white (she) wrapped

Edá shuḡéchi wórujeñe rutáwe[^]ashguⁿ.
then horse house what-they-eat-in their it seems
Chírodada ekíx[^]ena [^]shuⁿ[^]ashguⁿ.
house inside crowded indeed, it seems

Angel Announces to Shepherds

(Modern Transcription)

Luke:

2.08: Wanúhje akída waⁿ[^]shíge máyaⁿ
animal(s) look after people land
Swáre⁷ wamínañe háⁿhe kirúwe taⁿ[^]chíwa
the same them-on-sitting-they night self go in where dwell
Wanúhje grákida magíñe.
animal(s) own-ones watching arrive-going-they

2.10: Edá Wakáⁿda wawáyiⁿ etáwe:
And then God messenger his
“Nahíre shkúñiwi re,” wíge[^] ashguⁿ.
Fear not (everyone) them (he) said, it seems
“Wayíⁿshjiḡe ragidaⁿwena wórage píhshji
Something pleasing you are heeding news good real
“[^]uⁿ nat[^]úⁿdaⁿ gitáwena,” egé ke.
do(ing) have pity on to his (ones) (he) told it
“Waⁿ[^]shíge akíwathaⁿhshji nahádareñe ke.”
People all truly the-at-it is-they

2.11: “David chína etáweda háⁿwe jé[^]e,
David town his at day this
“Rigituⁿnawi Wakáⁿda wígegrashiwe
to-you-being-born-they two God (he)-taken up-with-them
“Christ igáñe ke.”
Christ they call him

2.13: Edá uxráhshji Wakáⁿda wawáyiⁿ
Then very near God messenger(s)
Etáwe nahági waⁿ[^]shíge róhaⁿhshji maⁿgrí
his the after people beings many great above
Kó[^]o wajiⁿñe Wakáⁿda ratáḡekiñe[^]ashguⁿ
soon from-here-they-arrive God praise-(him)-they it seems

Etl ecincifa plkanuhce wdfa
And she brought forth her first born
etolsko, etl muḡkeraska owtlñl, etl
Son, and wrapped him swaddling
clothes;
jofkace worwcinei wtvlsko;
And laid him in a manger;
cerotlñl akahanl joolsko.
Because there was no room for them
in the inn.

(Missionary Transcription)

Wdnoce lketl wdñseka mñel
And there were in the same country
swdra wdmeneñei, hlha kerowa tñncewd
Shepards abiding in the field, keeping
wdnoce krkñetl mlgineñi.
Watch over their flock by night.

Etl Wdkuntl wdwyē atva
And the angel (said)...
ñlheraskonewere wekelsko:
“Fear not!” he said unto them.
wyescifka rñketvanl worlka peḡe
“Behold! I bring you good tidings of
onlonta ketvanl akak,
“Great joy,
wdñseka ukewyḡlñce ñlñltraneñk.
“Which shall be to all people.”
Tapit cena tvatl hvaca
“For this day in City of David
treketonva Wdkuntl wekekrñjewa
“Unto you is born a Savior, which
Kryst eklñei.
“is Christ the Lord.”

Etl ohrñhce Wdkuntl wdwyē tva
And suddenly there with the angel
ñlñlke wdñseka roñuhce muḡkre
A multitude of the heavenly hosts
ko wdceneñi Wdkuntl rñtufkineñlsko,
Praising God,

⁷ “Swáre” (the same) is contraction for “súⁿ áre”.

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Ga[^]áñe[^]àshguⁿ.

that-said- they, it seems

2.14: Wakáⁿda táⁿda wóxaⁿje kiaréxshuⁿ

God where most dear themselves all kinds of

Agúñe wóyu, máyaⁿgi wópihshji, waⁿ^sige

theygo back full earth here pure goodness, men

Ukiwayiⁿthga iwápiñe ke.

with-each other-behave with- be best- they

2.16: Edá migráhehshji aráñe[^] àshguⁿ.

then immediately really they went it seems

Mary, Joseph eke,⁸ ichiⁿchiñe náha ke.

Mary Joseph also child the ---

Shuñéchi wóruje ródada háñe wírogreñe

^àshguⁿ.

horse dwelling something-eat in inside there lying

them-found-they (i.e., they found them), it seems

Three Wise Men Follow Star

(Modern Transcription)

Matthew

2.01: Judaeada chína Bethlehem áñe

Judaea at town Bethlehem they say

Jesus tuñe dáre, Herod háⁿwe wañégihi

Jesus born-they there-it-is Herod day(s) leader

Nahádare; Edá na[^]uⁿwihú waⁿ^shíge thábeda

the-there-he is. Then trave-from-come men wise

Biyúwahu wahúñe Jerusalem idá ajíñe ke.

sun-where-from-come (East) from-come-they Jerusalem there arrive-they.

2.02: Ga[^]áñe: “Taⁿdánahe Jews wígañe

following-say as-they where it is Jews they call him

Wañégihi gitáwewi naha[^]e je.⁹ Bikáx[^]e

leader theirs the one (he) is ? star

Etáwe Biyúwahu haⁿkidawi jihúwe,¹⁰

his East (towards) we-ourselves-saw(it) arrive- come-along

Hiⁿwágiroxiji etawe náyiⁿjiwi.”

we-pray-to-him-arriving his stand up (for him)-arrive

klneilsko,

and saying,

Wdkuntl tlntl wuhu kelrahso

Glory to God,

lkune wou, mleufke wopehce, wdhsaka

In the highest, and on earth peace,

ukewygl ewdpeninei.

Good will toward men.

Etl mekrhahce lrlnelko,

And they came with haste,

Mare, Cosip aka, ecincifa nlhka

And found Mary and Joseph, and the babe

jofkace worwca rotl tl hufa

Lying in a manger.

(Missionary Transcription)

Cwteltl cenl Pagrahim lnei

Now when Jesus was born in Bethlehem

Cesus tonei ttra, Harut hwa wdfakehe

Bethlehem of Judea in the days of Herod the king,

nlhltra, etl nloweho, wdhsaka glpatl

Behold, there came wise men from the

pew wdhw wdhwnei Cerwusarim atl cenei

East to Jerusalem,

Kllnei Tlntl nhl Cws wekinei

Saying, “Where is he that is born King

wdfakehi ketwwanlha? pekaha tva

“Of the Jews? For we have seen his

pew wdhw hlketve jehve,

“Star in the East, and are come to

hentwhince tva nlhincewe.

“Worship him.”

⁸ éke [also] is an archaic term. “Héda” is the contemporary term.

⁹ “je” is the oral question marker.

¹⁰ “jihúwe” = [ji (arrive here) + hú (come) + uwé (go/ going along)].

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Báxoje-Jiwére-Ñút[^]achi Wawágaxe Xóñitaⁿ

2.09: Edá wañéghi nax[^]uⁿ aráñe[^]àshguⁿ.

then leader hear (him) go/went-they, it seems

Edá wethda, bikáx[^]e Biyúwahu gondadana

then star East

Tóri wigímañi[^]àsguⁿ. Ichiⁿchiñe

ahead them-with-arrive going-continued, it seems. child

Taⁿdánahe mañgrí ródawahshji idágithuba

where he is above directly truly there stood

2.11: Edá ugwáñe, ichiⁿchiñe náha ihúⁿ

then went-inside-they, child the his mother

Gratógremina adáñe ke. Edá kuwáhaⁿ

together sitting see-(him)-they. then downward

Griwáñe. Edá grúhiⁿjeñe: Edá wópiyu

place-yon-they then spoke-great-of(him)-they. then pockets

wagrúwe rushhtáⁿñe wanáñkehi uk[^]úⁿñe¹¹

them-own-open finish-they)-they gave-presents-to-they

Madhéthka shuje¹², páni thrá shógaⁿ 13

metal white (money)red nose-breathe ointment thick

hédaⁿ nówama¹⁴ uk[^]úⁿñe ke.

also tree-within- seed give-(him)-they

Etl wdfakehe nloni irlnelko:

When they had heard the king, they departed;

Etl wagtí, peklha pew wdhw kontltanl,

And, lo, the star, which they saw in the

tore wekemdnelsko, ecincifa

East, went before them, till it came and

tíntlnlha mufkre rotvlhce etlkegwenl.

Stood over where the young child was.

Etl okwdnei, ecincifa nlhl ehw

And when they were come into the

krltokramenl ltlnei, etl kwahu

House, they saw the young child with

krewdnei etl trwlrincinei: etl woew

Mary his mother, and fell down, and

wakrwa rwjtunei wdnufkahe okunei,

worshipped him: and when they had

mlgigkl jwca, plne jerl jokl

opened their treasures, they presented

hatl nowlml okonei.

unto him gifts; gold, and frankincense, and myrrh.

¹¹ “wanáñkehi uk[^]úⁿ” is to give something to another, i.e. to have a traditional Give Away.

¹² “Madhéthka shuje” (gold: literally, metal-white-red); Present term is “madhéhgadhi (lit. yellow metal).”

¹³ “thrá” (grease) is rendered here as “ointment”, i.e. “an fragrant salve”.

¹⁴ “nówama” [ná (tree) + uwé (be moving in) + wamáje (seed)(archaic term)] is a reference to the resin ; Present term for seed(s) is “thú”.