

Introduction to Wéboxu Ní

-Decorative Alphabet for Omaha–Ponca-

Umóⁿhoⁿ–Paⁿka

Wéboxu Ní
Umóⁿhoⁿ–Paⁿka

Created by Ben Norton
(April 2019)

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Introduction to Wéboxu Ní

Wéboxu Ní (meaning “ink” [literally “water for writing”] in Omaha–Ponca) is a decorative alphabet for Omaha–Ponca (Umo^hoⁿ–Paⁿka) invented by Ben Norton. It can also be used to write other languages (specifically other Siouan languages, such as Crow and Hidatsa). As with many languages around the world, the Latin alphabet is conventionally used to write Siouan languages, though differing orthographies are in use. Most of these orthographies include diacritical marks, such as the acute (´), superscript n (ⁿ), and superscript h (^h), but Wéboxu Ní uses auxiliary letters to represent these phonemes. Wéboxu Ní is by no means a replacement for the generally used Umó^hoⁿ Nation Public School’s spelling system, but rather, an attempt to reimagine the Omaha–Ponca language with its own unique writing system.

Notable Features

- Type of script: alphabet
- Direction of writing: left to write, top to bottom
- Used to write: Omaha–Ponca and other Siouan languages

[] = International Phonetic Alphabet

Consonants

 B b [b]

 Ch ch [tʃ]

 D d [d]

 G g [g]

 H h [h]

 J j [dʒ]

 K k [k]

 M m [m]

 N n [n]

 P p [p]

 Q q [xʰ]

 W w [w]

 X x [x]

 Z z [z]

 Zh zh [ʒ]

 S s [s]

 Sh sh [ʃ]

 Sn sn [sn]

 Sk sk [sk]

 St st [st]

 T t [t]

 Th th [tʰ]




This letter is called *iazhi* (meaning "to be silent") and is used in front of vowels to capitalize them.

[] = International Phonetic Alphabet

Consonants (aspirated)


 Ch^h ch^h [t^h]


 K^h k^h [k^h]


 P^h p^h [p^h]


 T^h t^h [t^h]
Consonants (tense)

 K' k' [k̥] (sometimes written as “kk”)


 P' p' [p̥] (sometimes written as “pp”)


 T' t' [t̥] (sometimes written as “tt”)
Auxiliary Symbols

These auxiliary symbols are called máshoⁿpágthoⁿ (meaning “feathered headdress” in Omaha–Ponca) and alter the pronunciation of consonants or vowels depending on their length and position.

| superscript h (^h) for aspirated consonants, superscript n (ⁿ) for vowels [máshoⁿ = feather]

| apostrophe (') tense consonants, acute diacritic (´) for vowels [íbe = tail feather]

| combination of an acute diacritic (´) and superscript n (ⁿ) [hiⁿqpé = under feather]

| glottal stop [ʔ] [ʔ] [áqthu = wing]

- separates root words from suffixes [biskúba = mark by pressing, lying on, or sitting on for a long time]

[] = International Phonetic Alphabet

Vowels**ᐁ** a [a] **ᐁᐁ** aⁿ [aⁿ]**ᐃ** e [e] **ᐃᐃ** eⁿ [eⁿ]**ᐅ** i [i] **ᐅᐅ** iⁿ [iⁿ]**ᐇ** o [o] **ᐇᐇ** oⁿ [oⁿ]**ᐉ** u [u] **ᐉᐉ** uⁿ [uⁿ]**ᐁᐃ** á [ɔaɿ] **ᐁᐃᐁᐃ** áⁿ [ɔaɿⁿ]**ᐃᐅ** é [ɔeɿ] **ᐃᐅᐃᐅ** éⁿ [ɔeɿⁿ]**ᐅᐇ** í [ɔiɿ] **ᐅᐇᐅᐇ** íⁿ [ɔiɿⁿ]**ᐇᐉ** ó [ɔoɿ] **ᐇᐉᐇᐉ** óⁿ [ɔoɿⁿ]**ᐉᐁ** ú [ɔuɿ] **ᐉᐁᐉᐁ** úⁿ [ɔuɿⁿ]**Macron & Circumflex**

Vowel length, intonation, and inflection are all significant when communicating in Omaha–Ponca. Accordingly, some orthographies include macrons (¯) to show that a word was historically composed of two original vowels (or pronounced long) and circumflexes (ˆ) to show rising or falling intonation. Wé̄baxu Ní does not make these specific distinctions, however, if one wishes to use such diacritics, they can be written in the following manner (using the vowel “o” as an example”). [1]

ᐁᐇ	ō	[iɿ̄]	[íbe nó ⁿ ba= two tail feathers]	ᐇᐇᐇ	ōⁿ	[oɿ̄ ⁿ]	[hi ⁿ qpe nó ⁿ ba= two under feathers]
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ᐇᐇ	ô	[ô]	[áqthu nó ⁿ ba= two wings]	ᐇᐇᐇ	ôⁿ	[ô ⁿ]	[másho ⁿ nó ⁿ ba= two feathers]
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[] = International Phonetic Alphabet

Supplementary Consonants (used mostly for loanwords)

𐌲𐌻 | 𐌲𐌳 | L l [l]

𐌲𐌴 | 𐌲𐌵 | F f [f]

𐌲𐌶 | 𐌲𐌷 | V v [v]

𐌲𐌸 | ra [rɔ]

𐌲𐌹 | ya [jɔ]

𐌲𐌺 | re [rɛ]

𐌲𐌻 | ye [jɛ]

𐌲𐌼 | ri [ri]

𐌲𐌽 | yi [ji]

𐌲𐌾 | ro [rɔʊ]

𐌲𐌿 | yo [jɔʊ]

𐌲𐌿 | ru [ru]

𐌲𐌿 | yu [ju]

[pahó'ga áqthu kí másho' = first wing and feather]

[pahó'ga másho' kí áqthu = first feather and wing]

Supplementary Vowels (used mostly for loanwords)

𐌲𐌺 | ar [ar]

𐌲𐌻 | er [eɛr]

𐌲𐌼 | ir [iɪr]

𐌲𐌾 | or [ɔr]

𐌲𐌿 | ur [uɜr]

[áqthu kí másho' wéno'bó' = second wing and feather]

Notes:

- There are many other suffixes in Omaha–Ponca that could be given logograms in Wé̂baxu Ní, but this reference material only contains the following.
- “the (non-living)” articles are all written with a dot underneath.
- { } = keyboard shortcut

Logograms (articles)

“the (living)”

[] **ak^ha / ak^há** [ak^háⁿ] one subject {7}

ama / amá more than one subject {8}

thoⁿk^ha / thoⁿk^hé more than one minor subjects or living being who is acted on {0}

thiⁿk^he / thiⁿk^hé one minor subject or living being who is acted on {9}

ma more than one minor subjects or living being who is acted on {@}

“the (non-living)”

t^he / t^hé tall / vertical / group / idea {á}

ge scattered / many groups / all over / different ones {â}

thoⁿ / thoⁿ round / self-contained / symmetrical {ã}

k^he / k^hé long / flat / horizontal / deceased {ä}

Logograms (particles)

te / tte / tta potential particle {ä}

a! command particle (woman speaking casually) {£}

a? question particle (man or woman speaking)* {@}

*Commonly followed by a period since the question mark is implied.

ga! command particle (man speaking casually) {¥}

ho! command particle (man speaking formally) {z}

he emphatic particle (woman making statement) {€}

ha emphatic particle (man making statement) {i}

azhi / ázhi negating particle (one person) {c}

bazhi / bázhi negating particle (more than one person) {©}

mazhi / mázhi negating particle (general)











*For commands that are gender neutral, such as those written on signage, the following combination of logograms (using biskúba) is standard.

-a/ga

Logograms (cultural)



The Umó'ho' Húthuga (Great Tribal Circle) consists of ten major clans: five clans to the south are designated mother earth people, while the five clans to the north comprise of father sky people. [1] The following logograms represent these clans when accompanied by biskúba (-).

Sky People

-  Mo'thi'kagaxe  {í}
-  Tesi'de  {è}
-  Tapá  {é}
-  I'k'ézhide  {è}
-  I'shtáso'da  {í}



Earth People



-  Kó'ze  {è}
-  Thátada  {ú}
-  Hó'ga  {í}
-  I'k'ésabe  {ò}
-  Wézhi'shte  {í}

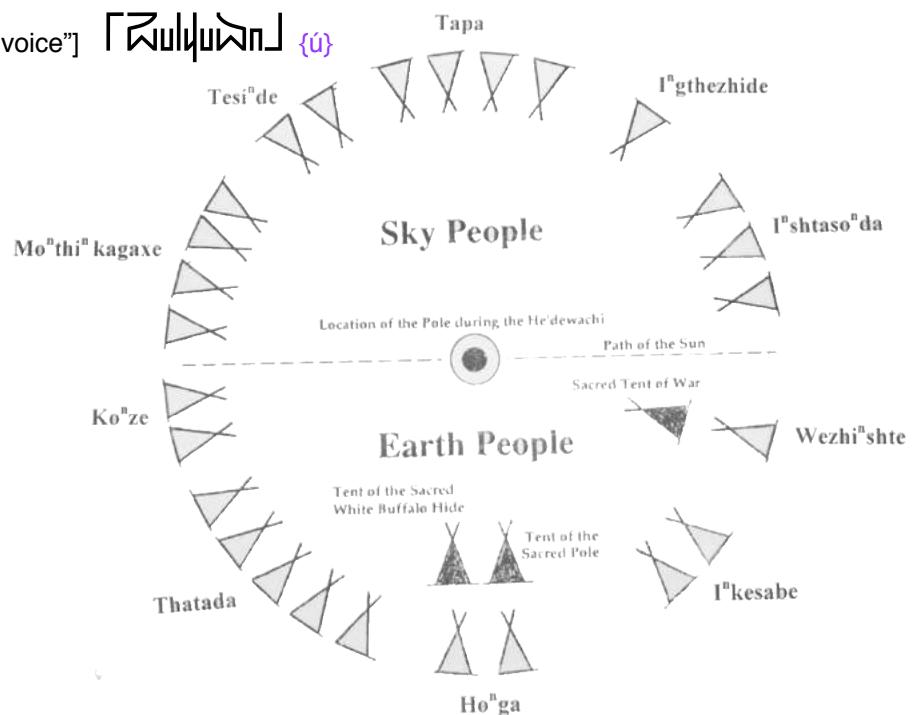
 Usní-athathisho^o [North]  {ò}

 Ó'ba Í Mí U'étho'ba-ta [East]  {ò}








 Mo'shté Nákada-táthisho^o [South]  {ò}

 Mí Ithé Thé [West]  {ò}















 Húthuga ["All have a voice"]  {ú}



Punctuation

	.	[period]		&	[and] (mostly used in titles)
	,	[comma]		\$	[dollar sign]
	!	[exclamation mark]		%	[percentage sign]
	?	[question mark]			

Symbols
















	([left round bracket]	)	[right round bracket]
	[[left square bracket]*	]	[right square bracket]*
	<	[less-than sign]		>	[greater-than sign]
	/	[slash]		\	[backslash]
		[vertical bar]		_	[underscore]
	“	[left double quotation mark]		”	[right double quotation mark]
	{	[left curly bracket]**		}	[right curly bracket]**

*Square brackets are used when referring to clans or tribes.

**Curly brackets are used for text that is meant to be sung.

Numbers

Wéboxu Ní uses Arabic numerals (the same that are used internationally). However, numbers can also be written formally by omitting the biskúba symbol from cultural logograms (see page #8).

	1		2		3		4		5
	6		7		8		9		0
	50		100		1,000		1,000,000		1,000,000,000

Sample text in Wébaxu Ní (standard font)

Part of a recipe for cowboy bread (*wamóskeshúga*)

1. Զոռաժվարդիթոճոն Նոնաճ փոռառ ճ.
2. Քասնաճ փոյաճ փոնաճ Նվոնվար մոյ.
3. Զոռաժվարճոնաճ օկփրաճ առնփրաճոյ իրոնփոյ,
իւրփրոյն, փոնվարմոյիռնիւրնփոնաճ, իւր ճոյ
առառնաճոն փրոնփոյ.
4. Զառնաճիւրթոճոն ճ սիւրնփոն առառոյ ուրնփոն
Նոնաճ մոյրնոնփոյ.
5. Զառնփոյ, առաժվարճոնաճ ուրնաճոն
փոնաճոյ.
6. Զոռաժվարճոնաճ իճ օկփրաճ առառնփոյ
օնոնաճ.

Part of a recipe for cowboy bread (*wamóskeshúga*) [contemporary alphabet]

1. Wamóskeshóga páxe tami"ke.
2. Úxpe tó"ga théde btháska mó".
3. Wamóskexóde ózhiha wéthiho" sátho", niski"the,
téskamo"senibthípe, ní kí wawégahi shéno".
4. Néxetishóga k'é unéthe gahá ináthe péde mo"shíat"a.
5. Théno", wamóskexóde ithágahi támi"ke.
6. Wamóskexóde t'é ózhiha widéno" óbimo".

Translation

1. I will make cowboy bread.
2. I use a large bowl with a flat bottom.
3. I use a five pound bag of flour, salt, powdered milk, water and baking powder.
4. I place the skillet on the grill above the fire.
5. Next, I will mix the dough.
6. I pour one half of the bag of flour into the bowl.

Language Revival through Technology

Language acquisition is achieved by experiencing and interacting with the target language as a part of everyday life. Language revival is no different. To bring a language to the masses, large amounts of content must be made available to the masses. Modern technology has given us the ability to interact daily with large amounts of content by way of our smartphones. Therefore, this author proposes translating smartphone user interfaces into Omaha-Ponca and creating more apps that give users access to a variety of content in Omaha-Ponca (e.g. learning material, articles, videos, music, etc.). Below is an example of what that might look like in Wéboxu Ní (on the left) and modern Omaha-Ponca (on the right).



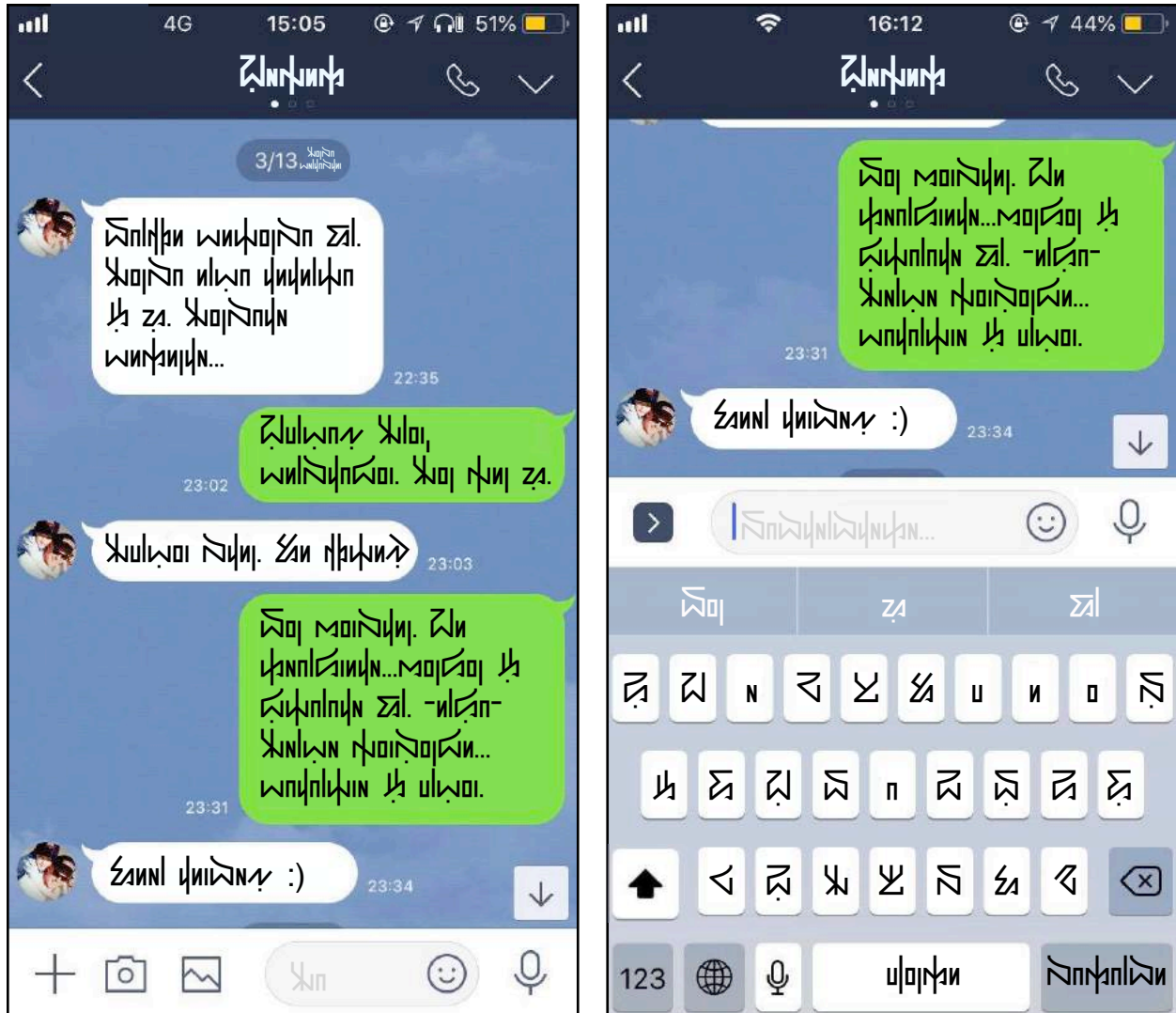
My Apps = Wíugó"ba (window)
 Servers = Sáhi" uzhi (basket made of rushes)
 Misc. = Banó" (clump, cluster, bunch, group)
 Media = Bahá (show, present)
 Pedometer = Si úthawa (foot count)
 Weather = maqpi (cloud)
 Calculate = Úthawa (to count)
 Settings = Wéthihíde (tool)

App Store = Uthí"wi" (store)
 Clock = Mí"do"be (clock)
 Omaha Basic = Umó"ho" ie (Omaha language)
 Instagram = Instagram
 Google Maps = Wí"o"wáta (where)
 Calendar = Ó"ba (day)
 Photos = Dó"be (to look)
 Camera = Hí"dá (to behold)

Textbook = Bagthéze (book)
 Music = Qúka (to sing)
 Skype = Skype
 Twitter = Twitter
 Phone = Thadé (to call)
 Safari = Ábagthi (to dig)
 Mail = Hidígo" (storyteller)
 Message = Qthí"zhe (sparkle)

Language Revival through Technology (continued)

The following displays a messaging app with a user interface and conversation in Wéboxu Ní.



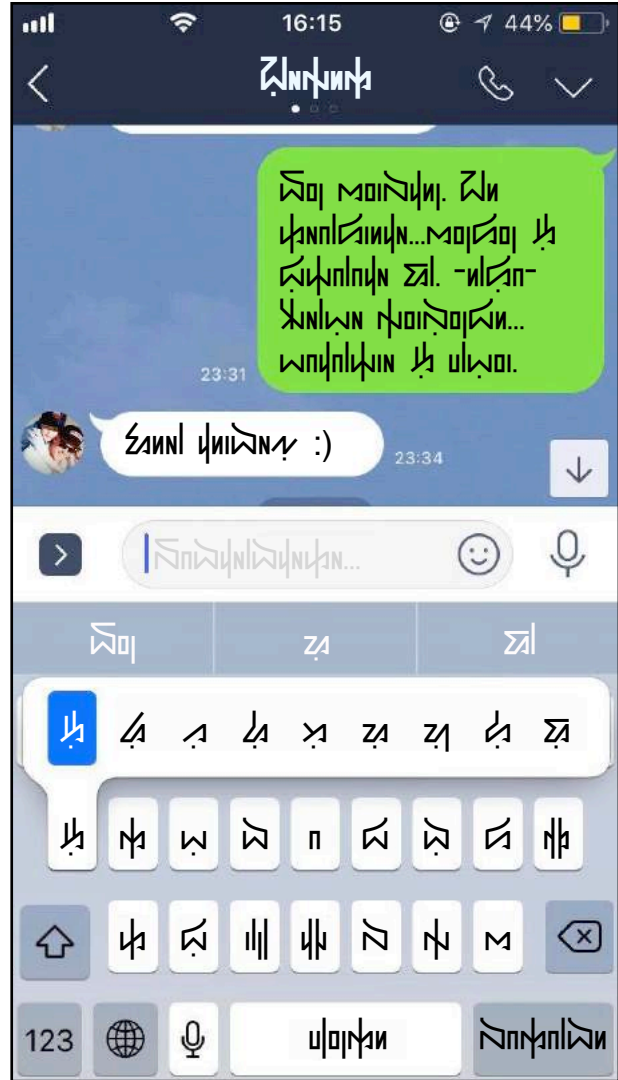
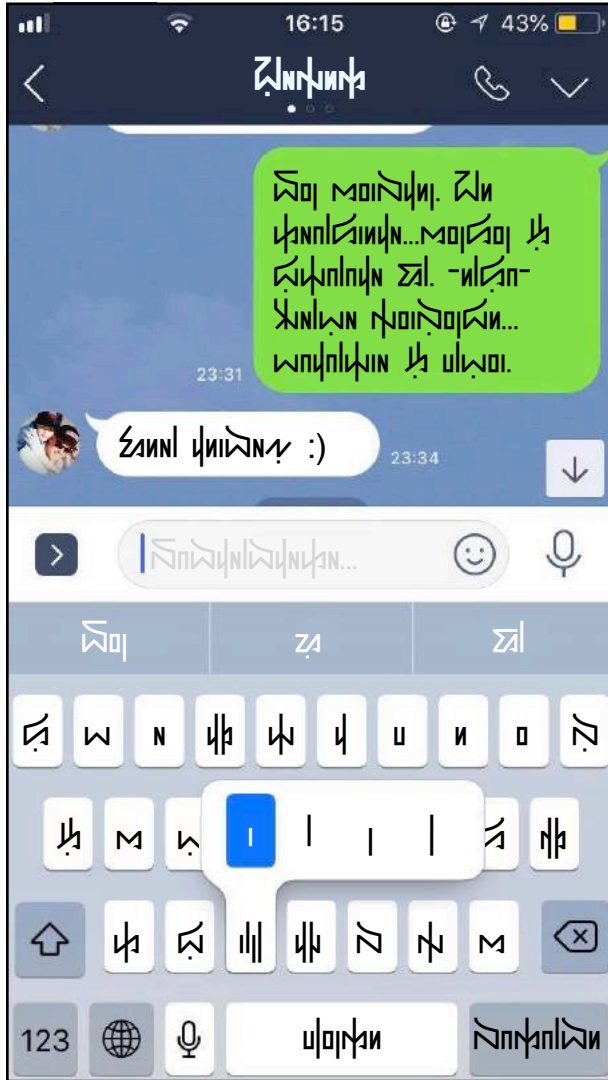
Above is an example conversation in Omaha using the Wéboxu Ní alphabet. The keyboard on the right displays uppercase letters. The term for “space” is u'ó'si and means “to jump”. The term for “enter” is basági and means “to push down hard”.

Language Revival through Technology (continued)

The keyboards below display lowercase letters. The keyboard on the left displays how máshoⁿ would be typed. In uppercase, the key for máshoⁿ is replaced by the key for íazhi (the silent letter used to capitalize vowels).

The keyboard on the right displays how logograms (especially those for articles) would be typed. Note that logograms with dots under them are displayed in lower case while logograms without dots under them are displayed in uppercase.

Vowels are displayed the same in both lowercase and uppercase settings.



Language Revival through Technology (continued)

The right side displays a transcription in modern Omaha-Ponca. A translation in English is also below.



Above is an example conversation in Omaha using the Wéboxu Ní alphabet. Below is an English translation. Note that the term for “(lol)” is -íqa- (-íqa-) and means “to laugh”.

“Long time no see! Is it your birthday today? We are thinking of you today...”
GREEN: “Hello! Yes, it is. Thank you. How are you?”
 “I’m good. And you?”
 “I’m getting along okay. I’ve been doctoring myself...I don’t like the medicine. (lol) I stay hungry, though...food is tasting good.”
 “Be well! :)”

ՀԱՆՈՒՆՈՒՄ ՌԻՄԱ



Հոգեպաշտ ճանապարհ

ՀԱՄԱՐՈՒՄԻՆ ՔԱՄՈՒՄԻՆ ԿՆ Ի ՈՒՄՈՒՄԻՆ ԳԵՂՈՒՄԻՆ



Քանաչա

Կրթություն

Քանաչա ճանաչելու ճանաչելու

Հոմոսպիտոսիան



Հոմոսպիտոսիան

ՀԱՄԱՐՈՒՄԻՆ

1. Հոմոսպիտոսիան ինչու է.
2. Կրթություն փոխանակելու ճանաչելու մոլ.
3. Հոմոսպիտոսիան օրհանգիստի անվանումները, հոգեպաշտ, փոխանակումը, հոգեպաշտ, հոգեպաշտ, հոգեպաշտ, հոգեպաշտ.
4. Կրթություն փոխանակելու ճանաչելու ճանաչելու ճանաչելու.
5. Հոմոսպիտոսիան, հոմոսպիտոսիան տարբերակելու փոխանակելու.
6. Հոմոսպիտոսիան ինչ օրհանգիստի անվանումները.



Iⁿdénoⁿba Núzhiⁿga Noⁿbéda



Egithe níashiⁿga wíⁿ wa?ú etá zhúgigthe gthíⁿ- tígthe. Wa?ú-thiⁿk^he wat^hezúgthóⁿ-biamáⁿ.

Úzhawaxti gthíⁿ-biamá, táxti t?éwathe nóⁿ egóⁿ.

Égithe nú-ak^há kúha-biamá.

“Wigáxthóⁿ! Égithe úk^hiza wíuⁿbtha bthé kízhí ník^hashiⁿga t^hí sht^hésht^hewóⁿ, dóⁿba-zhi-ga. Názugáxthe gthíⁿ-ga! Gasóⁿthiⁿ ?ábae bthe-támiⁿk^he.”

Égithe nú-ak^há athá-biamá. Égithe níashiⁿga-wíⁿ aí-biamá.

“At^hí! Wuhú! Zhúgthe thiⁿgéxti íⁿgthiⁿ-thiⁿk^he enóⁿ, iⁿdádoⁿ ugíne íⁿzhu nóⁿ. Tízhébe ubáha ízhoⁿ. Oⁿdóⁿba-bazhí wa?ú-ak^há. Wuhú! Nú-amá etá agí. Agthé-te.”

“Wigáxthóⁿ at^hí. Eóⁿ?”

“Théthu eshé-t^he thégoⁿ iⁿsh?áge-wíⁿ-t^hí éde atóⁿba-mázhi-he.”

“Washk^hóⁿ thiⁿhé! Wigáxthóⁿ, thí noⁿ tat^hé thóⁿzha dóⁿba-zhi shoⁿshóⁿ-ga. Gasóⁿthiⁿ ?ábae bthe-támiⁿk^he.”

“Shi at^hí-ho, nisího. Oⁿdóⁿba-bazhí. Wuhú! Nú-amá etá agí. Íⁿchoⁿ agté-te.”

“Wigáxthóⁿ, at^hí. Eóⁿ?”

“Shi iⁿsh?áge-ak^haⁿ at^hí-he. Názugaxthe agthíⁿ.”

“Dóⁿba-zhi thiⁿhé. Gasóⁿthiⁿ ?ábae bthe-támiⁿk^he.”

“Shi at^hí-ho, nisího. Oⁿdóⁿba-bazhí. Wuhú! Nú-amá etá agí. Íⁿchoⁿ agté-te.”

“Wigáxthóⁿ, at^hí. Eóⁿ?”

“Shi iⁿsh?áge-ak^haⁿ at^hí-he. Názugaxthe agthíⁿ.”

“Dóⁿba-zhi thiⁿhé. Gasóⁿthiⁿ ?ábae bthe-támiⁿk^he.”sd

Wédubóⁿ t^hedíhi ki iⁿsh?áge-ak^há agtha-bi, wa?ú-ač^há ugás?iⁿ-biamá. Doⁿbá-bi egóⁿ égithe iⁿdénoⁿba é-amáma. Wa?ú-k^he t?éithé-amá.

“Búuhu! Égoⁿshoⁿshoⁿ páxe gawé?oⁿ at^hóⁿhe shnóⁿ.”

Wa?ú níxa-thoⁿ mábthaza-bi egóⁿ, shíⁿgazhíⁿga noⁿbéda-ak^háma, núzhiⁿga ak^hítha. Óⁿma-k^he hahíⁿt^h? oⁿ ubéⁿt^hóⁿ-bi egóⁿ nóⁿóⁿdata ihétha-bi egóⁿ. Óⁿma-k^he athíⁿ agthá-biamá.

Zhoⁿthóⁿxa uk^híba égihe ithétha-biamá. Iⁿchúⁿga uhítha-biama. Iⁿchúⁿga-ama hiⁿbthíⁿge uthéwiⁿ. Hiⁿbthíⁿge duba-i-that^há. Núⁿzhiⁿga-ak^ha hiⁿbthíⁿge that^há. Núzhiⁿgá egóⁿ gthiⁿ wakóⁿdagí shti tóⁿthiⁿ wakóⁿdagí-biama. Washkóⁿ tóⁿga uhí. Nú-thiⁿ ak^hí-amá. Égithe wa?ú-k^he t?é ak^híagtha-bi, níxa-k^he mábthaze-k^hé-amá. Gixégoⁿ waiⁿ ugípet^hoⁿ góⁿ tóⁿde-k^he gíxá-amá. Tí-t^hé etá ak^hí-biamá nú-ak^há. K^hí kízhí égithe nóⁿóⁿdata shíⁿgazhíⁿga xagé-amá.

“Hé! Sízhiⁿxchithoⁿ.”

Édi athá-bi egóⁿ gthíza-biamá shíⁿgazhíⁿga-k^he. Égithe núzhiⁿga-ak^háma. Núzhiⁿgá-bi egóⁿ gthiⁿ wakóⁿdagí-biamá. Tóⁿthiⁿ wakóⁿdagí-biama. Moⁿthídoⁿ wakóⁿdagíxtióⁿ-biamá.

“Dadího, móⁿde zhíⁿga shti híde táshe iⁿgáxa-ga.”

Ithádi-ak^ha móⁿde zhíⁿga híde táshe shti gíaxa-biamá. Wazhíⁿga góⁿ wakíde nóⁿ-biamá. Ithádi ak^há ?ábae gíóⁿze nóⁿ-biamá.

“Tanúka zhégthoⁿ ki níde ki náⁿt^he nóⁿ ki thazhóⁿ-te, wéahíde shkáde tházhinóⁿ-ga.”

Ithádi-thiⁿ thé-amá ?ábae. Égithe núzhiⁿga-wíⁿ aí-biamá. Waóⁿ gáxe aí-biamá.

K^ha-gé, thí-i thádi thatóⁿ góⁿ Taniú ze...

ná-t^he-thíⁿk^he. K^hagé, wí-i thádi oⁿ- thíⁿ-ge góⁿ

Híⁿbthíⁿ-sí-tóⁿ-ga bthá-t^he áthiⁿ hé

“Óⁿhoⁿ, zhiⁿthého, iⁿdádi ithé. Gí-ga! Thék^he wabásnoⁿ-k^he hégasht^hewóⁿzhi oⁿthát^he-taí. Gí-ga-ho!”

Two Faces and the Twin Brothers



Once there was a man who dwelt in a lodge with his wife. The woman was pregnant. As he regularly killed deer, they dwelt very happily.

At length the husband feared some unseen danger.

“My wife! Beware when I leave you, lest you look at any one who comes. Sit with your back to him. Tomorrow I will go hunting.”

At length the man departed. At length a person was approaching.

“I am here! Really! She is sitting for me, her relation, without any one at all with her! I am always fortunate in searching for things. She is sitting by the door. She is not looking at me. Oh Ho! Her husband is coming home. I ought to go home. My wife, I have arrived home. How was it?”

“It was thus as you said here. An old man came, but I did not look at him.”

“O my wife, be sure to do your best. Though he will surely come regularly, never look at him. Tomorrow I will go hunting.”

“Again I have come, my daughter. She sits by the door. She is not looking at me. Oh Ho! Her husband is coming home. I ought to go home now.”

“Again I have come, my daughter. She sits by the door. She is not looking at me. Oh Ho! Her husband is coming home. I ought to go home now.”

“My wife, I have arrived home. How was it?”

“The old man came again. I sat with my back to him.”

“Be sure not to look at him. Tomorrow I will go hunting.”

“Again I have come, my daughter. She sits by the door.

She is not looking at me. Oh Ho! Her husband is coming

home. I ought to go home now.”

“My wife, I have arrived home. How was it?”

“The old man came again. I sat with my back to him.”

When the fourth time came, and the old man went homeward, the woman peeked. When she looked at him, behold, it was Two Faces that was moving along. The woman lay dead.

“Ha! ha! I always do that to them.”

Having slit the stomach of the woman with a knife, the infants were twins; both were boys. Having wrapped one in a skin with the hair on, he laid it by the side of the lodge. He took the other homeward. He thrust it headlong into a crack in a log. Mice brought him up, they say. The mice collected wild beans. They gave him some wild beans to eat. The boy ate the wild beans. The boy was quick to sit alone and run, they say. He grew to be strong. The husband reached home. Behold, the woman was dead, and she lay with her stomach cut open. He wrapped his wife in a robe, and buried her in the ground. The husband reached his home at the lodge. When he reached home, behold, a child was crying by the side of the lodge.

“Alas! My dear little child.”

Having gone thither, he took his child. Behold, it was a boy. Being a boy, he was quick to sit alone. He was very forward in learning to run and to pull the bow.

“O father, make me a small bow and blunt arrows.”

The father made a small bow and blunt arrows for him. He used to shoot at birds. The father used to teach him to go hunting.

“When the fresh meat is cooked on the fire, and is done, you may eat it; and then you may sleep. Never go far away to play.”

The father went to hunt. At length a boy was approaching suddenly. He was approaching, making a song.

Younger brother, you his father you have since
 Soup broth you eat sitting.
 Wild beans I eat I blue move.

“Yes, elder brother, my father has gone. Come! Let us eat many of these roasting pieces. Come!”

To be continued...

Wamósleshúga / Ծոռակարկիբուրձ

In the Spring of 2001 the UNL Omaha Language Class gathered for a cookout. At the cookout the class learned how to make wamósleshúga (cowboy bread) from Emmaline Sanchez. The recipe was then translated into Omaha with the help of Alberta Canby, Emmaline Sanchez, and Oliver and Marcella Cayou. Class members who were involved in translating this recipe were Dianne Bower, Rory Larson, Tamara Levi, Katie Morgan, and Tony Schommer. The illustrations for the recipe were provided by Preston Wolfe Jr., a junior at Umó'ho' Nation Public School.

Link/QR to YouTube video with audio and Wéboxu Ní subtitles of the of the following: <https://goo.gl/YVyXNk>



#1. I will make cowboy bread.

Wamósleshúga páxe tamí'k'h'e.
Ծոռակարկիբուրձ ձորձն փոռաու ձ.

#2. I use a large bowl with a flat bottom.

Úxpe tó'ga théde btháska mó'.'
Ճսիձն փոյրն փոլն ձիլոլկո մոյ.

#3. I use a five pound bag of flour, salt, powdered milk, water, and baking powder.

Wamósleshúde úzhiha wéthiho' sáto', niski'the, téskamo'senibthípe, ní kí wawégahi shéno'.
Ծոռակարկիբուրձ սլիիւրն անփիւրն իլոլկոյ, իլոլկոլկո, փոլկոմոյիւրնիւրնիւրն, իլոլ ձիւրն անանւրնն իիլոլկոյ.



#4. I place the skillet on the grill above the fire.

Néxetishúga k'hé unéthe gahá ináthe péde mo'nshíat'a.
Տաննիւրնիւրն ձ սիլոլկո անանւրն արկոլկո ձորձն մոյիլոլկո.



#5. Next, I will mix the dough.

Thénoⁿ, wamóskekúde ithágahi támiⁿk^he.
 Յուրիսօ, առժուկնճսւլաւ ալիւառաւի փոխու ձ.

#6. I pour one half of the bag of flour into the bowl.

Wamóskekúde t^hé úzhiha widénoⁿ úbimoⁿ.
 Առժուկնճսւլաւ 1/2 սկիւնո աւառիսօ սնննսօ.

#7. I make a well in the center of the flour.

Wamóskekúde ídoⁿbe thóⁿ moⁿshóⁿde páxe.
 Առժուկնճսւլաւ աւառն 1 մօիթօյաւ ձոլն.

#8. I put two handfuls of dry milk in the flour well.

Téskamoⁿsenibthípe noⁿbé noⁿbá ídoⁿbe uázhi.
 Տնվթմօիթնիւնվիւն թօւնոլ թօւնոլ աւառն
 սոկի.



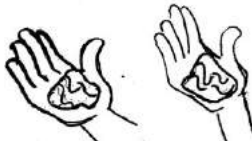
#9. I pour a palmful of baking powder with the dry milk.

Wawégahi noⁿbé téskamoⁿsenibthípe uázhi.
 Առաւնառաւ թօւնոլ փոկթմօիթնիւնվիւն
 սոկի.



#10. I put in a pinch of salt.

Niskíthe t^hé thizíbe uázhi.
 Տուկիւկն 1/2 փիփիւն սոկի.



#11. I mix dry milk, baking powder, and salt ingredients.

Téskamoⁿsenibthípe, wawégahi kí niskíthe
 wamóskekúde úbithoⁿ ithágahi.
 Տնվթմօիթնիւնվիւն, առաւնառաւ 1/2
 թիւկիւկն առժուկնճսւլաւ սնննսօ ալիւառաւ.



#12. I mix with one hand.

Noⁿbé wiⁿóxji íbimoⁿ.
 Տօւնոլ առաւնառաւ սնննսօ.



#13. Next, I make a well in the center of the flour.

Shí, wamóske xúde ídoⁿbe thóⁿ moⁿshóⁿde páxe.
Տի, ԿՈՄՈՎԱՆԿԱՆ ԿՈՆԿԱՆ ԵՄՈՒՆ ԵՄՈՒՆ ԵՄՈՒՆ
ՆՈՒՆ.

#14. Then, I pour in two cups of water.

Góⁿki ní íthat^on noⁿbá uázhi.
ԳՈՒԿԻ ՆԻ ԻԿԱԿՈՒՆ ԵՄՈՒՆՈՒ ՍՈՒՎԻ.

#15. While I mix the dough with one hand I may need some more water.

Wamóske bimóⁿthishtoⁿ noⁿbé wiⁿ ígahi t^hédi shí ní dúba kóⁿbtha bthégoⁿ.
ԿՈՄՈՎԱՆԿԱՆ ԵՄՈՒՎԻՆԻՎՈՒՄ ԵՄՈՒՆՈՒ ԿՈՒ ԿՈՆԿԱՆ
ՎՈՒՆԵՆ ԵՄՈՒՆ ԵՄՈՒՆ ԵՄՈՒՆ ԵՄՈՒՆ ԵՄՈՒՆՈՒ.

#16. I mix the flour and water.

Ní t^hé, wamóske xúde shénoⁿ íthagahi.
ՆԻ ԿՔ, ԿՈՄՈՎԱՆԿԱՆ ԵՄՈՒՆԻՎՈՒՄ ԵՄՈՒՆՈՒ ԵՄՈՒՆՈՒ.

#17. I knead the dough.

Wamóske bimóⁿthishtoⁿ t^hé bímoⁿ.
ԿՈՄՈՎԱՆԿԱՆ ԵՄՈՒՎԻՆԻՎՈՒՄ ԵՄՈՒՆՈՒ ԵՄՈՒՆՈՒ.

#18. I make the bread into a ball.

Wamóske píputa.
ԿՈՄՈՎԱՆ ԵՄՈՒՆՈՒՍՎՈՒ.

#19. The dough should be soft but not sticky.

Wamóske bimóⁿthishtoⁿ thóⁿ úshpóⁿ kí skáskabe thiⁿgé.
ԿՈՄՈՎԱՆԿԱՆ ԵՄՈՒՎԻՆԻՎՈՒՄ ԵՄՈՒՆՈՒ ԵՄՈՒՆՈՒ ԵՄՈՒՆՈՒ
ՎՈՒՆԿԱՆՈՒՆ ՎՈՒՆՈՒ.



#20. I use the crumbs from my fingers to feed the birds.
Wamósketubáthe noⁿbé thaskáskabe wazhíⁿga íwathishi.

Հոռուսկրկանուկն դուռնու վոսկրկրոն
առկիւանո առոսկիի.



#21. Alternately, I can use the crumbs to make dumplings.

Átakithóⁿthoⁿ, wamósketubáthe noⁿbé thaskábe wamóskebhúga páxe.

Ճուրկոնուսկրկրոս, առուսկրկանուկն դուռնու
վոսկրկրոն առուսկրկանուկն ձուրն.



#22. I pull off a handful of dough, and next, I flatten it.

Wamóskebúta hébe bthíze, góⁿki píbthaska.

Հոռուսկրկանուկն ճուռն ճկուկն, ճոսկն
ձուռնվոսկր.

#23. I flatten the bread with my hand.

Wamóske thóⁿ noⁿbé t^hé ípibthaska.

Հոռուսկրկն ճ դուռնու ճ առնուսկրկր.

#24. I put the dough in the bottom of the hot dry skillet.

Nexetishúga hídeatathishoⁿ nácade píze k^hé wamóskebimóⁿthishtoⁿ k^hé ináthe.

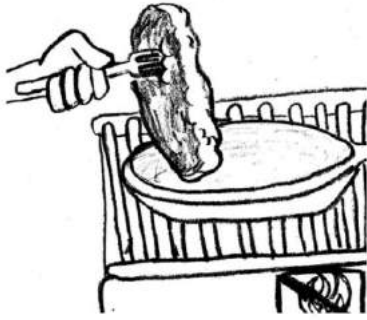
Նոնուսկրկանուկն ճ առառոսկրկրոսի դոսկրկր
ձուկն ճ առուսկրկանուսկրկրոսի ճ առուսկրկր.

#25. I will press the dough with my hand until it is flat.

Wamóske thóⁿ noⁿbé t^hé ípibthaska támiⁿk^he.

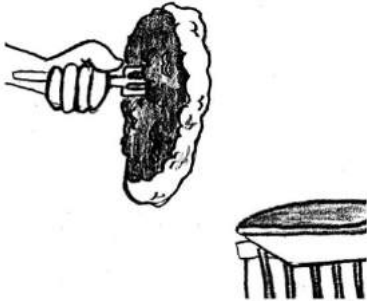
Հոռուսկրկն ճ դուռնու ճ առնուսկրկր կոսուս ճ.





#26. I brown the bottom.

Híde náziathe.
Հիւլաւ իրոկիսոյն.



#27. Next, I turn it over myself.

Góⁿki, bthisóⁿtha.
Գօ՞րկի, Նփիհօյլոյն.



#28. I brown the other side.

Náziathe kí óⁿmatathishoⁿ.
Նափիսոյն ճալ օյմոպիսոյիթօյ.

#29. The browned bread is finished.

Wamóske názi thistóⁿ.
Վոմօսկէն իրօկիս Վիդիթօյ.

#30. Next, with a fork I take it out.

Góⁿki, wá?ku gashíbe ibthíze.
Գօ՞րկի, աղկօս աղիթիւնն ինփիկն.

#31. Next, I break the bread in half.

Góⁿki, wamóske thóⁿ widéthoⁿska bthíxoⁿ.
Գօ՞րկի, աոմօսկէն յ առաւելօյլս Նփիւլօյ.

#32. When it is not sticky it is done.

Skáskabazhi níde.
Տակսկաբաձիս ճիւլաւ.



#33. I finish making the rest piece by piece.

Hébethoⁿthoⁿ nídeabe ushté tⁿé páxe.
Հեթիթօյիթօյ իրաւոքն սիթիւն ի ճիւլաւ.

#34. I cook the bread until I am finished.

Wamóske nídeathe uáhoⁿ bthíshtoⁿ.
Վոմօսկէն իրաւոքն սոլօս Նփիլիթօյ.

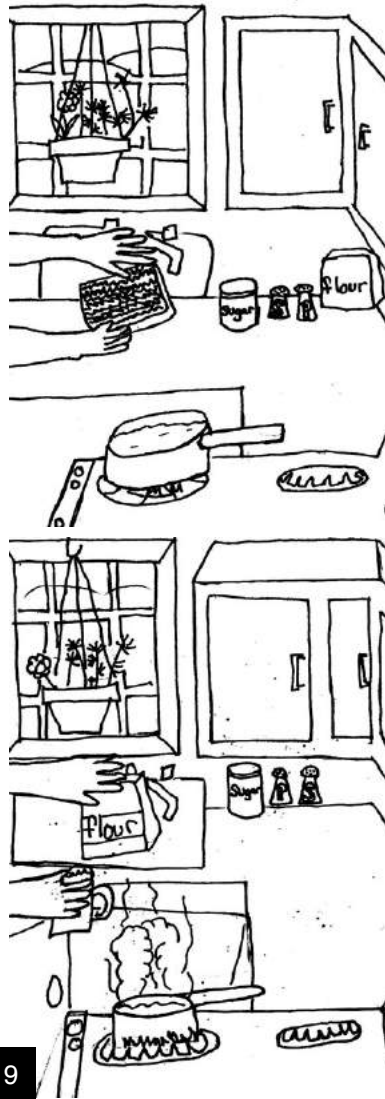
#35. Wamóske shúga páxe.

Wamóske shúga páxe.
Վոմօսկէնիթիւնն ճիւլաւ.

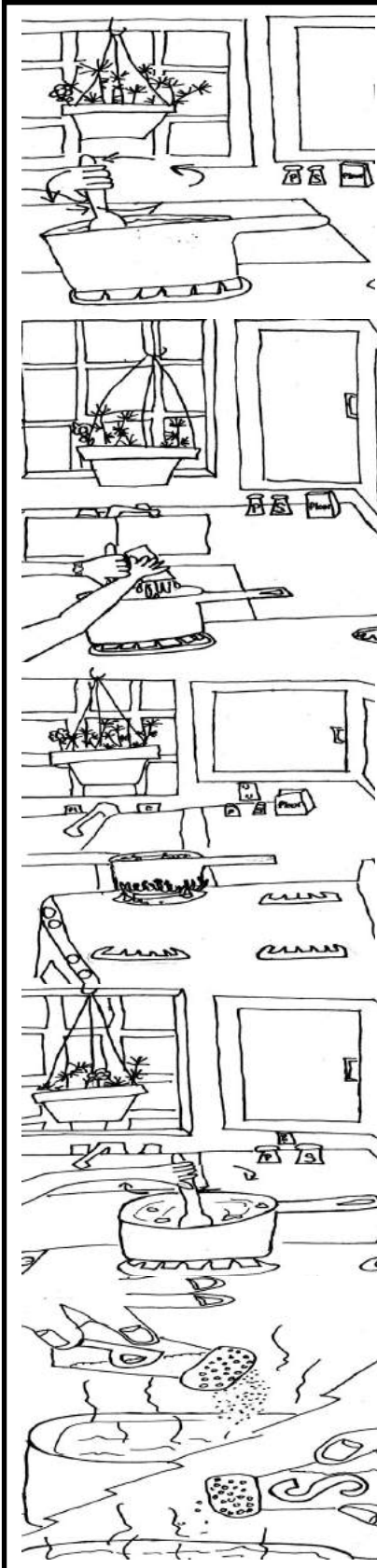
Waníde Tanúkagaxthíxthi / Ծոփուկա Նոփսեղոճփուկ

In the middle of March 2001, the UNL Omaha Language Class gathered at Mark Awakuni-Swetland's house to make waníde tanúkagaxthíxthi (hamburger gravy). We cooked out in Mark's backyard over an open fire. The purpose of this cook out was not only to learn how to cook hamburger gravy, but to also learn Umó'ho' words so the class could write a bilingual cook book. The recipe is from Emmaline Sanchez, one of our Native speakers. The illustrations for the recipe are by Alex Lyons, who is in the 10th grade at Umó'ho' Nation Public School. The translation was completed with the help of Alberta Canby, Emmaline Sanchez, and Marcella and Oliver Cayou. UNL class members who worked on this recipe were John Gapp, Seth Lambert, Natalie Luben, Debra Richards, Stacey Sanchez, and Zac Wiles.

Link/QR to YouTube video with audio and Wéboxu Ní subtitles of the of the following: <https://qrgo.page.link/HfJv>



- #1. **I will make gravy with hamburger.**
Tanúkagaxthíxthi waníde ipáxe támi'k'he.
Նոփսեղոճփուկ ծոփուկա և ընկույն
փոխու ձ.
- #2. **I am going to brown one measure of ground meat in a dutch oven.**
Tanúkagaxthíxthi wéthiho' wí' néxeshúga uázhi náziathe támi'k'he.
Նոփսեղոճփուկ անկույնի ան
խոճանիսեղոճ սոկի ընկույն փոխու ձ.
- #3. **Next, I am going to mix one handful of flour with the ground meat.**
Gó'ki, wamóskexude nó'be uázhi wi'o'xji itánukagaxthíxthi ithágahi támi'k'he.
Ծոփուկ, անուկնեղոճ ընկույն սոկի
անուկնեղոճ և ընկույն և ընկույն
փոխու ձ.
- #4. **I mix one cup of water with the ground meat.**
Ní íthat'o' wi'óxji itánukagaxthíxthi ithágahi.
Տու ընկույն անուկնեղոճ և ընկույն
և ընկույն.



#5. I stir it continually.

Íbasóⁿsoⁿtha.
Կստնոռիօրիօւկո.

#6. I pour in some water.

Ní thénoⁿ dúba uázhi.
Տաւ քնուիօ քստնո սոկի.

#7. I stir it repeatedly.

Íbasóⁿsoⁿtha.
Կստնոռիօրիօւկո.

#8. I am cooking gravy on top of the stove.

Waníde wéohoⁿ páxe unéthe moⁿshíata.
Շոռիտաւ առօճաւ իտաւ սիտիկ մօիթիտի.

#9. I stir the gravy until it is thick and finished.

Waníde t^hé uthúagahi nágthuze tídike shóⁿ.
Շոռիտաւ ք սստոճոճա իտաւսիկ
փտաւաւ իթօ.

#10. The browned gravy is finished.

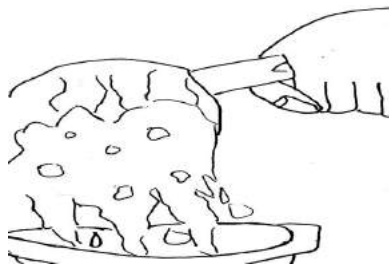
Waníde t^hé názi éshetoⁿ.
Շոռիտաւ ք իտաւ ուիթուօ.

#11. I add enough salt and black pepper in the gravy.

Niskíthe góⁿ wéokihóⁿsabe shénoⁿ waníde uázhi.
Տալքիտիկ ճօ առօճաւօիթոն իթուիօ
առիտաւ սոկի.

#12. I have made gravy with hamburger.

Tanúkagaxthíxthi waníde ipáxe.
Տոռաւոճոճալի առիտաւ տոռաւ.



Useful Phrases

Phrase	Omaha (Umo ^o ho ⁿ) [contemporary]	Wéboxu Ní
Welcome	Údo ⁿ that ^í te	አሁን ወይንም ቀን
Hello (General greeting)	Ahó (spoken male to male only) Dúda!	አንድ ጊህሊት
Long time no see	Gáshi witó ⁿ ba-mazhi.	ገንዘብ ለሆነው ያለ.
How are you?	Eó ⁿ ní ⁿ -a?	አንድ ተሳጋሪ ያለ.
Reply to 'How are you?'	Údo ⁿ bthí ⁿ . ("I'm good.")	አሁን ደካማ.
And you?	Thi shti?	ይዘ ተኮላይ?
I'm getting along okay.	Gó ⁿ mo ⁿ bthí ⁿ .	ገንዘብ ለሆነው.
I'm tired.	O ⁿ wó ⁿ zhetha.	አሁን ለሆነው.
I'm happy.	Í ⁿ the.	አሁን.
I'm mad.	O ⁿ wázhipi-mazhi.	አሁን ለሆነው ያለ.
I'm sick.	O ⁿ wó ⁿ k ^h ega.	አሁን ለሆነው.
I'm cold.	Snió ⁿ te.	ይዘ ለሆነው.
I'm warm.	O ⁿ shtíde.	አሁን ለሆነው.
What's your name?	Izházhe thithíta-t ^h e idádo ⁿ ?	አሁን ለሆነው ስም ስም?
My name is ...	Izházhe wiwíta-t ^h e ...	አሁን ለሆነው ስም...
Good luck!	Washkói ⁿ ga (ho)! (spoken by male) Washkó ⁿ a! (spoken by female)	ገንዘብ ለሆነው (ሰው) ገንዘብ ለሆነው
Yes	Áo ⁿ	አዎ
No	Ó ⁿ kazhi	አይደለም
Who?	Ebé-a?	አንድ ያለ.
What?	I ⁿ dádo ⁿ -a?	አሁን ለሆነው ያለ.
Where?	Águdi-a?	አሁን ለሆነው ያለ.
When?	Ato ⁿ ki?	አሁን ለሆነው
How?	Eyó ⁿ -a?	አሁን ያለ.
How do you say ... in Omaha?	Umó ⁿ ho ⁿ ie t ^h e awat ^h égo ⁿ ?	አሁን ለሆነው ስም ስም?
Sorry!	Uthúama!	አሁን ለሆነው
Thank you!	Wíbthaho ⁿ !	ገንዘብ ለሆነው
Reply to 'thank you'	That ^í t ^h e uda ⁿ ("Your welcome")	ይዘ ለሆነው ያለ.
I love you!	Xcháwithe!	ገንዘብ ለሆነው
Help!	Wó ⁿ gíthe wíbthaha ⁿ !	ገንዘብ ለሆነው
Birthday greetings	Ó ⁿ ba ída thithíta-t ^h e-a? (Is it your birthday today?)	አሁን ለሆነው ስም ስም ያለ.
What is this?	Ga-tho ⁿ i ⁿ dádo ⁿ -a?	ገንዘብ ለሆነው ያለ.
Say it again.	Shi égitho ⁿ -a. (spoken by female) Shi égitho ⁿ -ga. (spoken by female)	ይዘ ለሆነው ያለ. ይዘ ለሆነው ያለ.
What did you say?	Edé she-a?	አሁን ለሆነው ያለ.
What's the matter?	Eáto ⁿ -a?	አሁን ለሆነው ያለ.
Do you remember?	Thagísithathe-a?	አሁን ለሆነው ያለ.
Do you like it?	Xtáthathe-a?	ገንዘብ ለሆነው ያለ.
I don't like it?	Xtátha-mazhi.	ገንዘብ ለሆነው ያለ.
What time is it?	Mí ⁿ dabano ⁿ -a?	አሁን ለሆነው ያለ.
I want...	...kó ⁿ btha.	...ገንዘብ.
A long time ago	Kaashi shti-xchi e ga di.	ገንዘብ ለሆነው ስም ስም ስም.

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Font for Wébaxu Ní (“Omaha”) [full list of characters]

A	𐄀	a	𐄁	0	𐄂	:	𐄃
B	𐄄	b	𐄅	1	𐄆	;	𐄇
C	𐄈	c	𐄉	2	𐄊	-	𐄋
D	𐄌	d	𐄍	3	𐄎	*	𐄏
E	𐄐	e	𐄑	4	𐄒	&	𐄓
F	𐄔	f	𐄕	5	𐄖	@	𐄗
G	𐄘	g	𐄙	6	𐄚	{	𐄛
H	𐄜	h	𐄝	7	𐄞	}	𐄟
I	𐄠	i	𐄡	8	𐄢	(𐄣
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K	𐄪	k	𐄫	.	𐄬	\	𐄭
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N	𐄸	n	𐄹	?	𐄺	=	𐄻
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Q	𐅄	q	𐅅	®	𐅆	<	𐅇
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Font for Wébaxu Ní (“Omaha Bold”) [full list of characters]

A	𐄀	a	𐄁	0	𐄂	:	𐄃
B	𐄄	b	𐄅	1	𐄆	;	𐄇
C	𐄈	c	𐄉	2	𐄊	-	𐄋
D	𐄌	d	𐄍	3	𐄎	*	𐄏
E	𐄐	e	𐄑	4	𐄒	&	𐄓
F	𐄔	f	𐄕	5	𐄖	@	𐄗
G	𐄘	g	𐄙	6	𐄚	{	𐄛
H	𐄜	h	𐄝	7	𐄞	}	𐄟
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K	𐄪	k	𐄫	.	𐄬	\	𐄭
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M	𐄴	m	𐄵	!	𐄶	+	𐄷
N	𐄸	n	𐄹	?	𐄺	=	𐄻
O	𐄼	o	𐄽	[𐄾	\$	𐄿
P	𐄿	p	𐅀	#	𐅁	>	𐅂
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Y	𐅰	y	𐅱	_	𐅲	â	𐅳
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Font for Wébaxu Ní (“Omaha Curved”) [full list of characters]

A	𐄀	a	𐄁	0	𐄂	:	𐄃		
B	𐄄	b	𐄅	1	𐄆	;	𐄇		
C	𐄈	c	𐄉	2	𐄊	-	𐄋		
D	𐄌	d	𐄍	3	𐄎	*	𐄏		
E	𐄐	e	𐄑	4	𐄒	&	𐄓		
F	𐄔	f	𐄕	5	𐄖	@	𐄗		
G	𐄘	g	𐄙	6	𐄚	{	𐄛		
H	𐄜	h	𐄝	7	𐄞	}	𐄟		
I	𐄠	i	𐄡	8	𐄢	(𐄣		
J	𐄤	j	𐄥	9	𐄦)	𐄧		
K	𐄪	k	𐄫	.	𐄬	\	𐄭		
L	𐄰	l	𐄱	,	𐄲	/	𐄳	ì	𐄴
M	𐄶	m	𐄷	!	𐄸	+	𐄹	ï	𐄺
N	𐄼	n	𐄽	?	𐄾	=	𐄿	ù	𐅀
O	𐄲	o	𐄳	[𐄴	\$	𐅁	ë	𐅂
P	𐄸	p	𐄹	#	𐄺	>	𐅃	ú	𐅄
Q	𐄴	q	𐄵	®	𐄶	<	𐅅	ó	𐅆
R	𐄺	r	𐄻	ã	𐄼	¥	𐅇	ô	𐅈
S	𐄸	s	𐄹	”	𐄺	€	𐅉	ò	𐅊
T	𐄴	t	𐄵]	𐄶	¢	𐅋	õ	𐅌
U	𐄸	u	𐄹	ä	𐄺	©	𐅍	ö	𐅎
V	𐄴	v	𐄵	‘	𐄶	ı	𐅏	í	𐅐
W	𐄸	w	𐄹	%	𐄺	¿	𐅑	ê	𐅒
X	𐄴	x	𐄵		𐄶	à	𐅓	é	𐅔
Y	𐄸	y	𐄹	_	𐄺	â	𐅕	è	𐅖
Z	𐄴	z	𐄵	£	𐄶		𐅗	î	𐅘

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Font for Wébaxu Ní (“Omaha Handwriting”) [full list of characters]

A	𐎠	a	𐎠	0	𐎠	:	𐎠		
B	𐎡	b	𐎡	1	𐎡	;	𐎡		
C	𐎢	c	𐎢	2	𐎢	-	𐎢		
D	𐎣	d	𐎣	3	𐎣	*	𐎣		
E	𐎤	e	𐎤	4	𐎤	&	𐎤		
F	𐎥	f	𐎥	5	𐎥	@	𐎥		
G	𐎦	g	𐎦	6	𐎦	{	𐎦		
H	𐎧	h	𐎧	7	𐎧	}	𐎧		
I	𐎨	i	𐎨	8	𐎨	(𐎨		
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K	𐎪	k	𐎪	.	𐎪	\	𐎪		
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R	𐎱	r	𐎱	ã	𐎱	¥	𐎱	ó	𐎱
S	𐎲	s	𐎲	”	𐎲	€	𐎲	ô	𐎲
T	𐎳	t	𐎳	“	𐎳	¢	𐎳	ò	𐎳
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X	𐎷	x	𐎷		𐎷	à	𐎷	é	𐎷
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About the Author



Ben Norton was born and raised in Lincoln, Nebraska. He attended Lincoln Southwest High School and graduated from the University of Nebraska–Lincoln with a Bachelor of Science in Business Administration. Since 2013, he has been working as a study abroad coordinator at Senshu University in Tokyo, Japan. He is a language enthusiast who has created multiple constructed languages and writing systems including the following:

- Pī'āpā Hou (decorative alphabet for Hawaiian) <https://www.omniglot.com/conscripts/piapahou.htm>
- Nortish (alternative alphabet for English) <https://www.omniglot.com/conscripts/nortish.htm>

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