

Foreword

Traditionally, grammar textbooks are about as exciting as military memos—and read about as often. Reading them is laborious to such an extreme that the reader could conclude that the Prussians are responsible for all linguistic studies. American Indian languages have suffered the fate of all tongues in that when scholars finish with them, they are fit for neither man nor beast.

This book shatters the usual image of grammars to such a degree that future scholars may well adopt its format and style. People often forget that language is a creation of people, of communities, and of the interplay between and among members of families and the people who interact with them. Thus, the formality that has been given to languages does not exist in real life. People not only “break” the rules of grammar, but also rarely heed them, preferring instead to *communicate* with others. Puns, double entendres, and shortcut phraseology mark conversations in all cultures, although to view the renditions by scholars one would not believe it.

Albert White Hat reverses the traditional method of explaining language by showing through examples, anecdotes and lessons on the world view, and values of the Brule Lakota, how people speak and think. He takes the proper and only correct step to help our understanding of this language by showing that “abstract concepts” are abstract primarily to people who study languages as if they were multiplication tables. Once the words and phrases are seen in the context of people’s social lives, however, language comes naturally, it flows, and it educates and incorporates the reader into the community.

The Sioux people love language. Always known as great orators, we delight in turning a phrase that pinpoints the target. Indeed, the great thing about language is that, with a slight change in pronunciation, allusions can be made that simply could not exist in other languages. When I was young, my father delighted in storytelling because he was particularly skilled in turning phrases. He eagerly looked forward to meetings where the real old masters of the language chatted so he could hear the latest twist that had been devised.

We had a new priest at Mission, South Dakota—pretty close to where Albert White Hat has spent his life—and this priest was always after the people to “give him an Indian name.” He was a scrawny little man and his clerical collar was too large for his neck, so it always looked like his collar was a life preserver. One day he more or less demanded that he be given the name “Little Bear” because he said that, while he was small, he had the heart of a bear. So people consulted in Lakota, and my father decided to call him “Maŋo Šnija.” When translated, this name did not exactly come out “Little Bear,” but was “shriveling” or “shrinking” bear—because he looked like he was shrinking into his clerical clothes. Of course the people were polite to his face when he proudly told them his Sioux name, and he never thought to look back as he left a group to determine whether he had impressed them.

Now, Albert White Hat has created a grammar that takes the reader inside the community slang and puns so we can enjoy this kind of linguistic play that is so characteristic of our people. This book, therefore, may be truly called the first real "people's" grammar. It is the language that real people use in their daily lives. Albert's stories and teachings saturate the reader with the life of our people so that the words and phrases come to have an existence of their own. The book is a joy to read even if you don't want to learn the language. This book is truly a masterpiece.

VINE DELORIA JR.

Editor's Preface

The collaboration between Albert White Hat Sr., and me began while I was studying at Yale University. Drawn to western American history as an undergraduate, I wanted to better understand my own identity as a fourth generation Montanan. As I studied the cultural biases of anthropologists and historians attempting to understand Indian people, I longed to hear more Native American voices in this debate. Phil Deloria, a doctoral candidate at the time, suggested that I spend a summer on the Rosebud Reservation. He recommended I attend a summer institute sponsored by *Sinŕte Gleska* University. He didn't know much about the program, but suggested I go, if for no other reason than to meet Albert.

That summer a new world opened to me. I witnessed—and experienced first-hand—the prejudices between Indians and non-Indians, mixed bloods and full bloods, traditionalists and Christians. I saw the profound impact such judgments have on a culture. Simultaneously, I received unconditional compassion and kindness from new friends. I was humbled by their ability to rise above the rugged history we both inherited and to embrace me as a relative.

By the end of the summer, Rosebud had changed me. I could not simply return to my old world and perspective. Once back east, I missed Lakota insight into American history, but I also missed my Lakota friends. They had taught me that the only true gift human beings have to offer is ourselves and time. In thanksgiving for that summer, I offered to Albert the skills I learned as a student at a traditional western university: the ability to write and do research. Without hesitation, Albert accepted my offer, saying he wanted help writing down his language.

I returned to Rosebud in the summer of 1992 to help Albert document a Lakota-developed orthography. Neither Albert nor I ever imagined that five pages of oral drills handwritten on yellow legal paper would mark the beginning of a six-year project culminating in the publishing of this book. Given our visible differences in nationality, gender, and age, it seemed like an unlikely journey. Though there were definitely times when we struggled with our differences, ultimately our differences complemented each other. My zeal was tempered by Albert's wisdom and patience. Our desire was to combine our creative skills by capitalizing on the strengths of both cultures' approach to language learning.

In June of 1993, I moved to Rosebud and began helping Albert full time to "organize his curriculum." As I transcribed Albert's lessons onto the computer, I also recorded and edited his stories, neither of us sure how the two would fit into one document. In time, it became clear that a synthesis of approaches was essential. The stories complemented the grammar and the grammar reflected the stories. To leave the stories out would be to repeat the mistake of earlier scholars in presenting Lakota as a dead language. When Albert and I reached this stage, we knew we were doing more than just "organizing a curriculum."

It was exciting to witness the impact the creation of this text had on Albert's teaching. He would see his own words and thoughts embodied on paper, and pieces would start to come together in new ways. He would say, "This works well, Jael. But it makes me realize that we also need to include a lesson of this other concept." Or, more commonly, in my reorganizing I would get something wrong. Albert would sometimes laugh at my naive errors. Because I was not a Lakota scholar, I looked at lessons through the eyes of a future student. If I became confused, it was likely that another student would make the same mistake. Albert and I would discuss the wording in the explanation and work to find a way to resolve the confusion.

Sometimes Albert would come to the office having mulled over a lesson. He would tell me what was puzzling him and ask me to research other written sources. While I researched the written word, Albert would talk to other Lakota teachers. In a couple of days I would present what I found and Albert would go through the material, sorting through the strengths and weaknesses of the other authors' approaches. "Jael, I remember Elder men saying it this way, but I don't like how this author explains it in English. He's almost right, but the grammar needs to be explained more simply. And he doesn't talk about Lakota philosophy. He makes it sound dead." Often we would draft a lesson and expect to revise it while Albert did more thinking.

I feel blessed by my time on Rosebud. Though I have returned to my home state, Rosebud remains my touchstone, reminding me that celebrating diversity is not a theoretical, liberal concept, but a practical reality. I have two families now: my family of origin, which has graciously accepted sharing me, and my Rosebud family. May my efforts bring honor to both.

Introduction

Language is vital to Lakōṭa culture. It is our bloodline. History has demonstrated that how we handle our language and how we develop it can cause the Lakōṭa people to grow or it can destroy us. Two hundred years ago, the language built us up to a point where we were a progressive and strong people. Within 200 years, the misuse of the language almost destroyed us. It is time the Lakōṭa language returns as a vehicle of empowerment.

This text is my contribution. It is based on personal experience, and the structure relies heavily on oral history. Translations I present and stories I tell are controversial. Linguists have reminded me that their research and the records on the language differ from what I present. In the last twenty years I have read the documents and listened to my Elders.¹ I have chosen to teach the oral history along with some selected information from written sources.

Since the early reservation days, non-Indians were placed in charge of our education. That process is known as acculturation and assimilation—the eradication of our “Indian-ness.” Despite the damage done there are tools and skills that Western education can provide. However, achieving desired results requires a careful balancing between these skills and a strong Lakōṭa value system. I have struggled to find this balance in my own work. It is an ongoing process which I hope others can continue to improve upon. If this text inspires other Lakōṭa people to pursue self-determination in the field of education, my work will have been successful.

The Lakōṭa philosophy went underground from the turn of the century through the late 1960s when nationwide we, as Native American Indians, reclaimed our philosophy and heritage. In 1978, under public pressure, the United States government finally granted us the Freedom of Indian Religion Act. As a result of this history, many of us Indians are cautious about how much we share or teach. With respect to that, there are certain issues I will not go into too deeply.

❖ Divisions within the Sioux Nation ❖

When people refer to “the Sioux Nation,” few have an accurate image. Part of the misunderstanding started when Europeans did not learn our name for ourselves.

Written sources tell us that seventeenth-century French trappers and missionaries coined the name “Sioux” by adopting the last syllable of the Ojibwe² term, “nadowessioux” (literally, “snake-lesser”). Since the Ojibwe called their major enemy, the Iroquois, “nadowewok” (“snake”), “sioux” was the last part of an Ojibwe word that meant in itself only “minor” or “lesser” (Densmore 1972, 1–2).

¹In recognition of their status in our culture, the terms for Elders and Medicine Men will be capitalized.

²Today, many of us are reclaiming the original term for ourselves. It is my understanding that “Anii Shinabe” is the original term for the Ojibwe people.

Around 1990, I had a wonderful visit with an Ojibwe man from upper Wisconsin. While exchanging information about our languages, we realized that neither one of us could find a word to address the other as an enemy. He informed me that in their language, the word to describe the Lakota means “neighbors.” In Lakota, we describe the Ojibwe as *Hahatuŋwaŋ*: “the village by the falls.” (*Haha*: “Laughing.” It is used to describe waterfalls because the sound resembles laughter. *Tuŋwaŋ*: “village”). Based on this discussion, I would challenge references like Densmore’s that claims we consider certain tribes as our traditional “enemies.” Our language does not reflect this relationship.

While researching written records and oral history I came across another explanation of the history of the term “Sioux.” I learned that the French language adds “oux” to pluralize words. When the French encountered the Ojibwe word “*nadowessi*,” they pluralized it to “*nadowessioux*.” This term was later shortened to “Sioux.”

Had French trappers learned the Sioux people’s name for themselves, *Oceti Sakowin*, “The Seven Council Fires” (Collier’s Encyclopedia, 1985, 46), they would have known that the Sioux nation comprises seven tribal divisions speaking three distinct dialects: Dakota, Nakota, and Lakota.³ Four tribes speak Dakota (*Mdewakantun*, *Wahpetun*, *Wahpekute*, *Sisitun*), two tribes speak Nakota (*Ihanktunwan*, *Ihanktunwani*), and one tribe, the *Titunwan* (“People of the Prairie”), speaks Lakota (Riggs 1973, 1).⁴

Oral history translates Lakota to mean “to acknowledge a relative or family member.” It has to do with relationship, a concept that is always the focus of Lakota philosophy. Dakota, Nakota, and Lakota all hold this meaning. They all refer to acknowledging relatives. They are the same word but pronounced differently as a reflection of the differences in the three dialects.

When the United States government began placing Indian people on reservations, the Sioux, along with other Indian people, found themselves occupying isolated regions. Today, Dakota, Nakota, and Lakota reservations are found in Minnesota, North Dakota, South Dakota, Montana, Wyoming, and Nebraska. Dakota, Nakota, and Lakota people also occupy several reserves in Canada. In addition, many Sioux people have left the reservations, settling in major cities around the country. Thus, the Dakota, Nakota, and Lakota languages can be heard beyond the Plains region.

The Lakota people, who are divided into seven subtribes, were all placed on reservations in South Dakota: *Oglala* (Pine Ridge Reservation), *Sicangu* (Rosebud and Lower Brule Reservation), *Mnikowoju* (Cheyenne River Reservation), *Hunkpapa* (Standing Rock Reservation), *Sihasapa* (Cheyenne River Reservation), *Itazipco*, (Cheyenne River Reservation), and *Oohenunpa* (Cheyenne River Reservation) (Buechal 1983, 849).

This language textbook is based on research and teaching done on the Rosebud Sioux Reservation (*Sičangu Lakota*). Even though Lakota is spoken on five

³ See *Appendix A: Divisions within the Sioux Nation* for a chart depicting these tribal divisions.

⁴The orthography used in this paragraph reflects the source cited.

(Pine Ridge, Rosebud, Cheyenne River, Standing Rock, and Lower Brule) of the nine reservations found in South Dakota, the language differs slightly from one Lakota-speaking reservation to another in sentence structure, use of vocabulary, and pronunciation.

❖ History of the Written Language ❖

The Lakota language, like most languages, was not originally a written language.⁵

Dakota, the most eastern division, was the first Sioux tribal group encountered by missionaries and anthropologists. Consequently, Dakota was the earliest dialect to be transcribed into a written format. In 1834 the Episcopal missionaries Samuel W. Pond, Gideon H. Pond, Stephen R. Riggs, and Dr. Thomas S. Williamson created a Dakota alphabet (Williamson 1992, vi). This alphabet system was modified for the “L” dialect by Rev. Eugene Buechel, S.J., in *A Grammar of Lakota: The Language of the Teton Sioux Indians* (1939) and further adapted and extended by Franz Boas and Ella Deloria in *Dakota Grammar* (1941).

For many years, missionaries, depending on whether they were Episcopalian or Catholic, would teach Riggs’s or Buechel’s orthography. Then, in 1976, yet another alphabet system for the Lakota language was introduced. Two linguists, Dr. Allen Taylor and Dr. David Rood of the University of Colorado at Boulder, presented their orthography in *Beginning Lakhota*.

❖ History of a Lakota Developed Orthography ❖

With the establishment of Oglala Lakota College in 1970 and Sinte Gleska College in 1971, Lakota people became more actively concerned with various written forms of our language. Instructors from Pine Ridge, Cheyenne River, and Rosebud reservations exchanged classroom language materials. However, each group presented a different spelling system, depending upon which missionaries had had the strongest influence in that region. By 1973, many instructors wanted a standardized Lakota alphabet.

In response to these issues, Ben Black Bear, Jr., chairman of the Lakota Studies Department at then Sinte Gleska College, and Ed Fills the Pipe, a Lakota language instructor at Oglala Lakota College, organized a meeting of language instructors from Pine Ridge, Cheyenne River, and Rosebud reservations, and Rapid City. For three days, we compared early writings by missionaries, trappers, and government agents and presented our own individual alphabet systems. We studied these various systems and agreed that Lakota must be written based on sound. We decided to continue using the English alphabet system in conjunction with diacritics because that system was most familiar to Lakota speakers. Yet, when we discussed the specific diacritics for sounds unique to Lakota, we could not arrive at a consensus. At the end of the meeting, Ben and Ed suggested that each of us continue working with the system we were most comfortable with and to consider the possibility of changing our systems when we discovered weaknesses.

⁵See *Appendix B: A Comparison of Orthographies* to contrast alphabet systems.

At that point I was teaching at St. Francis Indian School, St. Francis, South Dakota, and developing an alphabet system with Lloyd One Star. As time passed, I began to see weaknesses in our work. We used letters with diacritics to express sounds unique to Lakota. However, some of the marks were interpreted as stress symbols, causing students to incorrectly accent words. For example, the letter k with a slash mark (k') used to represent the guttural k (k) confused students causing them to accent the syllable instead of articulating a guttural k. Encounters such as this caused us to question our orthography and to become more ready to compromise on an alphabet that would be less confusing.

In February 1982, the South Dakota Association for Bilingual and Bicultural Education sponsored a language workshop conducted by Dr. Allan Taylor and Dr. David Rood on grammar and sentence structure. At this conference the issue of the alphabet system resurfaced. In response to this concern, a group of instructors from Rosebud, Pine Ridge, and Cheyenne River reservations, and Rapid City organized the Committee for the Preservation of the Lakota Language, the Lakotiyaŋi Okolaŋičiye.⁶ Serving as chair, I updated other instructors on the meetings held during the 1970s addressing the orthography. We agreed to focus on the "L" dialect, the dialect spoken on all the Sioux reservations south and west of the Missouri River. We would not work on the "D" dialect or the "N" dialect, until progress was first achieved with the "L" dialect.

Before we could continue pursuing a written language we wanted to consult our Elders. Therefore, at the second meeting, held a month later on the Pine Ridge Reservation, we invited Elders to tell us about the Lakota language. We wanted to benefit from their knowledge and experience with both the oral and written language. For three days, we listened to Elders representing different districts on the Pine Ridge Reservation.

During the following two months we repeated the procedure on the Rosebud and Cheyenne River reservations. Again we invited Elders and asked them the same questions posed at Pine Ridge. We let our Elders talk about our language.

In May, the committee met to discuss the concerns voiced by our tribal Elders. We decided on two central ideas to emphasize when teaching the language. First, Elders reminded us that the language is *wakaŋ*, "very powerful." We use it to communicate with the other nations: the Deer Nation, the Eagle Nation, the Buffalo Nation, and so forth. We talk to the *wamakaškaŋ*, "living beings of the earth," through spiritual communications. Language must be taught with this in mind. Second, when teaching the language to younger people, both its good and evil powers must be taught. If you teach only the good, children will be ruined when they become adults. They need to understand that language contains great power. It can be used to injure a person's feelings or to compliment their achievements. It can be used with evil intent or to honor and bless. Young people need to understand that language contains the power to give life or to take it away. As a result, it must be used respectfully.

Aware of the spiritual aspect of our work, we then met in June for three days to develop an orthography. We went through the language sound by sound,

⁶This phrase was later changed in 1995 to Lakota iyaŋi Okolaŋičiye.

searching for the best letter to represent each sound. We wrote one word over and over, each time replacing the same letter with its equivalent from a different alphabet system. In this way we could visually compare the differences in each system. After discussing the advantages and disadvantages of each letter, we then voted on the one letter we most wanted to represent that particular sound. Once a consensus was reached, we then moved on to the next letter.

At the end of three days, the committee had created a recommended alphabet system that we believed combined the best elements of the existing systems. At one point during the meeting, Tillie Black Bear from the Rosebud Reservation pointed out the need for simplicity so that our children could easily write the letters. Throughout the meeting, we kept her words in mind.

The alphabet system presented in this text was created during these 1982 meetings. I use it as a pronunciation guide. Eighteen letters represent sounds also found in English. Twenty-two letters represent sounds unique to the Lakota language. Thus, there are a total of forty letters in this recommended alphabet system. By memorizing the letter with its respective sound, a person can accurately pronounce spoken and written Lakota.

As Lakota educators, we have continued to work with this 1982 orthography. Most recently, in February 1995 in Rapid City, South Dakota, the South Dakota Association of Bilingual and Bicultural Education (SDABBE) had its annual conference. Educators from Rosebud, Pine Ridge, Cheyenne River, and Lower Brule reservations, Rapid City Schools and other urban schools in the state were in attendance. The association set aside a day and a half for Lakota language teachers to discuss our language.

Younger teachers trying to develop language curriculum were encountering the same frustrations we experienced during the early 1970s. They wanted to compare alphabets and create an orthography that would reflect the needs of Lakota people. They were unaware that had been accomplished in 1982. I was given the opportunity to present the history of the Lakotiyapi Okolakiciye to this younger generation of teachers. There was a motion to retain this title for a statewide association to continue to safeguard the Lakota language in both its oral and written forms. An Elder suggested that we should make a change. Instead of Lakotiyapi it should be two words: Lakota Iyapi. If we wanted to advocate and use the original form of speech, we needed to correct phrases like this that had been shortened. We voted unanimously to retain the title and incorporate his suggested change.

The next motion was to keep the alphabet system approved in 1982 along with a written history of its development. We again voted unanimously in favor of it. A person may challenge the use of a specific letter or diacritic, but the entire alphabet would no longer be called into question.

This decision is a landmark for Lakota educators. During the 1970s and 1980s, we, as educators, were competitive and protective of our materials. We were new to the education field, where resources were scarce or nonexistent. Consequently, we rarely reached consensus or acknowledged achievement. By maintaining the alphabet system created in 1982, we demonstrated that Lakota educators can collaborate and be active agents pursuing our own scholastic research.

In its last significant action for 1995, the association voted to create a Lakota dictionary organized thematically, utilizing the new orthography. We started the discussion by remembering our ancestors' concerns that were listed in treaties: housing, food, clothing, education, and health. In addition to these five areas, there were eight other categories we wanted to address in a dictionary. We also decided that if teachers wanted this particular alphabet system to become the official alphabet of their reservations, they would need to pursue its acceptance with their own tribal governments. These decisions mark the new directions of Lakota Iyaḡi Okolaḡiye.

❖ Proper Pronunciation ❖

In this text, I use the 1982 orthography because, unlike other alphabets, it represents *all* the sounds found in the Lakota language. I believe in emphasizing proper pronunciation. In the Lakota language it is essential to understand pronunciation in order to fully express emotions and to make a statement with feeling. Feelings are important in language. We can say a thousand words and not mean a single one if our feelings are not in it. Whether listening to English or Lakota speakers, you can tell when they effectively use their language because you can feel their feelings.

In addition to emotions and feelings, language reflects environment. It expresses philosophy. It affirms spirituality. It supports music, dances, good times, sad times. All those feelings are held within it. It is the life-force of the culture.

In order for a student to speak with emotion he or she must first be comfortable articulating Lakota sounds. The alphabet is a method of symbolically isolating sounds while students gain confidence. As an example, I start with the vowels. When I teach, I call them Lakota vowels. I want students to start thinking differently. By labeling the vowels Lakota vowels, I remind students not to associate English sounds with them. When they are in my class they think Lakota.

When I was eight or nine years old, growing up in a small community, we had games on weekends during winter. The whole community would gather in the community hall. As entertainment we played games, told stories, or had dances. I remember a certain woman Elder. Her nephew would bring her to the center of the floor and have her sit in a chair. He would then announce that his aunt would say the ABCs in Lakota. She sat there making weird sounds and we would laugh. I laughed, not realizing that several years later, I would make those same sounds in the classroom.

In addition to teaching proper pronunciation, the orthography provides a tool for students to read and write Lakota. Many fluent speakers cannot read or write their language. They were never taught letters that correspond to Lakota sounds. By teaching written Lakota phonetically, students can sound out written words and write down new vocabulary. Once students recognize the sounds that compose the Lakota language, they should be able to utilize and understand other orthographies.

❖ Sentence Structure and Philosophy ❖

While studying the written form of Lakōṭa, I have noticed that researchers commonly translate the language into English thought patterns. Most of the early writings were done by missionaries who attempted to translate Christian ideas into a Lakōṭa sentence. Often such sentences followed an English sentence structure instead of reflecting the pattern of Lakōṭa syntax. This text teaches how to structure basic Lakōṭa sentences correctly.

I started to think about the importance of philosophy and the Lakōṭa thought pattern during a linguistic workshop. At this conference, one panelist challenged us to rethink our approach to language teaching. He said, "Right now we teach a surface understanding of language. We don't go into the philosophy. The translations we teach are geared toward Western thought patterns. They do not reflect the thoughts of our people."

I thought about his words and realized that this past and often present shallow approach to language is a tool for acculturation and assimilation purposes. He had said that when we teach a language to a student, we should develop in that student another heart and another mind. I thought about this statement for a long time, trying to understand what he meant because it reminded me of something that my brother had said and I had heard Elders discuss.

In the early 1970s, when I first started teaching the language, one of my older brothers came to visit. "You're teaching the language," he said. "Yes," I responded. He just laughed and asked, "Why?" I tried to explain my belief of why it must be done today. We had a discussion about it, and he said, "Our grandfather always told me if you are going to teach the language to the young people you have to teach both the good and the evil of the language. If you teach only the good, when that child grows up, he or she will be ruined." I still try to understand his words. I have an idea, and I continue learning more about the message in that statement.

As Lakōṭa language teachers, we need to immerse ourselves in our language. We have to feel the language and the words. Every word must be felt and understood so that when we speak, true emotions are expressed.

In the course of my work, I have used sources that date back to the 1830s. Without these written materials I would not have known where to start. Works developed by Riggs, Williamson, Buechel, Ella Deloria, Allan Taylor, and David Rood are important to me. These people attempted to put our language into a written form. Through their work, they gave me tools to develop and formulate a written version of the language.

This text does not reflect only my research. The whole concept for it was developed over a twelve year time span that started in 1973 when I was teaching Lakōṭa language at St. Francis Indian School. At that time, I had no teaching experience—all I had was a twelfth-grade diploma, and I was bilingual. However, St. Francis Indian School hired me to teach the language at the middle school through high school levels. When I tried to teach the language, I struggled to formulate an approach. Everything that I presented to students seemed wrong or not true to our language.

During this time, a linguist who taught at St. Francis helped me structure lesson plans. However, I was uncomfortable with our results because the sentence structures did not sound right. They reflected an English sentence structure. I was afraid to question the linguist because, to me, she was the expert. I was afraid to say, “No, this is the way we say it in Lakota.”

This is an example of a Lakota speaker who is put on the spot to teach the language. We had no idea how to explain our language. We grew up speaking it both formally and in slang, but when it came to breaking it down and organizing a teaching method, we lacked the skill. This was a major problem. I went to other speakers for help but none of them gave me any direction. They did give me goals of what was needed, but they could not tell me how to reach those goals. They had grown up the way I did—just hearing Lakota and speaking it every day. Up until then, there was no need to think about a teaching method. Instead, we just learned it and spoke it as a normal part of growing up at home.

Today, children do not speak the language in their homes. Instead, language learning happens primarily in the classroom, a setting that is completely different. Teaching children in this artificial environment is difficult. It has always been difficult. I have tried everything that I could think of to teach the language in an effective manner. Adult students present an additional problem because their system of speech is ingrained. Fortunately, they are willing to struggle to change that training to something new. They are willing to recover the traditional forms and thought patterns of our language. Even Lakota speakers who are fluent in the language struggle to learn the traditional structure. They have grown up under a different, non-Lakota philosophy. To teach the traditional language, they have to relearn our traditional philosophy.

❖ Christian Influences ❖

Back in the 1940s, people in their eighties and nineties were conditioned to read and write the language in a non-Lakota way. Through this process, the language changed to reflect the Christian perspective of early missionaries. Words could have as many as four different interpretations. For example, *wakan* means “energy.” It implies and teaches that creation has the power to give life or to take it away. Christians understood this word to mean “something sacred.” Anthropologists translated *wakan* as “mystery.” In such ways, traditional Lakota meanings become corrupt and lost. I experienced these different translations while teaching at the elementary school, middle school, high school, and at the college level. If I had speakers in the classroom and I translated from a traditional philosophy, I could sense an uneasiness among students. They were confused. I wondered about this. What could be the cause of their reaction?

Basically, they were afraid of a traditional translation. It scared the students. Their reaction inspired me to return to research. I thought of my own language background and the struggles I had when I first started teaching the language.

The language I spoke, although it was Lakota, reflected a Catholic philosophy because I grew up attending the Catholic church. As a child, I too was afraid of the traditional interpretation of the language. At Catholic boarding schools, I was taught that the traditional language represented evil. Having identified that

old belief in myself, I could apply my own experience in the classroom. I could determine whether a student was Catholic or Episcopalian, and then I could understand his or her perspective. Each would have a different interpretation of the language, and both would fear the traditional translation.

The two churches have different characteristics that create division. If you were an Episcopalian on the reservation, you were the elite of the reservation. You were probably more materialistic. At gatherings, you might refer to the rest of the reservation as "the other Indians." That attitude, that conditioning, still continues to some extent today. If you were brought up Catholic, however, you were beaten into submission beginning in childhood. You were conditioned to live in fear. You were afraid to express yourself. You did not talk back. You did not argue. You were afraid of authority.

During the 1940s and the 1950s, communities began to deteriorate as Lakota speakers became increasingly dependent on authority figures from churches, the Bureau of Indian Affairs, or tribal programs. Lakota people responded to these organizations as they were expected to respond and behave. A Lakota standing in front of an alcohol counselor became an alcoholic (regardless of whether there was a drinking problem or not). If a Lakota stood in front of a priest, he was ready to go to confession (regardless of whether he had sinned or not). These circumstances created an ideal setting for alcoholism. Drinking was a temporary escape from authority and allowed Lakota people to practice a type of independence. Independence is a feature of Lakota tradition, but such alcohol-supported behavior was artificial.

❖ The Rise of the Reservation Subculture ❖

By the 1960s, a new culture with its own language had developed. I refer to it as the reservation subculture with a reservation language. Young people who grew up during this time think that what they hear and speak is normal Lakota speech.

I first encountered the reservation language in a classroom setting in 1973 when I taught middle school. When asked the definition of *makuje* ("I am lazy") students responded, "Hangover." When I asked them to define *otehi* ("difficult or hard times or circumstances") they responded, "You have one hell of a hangover. You are flat broke with absolutely no resources for another drink." The language began to reflect the rise of alcoholism and a changing value system.

Because this particular subculture was more aggressive and was practiced daily, it challenged the Catholic and Episcopalian subcultures as well as the traditional language and philosophy. I believe this movement was a desperate but effective survival mechanism. Our youngsters grew up seeing that new culture and its influence. In addition, the urban influence also came onto the reservation and affected the youth through gang activities. This influence came from young people returning to the reservations from cities during relocation. During relocation we were sent to the poor sections of cities because housing was cheaper. We associated with people who were brought in from other cultures. We clashed with them and to survive we joined their way of life. For young people, this meant organizing into gangs. Our youth became organized and destructive.

Today, in an attempt to reclaim the traditional philosophy, we deliberately use the older translations of words. We have more powwows, more sun dances, more giveaways, more naming ceremonies, more honoring ceremonies. Words are used in settings and situations where they truly belong. Through these community activities, people can begin to feel empowered to change their life-styles so that their words reflect the true meaning of our language.

As I confront these changes I find myself questioning: As a language instructor, how do I address these different subcultures? When I develop my lesson plans and my translations, what do I emphasize? Many of our people today are strong Catholics and some are strong Episcopalians. I respect their personal decisions. They have a right to pray the way they want to pray. They have a right to their own spirituality. From experience, I know what it feels like to be told not to pray or not to behave a certain way. Consequently, I would be the last person to say, "You can't pray that way," or "That's wrong." My intention is not to restrict but to educate. Though we have all been influenced by different subcultures, we are all Lakota.

❖ Controversy ❖

Writing this text has highlighted the struggle between Western education and scholarship and Lakota empowerment. The orthography in this text is a suggested guide for writing Lakota sounds. It was developed by Lakota educators who live and work on the reservations in South Dakota. The diacritics used do not necessarily follow the international code of linguistics. Consequently, some accomplished scholars understandably find fault with this orthography. However, as a Lakota educator who has listened to the concerns of my Elders, who has carefully studied earlier orthographies, and who has years of experience teaching my language on the Rosebud Reservation, I feel this orthography is an accomplishment. For once an outsider did not determine how our language would be represented. Right or wrong, it is an act of self-determination.

I have been criticized for my lack of written documentation. This text is my written documentation. I have been criticized because my approach to language teaching differs from accepted Western methods. My intention is to incorporate the strengths of my Lakota heritage with what I have experienced to be effective from the Western scholar. The translations and explanation of philosophy reflect oral history passed down to me by my Elders. Their words and explanations may contradict earlier writings and I am aware of such contradictions. Despite what has been written, I was taught to value their words. Grammar without philosophy is teaching a dead language. My language is alive. It invokes feelings and it embodies a history. These stories must be told.

❖ Conclusion ❖

The challenge is to educate students about the influences they have experienced and to discuss the resulting impact on our culture today. Whether one has a traditional Lakota spirituality, or a Catholic spirituality, or an Episcopalian spirituality, we must respect each other and honor each other's choices.

We need to address these issues, especially as language instructors, and not repeat the mistakes of the missionaries. I do not want to be like the Jesuit missionary or the Episcopal missionary who used whips to condition people to have a particular philosophy. I have more respect for my people than that. I honor my people and respect them. Whatever decisions they have made, I will honor.

This new approach has forced me to redefine my role as a language instructor. I have to demonstrate Lakōṭa values and morals in my own life so that students learning Lakōṭa words will see examples of what I am teaching. When talking to other instructors, it becomes apparent they have shared the same experience. One man asked if he should let his hair grow long. He thought students would gain more respect for him. In sharing my experience with other Lakōṭa language instructors, I found that they too were challenged to change their life-styles.

Teaching the Lakōṭa language frees me from the concepts and uses of my language that were imposed on my people. Our language was invaded, just as our lands were. We need to bring back our language with the strength of its spiritual values and the power of its moral force, just as we fight to reclaim the Black Hills and the other sacred sites within our domain. Our language is *wakaŋ*. It is our bloodline.

WOUŃSPE TŃKAHE

(The First Teaching)

❖ Guidelines for Learning Pronunciation and Spelling ❖

When learning new sounds and/or new vocabulary, *before* you attempt to pronounce the word, first familiarize yourself with the spelling. Remember that each letter represents a sound. You must listen to the audio tapes or wait for the instructor to demonstrate that sound before attempting to create it. Once you are familiar with the spelling, listen to your instructor as he or she pronounces the word. Now attempt to mimic the pronunciation. *Do not look back at the written word until you can pronounce it correctly.* Once you have mastered the word refer to its written form and notice which sound corresponds with which letter.

The written form of the language is a tool. If used correctly it can aid you in remembering correct pronunciation, in recording new vocabulary, and to write in LakŃta. If you rely too heavily on the written form *before* learning the sounds correctly from your instructor or from the audio tapes, the written language can hinder learning oral skills.

There are forty sounds in the LakŃta language. By the end of this text, you will have learned all forty sounds and their corresponding letter or letter and diacritic. By following the steps outlined above, you will have the tools to achieve this goal.

❖ An Introduction to the LakŃta Alphabet System ❖

The LakŃta alphabet system utilizes the English alphabet excluding the letters **d**, **f**, **q**, **r**, **v**, and **x**. Certain LakŃta sounds are not found in the English language, thus complicating the process of writing LakŃta using the English/Roman alphabet. Therefore, these sounds will be represented by a consonant written with a diacritic.¹

Like other languages, written LakŃta is phonetically based. In English, certain letter combinations represent specific sounds. For example, compare the words **pull** and **phone**. Notice how the **p** sound changed when written with the letter **h**. Similarly, in LakŃta, letters with diacritics represent a sound different from that for the same letter written by itself. By memorizing each letter or letter and diacritic with the corresponding sound, you will learn correct LakŃta pronunciation.

Do not attempt to sound out the LakŃta alphabet system yet. Instead, familiarize yourself with the symbols.

¹ A diacritic is "a mark accompanying a letter and indicating a sound value different from that of the same letter when unmarked." (Webster's Dictionary 1974, 203). For more information on diacritics see *WouŃspe IŃi SakŃpe (The Sixth Teaching)*.

Lakoṭa Basic Vowels:

a	e	i	o	u
---	---	---	---	---

Lakoṭa Nasal Vowels:

aŋ	iŋ	uŋ
----	----	----

Consonants:

b	ć	č	c'	g	ğ
h	ħ	h'	j	k	k
k̄	k'	l	m	n	p
p̄	p̄	p'	s	s'	š
š'	t	t'	t̄	t	w
y	z				

Two additional sounds were introduced with the rapid or conversational speech: *Ea* in Pilamayea (shortened from Pilamayaye “Thank you”) and *au* in Laušte or Lilašte (shortened from Lila wašte! “It is really good!”) Though *ea* and *au* are not in the alphabet system, they have become part of the slang language.

❖ *Lakoṭa Basic Vowels* ❖

In 1982, the Lakota Iyapi Okolakiciye² recommended that the Lakota alphabet system use eight vowel sounds: five Lakota basic vowels (as introduced here) and three Lakota nasal vowels (see *Wouŋšpe Iči Nuṣa, the Second Teaching*).

Each basic vowel (**a**, **e**, **i**, **o**, **u**) represents a separate, specific Lakota sound.

⊕ **Examples of pronunciation**

<i>Lakoṭa Basic vowels:</i>	a	e	i	o	u
<i>English sound:</i>	father	met	me	oak	chute

⊕ **Pronunciation Drill**

The purpose of the pronunciation drills is to learn to articulate Lakota sounds. Some words have the same spelling and pronunciation but different intonations which change the word's meaning.³ Therefore, to show intonation, the accented syllable will be written in bold face type. Say the following Lakota words to practice the Lakota basic vowels:

a	e	i	o	u
wayawa	el	lila	ole	uwa
wana	lel	ile	ogle	iku
wa	ble	iyaye	wohe	kuwa
wala	he	ilale	oile	hokuwa
lala	we	wapiye	oiye	wakuwa
wagna	hel	wopila	oiali	yau
hoyewaye	le			

²“The Council for the Preservation of the Lakota Language.” See *Introduction*.

³See *Appendix C: Vocabulary for Lakota Basic Vowels* for definitions.

• **Practicing pronunciation and oral drills:**

Whenever there is a pronunciation or an oral drill, *practice the drill with a tape recorder*. Learn to listen for the subtleties of the language and to correct your own mistakes.

♫ **Pronunciation guide**

When a Lakōṭa vowel begins a word, the sound is articulated clearly.

EXAMPLES: o-le u-wa

When two or more Lakōṭa vowels are written together, each vowel is pronounced separately. Lakōṭa words have the same number of syllables as they have vowels.

EXAMPLES: o-i-le 3 vowels = 3 syllables
 o-i-a-li 4 vowels = 4 syllables

❖ **Lakōṭa Greetings** ❖

We do not have Lakōṭa words for "Hello," "Hi," or even "Good morning." Those are greetings used in the English language that do not exist in Lakōṭa. However, English speakers today try to translate these thoughts into Lakōṭa. For example, speakers created the phrase **Hihan̄ni waṣṣe**, literally "Something was good this morning" to substitute for "Good morning." This Anglicized phrase follows the Lakōṭa sentence structure, but the meaning is slightly different from the English thought "Good morning." In Lakōṭa it is not common practice to enter a gathering and say, "Good morning." Instead a Lakōṭa speaker would greet the people with terms indicating specific relationships.

In the Lakōṭa way of greeting, it is proper for the man to speak first when greeting the opposite sex. Men will say "**Hau**" followed by the proper relative term. "Hau" is also used to respond to a greeting and to agree with a speaker. It is a male expression of acknowledgment.⁴ Women do not use "hau." Instead, a woman responds to a greeting by prefacing the relative term with "**Han̄**." In cases where a woman needs to initiate a greeting to a man, she will use only a relative term. If a woman greets another woman, again she will use only a relative term.

It is easy to confuse this distinction between male and female speech. In recent times, many visitors have come to the reservation and attempted to use these greetings and acknowledgments without learning the proper usage from local Lakōṭa speakers. One time, in an inipi ceremony (a purification ceremony), a woman was visiting the lodge. Every time the Medicine Man prayed or made a comment, she responded loudly, "**Hau, hau,**" instead of saying "**To!**" or "**Haye!**" like the other women. As the Medicine Man continued with his prayers, he expressed a message from the spirits and this woman responded loudly saying, "**Hokahe,**" a male expression meaning, "Let's go. It's time to start."⁵ The Medicine

⁴Unfortunately, Hollywood used this expression to create an international stereotyped greeting for all American Indians. Any Indian, regardless of tribe, will wear a "war bonnet," have one hand raised just even with his eyes and in a deep, monotone voice say, "How."

⁵Crazy Horse used this expression and it was translated as "Charge!"

Man could not control himself any longer. He started to laugh and almost forgot to convey the rest of the messages.

In practicing the philosophy inherent in speech patterns, you will greet each other with a relative term. Because the cousin terms are most commonly used, we will begin with them. Just as a man has distinct gender endings for statements, questions, and commands, he also has specific terms for male and female relatives that differ from a woman's. Similarly, a woman has her own relative terms.

If a stranger comes to your house, she or he is greeted as a relative. In this way, the Lakota philosophy is extended beyond the family to strangers. If unsure of age, the cousin terms are used: **T̄an̄han̄si**, "male to a male cousin," **han̄kasi**, "male to a female cousin," **šic'esi**, "female to a male cousin," or **čepan̄si**, "female to a female cousin." However, this distinction becomes difficult when the stranger at the door is nice looking, a situation where the Lakota philosophy is challenged by human desire. By acknowledging someone as a relative, personal needs and desires are put aside and one practices self-discipline by respecting and honoring the idea of **mitakuye oyas'in**, "all my relatives."

❖ "Cousin" Terms ❖

The Elders teach us to look at our **tan̄han̄si**, **han̄kasi**, **šic'esi**, and **čepan̄si** as close and as important as our own brothers and sisters. In English these terms are translated as "cousin," a translation I question. The English term "cousin" implies a distance that separates the extended family from the nuclear family, a distinction not practiced in Lakota. This distance is further increased by the English practice of labeling cousins first cousins, second cousins, third cousins, and so forth. In Lakota, once a person is claimed within a **tiošpaye** (extended family unit) the closeness is established.

As a result of these beliefs, it becomes difficult to translate our relative terms into English. **T̄an̄han̄si**, **han̄kasi**, **šic'esi**, and **čepan̄si** contain the closeness that is felt by the English terms "brother" and "sister," yet they are slightly different from the Lakota terms that get translated as "brother" and "sister." Limited by English I will use the term "cousin" but contain it in quotations to remind the reader of the limitations of the translation.

In addition, we do not recognize relatives in ways similar to English-speaking people. I address some of my "cousins" with the Lakota terms for brother and sister and other "cousins" with **tan̄han̄si** or **han̄kasi**. It depends on one's relationship to the person.

Today, translations of our relative terms based on the nuclear family concept negatively impact our social structure, which is the **tiošpaye** unit. We, as Lakota speakers, need to learn and understand the *Lakota* meanings of these terms and to teach our children the differences. This must be done to keep our **tiošpaye** together.

❖ Examples of Greetings ❖

☉ Relative Terms

tanhan̄ši	male to male "cousin"; Lakōṭa thought: brother
han̄kaši	male to female "cousin"; Lakōṭa thought: sister
šic'esi	female to male "cousin"; Lakōṭa thought: brother
čepaṅši	female to female "cousin"; Lakōṭa thought: sister
kola*	male to male friend
maške*	female to female friend

*These terms are similar to addressing a relative and therefore they are included in this list. For a more complete explanation of these two terms, see *Kola*, in this chapter.

• Oral Drill

Depending on whether the speaker is *wičaša* (man) or *wiṅyaṅ* (woman), fill in the following blanks with different relative terms.

☉ 1. Male to Male Greeting

Wičaša: **Hau** _____.

Wičaša: **Hau** _____.



Hau kola

Hau kola



☉ 2. Male to Female Greeting

Wičaša: **Hau** _____.

Wiṅyaṅ: **Han̄** _____.



Hau han̄kaši

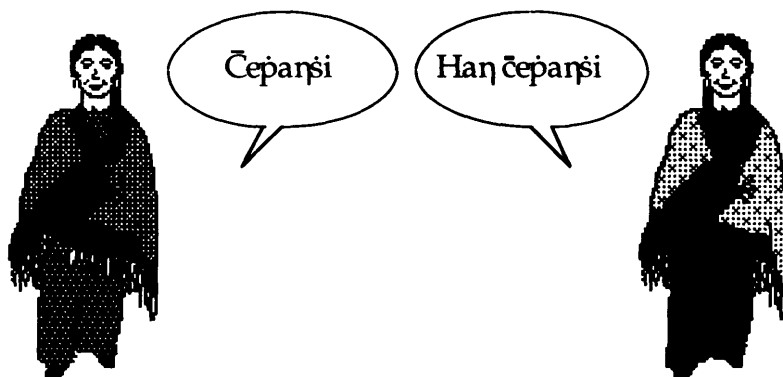
Han̄ šic'esi



⊕ 3. Female to Female Greeting

Wiŋyaŋ: _____.

Haŋ _____.



⊕ 4. Female to Male Greeting

Wiŋyaŋ: _____.

Wiĉaša: **Hau** _____.

(Figures illustrating relative terms created by Greg Haas.)

❖ **Wiĉaša/Wiŋyaŋ** ❖

Wiĉaša and wiŋyaŋ are often translated “man” and “woman” without a complete explanation of the terms. They imply a position of honor. Wiŋyaŋ means a woman has achieved a good education, maturity, and responsibility. The same is true for wiĉaša. (Wiĉa , “a male.” Ša, “adornment.” Ša is short for šaic’iye, “to dress up.” In this context, ša could be translated as achievement in the areas of education, maturity, and responsibility.) A man is no longer hokšila (boy) and a woman is no longer wiĉiŋĉala (girl) when they exhibit these qualities. It also means that when you make a decision , you follow through with it. Traditionally, a young man or woman must reach this status before they marry or before they plan to start a family. The outcome of that marriage is the sole responsibility of these two individuals. They have no one to blame for failures but themselves because they are wiĉaša and wiŋyaŋ.

❖ Kola ❖

The Elders say you are lucky to have one **kola** in your lifetime. To acknowledge another man as a kola is to commit to that individual for the rest of your life. They say if a kola gets shot down in battle then his kola has to go in and rescue him. That is his job because they are kola. The commitment is that strong.

Kola and *maške*⁶ commitments are just between the two people involved. Family members and friends respect and honor the commitment, but they are not obligated to be a part of the relationship. In a *tiošpaye* system sometimes you hear, "That's his kola" or "That's her *maške*." These terms allow two people to share confidential information, and no one will pry into their personal matters. A kola or a *maške* will not reveal information about the other person, especially if it endangers the other. Keeping a secret is practiced here. Today we may think we have a friend and we tell them a secret but soon the whole community knows. That person is not a friend. That person is not a kola.

Often two *kolaṗi* or two *maškeṗi*⁷ are very much alike. They share common interests and think alike. To tease a brother-in-law, a man might say, "Hau kola." The brother-in-law will respond, "Hoḥ, don't say that out loud. They might think that I am like you."

❖ Introduction to Gender Endings ❖

In Lakota philosophy, experience and knowledge are equally important, for together they create wisdom. A person of wisdom will use the proper *gender endings* in formal speech. Gender endings are words that end a sentence and identify the gender of the speaker. Notice in the following examples how the sentences change depending on the type of sentence and the gender of the speaker:⁸

☉	Female	Male
Statement: (singular)	Wašte <u>kšto</u> /Wašte <u>ye</u> . ⁹ (It is good.)	Statement: Wašte <u>yelo</u> . (singular) (It is good.)
Statement: (plural)	Hena wašteṗi <u>kšto</u> / Hena wašteṗe. (They are good.)	Statement: Hena wašteṗelo. (plural) (They are good.)
Question: (singular)	Wašte <u>he</u> ? (Is it good?)	Question: Wašte <u>huwo</u> ? (singular) (Is it good?)
Question: (plural)	Hena wašteṗi <u>he</u> ? (Are they good?)	Question: Hena wašteṗi <u>huwo</u> ? (plural) (Are they good?)

⁶"*Maške*," the female equivalent to the male term "kola," also implies a strong friendship shared between two people.

⁷The plural of Lakota terms for living beings is formed by adding *ṗi* at the end of the word.

⁸I used the verb *wašte* as an example because it is a common verb. This chart demonstrates how many different ways it can be used. You can take almost any verb and change its meaning depending on if it is used in a statement, a question, or a command.

⁹Both *ye* and *kšto* are used for female gender endings in a statement. Preference varies between *tiošpayeṗi*.

Female		Male	
<i>Command:</i> (singular)	Wašte <u>ye</u> ! (Be good!)	<i>Command:</i> (singular)	Wašte <u>yo</u> ! (Be good!)
<i>Command:</i> (plural)	Wašte <u>pe</u> ! (You all be good!)	<i>Command:</i> (plural)	Wašte <u>po</u> ! (You all be good!)

In the plural form, **pi** combines with **yelo** (statement) to become **pe**.
Waštepi + yelo = Waštepe. (male)

In the plural form, **pi** combines with **ye** (statement) to become **pe**.
Waštepi + ye = Waštepe. (female)

In the plural form, **pi** combines with **ye/yo** (command) to become **pe!/po!**
Waštepi + ye = Waštepe! (female)
Waštepi + yo = Waštepo! (male)

If a verb ends in **u**, **o**, or **uŋ**, the gender endings **ye**, **yo**, and **yelo** become **we**, **wo**, and **welo**.

FOR EXAMPLE:

u "to come"	u + ye = U we!	"Come!" (female)
	u + yo = U wo!	"Come!" (male)
	u + yelo = U welo.	"He is coming." (male)
o "To hit a target"	o + ye = O we!	"Hit the target!" (female)
	o + yo = O wo!	"Hit the target!" (male)
	o + yelo = O welo.	"He is hitting a target." (male)
ečuŋ "To do something"	ečuŋ + ye = Ečuŋ we!	"Do it!" (female)
	ečuŋ + yo = Ečuŋ wo!	"Do it!" (male)
	ečuŋ + yelo = Ečuŋ welo.	"He is doing it." (male)

Although it is more appropriate in the above situations to use we/wo/welo, some speakers will use ye/yo/yelo.

• **Oral Drill**

Match the gender ending to its correct description.

FOR EXAMPLE: yelo —> male, statement, singular

- | | |
|---------------|--|
| 1. huwo? | female, question, plural |
| 2. pe! | male, command, singular |
| 3. yo! | female, statement, plural |
| 4. pi ksto/pe | male, question, singular |
| 5. pi he? | female, command, plural |
| 6. pi huwo? | male, command singular, verb ends with u, o, or uŋ |
| 7. po! | male, statement, plural |
| 8. pe | male, question, plural |
| 9. he? | female, question, singular |
| 10. wo! | male, command, plural |

◆ Gender Endings ◆

In our Creation story both woman and man are vital to Creation. The philosophy teaches that a woman plays a specific role as does the man. The language and specifically the use of gender endings reminds us of this philosophy.

Unfortunately, in 1881 the United States Congress at the request of the Bureau of Indian Affairs passed a law stripping American Indians of our major rituals and denying us the use of our native languages. In 1883, the Dawes Act, or "Allotment Act," separated families and took away lands, reinforcing the acculturation process via Christian missions and educational institutions.

This legalized process attacked men's role by conditioning us to function similar to a workhorse—to obey without question. Men who had no contact with male role models began using female speech. Not knowing differently, they assumed that the female language was the norm. Similarly, women who grew up surrounded by brothers and male cousins incorrectly used male speech.

This misuse of gender endings continues today. At a powwow I heard a young man make an announcement quoting a man who had made a donation. This young man, in quoting the donor, used female endings. The older men at the powwow put their heads down, but no one said anything. Today we are afraid to address these issues. To justify this loss, some men will say "huwo" is used only in formal settings, but this has not been my experience. Men who use women's speech did not have older male role models who used proper male endings.

Fortunately, a few older men retained the language in its traditional form by covertly keeping the male language alive. They remembered the songs that carry messages and lessons vital to Lakota culture and philosophy.

We also survived because of the mothers and grandmothers and their stories. Though the Lakota identity of both sexes was attacked, the women somehow maintained their role as keepers of the traditions. Through the women's fortitude much of our philosophy and language survived.

◆ Numbers 1–5 ◆

☉ Counting to five in Lakota:

one	waŋči/waŋji
two	nuḡa/nup/num
three	yamni
four	toḡa
five	zaptan

Waŋči is used when counting items or when reciting the numbers. It is usually used by itself rather than in a sentence that identifies the item being counted.

Waŋji in Lakota thought means "one of them." There are at least two items but waŋji specifies which one. It is usually used in a complete sentence.

Nuḡa is used when counting items, when reciting the numbers, or in complete sentences when the speaker has not shortened nuḡa to nup or num.¹⁰

¹⁰In addition, some people will spell nuḡa with a nasal ŋ such as nuŋḡa. This difference in spelling is addressed in *Wounḡe Iči Nuḡa (The Second Teaching)*, on Guidelines for M and N.

Sometimes in rapid speech, nuḡa will become shortened to nup or num because it makes an easier connection with the next word. This difference depends on a speaker's preference or tiosḡaye (extended family).

• **Oral Drill**

Practice counting the number of pencils your instructor holds up using the Lakota numbers wan̄ji to zap̄taḡ.

• **Homework**

Develop flash cards to practice the numbers. Create a system that can be used to teach children. Be prepared to present the system in class.

❖ Introduction to Dialogue ❖

In examples of dialogue, the male gender ending will appear before the slash and the female gender ending will appear after the slash. In this way, you will learn both male and female speech.

⊕ 1. Question to an individual:

T̄onik̄tu k̄a huwo?/he? (How are you?)

Responses:

A. Waṣte yelo./k̄ṣto. (Good)

B. Otehi yelo./k̄ṣto. (Difficult times; possible indication that something is wrong. Usually the respondent will volunteer the information on why it is otehi.)

C. Lila waṣte yelo./k̄ṣto. (Really good.)

⊕ 2. Question to a group:

Ho eyes̄ tok̄es̄ke oyaun̄yaḡḡi huwo?/he? (Well then, how is everybody doing? Refers to the family, the tiosḡaye.)

Responses:

A. Waṣte yelo./k̄ṣto. (Good)

B. Otehi yelo./k̄ṣto. (Difficult times; possible indication that something is wrong. Usually the respondent will volunteer the information on why it is otehi.)

C. Lila waṣte yelo./k̄ṣto. (Really good.)

D. T̄aḡyaḡ un̄k̄ouḡyaḡḡelo./un̄k̄ouḡyaḡḡi k̄ṣto. (We are doing well.)

❖ Otehi ❖

When it is a harsh winter and people are having a difficult time because of lack of heat or food, that is **otehi**. If a loved one is sick or dying, that is otehi. When epidemics strike, when people die, or hopelessness occurs, that is otehi. You cannot find work anyplace, that is otehi. These are the meanings of the word. It does *not* traditionally mean, "You have a hangover and no resources for another drink," as it is used today in reservation language.

❖ Instructions in Lakōṭa with Lakōṭa Responses ❖

In Lakōṭa language class it is crucial to listen to the instructor. By listening, you will detect Lakōṭa sounds and the flow of the language. In traditional families, parents don't need to yell at their children if they are misbehaving. Instead, they say the following phrase and their facial expression will signal their children to stop whatever they are doing and to pay attention. When teaching the language, the instructor will say the following phrase to get your attention

- | | | |
|---|---------------------------|---------------------|
| ⊕ | Śśś! Anagopt̄an̄yo!/ye! | Listen! |
| | Śśś! Anagopt̄an̄p̄o!/p̄e! | All of you, listen! |

In Lakōṭa language class, the instructor will often ask you to repeat sounds, words, and sentences. Memorize the following phrases and then repeat after the instructor when he or she gives those directions in Lakōṭa:

To an individual

- | | | |
|---|--|----------------------|
| ⊕ | wicāsa: Ho, ¹¹ mihaḱab eyayo! | You say it after me! |
| | wiṅyaṅ: Ho, mihaḱab eyaye! | You say it after me! |

To a group

- | | | |
|---|----------------------------|--------------------------|
| ⊕ | wicāsa: Ho, mihaḱab eyaṗo! | You all say it after me! |
| | wiṅyaṅ: Ho, mihaḱab eyaṗe! | You all say it after me! |

To ask how to say an English word or phrase in Lakōṭa ask the following question, filling in the blank with the English word. For example, to ask how to say pencil in Lakōṭa, say the phrase putting the word pencil in the blank.

FOR EXAMPLE:

Wauṅṣṗe wičakiya, waśiçu iya pencil eyaṗi ḱi le ṭōkeśke Lakōṭa iya eyaṗi huwo?
Response: He Lakōṭa iya wičazo eyaṗelo./eyaṗi ḱṣto.¹² (In Lakōṭa you would say wičazo.)

wicāsa: Wauṅṣṗe wičakiya, waśiçu iya ——— eyaṗi ḱi le ṭōkeśke Lakōṭa iya eyaṗi huwo?

Teacher, the English word ———, how do you say this in Lakōṭa?

wiṅyaṅ: Wauṅṣṗe wičakiya, waśiçu iya ——— eyaṗi ḱi le ṭōkeśke Lakōṭa iya eyaṗi he?

Teacher, the English word ———, how do you say this in Lakōṭa?

¹¹ Ho is short for hoḱahe, a male expression meaning "Let's go!" or "We are ready!" Among Lakōṭa speakers you hear "Ho!" quite often meaning "hoḱahe." Sometimes instead of "Hoḱahe wana!" you will say "Ho wana!" meaning "Let's go now!" or "We are ready now."

¹² Wičazo: "A tool to make a mark."

❖ Slolwaye Śni versus Owaġahnige Śni ❖

The Lakōta people are a proud people, practicing integrity and honesty. To achieve these virtues, one must not be afraid to seek understanding or knowledge. Though it is difficult to express “I don’t know,” there are times when it is necessary. The Lakōta phrase for this is “slolwaye śni.” You should express it with sincerity to receive an honest response. Sometimes listeners may infer that you are admitting stupidity rather than seeking information.

If you know a subject but don’t understand it, then you say “owaġahnige śni,” meaning “I don’t understand.” You can also say “Slolwaye kēyaś owaġahnige śni,” “I know, but I don’t understand.” These expressions are important to achieve wisdom, defined as knowledge combined with experience.

☉ When the instructor finishes giving directions or presenting a lesson, she or he will ask if you understand. Memorize the following phrases with the appropriate response and be prepared to use them in class:

To an individual

wiġaśa: Oyaġahniga huwo? Do you understand?
wiŕyaŕ: Oyaġahniga he? Do you understand?

Individual responses

wiġaśa: Hau, owaġahnigelo. Yes, I understand.
 Hiya, owaġahnige śni yelo. No, I don’t understand.
wiŕyaŕ: Haŕ, owaġahnige kśto. Yes, I understand.
 Hiya, owaġahnige śni kśto. No, I don’t understand.

To a group

wiġaśa: Oyaġahnigaŕi huwo? Do you all understand?
wiŕyaŕ: Oyaġahnigaŕi he? Do you all understand?

Group responses

wiġaśa: Hau, uŕkoġahnigaŕelo. Yes, we understand.
 Hiya,* uŕkoġahnigaŕi śni yelo. No, we don’t understand.
wiŕyaŕ: Haŕ, uŕkoġahnigaŕe/uŕkoġahnigaŕi kśto. Yes, we understand.
 Hiya,* uŕkoġahnigaŕi śni kśto. No, we don’t understand.

*Hiya is used by both genders. A man will also say, “Hoh!” if it is a strong “no.”

To agree with a statement, begin with an affirmation (hau or haŕ) and then repeat the statement. To create a sentence with a negative response, begin the sentence with hiya (no), repeat the statement, then add śni (not) followed by the appropriate gender ending. Notice this pattern in the examples above.

◆ Wouŋsp̄e Toḱahe Summary ◆

The following is a summary of the material covered in *Wouŋsp̄e Toḱahe* that students are responsible for understanding:

- Know how to pronounce the following *Lakota* basic vowels:

a e i o u

- Know how to use to the following *Lakota* greetings:

<i>Greeting</i>		<i>Response</i>
wiḱaša: Hau, (relative term)	—>	wiḱaša: Hau, (relative term)
wiḱaša: Hau, (relative term)	—>	wiŋyaŋ: Haŋ (relative term)
wiŋyaŋ: (Relative term)	—>	wiŋyaŋ: Haŋ (relative term)
wiŋyaŋ: (Relative term)	—>	wiḱaša: Hau, (relative term)

- Know the following *Lakota* relative terms:

taŋhaŋši	haŋkaši	šičeši
čepaŋši	kola	maške

- Know whether the following *gender endings* are (1) male or female, (2) singular or plural, and (3) statement, command, or question:

kšto/ye	yelo	p̄i kšto/p̄e
p̄elo	he?	huwo?
p̄i he?	p̄i huwo?	ye!
yo!	p̄e!	p̄o!
we!	wo!	

- Know the *numbers 1–5*:

waŋči/waŋji	nuḱa/num/nup	yamni
toḱa	zaptāŋ	

- Know how to ask and respond to the following *dialogue*:

Ṭonikutu ka huwo?/he?
 Ho eyes toḱeške oyaŋyaŋp̄i huwo?/he?
 Oyaḱahniḡa huwo?/he?
 Oyaḱahniḡap̄i huwo?/he?

- Understand the following *vocabulary*:

wiḱaša	wiŋyaŋ	wašte
otehi	u	o
lila	hoḱahe	owaḱahniḡe
slolwaye šni	hoḱ	hiya
haŋ	hau	wouŋsp̄e
toḱahe	wičiŋčala	hokšila

- Understand and be able to use the following *Phrases*:
 Wasiču iya _____ eyaḡi ki le tokeske Lakota iya eyaḡi huwo?/he?
 Ṭanyaḡ uḡkounyaḡḡelo./uḡkounyaḡḡi kśto.
 Ho mihaḡab eyayo!/ye!
 Ho mihaḡab eyaḡo!/ḡe!

Homework Review

- Wičaša and wiḡyaḡ are terms of respect. Explain what you have learned thus far about these terms and how these concepts are reflected in the language. Be able to explain how the breakdown of these roles is reflected in the slang language today.
- The relationship between two kolaḡi or two maškeḡi is unique. Describe this relationship and be able to give an example from your own experience.
- Otehi and hoḡahe are two words whose meaning has either been mistranslated or else has changed to reflect the acculturation process. Describe the traditional meaning of these two words and how they have changed.
- Explain the different implications of slolwaye śni and owakahnige śni.

WOUŃSPE IČI NUĀA

(The Second Teaching)

❖ Lakōta Nasal Vowels ❖

There are three Lakōta nasal vowel sounds (**aŋ**, **iŋ**, **uŋ**). To practice creating that sound, plug your nose and repeat the following drills out loud.

• Pronunciation Drill

The purpose of the pronunciation drills is to learn to articulate Lakōta *sounds*. Some words have the same spelling and pronunciation but different intonations which change the words meaning.¹ Therefore, to show intonation, the accented syllable will be written in boldface type. Say the following Lakōta words to practice the Lakōta nasal vowels:

⊕	aŋ	iŋ	uŋ
	o haŋ	I ŋyaŋ	u ŋweya
	h aŋ	w iŋyaŋ	o uŋye
	w o haŋ	h iŋ	u ŋni
	l o waŋ	h iŋhe	u ŋti
	o l owaŋ	o hiŋhe	u ŋgli
	h e haŋ	h iŋ haŋ	u ŋhi
		k i iŋ	u ŋgle

PRACTICE THIS DRILL WITH A TAPE RECORDER!

⊕ Pronunciation guide

When a Lakōta nasal vowel begins a word, the nasal sound is articulated clearly.

EXAMPLES: uŋ-we-ya Iŋ-yaŋ

When a Lakōta basic vowel and a Lakōta nasal vowel are written together, each vowel is pronounced separately. By counting the number of total vowel sounds (basic and nasal) you can identify the number of syllables:

EXAMPLES: ki-iŋ 2 vowels = 2 syllables
 o-uŋ-ye 3 vowels = 3 syllables

¹See *Appendix D: Vocabulary for Lakōta Nasal Vowels* for definitions.

❖ Vocabulary for Lakōta Nasal Vowels ❖

ohaŋ (o haŋ) (1) Female agreement. "All right"; "OK" (men say hau). Hihahaŋni k̄i u wo! / we! Ohaŋ, "Come tomorrow. All right." (2) To put something on your feet. Haŋp̄a k̄i lena ohaŋ yo! / ye!;, "Put these shoes on." (3) To boil or make stew. Talo k̄i lena ohaŋ yo! / ye! "Make a stew with this meat." (4) (**ohaŋ**) To live among a group. Hel ohaŋ ouŋye yelo/k̄sto, "She or he is among them."

❖ Ohaŋ: Lena ohaŋ yo! / ye! ❖

If a man dresses well, it shows that his sisters and female cousins love him. They are the ones who dress him well, who are proud of him. Sisters will make things for their brothers. A female cousin will make things for her male cousin. And in return, he provides for her needs, her warmth, and her protection. He provides these things because he loves her. The women relatives know that without hesitation he will give his life for them. Therefore, his women relatives treat him with respect and honor. In their eyes, he deserves their attention because of his love for them. Attention from parents or other relatives demonstrate that a boy is accomplishing something good. This type of care is stressed.

A woman was beading a beautiful pair of moccasins for her brother to show him her affection. Her brother was quiet and never said much. He came in the tīpi just as she finished. He came in and she said, "Tiblo, lena ohaŋ ye," "Older brother, put these on." Then she handed him the moccasins. He looked at them and said, "Pilamayayelo," "Thank you." He was touched. He walked out. She put her stuff away, came out, and noticed he was boiling something. She went over to look and there he was boiling those moccasins thinking that this is what she meant!

Even our own people who are fluent in Lakōta can sometimes misunderstand a word. To make them aware of this problem we caution our speakers by telling them stories like this one. When teaching language, we tell these stories to help you, the students, understand. This particular example demonstrates the importance of intonation. With certain words, stressing a different syllable changes the entire meaning of the word.

Iŋyaŋ (Iŋ yaŋ) Stone. Iŋyaŋ oyāte: "Stone People" or "Stone Nation."

❖ Iŋyaŋ: The Creation Story ❖

Iŋyaŋ was in the beginning. Iŋyaŋ began Creation by draining its blood to create. The first Creation was Maka, the Earth. After Maka, another need arose and Iŋyaŋ drained its blood to address that need for Maka. As this process continued, Iŋyaŋ grew weaker and weaker as its energy continued to flow into each Creation. In our Creation story, the last Creation was the Human Nation. Woman was created first to replicate Maka, the giver of life and nourishment. Man was then created to be like the Universe, to provide nourishment and protection. The power of the Universe combines with Earth's power to create life. Similarly, together man and woman create life.

Once Creation was complete, Inyan was dry and brittle and scattered all over the world. Today we use the Inyan oyaŕe, the Stone People, in our iniŕi ceremony (purification ceremony). When the stones are brought in, we address them as tuŕkaŕ oyaŕe (“the oldest Creation Nation”). This reminds us that the stones were in the beginning as Inyan.

Through this story, we believe that we all come from one source, Inyan. We were all created out of Inyan’s blood. To address all Creation as a relative, we use the phrase miŕakuye oyas’iŕ, “all my relatives.”

◆ Tioŕpaye ◆

Tioŕpaye is a group (oŕpaye) that lives together (ti). This is how we address a family. It is a family unit based on bloodline. The only ways to join a tioŕpaye are by blood, marriage, or adoption. The idea of bloodline comes from the origin story. We are all from Inyan, who is the oldest Creation. This is why bloodline is important.

Each tioŕpaye contains its own characteristics and personalities. At least one member of a tioŕpaye has experienced any mistake that can occur in life. Also, any good you want to acknowledge, someone in that family has achieved it. This is how we teach our children. We can say, “See what your uncle has done? See how he has honored the family?” Or we can say, “Learn from the mistake your cousin made.” A child learns by observing both the good and the bad. In this way, a tioŕpaye becomes essential for education.

Though there are these differences within a tioŕpaye, basic similarities in philosophy and spirituality bind relatives to each other. We might have different dialects, different pronunciation of words, but we all have the same understanding of Creation, the Pipe, the rituals.

◆ Greeting Review ◆

☉	taŕhaŕŕi	male to male “cousin”; Lakota thought: brother
	ŕicēŕi	female to male “cousin”; Lakota thought: brother
	haŕkaŕi	male to female “cousin”; Lakota thought: sister
	čepaŕŕi	female to female “cousin”; Lakota thought: sister
	kola	male to male friend
	maŕke	female to female friend

• Oral Drill

Using relative terms from the box, fill in the blanks and practice greeting each other as relatives, following the example:

☉	Greeting	→	Response
	Wičaŕa: Hau taŕhaŕŕi.	→	Wičaŕa: Hau taŕhaŕŕi.
	Wičaŕa: Hau _____.	→	Wičaŕa: Hau _____.
	Wičaŕa: Hau _____.	→	Wiŕyaŕ: _____.
	Wiŕyaŕ: _____.	→	Wiŕyaŕ: Haŕ _____.
	Wiŕyaŕ: _____.	→	Wičaŕa: Hau _____.

ĀEKĪĀIYĀPI

❖ *They are addressing each other as relatives* ❖

We begin teaching the importance of relatives in the *tiošpaye* and Creation with the beginning of a child's life.² From the time of conception the *tiošpaye* prepares for the arrival of the child. When the child is ready to come into the world, a person of good standing who practices the Lakota spirituality will be selected to be present. This person will be the first to hold the baby and to clean the child's mouth. At that moment she will utter a prayer that will set the life course of the child.

In addition, the family will select another person with a strong spirituality to name the child. The naming ceremony occurs either during infancy or later when the child understands the Lakota language. In either case, the name reflects the nature of the child and what he or she will develop into. As the child grows, we teach him or her what the name means and what is expected. Out of respect, this name is not used on a daily basis. Instead, when a child is recognized for an achievement that benefits not only him- or herself but also the family and the people, then the child is honored publically. At that time, the name is used to honor the child.

When I was eight or nine years old my mother told me that if I carve my initials someplace, my name will become *huŋwiŋ*, meaning it will become spoiled and smell bad. When we were kids we never carved our names nor did we use the first person as in "This is me. . ." or "I did. . ." This avoided the idea of self-importance over other people and taught me humility and respect for my name and for other Creations.

Unfortunately, the significance of Lakota names changed when the government took a census of all tribal members during the 1880s. They translated the name of the head of the family, usually the father's Indian name, into English to create the family surname and gave the rest of the nuclear family members Christian first names, disregarding their previous Indian names. Consequently, children of brothers and sisters were raised with different last names and didn't realize that they were in the same *tiošpaye*. This change took away individual recognition as well as individual responsibility to fulfill a name. From that initial point on we gave Christian first names when a baby was baptized. However, people who understand the Lakota philosophy have applied it to these new Christian names, thus making them names of honor. For instance, a person might name a child after a saint whereas before a child would be named *Waŋbli*, the Eagle. According to Lakota philosophy, both are names of honor. People who do not understand this philosophy sometimes just bear the name without caring what happens to it.

The Lakota rituals remind us of our Creation story. We all come from one source. *Mitakuye oyas'in*, "We are all related." This concept is the foundation for the *tiošpaye*. To strengthen this foundation, today we are relearning to address each other with a relative term and to bring back the honor to our names.

²See *Woun̄pe Īci Yamni (The Third Teaching)* for a full explanation of *čekiçiyapi*.

❖ Introduction Drill ❖

⊗ Practice introducing yourself and a relative.

Instructor: (Relative term), ničaje k̄i t̄aḱu huwo/ he?
Relative, what is your name?

Wičaša: Hau (relative term), (name) emačiyaḡelo nahaḡ le inš (relative term)
wayelo.

Hello, my name is (name) and I call him/her (relative term).

Wiḡyaḡ: Haḡ (relative term), (name) emačiyaḡe nahaḡ le inš (relative) waye
k̄sto.

Relative, my name is (name) and I call him/her (relative term).

FOR EXAMPLE

Instructor: Hau taḡhaḡsi, ničaje k̄i t̄aḱu huwo?

Wičaša: Hau taḡhaḡsi, Duane emačiyaḡelo nahaḡ le inš haḡkaḡsi wayelo.

Instructor: Hau.

Instructor: Hau haḡkaḡsi, ničaje k̄i t̄aḱu huwo?

Wiḡyaḡ: Haḡ sičesi, Neola emačiyaḡe nahaḡ le inš čepaḡsi waye k̄sto.

Instructor: Sičesi, ničaje k̄i t̄aḱu he?

Wičaša: Hau haḡkaḡsi, Duane emačiyaḡelo nahaḡ le inš taḡhaḡsi wayelo.

Instructor: Čepaḡsi, ničaje k̄i t̄aḱu he?

Wiḡyaḡ: Čepaḡsi, Jael emačiyaḡe nahaḡ le inš sičesi waye k̄sto.

❖ Numbers 1–10 ❖

Count objects around the room and review the numbers one through five.

one	waḡči/waḡji
two	nuḡa
three	yaḡni
four	toḡa
five	zaḡtaḡ

Repeat after your instructor the Lakota numbers six through ten.

six	šaḡḡe
seven	šaḡowiḡ
eight	šaḡloḡaḡ
nine	naḡčiyaḡka
ten	wiḡčemna

• Homework

Further develop exercises to identify a number of objects with the proper Lakota term. Create a method to immediately identify the Lakota numbers that correspond with the number of objects. Avoid identifying numbers by counting from waḡči until the designated number is reached. Be prepared to present these exercises in class.

❖ Guidelines for M and N in Conjunction with Lakōṭa Basic Vowels ❖

Unlike other consonants, **m**, **n**, **b**, and **p** follow specific rules when used with Lakōṭa basic or Lakōṭa nasal vowels. Because of the frequency of these four letters, these guidelines are introduced now, allowing you to practice them in later drills.

☺ 1. Pronunciation: When any Lakōṭa basic vowel (**a**, **e**, **i**, **o**, **u**) follows the letters **m** or **n**, the Lakōṭa basic vowel is pronounced with a nasal sound. The combination of sounds (m + Lakōṭa basic vowel or n + Lakōṭa basic vowel) naturally produces a nasal vowel sound.

☺ 2. Spelling: Despite the nasal pronunciation, one does *not* write the Lakōṭa nasal vowel.

EXAMPLES:

m	n
miye—NOT mi <u>ŋ</u> ye	niye—NOT ni <u>ŋ</u> ye
mahe <u>l</u> —NOT ma <u>ŋ</u> hel	ni—NOT ni <u>ŋ</u>

☺ Oral Drill

Practice saying the following words.* The stressed syllable appears in bold-face type:

ma <u>za</u>	mi <u>suŋ</u>	na <u>haŋ</u>
ma <u>ku</u>	<u>ni</u>	<u>mu</u>
	<u>nu</u>	

❖ Guidelines for B and P in Conjunction with Lakōṭa Nasal Vowels ❖

☺ 1. Pronunciation: Lakōṭa nasal vowels (**aŋ**, **iŋ**, **uŋ**) that precede the letters **b** or **p** naturally create the sound of the letter **m** when pronounced together.

☺ 2. Spelling: Despite the **m** pronunciation, the word is still spelled with the Lakōṭa nasal vowel.

EXAMPLES:

b	p
wa <u>ŋ</u> bli—NOT wa <u>m</u> bli	a <u>ŋ</u> po—NOT a <u>m</u> po

☺ Oral Drill

Practice saying the following words,* remembering:

1. Lakōṭa basic vowels will be pronounced as Lakōṭa nasal vowels when they follow the letters **m** and **n**
2. when a Lakōṭa nasal vowel (or a Lakōṭa nasal vowel sound created by the letters **m** or **n**) precedes the letters **b** or **p**, the sound of the letter **m** is heard:

na <u>bl</u> aya	nu <u>p</u> iŋ	i <u>m</u> api
wa <u>ŋ</u> bli	i <u>n</u> ipi	

*See Appendix E: Vocabulary from Guidelines for M and N, and B and P for definitions of these words.

◆ Introduction to Conjugation ◆

Conjugation is the process of changing the subject (the one doing the action in a sentence) and having the verb reflect that change. In Lakōta, one conjugates verbs by adding pronouns. The verb and its usage determines which pronoun it will take. Most active verbs (verbs that imply action and have an object, understood or stated, that receives that action, [Beuchel, 1939, 28]) will be conjugated with the following form. (With each type of conjugation, there will always be verbs that are exceptions. Remember, this conjugation is used for *most*—not all—active verbs. Exceptions will be presented as the class progresses.)



Ċiŋ: To want something

1ST PERSON SINGULAR	I want	<u>w</u> aċiŋ
2ND PERSON SINGULAR	You want	<u>y</u> aċiŋ
3RD PERSON SINGULAR	He/she/it wants	(<u>h</u> e) ċiŋ
YOU AND I FORM	You and I want	<u>u</u> ŋċiŋ
1ST PERSON PLURAL	We want	<u>u</u> ŋċiŋ ^{pi}
2ND PERSON PLURAL	You all want	<u>y</u> aċiŋ ^{pi}
3RD PERSON PLURAL	They want	(<u>h</u> ena) ċiŋ ^{pi}

⊕ *By changing the pronoun, the subject of the sentence changes:*

Maza sċa ċi heċaŋ waċiŋ yelo/kċġto.³
(I want some of that money.)

Maza sċa ċi heċaŋ uŋċiŋ yelo/kċġto.
(You and I want some of that money.)

The You and I Form

In Lakōta, there are seven forms: first, second, and third person singular; first, second, and third person plural; and the **you and I form**. The you and I form is used when one person addresses one other person in an inclusive manner. It is *not* used when there are more than two people involved.

The You and I form is important. The Lakōta philosophy focuses on individual responsibility. A person is responsible for his/her own growth, achievements, and relationships to others. It is a personal journey. Consequently, you do not commit others to an issue or speak for others without their consent. If you have another person's consent, then you can use the pronoun "we." Otherwise, it is safer to say, "you and I." As you learn the language, you will experience the usage of this phrase more and more in different settings. Keep a note of how often it is used and in what situation. I tried to explain this to a good friend of mine, Ron Goodman. While listening, he said, "You guys are just as bad as us Jews. We always say that if three of us could sit down and agree upon anything, the Messiah would come down at once." It is a wonderful experience when you can stand up and say, "We have done this," or "We will do this." It demonstrates that there is a group agreeing with you and willing to work together. As Lakōta, we realize that mutual agreement must be achieved and that it is a challenge.

³Maza sċa, "white metal." English interpretation: "money." From the first encounter with European people, our Lakōta language expanded as we encountered more new objects and materials that needed to be named.

He and Hena

He (3rd person singular; he, she, or it) and hena (3rd person plural; they) are optional. If it is clear who or what is being spoken about, the speaker will not use he or hena. For example, if two people are talking about a man, who has already been named, one might say, *Lila wašte yelo/kšto*, “He is very good.” By the conversation it is obvious who is very good. It doesn’t need to be restated. A fluent speaker never spends a lot of time with words in a conversation. It is not necessary to elaborate on details when you understand the words or the implication of the words.

If the speaker wants to emphasize the subject, he or she will include the pronoun (he or hena) along with the noun it refers to: *Wohanḡi ki, he lila wašte yelo/kšto*, “The stew or soup, it is really good.” This type of repetition is common in Lakota. When used effectively, emotion is strongly expressed.

Suffix ḡi

The suffix ḡi is used to show that the subject is plural *and* a living being.⁴

FOR EXAMPLE: *Maza ska ki heḡaḡ uḡiḡp̄elo/ uḡiḡḡi kšto*.⁵
(We want some of that money.)

Examples of verbs conjugated with the pronoun wa:

	<i>ti: to live somewhere</i>		<i>hi: to be here⁶</i>
I live ___	<u>wati</u>	I am here	<u>wahi</u>
You live ___	<u>yati</u>	You are here	<u>yahi</u>
S/he lives ___	(he) ti	S/he is here	(he) hi
You and I live ___	<u>uḡti</u>	You and I are here	<u>uḡhi</u>
We live ___	<u>uḡtiḡi</u>	We are here	<u>uḡhiḡi</u>
You all live ___	<u>yatiḡi</u>	You all are here	<u>yahiḡi</u>
They live ___	(hena) tiḡi	They are here	(hena) hiḡi

Sample sentences:

Lel wati yelo/kšto. *Wana uḡhiḡelo/uḡhiḡi kšto.*
(I live here.) (We are here.)

u: to come

I am coming	wau
You are coming	yau
S/he is coming	(he) u
You and I are coming	uḡku
We are coming	uḡkuḡi
You all are coming	yauḡi
They are coming	(hena) uḡi

*For the you and I form and for first person plural (we form), add a k̄ to separate the nasal vowel (uḡ) from the beginning vowel (u).

⁴The linguistic term for “living beings” is “animate objects.” See *Numbers 11-20* in *Wouŋp̄e Iči Yamni (The Third Teaching)* for a more thorough explanation.

⁵Remember: ḡi + yelo = ḡelo.

⁶Lakota verbs do not use different tenses to reflect time. This change in time occurs when a time reference is added. See *Time References* at the end of this chapter for a full explanation.

• **Oral Drill**

State the Lakota pronoun or pronoun and suffix that corresponds with each English pronoun:

FOR EXAMPLE: I . . . wa

- | | | |
|------------|--------------|---------|
| 1. she | 2. you | 3. they |
| 4. you all | 5. it | 6. we |
| 7. he | 8. you and I | 9. I |

• **Oral Drill**

Fill in the blanks with the correct pronoun or pronoun and suffix:

- | | |
|--------------------------------|-------------|
| 1. I live (someplace) | ___ ti |
| 2. We want | ___ čin ___ |
| 3. They are coming | ___ u ___ |
| 4. You are here | ___ hi |
| 5. You all want | ___ čin ___ |
| 6. She is here | ___ hi |
| 7. You and I live (someplace) | ___ ti |
| 8. They want | ___ čin ___ |
| 9. You all are here | ___ hi ___ |
| 10. We are coming ⁷ | ___ u ___ |

• **Oral Drill**

Match the conjugated verbs with their English Translation:

- | | |
|---------------|-----------------------|
| 1. wau | we want |
| 2. uñčin | you live (someplace) |
| 3. he u | they are here |
| 4. uñčinpi | I am coming |
| 5. uñhi | she lives (someplace) |
| 6. hena hipi | you and I want |
| 7. yati | you all are coming |
| 8. yaupi | they want |
| 9. hena činpi | you and I are here |
| 10. ti | it is coming |

• **Homework**

Match the pronoun with its appropriate label: 1st person singular, 2nd person singular, 3rd person singular, you and I form, 1st person plural, 2nd person plural, 3rd person plural.

- | | |
|-----------------|-----------|
| 1. uñ(k̄) ___pi | 2. ya |
| 3. ya ___ pi | 4. uñ(k̄) |
| 5. (hena) ___pi | 6. wa |
| 7. (he) | |

⁷ Remember, when a verb begins with a vowel, add **uñ** plus **k̄** for the you and I form and for first person plural (we).

❖ Tīpi ❖

The Lakōṭa language is often based on descriptions that are not conveyed by their English translations. For instance, the word to describe coffee, **wakalyaṗi**, literally means “Something is boiling.” Similarly, the word to describe soup or stew, **wohanṗi**, literally means “They are making soup or stew.” The English translations “coffee” and “soup” do not portray the feeling of action that is described in the Lakōṭa words.

Tīpi is another word in this same category. **Tīpi** means “They live (someplace).” This is *not* a description of our traditional homes. If a person wants a Lakōṭa word to describe a cone-shaped lodge the correct word to use is **tipeṣṭola**, “She or he lives in the sharp pointed lodge” or **ti ikčeya**, “She or he lives in the common lodge.” **Tipeṣṭola** and **ti ikčeya** are more vivid descriptions for what is today described in English as “teepee.”

Some people will say that **ṗi** in **tīpi** makes the verb a noun. I would disagree. In Lakōṭa we often describe objects by their actions. Conjugation demonstrates that **ṗi** is added to verbs when the subject is plural and a living being (animate). All three words—**wakalyaṗi**, **wohanṗi**, and **tīpi**—are verbs. However, these verbs are used to describe objects and they therefore *function* as nouns. They are the words used to identify “coffee,” “soup,” and “lodge.”

Often written sources record these words by what they identify without doing a thorough translation. Once a translation is documented and published, it becomes difficult for us as Lakōṭa speakers to bring back the more complete meaning of the word as it was taught to us by our Elders.

❖ Speaking English In Lakōṭa ❖

Once, when a young man was speaking Lakōṭa at a gathering, an older man leaned over to me and said, “Listen. He’s speaking English.” A man sitting on the other side of me laughed, but I was confused. The words the young man used were Lakōṭa. What did the older man mean by “He’s speaking English?” Later, I understood. Even though the young man was speaking Lakōṭa, the thought pattern, the sentence structure was English. He was “speaking English.”

These mistakes happen when one follows the English grammar rules instead of the Lakōṭa thought pattern. Keep this in mind, for how the Lakōṭa thought pattern is introduced.

❖ Introduction to Simple Sentences ❖

Every language follows its own thought pattern. In English, the thought pattern is usually: Subject-verb-adjective-object.

FOR EXAMPLE:

I	want	some of that	money.
(subject)	(verb)	(adjective)	(object)

Lakōṭa, like English, also has its own distinct thought pattern. As simple sentences and dialogues are introduced, it is necessary to learn the Lakōṭa word order.

FOR EXAMPLE:

Lakoṭa: Maza s̄ka k̄i heṭaṅ waçin yelo/kṣ̄to.
 (object) (adjective) (subject) (verb) (gender ending)

Lakoṭa word order: Money some of that I want

English Translation: (I want some of that money.)

This example demonstrates Lakota thought pattern. When learning dialogue and simple sentences, pay attention to the order of words and phrases and avoid using an English structure.

1. If the subject is a *pronoun* and NOT third person singular or third person plural (he/hena), the subject will be placed with the verb.

Lakoṭa: Maza s̄ka k̄i heṭaṅ waçin yelo/kṣ̄to.
 (object) (adjective) (*subject*) (verb) (gender ending)

2. If the subject IS third person singular or third person plural (he/hena), the subject will come first in the sentence. This is true if the subject is a pronoun (he/hena) or a noun (wayawa ki: "the students").

He maza s̄ka k̄i heṭaṅ çin yelo/kṣ̄to.
 (*subject*) (object) (adjective) (verb) (gender ending)

Hena maza s̄ka k̄i heṭaṅ çinpi yelo/kṣ̄to.
 (*subject*) (object) (adjective) (verb) (gender ending)

Duane maza s̄ka k̄i heṭaṅ çin yelo/kṣ̄to.
 (*subject*) (object) (adjective) (verb) (gender ending)

Wayawa k̄i maza s̄ka k̄i heṭaṅ çinpi yelo/kṣ̄to.
 (*subject*) (object) (adjective) (verb) (gender ending)

3. *Wouṅṣ̄pe Toḱahe (The First Teaching)* introduced the negative statement: *Hiya, owakahnige sni yelo/kṣ̄to*. When creating sentences in the negative, start the sentence with **hiya** (no) and place **sni** (not) in front of the gender ending. Notice the pattern in the following example:

Hiya, maza s̄ka k̄i heṭaṅ waçin sni yelo/kṣ̄to.
 (No, I don't want some of that money).

Vocabulary

çin	→	to want	maza s̄ka k̄i	→	money
el	→	in	lel	→	here
hel	→	there	ti	→	to live
heṭaṅ	→	some of that	u	→	to come
hi	→	to be here	wana	→	now
hiya	→	no	sni	→	not

• Oral Drill

Using the vocabulary from the previous page and what you have already learned about conjugation, translate the following sentences into English. Tell if the speaker is male or female:

EXAMPLE: Hiya maza s̄ka k̄i heṭaŋ waçiŋ śni yelo:
No, I don't want some of that money. (Male)

1. Maza s̄ka k̄i heṭaŋ uŋçiŋp̄i k̄śto.
2. Lel yati yelo.
3. Hiya, he u śni yelo.
4. Wana wahi k̄śto.

• Oral Drill

Using the vocabulary from the previous page and what you have already learned about conjugation, translate the following sentences into Lakōṭa. End the sentence with the appropriate gender ending as stated in the parenthesis.

EXAMPLE: She wants some of that money. (female):
He maza s̄ka k̄i heṭaŋ çiŋ k̄śto.

1. You and I want some of that money. (female)
2. I live here. (male)
3. No, Duane is not here now. (male)
4. We are coming now. (female)
5. No, they don't want some of that money. (male)

❖ Time References ❖

To express time in English, you change the verb:

I wanted, I have wanted	(past tense)
I want, I am wanting	(present tense)
I will want	(future tense)

To express time in Lakōṭa, you add a specific **time reference**. Although *some* verbs will change, *most* verbs remain the same. As the class progresses, we will discuss verbs that do change. In general, to express time, you begin a sentence with a specific time reference:

<i>Past</i>	<i>Present</i>	<i>Future</i>
hihaŋni = this morning	le hihaŋni k̄i = this morning ⁸	hihaŋni k̄i-(k̄te) = tomorrow ⁹
haŋheḡi = last night	le haŋheḡi k̄i = this night	haŋheḡi k̄i-(k̄te) = tonight ¹⁰
	wana = now	

⁸ Le ___ k̄i: "This." Le hihaŋni k̄i . . . *this morning* or le haŋheḡi k̄i . . . *this night*.

⁹ Older fluent speakers, especially Sissitunwaŋ or Ihaŋktunwaŋ, will pronounce this word hihaŋna k̄i. Either pronunciation is accurate.

¹⁰ When k̄i is added to hihaŋni and haŋheḡi, they become future time references, haŋheḡi k̄i (tonight) and hihaŋni k̄i (tomorrow).

Sentence Structure

Time references come first in a sentence. Third person singular and plural pronouns (**he/hena**) can come before or after the time reference. Pay attention to sentence structure in the following examples.

- Past Tense:* To express time in the past, use a past time reference,
Hihaŋni wahi yelo/ks̄to (I was here this morning).
- Present Tense:* To express time in the present, use a present time reference,
Wana wahi yelo/ks̄to (I am here now).¹¹
- Future Tense:* To express time in the future, add *k̄te* to the end of the sentence and use a future time reference,
*Haŋhepi k̄i wahi k̄elo/k̄te ks̄to*¹² (I will be here tonight).

• Oral Drill

Translate the following sentences:

1. I was here last night. (male)
2. They are coming now. (female)
3. *Hihaŋni k̄i uŋhi k̄te ks̄to*.
4. *Haŋhepi k̄i yau k̄elo*.

❖ Wouŋs̄pe Iči Nuḡa Summary ❖

The following is a summary of the material covered in *Wouŋs̄pe Iči Nuḡa* that students are responsible for understanding:

- Know how to pronounce the following *Lakoḡa Nasal Vowels*:
aŋ iŋ uŋ
- Know how to ask *and* respond to the following question. Practice *cekičiyaḡi*:
(addressing each other as relatives).
Question: (Relative term), ničaje k̄i ḡaku huwo?/he?
Response: (Relative term), (name) emačiyaḡelo/emačiyaḡi ks̄to.
- Know the *numbers 1–10*:

waŋči/waŋji	šaḡḡe
nuḡa	šaḡowiŋ
yamni	šaḡoḡaŋ
toḡa	naḡčiyaḡka
zaptan	wikčemna
- Be able to explain and use the *Guidelines for M and N in Conjunction with Lakoḡa Basic Vowels*.

¹¹ Wana can also be used in conjunction with another present time reference to emphasize immediate time: *Le hihaŋni k̄i wana lila taḡe yelo/ks̄to*. (This morning, it is really windy *now*).

¹² When *k̄te* is used to express the future, it becomes: *K̄te + yelo = k̄elo*, *k̄te + ye = k̄te*.

- Be able to explain and use the *Guidelines for B and P in Conjunction with Lakota Nasal Vowels*.

- Know how to *conjugate wa verbs* using the following pattern:

1ST PERSON SINGULAR	wa ___
2ND PERSON SINGULAR	ya ___
3RD PERSON SINGULAR	(he) ___
YOU AND I FORM	uŋ(k) ___
1ST PERSON PLURAL	uŋ(k) ___ ḗi
2ND PERSON PLURAL	ya ___ ḗi
3RD PERSON PLURAL	(hena) ___

- Know how to use the following *time references*:

<i>Past</i>	<i>Present</i>	<i>Future</i>
hihaŋni = this morning	le hihaŋni k̄i = this morning	hihaŋni k̄i-(k̄te) = tomorrow
haŋheḗi = last night	le haŋheḗi k̄i = this night	haŋheḗi k̄i-(k̄te) = tonight
	wana = now	

- Know how to use *k̄te*.

- Know the definitions and how to use the following *vocabulary*:

ohaŋ	heḗaŋ
čekičiyāḗi	tiošḗaye
Inyaŋ	naḗaŋ
oyāte	lel
tuŋkašila	waŋbli
pilamayayo/pilamayaye	hel
el	maza s̄ka

- Understand and be able to use correct *Lakota sentence structure*:

1. If the subject is a *pronoun* and NOT third person singular or third person plural (he/hena), the subject will be placed with the verb.

Maza	s̄ka	k̄i	heḗaŋ	waciŋ	yelo/k̄sto.
(object)	(adjective)	(subject)	(verb)	(gender ending)	

2. If the subject IS third person singular or third person plural (he/hena), the subject will come first in the sentence. This is true if the subject is a pronoun (he/hena) or a noun such as a name (Duane) or a name of a group (wayawa k̄i).

He	maza s̄ka	k̄i	heḗaŋ	ciŋ	yelo/k̄sto.
(subject)	(object)	(adjective)	(verb)	(gender ending)	

Hena	maza s̄ka	k̄i	heḗaŋ	ciŋḗi	yelo/k̄sto.
(subject)	(object)	(adjective)	(verb)	(gender ending)	

<i>Duane</i>	maza s̄ka k̄i	heṭaṅ	ciṅ	yelo/k̄s̄to.
(subject)	(object)	(adjective)	(verb)	(gender ending)

<i>Wayawa k̄i</i>	maza s̄ka k̄i	heṭaṅ	ciṅp̄i	yelo/k̄s̄to.
(subject)	(object)	(adjective)	(verb)	(gender ending)

3. Time references come first in the sentence EXCEPT third person singular and plural pronouns (he/hena), which can come either before or directly after the time reference:

He wana maza s̄ka k̄i heṭaṅ ciṅ yelo/k̄s̄to.

Wana he maza s̄ka k̄i heṭaṅ ciṅ yelo/k̄s̄to.

4. To create a statement in the negative, one starts the sentence with hiya and places śni in front of the gender ending:

Hiya, he wana maza s̄ka k̄i heṭaṅ ciṅ śni yelo/k̄s̄to.

Hiya, haṅhep̄i k̄i yau k̄te śni yelo/k̄s̄to.

- Be able to use and understand the following sentences:

Lena ohaṅ yo!/ye!

Hau, (name) emačiyaṗelo nahaṅ le inš (relative term) wayelo.

(Relative term), (name) emačiyaṗe nahaṅ le inš (relative term) waye k̄s̄to.

- Be able to use and understand the following *wa verbs*:

u

ti

ciṅ

hi

Homework Review

- Explain the different meanings of ohaṅ. How can these differences cause confusion?
- Discuss the Creation Story. How does this story impact the Lakota importance of acknowledging relatives?
- Discuss the term tiosṗaye. How can one join a tiosṗaye?
- Lakota conjugation includes a seventh form known as the *You and I form*. Discuss how to use this form and why it is an achievement when one can use 1st person plural (we, uṅp̄i) instead.
- Wakalyaṗi, woṅaṅp̄i, and tiṗi are all words whose full meaning is shortened when translated into English. What are the full definitions of these words?

WOUŃSPE IČI YAMNI

(The Third Teaching)

❖ Consonants with English Sounds ❖

In reading and pronouncing LakōŃa, there are two categories of consonants: those *without* diacritics and those *with* diacritics. In this lesson we will learn the pronunciation for those consonants which do *not* use a diacritic. When the consonants **b, g, h, k, l, m, n, p, s, t, w, y,** and **z** are written without a diacritic, they are pronounced with their English sound.¹ (The letter **g** is pronounced with a hard **g** sound found in English, and the letter **j**, though it is not written with a diacritic, does not represent a standard English sound and thus will be introduced in later lessons.)

⊕ Practice saying the following English words. Pay attention to the sound the underlined consonant makes. This sound is represented by the same letter in the LakōŃa language:

b	g	h	k	l	m	
<u>b</u> aby	g <u>ir</u> l	h <u>e</u> lp	k <u>i</u> te	l <u>i</u> ke	<u>m</u> ilk	
n	p	s	t	w	y	z
<u>n</u> ice	pe <u>a</u> ce	see	t <u>e</u> ll	<u>w</u> ay	y <u>e</u> ll	<u>z</u> oo

• Pronunciation Drill

The purpose of the pronunciation drill is to learn to articulate LakōŃa *sounds*. Some words have the same spelling and pronunciation but different intonations which change the words' meaning.² Therefore, to learn intonation, the accented syllable will be written in boldface type. Say the following LakōŃa words to practice the Consonants with English Sounds:

⊕ b	g	h	k	l	m	
buya	gli	he	iku	lila	miye	
bubu	igmu	hiya	keya	ole	oma	
iblable	gmigma	hiŃhaŃ	maku	lena	maya	
wanbli	waglula	hehaŃ	hokuwa	hel	mani	
n	p	s	t	w	y	z
niye	pi	si	ti	wau	yawa	zi
nuni	opiya	sla	tima	wati	yati	wazi
wari	wapiye	osni	temni	wala	yau	zomi
wana	wopila	slolwaye	oti	wayawa	yagli	wazilye

¹This spelling system does not use the letters d, f, q, r, v, or, x.

²See *Appendix F: Vocabulary for Consonants with English Sounds* for a complete list of definitions. Notice that some of these words have already appeared in the text.

❖ Vocabulary for Consonants with English Sounds ❖

- gli** He or she is arriving home. *Hihan̄ni tan̄han̄ši gli yelo*, "My cousin came home this morning."
- igmu** (i **gmu**) General description for cat. *Igmu oyaṭe*: "Cat Nation."
Han̄heṭi igmu ki gli yelo/kṣṭo, "The cat came home last night."
- hiya** (hi **ya**) An expression for "no." Sometimes men will say *hoh* to express strong feelings. *Hiya tan̄han̄ši gli ṣni yelo*, "No, my cousin is not coming home."
- maku** (ma **ku**) The chest area of the human body. One time, an old timer had a car wreck and was thrown out of the car, knocking the wind out of him. When the patrolman drove up, the old man was crawling around rubbing his chest, moaning and groaning, saying, "Maku *ki*! Maku *ki*!" because his chest hurt and he couldn't catch his breath. The patrolman looked at all the people watching the old man and he became upset. Finally he hollered out, "Somebody go down there and help him look for his cookies!"
- miye** (mi **ye**) Me/I. *Miye ča wagli yelo/kṣṭo*. "It is I who is home."
- mani** (ma **ni**) He or she is walking. *Hihan̄ni han̄kasi mani gli yelo*, "This morning my cousin walked home."
- wani** (wa **ni**) I live. I am alive. *Wani wačiṅ yelo/ kṣṭo*, "I want to live."
- osni** (o **sni**) Cold. *Han̄heṭi lila osni yelo/kṣṭo*, "It was really cold last night."
- yawa** (ya **wa**) She or he is reading or counting. *Lena wowaṭi ki yawa yo!/ye!*
"Read these books!"
- wazi** (wa **zi**) (1) Pine trees. Also, "things that are yellow" (*Zi*, "yellow.") (2) **Waziyaṭa**: The northern direction. "Toward the north" (where *waziya* lives). (3) **Waziya**: A monster from the north known to be strong and potentially deadly, like *Eya*, the monster who eats everything, including people. *Waziya* comes with a deadly force, which could cause death or bring health and life to all Creation, aften in the form of a cleansing snow. *Waziya* is an invisible monster that we must learn to respect because of these powers. (4) **Waziya**: Christians introduced the *Lakoṭa* people to the birth of Christ and to the celebration of Christmas. When the *Lakoṭa* people adopted the Christmas celebration, we were also introduced to Santa Claus and told that he come from the North Pole. We named him *Waziya*, meaning that he comes from where *Waziya* lives, in the north.

❖ Consonant Clusters ❖

In *Lakoṭa*, you will often hear two consonants grouped together. We will address here only the consonant clusters that do not use diacritics. The remaining sets will be introduced in *Woun̄ṣṭe Iči Aḱe Yamni (The Thirteenth Teaching)*.

FOR EXAMPLE:

iblable
wanbli
gmigma
Oglala
mni
yksa

gnuni
igmu
waglula
gle
teni
ykse

• Pronunciation

In these situations, one hears between the two consonants a small vowel sound known as a **schwa**. If a word containing a consonant cluster is said slowly, it almost sounds as if a Lakota vowel is present between the two consonants.

• Spelling

This small sound does NOT appear in the written language. Instead the two consonants are written together and students need to practice pronouncing the cluster.

<i>What one sees:</i>		<i>What one hears:</i>
ib <u>l</u> able	=	ib <u>a</u> lab <u>a</u> le
ig <u>m</u> u	=	ig <u>a</u> mu
Og <u>l</u> ala	=	Og <u>a</u> lala
<u>m</u> ni	=	m <u>i</u> ni
yuk <u>s</u> e	=	yuk <u>a</u> se
g <u>n</u> uni	=	g <u>a</u> nuni

The two words from this list that are most often misspelled are Oglala and gleska (misspelled Ogalala and galeska). This occurs when these words are pronounced slowly and someone wants to represent the schwa sound with a letter.

Similarly, certain combinations of vowels seem to create a consonant sound. For instance when **i** and **o** are placed together a **y** sound can almost be heard. As a result, words such as tiospaye are sometimes written tiyospaye. Likewise, when **o** and **a** are combined a **w** sound can almost be heard. Words such as oakankke sometimes are spelled owakankke. This difference in spelling and pronunciation will vary according to tiospaye.

☪ Oral Drill

This drill is made up predominantly of nonsensical words. The purpose is to practice consonant clusters with all of the different Lakota vowels and the Lakota nasal vowels. Repeat the following sounds after your instructor.

bl	gl	gm*	gn*
bla	gla	gma	gna
ble	gle	gme	gne
bli	gli	gmi	gni
blo	glo	gmo	gno
blu	glu	gmu	gnu
blaŋ	glaŋ		
bliŋ	gliŋ		
bluŋ	gluŋ		
mn*	ks	ps	
mna	ksa	psa	
mne	kse	pse	
mni	ksi	psi	
mno	kso	pso	
mnu	ksu	psu	
	ksaŋ	psaŋ	
	ksiŋ	psiŋ	
	ksuŋ	psuŋ	

*REMEMBER THE GUIDELINES FOR M AND N!

◆ Numbers 11–20 ◆

⊕ Review the numbers one through ten:

one	wan̄ci /wan̄ji
two	nūpa
three	yamni
four	tōpa
five	zapt̄an
six	śak̄pe
seven	śak̄owiŋ
eight	śaglōgaŋ
nine	nap̄ciyūŋka
ten	wik̄temna

⊕ Repeat after your instructor the Lakota numbers eleven through twenty:

eleven	ake wan̄ji (another one)
twelve	ake nūpa (another two)
thirteen	ake yamni (another three)
fourteen	ake tōpa (another four)
fifteen	ake zapt̄an (another five)
sixteen	ake śak̄pe (another six)
seventeen	ake śak̄owiŋ (another seven)
eighteen	ake śaglōgaŋ (another eight)
nineteen	ake nap̄ciyūŋka (another nine)
twenty	wik̄temna nūpa (two tens)

Living Beings

In Lakota we distinguish between living beings and objects that do not contain life. If an object moves by itself and has a spirit then it is categorized as a living being.³ In conjugation, we learned that the suffix **pi** is added to the end of verbs to show that the subject is plural *and* a **living being**. If there is no verb in the sentence and the subject is a living being, then the number functions as a verb and **pi** is added to the number.

1. If there is no verb in the sentence with a subject that is plural and a living being, then the number functions as a verb and **pi** is added to the number.

LIVING BEINGS: Wic̄iŋčala yamni_{pe}lo/ yamni_{pi} k̄sto, "There are three girls."

NON-LIVING BEINGS: Oakaŋke ki yamni yelo/k̄sto, "There are three chairs."

2. If more than one living being is the subject in a sentence with a verb one adds **pi** to the verb .

LIVING BEINGS: Wicaša yamni hi_{pe}lo/hi_{pi} k̄sto, "Three men arrived."

NON-LIVING BEINGS: Hel oakaŋke yamni he yelo/k̄sto, "Three chairs are standing there."

³The linguistic term for "living beings" is animate objects.

• **Homework**

Create ten Lakoṭa sentences using the following three components:

SUBJECT/OBJECT: Choose from the list of objects and people found in the classroom to create the subject or object of the sentence. The use of *ḱi* is optional but should be used if a student wants to be specific about the objects or people being discussed:

1. Hoksila *ḱi* . . . the boys, the boy⁴
2. Wiḱaṣa *ḱi* . . . the men, the man
3. Wayawa *ḱi* . . . the students, the student
4. Wiyatḱe *ḱi* . . . the cups, the cup
5. Wiḱiḱala *ḱi* . . . the girls, the girl
6. Wiṅyaṅ *ḱi* . . . the women, the woman
7. Wiḱazo *ḱi* . . . the pencils, the pencil
8. Oaḱaṅḱe *ḱi* . . . the chairs, the chair

NUMBERS: Tell how many objects or people are being discussed by adding a number from the previous page.

VERBS: For living beings use the verb *hi*, “to be here.”⁵ Remember to say the number after the noun and to add *ṑi* to the verb. For nonliving beings use the verb *yuha*, “to have.”

Yuha: to have

1ST PERSON SINGULAR	I have	<u>bl</u> uḱa
2ND PERSON SINGULAR	You have	<u>lu</u> ḱa
3RD PERSON SINGULAR	S/he, it has	(<u>he</u>) <u>yu</u> ḱa
YOU AND I FORM	You and I have	<u>uṅyu</u> ḱa
1ST PERSON PLURAL	We have	<u>uṅyuḱaṑi</u>
2ND PERSON PLURAL	You all have	<u>luḱaṑi</u>
3RD PERSON PLURAL	They have	(<u>hena</u>) <u>yuḱaṑi</u>

EXAMPLES

Wiḱazo <i>ḱi</i> zaptṅaṅ yuḱa yelo/ḱṣto . . .	He has the five pencils.
Wiḱazo zaptṅaṅ yuḱa yelo/ḱṣto . . .	He has five pencils.
Wiṅyaṅ <i>ḱi</i> yamni hiṑelo/hiṑi ḱṣto . . .	Three women are here.
Wiṅyaṅ yamni hiṑelo/hiṑi ḱṣto . . .	Three women are here.

⁴These words can be singular or plural depending on how they are used in a sentence. A number and the conjugation of the verb will reflect the number of objects or people.

⁵See Introduction to Conjugation in *Wouṅṣṑe Iḱi Nuṑa*, (the Second Teaching) to review conjugation of the verb *hi*, “to be here.”

❖ **Īi** ❖• **Review**

When learning time references we encountered two uses of **Īi**:

1. Le ____ **Īi**: "This." When **le** and **Īi** are written on either side of a noun, together they mean "this."

Le hihan̄ni Īi lila osni yelo/kš̄to. It is really cold *this* morning.

Le han̄heṽi Īi lila osni yelo/kš̄to. It is really cold *this* night.

2. Hihan̄ni **Īi**, han̄heṽi **Īi**: When **Īi** is added to **hihan̄ni** or **han̄heṽi**, they become future tense **hihan̄ni Īi** (tomorrow) and **han̄heṽi Īi** (tonight).

Hihan̄ni Īi lila osni kt̄elo/kt̄e kš̄to. It will be really cold tomorrow.

Han̄heṽi Īi lila osni kt̄elo/kt̄e kš̄to. It will be really cold tonight.

The above examples demonstrate the most common use of **Īi**. When written after a noun (oak̄an̄ke **Īi**, wič̄aša **Īi**), **Īi** functions similarly to the English word *the*. It is used to specify which item or person:

Wič̄azo Īi wan̄ji wač̄iṽ yelo/kš̄to. I want one of *the* pencils.

Hihan̄ni Īi wič̄aša Īi u kt̄elo/kt̄e kš̄to. *The* man will come tomorrow.

❖ **MITAKUYE OYAS'IN** ❖
"All my relatives"

Philosophically, **mitakuye oyas'in**⁶ states that a person is related to all Creation.⁷ This phrase is used when a ceremony begins or ends. It is also used to close a prayer or as a prayer itself. **Mitakuye oyas'in** reminds us that we all come from one source, the blood of Inyan̄, and therefore we need to respect each other. Because of this belief, we watch the bloodline of the **tiošpaye** carefully. Through these ways we maintain **wolakota** "peace."

Today, our people question how to properly use the phrase **mitakuye oyas'in**. During prereservation times there was only one philosophy, one culture, and one language. We did not separate prayer from our daily life. Everything was the **Lakota** way of life, and **mitakuye oyas'in** was practiced in all situations. Now, as a result of the acculturation process, different influences and philosophies have been imposed on us. We have to distinguish whether the philosophy being practiced is Christian, part of the reservation subculture, or **Lakota**. Today, Elders become upset when this phrase is used in settings that do not reflect the **Lakota** philosophy. Remember:

☉	tan̄han̄ši	male to male "cousin"; Lakota thought: brother
	han̄kaši	male to female "cousin"; Lakota thought: sister
	kola	male to male friend
	šic̄eši	female to male "cousin"; Lakota thought: brother
	čep̄an̄ši	female to female "cousin"; Lakota thought: sister
	maške	female to female friend

⁶ Mi: "my." **Takuye**: "relatives." **Oyas'in**: "All, everything."

⁷ In this text certain words like "Creation," "Elders," and "Nations" will be capitalized to remind ourselves that in **Lakota** philosophy the idea of "God" is in Creation. It is not separate from Creation. By addressing other Creations with equal respect and honor, we acknowledge the idea of God. A capital letter can remind us of that philosophy.

• Oral Drill

Using relative terms from the boxes, fill in the blanks to practice greeting each other with different relative terms.

FOR EXAMPLE:

Greeting: "Hau haŋkasi."	Response: "Haŋ sicési."
Wicaşa: Hau _____.	Wicaşa: Hau _____.
Wicaşa: Hau _____.	Wiŋyaŋ: _____.
Wiŋyaŋ: _____.	Wiŋyaŋ: Haŋ _____.
Wiŋyaŋ: _____.	Wicaşa: Hau _____.

WAČEKIYAŦI

❖ They address all Creation as Relatives ❖

When a person greets a relative with a relative term, that is **wacekiye**. When a person makes a request from a relative with a relative term or addresses any Creation with a need, that is **wacekiye**. When a group does these things, then it is **wacekiyaŦi**.

Christians wanted a Lakota word for prayer. They explained "prayer" as when one needs help or if one wants to give thanks to God, a higher power that is above all Creation. The Lakota explained to the missionaries that we have a similar practice. However, our prayers are to Creations on Earth and in the Universe. The word to describe how we work with Creation is **wacekiye**, "to acknowledge relatives." Unfortunately, the missionaries translated **wacekiye** simply as "She or he is praying" and **wacekiyaŦi** as "They are praying" without teaching the Lakota philosophy contained in these two words.

Today, our people struggle to comprehend the Lakota way of life. We look to the language to guide us. As we reclaim the full translations of our words we also reclaim our spirituality.

❖ Acknowledging Spouses, Parents, and Children ❖

ate = father

ina = mother

ciŋksi⁸ = son

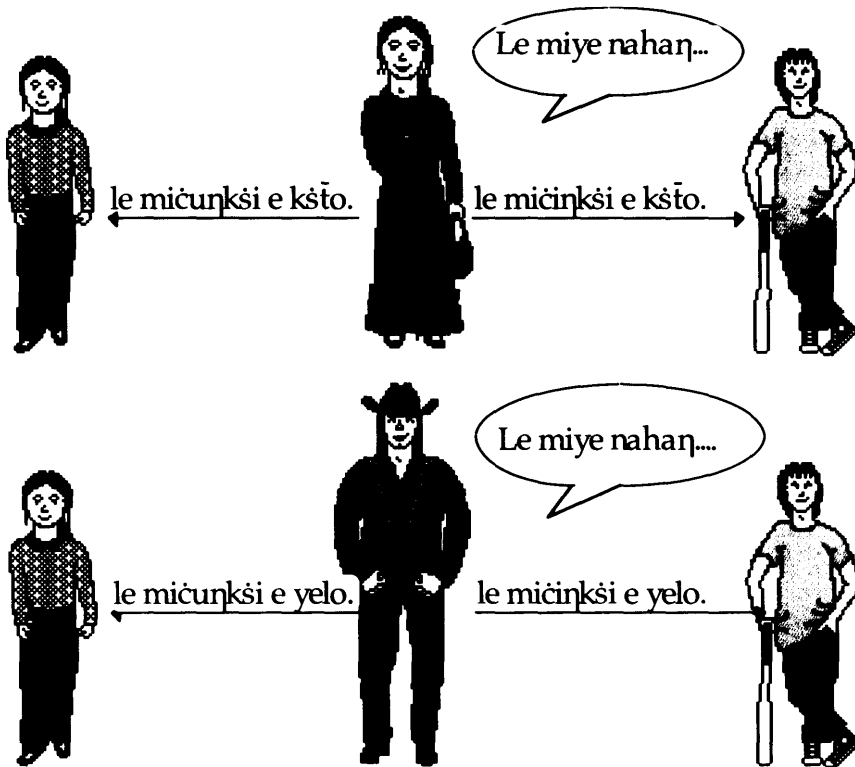
cuŋksi = daughter

mihigna = "my husband"

mitawiču = "my wife"



⁸ Some speakers shorten **ciŋksi** and **cuŋksi** to **ciŋks** and **cuŋks**.



(Figures illustrating relative terms created by Greg Haas.)

☉ Introduction Drill

Using the figures above, practice pointing to one figure saying, “Le miye nahaŋ” and then pointing to another figure, identifying that relationship, and then saying the rest of the following phrase:

SINGULAR: Le miye nahaŋ le mi (relative term) e yelo./kšto.
(This is me and this is my [relative term].)

❖ Terms for Spouse ❖



mihigna *ki* = “my husband”
mitawiču *ki* = “my wife”
mahasaŋni *ki* = “my other skin”
wičaḥča = “husband”; “real man”
winuḥča = “wife”; “real woman”

Mihigna *ki*; mitawiču *ki*

If a man is going to marry he will say *Ṭawiču watuŋ kṭelo*, “I am going to take a woman.” If a woman is planning a marriage, she will say *Higna watuŋ kṭe kšto*, “I am going to take a man.” Because English translates both sentences simply as “I am going to get married,” it is easy to get these two phrases confused. Recently I heard a young man say to a friend, “*Higna watuŋ kṭelo*.” The friend

didn't know how to respond because his companion was saying, "I am going to take a man!"

Mahasaṇni k̄i

If a conversation is filled with respect and a lot of feelings, a spouse might refer to the other as mahasaṇni, literally "my other skin." It is a term that implies closeness. If your spouse is your other skin, you will take care of him or her as you would your own self. I often hear mahasaṇni in ceremonies when a spouse prays for the other. With the use of this term, everybody in the ceremony understands the closeness of the couple.

Wičahč̄a; winuhč̄a

When two people marry, they address each other as winuhč̄a (real woman) and wičahč̄a (real man) as a sign of respect. Winuhč̄a comes from win̄yaṇ uṇ hč̄a, "To live the life of a true/real woman." The hč̄a in both of these terms implies that a woman (winu) or a man (wiča) has education, responsibility, knowledge, and experience—the person has achieved wisdom. Consequently, when a spouse uses one of these terms he or she is honoring the other.

Today, unfortunately, wičahč̄a and winuhč̄a have been mistranslated as "husband" and "wife," losing the honor associated with Lakōṭa words and causing a great deal of confusion. Though spouses use these terms, anyone may call a person wičahč̄a or winuhč̄a as a way of honoring his or her achievements. Once, an Elder, upon seeing another man come to a gathering, said, Waṇ wičahč̄a hiyelo, "The real man has arrived." The other men around him laughed, which made him feel uncomfortable. They thought he was saying "My husband is here." Situations similar to this discourage use of the Lakōṭa language and cause teasing. Because of ridicule, the Elder in the story will no longer use the respectful term.

Wičahč̄ala; winuhč̄ala

Sometimes la, a term of endearment, is added at the end of either winuhč̄a or wičahč̄a to express love or respect. Not long ago wičahč̄ala ("a precious, real man who has achieved wisdom") and winuhč̄ala ("a precious, real woman who has achieved wisdom") were used to address Elders who had honored the People by living by the Lakōṭa philosophy and spirituality.

A second mistranslation occurred when educational institutions and Christians came onto the reservation to acculturate and assimilate the Lakōṭa to their values. When English slang for husband and wife became "old man" and "old woman," the Lakōṭa words wičahč̄ala and winuhč̄ala took on the same implications. Now, if out of respect you call a man wičahč̄ala or a woman winuhč̄ala, they will get mad, thinking you are calling them an old man or old woman.⁹

The only way we will correct the impact of the English translation is by learning the original translations and using them properly. We need to reverse the process and bring forward the Lakōṭa meaning and the respect.

⁹ Today, Elders address each other as taṇk̄aka. Victor Douville, Rosebud tribal historian, says that this word comes from the root word tuṇkaṇ meaning "from birth to old age." To address someone with this word is a kinder way to imply old age.

❖ The Root Word *H̄ca* ❖

- H̄ca** Root word for complete; exact; true. Final growth. End result.
H̄ca^{ka} Real, complete.
Nah̄ca (1) To blossom, as flowers on plants. (2) Pushing forth of a part such as a deer antler.
Wanah̄ca A flower, things that blossom upward to the sun.
Tah̄ca Deer. Shortened from *Tācaṅ* (body) *nah̄ca* (to blossom). When a deer matures, the antlers grow to indicate final growth. Just as a flower blossoms up toward the sun so do the antlers on a deer.
Wičah̄ca Old man whose wisdom has blossomed forth in the final years.
Winuh̄ca Old woman whose wisdom has blossomed forth in the final years.

H̄ca is found in all kingdoms: (1) the plant kingdom (*wanah̄ca*), (2) the animal kingdom (*tah̄ca*), and (3) the human kingdom (*winuh̄ca* and *wičah̄ca*).

*Compiled by Jerome Kills Small, Instructor, University of South Dakota,
 Porcupine, South Dakota*

To reach the age of wisdom is a difficult road. An older man who has achieved that and dances in celebration of that achievement is honored with the following song:

- ♫ A^ke śagloṅaṅ *ki blihic'iyapō!*
 Wičah̄čala^{pi} *ki otehi^kelo.*
 Wačiwičasa *ki heya auwelo.*
- Eighteen year olds be strong.
 To be wičah̄čala is difficult.
 The male dancers come dancing saying this.

❖ Conjugation of Wa Verbs (continued) ❖

In *Wounṣpe Iči Nuṣa* (*The Second Teaching*) conjugation of *wa* verbs was introduced. Review the pattern and notice that the pronouns are *prefixes*. They are added to the *beginning* of the root verb. For example:

<i>la: to ask for something</i> ¹⁰		<i>hi: to be here</i>
I am asking for it	<u>w</u> ala	I am here <u>w</u> ahi
You are asking for it	<u>y</u> ala	You are here <u>y</u> ahi
S/he is asking for it	(<u>h</u> e) la	S/he is here (<u>h</u> e) hi
You and I are asking for it	<u>uṅ</u> la	You and I are here <u>uṅ</u> hi
We are asking for it	<u>uṅ</u> la ^{pi}	We are here <u>uṅ</u> hi ^{pi}
You all are asking for it	<u>y</u> ala ^{pi}	You all are here <u>y</u> ahi ^{pi}
They are asking for it	(<u>h</u> ena) la ^{pi}	They are here (<u>h</u> ena) hi ^{pi}

Remember: When conjugating *wa* verbs that begin with a vowel, one adds *uṅ* plus *k̄* for the dual form (you and I) and for first person plural (we) in order to separate the Lakota nasal vowel from the Lakota basic vowel.

¹⁰ La has already been defined as a term for endearment. It is also a verb meaning “to ask for something.”

• **Review Drill:** Using the pattern you have learned for **wa** verbs, conjugate the following verbs.¹¹

1. **o:** (to hit a target)¹²
2. **kuwa:** (to chase something)
3. **la:** (to ask for something)
4. **ni:** (to be alive)
5. **gli:** (to be at home)
6. **gle:** (going home)
7. **gni kte:** (going to go home)

For some verbs, the pronoun is an **infix** and is placed in the *middle* of the verb. Often (but not always) the pronoun will be placed between two root words that combine to form a verb. For example:

lowačiq:	I am hungry	howakuwa:	I am fishing
lo:	food, hunger	ho:	short for hoḡaḡ (fish)
čiq:	to want	kuwa:	to chase

Unfortunately, many verbs do *not* follow this pattern of splitting two smaller words. If you know the root word and want to know how to conjugate it, ask a Lakota speaker how to say the first person singular form of that verb (I am _____). This will tell you the location of the pronoun.

ločiq: <i>to be hungry</i>	wapiye: <i>to doctor/to fix or repair something</i>
I am hungry lowačiq	I am doctoring wapiwaye
You are hungry loyačiq	You are doctoring wapiyaye
S/he is hungry (he) ločiq	S/he is doctoring (he) wapiye
You and I are hungry louŋčiq	You and I are doctoring wapiunye
We are hungry louŋčiqṑi	We are doctoring wapiunyanṑi*
You all are hungry loyačiqṑi	You all are doctoring wapiyayaṑi
They are hungry (hena) ločiqṑi	They are doctoring (hena)wapiyaṑi

*Wapiye contains a changeable vowel. See the next section for an explanation.

• Oral Drill

Complete the conjugation of the following verbs:

1. **wawagna:** I am removing corn kernels or doing something similar.
2. **owale:** I am looking for something.¹³

¹¹ For a full definition of these words, see the vocabulary Appendices.

¹² Remember that in the you and I form one adds a **k** if the **uŋ** is placed next to another vowel sound.

¹³ Remember that in the you and I form one adds a **k** if the **uŋ** is placed next to another vowel sound.

◆ Changeable Vowels ◆

Certain verbs end with a *changeable vowel*. Instead of following the pattern of standard conjugation, the last sound of the root word changes under specific circumstances. For *most* verbs that contain a changeable vowel:

1. When the verb is used in a *statement*, the final vowel is an e sound.
FOR EXAMPLE: Saṣe yelo./kšto. (It is black)
2. When the verb is used in a *command* or *question*, the e sound changes to an a sound.
FOR EXAMPLE: Saṣa huwo?/he? (Is it black?)
3. When the verb is used in the *future time reference* (with kte) the e sound changes to the in sound.
FOR EXAMPLE: Saṣin ktelo./kte kšto. (Its going to be black).
4. Some verbs will change from e to a or an in the plural form:
FOR EXAMPLE: Wounhanpi yelo./kšto. (We made stew.)

Though most verbs that contain a changeable vowel follow this pattern, *not all do*. It is important that students memorize these words as they are identified.

◆ Verbs that Contain a Changeable Vowel ◆

1. Wapiye (to doctor)

<i>Statement:</i> He wapiyelo./wapiye kšto.	S/he is doctoring.
<i>Question:</i> He wapiya huwo?/he?	Is s/he doctoring?
<i>Future:</i> He wapiyin ktelo./kte kšto.	S/he will doctor.
<i>Plural:</i> Hena wapiyaṣelo./wapiyaṣi kšto.	They are doctoring.

2. Saṣe: (to be black)

<i>Statement:</i> Saṣe yelo./kšto.	It is black.
<i>Question:</i> Saṣa huwo?/he?	Is it black?
<i>Future:</i> Saṣin ktelo./kte kšto.	It is going to be black.
<i>Plural:</i> Hena saṣaṣaṣelo./saṣaṣaṣi kšto.	They are black (living).
Hena saṣaṣaṣelo./saṣaṣe kšto.	They are black (nonliving).

3. Wohe (to make stew or soup)

<i>Statement:</i> He wohe yelo./kšto.	S/he is making stew.
<i>Question:</i> He wohan huwo?/he?	Is s/he making stew?
<i>Future:</i> He wohin ktelo./kte kšto.	S/he will make stew.
<i>Plural:</i> Hena wohanṣelo./wohan ṣi kšto.	They are making stew.

4. yukse (to cut something).

<i>Statement:</i> Yukse yelo./kšto.	S/he cut it.
<i>Question:</i> Yуска huwo?/he?	Did s/he cut it?
<i>Future:</i> Yuksin ktelo./kte kšto.	S/he is going to cut it.
<i>Plural:</i> Yускаṣelo./yускаṣi kšto.	They cut it.

5. nablaye (to smooth something out with the foot)

Statement: Nablayelo./nablaye kšto. S/he smoothed it out with the foot.

Question: Nablaya huwo?/he? Did s/he smooth it out with the foot?

Future: Nablayiŋ kielo./kte kšto. S/he will smooth it out with the foot.

Plural: Nablayaṗelo./nablayaṗi kšto. They smoothed it out with the foot.

• **Homework:**

Answer the following questions about changeable vowels:

1. If a sentence contains a verb with a changeable vowel and the sentence ends with either yelo or kšto, what vowel will the verb probably end with?
2. If the verb in a sentence ends with iŋ, when did the action of the sentence take place? What word indicates this?
3. If a verb that ends with a changeable vowel is used in a question, what vowel does the verb usually end with? Give an example in a sentence.
4. Give an example of a verb that ends in a changeable vowel that changes in the plural form.

❖ **Wouŋšpe Iči Yamni Summary** ❖

The following is a summary of the material covered in *Wouŋšpe Iči Yamni* that students are responsible for understanding:

- Know how to pronounce the following *consonants with English sounds*:

b g h k l m n p s t w y z

- Know how to pronounce and spell the following *Consonant Clusters*:

bl gl gm gn mn ks

- Know the *Numbers 1–20*:

wanči/wanji	aḱe wanji
nuṗa	aḱe nuṗa
yamni	aḱe yamni
toṗa	aḱe toṗa
zaptan	aḱe zaptan
šakṗe	aḱe šakṗe
šakowiŋ	aḱe šakowiŋ
šagloḡan	aḱe šagloḡan
napčiyuŋka	aḱe napčiyuŋka
wikčemna	wikčemna nuṗa

- Know the definition of *living beings*. How does the Lakota language and specifically verbs or numbers that are functioning as verbs indicate the subject is a living being and plural? Be able to give sentences that exemplify this.
- We have encountered three different ways in which *ki* is used. Be able to explain and demonstrate each of the three usages.

- Be able to create sentences using the following three components:

1. SUBJECTS/OBJECTS:	Hokšila ĩi	Wiciŋčala ĩi
	Wičasa ĩi	Wiŋyaŋ ĩi
	Wayawa ĩi	Wičazo ĩi
	Wiyatke ĩi	Oakaŋke ĩi

2. NUMBERS: Tell how many objects or people are being discussed by adding a number.

- 3) VERBS: For *living beings* use the verb **hi**, “to be here.” Remember to say the number after the noun and to add **pi** to the verb. For *nonliving beings* use the verb **yuha**, “to have.”

yuha: “to have”

1ST PERSON SINGULAR	I have	<u>blu</u> ha
2ND PERSON SINGULAR	You have	<u>lu</u> ha
3RD PERSON SINGULAR	S/he, it has	(<u>he</u>) <u>yu</u> ha
YOU AND I FORM	You and I have	<u>uŋyu</u> ha
1ST PERSON PLURAL	We have	<u>uŋyu</u> ha <u>pi</u>
2ND PERSON PLURAL	You all have	<u>lu</u> ha <u>pi</u>
3RD PERSON PLURAL	They have	(<u>hena</u>) <u>yu</u> ha <u>pi</u>

- Know the following *Relative Terms*:

aŋe	ina
ciŋksi	cuŋksi
mitawiču	mihigna
wičaŋča	winuhča
mahaŋaŋni	

- Know the definitions of the following verbs. Also know which verbs you have learned how to conjugate and what that pattern is:

o	kuwa
la	yawa
ni	gli
gle	gni kŋe
hi	lociŋ
hokuwa	wagna
ole	mani
bluha	e
wapiye	u

- What are *Changeable Vowels*? Know how the last vowel sound changes in different types of sentences for the following verbs:

saŋe	wohe
wapiye	yukse
nablaye	

- Understand the following *Vocabulary*:

maku	lena
miye	osni
wazi	wiçazo
wayawa	wiyatke
oakankē	wačekiye
wačekiyaḗi	wolakota
tanḗake	hča
hčaḗa	nahča
wanahča	tahča

Homework Review:

- What does the root word hča mean? Give four words that contain hča and their definitions.
- Wiçahčala and winuhčala are two terms of honor that have been poorly translated. Define these two words and describe the mistranslations and their effects.
- What does mahasaḗni mean literally? The text gave one example of when this term is used. Describe another possible situation and why this term would be appropriate.
- Define Miḗakuye oyas'inḗ. Why has knowing when to use this phrase become confusing?
- Give the full definitions of wačekiye and wačekiyaḗi. How do these words connect to the Creation story and the phrase miḗakuye oyas'inḗ?

WOUŃSPE IČI TŃPA: Review

(*The Fourth Teaching: Review*)

**REVIEW: LETTERS LEARNED IN WOUŃSPE IČI TŃKAHE
THROUGH WOUŃSPE IČI YAMNI**

Lakoća Basic Vowels:

a	e	i	o	u
---	---	---	---	---

Lakoća Nasal Vowels:

aŋ	iŋ	uŋ
----	----	----

Consonants:

b	g	h	k	l
m	n	p	s	t
w	y	z		

**REVIEW: PRONUNCIATION OF LAKOĆA BASIC VOWELS, LAKOĆA NASAL
VOWELS, AND CONSONANTS WITHOUT DIACRITICS**

• **Oral Drill**

Practice pronouncing the following words and phrases, remembering to articulate each sound clearly:

wayawa	olowaŋ	buya	slolwaye	wazilye
lel	wiŋyaŋ	igmu	temni	yawa
lila	ouŋye	hiya	wala	keya
oiali	waŋbli	maku	wopila	nuni

1. He wicaša ki olowaŋ oća slolyelo./slolye kšto. (That man knows many songs.)
2. Hiya wanuni Ńni yelo./kšto. (No, I'm not lost.)
3. Oiali ki he lila waŋkaťuya yelo./kšto. (That stepladder is really high.)

• **Written Drill**

Without looking at this page, practice spelling words from the pronunciation drills as your instructor says them. Remember that each sound is represented by a letter.

REVIEW: RELATIVE TERMS AND GREETINGS

Below are relative terms used by wicaša, wiŋyaŋ, and both wicaša and wiŋyaŋ. Practice using these terms correctly when greeting each other:

<i>Terms used by wičasa</i>	<i>Terms used by both</i>	<i>Terms used by wiŋyaŋ</i>
taŋhaŋši	ate	šecəsi
haŋkaši	ina	čepaŋši
kola	čiŋksi	maške
mitawiču ki	čuŋksi	mihigna ki
winuhča	mahasaŋni ki	wičaħča

GREETING:

Wičasa: Hau _____ —>
 Wičasa: Hau _____ —>
 Wiŋyaŋ: _____ —>
 Wiŋyaŋ: _____ —>

RESPONSE:

Wičasa:Hau _____
 Wiŋyaŋ: _____
 Wiŋyaŋ: Haŋ _____
 Wičasa:Hau _____

REVIEW: INTRODUCTIONS

How do you introduce yourself and a relative?

How do you ask a relative his or her name?

Introduce two other students as relatives.

REVIEW: DIALOGUE

Answer the following questions giving the appropriate phrase in Lakōta:

1. What is one way to ask how another person is?
 What are three possible responses to this question?
 What is one way to ask a group how they are?
2. How do you ask if another person understands something?
 How do you respond positively to this question?
 How do you respond negatively?
 How do you ask a group if they understand?
3. How can you ask a person to listen?
4. Demonstrate how you could ask a Lakōta speaker what the Lakōta word for "car" is.
5. If you were teaching a child the numbers in Lakōta and wanted him or her to repeat them after you, what would you say?

REVIEW: GENDER ENDINGS

Define the term gender endings. Why are gender endings important and how have they changed over time?

Tell if the following gender endings are (1) male or female, (2) singular or plural, and (3) statements, commands or questions:

we	pe!
peło	yelo
he	huwo
pi huwo	wo
kšto	yo!
ye!	pi kšto
po!	pi he

REVIEW: NUMBERS

Translate the following numbers into Lakōṭa:

5	7
10	13
8	16
19	11
2	4

Translate the following Lakōṭa numbers into English:

aḱe toṗa	waṅji
wikḱemna	aḱe šakowiṅ
yamni	napḱiyuṅka
aḱe zapṭaṅ	aḱe nuṗa
aḱe šagloṅaṅ	šakṗe

REVIEW: GUIDELINES FOR M AND N IN CONJUNCTION WITH LAḶOṬA BASIC VOWELS AND B AND P IN CONJUNCTION WITH LAḶOṬA NASAL VOWELS

Remember: (1) Lakōṭa basic vowels *following* the letters **m** and **n** will be pronounced as Lakōṭa nasal vowels. (2) Lakōṭa nasal vowels *preceding* the letters **b** and **p** will naturally create an **m** sound.

• **Oral Drill**

Practice pronouncing the following words:

misuṅ	nablaye	maza	zomi
hena	nupiṅ	inipi	osni
miye	lena	maku	waṅbli

Practice saying the following sentences underlining vocabulary where the guidelines for m and n and b and p apply.

1. Le miye nahaṅ lena misuṅ wiḱawayelo./wiḱawaye kṣto.
2. Miṭaṅkala! Wana maza sḱa ḱi heṭaṅ uṅciṅ kṣto.
3. Haṅṗa ḱi lena ohaṅ ye./yo.

REVIEW: VOCABULARY

Fill in the blank with the letter corresponding to the correct English translation of the Lakōṭa word:

- | | | |
|-----------------|-----|--|
| 1. wiḱaša | ___ | A. They greet or request a need from each other as relatives/they pray to each other |
| 2. wiṅyaṅ | ___ | B. female agreement |
| 3. waṣte | ___ | C. first |
| 4. otehi | ___ | D. oldest Creation with wisdom, grandfather |
| 5. lila | ___ | E. male agreement or acknowledgment |
| 6. hoḱahe | ___ | F. Nation |
| 7. owaḱahnige | ___ | G. cat |
| 8. slolwaye šni | ___ | H. "no," male |

9. hoh	___	I. woman
10. hiya	___	J. "no," female
11. haṇ	___	K. hard, difficult times
12. hau	___	L. lesson
13. wouṣṣe	___	M. man
14. tōkahe	___	N. first Being
15. ohaṇ	___	O. "Let's go!"
16. wičiṇčala	___	P. I understand
17. hokšila	___	Q. good
18. igmu	___	R. boy
19. čekičiyaṣi	___	S. agreement; to boil
20. wačekiyaṣi	___	T. and
21. wačekiye	___	U. I don't know
22. Inyaṇ	___	V. girl
23. nahaṇ	___	W. She or he greets or requests a need from relatives; he or she prays
24. oyaṣe	___	X. they greet or request a need from relatives; they pray
25. tuṇkašila	___	Y. really, very
26. waṇbli	___	Z. "thank you," male
27. pilamayayelo	___	AA. pine trees
28. mitakuye oyaš'in	___	BB. cup
29. pilamayaye	___	CC. root word complete; true; exact. Final growth. End result.
30. hel	___	DD. these
31. maza ška	___	EE. there
32. el	___	FF. flower that blossoms
33. heṣaṇ	___	GG. to blossom
34. tiošṣaye	___	HH. peace
35. maku	___	II. some of that
36. lena	___	JJ. chair
37. miye	___	KK. deer
38. osni	___	LL. here
39. wazi	___	MM. in
40. wičazo	___	NN. cold
41. wayawa	___	OO. me; I
42. wiyatke	___	PP. family, "a group that lives together"
43. oakaṇke	___	QQ. eagle
44. wolakoṣa	___	RR. chest
45. hčaṣa	___	SS. students
46. wanaḥča	___	TT. "thank you," female
47. hča	___	UU. real, complete
48. ṣahča	___	VV. "white metal," money
49. nahča	___	WW. "all my relatives"
50. lel	___	XX. pen, pencil

REVIEW: CONJUGATION OF WA VERBS

ole: to look for something

I am looking	ow <u>ale</u>
You are looking	oy <u>ale</u>
S/he is looking	(<u>he</u>) ole
You and I are looking	un <u>kole</u>
We are looking	un <u>kolepi</u> *
You all are looking	oy <u>alepi</u>
They are looking	(<u>hena</u>) ole <u>pi</u>

kuwa: to chase something

I am chasing	w <u>akuwa</u>
You are chasing	y <u>akuwa</u>
S/he is chasing	(<u>he</u>) kuwa
You and I are chasing	un <u>kuwa</u>
We are chasing	un <u>kuwapi</u>
You all are chasing	y <u>akuwapi</u>
They are chasing	(<u>hena</u>) kuwa <u>pi</u>

*Remember: When a verb begins with a vowel, add **un** plus **k** for the dual form (you and I) and for **first person plural** (we).

FOR EXAMPLE: u: to come unkupi: we are coming

• Oral Drill

Below is a list of verbs that you have learned how to conjugate. Translate and conjugate ten of the following verbs:

w <u>au</u>	w <u>ao</u>
w <u>aci</u> ŋ	w <u>ati</u>
w <u>ahi</u>	w <u>ala</u>
w <u>ani</u>	w <u>agle</u>
h <u>owakuwa</u>	o <u>wale</u>
w <u>akuwa</u>	w <u>agli</u>
w <u>agni</u> k̄e	l <u>owaci</u> ŋ
w <u>wagna</u>	b <u>luha</u>
w <u>wi</u> waye	w <u>owa</u> he

• Oral Drill

Translate the following sentences into Lakota. Practice using gender endings.

1. You and I are here now. (male)
2. We are not going fishing. (female)
3. She will make stew tomorrow. (female)
4. They are going home. (male)

• Oral Drill

Translate the following sentences into English. Tell if the speaker is wičasā ki or wiŋyaŋ ki.

1. St. Francis el yatipi k̄sto.
2. Le miye nahaŋ le mitaŋhaŋši e yelo.
3. Hiya wičazo ki waciŋ šni yelo.
4. Haŋhepi ki yagni k̄e k̄sto.

REVIEW: SENTENCE STRUCTURE

What pattern do Lakõta sentences follow? Demonstrate your understanding of Lakõta syntax by writing a Lakõta sentence that contains the following items: time reference, noun, verb, gender ending. Label each component and be sure the sentence is written in the correct word order.

• Create ten sentences using the following three components:

1. SUBJECTS/OBJECTS:	hoksila ĩi	wicĩŕala ĩi
	wiĉaŕa ĩi	wĩŕyaŋ ĩi
	wayawa ĩi	wiĉazo ĩi
	wiyatke ĩi	oakaŋke ĩi

2. NUMBERS: Tell how many objects or people are being discussed by adding a number.

3. VERBS: For *living beings* use the verb **hi**, "to be here." Remember to say the number after the noun and to add **pi** to the verb. For *non-living beings* use the verb **yuha**, "to have."

yuha: to have

1ST PERSON SINGULAR	I have	<u>blu</u> ha
2ND PERSON SINGULAR	You have	<u>lu</u> ha
3RD PERSON SINGULAR	S/he, it has	(<u>he</u>) <u>yu</u> ha
YOU AND I FORM	You and I have	<u>uŕyu</u> ha
1ST PERSON PLURAL	We have	<u>uŕyu</u> ha <u>pi</u>
2ND PERSON PLURAL	You all have	<u>lu</u> ha <u>pi</u>
3RD PERSON PLURAL	They have	(<u>hena</u>) <u>yu</u> ha <u>pi</u>

FOR EXAMPLE: Wayawa ĩi yamni hiŕelo./kŕto.
Wiĉazo ĩi zaptan luha yelo./kŕto.

REVIEW: TIME REFERENCE

In general, to express time, one adds a specific time reference to the beginning of the sentence. If the event is going to happen in the future, one adds **kte** to the end of the sentence but before the gender ending.

FOR EXAMPLE: Hihanŕni ĩi maza ŕka ĩi heian waĉin kte yelo./kŕto.
(I *will* want some of that money tomorrow.)

<i>Past</i>	<i>Present</i>	<i>Future</i>
hihanŕni = this morning	le hihanŕni ĩi = this morning	hihanŕni ĩi-(kte) = tomorrow
hanhepi = last night	le hanhepi ĩi = this night	hanhepi ĩi -(kte) = tonight
	wana = now	

• **Oral Drill**

Translate the following sentences into English:

1. Hihañni k̄i un̄hi k̄telo./k̄te k̄st̄o.
2. Hañheṽi k̄i yau k̄telo./k̄te k̄st̄o.
3. Wana wičazo k̄i yamni un̄yuhap̄elo./un̄yuhap̄i k̄st̄o.
4. Hena hihañni hokuwap̄elo./hokuwap̄i k̄st̄o.

• **Oral Drill**

Translate the following sentences into Lakōṽa:

1. I will make stew tonight.
2. She wants five pencils now.
3. You all are coming this morning.
4. We will go home tomorrow.

REVIEW: CHANGEABLE VERBS

Certain verbs end with a *changeable vowel*. Instead of following the pattern of standard conjugation, the last sound of the root word changes under specific circumstances. For *most* verbs that contain a changeable vowel:

- When the verb is used in a *statement*, the final vowel is an *e* sound;
- When the verb is used in a *command* or *question*, the *e* sound changes to an *a* sound;
- When the verb is used in the *future time reference* (with *k̄te*) the *e* sound changes to the *iṅ* sound;
- Some verbs will change from *e* to *a* or *aṅ* in the plural form.

Verbs introduced thus far that contain a changeable vowel:

wapiye
saṽe
wohe
nablave
yukse

• **Oral Drill**

Using the verbs listed above, create a sentence for each of the following types of sentences. Remember to pay attention to the last vowel sound and to notice how it changes. For example:

Statement: Saṽe k̄st̄o. (It is black.)

Question: Saṽa he? (Is it black?)

- Command: _____!
- Future Tense: _____.
- Statement: _____.

- Question: _____?
- Plural Form: _____.

REVIEW: DISCUSSION

As a class, discuss the following questions:

1. What is the history of the term “Sioux”?
2. Give a brief summary of the written language. Who has created a written alphabet for the language and why did Lakōta educators decide to create the orthography used in this text?
3. How does the Lakōta language reflect Lakōta philosophy? Give an example of where this is evident.
4. The author discusses “subcultures” of the language. What are they and how are they demonstrated in the language?
5. Describe the correct etiquette for greeting someone in Lakōta culture. Why is greeting each other important? How does it reflect part of the Lakōta philosophy?
6. How do gender endings, when used correctly, reflect the importance of wic̄asa and win̄yaŋ?
7. Discuss how the terms mītak̄uye oyas’iŋ, and wācēkiye connect with the Creation story. How can one use these two terms to practice the Lakōta philosophy?
8. Names traditionally hold an important place in Lakōta culture. Discuss the importance of names and how these practices have been influenced by the acculturation process.
9. There are several ways for spouses to address each other. What are the terms and how do they differ from each other in implication and use?

WOUŃSPE IČI ZAPŃAŃ: Quiz

(The Fifth Teaching: Quiz)

SECTION ONE: ORAL SPELLING TEST (25 points)

Listen to your instructor as she or he pronounces twenty-five words from the pronunciation drills. After listening closely to the sounds, write the word using the correct spelling.

SECTION TWO: SHORT ANSWER (15 points)

A. Write *responses* to the following questions using the appropriate gender endings:

Ńoniĳtu ĳa huwo?/he?

WaunŃspe wiĳakiya, waŃiĳu iya pencil eyaŃi ĳi le ŃoĳeŃke Lakota iya eyaŃi huwo?/he?

B. Write out the appropriate greeting *and* response for each situation listed:

1. A man greeting his kola.
2. A woman greeting her ĳiŃŃsi.
3. A man greeting his haŃkaŃi.
4. A woman greeting her aŃe.
5. A man greeting his winuhĳa.

C. Explain the Guidelines for M and N in conjunction with Lakota Basic Vowels, and the Guidelines for B and P in conjunction with Lakota Nasal Vowels. Use a Lakota word to demonstrate each of these rules.

SECTION THREE: FILL IN THE BLANK (10 points)

Fill in the blanks with the correct pronoun or pronoun and suffix:

- | | |
|--------------------------------|-------------|
| 1. I live (someplace) | ___ ti |
| 2. We want | ___ ĳiŃ ___ |
| 3. They are coming | ___ u ___ |
| 4. You are here | ___ hi |
| 5. You all want | ___ ĳiŃ ___ |
| 6. She is here | ___ hi |
| 7. You and I live (someplace) | ___ ti |
| 8. They want | ___ ĳiŃ ___ |
| 9. You all are here | ___ hi ___ |
| 10. We are coming ¹ | ___ u ___ |

¹Remember: When a verb begins with a vowel, add unŃ *plus* ĳ for the you and I form and for the first person plural (we).

SECTION FOUR: TRANSLATIONS (10 points)

Translate the following Lakota sentences into English. Tell if the speaker is male or female:

1. Ćeŕaŕŕŕi, u we!
2. İna, wiĉazo ıi aıe zapıan bluha yelo.
3. He le haŕheŕi ıi gli yelo.
4. Hiya, howakuwa ıe ŕni ıŕto.
5. Hihaŕni ıi wayawa ıi ŕagloĝaŕ hiŕi ıtelo.

Translate the following English sentences into Lakota. Demonstrate knowledge of both male and female gender endings:

1. You and I are not coming home.
2. I live here.
3. No, Duane is not hungry now.
4. Tomorrow we will come.
5. They want some of that money.

SECTION FIVE: ESSAY QUESTIONS (30 points)

1. Wiĉaŕa and wiŕyaŕ are terms of respect. Explain what you have learned thus far about these terms and how these concepts are reflected in the language. Be able to explain how the breakdown of these roles is reflected in the slang language today.
2. Explain the different implications of slolwaye ŕni and owaıahniĝe ŕni.
3. Discuss the term tioŕŕaye. How can one join a tioŕŕaye?
4. The Lakota language has undergone the acculturation process just as the culture has. Today there are subcultures of the language. What are these subcultures and how are they evident in the language?
5. The Sioux Nation, the Oĉeti ŕaıowin, is comprised of three language divisions. What are these three dialects? Also recount the history of the term "sioux" and define our original name for ourselves.
6. Explain your own background in Lakota language. When did you first hear the language? Had you ever spoken the language and, if so, in what settings? Did you know any Lakota words before taking this class? Given your background, what have you gained from this class about the Lakota language?
7. Discuss how the terms miıaıuye oyas'in and waĉekiye connect with the Creation story. How can you use these two terms to practice Lakota philosophy?

EXTRA CREDIT (10 points)

Write out definitions for the following words:

1. oyaie
2. pilamayayo/pilamayaye
3. waŕbli
4. osni
5. wolakota

WOUŃSĔPE IĀI ŠAKĔPE

(The Sixth Teaching)

❖ Introduction to Diacritics ❖

Remember: *Written Lakōṭa, like other languages, is phonetically based. Each letter is a symbol for a specific sound. Consonants that use diacritics differ from the unmarked consonants.*

Certain Lakōṭa sounds are not found in the English language, thus complicating the process of representing Lakōṭa with a Roman alphabet. These sounds are represented by a regular consonant written with a diacritic: “a mark accompanying a letter and indicating a sound value different from that of the same letter when unmarked” (Webster’s Dictionary 1974, 203).

English also has unique sounds, but instead of using diacritics, it uses letter combinations. For example, compare how sounds change when combined with the letter **h**: (1) **pull**—> **phone**, (2) **dog**—> **laugh**, **tough**, (3) **cold**—> **church**. In English one must memorize how a combination of letters creates a sound different from the letter by itself. Likewise, in Lakōṭa one must memorize how a consonant with a diacritic represents a sound different from the consonant by itself.

Many of these sounds at first seem difficult for the nonspeaker. Some linguists explain which tongue and mouth position is needed to make certain sounds. This type of physical explanation will not be used. Instead, we will learn the Lakōṭa language as any child learns to speak: by listening and mimicking the sounds she or he hears. Hopefully this will allow you to concentrate on learning the correct pronunciation.

USEFUL TERMINOLOGY

Below are listed two general categories of sounds. Although there are other linguists who are more specific, I will teach the general terms most commonly used among language teachers in my region (South Dakota).

EJECTIVES PLUS GLOTTAL STOPS

This term refers to short, explosive sounds (ejectives) that are followed by a quick closing and opening of the throat (glottal stops). To learn the sound, you must listen and mimic it. A consonant in this category will be marked with an apostrophe next to it: (č'óc'ó; h'anhi; k'un; p'ó; ś'a; ś'e; t'e).

GUTTURAL SOUNDS

Guttural sounds resemble someone clearing their throat. The scratching noise comes from the roof of the mouth. Again, remember it is most important to

listen to the sound and mimic it. The following, underlined letters represent guttural sounds hwa; gi; kola; ṑahin; ṑalo.

❖ The Letters Ć, Ć̄, and C' ❖

• Pronunciation Drill

As you learn the following three new sounds, remember the sounds made by the Lakōṑa basic and nasal vowels as well as the consonants with English sounds. As elsewhere, accented syllables are written in boldface type. Repeat the following list of words after your instructor or after the audio tape:

⊕ Ć with a dot above it represents the English **ch** sound found in church and chips.

ći <i>ći</i>	ćeye	ćo <i>ćo</i>
ću <i>wi</i>	ća <i>ṑ</i> li	ći <i>ṑ</i>
eću <i>ṑ</i>		

⊕ Ć̄ with a short line above it represents a sound that is between the English **g** and **j** sounds.

na <i>ć</i> a	ći <i>ći</i>	eće <i>la</i>
ćo <i>ć</i> o	iću	iyuk <i>ć</i> aṑ
uṑ <i>ći</i>		

⊕ C' with an apostrophe represents a short, explosive **ch** sound.

ic' <i>i</i> ṑ	ic' <i>i</i> ću	bli <i>h</i> emic' <i>i</i> ye
ćo <i>ć</i> 'o	yeic' <i>i</i> ye	omic' <i>i</i> ye
mic' <i>i</i> ću		

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for The Letters Ć, Ć̄, and C' ❖

ećuṑ (e ćuṑ) (1) She or he is doing something. Mike wowa*ṑi* ećuṑ welo/we/k*ṑ*ṑo, "Mike is doing work." (2) During the 1960s, this word was interpreted as "He or she is having sex." The implication is that it is sneaky, similar to "fooling around." (Mike ećuṑ welo/we/k*ṑ*ṑo, "Mike did it"). Be aware of this street meaning so if people laugh or grin when this word is used you will know why.

ćeye (će ye) (1) He or she is crying. (2) When used in a ritual setting, it becomes "appealing" or "praying." For example: Haṑṑe ćeye: "To journey through the night crying/praying." (**Haṑ**: short for **haṑheṑi**, "night." **Ble**, "I am going," or "I am on a journey." **Ćeye**, "crying.") English interpretation: "vision quest." The Lakōṑa believe that the strongest prayers are made with tears. When someone is crying, there is a real need that must be expressed effectively in order to get help. Sometimes that expression comes directly from the heart in the form of crying.

ćaṑli (ćaṑ li) General description for tobacco.

¹See *Appendix G: Vocabulary for the Letters Ć, Ć̄, and C'* for a complete list of definitions.

- čočo** (čo čo) (1) Čo, “something is pretty/cute” (singular) Debbie čo welo, “Debbie is cute.” (2) Čočo: “Cute, pretty” (plural, nonliving beings). Hanpā kšūpi k̄i hena čočo yelo/kšto, “The mocassins are cute.” (3) Čočoṗila (plural for living beings). Wičinčala k̄i hena lila čočoṗila yelo/kšto, “Those girls are very cute.”
- nača** (na ča) Shortened from **nača okolaḱičiye**: An elite society of men selected to make final decisions or settle conflicts. Literally, “cause each other to be loyal friends within a society or organization.” Elders describe nača okolaḱičiye with the same prestige and respect allotted the U.S. Supreme Court. Today, nača is used to address an administrator or leader placed in a position of power by the people. Unfortunately, sometimes the term loses its respect and is used to imply “the boss.”
- uṇči** (uṇ čī) (1) Oldest female in the tiosp̄aye. Refers to an Elder woman who demonstrates wisdom. Not necessarily a description of a woman with grandchildren. (2) English interpretation: “grandmother.” (3) Other reservations use kuṇši instead of uṇči.
- iču** (i ču)(1) She or he is receiving something. He wowaṗi eya iču welo/we, “She or he received some letters.” (2) Maza sk̄a ičuṗelo/ičuṗi kšto, “They received some money.” Sometimes a family will be fortunate enough to receive some assistance in a time of need. Today, it is a monetary gift. In such a situation, a person will use this phrase.

◆ Dialogue Review ◆

My attitude toward my own language changed from confidence and pride to shame and denial practically overnight. In 1954, when I went to St. Francis Boarding School, I was sixteen years old and fluent in my language. I knew our dances, our songs, and our stories, but I could hardly speak English. When I went to that institution, my peers—students my age who had been in that institution since they were five—had already been acculturated and assimilated into another philosophy. That philosophy feared and rejected anything Lakota. In order to be accepted, I had to change.

From that time on until I was twenty-seven years old, I denied my Lakota heritage. It almost killed me physically. Spiritually I was dead. During those years, fluent speakers would discuss how everything Lakota was gone. We would fondly make references to the Lakota way of life as “it used to be.” Through this process we lost the most important thing in Lakota philosophy: the *relationships*. Today, however, we want to bring back the ethics and the morals of the people. We want to bring back respect between brothers and sisters and between male and female cousins. If a man practices this, he will respect and honor all women. If a woman practices this, she will respect and honor all men.

☉ Oral Drill

Practice greeting each other using the following terms:

taṇhaṇši	aṭe	šecéši
haṇkaši	ina	čepaṇši
kola	čiṅkši	maške

miṑawiṑu k̄i
winuhṑa

ṑuṅksi
mahasaṅṅi k̄i

mihigna k̄i
wiṑahṑa



Greeting:

1. Wiṑaṑa: Hau _____.
2. Wiṑaṑa: Hau _____.
3. Wiṅyaṅ: _____.
4. Wiṅyaṅ: _____.

→

Response:

- Wiṑaṑa: Hau _____.
- Wiṅyaṅ: Haṅ _____.
- Wiṅyaṅ: Haṅ _____.
- Wiṑaṑa: Hau _____.

⊗ **Oral Drill**

Practice introducing each other in class using the relative terms listed above.

Wiṅyaṅ: Le mi (relative term) e k̄ṑo. (Name of person) eṑiyaṑi k̄ṑo.
This is my (relative term). His/her name is (name).

Wiṑaṑa: Le mi (relative term) e yelo. (Name of person) eṑiyaṑelo.²
This is my (relative term). His/her name is (name).

⊗ **Oral Drill**

Practice introducing yourself to the class.

Wiṅyaṅ: Miṑak̄uyep̄i (Name) emaṑiyaṑi k̄ṑo nahaṅ iyuha ṑaṅṑe waṑeya
naṑe ṑiyuzaṑe.
(My name is [Name] and my relatives, I shake your hands with
good feelings in my heart.)

Wiṑaṑa: Miṑak̄uyep̄i (Name) emaṑiyaṑelo nahaṅ iyuha ṑaṅṑe waṑeya
naṑe ṑiyuzaṑelo.³

In an election year, you'll hear this phrase of introduction said all over the reservation. Unfortunately, most of the politicians slaughter the pronunciation. Because of their influence, the mispronunciation has become the standard, accepted form. We should require politicians and other public speakers to learn proper pronunciation.

Some speakers will pronounce **emaṑiyaṑelo** and **emaṑiyaṑe** as **emaṑiyaṑelo** or **emaṑiyaṑe**. **emaṑiyaṑelo** or **emaṑiyaṑe** means "Something is said about me" while **emaṑiyaṑelo** and **emaṑiyaṑe** means "they call me . . ." implying "my name is . . ."

❖ **Siblings** ❖

In the **tioṑpaye** system, there are certain established social codes. To enforce these codes, learning begins as soon as a child can speak. The child is taught that a brother never looks or speaks directly to his sister. The same is true for a sister. She is taught to not look or speak directly to a brother. This behavior demonstrates love and respect among siblings.

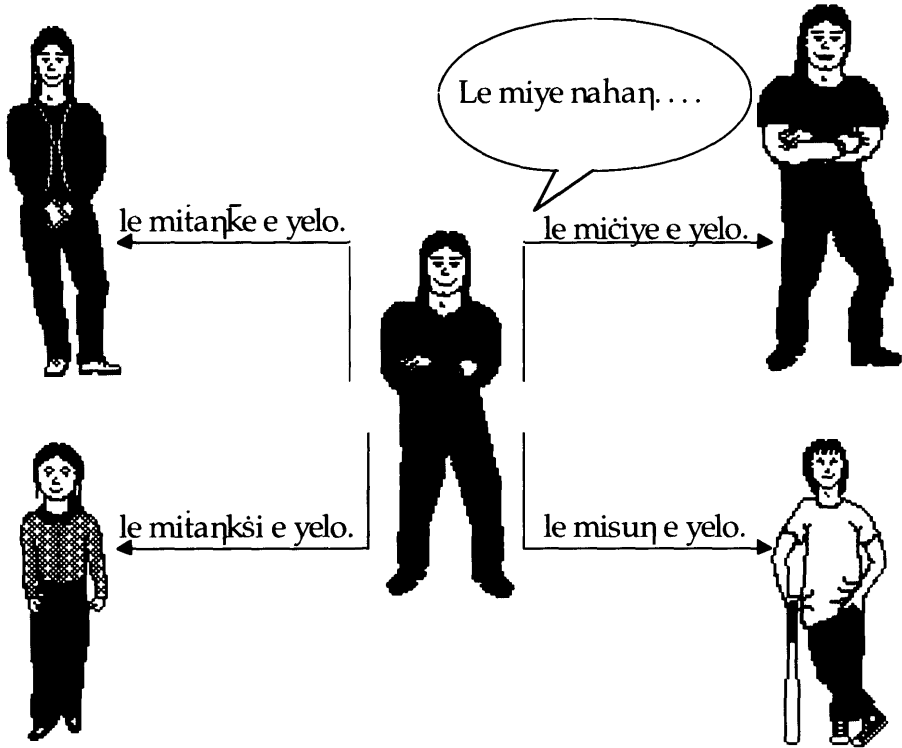
²Remember: **ṑi + ye = ṑe** (female) and **ṑi + yelo = ṑelo** (male).

³Remember: **ṑi + ye = ṑe** (female) and **ṑi + yelo = ṑelo** (male). These endings mark the end of a complete phrase that could be written as a full sentence by itself. **Nahaṅ** means "and" and is used to link two connected ideas.

When the Lakōṭa lived in tiṭeṣtola, there were no partitions for privacy. Consequently, certain behavior patterns were taught to maintain order in the household. When you were inside a tiṭeṣtola, you practiced avoidance. Every family member had a respected area of privacy. Unless your attention was called to that area, you were taught not to look in that direction and never to go through the belongings held in that area. This taught a brother and sister to not stare at each other or to fight or argue over items. Once siblings developed love and respect in accordance to Lakōṭa philosophy, they could in adulthood talk to each other when a situation demanded it.

Today, many of us regret that we did not follow this code when raising our own children. We now have to live with the results: many of our children fight, argue, or do not share with each other. Fortunately, there are dialogues today among young parents about traditional child-rearing practices. We hope these conversations will spur a return to our Lakōṭa social codes.

WICAŠA TERMS FOR SIBLINGS



(Figures illustrating relative terms created by Greg Haas.)



Wicaša relative terms

- | | | | |
|-------------|--------------------------|--------------|---------------------------|
| 1. taṅke | older sister | 2. taṅksi | younger sister |
| 3. taṅksila | precious, younger sister | 4. čiye | older brother |
| 5. misuṅ | younger brother | 6. misuṅkala | precious, younger brother |

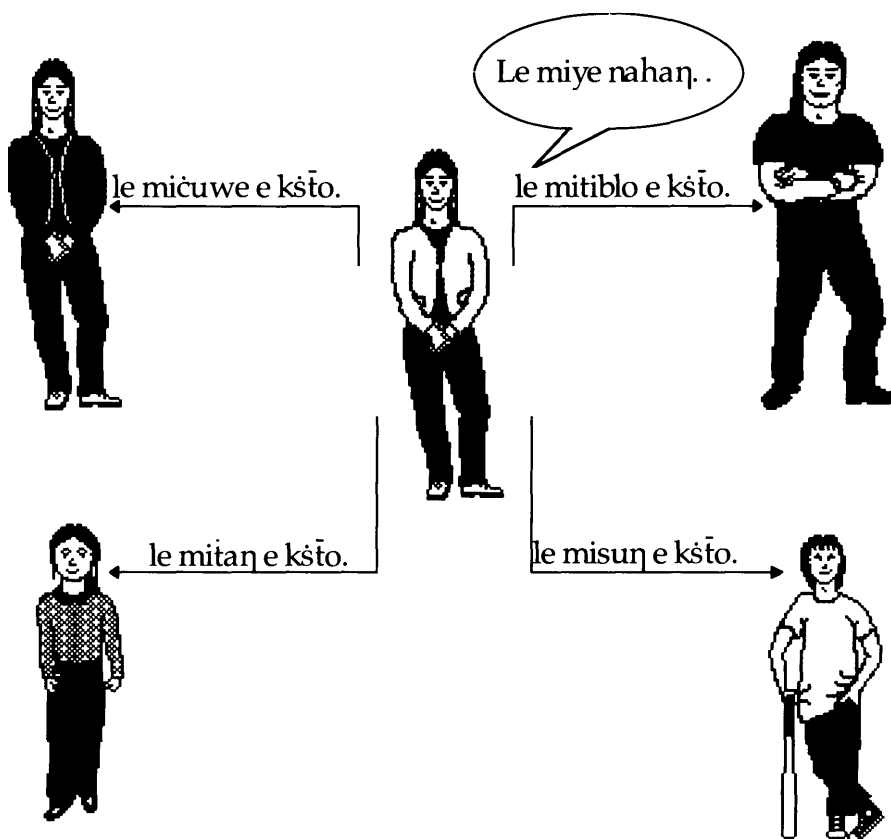
⊕ Introduction Drill

Using the figures on the previous page, practice pointing to one figure saying, “Le miye nahaṅ,” and then pointing to another figure, identifying their relationship, and then saying the rest of the following phrase:

Singular: Le miye nahaṅ le mi (relative term) e yelo.
(This is me and this is my (relative term)).

Plural: Le miye nahaṅ lena (relative term) wičawayelo.⁴
(This is me and I call them (relative term)).

WIṂYAṂ TERMS FOR SIBLINGS



(Figures illustrating relative terms created by Greg Haas.)



Wiṅyaṅ relative terms

- | | |
|---------------|---------------------------|
| 1. čuwe | older sister |
| 2. mitaṅ | younger sister |
| 3. mitaṅk̄ala | precious, younger sister |
| 4. tiblo | older brother |
| 5. misuṅ | younger brother |
| 6. misuṅk̄ala | precious, younger brother |

⁴Because you are learning only the male expressions, only a male gender ending is needed.

⊗ Introduction Drill

Using the figures on the previous page, practice pointing to one figure saying, “Le miye nahaŋ” and then pointing to another figure, identifying their relationship, and then saying the rest of the following phrase:

Singular: Le miye nahaŋ le mi (relative term) e kšto.
(This is me and this is my (relative term)).

Plural: Le miye nahaŋ lena (relative term) wičawaye kšto.⁵
(This is me and I call them (relative term)).

❖ Misuse of Traditions ❖

Today, many people do not know our traditions. Often, when we behave traditionally, our actions are misunderstood. According to Lakota philosophy, we address each other as relatives. With the influence of acculturation this traditional practice becomes confused with other non-Lakota ways. If a person does not speak Lakota, yet wants to acknowledge a relative, he or she might use the English term “brother” or “sister.” Because of the influence of Christianity, this action is often misunderstood as behavior of a born-again Christian. Uncomfortable with this label, we revert to addressing each other by first names. Similarly, if a person acknowledges someone by shaking hands, people will inaccurately assume he or she is running for office. This assumption is a response to the rise of politicians and their behavior of greeting everyone. In addition, because of reservation poverty, many people abuse the use of relative terms in an attempt to hustle money. If someone uses the relative term taŋhaŋši, the one addressed will become cautious, thinking she or he is being hustled. These examples demonstrate how the philosophy can be manipulated as well as misunderstood.

❖ Numbers 21–30 ❖

⊗ Review the numbers one through twenty:

one	waŋči/ waŋji	eleven	a ^{ke} waŋji
two	nu ^{pa}	twelve	a ^{ke} nu ^{pa}
three	ya ^{mni}	thirteen	a ^{ke} ya ^{mni}
four	to ^{pa}	fourteen	a ^{ke} to ^{pa}
five	za ^{p^{ta}ŋ}	fifteen	a ^{ke} za ^{p^{ta}ŋ}
six	ša ^{k^{pe}}	sixteen	a ^{ke} ša ^{k^{pe}}
seven	ša ^{k^{ow}iŋ}	seventeen	a ^{ke} ša ^{k^{ow}iŋ}
eight	ša ^{g^{lo}gaŋ}	eighteen	a ^{ke} ša ^{g^{lo}gaŋ}
nine	na ^{p^{ci}yuŋka}	nineteen	a ^{ke} na ^{p^{ci}yuŋka}
ten	wi ^{k^{em}na}	twenty	wi ^{k^{em}na} nu ^{pa}

⁵ Because we are learning only the female expressions, only a female gender ending is needed.

⊗ Repeat after your instructor the Lakōŋa numbers twenty-one through thirty:

twenty-one	wikčemna nuṕa saŋm ake wanji	(two tens plus another one)
twenty-two	wikčemna nuṕa saŋm ake nuṕa	(two tens plus another two)
twenty-three	wikčemna nuṕa saŋm ake yamni	(two tens plus another three)
twenty-four	wikčemna nuṕa saŋm ake toṕa	(two tens plus another four)
twenty-five	wikčemna nuṕa saŋm ake zaptaŋ	(two tens plus another five)
twenty-six	wikčemna nuṕa saŋm ake šakɔpɛ	(two tens plus another six)
twenty-seven	wikčemna nuṕa saŋm ake šakowin	(two tens plus another seven)
twenty-eight	wikčemna nuṕa saŋm ake šagloŋaŋ	(two tens plus another eight)
twenty-nine	wikčemna nuṕa saŋm ake napciyunka	(two tens plus another nine)
thirty	wikčemna yamni	(three tens)

This pattern of counting tens (wikčemna nuṕa: “two tens”) then adding (saŋm: “plus”) another number (ake wanji: “another one”) will be repeated. Lakōŋa numbers are based on a ten-digit system. Once you know the first ten digits, you only need to remember the pattern or sequence of putting them together.

The word saŋm comes from isaŋm ṕaya, meaning “It is beyond the point.” We shorten it to saŋm when we are using the counting system. Wikčemna nuṕa saŋm ake wanji, “Beyond the two tens there is another one.”

Some people counting in the twenties and thirties will drop ake. For instance, they will say wikčemna nuṕa saŋm wanji instead of wikčemna nuṕa saŋm ake wanji.

Counting in the twenties, instead of saying nuṕa, some people will often say nup. For example, they will say wikčemna nup instead of wikčemna nuṕa. This again is due to fast speech. Some other people will also pronounce this word num. This difference in pronunciation will reflect oneš tiošṕaye or community.

• Oral Drill

Practice saying the following numbers in Lakōŋa:

17	21
5	27
9	11
24	30
16	8

• Oral Drill

Translate the underlined words into the English sentences.

1. Wiyatke ki ake yamni bluha yelo./kšto.
I have _____.
2. Wičiŋčala ki wikčemna nuṕa saŋm ake zaptaŋṕelo./zaptaŋṕi kšto.
There are _____ girls.
3. Wičazo saṕa ki šagloŋaŋ hel yanke yelo./kšto.
There are _____ sitting there.
4. Hokšila ki toṕa hel tiṕelo./tiṕi kšto.
_____ live there.

• Oral Drill

Translate the following phrases into Lakōṭa:

1. sixteen students
2. twenty four men
3. nine cups
4. eight women

• Homework Assignment

Create four different Lakōṭa sentences using numbers. Also incorporate four of the following vocabulary words learned with the letter *č*, *č̄*, and *c*:

č̄o/č̄očo	čeye
ečun	nača/nača okolaḱičiye
iču	uḱči

For example: Wiciḱala zapṭaḱ wowasi ečunḱelo/ečunḱi kṣṭo.
(The five girls are doing work.)

❖ Sentence Structure Review ❖

The sentence *Maza sḱa ḱi heṭaḱ wačiḱ yelo/kṣṭo* will be used to demonstrate the components of Lakōṭa sentence structure. Remember that once you understand the components you can create your own sentences or change one component of an existing sentence to reflect a new idea.

1. **VERB:** Except for the gender ending, the verb is *last* in a Lakōṭa sentence.

Lakōṭa: *Maza sḱa ḱi heṭaḱ wačiḱ yelo/kṣṭo.*
(object) (adjective) (subject) (verb) (gender ending)

Direct translation: Money some of that I *want*.

English translation: (I want some of that money.)

2. **OBJECT:** The object of the sentence will come *before* the verb.

Lakōṭa: *Maza sḱa ḱi heṭaḱ wačiḱ yelo/kṣṭo.*
(object) (adjective) (subject) (verb) (gender ending)

Direct translation: *Money* some of that I want.

English translation: (I want some of that money.)

3. **SUBJECT:** If the subject is a pronoun and NOT third person singular or third person plural (he/hena), the subject will be placed with the verb.

Lakōṭa: *Maza sḱa ḱi heṭaḱ wačiḱ yelo/kṣṭo.*
(object) (adjective) (subject) (verb) (gender ending)

Direct translation: Money some of that *I* want.

English translation: (I want some of that money.)

4. **THIRD PERSON SUBJECT:** If the subject IS third person singular or third person plural (he/hena), the subject will come first in the sentence. This is true if the subject is a pronoun (he/hena) or a noun (Duane, wayawa ḱi). If a time reference

is used, either the third person subject or the time reference will come first in the sentence. Either is correct.

A. *Third person singular pronoun subject:*

Lakoṭa: *He* maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(subject) (object) (adjective) (verb) (gender ending)

Direct translation: *S/he* money some of that wants.

English translation: (*S/he* wants some of that money.)

B. *Third person plural pronoun subject:*

Lakoṭa: *Hena* maza s̄ka k̄i heṭaŋ ciŋp̄i yelo/kṣ̄to.
(subject) (object) (adjective) (verb) (gender ending)

Direct translation: *They* money some of that want.

English translation: (*They* want some of that money.)

C. *Third person singular noun subject:*

Lakoṭa: *Duane* maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(subject) (object) (adjective) (verb) (gender ending)

Direct translation: *Duane* money some of that wants.

English translation: (*Duane* wants some of that money.)

D. *Third person plural noun subject:*

Lakoṭa: *Wayawa k̄i* maza s̄ka k̄i heṭaŋ ciŋp̄i yelo/kṣ̄to.
(subject) (object) (adjective) (verb) (gender ending)

Direct translation: *Students the* money some of that want.

English translation: (*The students* want some of that money.)

E. *Third person subject with a time reference:*

Lakoṭa: *He* wana maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(subject) (time) (object) (adjective) (verb) (gender ending)

or: *Wana* he maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(time) (subject) (object) (adjective) (verb) (gender ending)

Direct translation: *S/he* now money some of that wants.

English translation: (*S/he* wants some of that money now.)

5. TIME REFERENCES: Time references begin a sentence unless there is a third person singular or third person plural subject (*he/hena*, *wayawa k̄i*, *Duane*), in which case either the third person subject or the time reference may come first. Preference varies between communities and *tiošp̄aye*. (See rule number 4E.)

Lakoṭa: *Wana* he maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(time) (subject) (object) (adjective) (verb) (gender ending)

or: *He* wana maza s̄ka k̄i heṭaŋ ciŋ yelo/kṣ̄to.
(subject) (time) (object) (adjective) (verb) (gender ending)

Direct translation: *Now* money some of that I want.

English translation: (I want some of that money *now*.)

• Homework Assignment

Create four Lakota sentences using **č̄iŋ** and **u**. Practice using time references and be sure to change both the subject and the object of the sentence.

For example: Hihaw̄na k̄i wau yač̄iŋ k̄telo/k̄te k̄st̄o.
(You will want me to come tomorrow.)
Hihaw̄ni k̄i yau waciŋ k̄telo/k̄te k̄st̄o.
(I will want you to come tomorrow.)

❖ Pronouns *k̄a / k̄ana, he / hena, and le / lena* ❖

Often in Lakota, speakers do not refer to a noun by name. Instead, they replace it with a **pronoun**, a word that represents the noun in a sentence. If the listener obviously knows what/who is being discussed, the speaker will frequently use a pronoun.

In *Wouŋŋp̄e Ič̄i Nuḡa* (*The Second Teaching*), when you studied conjugation of wa verbs, pronouns were introduced.

Lisa hel ti k̄st̄o/yelo. (Lisa lives there.) (*Lisa* = noun)
He hel ti k̄st̄o/yelo. (She lives there.) (*He* = pronoun)

The pronouns you will learn in this unit indicate (1) if the noun referred to is singular or plural *and* (2) the noun's visible distance in space from the speaker.

<i>Singular</i>	<i>Plural</i>	<i>Spacial Relationship</i>
le (this)	lena (these)	close to the speaker
he (that)	hena (those)	a small distance away
k̄a (that over there)	k̄ana (those over there)	far away

le/lena: Refers to objects you can touch.

he/hena: Refers to objects around six feet away.

k̄a/k̄ana: Refers to objects six feet away to as far as the eye can see.

• Oral Drill

Lakota speakers often use gestures and movements to express themselves. Practice pointing to objects and identifying them by the correct pronoun depending on if they are singular or plural and their distance from the speaker.

For example: Pick up a pen on your desk and say, "Le."
Point to a pen on another student's desk and say, "He."
Point to a car in the parking lot and say, "K̄a."

• Continue the oral drill with the following exercises:

1. Pass an object around the classroom. Each time a person hands the object to the next person, he or she says: Na! (Here!)

wikč̣emna nuḡa saḡm aḡe waḡji
 wikč̣emna nuḡa saḡm aḡe nuḡa
 wikč̣emna nuḡa saḡm aḡe yamni
 wikč̣emna nuḡa saḡm aḡe toḡa
 wikč̣emna nuḡa saḡm aḡe zapṭaḡ
 wikč̣emna nuḡa saḡm aḡe šakḡe
 wikč̣emna nuḡa saḡm aḡe šakowin
 wikč̣emna nuḡa saḡm aḡe šaglogaḡ
 wikč̣emna nuḡa saḡm aḡe napč̣iyuḡka
 wikč̣emna yamni

- Know how to use *Lakota sentence structure*.
- Know how to create a *Lakota complex sentence* (a sentence that contains two verbs).
- Know how to use the pronouns *le/lena, he/hena, and ka/kana*.

Homework Review

- Define the term *diacritic*. Why are diacritics important in writing and reading Lakota?
- What does the author claim to be the most important aspect of Lakota philosophy? Why?
- How does a brother and sister practice respect toward each other?
- Give an example of how traditional practices can be misunderstood because of the influence of acculturation. Give another example from a personal experience.

WOUŃSPE IČI ŠAĶOWIŃ

(The Seventh Teaching)

❖ The Letters G, Ġ, H, Ĥ, and Ĥ' ❖

• Pronunciation Drill

The purpose of the pronunciation drills is to learn to articulate Lakota sounds. Some words have the same spelling and pronunciation but different intonations which change the word's meaning.¹ Therefore, to learn intonation, the accented syllable will be written in boldface type. Say the following Lakota words to practice the letters g, ġ, h, ĥ, and ĥ':

⊕ G (review)

G without a diacritic represents the English g sound found in get. This g is always found within a consonant cluster.

igmu

gmigma

gli

waglula

⊕ Ġ

Ġ with a dot over it represents a guttural g sound. This g sound will always be followed by a Lakota vowel or a Lakota nasal vowel sound.

gi

hoġaŋ

nige

nuge

yugō

ġaŋ

maġa

⊕ H (review)

H without a diacritic represents the English h sound found in house.

ohaŋ

he

hi

⊕ Ĥ

Ĥ with a dot over it represents a guttural ĥ sound.

he

ħaŋ

iħa

hwa

hoh

ħliħliħa

⊕ Ĥ'

Ĥ' with a dot over it and an apostrophe next to it is a combination of a guttural ĥ and a glottal stop.

ih'e

nawaħ'uŋ

ħ'aŋhi

wiĉoh'aŋ

yuh'i

mah'aŋhi

¹See Appendix H: Vocabulary for the Letters G and Ġ and Appendix I: Vocabulary for the Letters H, Ĥ, and Ĥ' for complete lists of definitions.

⊕ Note: Often students struggle with differentiating between the guttural **h** (h̥) and guttural **g** (g̊) sounds. **G** is a voiced sound with a stronger force and **h** is a voiceless sound. A similar distinction exists in English with the sounds **sss** and **zzz**. The sound **zzz** causes one's head and mouth to vibrate thus creating a stronger sound known as a "voiced sound." The strength of the zzz sound versus the softer qualities of the sss sound are parallel to the differences between guttural **g** and guttural **h**.

• **Pronunciation Drill**

ġ— ġi
h— hi

ġe
he

ġaġa
haha

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters G, Ġ, H, Ĥ, and Ĥ' ❖

hoġaŋ (ho ġaŋ) Fish. Haŋhepi ki hoġaŋ waŋiŋ kielo/kiē ksto, "I am going to eat fish tonight." If used with a verb, ġaŋ will be dropped as in hokuwa, "to chase fish" (to go fishing).

nige (ni ġe) Stomache area. Used within the phrase nige taŋka okolaġiciye ki, "The Big Belly Society," an honorable and prestigious organization of male Elders. The term nige is not commonly used because of the respect associated with it. Nige taŋka okolaġiciye ki mniġiyaṗelo/mniġiyaṗi ksto, "The Big Belly Society had a meeting."

At a pow wow one time, the arena director selected from the crowd all the men with big stomachs. He brought them to the center of the arbor and had them dance, saying "This is a nige taŋka waciṗi." ("This is a big belly dance"). The society nige taŋka okolaġiciye ki has its own songs and dances. The announcer was playing with the title of the society and everybody had a great time because of the humor. After the dance, an Elder came to the microphone and stated that he appreciated the joke but that it was misleading. The term nige taŋka does not refer to a big stomache in this society. The term refers to many years of wisdom that these men achieved and practiced. It was an honorable and prestigious position. He then warned us to not let terms or titles mislead us by misinterpreting them.

ġaŋ Messed-up hair. Haŋka ġaŋyela ki kta yelo, "Sister-in-law woke up with messy hair."

he A mountain. He Saṗa, "Black Mountains." A description of the Black Hills. English speakers struggled to pronounce the guttural h. Consequently, He Saṗa became Ṕaha Saṗa, Black Hills. They aren't hills; they are mountains. He Saṗa ta mni kielo/kiē ksto: "I am going to go to the Black Mountains."

hwa She or he is sleepy. Lila maḥwa yelo/ksto: "I am really sleepy!"

hoh Male expression for "no." The word always conveys a lot of feeling and is often used in reaction to teasing. Hoh! Heġaŋmu waġiŋ ŋni yelo, "No, I don't want to do that!"

❖ Simple Greetings and Dialogue ❖

• Oral Drill

Practice greeting each other using the following terms.

☉	<i>Terms used by wicaśa</i>		<i>Terms used by wiṇyaṇ</i>	
	taṇhaṇṣi		śicēśi	
	haṇkāsi	āte	čepaṇṣi	
	taṇke	ina	čuwe	
	taṇksi	čiṅksi	mitaṇ	
	čiye	čuṅksi	tiblo	
	misuṇ		misuṇ	

☉	<i>Greeting:</i>		<i>Response:</i>	
	1. Wicaśa: Hau _____.	—>	Wicaśa: Hau _____.	
	2. Wicaśa: Hau _____.	—>	Wiṇyaṇ: Haṇ _____.	
	3. Wiṇyaṇ: _____.	—>	Wiṇyaṇ: Haṇ _____.	
	4. Wiṇyaṇ: _____.	—>	Wicaśa: Hau _____.	

• Oral Drill

Practice introducing yourself to the class Remember: $\bar{p}i + ye = \bar{p}e$ (female), $\bar{p}i + yelo = \bar{p}elo$ (male).

Wiṇyaṇ: Miṭakuyepi (name) emačiyaṗe nahaṇ iyuha čaṇte waśteya naṗe čiyuzaṗe.

(My name is (name) and, my relatives, I shake your hands with good feelings in my heart.)

Wicaśa: Miṭakuyepi (name) emačiyaṗelo nahaṇ iyuha čaṇte waśteya naṗe čiyuzaṗelo.

☉ Oral Drill

In groups of three, practice the following dialogue filling in the blanks with appropriate relative terms. Try to use as many different relative terms as possible.

(Relative term) le kola / maške aṭaya wačiṇ yelo/ kšto.²

(Relative, I want you to meet my friend.)

² Aṭaye can be conjugated as a wa verb. When addressing a person directly, one adds či as in: “Haṇ, taṇyaṇ aṭačije kšto.”

Aṭaye:	<i>to meet</i>
I am meeting	aṭa <u>w</u> aye
You are meeting	aṭa <u>y</u> aye
S/he is meeting	(<u>he</u>) aṭaye
You and I are meeting	aṭa <u>u</u> nye
We are meeting	aṭa <u>u</u> nyaṇṗi
You all are meeting	aṭa <u>y</u> ayaṗi
They are meeting	(<u>hena</u>) aṭayaṗi

Aṭaye is a *changeable verb*. Notice in first person plural the final e sound changes to the nasal aṇ sound: aṭaunyaṇṗi. See *Wouṇṣpe İci Yamni (The Third Teaching)* to review changeable verbs.

- FOR EXAMPLE:** *Wićaša* introducing his *kola* to his *hanķasi*:
Wićaša: Hanķasi, le kola ařaya waćiņ yelo.
 (Cousin , I want you to meet my friend.)
Hanķasi: Ohaņ , naņe au we.
 (Yes, give me your hand [Implying: shake hands].)
Kola: Hau, řanyañ ařaciyeło.
 (Hello, happy to meet you.)
- FOR EXAMPLE:** *Wiņyan* introducing her *maške* to her *tiblo*:
Wiņyan: Tiblo, le maške ařaya waćiņ kšto.
 (Brother, I want you to meet my friend.)
Tiblo: Hau, naņe au wo.
 (Yes, give me your hand [Implying: shake hands].)
Maške: Haņ, řanyañ ařaciye kšto.
 (Hello, happy to meet you.)

• Homework

Bring family photographs to the next class. Point out who is in each photograph by using the phrase: Le miye nahaņ le mi (relative term) e yelo/ kšto.

◆ Numbers 40–100 ◆

Review the numbers one through thirty:

one	waņci/ wanji	eleven	aķe wanji
two	nuŗa	twelve	aķe nuŗa
three	yamni	thirteen	aķe yamni
four	toŗa	fourteen	aķe toŗa
five	zaptañ	fifteen	aķe zaptañ
six	řakņe	sixteen	aķe řakņe
seven	řakowiņ	seventeen	aķe řakowiņ
eight	řagloģañ	eighteen	aķe řagloģañ
nine	napćiyuņķa	nineteen	aķe napćiyuņķa
ten	wikćemna	twenty	wikćemna nuŗa
twenty-one	wikćemna nuŗa saņm aķe wanji	(two tens plus another one)	
twenty-two	wikćemna nuŗa saņm aķe nuŗa	(two tens plus another two)	
twenty-three	wikćemna nuŗa saņm aķe yamni	(two tens plus another three)	
twenty-four	wikćemna nuŗa saņm aķe toŗa	(two tens plus another four)	
twenty-five	wikćemna nuŗa saņm aķe zaptañ	(two tens plus another five)	
twenty-six	wikćemna nuŗa saņm aķe řakņe	(two tens plus another six)	
twenty-seven	wikćemna nuŗa saņm aķe řakowiņ	(two tens plus another seven)	
twenty-eight	wikćemna nuŗa saņm aķe řagloģañ	(two tens plus another eight)	
twenty-nine	wikćemna nuŗa saņm aķe napćiyuņķa	(two tens plus another nine)	
thirty	wikćemna yamni	(three tens)	

I listened to old timers explain numbers and they said that long ago they used both saŋm and ake. Today, you will often hear speakers drop either the saŋm and say wikčemna nup ake topa or they will drop the ake and say wikčemna nuša saŋm topa. This is similar to shortening wikčemna nupa to wikčemna nuš. By learning the full pronunciation you will know the original format and how it has changed.

☉ Repeat after your instructor the Lakota numbers forty through one hundred:

forty	wikčemna topa	(four tens)
fifty	wikčemna zaptaŋ	(five tens)
sixty	wikčemna šakpe	(six tens)
seventy	wikčemna šakowiŋ	(seven tens)
eighty	wikčemna šagloŋaŋ	(eight tens)
ninety	wikčemna napciyunka	(nine tens)
one hundred	opa wiŋge wanji	(turning point one)

• Oral Drill

Practice saying the following numbers in Lakota:

47	52	61	89	16
23	70	9	99	38

• Oral Drill

Practice asking and responding to the following questions:

Oačanke ki tona tima haŋ huwo?/he?
(How many chairs are standing inside?)

Wayawa ki tona hiši huwo?/he?
(How many students are here?)

Wičaša ki tona hiši huwo?/he?
(How many men are here?)

Wiŋyaŋ ki tona hiši huwo?/he?
(How many women are here?)

FOR EXAMPLE Oačanke ki tona tima haŋ huwo?/he? Nuša.
Wayawa ki tona hiši huwo?/he? Nušapi.

Remember: If it is a living being, you add pi to the end of the Lakota number. However, if it is a non-living object, you respond by saying just the Lakota number.

• Oral Drill

Working with a partner, create five questions using the format below. Fill in the blank labeled **A** with a word from column **A** and the blank labeled **B** with a word from column **B**. Once your partner has given a correct answer to each of your questions, switch roles and let him or her ask five questions with you now giving correct responses:

___ **A** ___ ñona ___ **B** ___ huwo?/he?

A	B ³
Wayawa k̄i	(he) najiñ "S/he stands"*
Wiñyañ k̄i	(hena) najiñp̄i "They stand"*
Wiçaša k̄i	he/hañ "It stands"*
Wiciñčala k̄i	(he) mani "S/he walks"
Hok̄sila k̄i	(hena) mani p̄i "They walk"
	(he) wayawa "S/he reads or counts"
	(hena) wayawa p̄i "They read or count"

*Najiñ verus he: Najiñ is used with living beings that are standing.

He describes nonliving objects that are standing.

Notice that hañ in the question form becomes he in a statement.

FOR EXAMPLE:

Question: Hok̄sila k̄i ñona wayawa p̄i huwo?/he?

Response: Hok̄sila k̄i yamni wayawa p̄elo/ wayawa p̄i k̄što.

• Oral Drill

Working with a partner, create three questions using the format below. Fill in the blank with a word from the column. Once your partner has given a correct answer to each of your questions, switch roles and let him or her ask three questions with you now giving correct responses.

Tima _____ ñona hañ huwo?/he?
 oakañke k̄i "chair"
 waagle wota p̄i k̄i "dining table"
 oyunke k̄i "bed"

FOR EXAMPLE:

Question: Tima oakañke k̄i ñona hañ huwo?/he?

Response: Oakañke yamni he yelo/k̄što.

❖ Stative Verbs and the Pronoun "Ma" ❖

Stative verbs are verbs that describe a state of being. In general, most (but *not* all) stative verbs use the pronoun **ma**. Exceptions will be explained by the instructor as class progresses.

³Najiñ and mani are **wa** verbs and follow the regular conjugation with wa as an infix. Wayawa follows the conjugation pattern for **bla** verbs. This conjugation is taught in *Wouñsp̄e Iči Ake Nuḗa (The Twelfth Teaching)*.

Kuje: to be sick⁴

I am sick	<u>ma</u> kuje
You are sick	<u>ni</u> kuje
S/he is sick	(<u>he</u>) kuje
You and I are sick	<u>uŋ</u> kuje
We are sick	<u>uŋ</u> kuja <u>pi</u> *
You all are sick	<u>ni</u> kuja <u>pi</u> *
They are sick	(<u>hena</u>) kuja <u>pi</u> *

Ĥwa: to be sleepy

I am sleepy	<u>ma</u> ĥwa
You are sleepy	<u>ni</u> ĥwa
S/he is sleepy	(<u>he</u>) ĥwa
You and I are sleepy	<u>uŋ</u> ĥwa
We are sleepy	<u>uŋ</u> ĥwa <u>pi</u>
You all are sleepy	<u>ni</u> ĥwa <u>pi</u>
They are sleepy	(<u>hena</u>) ĥwa <u>pi</u>

*Notice that when kuje is in the plural form, the sound **e** changes to an **a** sound before **pi** is added. Kuje is another verb that contains a *changeable vowel*.
(See *Wouŋŋe Iči Yamni [The Third Teaching]* to review).

Like the pronoun *wa*, *ma* can also be an *infix*; it can be placed in the middle of the word between syllables:

wiŋyaŋ : To be a woman⁵

I am a woman	wi <u>ma</u> yaŋ
You are a woman	wi <u>ni</u> yaŋ
She is a woman	(<u>he</u>) wiŋyaŋ
You and I are women	<u>uŋ</u> wiŋyaŋ
We are women	<u>uŋ</u> wiŋyaŋ <u>pi</u>
You all are women	wi <u>ni</u> yaŋ <u>pi</u>
They are women	(<u>hena</u>) wiŋyaŋ <u>pi</u>

wiĥsa: To be a man

I am a man	wi <u>ma</u> ĥsa
You are a man	wi <u>ni</u> ĥsa
He is a man	(<u>he</u>) wiĥsa
You and I are men	wi <u>uŋ</u> ĥsa
We are men	wi <u>uŋ</u> ĥsa <u>pi</u>
You all are men	wi <u>ni</u> ĥsa <u>pi</u>
They are men	(<u>hena</u>) wiĥsa <u>pi</u>

• Oral Drill

Translate the following sentences remembering to use a gender ending:

1. Is she sick? (*female*)
2. You and I are women. (*female*)
3. We are sleepy. (*male*)
4. They are men. (*male*)

❖ Ma Verbs⁶ ❖

wamaŋyeja	I am an infant	mawašte	I am good
wimaċiŋċala	I am a girl	maĥwa	I am sleepy
homakšila	I am a boy	imakuje	It made me sick
wimakoškalaċa	I am a young woman	makuje	I feel sick
komaškalaċa	I am a young man	omawašte	It helps me to feel good
wiŋmayaŋ	I am a woman	imawašte	It makes me feel good
wimaċaša	I am a man	uŋmašiċe ⁷	I have a need

⁴During the 1960s, the definition for *makuje* ("I am sick") in the slang language, became "hangover." On the Sisseton reservation, *makuje* means "I am lazy."

⁵When the pronoun is an *infix*, the nasal *iŋ* becomes the sound *i* (*wimayaŋ*, *winiyaŋ*, *wiŋyaŋpi*). If the pronoun is a *prefix*, the nasal *iŋ* remains the same (*he wiŋyaŋ*, *uŋwiŋyaŋ*, *uŋwiŋyaŋpi*, *hena wiŋyaŋpi*).

⁶Some of these verbs describe either a physical or an emotional state of being. The context of the situation or the sentence will clarify which state of being is implied. See *Appendix J: Ma Verbs* for more examples of *ma* verbs.

⁷*Uŋmašiċe* is a *changeable verb*.

Omawašte implies I consumed something and it makes me feel good (either food or liquids). It can also refer to being immersed into a situation or event that leaves the person with good feelings. If you are dancing at a pow wow with friends or family, that is Omawašte. Participating in the event causes you to have good feelings. Today, with the drug and alcohol culture, this term is used to describe the buzz caused by drinking beer. You need to be aware of this implication within the slang language.

Imawašte refers to a specific object or event that makes my situation good. Wouŋŋpē ki he imawašte yelo, "Education is good for me."

Uŋmasīke today is often given the Christian translation "I am pitiful." This thought is a put-down that weakens a person psychologically, spiritually, and physically. Many Lakota words were translated into English or misinterpreted to keep Lakota people in a state of dependency. The traditional meaning of this word is "I have a need." Often, if this need is met a person will be able to go on. When you help another it is done out of respect and honor for that person.

•Written Drill

Divide students into two teams giving each team five of the ma verbs from the previous page to conjugate. See which team finishes first without mistakes.

• Oral Drill

Fill in the blank with the appropriate pronoun:

- | | |
|------------------------|------------------------------------|
| 1. I am a young man. | Ko__škałaka yelo. |
| 2. You all are good. | __wašte__elo/__wašte__ kšto. |
| 3. It made her sick. | __ikuje yelo/kšto |
| 4. They are infants. | __wakaŋyeja__elo/wakaŋyeja__ kšto. |
| 5. You and I are cute. | __čo yelo/kšto. |
| 6. You are sleepy. | __hwa yelo/kšto. |
| 7. We are women. | __wiŋyaŋ__ kšto. |

◆ Stages Of Life ◆

Wakaŋyeja

In Lakota philosophy there are different stages of growth. The first stage is wakaŋyeja, infancy. It contains the root word **wakaŋ** meaning "the power to give life or to take life away." An infant, from the beginning, has this power. An infant's brain is fresh, soft, and ready to be developed. It has the potential to fully develop in a good way or in an evil way.

According to Sydney Keith, a Lakota Elder, when the Buffalo Maiden⁸ came she touched a child and said "Wakaŋ ye!" All the children became sacred. (Ye is the female ending for a command.) In this way the Buffalo Maiden named the children and they became wakaŋyeja.

In this story, the Buffalo Maiden commands a child to have the power to give life or to take life, the power to build or to destroy. These gifts are in every Cre-

⁸The Buffalo Maiden mentioned here is also known as the White Buffalo Calf Woman in Lakota oral history.

ation and are known as wakaŋ. Among the Human Nation, these powerful gift must start with the children. With respect and nourishment, this power may develop in a good way.

Hokšila ki nahaŋ wičiŋčala ki

Hokšila and wičiŋčala are descriptions for a boy and a girl. We apply these terms to young adults, middle-aged people, and sometimes people in their fifties and sixties. Throughout our lives, regardless of age, when it comes to learning, we are always like a young boy or girl. Besides, it makes a woman happy to be called wičiŋčala . Even an old man likes to be called hokšila. Mainly, hokšila and wičiŋčala apply to young boys and girls before the age of puberty.

When a child quits nursing and begins to speak and to understand the language, the role of parenting shifts. Young boys will begin to associate with the men of their tiosŋaye and young girls will stay with their mothers and the other women. For a mother this break with a son is a time of sadness and of pride because she has molded her son to begin his life's journey into the men's world. The language stresses this separation by the use of the gender endings, an aspect of language learning that begins at this age.

Teča ki: Koškalaka nahaŋ wikoškalaka ki

After the age of puberty, teenagers are called **teča ki** , "the young." **Teča** describes material items that are new. A young man or a young woman has started anew into the adult life. To distinguish the gender, we use the terms **koškalaka** for a young man and **wikoškalaka** for a young woman. In most cases, it is implied that people with these titles are young, single adults.

In Lakota philosophy, a young person develops during the teenage years under the guidance of grandparents. As they teach Lakota responsibilities, the teenagers begin to see their parents modeling their grandparents' teachings. The parents demonstrate the day-to-day responsibilities of being a Lakota. By living the philosophy and through stories we teach responsibility. This is how we keep our oral history and traditions alive.

Wičaša nahaŋ wiŋyaŋ ki

When young people in their mid-twenties begin to achieve a physical and mental maturity and they demonstrate responsibility, then they are called wičaša and wiŋyaŋ. These titles imply that they are ready for marriage and have the ability to start a family.

Wičaŋčala nahaŋ winuŋčala

A man or woman will be considered hokšila or wičiŋčala all their lives until they become winuŋčala or wičaŋčala "a man or woman with wisdom who is very dear." The words winuŋčala and wičaŋčala imply that one has reached the age of wisdom. One has truly gained the knowledge of the Lakota philosophy and experienced that knowledge by living it.

❖ Parts of the Body ❖

Before Christian influence, we used our language to talk respectfully about our bodies. In order to describe ailments and health problems, people talked openly about even the sexual parts of the body. People were raised to respect their bodies. Children were told about the opposite sex. They were taught the relationship between men and women as friends, relatives, and as husband and wife. This included the sexual relationship that accompanies marriage. Early in life, children understood where they came from.

Our spiritual tradition reflects this openness. We have rituals to acknowledge each stage of life starting with the birth of the child, including puberty and adulthood, all the way to becoming an Elder. These are important benchmarks in human development.

Included in our philosophy is a place for sexual relationships. When a man and a woman start a family together, they are like the Universe and Earth working together to create life. In Lakōta, when you learn these teachings you learn to speak about your body parts with respect.

Christianity taught us to be ashamed of our bodies and that sex was evil. Using our language, missionaries described Lakōta rituals and traditions as evil and embarrassing. These are not traditional Lakōta values. Sex is wonderful and it *must* be respected. There is a purpose for sex, but it must be done with respect. Today, when we talk about sex and marriage in English we are not embarrassed. But, when we have the same discussion in Lakōta, it suddenly becomes embarrassing. This feeling of shame has effectively kept us from using our language.

In order to bring back the value of the language, we need to openly discuss these issues in public. To speak the language in public is an accomplishment. Fortunately, our rituals that address the human body help us to reclaim the respect.

By relearning the body parts and the related philosophy, we will bring back the respect and the honor the human body deserves.

☉ The following is a partial list of the parts of the Body⁹

nata	head	išta	eyes
pasu	nose	lote	throat
nuge	ear channel (inner ear)	tahu	neck
maku	chest	čante	heart
tezi	stomache	si	foot
sipa	toe	nape	hand
nape	wrist	isto	arms
čankpe	knee	iskahu	ankle
ispa	elbow		

• Oral Drill

With a partner, practice asking and responding to the following two questions by filling in the blank with a part of the body from the above list:

⁹For a more complete list of body parts see *Appendix K: Parts of the Body*.

⊕ Question 1. _____ ksuye nic'ie huwo?/he? (Did you hurt your _____?)

Response A. Hiya, _____ ksuye mic'ie śni yelo./kśto.
(No, I didn't hurt my _____.)

Response B. Hau /haṅ, _____ ksuye mic'ie yelo./kśto.
(Yes, I hurt my _____.)

⊕ Question 2. Tūktel niyazaṅ huwo?/ he? (Where does it hurt?)

Response A. _____ mayazaṅ yelo./kśto.
(My _____ hurts.)

Response B. _____ ksuye mic'ie yelo./kśto.
(I hurt my _____.)

EXAMPLES: Wičaśa: Iśkahu ksuye nic'ie huwo?

Response A. Hiya, iśkahu ksuye mic'ie śni yelo./kśto.

Response B. Hau /haṅ, iśkahu ksuye mic'ie yelo./kśto.

Wičaśa: Tūktel niyazaṅ huwo?

Response A. Naṭa mayazaṅ yelo./kśto.

Response B. Maḱu ksuye mic'ie yelo./kśto.

Wiṅyaṅ: Čaṅkṣe ksuye nic'ie he?

Response A. Hiya, čaṅkṣe ksuye mic'ie śni yelo./kśto.

Response B. Hau /haṅ, čaṅkṣe ksuye mic'ie yelo./kśto.

Wiṅyaṅ: Tūktel niyazaṅ he?

Response A. Naṭa mayazaṅ yelo./kśto.

Response B. Maḱu ksuye mic'ie yelo./kśto.

• Homework

Mayazaṅ is a regular ma verb. Using what you have learned about conjugation, create seven sentences, one for each form of conjugation (1st person singular, 2nd person singular, etc.). Utilize as many words from the list on the previous page and be sure to include time references.

FOR EXAMPLE: Hihāṅni lila naṭa mayazaṅ yelo./kśto. (1st person singular)

Wana lote niyazaṅ huwo?/he? (2nd person singular)

❖ The Verbs Maḥaṅ and Mayuh'i ❖

yuh'i (yu h'i) "She or he is chapped." (Used with a part of the body to describe it as chapped.) Naṣe yuh'i, "He or she has chapped hands." Naṣe oḱaśke ki yuh'i, "S/he has chapped wrists." The boarding schools provided homemade soap whose roughness left our skin chapped and bleeding. At the beginning of the school year, everybody had naṣe yuh'i and naṣe oḱaśke yuh'i. If you survived that phase, then you were considered tough. You never see skin that dry today.

Last semester we were doing pronunciation drills when Victor went by the door. Everybody hollered, "Yuh'i." He stopped and said, "What?

Are you calling me chapped?" To call someone yuh'i is a put-down reminding them of that gruesome skin condition. It would be equivalent to calling someone "gross" today. As a result, people avoid this word because they only know its negative meaning. In English, I can say, "My hand is chapped" and people do not laugh or look down on me. They will even suggest a type of lotion to use! But if I say, "Naḗ mayuh'i yelo." People will laugh as if it is a put-down. This is another example of the language being used to keep each other feeling inferior. Too often, we do not see the positive side of the language. In most cases we do not even know it exists.

haḥ Sore or scab. ṭokeške išḗa etulehči maḥaḥ yelo/kšto, "Somehow I have a sore right on the elbow."

The verbs haḥ and yuh'i are regular ma verbs:

mayuh'i	I chapped my ___	maḥaḥ	My ___ is sore
niyuh'i	You chapped your ___	niḥaḥ	Your ___ is sore
(he) yuh'i	S/he chapped her/his ___	(he) haḥ	Her/his ___ is sore
uḥyuh'i	You and I chapped our ___	uḥaḥ	Your and my ___ are sore
uḥyuh'iḗi	We chapped our ___	uḥaḥ	Our ___ are sore
niyuh'iḗi	You all chapped your ___	niḥaḥḗi	All your ___ are sore
(hena) yuh'iḗi	They chapped their ___	(hena) haḥḗi	Their ___ are sore

• Homework

Using different forms of conjugation and the vocabulary listed below, design an oral drill for fellow students to do in the next class. Consider what would be important for students to learn by doing the exercise.

išḗahu
naḗ

naḗ okaške
čaḥḗe

◆ Indian Time ◆

Anḗo is the period before the sun rises, the dawn. The specific time is the *beginning* of dawn. If I have a responsibility that will happen at anḗo, I should be ready at the beginning of dawn. I understand and I am ready.

In Lakoṭa we have a phrase that reminds us to be ready: Naḗ nula waḥ welo (I am ready for whatever, anyplace, anytime). Warriors used this phrase in battle to imply that even in the face of death they were ready. They were not afraid of death because they were prepared. They were ready.

Sometimes we create a phrase that could become either a positive or a negative influence in our lives. A negative example is "Indian Time." In the 1960s, there were many Indian conferences held regionally and nationally. With the growing accessibility of transportation, these conferences became common. Many of us had never traveled, especially to a gathering as big as those events. By the 1960s most reservations were heavily influenced by alcohol as a result of the recent legalization of liquor in 1953. For many of us it was exciting to be able to go

into a bar and order liquor. It became a status symbol without our knowing the physical effects of alcohol.

As a result, a lot of drinking took place at these conferences and morning sessions frequently started late. One workshop in Rapid City, South Dakota, followed this pattern and the organizers announced to the predominantly non-Indian audience, "We, as Indian people, have our own time. We do things when we are ready. We do not necessarily follow the modern time that dictates hours and minutes. That's our Indian Time." The phrase caught on not only regionally but also nationally. I think most anthropologists and linguists thought that they had discovered a tradition. In reality, they had only discovered a weak excuse for tardiness. Unfortunately, we still use that phrase today and we still start things late.

When reclaiming a Lakota understanding of time I came across the phrase Naŋe nula wauŋ welo. I found it in honor songs that spoke of courage, fortitude, and generosity. The words of the songs expressed these virtues. I asked Elder male singers about this phrase and they translated the phrase by saying, "I am ready for whatever, anyplace, any time." Sometimes it simply states, "I am ready to die when in the face of danger." One must be fully prepared physically and psychologically to make such a statement. *That* is Indian Time.

◆ Seasons, Weeks, and Days ◆

☉ Seasons

The seasons are described as births. Wicoičage: is "birth." Every season is a new birth. The seasons begin on the winter solstice, spring equinox, summer solstice, and fall equinox.

Winter = waniyeŋ

Spring = weŋ

Summer = blokeŋ

Fall = ptaŋyeŋ

☉ Weeks and Days

The weeks are described as oŋko waŋji, "one of the spaces" or "one of the cracks." Each week is considered a space or crack in a month. The days are

Anŋeŋeŋe Toŋahe	Monday
Anŋeŋeŋe Nuŋa	Tuesday
Anŋeŋeŋe Yamni	Wednesday
Anŋeŋeŋe Toŋa	Thursday
Anŋeŋeŋe Zapiaŋ	Friday
Owaŋka Yujaŋaŋi Anŋeŋeŋe	Day to wash the floor (Saturday)
Anŋeŋeŋe Wakaŋ	In Lakota, this is a day of power. In Christian terms it is a holy day (Sunday).

To count the days in the month we use the phrase wi yawaŋi waŋji, wi yawaŋi nuŋa, wi yawaŋi yamni, etc. (Wi, "moon," or "month." Yawaŋi, "counting." Wi yawaŋi, "counting the days.")

• Oral Drill

Working with a partner, create five questions using the format below. Fill in the blanks with a word from the column below. The same word should be used in

the answer along with a day of the week. Once your partner has given a correct answer to each of your questions, switch roles and let him or her ask five questions with you now giving correct responses:

Waṭohaṅl _____ ni k̄ta huwo?/he?
(When are you going to go _____?)

_____(Day of the week) _____ mni k̄telo./k̄te k̄sto.
(I am going to go _____ on _____(day of the week)____.)

wowaši eçuṅ	“to work”	owayawa ṭa	“to the school”
hokuwa	“to go fishing”	wablujaja	“to do the wash”
wohe	“to make soup/stew”	olowaṅ	“to sing”

FOR EXAMPLE:

Waṭohaṅl wowaši eçuṅ ni k̄ta huwo?/he?
Anṭeṭu tokahe k̄i wowaši eçuṅ mni k̄telo./k̄te k̄sto.

Waṭohaṅl owayawa ṭa ni k̄ta huwo?/he?
Anṭeṭu nuṗa k̄i wayawa mni k̄telo./k̄te k̄sto.

❖ Wouṅṣṑe Iṭi Śakowiṅ Summary ❖

The following is a summary of material covered in *Wouṅṣṑe Iṭi Śakowiṅ* that students are responsible for understanding:

- Know how to pronounce the following *sounds*:

g ġ h h' h'

- Understand the following *vocabulary*:

ġaġa	najiṅ	waagle woṭaṗi k̄i
nige	najiṅṑi	oyuṅke k̄i
ġaṅ	mani	haṅ/he
he	maniṑi	wayawa
hwa	hoh	

- Know how to use the following *dialogue*:

(Relative term), le (maške/kola) aṭaya wačiṅ yelo/k̄sto.

Hau, naṑe au wo/Ohaṅ, naṑe au we.

Hau ṭaṅyaṅ atačiye/ Haṅ ṭaṅyaṅ atačiye k̄sto.

- Know how to conjugate *aṭaye*.

- Know the *Numbers 40-100*.

wik̄cemna ṭoṑa	wik̄cemna zaptāṅ
wik̄cemna śakṑe	wik̄cemna śakowiṅ
wik̄cemna śagloṅaṅ	wik̄cemna naṑčiynuṅka
oṑawiṅge waṅji	

- Know how to conjugate *ma verbs* using the following pattern:

1ST PERSON SINGULAR	ma	I am
2ND PERSON SINGULAR	ni	You are
3RD PERSON SINGULAR	(he)	He/she/it is
YOU AND I FORM	uṇ	You and I are
1ST PERSON PLURAL	uṇ__ṑi	We are
2ND PERSON PLURAL	ni__ṑi	You all are
3RD PERSON PLURAL	(hena) __ṑi	They are

- Know the definitions of the following words and know how to conjugate them using the *pronoun ma*:

wamakanyeya	mawašte	wimaçiṇčala
mahwa	homakšila	imakuje
wimakoskalaḱa	makuje	komaškalaḱa
omawašte	wiṇmayan	imawašte
wimačaša	mahwa	mayazaṇ
mayuh'i	maḥaṇ	

- Know the following *parts of the body*:

naṭa	išta	ṑasu
loṭe	nuḡe	tahu
maku	čaṇṭe	tezi
si	siṑa	naṑe
naṑe okaške	isto	čaṇḱṑe
iškahu	iṣṑahu	

- Know how to use the following *dialogue*:

1. _____ ksuye niyaṇ huwo?/he?

A. Hiya, _____ ksuye mic'ie śni yelo./kšto.

B. Hau /haṇ, _____ ksuye mic'ie yelo./kšto.

2. Ṭukṭel niyazaṇ huwo?/ he?

A. _____ mayazaṇ yelo./kšto.

B. _____ ksuye mic'ie yelo./kšto.

- Know the following *wiçoiçage*:

waniyeṭu	weṭu
blokeṭu	ṑtaṇyeṭu

- Know the following *days of the week*:

aṇṑeṭu tokahe	aṇṑeṭu nuṑa
aṇṑeṭu yamni	aṇṑeṭu toṑa
aṇṑeṭu zaptṇ	owaṇka yujajapi aṇṑeṭu
aṇṑeṭu wakaṇ	

- Know how to use the following *dialogue*:

Wafohanl _____ ni kta huwo?/he?
 (day of the week) _____ mni ktelo/kte ksto.

Homework Review

- The phrase *nige taṅka okolaḱiciye ki* refers to an honorable and prestigious organization. How is *nige taṅka* translated and what does it refer to?
- Why did He Saṅa become Paḥa Saṅa?
- There are four stages of life in the Lakota tradition. What is each stage and what is significant about each one?
- What are the differences between *omawašte*, *imawašte*, and *mawašte*?
- How has *unmasike* been translated? How does the author translate this word?
- Why do you think it is important to talk respectfully about the human body?
- What connotations does the verb *yuh'i* have as a result of the boarding-school era?
- Explain the phrase "Indian Time." What does the author suggest as a Lakota replacement for this derogatory phrase? What is implied by this new phrase?

WOUŋSĪPE IĪCI ŚAGLOGAŋ

(The Eighth Teaching)

◆ The Letters J, K, K̄, K̇, and K' ◆

• Pronunciation Drill

The purpose of the pronunciation drills is to learn to articulate Lakota sounds. Some words have the same spelling and pronunciation but different intonations which change the word's meaning.¹ Therefore, to learn intonation, the accented syllable will be written in boldface type. Say the following Lakota words to practice the letters j, k, k̄, k̇, and k':

⊕ 1. J

J is never written with a diacritic, nor does it have a regular English pronunciation. The closest English equivalent is the *s* in confusion.

wojaja	jiji	jojo
najin	o jan jan	wablu jaja

⊕ 2. K (review)

K without a diacritic represents the English *k* sound found in *keep*.

waki	maku je	iku
mikiyela	maku	kigle

⊕ 3. K̄

K̄ with a line above it represents a hard sound similar to the English *k* found in *sketch* and *skill*.

wak ka ŋ	k ka ŋ	ka
ku	ki	ma ka

⊕ 4. K̇

K̇ with a dot above it represents the guttural *k* sound.

wak ka ŋ	ka ka ŋ	ka
kola	ko	ma ka

⊕ 5. K'

K' with an apostrophe represents an English *k* sound with a glottal stop.

ak' i ŋ	ke	ka
k'u	k'uŋ	čik'ala
ok'o ke		

PRACTICE DRILLS WITH A TAPE RECORDER!

¹See Appendix L: Vocabulary for the Letters J, K, K̄, and K' for a complete list of definitions.

❖ Vocabulary for the Letters J, K, K̄, K̄̄, and K' ❖

wojaja (wo ja ja) She or he is washing something. Lakoṭa thought: "She or he is mixing clothes with soap and water." Haṅheṗi Stephanie wojaja yelo/ks̄to, "Last night Stephanie washed clothes." When Lakoṭa women obtained washtubs, they washed clothes by mixing the clothes, soap, and water with a stick. The action of washing resembled mixing. **Woja**, "to mix." **Wojapi**, "They are mixing." A description of berries or chokecherries mixed with other ingredients to make a berry pudding.

wakaṅ (wa kaṅ) Living beings that are old or worn out. As human beings, we like to believe that we have accomplished something. To honor an Elder, you would not use the word wakaṅ. Wakaṅ implies someone is old without achieving status or honor. Wičaḥčala, winuḥčala, tuṅkašila, uṅči, or kuṅši² are all terms that imply respect and honor. However, because the English language mistranslated these respectful terms many Elders today prefer taṅkaḥka. The root word is **taṅka**, meaning large or huge. Though taṅka often describes size, it can also describe an expanse of time, implying that with time one achieves knowledge and experience, the components of wisdom. Because of this implication taṅkaḥka is also a respectful term.

wakaṅ (wa kaṅ) Power, energy. The power to give life and to take it away; the power to build or destroy. In our philosophy every Creation has this potential. When taṭe, "the wind," was created, we were given air to breathe. Air can be healthy or poisonous, enabling life or causing death. Another example is **woope**: "the laws." Laws can build community or be used to destroy an entire culture. Similarly, a man or a woman has the power to give life or to take life. Waḥiṅyaṅ wakaṅ, "The thunder that has that power." Mni wakaṅ, "Water that has that power." (A description of alcohol.) Caṅnuṗa ḥi he lila wakaṅ yelo/ks̄to, "The Pipe is very powerful." Root word: **kaṅ**: "the veins of the body." **Wa**, "something that is (kaṅ)." Every Creation is kept alive by a fluid that flows through it. For the **čaṅ oyaṭe**, the Tree Nation, this liquid is haṅṗi, "sap." For the ikče oyaṭe it is **we**, "blood." These liquids provide nourishment to all parts of the body through **kaṅ**. Without **kaṅ** we would not be given life. Trees would not have life.

maka (ma ka) The Earth, dirt. In the beginning, the first Creation was maka. Inyaṅ created a huge disk around itself and called it maka. K̄ola, blihic'iyayo. Maka ḥi hečela oihaṅke waniče yelo, "My friend, take courage. Only the Earth has no end" (from an honor song).

²Tuṅkašila, uṅči, and kuṅši are explained at length later in this chapter.

❖ Dialogue Review ❖

• Oral Drill

Review relative terms learned thus far by introducing other students to each other as your relatives:³

Wiṅyaṅ: Le mi (relative term) e kṣṑo. (Name of person) eḱiyaṑe.

Wiḱaṣa: Le mi (relative term) e yelo. (Name of person) eḱiyaṑelo.

• Oral Drill

In groups of three, practice the following dialogue filling in the blanks with appropriate relative terms. Try to use as many different relative terms as possible.

(Relative term) le kola / maṣke aṭaya waḱiṅ yelo./kṣṑo.

FOR EXAMPLE *Wiḱaṣa* introducing his *kola* to his *iaṅke*:

Wiḱaṣa: Ṭaṅke, le kola aṭaya waḱiṅ yelo.

Ṭaṅke: Ohaṅ, naṑe au we.

Kola: Hau, ṭaṅyaṅ aṭaḱiyelo.

FOR EXAMPLE: *Wiṅyaṅ* introducing her *maṣke* to her *aṭe*:

Wiṅyaṅ: Aṭe, le maṣke aṭaya waḱiṅ kṣṑo.

Aṭe: Hau, naṑe au wo.

Maṣke: Haṅ, ṭaṅyaṅ aṭaḱiye kṣṑo.

If I come into a room full of people and say, “Wonah’ uṅ waṣṑe awahi yelo” (“I bring you good news”), there will be a simultaneous response from both the men and women. Some men will say “Hau!” or “Haḱahe!” The women will say “Huṅhi waṣṑe ye!” or “Haye!” These responses are given when good news comes or when people like what they hear.

Ḷekiciyaṑi

❖ They are addressing each other as relatives ❖

⊗	tunḱaṣila	grandfather
	uṅḱi / kuṅṣi	grandmother
	ṭaḱoja	grandchild
	leḱsi	uncle; Lakota thought: father
	tunḱwiṅ	aunt; Lakota thought: mother
	tunḱka	nephew; Lakota thought: son
	tunḱjaṅ	niece; Lakota thought: daughter

Uṅḱi / kuṅṣi

I grew up in a community where we said “uṅḱi” to address a grandmother. We would introduce our grandmothers by saying, “Le uṅḱi wayelo.” Kuṅṣi was

³For a review of the relative terms, see *Wouṣṣṑe Iḱi Ṣakowiṅ (The Seventh Teaching)*.

used when referring to someone else's grandmother: He he kuŋši t̄ku welo, "That is her or his grandmother." Leona kuŋši t̄ku ki hi yelo, "Leona's grandmother came." Recently on another reservation, I heard kuŋši used in addressing a grandmother directly.

Tuŋkašila

Any Creation that represents the first of its species is called tuŋkašila. Tuŋka comes from the word tuŋkaŋ, a symbol or representation of the beginning of a specific creation. Ši is an adoption suffix. La is an expression of endearment. In a tiošpaye system, male elders who practice wisdom and the spirituality of the Lakota philosophy will be addressed tuŋkašila because with those qualities they represent the beginning of Mankind. The spirits are called tuŋkašila because they represent the beginning. The president of the United States is called tuŋkašila because that position originated in this country, and it has the power to give life or to take life. It has the power to build or destroy, and it is a symbol of wisdom. Today, tuŋkašila is translated simply as "grandfather" and the fuller meaning has become lost.

Because the Lakota system of claiming relatives is based on the tiošpaye system and not a nuclear family model, translating our terms into English is difficult. The translations "aunt," "uncle," "niece," "nephew," and "cousin" cause confusion because they refer to relatives outside the core nuclear family. In Lakota, the entire tiošpaye is the core family and there are no relatives outside. I think we, as Lakota speakers, need to challenge these translations. Leksi, tuŋwiŋ, tuŋska, tuŋjaŋ, taŋhaŋši, haŋkaši, čepaŋši, and šičeši, more closely resemble another father, mother, son, daughter, brother, or sister.

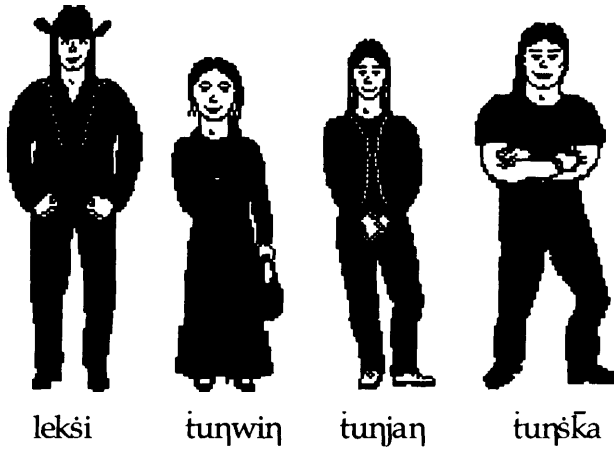
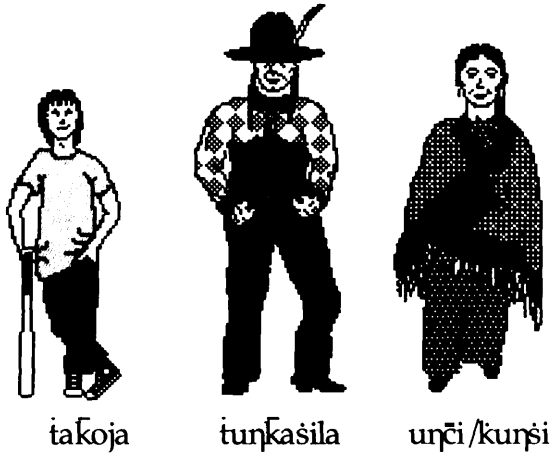
• Oral Drill

Fill in the blanks to practice greeting each other with different relative terms.

<i>Greeting:</i>		<i>Response:</i>	
1. Wicaša: Hau _____.	—>	Wicaša: Hau _____.	
2. Wicaša: Hau _____.	—>	Wiŋyaŋ: Haŋ _____.	
3. Wiŋyaŋ: _____.	—>	Wiŋyaŋ: Haŋ _____.	
4. Wiŋyaŋ: _____.	—>	Wicaša: Hau _____.	

❖ Lakota Tiošpaye System: The Extended Family ❖

In the Lakota tiošpaye system, we are close to our relatives beyond the nuclear family. In this chapter you will learn the rest of the relative terms used within a tiošpaye.



(Figures illustrating relative terms created by Greg Haas.)

• Oral Drill

Using the figures above, practice pointing to one figure saying, “Le miye nahaŋ,” and then identifying another figure’s relationship by using the appropriate relative term in the following phrase:

Le miye nahaŋ le (relative term) wayelo/ waye kšto.
(This is me and I call him/her relative term.)

In the Lakōḡa tiosḡpaye system there are no orphans. If something happens to a child’s biological father or mother, that child has other aḡe and ina who will take over the parental responsibilities. Likewise, there are no only children in Lakōḡa. Children of anyone addressed as aḡe or ina will be addressed with the sibling terms.

To distinguish who is addressed as aḡe versus leksī and ina versus tuŋwiŋ, anthropologists explain that a person’s father’s brothers are aḡe and that the mother’s sisters are ina. In comparison, a father’s sisters are tuŋwiŋ and a mother’s brothers are leksī. In thinking about my own family, I started to question this “documented” pattern.

I grew up with the Lakota language in a strong *tiošpaye*. All of my mother's sisters and brothers felt like mothers and fathers to me. They treated me and addressed me accordingly, calling me *činksi*, "son." I, in turn, called them and their spouses *ate* and *ina* and their children by the sibling terms. These terms reflected the closeness I experienced from my mother's *tiošpaye*.

On my father's side, I experienced a distance because I did not live with them. We acknowledged each other as relatives, but we used different terms. I called my father's siblings and their spouses *lekski* and *tuŋwiŋ* and their children *haŋkaši* and *taŋhaŋši*.

Thinking back, I realized that my family did not follow the pattern described by anthropologists of naming mother's sisters *ina* and father's brothers *ate*. The determining factor was the closeness of the relationship. I believe that when other Lakota speakers begin challenging what has been "documented" about our social structure, they too will find that their use of relative terms will not necessarily follow the patterns described in written sources.

• Homework

Create a family tree of your *tiošpaye*. Write each person's name and then the appropriate relative term. Notice which relatives you would address as *lekski* versus *ate* or *tuŋwiŋ* versus *ina*. Remember that all the children of other *ate* and *ina* are acknowledged with sibling terms and the children of *lekski* and *tuŋwiŋ* are acknowledged by the "cousin" terms.

❖ Tiošpaye Summary ❖



Relative terms used by both wicaša and wiŋyaŋ

- | | |
|---------------|---|
| 1. tuŋkašila | grandfather |
| 2. uŋči | grandmother |
| 3. ate | father |
| 4. ina | mother |
| 5. leksi | uncle; Lakota thought: father |
| 6. tuŋwiŋ | aunt; Lakota thought: mother |
| 7. činksi | daughter |
| 8. činksi | son |
| 9. tuŋska | nephew; Lakota thought: son |
| 10. tuŋjaŋ | niece; Lakota thought: daughter |
| 11. takoja | grandchild |
| 12. wicahča | husband; Lakota thought: "the real man" |
| 13. winuhča | wife; Lakota thought: "the real woman" |
| 14. mihigna | my husband |
| 15. mitawiču | my wife |
| 16. mahasaŋni | spouse |



Terms used by wicaša
 taŋke older sister
 taŋksi younger sister

Terms used by wiŋyaŋ
 čuwe older sister
 mitaŋ younger sister

taṅkṣila	precious, younger sister	mitaṅkala	precious, younger sister
ṑiye	older brother	tiblo	older brother
misuṅ	younger brother	misuṅ	younger brother
misuṅkala	precious, younger brother	misuṅkala	precious, younger brother
taṅhaṅṣi	male "cousin"; Lakoṑa thought: brother	ṣic'esi	male "cousin"; Lakoṑa thought: brother
haṅkaṣi	female "cousin"; Lakoṑa thought: sister	ṑeṑaṅṣi	female "cousin"; Lakoṑa thought: sister
kola	male friend	maṣke	female friend

❖ Pronouns *kā/kāna, he/hena, and le/lena* ❖

The following pronouns tell (1) if the noun referred to is singular or plural and (2) the nouns' visible distance in space from the speaker.

<i>Singular</i>	<i>Plural</i>	<i>Spacial Relationship</i>
kā (that over there)	kāna (those over there)	far away
he (that)	hena (those)	a small distance away
le (this)	lena (these)	close to the speaker

• Oral Drill Review

Pick objects around the classroom. Depending on its distance from the speaker and whether it is singular or plural say one of the following phrases:

1. Na le iṑu we!/wo!
2. Na he iṑu we!/wo!
3. Na kā iṑu we!/wo!
4. Na le iṑu we!/wo! Nahaṅ niṣ he iṑu we!/wo!
5. Na le iṑu we!/wo! Nahaṅ niṣ kā iṑu we!/ wo!
6. Na le iṑu we!/wo! Nahaṅ niṣ lena iṑu we!/ wo!
7. Na le iṑu we!/wo! Nahaṅ niṣ hena iṑu we!/ wo!
8. Na le iṑu we!/wo! Nahaṅ niṣ kāna iṑu we!/ wo!

Response

Winyan: "Ohan, pilamayaye!" (Yes, thank you!)

Wicaṣa: "Hau, pilamayayelo!" (Yes, thank you!)

• Oral Drill

These pronouns can also be used with nouns to specify which item is being discussed. When used in this way, they are placed before the noun. Translate the following sentences into Lakota using the pronouns *kā/kāna, he/hena, and le/lena*. Remember to use the appropriate gender endings.

FOR EXAMPLE:

Do you not want this cup? Le wiyatke ki yaṑiṅ ṣni huwo?/he?

1. I want that pencil.
2. I want those pencils. (six feet away)
3. I want that horse over there. (horse: ṣuṅka wakaṅ)
4. Do you want this chair?

• **Homework**

Demonstrate your understanding of the pronouns *k̄a/k̄ana*, *he/hena*, and *le/lena* by writing a short dialogue between two people. Use what you have learned about writing sentences.

❖ **Expressing Time: Review** ❖

To express time in Lakota, one adds a specific time reference. Although *some* verbs will change, *most* verbs remain the same to express past or future events or conditions. In general, to express time, one begins a sentence with a specific time reference:

<i>Past</i>	<i>Present</i>	<i>Future</i>
hihaṅṅi = this morning	le hihaṅṅi k̄i = this morning	hihaṅṅi k̄i-(k̄te) = tomorrow
haṅheṗi = last night	le haṅheṗi k̄i = this night	haṅheṗi k̄i-(k̄te) = tonight
	wana = now	

Past Tense: To express time in the past, use a past time reference:

Hihāṅṅi howakuwa yelo./k̄st̄o. (I was fishing this morning.)

Present Tense: To express time in the present, use a present time reference:

Wana howakuwa yelo./k̄st̄o. (I am fishing now.)⁴

Future Tense: To express time in the future, add *k̄te* to the end of the sentence and use a future time reference:

Haṅheṗi k̄i howakuwa *k̄telo./k̄te* k̄st̄o. (I am going fishing tonight.)

• **Oral Drill**

Create five different sentences using a different time reference for each sentence.

❖ **Specific Time References** ❖

☉	aṅṅo k̄i	at dawn
	wicoṅaṅ hiyaye k̄i	noon, "when the sun is in the middle of its journey"
	wimahel iyaye k̄i	sunset, "when the sun went in"
	haṅcoṅaṅyaṅ k̄i	midnight, "middle of the night"

Sunrise, midday, sunset, and midnight are four important times in the day when working with energy and the power that surrounds an individual. Other specific time references occur between these four times.⁵ A long time ago, when we did not mark time by the clock, we divided the day into these categories. For us, these times were specific and we knew when to be somewhere. *Nake nule wauṅ welo./k̄st̄o.* I am always ready. This was *true* "Indian time."

⁴ *Wana* can also be used in conjunction with another present time reference to emphasize immediate time: *Le hihaṅṅi k̄i wana lila taṅe yelo./k̄st̄o.* (This morning, it is really windy now.)

⁵ For additional specific time references see *Appendix M: Specific Time References.*

⊕	wiḱoḱaṅ saṅm iyaye k̄i	afternoon “when the sun passes the midday”
	h̄tayeṭu k̄i	this evening
	hihaṅni h̄tayeṭu k̄i	tomorrow evening
	hihaṅni haṅheṗi k̄i	tomorrow night
	hihaṅni haṅḱoḱaṅyaṅ k̄i	tomorrow midnight
	hihaṅni aḱoṭaṅhaṅ k̄i	day after tomorrow
	leṭaṅ aṅṗeṭu yaṅmi k̄i	three days from now

All of these time references refer to future time and require adding *k̄e* at the end of the sentence. When talking about the present, one adds *le* to the beginning of the time reference. For instance: *le aṅṗo k̄i* “this dawn,” or *le h̄tayeṭu k̄i*, “this evening.”

• Oral Drill

Using the above specific time references, other vocabulary learned thus far, and the verbs listed below create sentences to demonstrate comprehension of time in Lakota. Remember you may add *le* or *wana* if the event occurs in the present:

⊕ FOR EXAMPLE:

H̄tayeṭu k̄i misuṅḱala hokuwa k̄telo./k̄te k̄sto.

Le h̄tayeṭu k̄i hena wohaṅṗelo./wohaṅṗi k̄sto.

wau	waciṅ
wahi	howakuwa
wowahe	lowaciṅ
walowaṅ	wowaṣi eḱuṅ
mayazaṅ	ksuye mic’iye

When using the past time references, add the phrase *k’uṅ hehaṅ* “at that time” to be more specific.⁶

	h̄talehaṅ	yesterday
	Haṅḱoḱoyaṅ k’uṅ hehaṅ	at midnight
	Haṅheṗi k’uṅ hehaṅ	last night
	H̄talehaṅ aṅṗo k’uṅ hehaṅ ⁷	yesterday at dawn
	H̄talehaṅ (wiḱoḱaṅ iyaye) k’uṅ hehaṅ*	yesterday at (noon)
	H̄talehaṅ aḱoṭahaṅ k’uṅ hehaṅ	day before yesterday
	H̄talehaṅ aḱoṭaṅhaṅ (h̄tayeṭu) k’uṅ hehaṅ*	day before yesterday at (evening)
	Hekṭaḱiya aṅṗeṭu yaṅmi k’uṅ hehaṅ	three days ago

*The words in parenthesis are specific daytime references that could be substituted with any specific reference. In this situation, do *not* use *k̄i* with the daytime reference: *H̄talehaṅ wiḱoḱaṅ iyaye k’uṅ hehaṅ*, “Yesterday at noon.”

⁶Some speakers will also translate *k’uṅ* as “it used to be.”

⁷You may use either *H̄talehaṅ aṅṗo k’uṅ hehaṅ* (yesterday at dawn) or *h̄talehaṅ aṅṗa k’uṅ hehaṅ* (yesterday at daylight). *Aṅṗo* implies it is still dark; *aṅṗa*, the sun has just risen.

• Oral Drill

Using the past time references listed above, other vocabulary learned thus far, and the verbs listed below, create sentences to demonstrate comprehension of time in Lakota. Remember to add *k'un hehan*.

FOR EXAMPLE:

- ☉ *H̄t̄alehan̄ misuṅk̄ala hokuwa yelo./k̄st̄o.*
Hek̄t̄ak̄iya aṅp̄etu ṭ̄oṗa k'un hehan̄ hena wohan̄p̄elo./wohan̄p̄i k̄st̄o.

wau	waciṅ
wahi	howakuwa
wowahe	lowaciṅ
walowan̄	wowaši ecuṅ
mayazan̄	ksuye mic'ie

• Homework

Below are listed some sample sentences that utilize time references. Using other vocabulary, create ten new sentences by replacing one element in the sentence, such as the time reference, the verb, or the subject. The following examples give the sample sentence with an italicized phrase. In the second sentence, the italicized phrase has been replaced with a new phrase thereby creating a new sentence:

- ☉ **For example:**
Hek̄t̄ak̄iya aṅp̄etu yamni k'un hehan̄ tuṅskā gli yelo./k̄st̄o.
H̄t̄alehan̄ h̄tayetu k'un hehan̄ tuṅskā gli yelo./k̄st̄o.
Hek̄t̄ak̄iya aṅp̄etu yamni k'un hehan̄ tuṅskā gli yelo./k̄st̄o.
Hek̄t̄ak̄iya aṅp̄etu yamni k'un hehan̄ wayawā k̄i gliṗi yelo./k̄st̄o.

PAST:

1. *Hek̄t̄ak̄iya aṅp̄etu yamni k'un hehan̄ tuṅskā gli yelo./k̄st̄o.*
(My nephew came home three days ago.)
2. *H̄t̄alehan̄ akoṭan̄han̄ k'un hehan̄ tuṅjan̄ waye k̄i wayawa hi yelo./k̄st̄o:*
(The day before yesterday, my niece came to school.)
3. *H̄t̄alehan̄ mičiṅksi omani iyaye yelo./k̄st̄o.*
(Yesterday my son went on a trip.)
4. *Haṅcoṅaṅyan̄ k'un hehan̄ maḡaju ahi yelo./k̄st̄o.*
(The rain came at midnight.)
5. *Aṅp̄o k'un hehan̄ sungmaniṭu k̄i ho yelo./k̄st̄o.*
(The coyote howled at dawn.)

PRESENT:

1. *Le han̄heṗi k̄i lila osni yelo./k̄st̄o.*
(It is really cold tonight.)
2. *Le hihan̄ni k̄i pejuṭa saṗa k̄i lila waṣte yelo./k̄st̄o.*
(The coffee was really good this morning.)
3. *Le han̄heṗi k̄i lek̄si mičo welo./k̄st̄o.*
(My uncle asked me to come tonight.)

FUTURE:

1. Wičokaŋ hiyaye kī wol mni ktelo./kte kstō.
(I am going to go eat at noon.)
2. Hīayetu kī wauŋčipi ktelo./kte kstō.
(We are going to dance this evening.)
3. Aŋpō kī tuŋška omani yiŋ ktelo./kte kstō.
(My nephew is going to leave at dawn for a trip).
4. Hihāŋni kī wau ktelo/kte kstō.
(You are going to come tomorrow.)
5. Hihāŋni okoŋaŋhaŋ kī kola u ktelo./Hihāŋni okoŋaŋhaŋ kī maške u kte kstō.
(My friend will come day after tomorrow.)

❖ Questioning ❖

As Lakōta people, we practice many rituals to help develop and nurture a child. One that addresses the child's behavior toward listening and observing occurs at birth when a child's umbilical cord falls off. The mother will place the cord in a small beaded lizard or turtle pouch and then sew it shut. In a spiritual way this ritual instills in the child a behavior that makes the child listen and observe. If a child's umbilical cord is not taken care of in a good way, that child will be a busybody who constantly questions and digs around in other people's belongings. One will hear the comment from Elders, "Oh, he (or she) is looking for his (or her) umbilical cord." However, if this ritual is performed, a child will grow up respecting the Elders by listening and observing and therefore gaining more knowledge.

Today's educational institutions demand children to question and to be aggressive in their search for knowledge. Often this approach to learning is not balanced with a traditional approach. Today, we need to teach our Lakōta children the learning styles of both cultures. They need to know when to show respect and honor and when to be aggressive and ask questions. We need to teach both traditions with respect so the children will have the knowledge to use both wisely.

❖ Asking a Question ❖

To make a statement a question, add **he** (feminine) or **huwo** (masculine) after the verb. For verbs that contain a changeable vowel, the final **e** sound will change to an **a** or **aŋ** sound in the question form. (See *Wouŋšpe Iči Yamni [The Third Teaching]*.)

FOR EXAMPLE:

Wagle yelo./kstō.	Wagla huwo?/he?
(I am going home.)	(Am I going home?)

Inflection:

In English when one asks a question, the voice raises at the end of the sentence. In Lakōta, the voice drops at the end of a question.

Future time reference:

If **k̄te** (future) is used in a question, the final **e** sound (**k̄te**) changes to an **a** sound (**k̄ta**):

Statement: Wagmiza k̄i hena wawagna k̄te yelo./k̄st̄o.
(I am going to remove those corn kernels.)

Question: Wagmiza k̄i hena wawagna k̄ta huwo?/he?
(Should I remove those corn kernels?)

• Oral Drill

Change the following statements into questions:

1. Wana he u welo./k̄st̄o.
2. Hihanaṅni wagli yelo./k̄st̄o.
3. Hihanaṅni okotaṅhaṅ k̄i un̄kuṅpi ktelo./k̄te k̄st̄o.
4. Ṫaṅyaṅ yagliṅelo./yagliṅi k̄st̄o.

• Oral Drill

Translate the following questions into Lakota:

1. Am I coming tonight? (male)
2. Are they here now? (female)
3. Is she going to sing tomorrow? (female)
4. Am I going to look for Annie? (Male)

Remember to distinguish between gli and gle: The verb **gle** implies “to go home.” The final **e** sound changes to an **a** sound in the question form. In contrast, **gli** implies “to arrive home.” The **i** sound does not change in the conjugation.

⊕ When asking a question, a person often wants specific information. That person needs to know:

What?	Ṫaṅku?
When?	Ṫohaṅ?
Where?	Ṫuk̄tel? (Shortened from tuk̄te el).
Which one?	Ṫuk̄te wan̄ji?
How many?	Ṫona?
How much?	Ṫona k̄ča?
Why?	Ṫakuwe?
Who?	Ṫuwa?/Ṫuwe?

When using these words, place the word before the verb and remember to finish the sentence with the question gender endings (huwo/he).⁸

In everyday speech, speakers will say the word by itself without the question gender ending (huwo or he):

⊕ For example:

Ṫaṅku yaṅiṅ huwo?/he? What do you want?

Ṫuk̄te el yati huwo?/he? Where do you live?

⁸Sydney Keith suggests you learn to think of huwo and he as question marks. When you hear or see huwo or he, you will know that a question has been asked.

T̄uwa? / T̄uwe?:

T̄uwe is the verb “who is?” In contrast, t̄uwa is a pronoun functioning as either the subject or object of *another* verb:



FOR EXAMPLE:

He t̄uwa huwo?/he?

Who is that?

T̄uwa hel najiṅ huwo?/he?

Who is standing there?

T̄ona:

T̄ona is used to ask questions about quantity:

FOR EXAMPLE:

T̄ona hiṅi huwo?/he?

How many have arrived?

Hel t̄ona yuṅkaṅi huwo?/he?

How many are sitting there?

T̄ona is also used to ask about an amount for a possible exchange, such as money. In this situation, one adds k̄ca next to t̄ona.

FOR EXAMPLE:

Iyeṅiṅkala iṅyaṅke k̄i he t̄ona k̄ca huwo? How much is that car?

It is important to know how to use t̄ona. Jael, while trying to create a drill using t̄ona, made a humorous mistake that could easily happen to a beginning speaker. She wanted to ask, “How many women are there?” Instead of writing Wiṅyaṅ k̄i t̄onaṅi he? She wrote, Wiṅyaṅ k̄i he t̄ona k̄ca he? meaning, “How much is that woman?”

• **Oral Drill**

Translate the following sentences into Lakōṭa using gender endings:

1. Where do they live? (male)
2. What does he want? (female)
3. When are you coming? (male)
4. Who is singing? (female)

• **Oral Drill**

Answer the following questions in Lakōṭa using gender endings:

1. T̄aṅku yaṅiṅ huwo?/he?
2. T̄ohaṅl yagla huwo?/he?
3. T̄ukt̄el yati huwo?/he?
4. He t̄uwe huwo?/he?

To answer a question negatively start with hiya and then add śni after the verb. If the statement is in the future (the sentence contains k̄te), add śni after the verb and k̄te:

Hiya, hel wati śni yelo./k̄śto.
(No, I don't live there.)

Hiya, he u k̄te śni yelo./k̄śto.
(No, she or he is not going to come.)

• **Homework**

Design a short exercise to present in class the following day that practices asking appropriate questions.

❖ Wouŋšpe Iči Śagloḡaŋ Summary ❖

The following is a summary of material covered in *Wouŋšpe Iči Śagloḡaŋ* that students are responsible for understanding:

- Know how to pronounce the following *sounds*:

j k k̄ k k'

- Understand the following *vocabulary*:

wojaja	tāte	makuje
woope	wakaŋ	wakaŋ
maka		

- Know the following *Lakōta relative terms*:

tuŋkašila	tuŋjan	uŋči/kuŋši
tuŋška	tākoja	tuŋwiŋ
leksi		

- Know how to use the pronouns *le/lena, he/hena, and ka/kana* in a Lakota sentence.

- Know and be able to use the following *specific time references*:

aŋpō ki	wicōkaŋ hiyaye ki
wimahel iyaye ki	haŋcōkaŋyaŋ ki
wicōkaŋ saŋm iyaye ki	h̄tāyetu ki
hihaŋni h̄tāyetu ki	hihaŋni haŋhēpi ki
hihaŋni haŋcōkaŋyaŋ ki	hihaŋni akōtaŋhaŋ ki
lētaŋ aŋpētu yamni ki	

- Know and be able to use the following *specific past time references*:

h̄tālehaŋ
 Haŋcōkaŋyaŋ k'uy hehaŋ
 Haŋhēpi k'uy hehaŋ
 H̄tālehaŋ aŋpō k'uy hehaŋ
 H̄tālehaŋ ____ k'uy hehaŋ
 H̄tālehaŋ akōtaŋhaŋ k'uy hehaŋ
 H̄tālehaŋ akōtaŋhaŋ ____ k'uy hehaŋ
 Hek̄ia kiya aŋpētu yamni k'uy hehaŋ

- Know how to ask a question in Lakota using the following words:

T̄āku?	T̄ohaŋ?
T̄ukt̄el?	T̄uk̄te waŋji?
T̄ona?	T̄ona k̄ca?
T̄ākuwe?	T̄uwa?/T̄uwe?

Homework Review

- Define the term *tun̄kašila*. Why is this term important in Lakōṭa culture?
- Why is translating Lakōṭa relative terms into English difficult?
- What are the four important times of the day? Why are these times important?
- Describe the ritual that occurs when a child is born. How does this ritual help a child?

WOUᅇSᅇ IᅇI NAPᅇIYUᅇᅇA: Review

(The Ninth Teaching: Review)

REVIEW: LETTERS LEARNED IN WOUᅇSᅇ IᅇI ᅇOKAHE
THROUGH WOUᅇSᅇ IᅇI YAMNI

Lakoᅇa Basic Vowels

a	e	i	o	u
---	---	---	---	---

Lakoᅇa Nasal Vowels

aᅇ	iᅇ	uᅇ
----	----	----

Consonants

b	g	h	k	l
m	n	p	s	t
w	y	z		

REVIEW: LETTERS LEARNED IN WOUᅇSᅇ IᅇI ᅇAKᅇE
THROUGH WOUᅇSᅇ IᅇI NAPᅇIYUᅇᅇA

Letters With Diacritics

ᅇ	ᅇ	c'		
g	ᅇ	h	h	h'
j	k	k	k	k'

• Oral Drill

Practice pronouncing the following words and phrases, remembering to articulate each sound clearly:

ᅇwi	iyukᅇaᅇ	gmigma	hlihᅇla	mikiyela
ᅇᅇᅇ	blihemic'iy	hoᅇaᅇ	wicoᅇaᅇ	wakaᅇ
ᅇᅇᅇ	kᅇ	ohaᅇ	wablujaja	wakaᅇ
ᅇᅇᅇ	hwa	nawaᅇuᅇ	kola	ᅇikala

• Written Drill

Without looking at this page, practice spelling words from the pronunciation drills as your instructor says them. Remember that each sound is represented by a letter.

• Oral Drill

Practice reading the following phrases:

1. Naᅇa okolaᅇiᅇiye wowaᅇi eya iᅇu welo/we.
2. Wicᅇᅇala kᅇi hena lila ᅇᅇᅇᅇila yelo/kᅇᅇo.
3. Haᅇka ᅇaᅇyela kᅇi kᅇa yelo.
ᅇicᅇ ᅇaᅇyela kᅇi kᅇa kᅇᅇo.
4. He saᅇa ekta mni kᅇelo/kᅇᅇ kᅇᅇo.
5. Kola, blihic'iyayo. Maka kᅇi leᅇela oihaᅇke waniᅇe yelo.
Maᅇke, blihic'iyaye. Maka kᅇi leᅇela oihaᅇke waniᅇe kᅇᅇo.

6. Wana wablujaja yelo/kšto.
7. Hiya, owakahnige ŋni yelo/kšto.

REVIEW: TIOŠPĀYE

Relative Terms Used by Both Wicāsa and Wiŋyaŋ

1. tuŋkašila	grandfather
2. uŋči	grandmother
3. aŋe	father
4. ina	mother
5. lekši	uncle; Lakōta thought: father
6. tuŋwiŋ	aunt; Lakōta thought: mother
7. čuŋksi	daughter
8. čiŋksi	son
9. tuŋška	nephew; Lakōta thought: son
10. tuŋjaŋ	niece; Lakōta thought: daughter
11. taŋkoja	grandchild
12. wicahča	husband; Lakōta thought: "the real man"
13. winuhča	wife; Lakōta thought: "the real woman"
14. mihigna	my husband
15. mitawiču	my wife
16. mahasaŋni	spouse

Terms Used by Wicāsa

taŋke	older sister
taŋksi	younger sister
taŋksila	precious, younger sister
čiye	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
taŋhaŋši	male "cousin"; Lakōta thought: brother
haŋkaši	female "cousin"; Lakōta thought: sister
kola	male friend to a male friend or a female friend

Terms Used by Wiŋyaŋ

čuwe	older sister
mitaŋ	younger sister
mitaŋkala	precious, younger sister
tiblo	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
šičési	male "cousin"; Lakōta thought: brother
čepaŋši	female "cousin"; Lakōta thought: sister
maške	female friend to a female friend or a male friend

REVIEW: DIALOGUE AND GREETINGS

• Oral Drill

Fill in the blanks with the appropriate responses to the following greetings:

- | | | |
|-----------------------|----|----------------|
| 1. Wicāsa: Hau tuŋška | —> | Wicāsa: _____. |
| 2. Wicāsa: Hau uŋči | —> | Wiŋyaŋ: _____. |
| 3. Wiŋyaŋ: Maške. | —> | Wiŋyaŋ: _____. |
| 4. Wiŋyaŋ: Šičési. | —> | Wicāsa: _____. |

• **Oral Drill**

Introduce yourself to the rest of the class.

• **Oral Drill**

At this point you have learned several ways to introduce a relative. Choose a classmate to introduce as a relative to the rest of the class. If it is appropriate, respond to the introduction by asking to shake hands or offering another form of acknowledgment.

• **Written Drill**

Write out the two ways you have learned how to introduce a relative.

REVIEW: NUMBERS 1–100

• **Oral Drill**

Say the following numbers in Lakota:

100	76	43
52	99	18
27	84	36
65		

• **Oral Drill**

Translate the following numbers into English:

wikčemna nuḡa saḡm aḡe śakḡe
 wikčemna śagloḡaḡ saḡm aḡe toḡa
 oḡawaḡe waḡji
 wikčemna śakowiḡ saḡm aḡe yaḡni
 wikčemna zaḡḡaḡ saḡm aḡe waḡji
 wikčemna naḡčiyuḡka

REVIEW: VOCABULARY

• **Oral Drill**

Fill in the blank with the letter corresponding to the correct English translation of the Lakota word:

- | | | |
|----------------------|-----|---------------------------------------|
| 1. ečuḡ | ___ | A. The wind |
| 2. čeye | ___ | B. Some letters |
| 3. čaḡli | ___ | C. S/he is doing work |
| 4. čoco | ___ | D. My relatives |
| 5. nača | ___ | E. S/he is doing something |
| 6. iču | ___ | F. Fish |
| 7. wowaḡi eya | ___ | G. Plus |
| 8. čocoḡila | ___ | H. Messed-up hair |
| 9. haḡble čeye | ___ | I. S/he walks |
| 10. wowaši ečuḡ | ___ | J. S/he is crying |
| 11. nača okolaḡičiye | ___ | K. Earth |
| 12. aḡe | ___ | L. Dining table |
| 13. saḡm | ___ | M. Living beings that are cute/pretty |
| 14. miḡaḡkuye | ___ | N. It stands (nonliving being) |

15. ečiyaṗelo/ečiyaṗe	_____	O. Tobacco
16. uŋči	_____	P. The laws
17. hoḡaŋ	_____	Q. English thought: leader
18. niḡe	_____	R. S/he is sleepy
19. ḡaŋ	_____	S. Cute, pretty
20. he	_____	T. Bed
21. hwa	_____	U. "Cause each other to be loyal friends within a society"
22. najiŋ	_____	V. S/he stands
23. mani	_____	W. Grandmother
24. waagle woṗaṗi ki	_____	X. I am sick
25. oyunḡe ki	_____	Y. "To journey through the night crying"
26. haŋ/he	_____	Z. Another
27. wojaja	_____	AA. S/he receives something
28. makuje	_____	BB. Power/energy
29. waḡaŋ	_____	CC. His/her name is
30. maka	_____	DD. Mountain
31. taṗe	_____	EE. Stomach area
32. woope	_____	FF. S/he is washing something
33. wakaŋ	_____	GG. Living being that is old or worn out

REVIEW: CONJUGATION OF WA VERBS

• Oral Drill

Continue conjugating the following verbs:

1. Howakuwa
2. Iču
3. Lowaciŋ
4. Wačeye

REVIEW: CREATING COMPLEX SENTENCES USING THE VERB ČIŋ

• Oral Drill

Translate the following sentences into Lakōta:

1. I want to fish.
2. I want you to sing.
3. She doesn't want you to cry.
4. We want to go home.

REVIEW: WA VERBS

how <u>aku</u> wa	I am fishing
i <u>wa</u> ču	I received something/ I took something
low <u>aci</u> ŋ	I am hungry
ma <u>wani</u>	I am walking
na <u>waji</u> ŋ	I am standing
o <u>wale</u>	I am looking for something/somebody
<u>wa</u> čeye	I am crying

<u>w</u> aciŋ	I want
<u>w</u> agle	I am going home
<u>w</u> agli	I am home
w <u>a</u> gni kte	I will go home
<u>w</u> ahi	I am here
<u>w</u> akuwa	I am chasing someone/something
<u>w</u> alowaŋ	I am singing
<u>w</u> ala	I am asking for something
<u>w</u> ani	I am alive
<u>w</u> ao	I am hitting a target
wapi <u>w</u> aye	I am fixing something
<u>w</u> ati	I live someplace
<u>w</u> au	I am coming
waw <u>a</u> gna	I am removing the corn kernels ¹
wow <u>a</u> he*	I am making stew
ata <u>w</u> aye*	I am meeting

* Remember: Atawaye and wowahe contain a *changeable vowel*.

REVIEW: THE PRONOUN MA

Stative verbs describe a state of being. In general, most (but *not* all) stative verbs use the pronoun *ma*.² Exceptions will be explained by the instructor as class progresses.

Like the pronoun *wa*, *ma* can also be an *infix*; it can be placed in the middle of the word between syllables:

	<i>wakanyeja: to be an infant</i>
I am an infant	w <u>a</u> ma <u>k</u> anyeja
You are an infant	w <u>a</u> ni <u>k</u> anyeja
S/he is an infant	(<u>he</u>) wakanyeja
You and I are infants	w <u>a</u> u <u>n</u> kanyeja
We are infants	w <u>a</u> u <u>n</u> kanyeja <u>pi</u>
You all are infants	w <u>a</u> ni <u>k</u> anyeja <u>pi</u>
They are infants	(<u>hena</u>) wakanyeja <u>pi</u>

• Oral Drill

Continue conjugating the following verbs:

1. wiŋmayaŋ
2. omawašte
3. imapi
4. emačiyapi
5. mahwa

¹Wawagna is always used with wagniza ki: Wagniza ki wawagna, "I am removing corn kernels."

²REMEMBER THE RULE FOR M AND N!

• **Oral Drill**

Using the following list of ma verbs, create a sentence in Lakota. Have a classmate translate your sentence.

REVIEW: MA VERBS

wam̄akanyeja	I am an infant
wim̄aciñčala	I am a girl
hom̄aksila	I am a boy
wim̄akoškalaka	I am a young woman
kom̄aškalaka	I am a young man
wiñmayan̄	I am a woman
wim̄ačasa	I am a man
m̄awašte	I am good
m̄ahwa	I am sleepy
om̄awašte	It makes me feel good
im̄awašte	It makes me feel good
m̄ayazañ	My (body part) hurts
uñmasīke	I have a need

REVIEW: STAGES OF LIFE

• **Oral Drill**

Review the terms below, remembering not only their definition but also the significance of each stage:

wakanyeja
 koškalaka and wikoškalaka
 hoksila or wičiñčala
 wičasa and wiñyan̄
 winuhčala and wičahčala

REVIEW: PARTS OF THE BODY

• **Oral Drill**

Match the Lakota terms with the English equivalent:

1. sipa	toes
2. išpahu	arms
3. pasu	eyes
4. naṣe okaške	heart
5. čaṅkṣe	chest
6. loṣe	elbow
7. išto	wrist
8. išta	throat
9. maku	nose
10. čaṅṣe	knee

• **Oral Drill**

With a partner, practice asking and responding to the following two questions by filling in the blank with a part of the body from list on the previous page.

1. _____ ksuye niyaŋ huwo?/he?
 - A. Hiya, _____ ksuye mic'īye śni yelo./kśto.
 - B. Hau /haŋ, _____ ksuye mic'īye yelo./kśto.
2. T̄ukt̄el niyazaŋ huwo?/ he?
 - A. _____ mayazaŋ yelo./kśto.
 - B. _____ ksuye mic'īye yelo./kśto.

REVIEW: PRONOUNS K̄A / K̄ANA, HE / HENA, AND LE / LENA

• **Oral Drill**

Though the pronouns k̄a /k̄ana, he/hena, and le/lena are used similarly, their meanings slightly differ. Give an example of when a person would use each of these pronouns. Describe how the circumstances differ slightly for each word.

• **Oral Drill**

Using the following sentence as a starting point, pass different objects around the classroom demonstrating different situations when one would use k̄a /k̄ana, he/hena, and le/lena.

Na _____ iču we!/wo! Nahaŋ ŋiś _____ iču we!/wo!

• **Written Drill**

Create one sentence for each of the six pronouns (k̄a /k̄ana, he/hena, le/lena). You will have a total of six sentences. For example:

Le igmu k̄i wačiŋ yelo/kśto.

REVIEW: EXPRESSING TIME

• **Oral Drill**

The Lakota have a traditional understanding of time. Keeping this in mind, explain the implications of Na ke nule wauŋ.

• **Oral Drill**

Review the following descriptions of the seasons and days of the week.

Seasons: The seasons are described as births. Wičoicage: "Birth." Every season is a new birth. These seasons begin on the winter solstice, spring equinox, summer solstice, and fall equinox.

Winter = waniyetu

Spring = wetu

Summer = bloketu

Fall = ptaŋyetu

Weeks: The weeks are described as *oko wanji*, “one of the spaces,” or “one of the cracks.” Each week is considered a space or crack in a month.

Aḡpetu Tōkahe	Monday
Aḡpetu Nuḡa	Tuesday
Aḡpetu Yamni	Wednesday
Aḡpetu Tōḡa	Thursday
Aḡpetu Zaptaḡ	Friday
Owanka Yujajaḡi Aḡpetu	Day to wash the floor (Saturday)
Aḡpetu Wakan	In Lakota, this is a day of power. In Christian terms it is a holy day (Sunday).

REVIEW: SPECIFIC TIME REFERENCES

• Oral Drill

Translate the following list of specific time references:

aḡḡo ki
 wiçokaḡ hiyaye ki
 wimahel iyaye ki
 haḡçokaḡyaḡ ki
 wiçokaḡ saḡm iyaye ki
 ḡtayetu ki
 hihaḡni ḡtayetu ki
 hihaḡni haḡheḡi ki
 hihaḡni haḡçokaḡyaḡ ki
 hihaḡni akotaḡhaḡ ki
 letaḡ aḡpetu yamni ki
 ḡtalehaḡ
 Haḡçokoyaḡ kuḡ hehaḡ
 Haḡheḡi kuḡ hehaḡ
 ḡtalehaḡ aḡḡo kuḡ hehaḡ
 ḡtalehaḡ ____ kuḡ hehaḡ
 ḡtalehaḡ akotaḡhaḡ kuḡ hehaḡ
 ḡtalehaḡ akotaḡhaḡ ____ kuḡ hehaḡ
 Hekta kiya aḡpetu yamni kuḡ hehaḡ

• Written Drill

Divide the class into teams. Have each team create one sentence for each of the following verbs using a different time reference in each sentence. For example: *Hihaḡni haḡheḡi ki misuḡ gni ktelo./kte ksto.*

howakuwa
 iwaçu
 wagni kte
 wau
 wowaha

REVIEW: ASKING A QUESTION**• Oral Drill**

How does asking a question affect a changeable vowel or the future tense *k̄te*? Give examples to demonstrate your answers.

• Oral Drill

Pair up with a partner and create questions using each of the following words. Have one of you ask half the questions while the partner responds and then switch roles and have the partner ask the remaining questions while you respond.

̄tāku
 ̄tuk̄tel
 ̄tona
 ̄tākuwe
 ̄tuwe

̄tohan
 ̄tuk̄te wan̄ji
 ̄tona k̄ča
 ̄tuwa

DISCUSSION REVIEW

As a class, discuss the following questions:

1. The Lakota alphabet system presented in this text is phonetically based. What does this mean and why is this useful in learning the written as well as the spoken language? How could it be used as a tool to teach children the language?
2. Often Lakota words are given a one-word English translation which fails to capture the fullness of the original meaning. For example, "grandmother," the translation for *un̄ci*, does not convey the wisdom and honor associated with the Lakota word. What are some other examples of Lakota words whose common English translation falls short of the true connotations of the Lakota word?
3. Throughout the text, each chapter has a section that reviews and expands upon the Lakota relative terms. Discuss why these terms are emphasized and why it is fundamental to learning the Lakota language.
4. How have traditional Lakota practices been manipulated due to the acculturation process? Discuss as many examples as possible.
5. How would men and women respond to the phrase, "Wonah̄t̄uŋ wāš̄te awahi yelo/k̄š̄to"? (See *Woun̄sp̄e Īci Šak̄owin [The Seventh Teaching]*.)
6. The Lakota acknowledge different stages that a person passes through during a lifetime. Discuss each stage and its significance.
7. Why does the author believe it is important to learn the parts of the body in Lakota. Discuss whether you agree or disagree with his reasoning.
8. Discuss the author's understanding of "Indian time." How has this phrase stereotyped Indians? What do you like or dislike about the author's response?
9. Why is translating Lakota relative terms difficult?
10. How does the author define wisdom? How does he suggest that a child begin to develop this quality? Discuss the strengths and weaknesses of this perspective.

WOUŃSPE IČI WIKČEMNA: Quiz

(The Tenth Teaching: Quiz)

SECTION ONE: ORAL QUIZ (total points: 40)

• Part One:

Below are listed all the sounds learned in *WouŃspe Iči Tókahe* through *WouŃspe Iči NapčiyuŃka*. Pronounce for your instructor the sound represented by each letter or letter with a diacritic (15 points):

Lakoća Basic Vowels

a	e	i	o	u
---	---	---	---	---

Lakoća Nasal Vowels

aŋ	iŋ	uŋ
----	----	----

Consonants

b	l	m	n	p
s	t	w	y	z

Letters with Diacritics

č	č̄	c'		
g	ġ	h	h̄	h'
j	k	k̄	k	k'

• Part Two

Introduce yourself to your instructor (5 points).

• Part Three

Your instructor will greet you as a different relative five times. Respond to him or her with the appropriate greeting (5 points).

• Part Four

Say the following numbers in *Lakoća*: (10 points):

100	23	6	65	74
89	38	13	91	54

• Part Five

Introduce another student to your instructor as if that classmate were a relative (5 points).

SECTION TWO: SPELLING (total points: 10)• **Part One**

Your instructor will read five familiar Lakota sentences. Listen carefully to what she or he says and spell out the sentence using the *correct diacritics* (5 points).

• **Part Two:**

Your instructor will read five relative terms. Write down each term with its correct spelling *and* its English translation (5 points).

SECTION THREE: WRITTEN (total points: 25)• **Part One:**

Translate each word into English *and* complete the following conjugation (10 points):

wani
 wowahe
 mawaš̄te
 unmaš̄ike
 makuje

• **Part Two**

Translate the following sentences into Lakota using the correct gender ending (10 points) :

1. I want you all to sing. (male)
2. Do you want to fish tonight? (male)
3. I don't want you to fish. (female)
4. We want to make stew tomorrow night. (female)
5. I want to live in Hawaii. (male)
6. I have a scab on my knee. (female)
7. My wrists are chapped. (male)
8. She has a good heart. (female)
9. I will be here tomorrow morning. (male)
10. When are you coming? (female)

• **Part Three**

Match the Lakota term with its English equivalent (5 points):

- | | |
|---|---------------------|
| 1. wicoičage | Thursday |
| 2. leṭaṅ aṅpeṭu yamni k̄i | yesterday at dawn |
| 3. H̄ialehaṅ aṅpo k̄uṅ hehaṅ | spring |
| 4. Aṅpeṭu Ṭoṗa | “birth”; new season |
| 5. Owaṅka Yujajaṗi Aṅpeṭu | Wednesday |
| 6. weṭu | fall |
| 7. Aṅpeṭu Yamni | sunset |
| 8. Hek̄ta k̄iya aṅpeṭu yamni k̄uṅ hehaṅ | Saturday |
| 9. p̄taṅyeṭu | three days from now |
| 10. wimahel iyaye k̄i | three days ago |

SECTION FOUR: SHORT ANSWERS (total points: 25)

1. What does the concept “Indian time” mean to you? What did it mean historically?
2. The Lakota did not use the clock to keep track of time until recently. Instead they used specific time references. What are four times of the day that are especially important and why?
3. Explain what you have learned about the stages of life in Lakota society. What are the terms used to describe each stage?
4. Explain the differences between he/hena, le/lena, k̄a/k̄ana. Give specific examples of when you would use one term as opposed to the other.
5. Write a short dialogue between two people that involves asking questions. Use at least four sentences.

• **EXTRA CREDIT**

Write out definitions for the following words (10 points):

1. taṭe
2. haṅble čeye
3. nača okolak̄ičiye
4. waṅkaṅ
5. wakaṅ

WOUŃSĔE IĀI AĀE WANĀI

The Eleventh Teaching

◆ The Letters P, P̄, Ṗ, and P' ◆

Pronunciation Drill: The purpose of the pronunciation drills is to learn to articulate Lakota *sounds*. Some words have the same spelling and pronunciation but different intonations which change the word's meaning.¹ Therefore, to learn intonation, the accented syllable will be written in bold face type. Say the following Lakota words to practice the letters p, p̄, ṗ, and p'.

⊕ 1. P

P without a diacritic represents the English **p** sound found in **peace**.

pi	ipi	opiya
yupi ya kel	opi ča	wapiye
wopila	pi k ila	

⊕ 2. P̄

P̄ with a line above it represents the **p** sound found in **spill** or **spend**.

p̄aha	iṗi	aṅp̄a
na p̄e	p̄a p̄a	p̄aṅ
eya p̄a ha	a p̄e	

⊕ 3. Ṗ

Ṗ with a dot over it represents a guttural **p** sound.

pasu	waṗaha	pahin
oṗaya	wi ṗe	pahli
ṗogi	waṗepela	huṅk̇apa

⊕ 4. P'

P' with an apostrophe mark next to it represents a glottal stop sound.

pó	nap'iq	nap'ó
inap'ip'iyeye	p'ečan	ap'oic'iyé

PRACTICE DRILLS WITH A TAPE RECORDER!

◆ Vocabulary for Letters P, P̄, Ṗ, and P' ◆

wopila (wo pi la) (1) She or he appreciates something. Expression of thankfulness. Wopila eye, "He or she says thank you." (2) Wopila owaṅka: A ceremony thanking the spirits. Our philosophy encourages personal achievements. A man or woman is taught to achieve and to make decisions while remembering his or her relationship to Creation. As human beings, it is sometimes impossible to achieve by ourselves. Times like these we call on Creation (relatives) to help us with our needs. We do not ask for Creation (relatives) to solve our problems. Instead, we make

¹ See *Appendix N: Vocabulary for Letters P, P̄, Ṗ, and P'* for definitions.

a decision and we ask for help to initiate it. The energy from Creation (relatives) will help us fulfill our needs. The philosophy teaches us that our only possession that is truly ours to offer is our bodies. Many times, as a form of thanksgiving, we offer our bodies to thank Creation (relatives). For instance, fasting on the hill for one to four days, sun dancing, or bringing friends and relations together to feed them are all ways to express appreciation. These ceremonies are sometimes identified as wopila.² Mičinča k̄i zaniṗi ča wopila uŋ wiwang wawači yelo/k̄što, "I sun danced because my children are healthy."

eyaṗaha (e ya ṗa ha) (1) Announcer, MC. (2) Anthropologists' translation: "The camp crier." Haŋheṗi waciṗi el tuŋška eyaṗaha yelo/k̄što, "Last night at the dance my nephew was the announcer."

wapaha (wa ṗa ha) (1) Short for waŋbli ṗaha: "Eagle head skin." A description for an eagle bonnet. English translation: "a war bonnet." If a man achieves a position of honor he is awarded a wapaha, an eagle bonnet. This acknowledges a man's education, knowledge, and experience, three attributes that create wisdom, one of the four virtues. That man will also demonstrate the other three virtues: generosity, fortitude, and bravery. If his people are threatened, he will defend them and the values of Lakota philosophy. Often individuals wore their eagle bonnets in battle as a sign of status to remind others of who they were and what they represented. From the Indian wars in the 1700s to present wars involving the United States, many of our young warriors after returning home were gifted with an eagle bonnet in recognition of their courage in battle. Consequently, wapaha became translated as "war bonnet," a translation that associates the bonnet more with war instead of with peace and justice toward all Creation. Wičasa yaŋaṗi k̄a heča ča wapaha waŋ uŋkiyaṗelo/uŋkiyaṗi k̄što, "He is a man of honor and respect, that is why they put an eagle bonnet on his head."

◆ Relative Terms Review ◆

• Oral Drill

Match the following relative terms with their English equivalent:

- | | |
|-------------|---|
| 1. ian̄ke | grandfather |
| 2. čepaŋši | precious, younger brother |
| 3. wičahča | male to older sister |
| 4. čuŋksi | female to male 'cousin'; Lakota thought: brother. |
| 5. tākoja | female to older brother |
| 6. tuŋška | nephew; Lakota thought: son |
| 7. maške | Uncle; Lakota thought: Father |
| 8. miŋka | spouse |
| 9. tuŋwiŋ | daughter |
| 10. haŋkaši | grandchild |

²Pila is the root word "to be thankful, appreciative." Pilaye. "She is being thanked."

11. lek̄si	female to female "cousin"; Lakōṭa thought: sister
12. śic̄eši	female to female friend
13. č̄iṅksi	aunt; Lakōṭa thought: Mother
14. mahasaṅni	male to female "cousin"; Lakōṭa thought: sister
15. tuṅkašila	father
16. miṭawiču	husband; Lakōṭa thought: "the real man"
17. mihigna	male to older brother
18. aṭe	son
19. tiblo	my husband
20. ciye	my wife

❖ Dialogue Review ❖

Relative Terms Used by Both Wičaśa and Wiṅyaṅ:

1. tuṅkašila	grandfather
2. uṅči	grandmother
3. aṭe	father
4. ina	mother
5. lek̄si	uncle; Lakōṭa thought: father
6. tuṅwiṅ	aunt; Lakōṭa thought: mother
7. č̄uṅksi	daughter
8. č̄iṅksi	son
9. tuṅśka	nephew; Lakōṭa thought: son
10. tuṅjaṅ	niece; Lakōṭa thought: daughter
11. taṅkoja	grandchild
12. wičahča	husband; Lakōṭa thought: "the real man"
13. winuhča	wife; Lakōṭa thought: "the real woman"
14. mihigna	my husband
15. miṭawiču	my wife
16. mahasaṅni	spouse

Terms Used by Wičaśa

taṅke	older sister
taṅksi	younger sister
taṅksila	precious, younger sister
ciye	older brother
misuṅ	younger brother
misuṅkala	precious, younger brother
taṅhaṅši	male "cousin"; Lakōṭa thought: brother
haṅkaši	female "cousin"; Lakōṭa thought: sister
kola	male friend

Terms Used by Wiṅyaṅ

čuwe	older sister
miṭaṅ	younger sister
miṭaṅkala	precious, younger sister
tiblo	older brother
misuṅ	younger brother
misuṅkala	precious, younger brother
śic̄eši	male "cousin"; Lakōṭa thought: brother
č̄epaṅši	female "cousin"; Lakōṭa thought: sister
maške	female friend

• Oral Drill

Practice greeting each using the relative terms above:

<i>Greeting:</i>	—>	<i>Response:</i>
1. Wicaša: Hau _____.	—>	Wicaša: Hau _____.
2. Wicaša: Hau _____.	—>	Win̄yaŋ: Haŋ _____.
3. Win̄yaŋ: _____.	—>	Win̄yaŋ: Haŋ _____.
4. Win̄yaŋ: _____.	—>	Wicaša: Hau _____.

• Oral Drill

Practice introducing fellow students by using relative terms:

Win̄yaŋ: Le mi (relative term) e k̄st̄o. (Name of person) ēciyāp̄e.

Wicaša: Le mi (relative term) e yelo. (Name of person) ēciyāp̄elo.

❖ The Weather ❖

English does not acknowledge the relationship between human beings and the elements.³ For instance, it does not address the rain, the thunder beings, the sun, and so forth as living relatives. In Lakota philosophy, we remember this relationship. We remember the importance of all Creation. We acknowledge these beings as we would a relative. *H̄t̄alehaŋ wāku k̄i walehaŋl wākiŋyaŋ k̄i aglihuni nahaŋ mayūtōp̄elāpi yelo/k̄st̄o*, “Yesterday, while I was coming back, the thunder beings arrived home and they soaked me.”⁴ We know that the thunder is a living being just as we are. Our language reflects this understanding.

☉ aŋ̄p̄ētu wāste	It is a good day.
c̄usni	Cold temperature caused by heavy dew
heyuŋ̄ka	Frost
īcamna	Snow is falling.
iwoblu	Blizzard
k̄aska iyaye	It cleared up. (Lakota thought: A force such as the wind faded or bleached a dark cloth toward white).
māgāju	It is raining.
māste	The sun is shining.
māste kāte	The sun is shining hot.
okāte	It is hot.
osīcēca	The condition isn't good. (Usually in reference to the weather.)
osni	It is cold.
p̄o	It is foggy.
tāte	The wind is blowing.
wākiŋyaŋ agli	The thunder beings have come home. (Describes a thunder storm.)
wasu hiŋhe	The seeds of snow are falling. (Describes a hail storm.)

³For a more complete list of weather terms see *Appendix O: The Weather*.

⁴*H̄t̄alehaŋ:* “yesterday”; *wāku:* “I am coming back”; *k̄i walehaŋl:* “while”; *wākiŋyaŋ k̄i:* “the thunder”; *aglihuni:* “They arrived home”; *nahaŋ:* “and”; *mayu op ōp̄elāpi:* “they soaked me.”

☉ Oral Drill

Practice asking and answering the following question, filling in the blanks from the vocabulary from the previous page:

Anṑeṑu ṑokča huwo?/he?

(What's the day like?)

A. Lila ____ yelo/kšto.

(It's really ____.)

B. Kītaṑla ____ yelo/kšto.

(It's a little bit ____.)

FOR EXAMPLE: Anṑeṑu ṑokča huwo?/he?

A. Lila okate yelo/kšto.

B. Kītaṑla p'o yelo/kšto.

☉ Oral Drill

Practice asking and answering the following question, filling in the blanks with vocabulary from the previous page:

Hečena ____ huwo?/he?

(It is still ____?)

A. Haṑ lila ____ yelo./kšto.

(Yes, it is really ____.)

B. Hiya, wana ____ yelo./kšto

(No, it is __ now.)

FOR EXAMPLE: Hečena okaṑa huwo?/he?

A. Haṑ lila okaṑa yelo./kšto.

B. Hiya, wana kaska iyaye yelo./kšto.

☉ Homework

Below are some Lakota phrases used to describe the weather. Using these sentences as a starting point, write a dialogue about the weather to present in class the next day:

Hṑalehaṑ waṑu ki walehaṑl waṑiṑyaṑ ki aglihuni nahaṑ mayutoṑtoṑelaṑelo /mayutoṑtoṑi kšto.

(Yesterday, while I was coming home, the thunder came and soaked me.)

Hṑalehaṑ waṑu ki walehaṑl waṑiṑyaṑ ki aglihuni nahaṑ wasu maṑat'aṑelo /maṑat'aṑi kšto.

(Yesterday, while I was coming home, the thunder came and knocked me out with hail.)

Hṑalehaṑ waṑu ki walehaṑl maṑaju ahi yelo./kšto.

(Yesterday, while I was coming home, the rain came.)

Kītaṑla kaluza ča ṑaṑyaṑ yelo./kšto.

(It's a little bit breezy and that's good.)

Okatiṑ kṑa škelo./ške kšto.

(They say it's going to be hot.)

Okata keyaṑelo./keyaṑi kšto.

(They say it's hot.)

❖ Blu Verbs ❖

In *Wouŋšpe Iči Yamni (The Third Teaching)*, the verb *yuha*, “to have” or “to hold,” was introduced. *Yuha* follows conjugation of verbs using the pronoun *blu*:

THE PRONOUN BLU

yuha: to have something⁵

1ST PERSON SINGULAR:	<u>blu</u> ha	I have
2ND PERSON SINGULAR:	<u>lu</u> ha	You have
3RD PERSON SINGULAR:	(<u>he</u>) <u>y</u> uha	S/he, it has
YOU AND I FORM:	<u>u</u> nyuha	You and I have
1ST PERSON PLURAL:	<u>u</u> nyuha <u>pi</u>	We have
2ND PERSON PLURAL:	<u>lu</u> ha <u>pi</u>	You all have
3RD PERSON PLURAL:	(<u>hena</u>) <u>y</u> uha <u>pi</u>	They have

• Oral Drill

Translate the following sentences into Lakota and review the pronouns *le/lena*, *he/hena*, *ka/kana*.

FOR EXAMPLE:

You have that over yonder. *Ka luha yelo/ksto.*

1. I have this pencil.
2. Do they have that book?
3. You and I have those chairs over yonder.
4. That woman over yonder has some money.
5. We have these cups.
6. You all have those books.

• Homework

Create ten sentences using the verb *yuha*. Try using different *time references* (like *hihanji*, *wana*, etc.), *subjects* (like *wayawa ki*, *hena*, etc.) and *objects* (i.e., *maza ska eya*, *wicazo ki*, *kana*, *le*).

FOR EXAMPLE:

1. *Maza ska eya bluha yelo/ksto.*
(I have some money).
2. *Hena hihanji wicazo wikcemna yuha^{pe}lo/yuha^{pi} ksto.*
(This morning, they had ten pencils.)

The pronoun *blu* refers to things caused by your hands. It can refer to either a literal or figurative translation. For instance, the verb *bluho^mni* means “I turned something with my hands.” If used with an object, it usually has a literal meaning: *Iyaka^hpe ki bluho^mni yelo/ksto*, “I turned the lid with my hands.” Used in reference to a person, there are two possible meanings. One involves physical action with your hands and the other involves changing a person’s thinking.

⁵ *Yuha* does not imply ownership. To show ownership you would use *tawa*: *Suŋka wakan wan bluha yelo/ksto*, “I have a horse.” *Tuwa awa huwo?*: “Whose is it?” *Mitawa yelo*, “It’s mine.”

He bluhomni yelo/kšto: "I turned her (or him) around." He tawaçin̄ ki bluhomni yelo/kšto: "I turned her (or his) mind around." The context will determine if the meaning is literal or figurative. Later, if I see you I can say "he bluhomni," and you will know that I turned her/his mind around because of the earlier conversation. The meaning will depend on the situation. Whether implied or stated, blu refers to action caused by your hands.

yuhomni: to turn something (x) with my hands (physically)

1ST PERSON SINGULAR:	<u>bluhomni</u>	I turned x with my hands
2ND PERSON SINGULAR:	<u>luhomni</u>	You turned x with your hands
3RD PERSON SINGULAR:	<u>(he) yuhomni</u>	S/he turned x with her/his hands
YOU AND I FORM:	<u>un̄yuhomni</u>	You and I turned x with our hands
1ST PERSON PLURAL:	<u>un̄yuhomniḗi</u>	We turned x with our hands
2ND PERSON PLURAL:	<u>luhomniḗi</u>	You all turned x with your hands
3RD PERSON PLURAL:	<u>(hena) yuhomniḗi</u>	They turned x with their hands

• Oral Drill

Complete the following conjugations:

1. bluwašte: I made something good.
2. bluçaḇzeke: I made him or her mad.
3. bluihaté: I made him or her laugh.
4. bluçeye: I made him or her cry.
5. blusiçe: I made him or her do bad/negative things.
6. bluonihaḇ: I showed respect to him or her.
(Also: I honored him or her).

• Homework

Translate the following sentences:

FOR EXAMPLE: Wana bluonihaḇ yelo/kšto.

I am honoring him/her now. (You show this by shaking hands or giving something that you have.)

1. Htalehaḇ hoksila ki yuonihaḇ yelo./kšto.
 2. Hihañni Larry bluçaḇzeke yelo./kšto.
 3. He haḇheḗi tawiçu ki yuçaḇzeke yelo./kšto.
1. Did you and I make the boy laugh yesterday?
 2. You made the girl angry.
 3. You all made the boy good.

Blu verbs are caused by action. For instance, if someone pinches a person causing them to cry, that is bluçeye. If someone pressures another person into vandalizing, that is blusiçe. If a person tickled someone causing them to laugh, that's bluihaté.

With these verbs it is crucial to understand the larger context. You need to understand that the reaction (laughter, crying, anger, and so forth) was caused by an outside action. In these types of situations, you use this form of conjugation.

parts. Unfortunately, Hollywood created a bad image of us when they showed a watch frightening Indian people, portraying us as too dumb to understand how it worked. He maza škaṅškaṅ heca yelo/kšto, "That is a clock (or watch)."

oape wanji: *one hour*

Lakota Thought: "one of the strikes" (O: "a place." Ape: "to hit.") The first clocks seen were grandfather clocks, which chimed every hour. Hence, oape describes the striking motion that chimes out the number of hours and today refers to the hour hand of a clock. Wana oape wanji yelo/kšto, "It is one o'clock now."

hihaṅni eciyataṅhaṅ oape ki: *a.m.*

Lakota thought: "on the morning side of the hour."

wicoṅaṅ hiyaye saṅm iyaye ki hel oape ki: *p.m.*

Lakota thought: "the hours after the sun passes the midday."

oape oḥ'aṅko wanji: *minutes*

Lakota thought: "one of the fast strikers." This description is similar to the description for hours, only it includes oḥ'aṅko, "fast"—a description of the faster moving minute hand. Oape oḥ'aṅko wikčemna: "Ten minutes."

saṅm: *plus*

When telling time, add saṅm between (plus) the hour and the minutes.

In Lakota culture, we did not traditionally tell time by the clock. This addition to our language was only recent. As one can see by the drill below, telling time in Lakota is cumbersome. Although in the following drill you will practice telling time using both hours and minutes, usually we use only hours. Practice the following drill so you are familiar with hour and minute terms, but keep in mind the infrequency with which they will be used.

• Oral Drill

Practice telling time by answering the following questions:

1. Maza škaṅškaṅ oape ṭona kča k'uṅ hehaṅ hi huwo?/he?*

(At what hour did he or she come?)

Sample response: Hihaṅni eciyataṅhaṅ oape šakowiṅ saṅm oape oḥ'aṅko wikčemna nuṣa wahehaṅ hi yelo/kšto.

2. Maza škaṅškaṅ oape ṭona kča ki gni kta huwo?/he?

(At what hour is she or he coming home?)

Sample response: Wicoṅaṅ hiyaye saṅm iyaye ki hel oape yamni saṅm oape oḥ'aṅko ake zaptāṅ wahehaṅ gni ktelo/ kte kšto.

* A direct translation of this question is, "How many moving metals are there?" Some men teasingly respond: Wanjila hel he yelo, "There's only one standing there." This response teaches speakers to be more specific and say: Wana oape ṭona huwo? "How many hours are there now?" You need to learn the proper terms to count hours and minutes. Otherwise you will find people responding with this type of humor.

☉ Oral Drill

Practice asking each other the following questions and answering with the specific time in hours:

1. Waṭohaŋl wauŋṭaṗi kṭa huwo?/he?
2. Waṭohaŋl yau kṭa huwo?/he?
3. Waṭohaŋl yaḱu kṭa huwo?/he? (“When will you come home?”)
4. Waṭohaŋl yagli kṭa huwo?/he?
5. Waṭohaŋl yagni kṭa huwo?/he?

FOR EXAMPLE:

Question: Waṭohaŋl wauŋṭaṗi' kṭa huwo?/he?

Wiḱasa response: Ḥtayetu ḱi maza ṣḱaŋṣḱaŋ ṣaḱṗe ḱi wahehaŋl wauŋṭaṗi kṭelo.

Wiŋyaŋ response: Ḥtayetu ḱi maza ṣḱaŋṣḱaŋ ṣaḱṗe ḱi wahehaŋl wauŋṭaṗi kṭe kṣto.

• Oral Drill

Create questions for the following answers:

1. Hihahŋi eciyaṭahaŋ maza ṣḱaŋṣḱaŋ oaṗe ṣaglogaŋ saŋm oaṗe oh'aŋko wikcemna yamni ḱi mniunḱiḱiyaṗi⁸ kṭelo/kṭe kṣto.
2. Wiḱoḱaŋyaŋ hiyaye ḱi wahi kṭelo/kṭe kṣto.

❖ Food ❖

☉	ṭalo ḱeyuŋṗaṗi ⁹	fried meat
	ṭalo ohaŋṗi	boiled meat, beef stew
ṭalo yukṗaŋṗi	ḱeyuŋṗaṗi	fried hamburger
	bloḱeyuŋṗaṗi	fried potatoes
	pejuṭa saṗa	coffee (“black medicine,” a reference to caffeine)
	wakaḱyaṗi	coffee (“They are boiling something.”)
	asaŋṗi	milk
	mni	water
	ḱaṗoṗaṗi	pop (the motion of bursting something to get the juice)
	mni ṣḱuya	salt (sweet water)

⁷ *wote*: to eat a meal (Wote is a changeable verb.)

I am eating	wa <u>w</u> aṭe
You are eating	wa <u>y</u> aṭe
S/he is eating	(<u>he</u>) <u>w</u> oṭe
You and I are eating	wa <u>u</u> ṭe
We are eating	wa <u>u</u> ṭaṗi
You all are eating	wa <u>y</u> aṭaṗi
They are eating	(<u>hena</u>) wotaṗi

⁸ mniunḱiḱiyaṗi: “we are having a meeting.”

⁹ For a more complete list of foods see *Appendix P: Food*.

yamnumnuḡaḡaḡi	pepper (“They make that crunching sound by chewing”)
wojaḡi	fruit pudding (Čaḡḡa yujaḡi, chokecherry pudding)
wasna	pemmican (mixture of dried meat sweetened with fruits and waḡiḡ ḡaḡa)
wasḡu yeča	candy (“things that are sweet”)
aḡuyaḡi	bread (“they burned the surface.”)
wigli uḡ kaḡaḡi	fry bread (“they make it with grease.”)

⊕ Oral Drill

Using the above vocabulary answer the following questions:

1. Hihāḡni hīayeḡu kī oape waḡohaḡl wayaḡa yaḡiḡ huwo?/he?
Sample response: Maza ḡkaḡḡkaḡ ḡakḡe kī.
2. Tīuktel wayaḡa yaḡiḡ huwo?/he?
Sample response: Mission ekīa.
3. Tīaḡu yaḡa yaḡiḡ huwo?/he?
Sample response: Talo čeyuḡḡaḡi.

• Oral Drill

Break up into small groups and discuss food using the vocabulary above and the terms below:

yatḡe: to drink ¹⁰		yute: to eat a specific food
I am drinking	blatḡe ¹¹	I am eating x
You are drinking	latḡe	waḡe
S/he is drinking	(he) yatḡe	You are eating x
You and I are drinking	uḡyatḡe	yaḡe
We are drinking	uḡyatḡaḡḡi	S/he is eating x
You all are drinking	latḡaḡḡi	(he) yute
They are drinking	(hena) yatḡaḡḡi	You and I are eating x
		uḡḡe
		We are eating x
		uḡḡaḡḡi
		You all are eating x
		yaḡaḡḡi
		They are eating x
		(hena) yutaḡḡi

Wote means “to eat a meal.” Yute means “to eat a specific food.” When yute is used in a sentence, it will usually contain the food item that is being eaten, such as: He talo čeyuḡḡaḡi kī yute yelo/kḡto, “She or he is eating fried meat.”

¹⁰ Yatḡe is a *changeable verb*, Future: Mni blatḡiḡ kḡelo/kḡe kḡto (“I am going to drink water.”) Question: Mni latḡaḡ huwo?/he? (Are you drinking water?) Command: Yatḡaḡ yo!/ye! (You drink it!)

¹¹ Wablatḡe means “I am drinking” or “I drank,” and wablatḡiḡ kḡe means “I am going to drink.” The wa refers to whatever liquid is being consumed. In the 1960s they translated this (wa) to mean alcohol. Today, we have to clarify what we are drinking in order to defend ourselves from being considered a drunk. Because of this common misinterpretation, speakers hesitate to use this word publicly. As speakers we know the general attitude of the people and we are careful.

Additional vocabulary:

Lowaciṅ	I am hungry
Lowaciṅ śni	I am not hungry
Wayafa huwo?/he?	Did you eat?
Wota yo!/ye!	Eat!
Wašte walaḱe	I like it
Wašte walaḱe śni	I don't like it
Wawatiṅ kte	I am going to eat.
Hena řaku yatkaṅpi huwo?/he?	What are they drinking?
řaku yata huwo?/he?	What are you eating?
Wana řiga huwo?/he?	Is it boiling now? (Is the coffee done?)

• **Homework Assignment**

Write a paragraph (at least five sentences) using vocabulary on food and use at least one time reference from this chapter.

❖ **Wouṣṣṑe Iči Aḱe Wanji Summary** ❖

The following is a summary of material covered in *Wouṣṣṑe Iči Aḱe Wanji* that students are responsible for understanding:

- Know how to pronounce the following sounds:

p p̄ ṗ p'

- Understand the following *vocabulary*:

wopila	aglihuni	wote	wašte walaḱe
eyařaha	mayutoptořelaři	yatke	wašte walaḱe śni
wapaha	kiřaṅla	lowaciṅ	řiga
yute			

- Review *relative terms* and *various greetings* and *introductions*.

- Know the following vocabulary for discussing the *weather*:

aṅřetu wašte	ćusni	heyuṅka	ićamna
iwoḱlu	kaska iyaye	mařaju	mašte
mašte kate	okate	osićeća	osni
p'o	řate	wakiṅyaṅ agli	wasu hiṅhe

- Know how to use the vocabulary learned for the *weather* to ask and answer the following two questions:

1. Aṅřetu řokća huwo?/he?
2. Hećena ____ huwo?/he?

- Know how to use and conjugate verbs that use the pronoun *blu*:

1ST PERSON SINGULAR	blu	I have
2ND PERSON SINGULAR	lu	you have
3RD PERSON SINGULAR	(he) yu	She/he/it has
YOU AND I FORM	uṅyu	You and I have
1ST PERSON PLURAL	uṅyu__ři	We have
2ND PERSON PLURAL	lu__ři	You all have
3RD PERSON PLURAL	(hena) yu__ři	They have

- Know how to conjugate the following verbs using the *Blu* pronoun. Be able to translate these words and use them in a Lakota sentence:

bluha	bluhomni	bluwašte	blučañzeke
bluihaté	blućeye	blušiče	bluonihan

- Understand and be able to use the following vocabulary for *telling time*:

maza škañskañ	oape wañji
hihañni eciyañhañ oape ki	wicoñkañ hiyaye sañm iyaye ki hel oape ki
oape ohañko wañji	sañm

- Know how to ask and answer the following questions:

Maza škañskañ oape ñona kča k'ñ hehañ hi huwo?/he?

Maza škañskañ oape ñona kča ki gni kta huwo?/he?

Wañohañl waññapañi kta huwo?/he?

Wañohañl yau kta huwo?/he?

Wañohañl yañu kta huwo?/he?

Wañohañl yagli kta huwo?/he?

Wañohañl yagni kta huwo?/he?

- Understand and be able to use the following vocabulary for *Food*:

talo éyunañpañi	talo ohañpi	talo yukpañpi éyunañpañi
bloceyunañpañi	pejuñta saña	wakalyañpi
asañpi	mni	kañopañpi
mniskuya	yamnumñañañpi	wojañpi
wasna	waskuyeča	añguyañpi
wigli uñ kañañañpi		

- Be able to conjugate and use the verbs *wote* and *yute*.

- Know how to ask and answer the following questions:

Hihañni hñayetu ki oape wañohañl wayaña yañiñ huwo?/he?

Ñuktel wayaña yañiñ huwo?/he?

Ñaku yaña yañiñ huwo?/he?

Homework Review

- Wopila is an important word in Lakota culture. What does this word mean and how do Lakota people express wopila?
- When would a man be honored with a wapaña? What qualities would he possess?
- Why do the Lakota address the weather as a relative?
- How has telling time by the clock effected Lakota culture and the understanding of preparing for rituals?

WOUŃSĔPE IĀI AĀE NUĔA

The Twelfth Teaching

❖ The Letters S, S', Ś, and Ś' ❖

• Pronunciation Drill

The purpose of the pronunciation drills is to learn to articulate Lakōta *sounds*. Some words have the same spelling and pronunciation but different intonations which change the words' meaning.¹ Therefore, to learn intonation, the accented syllable will be written in bold face type. Say the following Lakōta words to practice the letters s, s', ś, and ś'.

⊕ 1. S (review)

S without a diacritic represents the English **s** sound found in see and sun.

si	slol waye	wasu
saŋ	sa pe	slolaŋ

⊕ 2. S'

S' with an apostrophe represents the **s** sound with a glottal stop.

s'e	s'a	mas'ope
-----	-----	---------

⊕ 3. Ś

Ś with a dot above it represents the English **sh** sound found in she.

siyo	śa pe	wasin
śuŋka	śa	śuŋsuŋla

⊕ 4. Ś'

Ś' with a dot above it and an apostrophe represents the **sh** sound with a glottal stop.

ś'e	was'a ke	miś'eya
yuś'inś'in	ś'agya	yuś'aśa

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters S, S', Ś, and Ś' ❖

mas'ape² (ma s'a pe) "She or he hit the metal." This originally was the description of the little hammer hitting the chime on the old telephones causing the telephone to ring. Today, it describes using the telephone. Mas'awape/mas'awapi ksto, "I am making a phone call."

¹See *Appendix Q: Vocabulary for the Letters S, S', Ś, and Ś'* for definitions.

²Mas'ape is a changeable verb that uses the wa pronoun: mas'awape.

- mas'ope** (ma s'ō pe) Lakōṭa thought: "He or she buys metal." Shortened from maza, "metal," and oopetun, "place to buy." This describes a general hardware store where people often buy equipment made out of metal. The description was later shortened to masōpe and became a general term for any type of store. A grocery store: woyūte masōpe, "food store." Woyūte mas'ope ṭa woyūte opeṭun wai yelo/kšto, "I went to the grocery store to buy groceries."
- as'in**³ (a s'in) She or he wishes for something. She or he envies someone. Wičičala ḱi wasḱuyeca as'in yelo/kšto, "The girl is wishing for candy."
- šunḱa** (šun ḱa) General description for all dogs. In addition to describing domestic dogs, šunḱa oyate includes wolves and coyotes as well. Šunḱamanitu: "coyote."⁴ When you say šunḱamanitu ṭanḱa, a description of a wolf, we imagine a figure similar to a coyote only it is much bigger in size and strength out in the prairies where there are no human beings. (Ṭanḱa: "big".) This phrase demonstrates how our language can draw an imaginative picture. When we translate the words simply as "wolf" we lose the picture that goes with them. Jael šunḱa waṇ lila wašte ča yuha yelo/kšto, "Jael has a dog that is really good."
- šaṭe** (ša ṭe) She, he, or it is dirty. Ogle ḱi lila šaṭe yelo/kšto, "The shirt is really dirty."
- yus'as'a** (yu s'a s'a) In a drum group, the lead singer who introduces the song with a high pitch. Haṇheṭi waciṭi el Don uṭiya yus'as'a yelo/kšto, "Don really did well in leading the songs at the dance last night."

❖ In-Law Relatives ❖

GETTING MARRIED

When one marries into another tiosṭaye, it is a different bloodline with its own distinct characteristics and personalities. One enters the family system with respect, knowing that the Lakōṭa values will be consistent but that other aspects will differ.

Before a young man moves in with his wife's tiosṭaye, he is reminded by his father, uncles, and grandfathers of his responsibilities as a man. They will say, "Go into that tiosṭaye and demonstrate everything that we taught you in a good way. Whatever you do, do not embarrass us." Likewise, the bride's female relatives will remind her of her responsibilities as a woman. Then both are reminded of their decision to start a family and to always work toward that goal. Uṇšičičilaṭo nahaṇ ḱičiyuonihaṇṭo/Uṇšičičilaṭe nahaṇ ḱičiyuonihaṇṭe, "Provide each other's needs and respect each other."

³As'in is conjugated with the wa pronoun: awas'in.

⁴Šunḱ is short for šunḱa. Manitu today is translated as "the wilds" or "wilderness." Actually, manitu describes an area where there are no human beings. The English translation of "wilderness" is misleading.

THE IN-LAWS

A son-in-law and a mother-in-law avoid eye contact or direct conversation with each other out of respect and love, but also as a precaution. In the Lakota way, all of your mother-in-law's sisters and her female cousins are your mothers-in-law. With so many mothers-in-law there are bound to be some who are beautiful. It is human nature for some men to be sexually attracted to a beautiful woman. These social codes were established to ensure wolakota: "peace." There is an Iktomi story where Iktomi fell in love with one of his mothers-in-law. The events of this story teach us why it is important to create this distance between a son-in-law and his mothers-in-law.

For similar reasons a daughter-in-law and her fathers-in-law never speak directly to each other. This includes all her father-in-law's brothers and male cousins, who are also her fathers-in-law. When these laws are practiced fully, the in-laws know there is love and respect present.

THESE CODES IN PRACTICE

One time, a wife sent her husband to pick up some pots from her mother's kitchen. The husband, without thinking, walked right into the kitchen where his mother-in-law was by herself. She immediately turned and faced the wall. He stopped short to turn around and leave. As he was leaving, the cat was lying there by the door. He stopped and said, "Igm̄u, you must tell Un̄ṑisi that I am supposed to pick up some pots for mitawiṑu." The cat just looked at him. The mother-in-law said, "Igm̄u, when ṑakoṑ comes to pick up the pots, tell him they are under the kitchen sink." So the son-in-law picked up the pots, thanking the cat for effectively delivering the message.

Stories like this are creative and humorous. This story was probably shared by the son-in-law or mother-in-law with relatives and soon it became a family story to teach those values. The story takes place in a modern setting, implying that these ethics still apply today.

Despite the code of avoidance, a mother-in-law will support a son-in-law's efforts, especially if he provides for her daughter. She will show her love by supporting him through her daughter. The same is true with a father-in-law toward his daughter-in-law. He will protect a daughter-in-law as a daughter if she demonstrates love and concern for his son. This is how respect is demonstrated with a family toward in-laws.

BROTHERS-IN-LAW AND SISTERS-IN-LAW

As humans, we need an outlet for our mischief. In the Lakota way, we direct these feelings towards our brothers-in-law or sisters-in-law. Between the siblings through marriage there is a lot of teasing and trickery. Brothers-in-law always try to undermine us. Our sisters-in-law are just as bad about playing tricks on us.

❖ Relative Terms: Addressing Your Spouse's Relatives ❖

- | | |
|-----------------|--|
| ⊕ 1. omawaḑetun | "the one who gave birth to the other one." The parents of spouses use this term to address each other. |
| 2. tunḑasi* | father-in-law |

- | | |
|-------------|---|
| 3. unčisi* | mother-in-law |
| 4. takos | son-in-law or daughter-in-law |
| 5. wičawoħa | son-in-law |
| 6. wiwoħa | daughter-in-law |
| 7. tanħan | male to a brother-in-law |
| 8. maše | male to his brother-in-law, similar to kola |
| 9. hanħa | male to a sister-in-law |
| 10. šic'e | female to a brother-in-law |
| 11. štepan | female to a sister-in-law |
| 12. waše | female to her sister-in-law, similar to maške |
| 13. hignaħu | her husband |
| 14. tawiču | his wife |

*A father-in-law's brothers and male cousins are also called tunħasi. Likewise, a mother-in-law's sisters and female cousins are also called unčisi.

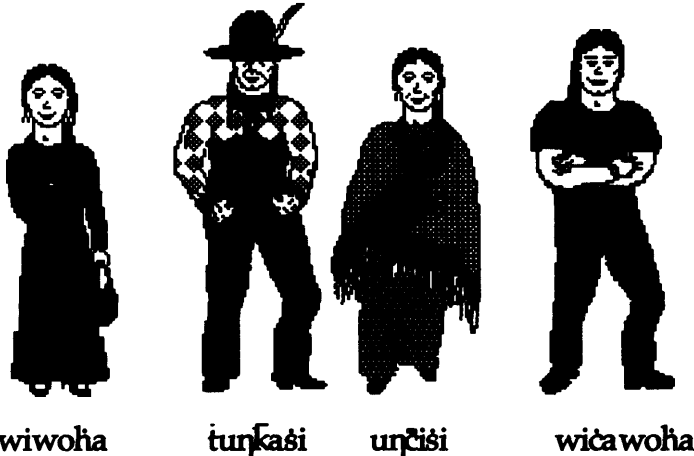
Omawahetuñ: "The one who gave birth to the other."

Among in-laws, respect for relationship is vital. This respect is observed by using relative terms instead of someone's personal name. Because Lakota philosophy honors the parent role we acknowledge our child's mother-in-law and father-in-law with the term omawahetuñ.⁵ This term reminds us of their important role as the parent to our new daughter-in-law or son-in-law.

Wičawoħa/Wiwoħa:

The term for son-in-law is wičawoħa: "the man who is buried" (wiča, "male"; woħa, "to bury something"). This describes a man being "buried" into a family, into a tiospaye. He becomes immersed in that family. The same is true for the term for a daughter-in-law: Wiwoħa, "the woman who is buried" (wi, "woman"; woħa "to bury something").

♦ The In-Laws ♦



⁵Omawa: "the other one"; he, "he" or "she"; and tuñ "to give birth."



štepāḡ (or waše)



tanḡaḡ (or maše)



haḡka



šic'e

(Figures illustrating relative terms created by Greg Haas.)

❖ Dialogue Review ❖

• Oral Drill

Using the figures above, practice pointing to one figure and identifying yourself by saying, "Le miye nahaḡ . . ." Then identify another figure's relationship to you by using the appropriate relative term in the following phrase:

Le miye nahaḡ le relative term wayelo./waye kšto.

Maše and Waše

The terms waše and maše are similar to kola and maške. If a man has a favorite brother-in-law with whom he shares common interests and for whom he shows support, he will address him as maše. When your brother-in-law says maše, it has a lot of meaning. You are ready to give. You are ready to assist. Women have a similar term between sisters-in-law: waše. These terms are seldomly used because the relationship it describes is rare. There are few people who share that type of closeness. Consequently, other terms are heard more fre-

quently. In a whole community you might find only two people who address each other using these terms. One of my taḥaḥṣi shared with me that whenever this brother-in-law comes and greets him by saying, “Hau maše,” he thinks, “It’s otehi because I know he has some serious concerns. I had to look around me to see what I have to offer.”

Florentine Blue Thunder said his grandmother told him that the original word was waše meaning “paint.” A long time ago, when someone was adopted, they would paint him or her with the special symbol for adoption. One time a woman came to a family and she had no family of her own. They took her in as a sister and daughter and marked her with paint. She became special. Just as this paint was used under special circumstances, these words, waše and maše, are used in certain situations.

❖ Dialogue for Relative Terms ❖

⊕ Oral Drill

Practice responding to the appropriate question depending on your gender:

Nihignaḱu ḱi tuwe huwo?/he?

Wiḥyaḥ: (Name) eḱiyaḗi ḱṣṱo

Nitawiḱu ḱi tuwe huwo?/he?

Wiḱaša: (Name) eḱiyaḗelo.

⊕ SAMPLE SENTENCES

Since there is no phrase or word to describe in-laws we use the terms hignaḱu ḱi tiḱaḱuye, “her husband’s relatives,” and tawiḱu ḱi tiḱaḱuye, “his wife’s relatives.” Below are some sample sentences that demonstrate these two phrases:

1. Hena he (or name of wife) hignaḱu ḱi tiḱaḱuyelo./tiḱaḱuye ḱṣṱo.
(Those are her husband’s relatives.)
2. Hena he (or name of husband) tawiḱu ḱi tiḱaḱuyelo./tiḱaḱuye ḱṣṱo.
(Those are his wife’s relatives.)
3. Lena mihignaḱu ḱi tiḱaḱuye ḱṣṱo.
(These are my husband’s relatives.)
4. Lena mitawiḱu ḱi tiḱaḱuyelo.
(These are my wife’s relatives.)
5. Eḱani tawiḱuwatuḥ ḱiḱelo.
(I will have a wife soon.)
6. Eḱani hignawatuḥ ḱṱe ḱṣṱo.
(I will have a husband soon.)

A lot of young people do not know how to address being engaged. They get the terms mixed up and a man will say he is about to have a husband when he means wife. So I would memorize these terms carefully.

• Homework

Write a short dialogue introducing your husband’s or wife’s relatives to your tuḥwiḥ.

❖ Wamakaškan̄ ❖

Wamakaškan̄⁶ is often mistranslated as “animals.” The word means “living beings of the earth,” and it includes the ikče wičasa oyaṭe, the Human Nation. When Creation was completed, all living beings on earth were called wamakaškan̄ oyaṭe. Oyaṭe, “nation,” doesn’t have political implications like English “nation.” It refers to beings that are alike: they have a spirit, a life, a mind, and a language, in the same way as the ikče wičasa oyaṭe. “Animal” is a poor translation because it distinguishes between humans and the rest of Creation. It creates a heirarchy, an assumption that contradicts the Lakota belief system. In Lakota, we are related to all Creation. We are all part of the wamakaškan̄ oyaṭe. Consequently we are all equally important. If anything, I, as a man, must practice humility toward the rest of Creation:

☉	anukasaṅ	bald eagle
	hehaḡa	“antlers”; A description of the male deer or elk
	hetuṅkala	mouse
	hogaṅ	fish
	igmu	cat
	ḡisḡiza	prairie dog
	suṅka	dog
	suṅka wakaṅ	horse; Lakota thought: “powerful dog”
	suṅmanitu	coyote
	tataṅka	bull buffalo ⁷
	teḡmuḡa	fly
	waṅbli	eagle
	ziṅkala	bird
	zuzēča	snake

• Oral Drill

Practice asking and answering the following question by filling in the blank with a word from the above list:

FOR EXAMPLE:

- ☉ *Question* Ziṅkala ḡi waṅlaḡa huwo?/he?
- Responses:* 1. Haṅ, ziṅkala ḡi waṅblaḡe yelo./kšto.
2. Hiya, ziṅkala ḡi waṅblaḡe šni yelo./kšto.
- Question:* _____ ḡi waṅlaḡa huwo?/he?⁸
- (Did you see the [animal]?)
- Responses:* 1. Haṅ, _____ ḡi waṅblaḡe yelo./kšto.
- (Yes, I see the [animal].)
2. Hiya, _____ ḡi waṅblaḡe šni yelo./kšto.
- (No, I don’t see the [animal].)

⁶ For a complete list of wamakaškan̄ see *Appendix R: Wamakaškan̄*.

⁷ See *Wouŋšp̄e Iči Ake Yamni (The Thirteenth Teaching)* for a full definition.

⁸ *Wanyake*: “to See”: waṅblaḡe . . . I see; waṅblaḡe . . . you see; (he) wanyake . . . s/he sees; waṅuṅke . . . you and I see; waṅyaṅkaḡi . . . we see; waṅlakaḡi . . . you all see; (hena) wanyakaḡi . . . they see.

• Oral Drill

Listed below are words to describe wamakaskaŋ. Words of description are placed after the word it is describing (waŋbli *gleska*, zuzeča *haŋska*, and so forth). Use these words and the wamakaskaŋ to answer the following questions:

<i>gleska</i>	spotted
<i>gleza</i>	stripe
<i>ptečela</i>	short
<i>čepa</i>	fat
<i>tamaheča</i>	thin
<i>haŋska</i>	tall or long
<i>teča</i> ⁹	“New.” Used to refer to the young. Refers to young until they mature into their twenties.

- ⊕ 1. Šuŋka wakaŋ ki ŋona wičaluha huwo?/he?¹⁰
Sample response: Šuŋka wakaŋ yamni wičabluha yelo./kšto.
2. Ťaku waŋbli ča waŋlaka huwo?/he?
Sample response: Waŋbli gleska ča waŋblake yelo./kšto.
3. Igmu ki tukte waŋji ča yačiŋ huwo?/he?
Sample response: Igmu gleska ki he eča wačiŋ yelo./kšto.

• Homework

Using the new vocabulary and the drills from *Wamakaskaŋ* write a short dialogue of four or five sentences:

FOR EXAMPLE:

Wičasa: Šuŋka ki waŋlaka huwo?
Wiŋyaŋ: Ťukte waŋji?
Wičasa: Gleska waŋ he.
Wiŋyaŋ: Hiya, waŋblake šni kšto.
Wičasa: Šuŋka ŋona lel uŋpi huwo?
Wiŋyaŋ: Šakowiŋ lel uŋpi kšto.

❖ Numbers 101–1000 ❖

Review the numbers one through one hundred:

one	waŋči/ waŋji	eleven	aŋe waŋji
two	nuṗa	twelve	aŋe nuṗa
three	yamni	thirteen	aŋe yamni
four	toṗa	fourteen	aŋe toṗa
five	zaptaŋ	fifteen	aŋe zaptaŋ
six	šakṗe	sixteen	aŋe šakṗe
seven	šakowiŋ	seventeen	aŋe šakowiŋ
eight	šagloŋaŋ	eighteen	aŋe šagloŋaŋ
nine	napčiyuŋka	nineteen	aŋe napčiyuŋka
ten	wikčemna	twenty	wikčemna nuṗa

⁹Wateča, a word used today to describe leftovers, contains the root word teča: “new.”

¹⁰See *Wiča* (below) to understand the verb *wičaluha*.

twenty-one	wikcemna nuşa sanm ake wanji	(two tens plus another one)
twenty-two	wikcemna nuşa sanm ake nuşa	(two tens plus another two)
twenty-three	wikcemna nuşa sanm ake yamni	(two tens plus another three)
twenty-four	wikcemna nuşa sanm ake toşa	(two tens plus another four)
twenty-five	wikcemna nuşa sanm ake zaptan	(two tens plus another five)
twenty-six	wikcemna nuşa sanm ake şakpe	(two tens plus another six)
twenty-seven	wikcemna nuşa sanm ake şakowin	(two tens plus another seven)
twenty-eight	wikcemna nuşa sanm ake şagloğan	(two tens plus another eight)
twenty-nine	wikcemna nuşa sanm ake napciyuńka	(two tens plus another nine)
thirty	wikcemna yamni	(three tens)
forty	wikcemna toşa	(four tens)
fifty	wikcemna zaptan	(five tens)
sixty	wikcemna şakpe	(six tens)
seventy	wikcemna şakowin	(seven tens)
eighty	wikcemna şagloğan	(eight tens)
ninety	wikcemna napciyuńka	(nine tens)
one hundred	oşawinşe wanji	(turning point one)

Repeat the following Lakota numbers after your instructor:

one hundred one	oşawinşe wanji sanm wanji	(turning point one plus one)
two hundred	oşawinşe nuşa	(turning point two)
three hundred	oşawinşe yamni	(turning point three)
four hundred	oşawinşe toşa	(turning point four)
five hundred	oşawinşe zaptan	(turning point five)
six hundred	oşawinşe şakpe	(turning point six)
seven hundred	oşawinşe şakowin	(turning point seven)
eight hundred	oşawinşe şagloğan	(turning point eight)
nine hundred	oşawinşe napciyuńka	(turning point nine)
one thousand	koktoşawinşe wanji	(the next turning point)
nine hundred and ninety-nine:		

oşawinşe napciyuńka sanm wikcemna napciyuńka sanm ake napciyuńka
(turning point nine plus nine tens plus another nine)

• Oral Drill

Practice saying the following numbers in Lakota:

673	492	301	960	19
58	1000	867	6	24

• Oral Drill

Translate the following words into English:

- wikcemna toşa sanm ake zaptan
- ake napciyuńka
- oşawinşe şakpe sanm wikcemna yamni sanm ake wanji
- oşawinşe şagloğan sanm şakowin
- koktoşawinşe nuşa sanm wikcemna şakpe

❖ Clothing Terms ❖

Men's Clothing (Wičasa Ťa Hayaṗi)

- | | |
|------------------|-------------|
| ⊕ 1. waṗoštāṅ | hat/cap |
| 2. ogle | coat/shirt |
| 3. uṅzoḡiṅ | jeans/pants |
| 4. mahel uṅzoḡiṅ | undershorts |
| 5. mahel uṅṗi | undershorts |
| 6. huyakuṅ | socks |
| 7. haṅṗa | shoes |
| 8. aḡaṅl haṅṗa | overshoes |

Men's Outfit (Wičasa Wokoyake)

- | | |
|----------------------|--|
| ⊕ 1. waṗaha | eagle bonnet |
| 2. ṗeša | roach or hairpiece made of porcupine and deer hair |
| 3. haṅṗa kṣuṗi | beaded moccasins |
| 4. wanaṗ'iṅ | neckpiece (a necklace of beads or bear claws) |
| 5. uṅkčela kaḡaṗi | a dance bustle |
| 6. kaṅḡiya migṅakaṗi | a special type of a bustle |
| 7. huinaḡṗahṗa | fur wraps placed above the ankle or below the knee |
| 8. ḡlahla | bells (worn around the ankle or knees) |
| 9. čegṅake | breechcloth |

Women's Clothing (Wiṅyaṅ Ťahayaṗi)

- | | |
|--------------------------|---------------------|
| ⊕ 1. čuwignaka | dress |
| 2. niṭeḡeṗi mahel | underskirt |
| 3. mahel uṅṗi | underwear |
| 4. huyakuṅ zaṅzaṅla | thin stockings |
| 5. huyakuṅ iṣkaḡu ṗičela | short socks (ankle) |
| 6. ogle zigziča | sweater coat |

Women's Outfit and Leggings

- | | |
|-----------------------|---------------------------|
| ⊕ 1. ṭaha čuwignaka | buckskin dress |
| 2. huṅṣka | buckskin leggings |
| 3. haṅṗa kṣuṗi | beaded buckskin moccasins |
| 4. wawaslate wanaṗ'iṅ | bone breastplate |
| 5. wanaṗ'iṅ iṗataṗi | quilled breastplate |
| 6. wanaṗ'iṅ kṣuṗi | beaded breastplate |

Clothing terms compiled by Ollie Nepesni¹¹

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¹¹For a more complete list of clothing, see *Appendix S: Clothing*.

• Oral Drill

Practice responding to the following question:

Ha oṣetun̄ ni k̄ta huwo?/he?¹²

Are you going to buy clothes?

Response: Haṅ (place) ĩa (clothing) oṣetun̄ mni k̄telo./k̄te k̄sto.

FOR EXAMPLE:

Ha oṣetun̄ ni k̄ta huwo?/he?

Wiṅyaṅ response: Haṅ, Pierre ĩa ĉuwignaĸa waṅ oṣetun̄ mni k̄te k̄sto.

• Oral Drill

Complete the following sentence by filling in the first blank with a description of the weather and the second blank with an appropriate article of clothing:

Lila (weather) ĉa (clothing) waṅ mu yelo./k̄sto.

It is really _____, so I am wearing _____.

FOR EXAMPLE:

Lila ok̄ata ĉa ogle isto ksaksala waṅ mu yelo./k̄sto.

• Homework

Write three sentences describing what you are wearing.

FOR EXAMPLE:

Wiṅyaṅ: Haṅheṣi ĸi waciṣi ĩa mni k̄ta ĉa ĩaha ĉuwignaĸa ĸi gluha mni k̄te k̄sto.¹³

❖ Bla Verbs ❖

The pronoun **bla** refers to things caused by your mouth. It can refer to either a literal action or a figurative one. For instance, the verb **blahomni** means “I turned something with my mouth.” If used in reference to a person as in Emily **blahomni yelo/k̄sto**, it means “I turned Emily around.” In this situation, **bla** refers to words. “I made Emily turn around by my words.” The action, the results, came from my mouth. In another interpretation, **Iyaĸahṣe ĸi blahomni yelo/k̄sto**, “I turned the lid with my mouth,” means someone literally loosened or turned a lid with his or her mouth.

yahomni: to turn something (x)

1ST PERSON SINGULAR:	<u>bl</u> ahomni	I turned x
2ND PERSON SINGULAR:	<u>l</u> ahomni	You turned x
3RD PERSON SINGULAR:	(<u>he</u>) yahomni	S/he turned x
YOU AND I FORM:	<u>un</u> yahomni	You and I turned x
1ST PERSON PLURAL:	<u>un</u> yahomniṣi	We turned x
2ND PERSON PLURAL:	<u>l</u> ahomniṣi	You all turned x
3RD PERSON PLURAL:	(<u>hena</u>) yahomniṣi	They turned x

¹²Ha: shortened from hayaṣi, “clothes”; oṣetun̄, “to buy.” Ni k̄ta huwo/he . . . : “Are you going to . . . ?” (See Irregular Verbs [below] for the verb mni k̄te).

¹³Gluha implies ownership. “I am going to go to the dance tonight. That is why I am going to take my buckskin dress.”

• **Oral Drill**

Complete the following conjugations:

1. bla^waš^te: I did something good.
2. bla^caŋze^ke: I made him/her mad.
3. blaⁱha^t'e: I made him/her laugh.¹⁴
4. bla^če^ye: I made him/her cry.
5. bla^ši^če: I made him/her do bad/negative things.
6. bla^oniha^ŋ: I showed respect to him/her.

• **Homework**

Translate the following sentences:

FOR EXAMPLE:

Wana bla^oniha^ŋ yelo./kš^to.

I am showing him/her respect with my mouth (with what I say.)

1. Donna hiha^ŋni bla^caŋze^ke yelo./kš^to.
2. Siŋ^te Gles^ka wi^čaša kⁱ bla^oniha^ŋ yelo./kš^to.
3. Hena wi^čaša kⁱ yaⁱha^tá^ŋelo./yaⁱha^tá^ŋi kš^to.
4. Mni ši^ča kⁱ bla^ši^če yelo./kš^to.

1. Tomorrow, praise him.
2. You and I made Jerry laugh.
3. They made him do negative things.
4. Did you make Tom mad?

◆ **Bla and Blu Verbs** ◆

The presence of the pronoun bla is a powerful statement. Elders have told me, "The language is wakaŋ. It is very powerful. It contains both the good and the evil." Bla creates an entire category of verbs that demonstrates the impact words, language, can have. Language can make an individual laugh, cry, do good things, and do negative things. It can do all those things. It is wakaŋ.

Blu and **bla** pronouns make a clear statement. They clarify the *cause* of an action. When the language is spoken, it identifies whether the speaker is independent or dependent by reflecting a person's personality: Ťoiye waš^te yelo./kš^to, "His or her words are good." He Ťoiye kⁱ ši^če yelo./kš^to, "His or her words are bad/negative." By understanding the power of the language, you begin to be responsible about how you use it. Soon you begin to understand why things happen and to see the impact your words have. These two pronouns reinforce my belief that there are no miracles, no mysteries. They remind us why something happened and how we, as human beings, are responsible.

When you understand the power of language, you become more conscious of yourself and other people. Language is carefully watched. Actions are thought about. Consequently, you do not make offhand remarks because nobody will make

¹⁴Blaihat'e is a *changeable verb*.

you live up to those words. Instead, you will be the one who holds *yourself* responsible. Throughout history, many people back off when they reach this point. They would rather be told what to do. They are afraid to be held accountable, to be responsible for their own actions. It is easier to be dependent.

There are other people who use language to constantly criticize. They create destruction without lifting a hand. People are afraid to confront them or to debate them because these people can use words so effectively. You still see this today at public meetings and at the tribal councils.

❖ Wica ❖

At this point, students have learned four different forms of conjugation (**wa** verbs, **ma** verbs, **blu** verbs, and **bla** verbs). When conjugating, you see how the verb changes when the *subject* changes:

Wowap̄i k̄i oṭa blawa yelo./kṣṭo.	I am reading many books.
Wowap̄i k̄i oṭa lawa yelo./kṣṭo.	You are reading many books.

When the object of the sentence (wowap̄i k̄i: books) is a nonliving being, the verb remains the same. At this point the only sentences you have learned involve this situation. *However, if the object is a living being AND plural you add wica to the verb:*

Ṣuṅka wakan̄ k̄i oṭa wicablawa yelo./kṣṭo.	I counted many horses.
Ṣuṅka wakan̄ k̄i oṭa wicalawa yelo./kṣṭo.	You counted many horses.

As you can see, the pattern of conjugating remains the same. You continue to change the pronoun within the verb to reflect different subjects (wicablawa: I counted them; wicalawa: You counted them). The only difference is that you add wica to the verb. This pattern applies to the following forms of conjugation learned thus far: wa verbs, bla verbs, and blu verbs.

• Oral Drill

Translate the following sentences into English:

1. Wowap̄i oṭa lawap̄elo./lawap̄i kṣṭo.
2. Wowap̄i oṭa uṅyuhap̄elo./uṅyuhap̄i kṣṭo.
3. Ṣuṅka wakan̄ k̄i oṭa wicabluha yelo./kṣṭo.
4. Ṣuṅka wakan̄ k̄i oṭa wicayawa yelo./kṣṭo.
5. Ṣuṅka k̄i yamni wicawaçiṅ yelo./kṣṭo.

• Oral Drill

Translate the following sentences into Lakota:

1. We want many horses.
2. I have many pencils.
3. The girl counted four cats.
4. They read those books.
5. You and I have many dogs.

❖ Irregular Verbs ❖

In Lakota, certain verbs do not follow the expected patterns of conjugation (adding the pronouns *ma*, *wa*, *blu*, or *bla*). These verbs are called *irregular verbs*. Below is the verb “to go,” which has a unique pattern of conjugation, especially in the future tense:

	<i>ble: I am going</i>	<i>mni kte: I am going to go</i>
1ST PERSON SINGULAR	ble	mni kte
2ND PERSON SINGULAR	le	ni kte
3RD PERSON SINGULAR	(he) ye	(he) yin kte
YOU AND I FORM	unye	unyin kte
1ST PERSON PLURAL	unyanpi	unyanpi kte
2ND PERSON PLURAL	lapi	lapi kte
3RD PERSON PLURAL	(hena) yapi	(hena) yapi kte

• Oral Drill

Change each sentence into future tense:

1. Mission ta ble yelo./ksto.
2. Wayawa ki Rosebud ta ye yelo./ksto.
3. Waci pi ta unyanpelo./unyanpi ksto.
4. Woyute masope ta yapelo./yapi ksto.

• Homework

Write a short dialogue between two people that starts with the following question:

Wicasa: Tukiel ni kta huwo?

❖ Wounsp̄e Ici Ake Nuḡa Summary ❖

The following is a summary of material covered in *Wounsp̄e Ici Ake Nuḡa* that students are responsible for understanding:

- Know how to pronounce the following sounds:

s s' ś ś'

- Understand the following *vocabulary*:

mas'ape	mas'ope	as'in	sunka
šape	yuš'as'a	šunḡmaniṭu	šunḡmaniṭu taḡka
woyute mas'ope	opetuḡ	wolakota	ikče wicasa oyate

- Understand the following *in-law relative terms*:

omawahetuḡ	tuḡkaši	unčisi	taḡkoš
wicawoha	wiwoha	taḡhan	maše
hanka	šic'e	štepaḡ	waše
hignaḡu	tawiču		

- Know how to ask and answer the following *questions*:

Nihignaḱu ḱi he ṭuwe huwo?/he?

Nitawiču ḱi he ṭuwe huwo?/he?

- Understand the following *wamakaskaṅ*:

anukasaṅ	hehaḱa	hetuṅḱala	hogaṅ
igmu	ṗisṗiza	šuṅḱa	šuṅḱa wakaṅ
šunḡmanitu	tataṅḱa	teḡmuḡa	waṅbli
ziṅṱkala	zuzeča		

- Know how to conjugate and use the verb *waṅblaḱe*.

- Know how to use the following descriptive words with *Wamakaskaṅ*:

gleška	gleza	ṗtečela	čeṗa
tamaheča	haṅška	teča	

- Know the *numbers 1–1000*.

- Know the following articles of *Clothing*:

waṗoštaṅ	ogle	uṅzoḡiṅ
mahel uṅzoḡiṅ	mahel uṅṗi	huyakuṅ
haṅṗa	aḱaṅl haṅṗa	waṗaha
ṗeša	haṅṗa kšuṗi	wanaṗ'iṅ
uṅḱcela ḱagaṗi	kaṅḡiya mignaḱaṗi	huinaḡṗahṗa
hlahla	čegnaḱe	čuwignaḱa
niteheṗi mahel	huyakuṅ zaṅzaṅle	huyakuṅ iškahu ṗtečela
ogle zigziča	taha čuwignaḱa	huṅška
wawaslate wanaṗ'iṅ	wanaṗ'iṅ iṗataṗi	wanaṗ'iṅ kšuṗi

- Know how to ask and answer the following *question*:

Ha oṗetuṅ ni ḱta huwo?/he?

- Know how to use and conjugate verbs that use the pronoun *bla*:

1ST PERSON SINGULAR	bla	I
2ND PERSON SINGULAR	la	you
3RD PERSON SINGULAR	(he) ya	She/he/it
YOU AND I FORM	uṅya	You and I
1ST PERSON PLURAL	uṅya__ṗi	We
2ND PERSON PLURAL	la__ṗi	You all
3RD PERSON PLURAL	(hena) ya__ṗi	They

- Know how to conjugate the following verbs using the *bla* pronoun. Be able to translate these words and use them in a Lakota sentence:

blawašte	blačaṅzeḱe	blaihaté
blačeye	blašiče	blaonihanṅ
blahomni		

- **Wića** is added to **wa** verbs, **ma** verbs, **bla** verbs, and **blu** verbs when the object of the sentence is a living being *and* plural. Know how to use **wića** correctly.
- Know how to conjugate the following *irregular verbs*:

ble: *I am going*

ble
le
(he) ye
uṅye
uṅyaṅṅṅi
laṅṅi
(hena) yaṅṅi

mni kte: *I am going to go*

mni kte
ni kte
(he) yiṅ kte
uṅyiṅ kte
uṅyaṅṅṅi kte
laṅṅi kte
(hena) yaṅṅi kte

Homework Review:

- What is the Lakota word for wolf? What is the full English definition of this word? Why is it important to take the time to fully translate Lakota words?
- What are the root words found in **mas'ope**? What is the full translation of this word and how is it generally translated?
- What are the social codes for in-laws? Why are they important?
- What is the relationship between brothers-in-law and sisters-in-law?
- Who uses the relative term **omawahetun**? What does this word mean?
- How does the term **mase** differ from **tanhan**? How does the term **wase** differ from **stepan**?
- Discuss the term **wamakaskan**. What is the full definition of this word? How does this word contribute to understanding the phrase **mitakuye oyas'in**?
- What is significant about the use of the pronouns **bla** and **blu**?
- What is the difference between the verb **ble** and the verb **mni kte**? When would you use one as opposed to the other?

WOUŃSPE IČI AĶE YAMNI

The Thirteenth Teaching

❖ The Letters T, \bar{T} , \dot{T} , and T' ❖

• Pronunciation Drill

The purpose of the pronunciation drills is to learn to articulate Lakota *sounds*. Some words have the same spelling and pronunciation but different intonations which change the words meaning.¹ Therefore, to learn intonation, the accented syllable will be written in boldface type. Say the following Lakota words to practice the the letters t, \bar{t} , \dot{t} , and t':

⊕ 1. T (review)

T without a diacritical mark represents the English t sound found in **t**eam and **t**en.

ti	tioṗa	tima
otehi	otiwota	temni

⊕ 2. \bar{T}

\bar{T} with a line above it represents a sound similar to the **t** sound in **s**till and **s**tay.

\bar{t} aku	\bar{t} ona	\bar{t} uwa
\bar{t} ohaŋ	\bar{t} akuwe	\bar{t} awita

⊕ 3. \dot{T}

\dot{T} with a dot above it represents a guttural t sound.

\dot{t} alo	\dot{t} uŋwiŋ	\dot{t} uŋkašila
\dot{t} aŋke	o \dot{t} uŋwahe	\dot{t} aŋka

⊕ 4. T'

T' with an apostrophe represents the t sound with a glottal stop.

t'e	o't'inq'in	t'uŋgye
o't'e	t'elanuwe	t'at'a

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters T, \bar{T} , \dot{T} , and T' ❖

temni (te **nni**) Perspiration, sweat. Lila okaṭe ča temni ma'e yelo/kšto, "It's so hot that I am sweating to death."

taló (ta lo) General term for meat. \bar{t} ahča talo: deer meat. \dot{t} aŋka talo: buffalo meat. \bar{t} alo čeyuŋpaṗi wašte walaṭe yelo/kšto, "I like fried meat."

¹See Appendix T: Vocabulary for Letters T, \bar{T} , \dot{T} and T' for definitions.

- otunwahe** (o tun wa he) A village. Today's English translation: a town. Leksi otunwahe ta yin kta keyelo/ keye ksto, "Uncle said that he is going to go to town."
- tatanka** (ta tan ka) (1) Bull buffalo. (2) Lakota thought: "big body." Shortened from tačan, "body," and tanka, "big." Tačan describes the body of any member of the wamakaškaŋ oyate. Tatanka is a good example of the descriptive nature of Lakota. Instead of describing what the bull buffalo does, in a modest way, we say, "The one with the big body." The root word is tanka, meaning large or huge. Though tanka often describes size, it can also describe the expanse of time, implying that with time one achieves knowledge and experience, the components of wisdom. Thus, there is an element of respect similar to "Elder" that comes with this word. Hihanŋi tatanka waŋ unpaṭaṭelo/unpaṭaṭi ksto, "We butchered a bull buffalo this morning."
- t'e** She, he, or it is dead. Hu wakpa t'e yelo/ksto, "I killed my leg by sitting on it." English translation: "My leg went to sleep."
- ot'e** (o t'e) (1) She or he is sick from overeating. Often children who eat too much candy suffer from ot'e. (2) In the 1960s, ot'e became a term to describe passing out from drinking too much alcohol. It is another example of misinterpreting our language. Originally, ot'e implied you became sick from eating too much of something. It effected your digestive system causing you to throw up and get diarrhea (kajo). In the original definition, people who experience ot'e usually do not eat again the particular food that caused their sickness. It "kills" (t'e) the craving for that particular food. Today, when everybody is looking for a new way to diet, they should try ot'e. Eat until you can't eat any more! That will stop the craving! Haŋka waskuyeca ot'e yelo/ksto, "My sister-in-law got sick from candy."
- t'at'a** (t'a t'a) Paralysis of the body.

❖ Colors ❖

🕒 Oral Drill

Repeat the following colors after your instructor:

Plural	Singular	Color
sapsaṭe	saṭe ²	black
šaša	ša, luṭa ³	red
zizi	zi	yellow
skaska	ska	white
toto	to	blue
zizito, zitoto	zito	green ("yellow and blue")
giḡi	gi	brown

²Saṭa ends with a *changeable* vowel.

³Luṭa is used to describe the color of another Nation and is often used as a name. For example: Ziṅkala Luṭa, "Red Bird," or Čeian Luṭa, "Red Hawk."

hohōte
saṅsaṅ

hōte⁴
saṅ

gray
between gray/white
“fading from blue towards white”

PLURAL VS. SINGULAR

When Lakōṭa colors are describing a noun that is plural, they take on a different form. This form, demonstrated in the column *Plural*, applies to plural non-living objects. If the noun is plural and a living being, you add p̄i to the color. For instance, Iḡmu k̄i hena nupiṅ sapsapaṅi, “Both cats are black.”

• Oral Drill

Practice pointing to objects in the classroom and identifying their color using the following phrase:

Le (color) yelo./kš̄to.
This is (color).

• Oral Drill

Match the colors with their English translation:

- | | |
|-------------|------------------------|
| 1. saṅp̄e | blue |
| 2. ša, luṭa | brown |
| 3. to | gray |
| 4. zi | black |
| 5. sk̄a | red |
| 6. zito | yellow |
| 7. ḡi | green |
| 8. hōṭa | white |
| 9. saṅ | between gray and white |

• Homework

Gather a list of ten Lakōṭa nouns that can be described by a color. Use these words with their appropriate color in a sentence and bring the list for classroom presentation. For example: Haṅṅa k̄i lena sapsaṅp̄e yelo/kš̄to, “These are black shoes.”

❖ Ṭātuye Ṭōṅa: The Four Winds ❖

Ṭātuye ṭōṅa⁵ is a common phrase meaning “the four directions.” It is used in songs to appeal to relatives in each of the directions—toward the four directions of the wind, toward the universe, toward the Earth, and then toward the seventh direction. Since the coming of the Pipe, the seventh direction embodies all the powers in all the directions, the power we hold within ourselves, and the power of the Pipe. By including ourselves in the seventh direction we assume responsi-

⁴Hōte ends with a *changeable* vowel.

⁵Ṭa: short for ṭate, “the wind.” Uye: “blowing, coming from.” Ṭōṅa: “four.”

bility for our request. These explanations are general. For an in-depth explanation, one needs to consult a Medicine Man or an Elder.

1. <i>ṭakiya</i>	"Toward"
2. <i>Wiohṭeya ṭakiya</i>	West. "Toward where the sun goes down."
3. <i>Waziya ṭakiya</i>	North. "Toward where wazi lives."
4. <i>Wiohiyaṅṅa ṭakiya</i>	East. "Toward the light (<i>ohiyaṅṅa</i>) of the sun (<i>wi</i>)."
5. <i>Itokaga ṭakiya</i>	South. "Toward the place where they make (<i>okaga</i>) the face (<i>ite</i>)."
6. <i>Waṅka ṭakiya</i>	Above. (In the direction of the powers of the Universe.)
7. <i>Maka ṭakiya</i>	"Toward the Earth."

People often ask which color represents which direction. Usually, the colors are identified according to the book *Black Elk Speaks*. However, Black Elk's description differs from the representation of the directions by other Lakota groups on different Lakota reservations. The colors given here are not standard, but are the ones most commonly used on the Rosebud Reservation.

West	<i>wiohṭeya ṭakiya</i>	—> <i>saṅa</i>
North	<i>waziya ṭakiya</i>	—> <i>ša</i>
East	<i>wiohiyaṅṅa ṭakiya</i>	—> <i>zi</i>
South	<i>itokaga ṭakiya</i>	—> <i>ska</i>
Above	<i>waṅka ṭakiya</i>	—> <i>to</i>
Toward the earth	<i>maka ṭakiya</i>	—> <i>zito</i>

• Oral Drill

Match the colors with the direction it represents as taught on the Rosebud Reservation:

1. <i>wiohiyaṅṅa ṭakiya</i>	<i>ša</i>
2. <i>waṅka ṭakiya</i>	<i>to</i>
3. <i>wiohṭeya ṭakiya</i>	<i>saṅa</i>
4. <i>waziya ṭakiya</i>	<i>zito</i>
5. <i>itokaga ṭakiya</i>	<i>ska</i>
6. <i>maka ṭakiya</i>	<i>zi</i>

❖ Consonant Clusters ❖

In *Wouṅṣṭe Iči Yamni (The Third Teaching)*, you were introduced to consonant clusters, two consonants separated by a small, unwritten sound known as a schwa.

⊕ Oral Drill Review

Practice saying the following words that contain consonant clusters:

ible	gli
waṅbli	igmu
gmigma	waglula

Oglala	mni
temni	ksa
kse	

In addition to bl, gl, gm, gn, mn, and ks, there are nine more clusters:
kč, kṕ, kś, kṭ, pč, ps, pṭ, ṭk, and hč.

☉ Oral Drill

This drill is composed predominantly of nonsensical words. The purpose is to practice pronouncing consonant clusters with all of the different Lakota vowels and the Lakota nasal vowels. Repeat the following sounds after your instructor:

kč	kṕ	kś	kṭ	
kča	kṕa	kśa	kṭa	
kče	kṕe	kše	kṭe	
kči	kṕi	kši	kṭi	
kčo	kṕo	kšo	kṭo	
kču	kṕu	kšu	kṭu	
kčan	kṕan	kšan	kṭan	
kčin	kṕin	kšin	kṭin	
kčun	kṕun	kšun	kṭun	
pč	pṭ	ṭk	pś	hč
pča	pṭa	tka*/ṭka	pśa	hča
pče	pṭe	ṭke	pše	hče
pči	pṭi	ṭki	pši	hči
pčo	pṭo	ṭko	pšo	hčo
pču	pṭu	ṭku	pšu	hču
pčan	pṭan	ṭkan	pšan	hčan
pčin	pṭin	ṭkin	pšin	hčin
pčun	pṭun	ṭkun	pšun	hčun

*The Lakota word **tka**, meaning "almost," is the only instance where a consonant cluster contains the guttural **k** sound. If there are more words that use this particular consonant cluster (**ṭk**), I am not aware of them.

☉ Oral Drill

Practice saying the following words and sentences:

1. Wau kṭelo./kṭe kśto.
(I am going to come.)
2. Yau kṭa huwo?/he?
(Are you going to come?)
3. Wau tka yelo./kśto.
(I almost came.)
4. Inyan ṭki lena lila ṭketkeṕelo./ṭketkeṕi kśto.
(These rocks are very heavy.)
5. Hihanṭni witka čewaunṕelo./čewaunṕi kśto.
(I fried eggs this morning.)

6. Ȧnhaŋ waye Ȧi he lila witko yelo./Ȧicé waye Ȧi he lila witko kȦto.
(That brother-in-law of mine is really crazy.)
7. WeȦu Ȧaŋna pȦehiŋȦala Ȧi lila oȦaȦelo./oȦaȦi kȦto.
(When it is spring time there are many buffalo calves.)
8. OaȦaŋyaŋȦe Ȧi he lila pȦaŋpȦaŋla yelo./kȦto.
(That chair is really unsteady, wobbly.)
9. OyaȦe Ȧi pȦayela najiŋȦelo./najiŋȦi kȦto.
(The nation stands together.)⁶
10. ȦaiȦomni Ȧa ȦaȦekȦek mani yelo./kȦto.
(He got dizzy and is staggering as he walks.)
11. IȦe kȦpa kiŋȦe yelo./kȦto.
(S/he wiped her/his face).
12. Hihaŋni ȦaŋwaȦakse yelo./kȦto.
(I cut wood this morning).
13. ȦaȦu waŋ wanu napȦe yelo./kȦto.
(S/he swallowed something by mistake).
14. Waŋ! Ake mayapȦa yelo./Ma! Ake mayapȦa kȦto.
(Hey! She made me sneeze again!) This implies that a person's loved one is thinking of them.
15. NahaŋȦȦi!
(Not yet!)⁷

IblukȦaŋ ❖ Review: *Blu Conjugation* ❖

IyukȦaŋ means deliberating on a subject. It would not be used for the English sentence "I am thinking about somebody." In this situation, where thinking refers to memory, you would use *waksuye*, "I remember somebody." *Waksuye* implies remembering a person or an important event fondly. Both words have to do with thinking, but they have slightly different implications.

iyukȦaŋ: to think

I think	iblukȦaŋ
You think	ilukȦaŋ
S/he thinks	(he) iyukȦaŋ
You and I think	uŋȦiyukȦaŋ
We think	uŋȦiyukȦaŋȦi
You all think	ilukȦaŋȦi
They think	(hena) iyukȦaŋȦi

⁶OyaȦe Ȧi, the "Nation," is conjugated with a plural form because within a particular Nation there are many members. *SuŋmaniȦu oyaȦe ki uȦelo/uȦi kȦto*, "The Coyote Nation is coming." Though there is only *one* Nation, it contains *many* coyotes. Of course, if referring to many Nations one also uses the plural form: *OyaȦe Ȧi hena uȦelo*, "These Nations are coming."

⁷After my grandson was born, I came into the office and my nephew asked me, *Wana ȦaȦyaȦuŋȦi huwo?* "Have you named him yet?" I replied, "NahaŋȦȦi," to which he nodded. His wife, who is Navajo, was standing there and was all excited because we named the baby *NahaŋȦȦi*. He had to explain to her that *nahaŋȦȦi* means "not yet." (This term is not included in the oral drill on the tape.)

• Oral Drill

Match the following forms of the verb *iblukčan* with the appropriate translation:

1. uṅkiyukčan	I think
2. iyukčanṗi	You think
3. ilukčan	They think
4. he iyukčan	You and I think
5. ilukčanṗi	We think
6. iblukčan	She thinks
7. uṅkiyukčanṗi	You all think

Some sample sentences using the verb iblukčan:

Ṭaḱu oṭa iblukčan ča ehaś naṭa mayaza yelo./kśto.

(I am thinking about so many things that I have a headache.)

(Ehaś: “too much” or “more than one can handle.” Ča: “for that reason.”)

Lila ṭaḱu waṅ ilukčan yelo./kśto.

(You are really thinking about something.)

He lila ṭaḱu waṅ iyukčan yelo./kśto.

(He or she is really deliberating about something.)

Le ṭaṅyaṅ ilukčan huwo?/he?

(Did you give this serious thought?)

Hena ṭaṅyaṅ wiyukčanṗi ča ṭaṅyaṅ uṅṗelo./uṗi kśto.

(They have serious thoughts and that’s why they live a good life.)

Hṭalehaṅ woecuṅ ki lena ṭaṅyaṅ iblukčan yelo./kśto.

(Yesterday, I thought seriously about these activities.)

(Ṭaṅyaṅ is often used with *iblukčan* and implies to think seriously or thoroughly).

❖ *Woiyukčan*: “Thoughts” ❖

With most verbs, the prefix **wo** changes the verb so it functions as a noun (subject or object of the sentence). For example:

iyukčan: She or he is deliberating. —> **woiyukčan**: Thoughts or ideas

Some sample sentences using woiyukčan:

Woiyukčan waṅ bluha yelo./kśto.

(“I have a thought or idea”)

Woiyukčan oṭa bluha yelo./kśto.

(“I have a lot of thoughts or ideas.”)

Woiyukčan waśte waṅ bluha yelo./kśto.

(“I have a good idea or thought.”)

Woiyukčan waśteśte⁸ bluha yelo./kśto.

(“I have some good thoughts or ideas.”)

⁸ Waśteśte is the plural form describing a nonliving object. (In this situation, waśteśte describes *woiyukčan*.)

• **Homework**

Using what you've learned thus far write 5 sentences using the word woyukčan. Vary the sentences between statements and questions.

FOR EXAMPLE:

Woyukčan wašte luha huwo?/he?

Hena woyukčan oťa yuhaḡelo/yuhaḡi kšto.

❖ **Creating Complex Sentences: Review** ❖

Sentence Structure Reminders:

1. Except for gender endings, the verb is *last* in the sentence.
2. The object of the sentence comes *before* the verb.

English: I want you to come.
 (subject.) (verb) (object of the verb *want*)

Lakoťa: Yau waćin yelo/kšto.
 (object of the verb *ćin*) (subject) (verb) (gender ending)

Direct Translation: You come I want.

When there are two verbs in a sentence, the second verb (*ćin*) is conjugated to reflect the change of the *subject* of the sentence. This conjugation pattern remains consistent with conjugation of *wa* verbs already learned:

Changing the subject

Wau waćin	<i>I</i> want to come
Wau yaćin	<i>You</i> want me to come
(He) wau ćin	<i>S/he</i> wants me to come
Wau uḡćin	<i>You and I</i> want me to come
Wau uḡćinḡi	<i>We</i> want me to come
Wau yaćinḡi	<i>You all</i> want me to come
(Hena) wau ćinḡi	<i>They</i> want me to come

While the second verb (*ćin*) is conjugated to reflect the *subject* of the sentence, the first verb (*u*) is conjugated to reflect the change of the *object* of the sentence:

Changing the object

(He) wau ćin	<i>S/he</i> wants <i>me</i> to come
(He) yau ćin	<i>S/he</i> wants <i>you</i> to come
(He) he u ćin	<i>S/he</i> wants <i>him/her</i> to come
(He) uḡku ćin	<i>S/he</i> wants <i>you and me</i> to come
(He) uḡkuḡi ćin	<i>S/he</i> wants <i>us</i> to come
(He) yauḡi ćin	<i>S/he</i> wants <i>you all</i> to come
(He) hena uḡi ćin	<i>S/he</i> wants <i>them</i> to come

• Oral Drill

Create sentences putting together different combinations of words using the verb *çiη*. Practice using different forms of conjugation and remember to use statements as well as questions:

Time references

wana
hihaŋni k̄i
h̄italehaŋ
haŋhep̄i
le aŋp̄etu k̄i

Verbs

lowaciŋ
nawajiŋ
owaķahnige
walowaŋ
wawaçi
wowahe
makuje

FOR EXAMPLE:

Wana yalowaŋ waçiŋ yelo./k̄sto.
(I want you to sing now.)

Hiya, nikuja uŋçiŋp̄i ŋni yelo./k̄sto.
(No, we don't want you to be sick.)

Hena hanhep̄i k̄i woyahaŋ çiŋp̄i k̄ta huwo?/he?
(Will they want you to make soup tonight?)

• Homework

Write five complex sentences using the verb *çiη* and vocabulary (time references, relative terms, ma verbs, wa verbs from the text. Practice using different forms of conjugation and remember to use statements as well as questions.

❖ Creating Complex Sentences with Iblukčan ❖

Similar to *çiŋ*, *iblukčan* is used with other verbs to create more complicated sentences:

Hel wati k̄ta iblukčan yelo./k̄sto.
(I think I will live there.)

Hena Jael owale k̄ta iyukčanp̄i yelo./k̄sto.
(They think I'm going to look for Jael.)

Hihaŋni k̄i uŋķuŋp̄i k̄ta iblukčan yelo./k̄sto.
(I think we will come tomorrow.)

1. *By changing the pronoun within iblukčan you change the subject:*

Wana wawaçi k̄ta iblukčan yelo./k̄sto. → Wana wawaçi k̄ta ilukčan yelo./k̄sto.
I think I'm going to dance now. → You think I'm going to dance now.

2. *To change the object, you change the pronoun in the other verb:*

Wana wa waçi k̄ta iblukčan yelo./k̄sto. → Wana wayaçi k̄ta iblukčan yelo./k̄sto.
I think I'm going to dance now. → I think you are going to dance now.

3. *Important note:* Because thinking implies considering a future action, you add **k̄ta** after the first verb. This lets the listener know that the action being considered has not happened yet and will occur in the future.

• Oral Drills

Fill in the blank with the proper form of *iblukčañ*. For example: He he hokuwa k̄ta iyukčañ yelo./k̄što. (*He or she is thinking about fishing.*)

1. Howakuwa k̄ta _____ yelo./k̄što.
(I am thinking about fishing.)
2. Hounkuwa k̄ta _____ yelo./k̄što.
(You and I are thinking about fishing.)
3. Hoyakuwaṗi k̄ta _____ huwo?/he?
(Are you all thinking about fishing?)
4. Hena hokuwaṗi k̄ta _____ huwo?/he?
(Are they thinking about fishing?)
5. Hoyakuwa k̄ta _____ huwo?/he?
(Are you thinking about fishing?)

• Homework

Write five complex sentences using the verb *čiŋ* and vocabulary from the text (time references, relative terms, ma verbs, wa verbs). Practice using different forms of conjugation and remember to use statements as well as questions.

❖ “Indian Giver” ❖

In Lakota philosophy, we try to give more than we take. When we have a need, we appeal to Creation, our relatives, for help. When the help comes, we know we must return it four times over. The receiver will use the gift to fulfill his or her life. Whether for health or material needs, the gift helps the person continue on without becoming dependent. When a gift is given freely, it will come back in multiples of four. Consequently, giving is never a loan or a business contract.

One time a man and his family were forced off their land and had no place to go. He went into a community seeking a piece of land on which to put his lodge. Another man in that community saw his need. He had two houses: one for himself and his wife and the other one for his children. He moved his children in with him and gifted their house to the man. The man and his family had a home for one year, allowing him time to build his own home. In his lifetime, that man was not able to pay back the favor. However, the children of both men knew what had happened and the favor was returned four times over. This is true “Indian giving.”

In Lakota philosophy, one never receives anything for free. Even though it is given freely, we put a value on that gift in appreciation. Unfortunately, contracts with business and social services take us away from our traditional understanding of giving, and we forget the importance of relations and how Creation works together.

Today, a grandparent will give and give to a grandchild, upsetting the parents, who worry about the child becoming spoiled. A wise grandparent intentionally uses gift giving as a reward for the child’s achievements and her or his demonstration of responsibility. Through this process, grandchildren learn to be appreci-

ated for their efforts. They learn if they want something they must work for it. As the grandchild gets older, she or he learns to do something in return for a gift as a sign of appreciation.

In Lakota culture, when people are honored, they know they will now have to work harder. Sometimes at a giveaway, people who are well thought of will receive a wonderful gift, perhaps a star quilt. People who achieve, who develop their families and their jobs, will be shown respect by receiving gifts that encourage them to have a good life. A long time ago, people who were selected in this fashion appreciated the gift because it answered a need in them or their family. One day they will return that gift.

❖ Ča: “That Is Why” ❖

In Lakota, *ča* (meaning “that is why,” “for that reason,” or “so”) is commonly used to link two ideas/sentences together. The first idea is the reason or cause of the second idea.

☺ FOR EXAMPLE

Lila osni ča wana wagle yelo./k̄s̄to.

(It is really cold, so I am going home now).

Lila osni ča ogle owākile yelo./k̄s̄to.⁹

(It is really cold, so I am looking for my coat).¹⁰

Notice that the first idea, *Lila osni*, is a complete sentence when placed by itself. The same is true for the second idea, *wana wagle yelo/k̄s̄to*. By using *ča*, you create a cause and effect relationship between the two ideas. The cold weather *caused* the speaker to want a coat.

• Oral Drill

Review food vocabulary and complete the following sentence familiarizing yourself with *ča*:

Lila lowačič ča _____ wātič k̄telo/k̄te k̄s̄to.

Sample response: Lila lowačič ča tālo čeyuñpāpī ki wātič k̄telo/k̄te k̄s̄to

• Homework

Create five sentences using *ča*. Practice using vocabulary already learned.

☺ FOR EXAMPLE:

Hānkāši yupiyakel womak'ú ča lila piwākila yelo.

Čepānši yupiyakel womak'ú ča lila piwākila k̄s̄to.

(My cousin fed me well, so I am really thankful.)

Lila lowačič ča t̄ukt̄el wol mni k̄telo/k̄te k̄s̄to

(I am really hungry, so I am going to go eat someplace.)

⁹Owale, “I am looking for something. Owākile, “I am looking for something that is mine.”

¹⁰Because of the context, the listener knows that the speaker is referring to a coat. If the speaker were to say “Lila okāta ča ogle owākile yelo,” the listener would know that the speaker was looking for just a shirt (because it is hot). Today, many Lakota words have several meanings and the situation tells you which meaning to use

H̄t̄alehaṅ Mission ̄ta owayawa el miçop̄i ç̄a heçiya wai yelo./k̄s̄to
(Yesterday, I went to Mission because they invited me to the school.)

Wahaṅp̄i waciṅ ç̄a le inahni wowaha yelo./k̄s̄to.

(I wanted some soup, so I am making this stew in a hurry.)

Lila maḡaju ç̄a taṅkal taḡuni eçun piç̄a s̄ni yelo./k̄s̄to.

(It's really raining, so it's impossible to do anything outside.)

◆ Miye ◆

pronoun + verb "to be"

miye	it is I
niye	it is you
(he) e	it is he/she
uṅkiye	it is you and I
uṅkiyeṗi	it is we
niyeṗi	it is you all
(hena) eṗi	it is they

Sample sentences:

Kola, le miye ç̄a wau welo.

(Friend, it is I that is coming.) (This sentence is from a song.)

Duane miye nahaṅ niye uṅkiç̄oṗelo/uṅkiç̄oṗi k̄s̄to.

(Duane called you and me over.)

Uṅkiye otuṅwahe ̄ta uṅyiṅ k̄te s̄ni yelo./k̄s̄to.

(You and I are not going to go to town.)

He miye.

(That is I.)

Le miye.

(This is I.)

Sometimes this pronoun is added to emphasize the subject. For instance:

Wiṅyaṅ: Mission ̄ta mni k̄te k̄s̄to.

Wiç̄asa: Miye, hokuwa mni k̄telo.

Notice how the pronoun *and* the verb are both in the same form: first person singular. When using *miye* or another form, make sure it agrees (is in the same form) with the verb.

• Oral Drill

Fill in the blank with the correct pronoun. Remember it should agree (be in the same form) with the verb.

- _____ wayawa uṅyiṅ k̄telo./k̄te k̄s̄to.
- _____ St. Francis ̄ta laṗi k̄telo./k̄te k̄s̄to.
- _____ waciṗi ̄ta uṅyaṅṗelo./uṅyaṅṗi k̄s̄to.
- _____ woyute mas̄ṗe ̄ta mni k̄telo./k̄te k̄s̄to.

❖ Miš? ❖

1ST PERSON SINGULAR	miš?	How about me?
2ND PERSON SINGULAR	niš?	How about you?
3RD PERSON SINGULAR (no you and I form)	he iṅš?	How about him /her?
1ST PERSON PLURAL	ukiṅš?	How about us?
2ND PERSON PLURAL	niš?	How about you all?
3RD PERSON PLURAL	hena iṅš?	How about them?

Sample dialogue:

<i>Wiṅyaṅ:</i> Mission ṫa mni kṫe kṫo.	I am going to go to Mission.
<i>Wiḱaša:</i> Miš? St. Francis ṫa mni kṫelo.	Me? I'm going to go to St. Francis.
<i>Wiḱaša:</i> ṫonikṫu ḱa huwo?	How are you doing?
<i>Hokṣila:</i> Maṫaṅyaṅ yelo. Niš?	I am doing well. And you?
<i>Wiḱaša:</i> Waṣṫe yelo.	It is good.

• Oral Drill

Pair up with a partner and practice the following dialogue using the appropriate gender endings:

ṫonikṫu ḱa huwo?/he?
Maṫaṅyaṅ yelo./kṫo. Niš?
Waṣṫe yelo./kṫo.

• Homework

Write a dialogue of five sentences that use at least two forms of this pronoun.

❖ Mišeya ❖

1ST PERSON SINGULAR	mišeya	I too
2ND PERSON SINGULAR	nišeya	You too
3RD PERSON SINGULAR	he iṅšeya	He/she too
YOU AND I FORM	uṅkišeya	You and I too
1ST PERSON PLURAL	ukiṅšeyaṫi	We too
2ND PERSON PLURAL	nišeyaṫi	You all too
3RD PERSON PLURAL	hena iṅšeyaṫia	They too

Sample dialogue:

<i>Statement:</i> Mission ṫa mni kṫelo./kṫe kṫo.	I am going to go to Mission
<i>Response:</i> Mišeya.	I too.

or

<i>Statement:</i> Mission ṫa mni kṫelo./kṫe kṫo. Niš?	I am going to go to Mission. You?
<i>Response:</i> Haṅ mišeya.	Yes. I too.

❖ Wouṣṣṑe Iḱi Aḱe Yamni Summary ❖

The following is a summary of material covered in *Wouṣṣṑe Iḱi Aḱe Yamni* that students are responsible for understanding:

- Know how to pronounce the following sounds:

t ṭ t̄ t'

- Know the following *vocabulary*:

temni	ṭalo	otuṣwahe	ṭataṅka
t'e	ote	t'ata	ṭaḱaṅ
ṭaḱiya	tka	nahaṅḱi	ṭanyaṅ
iyukḱaṅ	woiyukḱaṅ	ḱa	

- Know the following *colors*. Be able to use them to describe either a singular or plural noun:

saṑe	ṣa /luṭa	zi	ska
to	zito	gi	hoṭe
saṅ			

- Know the following *ṭaṭuye ṭoṑa*. Be able to identify which color is used to represent the directions on the the Rosebud reservation:

wioḱṑeya ṭaḱiya
 waziya ṭaḱiya
 wioḱiyaṅṑa ṭaḱiya
 iṭokaḱa ṭaḱiya
 waṅka ṭaḱiya
 maka ṭaḱiya

- Be able to pronounce the following *consonant clusters*:

kḱ	kṑ	kṣ	kṭ
pḱ	pṣ	pṭ	ṭk
ḱḱ			

- Know how to conjugate and use *iyukḱaṅ*:

I think	ib <u>l</u> ukḱaṅ
You think	i <u>l</u> ukḱaṅ
S/he thinks	(<u>he</u>) iyukḱaṅ
You and I think	<u>uṅḱ</u> iyukḱaṅ
We think	<u>uṅḱ</u> iyukḱaṅ <u>ṑi</u>
You all think	i <u>l</u> ukḱaṅ <u>ṑi</u>
They think	(<u>hena</u>) iyukḱaṅ <u>ṑi</u>

- Know how to create *complex sentences* using the verb *iyukḱaṅ*.

- *ḱa*, meaning “that is why,” is a word commonly used to link two ideas/sentences together. Know how to effectively use this word.

- Know how to conjugate and use all the forms of *miye*, *miš*, and *miš'eya*:

	miye	
1ST PERSON SINGULAR	miye	it is I
2ND PERSON SINGULAR	niye	it is you
3RD PERSON SINGULAR	(he) e	it is he/she
YOU AND I FORM	uŋkiye	it is you and I
1ST PERSON PLURAL	uŋkiyeŋi	it is we
2ND PERSON PLURAL	niyeŋi	it is you all
3RD PERSON PLURAL	(hena) eye	it is they

	miš	
1ST PERSON SINGULAR	miš?	How about me?
2ND PERSON SINGULAR	niš?	How about you?
3RD PERSON SINGULAR	he iŋš?	How about him/her?
(no you and I form)		
1ST PERSON PLURAL	ukiŋš?	How about us?
2ND PERSON PLURAL	niš?	How about you all?
3RD PERSON PLURAL	hena iŋš?	How about them?

	miš'eya	
1ST PERSON SINGULAR	miš'eya	I too
2ND PERSON SINGULAR	niš'eya	You too
3RD PERSON SINGULAR	he iŋš'eya	He/she too
YOU AND I FORM	uŋkiš'eya	You and I too
1ST PERSON PLURAL	ukiŋš'eya	We too
2ND PERSON PLURAL	niš'eya	You all too
3RD PERSON PLURAL	hena iŋš'eya	They too

Homework Review:

- Ot'e is another example of a Lakota word whose meaning changed during the 1960s to adapt to the rise of the drug and alcohol culture. Explain the traditional definition for this word and this newer translation.
- Explain what is traditionally meant by the phrase "Indian Giving."

WOUŋSĪE IĪI AĪE TŌĪA: Review

(The Fourteenth Teaching: Review)

REVIEW: THE LAĪOĪA ALPHABET SYSTEM

LakoĪa Nasal Vowels:

aŋ iŋ uŋ

LakoĪa Basic Vowels:

a e i o u

Consonants:

b	č	č̄	c'	g	ḡ
h	ḥ	ḥ'	j	k	k̄
k̄	k'	l	m	n	p
p̄	p̄	p'	s	s'	š
š'	t	t'	t̄	t̄	w
y	z				

• Oral Drill

Read through the LakoĪa alphabet system pronouncing each sound. Try reciting the sounds without looking at the letters.

• Oral Drill

Divide up into pairs. Pick out sentences from the text to read while the other student writes down what she or he hears. After ten sentences, switch roles to allow the other student to read.

• Oral Drill

Still in pairs, read each other the pronunciation drills. The listener should practicing writing what he or she hears.

REVIEW: GUIDELINES FOR M AND N, AND B AND P

Remember: LakoĪa basic vowels *following* the letters **m** and **n** will be pronounced as LakoĪa nasal vowels. LakoĪa nasal vowels *preceding* the letters **b** and **p**, will naturally create an **m** sound.

• Oral Drill

Practice pronouncing the following words noticing where the guidelines for m and n and for b and p apply:

misuŋ	nablaye	maza
hena	nupiŋ	inipi
miye	lena	maku
waŋbli	osni	zomi

• Oral Drill

Practice saying the following sentences, looking for vocabulary where the guidelines apply. Underline the places where the guidelines are located:

1. Le miye nahaṅ lena misuṅ wičawayelo./kšto.
2. Miṭaṅkala! Wana maza s̄ka heṭaṅ uṅčiṅ kšto.
3. Haṅḗa ki lena ohaṅ yo/ye.

REVIEW: DIALOGUE AND GREETINGS

• Oral Drill

Review the following sets of dialogue and greetings. Practice inserting the relative terms from the following pages.

Wičaša: Hau _____ . —> Wičaša: Hau _____ .
 Wičaša: Hau _____ . —> Wiṅyaṅ: Haṅ _____ .
 Wiṅyaṅ: _____ . —> Wiṅyaṅ: Haṅ _____ .
 Wiṅyaṅ: _____ . —> Wičaša: Hau _____ .

Wiṅyaṅ: Le mi (relative term) e kšto. (Name of person) ečiyaḗe/ečiyaḗi kšto.

Wičaša: Le mi (relative term) e yelo. (Name of person) ečiyaḗelo.

Miṭakuyepi (Name) emačiyaḗelo/emačiyaḗe nahaṅ iyuha čaṅṭe wašṭeya naḗe čiyuzaḗelo./čiyuzaḗe.¹

Greeting: (Relative term), le kola/maške aṭaya wačiṅ yelo./kšto.

Response: Hau, naḗe au wo./Ohaṅ, naḗe au we.

Friend: Hau, ṭanyaṅ aṭačiyelo./Haṅ ṭanyaṅ aṭačiyē kšto.

REVIEW: TIOŠḗAYE

Relative terms used by both wičaša and wiṅyaṅ:

- | | |
|---------------|---|
| 1. tuṅkašila | grandfather |
| 2. uṅči | grandmother |
| 3. aṭe | father |
| 4. ina | mother |
| 5. lekši | uncle; Lakota thought: father |
| 6. tuṅwiṅ | aunt; Lakota thought: mother |
| 7. čuṅksi | daughter |
| 8. čiṅksi | son |
| 9. tuṅska | nephew; Lakota thought: son |
| 10. tuṅjaṅ | niece; Lakota thought: daughter |
| 11. ṭaḗoja | grandchild |
| 12. wičahča | husband; Lakota thought: “the real man” |
| 13. winuhča | wife; Lakota thought: “the real woman” |
| 14. mihigna | my husband |
| 15. miṭawiču | my wife |
| 16. mahasaṅni | spouse |

¹ Remember: ḗi + ye = ḗe (female) and ḗi + yelo = ḗelo (male). These endings mark the end of a complete phrase that could be written as a full sentence by itself. Nahaṅ means “and” and is used to link two connected ideas.

<i>Terms used by wičasa</i>		<i>Terms used by wiŋyaŋ</i>	
taŋke	older sister	čuwe	older sister
taŋksi	younger sister	miŋaŋ	younger sister
taŋksila	precious, younger sister	miŋaŋkala	precious, younger sister
čiye	older brother	tiblo	older brother
misuŋ	younger brother	misuŋ	younger brother
misuŋkala	precious, younger brother	misuŋkala	precious, younger brother
taŋhaŋši	male "cousin"	šic'esi	male "cousin"
	Lakoŋa thought: brother		Lakoŋa thought: brother
haŋkaši	female "cousin";	čepaŋši	female "cousin";
	Lakoŋa thought: sister		Lakoŋa thought: sister
kola	male friend	maške	female friend

REVIEW: ADDRESSING YOUR SPOUSE'S RELATIVES

1. omawahetuŋ "the one who gave birth to the other one"
The parents of spouses use this term to address each other.
2. tuŋkaši father-in-law
3. uŋčiši mother-in-law
4. tačoš son-in-law or daughter-in-law
5. wičawoha son-in-law
6. wiwoha daughter-in-law
7. taŋhaŋ male to a brother-in-law
8. maše male to his brother-in-law, similar to kola
9. haŋka male to a sister-in-law
10. šic'e female to a brother-in-law
11. štepaŋ female to a sister-in-law
12. waše female to her sister-in-law, similar to maške
13. hignaķu her husband
14. tawiču his wife

1. Ťoniktu ka huwo?/he?

- A. Wašte yelo./kšto.
- B. Otehi yelo./kšto.
- C. Lila wašte yelo./kšto.

2. Ho eyes tokeške oyaunyaŋpi huwo?/he?

- A. Wašte yelo./kšto.
- B. Otehi yelo./kšto.
- C. Lila wašte yelo./kšto.

3. Oyaķahniga huwo?/he?

- A. Haŋ, owaķahnigelo./kšto.
- B. Hiya, owaķahnige šni yelo./kšto.

• Oral Drill

Discuss the significance and the different interpretations of the following terms:

wakaŋ
wačekiyaḗi
wicaḥčala/winuḥčala
hokšila ki/wičiŋčala ki
wičaša ki/wiŋyaŋ ki
uŋšika

tiošḗaye
miḥakuye oyaŋ
wakaŋyeja
koškalaḥa ki/wikoškalaḥa ki
kola/maške
Naḥe nula wauŋ welo./kšto.

REVIEW: GENDER ENDINGS

	Female		Male
<i>Statement:</i> <i>(singular)</i>	Wašte <u>kšto</u> / Wašte <u>ye</u> . ² (It is good.)	<i>Statement:</i> <i>(singular)</i>	Wašte <u>yelo</u> . (It is good.)
<i>Statement:</i> <i>(plural)</i>	Hena wašteḗi <u>kšto</u> / Hena wašteḗe. (They are good.)	<i>Statement:</i> <i>(plural)</i>	Hena wašteḗelo. (They are good.)
<i>Question:</i> <i>(singular)</i>	Wašte <u>he</u> ? (Is it good?)	<i>Question:</i> <i>(singular)</i>	Wašte <u>huwo</u> ? (Is it good?)
<i>Question:</i> <i>(plural)</i>	Hena wašteḗi <u>he</u> ? (Are they good?)	<i>Question:</i> <i>(plural)</i>	Hena wašteḗi <u>huwo</u> ? (Are they good?)
<i>Command:</i> <i>(singular)</i>	Wašte <u>ye</u> ! (Be good!)	<i>Command:</i> <i>(singular)</i>	Wašte <u>yo</u> ! (Be good!)
<i>Command:</i> <i>(plural)</i>	Wašteḗe! (You all be good!)	<i>Command:</i> <i>(plural)</i>	Wašteḗo! (You all be good!)

1. In the plural form, ḗi combines with ye/yo (command) to become ḗe!/ḗo!

$$\begin{aligned} \text{Wašteḗi} + \text{ye} &= \text{Wašteḗe!} \\ \text{Wašteḗi} + \text{yo} &= \text{Wašteḗo!} \end{aligned}$$

2. In the plural form, ḗi combined with yelo (statement) becomes ḗelo.

$$\text{Wašteḗi} + \text{yelo} = \text{Wašteḗelo.}$$

3. If a verb ends in u, o, or uŋ, the gender endings ye, yo, and yelo become we, wo, and welo.

$$\begin{aligned} \text{u} + \text{ye} &= \text{u we!} \\ \text{u} + \text{yo} &= \text{u wo!} \\ \text{u} + \text{yelo} &= \text{u welo.} \end{aligned}$$

²Both ye and kšto are used for female gender endings in a statement. Preference varies between tiošḗayeḗi.

REVIEW: COLORS, NUMBERS, AND THE DIRECTIONS**• Oral Drill**

Match the color with the direction.

1. to	wioh̄peya ṭakiya
2. zi	maka ṭakiya
3. saṗa	waziya ṭakiya
4. s̄ka	waṅka ṭakiya
5. sa	iṭokaga ṭakiya
6. zito	wiohiyaṅpa ṭakiya

• Oral Drill

Say the following numbers in Lakōṭa:

1000	23
465	873
19	999

REVIEW: EXPRESSING TIME

There are several ways in which the Lakōṭa express time.

1. Most commonly, the Lakōṭa use a *specific time reference* at the beginning of a sentence to express time. For example:

Hihāṅni k̄i wowahiṅ k̄telo/k̄te k̄s̄to.

Hihāṅni k̄i wiṭokāṅ hiyaye wahehaṅl howakuwa k̄telo/k̄te k̄s̄to.

2. The Lakōṭa have terms to refer to the seasons, months, and weeks.

3. The Lakōṭa today use the clock to be more specific about time.

Maza s̄kaṅs̄kaṅ ṭona huwo?/he?

• Oral Drill

Divide the class into two teams. One person from each team will go to the board to write sentences. These two people will race to see who can create a sentence the quickest without mistakes using a specific time reference that the instructor has read out loud. Once a sentence has been written correctly, the sentence will be translated by the rest of the team.

• Oral Drill

Practice answering the following question:

Maza s̄kaṅs̄kaṅ ṭona huwo?/he?

9:45 a.m.	12:00 a.m.
11:25 p.m.	7:30 a.m.
6:50 p.m.	1:20 p.m.

❖ Types of Conjugation ❖

THE PRONOUN WA

1. Generally used with *active* verbs (verbs of action, often capable of taking a direct object).
2. Is the *subject* of the sentence.

Form:	I am	wa
	You are	ya
	S/he is	(he)
	You and I are	uŋ(k̄)
	We are	uŋ(k̄)_p̄i
	You all are	ya_p̄i
	They are	(hena) _p̄i

Special Rules to Watch for:

1. *Infixes:* For some verbs, the pronoun **wa** will be an infix and will be placed in the middle of the word. This is true for many words that are comprised of two smaller words.

EXAMPLE: howakuwa lowaciŋ

2. *Verbs that begin with a vowel:* When a verb begins with a vowel, add **uŋ** plus **k̄** for the dual form (you and I) and for first person plural (we). This is true even if **wa** is used as an infix and the verb begins with a vowel. (Owale becomes uŋk̄ole for the dual form.)

EXAMPLES: uŋk̄u/uŋk̄u_p̄i uŋk̄ole/uŋk̄o_p̄i

3. *Changeable vowels:* The last vowel sound in some verbs will change under certain circumstances. When the verb is used in a *statement*, the final vowel is an **e** sound. When the verb is used in a *command* or *question*, the **e** sound changes to an **a** sound. When the verb is used in the *future tense* (with **k̄te**) the **e** sound changes to the **iŋ** sound. Some verbs will change from **e** to **a** or **aŋ** in the plural form. These verbs need to be memorized.

EXAMPLE:	He woh <u>e</u> yelo/k̄s̄to.	<i>Statement</i>
	He woh <u>a</u> ŋ huwo?/ he?	<i>Question</i>
	He woh <u>i</u> ŋ k̄telo/ k̄te k̄s̄to.	<i>Future</i>
	Hena woh <u>a</u> ŋp̄elo/wohanp̄i k̄s̄to.	<i>Plural</i>

Examples of regular verbs:

wala	wačeye	wakuwa
wani	wačiŋ	wati
wagli	wahi	walowaŋ
wagni k̄te		

Examples of verbs with wa as an infix:

wawagna	nawajiŋ	owale
mawani	lowačiŋ	howakuwa
iwaču	mas'awaŋe	slolwaye

Examples of verbs that begin with a vowel:

wao	wau	owale
iwačũ	owaḱahnige	awas'in

Examples of verbs that contain a changeable vowel:

wapiwaye	wagle	aṭawaye
wowahe	wawate	wate

• Oral Drill

Divide into two teams. Have one member from each team race to see who can conjugate verbs given by the instructor the quickest. Have the winning team translate the verb and its conjugation.

THE PRONOUN MA

1. As the *subject* of the sentence (personal pronoun): generally used with *stative* verbs (verbs that describe a state of being. (These verbs do *not* take a direct object).

EXAMPLE: Makuje= I am sick.

2. As the *direct object* of the sentence (objective pronoun): generally used with *active* verbs (verbs that imply action and that take a direct object).

EXAMPLE: Hena maçinṗi= They want me.

	<i>Subject</i>		<i>Object</i>
<i>Form</i>	I am	ma	me
	You are	ni	you
	S/he/it is	(he)	her/him/it
	You and I are	uṅ(ḱ)	you and me
	We are	uṅ(ḱ)_ṗi	us
	You all are	ni_ṗi	you all
	They are	(hena) __ṗi	them

Special rules to watch for:

1. *Infixes:* For some verbs, the pronoun **ma** will be an infix and will be placed in the middle of the sentence. This is true for many words that are comprised of two smaller words.

EXAMPLE: omale

2. *Verbs that begin with a vowel:* When a verb begins with a vowel, add **uṅ plus ḱ** for the dual form (you and I) and for first person plural (we). This is true even if wa is used as an infix and the verb begins with a vowel. (Imale becomes uṅḱile for the dual form.)

3. *Changeable vowels:* The last vowel sound in some verbs will change under certain circumstances. When the verb is used in a *statement*, the final vowel is an **e** sound. When the verb is used in a *command* or *question*, the **e** sound changes to an **a** sound. When the verb is used in the *future tense* (with **ḱe**) the **e** sound

changes to the **in** sound. Some verbs will change from **e** to **a** or **an** in the plural form: These verbs need to be memorized.

EXAMPLE:	Makuje yelo./kɕto	Statement
	He kuja huwo?/he?	Question
	Makujin ktelo./kte kɕto.	Future
	Hena kujapelo./kujapi kɕto.	Plural

Examples of regular ma verbs:

mayazan	mahwa	mah'anh
mawašte	mahan	mayuh'i
mačo	mačikala	

Examples of verbs with ma as an infix:

wamakanyeja	wimačinčala	winmayan
homakšila	wimakoškalača	komaškalača
wimačaša		

Examples of verbs that begin with a vowel:

omawašte	imawašte	emaciyači
omat'e	uŋmašika	

Examples of verbs that end with a changeable vowel:

makuje	imakuje
--------	---------

• Oral Drill

Divide into two teams. Have one member from each team race to see who can conjugate verbs given by the instructor the quickest. Have the winning team translate the verb and its conjugation.

THE PRONOUN BLA

As the *subject* of the sentence (personal pronoun): used with verbs whose action is *caused* by either one's words or by one's mouth.

Form:	I am	bla
	You are	la
	S/he is	(he) ya
	You and I are	uŋya
	We are	uŋya __pi
	You all are	la __pi
	They are	(hena) ya __pi

THE PRONOUN BLU

As the *subject* of the sentence (personal pronoun): used with verbs whose action is *caused* by either one's actions or by one's hands.

Form:	I am	blu
	You are	lu
	S/he is	(he) yu
	You and I are	uŋyu
	We are	uŋyu __pi
	You all are	lu __pi
	They are	(hena) yu __pi

The **wa** and **ma** verb rules concerning *infixes, verbs that begin with a vowel, and changeable vowels* also apply to both **bla** and **blu** verbs.

• Oral Drill

Divide into two teams and write bla and blu verbs in different forms of conjugation on pieces of paper. Pick the words and act out their meaning while team members guess the word. Once the word in its correct form of conjugation is guessed (1st person, 2nd person, etc.) then the team will finish conjugating the verb.

IRREGULAR VERBS

In Lakota, certain verbs do not follow the expected patterns of conjugation (adding the pronouns ma, wa, blu, or bla). These verbs are called *irregular verbs*. Below is the verb “to go” which has a unique pattern of conjugation especially in the future tense:

	<i>ble: I am going</i>	<i>mni kte: I am going to go</i>
1ST PERSON SINGULAR	ble	mni kte
2ND PERSON SINGULAR	le	ni kte
3RD PERSON SINGULAR	(he) ye	(he) yiŋ kte
YOU AND I FORM	uŋye	uŋyiŋ kte
1ST PERSON PLURAL	uŋyaŋpi	uŋyaŋpi kte
2ND PERSON PLURAL	laŋpi	laŋpi kte
3RD PERSON PLURAL	(hena) yaŋpi	(hena) yaŋpi kte

• Oral Drill

Divide into two teams. Each team will create seven sentences, one sentence for each form of the verb ble (1st person singular, 2nd person singular, and so forth). Give the list to the other team and race to see which team can be first to change each of the sentences into the future tense *and* to translate each of the new sentences into English.

❖ Wa Verbs Introduced in Teachings One through Thirteen ❖

<u>w</u> ala	I am asking for something
<u>w</u> ao	I am hitting a target
<u>w</u> agle	I am going home
<u>w</u> akuwa	I am chasing someone/something
<u>w</u> ani	I am alive
low <u>a</u> ciŋ	I am hungry
how <u>a</u> kuwa	I am fishing
waw <u>a</u> gna	I am removing the corn kernels
wow <u>a</u> he	I am cooking
ow <u>a</u> le	I am looking for something/somebody
<u>w</u> aciŋ	I want
<u>w</u> au	I am coming
<u>w</u> ati	I live there

<u>wag</u> li	I am home
<u>wah</u> i	I am here
<u>walowa</u> ŋ	I am singing
<u>wa</u> čeye	I am crying
<u>iwa</u> ču	I receive something
n <u>awa</u> jiŋ	I am standing
slol <u>wa</u> ye	I know
o <u>wa</u> kahnige	I know, I understand
<u>awa</u> s'iŋ	I wish for something
wapi <u>wa</u> ye	I am repairing something
mas' <u>awa</u> pe	I am making a phone call. "I am hitting metal."
<u>ma</u> wani	I am walking

❖ Ma Verbs Introduced in Teachings One through Thirteen ❖

wi <u>n</u> mayan	I am a woman
wi <u>ma</u> čaša	I am a man
<u>ma</u> hwa	I am sleepy
Na <u>pe</u> el <u>ma</u> han	I have a sore/scab on my hand.
Na <u>pe</u> o <u>ka</u> ške el <u>ma</u> yuh'i	My wrist is chapped.
<u>ma</u> h'ani	I am slow
<u>ma</u> čo	I am cute
<u>ema</u> čiya <u>pi</u>	I am called
<u>ma</u> wašte	I am good
<u>ma</u> čik'ala	I am small
<u>oma</u> t'e	I am sick from overeating
u <u>n</u> ma <u>si</u> ke	I have a specific need
<u>ima</u> kuje	I am sick by it
Na <u>ta</u> <u>ma</u> yazaŋ	My head hurts
w <u>ama</u> kanyeja	I am an infant
ho <u>ma</u> kšila	I am a boy
wi <u>ma</u> čiŋčala	I am a girl
wi <u>ma</u> koškala <u>ka</u>	I am a young woman
ko <u>ma</u> škala <u>ka</u>	I am a young man
<u>oma</u> wašte	It helps me feel good
<u>ima</u> wašte	It makes me feel good
<u>ma</u> kuje	I am sick

❖ Blu Verbs Introduced in Teachings One through Thirteen ❖

w <u>ab</u> lujaja	I am washing something
i <u>bl</u> ukčaŋ	I am planning or thinking
<u>bl</u> uha	I have
<u>bl</u> u <u>h</u> omni	I turned something with my hands
<u>bl</u> uwašte	I made something good by my hands/actions
<u>bl</u> učaŋze <u>ke</u>	I made him/her mad by my actions
<u>bl</u> ui <u>h</u> ate	I made him/her laugh by my actions
<u>bl</u> učeye	I made him/her cry by my actions

<u>blu</u> siče	I made him/her do bad things by my actions
<u>bluoni</u> haŋ	I showed him/her respect by my actions

❖ **Bla Verbs Introduced in Teachings One through Thirteen** ❖

<u>bl</u> ahomni	I turned something with my mouth/by my words
<u>bl</u> atke	I am drinking something
<u>bl</u> awašte	I did something good with my mouth/by my words
<u>bla</u> caŋzeke	I made him/her mad with my mouth/by my words
<u>bl</u> aihaťe	I made him/her laugh with my mouth/by my words
<u>bl</u> ačeye	I made him/her cry with my mouth/by my words
<u>bl</u> ašiče	I made him/her do bad things because of my mouth/by my words
<u>bla</u> onihaŋ	I showed him/her respect with my mouth/by my words
w <u>abl</u> awa	I am going to school; I am counting/reading something
w <u>aŋbl</u> aķe	I see something

❖ **Irregular Verbs Introduced
in Teachings One through Thirteen** ❖

ble	I am going
mni kte	I am going to go

REVIEW: VOCABULARY UNITS

In this text, you have studied various vocabulary units. You have learned words for parts of the body, weather, clothing, food, and living beings of the earth.

• **Oral Drill**

Pair up with another student to conduct interviews. One of you will interview the other by asking questions about one of the topics. After ten minutes of interviewing, the interviewer will present what his or her partner said to the rest of the class. The interviews and presentations will be in Lakota.

Sample question:

Wayata he?

Haŋ. Lowaciŋ ča wigli uŋ kaġaŋi wate kšto.

Sample presentation:

Emily ločiŋ ča wigli uŋ kaġaŋi yute kšto.

WOUŃSĔPE IĀI AĀE ZAPĀŃ:

Final Exam

(The Fifteenth Teaching: Final Exam)

SECTION ONE: ORAL QUIZ

• Part One

Recite to your instructor the following sounds learned in *WouŃsĕpe IĀi ŤoĀahe* through *WouŃsĕpe IĀi AĀe Yamni*. If a sound is difficult to pronounce by itself, you can use it in a vocabulary word (5 points).

1. a	11. ċ	21. k̄	31. ś
2. e	12. c'	22. k'	32. s'
3. i	13. g	23. l	33. ś'
4. o	14. ġ	24. m	34. t
5. u	15. h	25. n	35. t'
6. aŋ	16. ħ	26. p	36. t̄
7. iŋ	17. ħ'	27. p̄	37. t̄
8. uŋ	18. j	28. p̄	38. w
9. b	19. k	29. p'	39. y
10. ċ	20. k	30. s	40. z

• Part Two

Introduce yourself to your instructor (5 points).

• Part Three

Your instructor will greet you as a different relative five times. Respond to him or her with the appropriate greeting (5 points).

• Part Four

Say the following numbers in Lakota (5 points):

1000	22	9	165	754
689	384	13	81	

• Part Five

Introduce another student to your instructor as if that classmate were a relative (5 points).

SECTION TWO: SPELLING

• Part One

Your instructor will read ten sentences from the pronunciation vocabulary lists. Listen carefully to what she or he says and spell out the sentence using the correct diacritics (10 points).

• **Part Two**

Your instructor will read fifteen relative terms. Write down the term with the correct spelling *and* its English translation (15 points).

SECTION THREE: WRITTEN QUIZ

• **Part One**

Translate and then continue conjugating the following words (10 points):

blaihat'e
bluonihan
 unmasi'ke
 owakahnige

• **Part Two**

Using the times below, answer the following question in Lakota (5 points):

Maza s̄kaṅs̄kaṅ ṭona he?/huwo?

1. 10:34 a.m.
2. 12:00 p.m.
3. 7:36 p.m.
4. 8:30 a.m.

• **Part Three**

Match the color with the direction (5 points).

- | | |
|---------|-------------------|
| 1. ṭo | wiohṗeya ṭakiya |
| 2. zi | maka ṭakiya |
| 3. saṗa | waziya ṭakiya |
| 4. s̄ka | waṅka ṭakiya |
| 5. ša | itokaga ṭakiya |
| 6. zito | wiohiyaṅṗa ṭakiya |

• **Part Four**

Explain how to use the pronouns *ka/kana*, *he/hena*, *le/lena*. Use each pronoun in a sentence to demonstrate your understanding of these words (5 points).

SECTION FOUR: SHORT ANSWERS

• **Part One**

Pick four of the following terms. Write a paragraph about each one discussing its significance and other interpretations. *Extra Credit:* Try to express some of these ideas in Lakota (10 points).

wakan
 wačekiyaṗi
 wičahčala /winuhčala
 hokšila ki/ wičinčala ki
 wicaša ki/ wiṅyaṅ ki
 uṅšika

tiošṗaye
 miṭakuye oyas'in
 wakaṅyeja
 koškalaka ki/ wikoškalaka ki
 kola/maške
 Na'ke nula waṅ welo/ks̄to

• Part Two

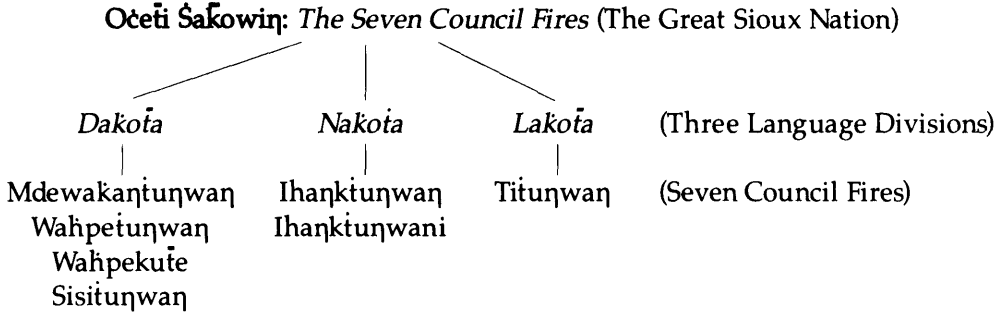
This text included vocabulary units on parts of the body, weather, clothing, food, and living beings of the Earth. Choose two categories and write *in Lakota* at least three sentences on each topic. You may write it as a dialogue between a couple of people or just as a description of the topic. Demonstrate your understanding of these units, your ability to construct Lakota sentences, and use as much vocabulary as possible (*10 points*).

• Part Three

Among in-laws it is understood that there is a certain expected type of behavior. For which in-law relationships is this true? Why is this? (*5 points*)

Appendix A

Divisions Within the Sioux Nation



Tiuṅwaṅ-Lakoṭa

<i>Seven Subtribes</i>	<i>Present-day Reservations</i>
Oglala	<i>(Pine Ridge)</i>
Sičaṅḡu	<i>(Rosebud)</i>
Mnikowoju/Hohwoju	<i>(Cheyenne River)</i>
Sihasaṗa	<i>(Cheyenne River)</i>
Ítazipčo	<i>(Cheyenne River)</i>
Oohenuṗa	<i>(Cheyenne River)</i>
Huṅkṗaṗa	<i>(Standing Rock)</i>

Appendix B

A Comparison of Orthographies

White Hat	Williamson	Riggs	Buechel	Taylor
a	a	a	a	a
e	e	e	e	e
i	i	i	i	i
o	o	o	o	o
u	u	u	u	u
aṅ	aṅ	aṅ	a ⁿ	ạ
iṅ	iṅ	iṅ	i ⁿ	ị
uṅ	uṅ	uṅ	u ⁿ	ụ
			o ⁿ	

White Hat	Williamson	Riggs	Buechal	Taylor
b	b	b	b	b
ć	c	ć	c	čh
ċ			ċ	č̣
c'	ç	ć	c'	č?
	d	d		
g	g	g	g	g
ġ	ġ	ġ	ġ	ğ
			g'	
h	h	h	h	h
h̄	h,	h̄	h̄	h̄
h'		h	h'	h?
j	ž,	ž	j	ž
k	k	k	k	kh
k̄	k	k	k̄	kh
k̄	k	k	k	k
k'	ķ	ķ	k'	k?
l	l	l	l	l
			l'	
m	m	m	m	m
n	n	n	n	n
p	p	p	p̄	ph
p̄	p	p	p̄	ph
p̄	p	p	p̄	p
p'	p,	p	p'	p?
s	s	s	s	s
s'	s	s	s'	s?
ś	ś	ś	ś	š
ś'	ś	ś	ś'	š?
t	t	t	t̄	th
t'	t,	t̄	t'	t?
t̄	t	t	t̄	t
t̄	t	t	t̄	th
w	w	w	w	w
y	y	y	y	y
z	z	z	z	z
			z'	

Appendix C:

Vocabulary for Lakōṭa Basic Vowels

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in bold-face type.

a	Armpit. A mayazaṅ yelo/kṣṭo: "My armpit hurts."
wayawa	(wa ya wa) (1) Lakōṭa thought: Wayawa ki ("the counter or reader"); English interpretation: "the student." <i>Wayawa ki yamniṗelo/ yamniṗi kṣṭo</i> , "There are three students." (2) Owayawa : "A school." <i>Owayawa ṭa ble yelo/kṣṭo</i> , "I am going to the school."
wana	(wa na) Now. <i>Wana</i> lowačiṅ yelo/kṣṭo, "I am hungry now."
wa	(1) Snow. <i>Wa</i> hiṅhe yelo/kṣṭo, "Snow is falling." (2) I am. (First person singular pronoun.) (3) Shortened form of waṅbli , "eagle," as in <i>wapaha</i> shortened from <i>waṅbli ṗaha</i> , "eagle bonnet." (Wa : <i>waṅbli</i> , "eagle." Pa , "head," Ha , "skin" or "covering"; English interpretation: "war bonnet").
wala	(wa la) I asked for something. <i>Wičazo ki wala</i> yelo/kṣṭo, "I asked for the pencil."
lala	(la la) Child's way of addressing the grandfather.
hoyewaye	(ho ye wa ye) (1) Yewaye : "I am sending something." Ho : "the voice." (2) Lakōṭa thought: "I send my voice out." English interpretation: "praying." Hoyewaye is difficult to translate. When English speakers explained "prayer" to the Lakōṭa people, the closest equivalent was hoyewaye or <i>wačekiye</i> "to address a relative." ¹ Even though these words can describe the process of praying, they don't mean prayer. Often hoyewaye is used in songs such as <i>Caṅṅuṗa waṅ yuha hoyewaye</i> : "With this Pipe, I am sending a prayer, a message, to you." When a Lakōṭa prays, he will describe his needs. Then he will say, <i>Lena yuha hoyewaye</i> , "I have these that I am sending through my voice." He sends out his needs through his voice. Yewaye means "I cause it to go" or "I send it." (Ye : "go"; waye : "I cause"). Hoyewaye : "I cause my voice to go" or "I send my voice." (Waye is also used when introducing relatives: <i>Čiye wayelo</i> , "I call him my older brother".)
wagna	(wa gna) A description of removing kernels from boiled sweet corn. Also used in reference to anything resembling that process. <i>Wagmiza wagna</i> yelo/kṣṭo, "She or he is removing the corn kernels." (<i>Wagmiza</i> : "corn".)
e	It is. <i>Le mičiye e yelo</i> , "This is my brother."

¹The definition of *wačekiye* is explained in *Wouṅṣṗe Iči Yamni*, (*The Third Teaching*).

- el** In. Mission *el wati yelo/kšto*, "I live in Mission."
- lel** Here. *He lel wayawa yelo/kšto*: "He or she is going to school here" or "She or he is a student here."
- ble** (1) Lake or pond. (2) I am going. During the 1960s and 1970s, a Lakota slang began to develop. Town *ble yelo/kšto*, "I am going to town." Because of the drug and alcohol culture, this implied a fast trip to get drinks. Today, we are reclaiming this phrase's original meaning of going to town to shop for groceries or clothing.
- he** (1) He, she, or it. (Gender neutral, third person singular pronoun.) *He gli yelo/kšto*, "He or she arrived home." When used as a third person pronoun, the gender of the person has already been established. The word does not mean he or she. The gender is evident by the situation. (2) That. *He tuwe huwo?* "Who is that?" (3) Female ending for a question. *Wašte he?* "Is it good?" When Lakota language was denied to the people, men started using the women endings. Male speakers who use *he* are either boarding-school products or were raised by women and learned the female gender endings. But if you talk to old timers in their 80s or 90s, they will say *huwo*, the male ending for a question. In this text I do not accept the changes that happened to our language as a result of acculturation. (4) Something is standing. *Oaḱaṅke ki tima he yelo/kšto*, "The chair is standing inside." (In reference to an inanimate object.) (5) Any type of animal horn. *Pte he*: "Buffalo horn." *Pte oyaṭe* describes the Buffalo Nation. When domestic cattle arrived on the Plains, the Lakota needed a name for them. The first to come were spotted cattle, the Texas Longhorns. Because there were some similarities to buffalo, we called them *pte gleska*, "buffalo-like and spotted." The horns became *pte gleska he*.
- we** Blood. *Pa we hiyu welo/kšto/we*, "She or he is having a nose bleed." (*Pa* shortened from *pasu*: "nose".)
- hel** There. *Hel yati huwo?/he?* "Do you live there?"
- le** This. *Na le iču wo!/we!* "Here, take this!"
- i** (1) Mouth. *I maṗuze yelo/kšto*, "My mouth is dry." (English interpretation: "I am thirsty.") (2) "He or she went someplace" or "She or he arrived someplace." *Hfalehaṅ Janice Mission ta i yelo/kšto*, "Yesterday Janice went to Mission."
- lila** (*li la*) Really, very. Used for emphasis. *Lila wašte yelo/kšto*, "It is really good."
- ile** (*i le*) It is burning. *Pejiṗaha ki lila ile yelo/kšto*, "The haystack is really burning." (*Peji*: "grass"; *ṗaha*: "hill.")
- iyaye** (*i ya ye*) She or he left on a journey. (Sometimes refers to the deceased.) Often when laughing about a joke, Lakota speakers can not explain the humor in English. They say the humor gets lost. Many times the joke is an intentional misunderstanding of a Lakota word.

One summer, my brothers and I picked corn for a farmer. Mom woke us up early one morning and said, *Ḳikīṭaṗe*, "Wake up!" Then, trying to tease us so we would move more quickly, she referred to our

brother-in-law. Nitanḥaṇ hihaṇni h̄ci iyaye k̄sto, “Your brother-in-law left very early this morning.” One of my brothers played with the other meaning of iyaye and said, “Now I suppose we’ll have to get ready for the wake.” Mom was upset! She was trying to brag up our brother-in-law, but my brother got back at her by taking iyaye the other way.

- ilale** (i la le) You have left on a journey. (Sometimes refers to the deceased.) K̄ola, ṭoki *ilale*, “Friend, you have gone someplace.” (A line from a memorial song.)
- wapiye** (wa pi ye) (1) Lakōṭa thought: “He or she is repairing something.” This word can also be applied to a person who repairs anything broken. A long time ago it referred to fixing tools or weapons, but today it can also include furniture and machinery. (2) A description of a medicine man or woman conducting a healing ceremony. He or she “repairs” or “fixes” a body. When a man or woman heals a person through ceremony then that person is identified as a wapiya wičaša or a wapiya wiṇyaṇ. When the word gets translated simply as Medicine Man, the Lakōṭa implication gets lost. The root word is **piya**, “to do over,” or “to make good.” For instance if you make a mistake and need to correct it, that is **apiye**. **Apimaye**, “He or she doctored me.” Wapiye is third person singular and a changeable verb.²
- wopila** (wo pi la) (1) She or he appreciates something. Expression of thankfulness. Wopila eye, “He or she says thank you.” (2) Wopila owaṇka: A ceremony thanking the spirits. **Pila** is the root word “to be thankful, appreciative.” **Pilaye**, “He or she is being thanked.”
- o** She or he hits a target or an object. Ṭah̄ča waṇ owelo/k̄sto/we, “She or he hit a deer.” This term is used frequently when hunting game.
- ole** (o le) He or she is looking for somebody or something. He ṭuwa lila *ole yelo/k̄sto*, “He is really looking for somebody.”
- ogle** (o gle) (1) Covering for the upper body like a shirt or a jacket. Waniyeṭu *ogle waṇ wašte ča yuha yelo/k̄sto*, “She or he has a good winter jacket.” (2) (o **gle**): A nightstand or similar object. He itowaṇpi *ogle heča yelo/k̄sto*, “That is a stand for photographs.”
- wohe** (wo he) He or she is making stew or soup. Used today to describe a person cooking. Wohe is a changeable verb.³ Haṇheṇi Emily *wohe yelo/k̄sto*, “Emily made soup last night.”
- oile** (o i le) (1) Burning inside of something. Tioile yelo/k̄sto, “His or her house burned down from the inside.” (2) **Oilele** k̄e: Someone with a quick temper or a moody disposition.
- oiye** (o i ye) Her or his speech or words. Lisa *oiye wašte yelo/k̄sto*. Lakōṭa thought: “Lisa’s words are good” or “Lisa says good things.”

²Changeable verbs are defined at the end of *Wouṇṣṣe Iči Yamni (The Third Teaching)*.

³Changeable verbs are defined at the end of *Wouṇṣṣe Iči Yamni (The Third Teaching)*.

oiali	(o i a li) Description of a stepladder. (O : “a place”; i: “use,” or “instrument for”; ali : “to step on.”) Lakota thought: “a place you use to step up.”
uwa	(u wa) Baby talk telling a baby to come to you.
iku	(i ku) “Chin.” <i>Iku</i> mayazaŋ yelo/kšto, “My chin hurts.”
kuwa	(ku wa) She or he chases something. He he St. Francis taŋaŋ <i>kuwa</i> au welo/kšto/we: “He is chasing him this way from St. Francis.” ⁴
hokuwa	(ho ku wa) (1) Lakota thought: “chasing fish.” Kuwa : “chasing”; ho : short for hoŋaŋ, “fish.” English interpretation: “fishing.” <i>Hihanni ki hokuwa mni ktelo/kte kšto</i> , “I am going to go fishing tomorrow.”
wakuwa	(wa ku wa) (1) I am chasing somebody. Leona <i>wakuwa yelo/kšto</i> , “I am chasing Leona.” (2) I am going after resources. For example, if trying to resolve a conflict in a good way, you might say: <i>Wowaste wakuwa yelo/kšto</i> : “I am after the positive side (of this conflict).” (<i>Wowaste</i> becomes a noun meaning “the positive” or “the good.”)
yau	(ya u) You are coming. <i>Wana yau kta huwo?/he?</i> “Are you going to come now?”

Appendix D

Vocabulary for Lakota Nasal Vowels

Some vocabulary words have the same spelling and pronunciation but different intonations which change the words’ meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

ohaŋ	(o haŋ) (1) Female agreement. “All right”; “OK.” (Men say hau.) <i>Hihanni ki u wo!/we!</i> <i>Ohaŋ</i> , “Come tomorrow. All right.” (2) To put onto your feet. <i>Haŋpa ki lena ohaŋ yo!/ye!</i> , “Put these shoes on.” (3) To boil or make stew. <i>Talo ki lena ohaŋ yo!/ye!</i> , “Make a stew with this meat.” (4) (ohaŋ) Among. <i>Hel ohaŋ ounye yelo/kšto</i> , “He or she is among them.”
haŋ	“Yes.” Usually said by women.
wohaŋ ⁵	(wo haŋ) He or she is making stew or soup. <i>Emily wohaŋ huwo?/he?</i> “Is Emily making soup?”
lowaŋ	(lo waŋ) She or he is singing. <i>Wana lowaŋ yelo/kšto</i> , “She or he is singing now.”
olowaŋ	(o lo waŋ) A song. <i>He olowaŋ ota slolye yelo/kšto</i> ; “He knows many songs”

⁴ **He** and **he** refer to the English pronouns *he* and *him*, respectively. See *Wouŋšpe Iči Nuṗa* (*The Second Teaching*) for an explanation of pronoun usage with verbs.

⁵ *Wohaŋ* is a verb that contains a changeable vowel. *Wohaŋ* is the same verb as *wohe*, except in the question form the ending changes. This category of verbs is discussed at the end of *Wouŋšpe Iči Yamni* (*The Third Teaching*).

- hehaŋ** (1) (**he haŋ**) At that time. *Hek̄ta bloketu k̄uŋ hehaŋ wičōta ahi yelo/k̄s̄to*, “Many arrived this past summer.” (*Wičōta*: “many people.”)
 (2) (**he haŋ**) Shortened from *hehaŋyaŋ*: “That’s enough.” *Hehaŋ wašte yelo/k̄s̄to*, “That’s good enough.” *Hehaŋyaŋ hecuŋ ŋni yo!/ye!* “Don’t do that any more!” or “Stop doing that!” Also: *Hehaŋyela!* “That is enough!” An expression politely asking someone to stop. Because it is not a command, it has less harsh implications and should be used with children.
- wiŋyaŋ** (**wiŋ yaŋ**) Woman. Status earned by a woman who demonstrates maturity, education, and responsibility.
 “The word *wiŋyaŋ* is connected to many other words. *Wiŋyaŋ* represents birth, the beginning. If you look closely, you will see that *Iŋyaŋ*, the first Creation, is similar to *wiŋyaŋ*. It is the Rock Nation, the core of Mother Earth. *Maka*, Earth, is a sacred woman. She gives birth. She gives us life. She is the archetype for all woman. Then there are other words that contain the same root: *k̄iŋyaŋ*—the verb to fly. *Wāk̄iŋyaŋ* is a description for the thunderbirds. These words are also connected. *Wāk̄iŋye* is ‘I am flying.’ *Wāk̄iŋyaŋ* becomes a noun meaning the thunder spirits. Some people call them the thunderbirds. *Wāk̄iŋyaŋ* and *wiŋyaŋ* contain the root word *Iŋyaŋ* because they resemble the oldest being. They too have the potential to give life and nourishment.”
 —Sydney Keith, Lakō̄ta Elder and educator
- Iŋyaŋ** (**Iŋ yaŋ**) Stone. *Iŋyaŋ oyāte*: “Stone People” or “Stone Nation.”
- hiŋ** (1) Hair. (2) *Hiŋ ŋma*: “Hairy.” (3) *Ĥehiŋ*: Describes the hair on one’s head. (*Ĥe*: “top of the head.”)
- hiŋhe** (**hiŋ he**) Falling in the fashion of a snow fall. *Wa hiŋhe yelo/k̄s̄to*, “Snow is falling.”
- ohiŋhe** (**o hiŋ he**) **O**: “inside.” **Hiŋhe**: “falling in the fashion of a snow fall.” *Wa ohiŋhe yelo/k̄s̄to*: “The snow is falling inside.” This phrase is frequently used when snow falls through the smoke flaps of a *tipestōla*. It describes soft objects falling from somewhere high up. We never say *Mni hiŋhe yelo/k̄s̄to*, because water falls faster. Whatever is falling needs to be soft and light like snow.
- hiŋhaŋ** (**hiŋ haŋ**) Owl. *Haŋhēpi hiŋhaŋ wācīpelo/wācīpi k̄s̄to*, “They danced the owl dance last night.”
- kiŋ** (**ki iŋ**) To throw an object at someone. *J. R. īāpa waŋ uŋ Leona kiŋ yelo/k̄s̄to*, “J. R. threw a ball at Leona.”
- uŋweya** (**uŋ we ya**) Provisions. Packed food for a trip or even a lunch pail for work. *Uŋweya gluha omani iyayelo/iyaye k̄s̄to*, “She or he went on a journey with provisions.”
- ouŋye** (**o uŋ ye**) Sometimes used to imply living someplace temporarily. Slang: “hanging around.” *Hel ŋna ouŋye yelo/k̄s̄to*, “He or she usually hangs around there.”
- uŋni** (**uŋ ni**) You and I are alive. *Uŋni yelo/k̄s̄to*, “You and I are alive.”

- uṅti** (uṅ ti) You and I live (someplace.) Hel *uṅti yelo/kšto*, “You and I live there.”
- uṅgli** (uṅ gli) You and I arrived home. Wana *uṅgli yelo/kšto*, “You and I are home now.”
- uṅhi** (uṅ hi) You and I arrived here. Hihañni *uṅhi yelo/kšto*, “You and I arrived here this morning.”
- uṅgle** (uṅ gle) You and I are on our way home. Wana *uṅgle yelo/kšto*, “You and I are on our way home now.”

Appendix E

Vocabulary from Guidelines for M and N, and B and P

- miye** (me ye) Me/I. Aṭe *miye ča umaši yelo/kšto*, “Father requests that I come.”
- mahel** (ma hel) Inside of something. *Timahel oigloniče yelo/kšto*, “She or he didn’t want to come outside of the house.” (Sometimes this phrase is shortened to *tioigloniče*).
- niye** (ni ye) (1) You. Aṭe *niye ča uniši yelo/kšto*, “Father requests that you come.” (2) She or he is breathing. *Lila niye yelo/kšto*, “He or she is really breathing hard.”
- ni** (1) To be alive. *Kola ni ča wopila uṅkeyaṗelo/uṅkeyaṗi kšto*, “We give thanks because my friend lives.” (2) You. Second person singular pronoun. *Niwašte yelo/kšto*, “You are good.”
- maza** (ma za) Metal. *Hihañni maza čuṅku ognā hi yelo/kšto*, “He arrived this morning in the train.” (Maza: “metal”; Čuṅku: “road.” Though these words are describing a train’s tracks, they refer to a train).
- misuṅ** (mi suṅ) Term for younger brother used by both men and women. *Le misuṅ e yelo/kšto*, “This is my younger brother.”
- nahan** (na haṅ) And. *Niye nahan ničuwe haṅheṗi k̄i u ṗo!* “You and your older sister come tonight!”
- maku** (ma ku) The chest area of the human body. Some Lakōṭa phrases sound like English words or phrases. One time, an old timer had a car wreck and was thrown out of the car knocking the wind out of him. When the patrolman drove up, the old man was crawling around rubbing his chest, moaning and groaning saying, “Maku k̄i! Maku k̄i!” because his chest hurt and he couldn’t catch his breath. The patrolman looked at all the people watching the old man and he became upset. Finally he hollered out, “Somebody go down there and help him look for his cookies!”
- mu** I am wearing. *Waṗoštaṅ skā waṅ mu yelo/kšto*, “I am wearing a white hat.”

nu	You are wearing. <i>Haṇṇā waṣṣeṣṣe nu yelo/kṣṭo</i> , “You are wearing good shoes.”
waṇbli	(waṇ bli) Eagle. <i>Waṇbli oyaṭe</i> : “Eagle Nation/Eagle People.” <i>Waṇbli oyaṭe kī au welo/kṣṭo/we</i> , “The Eagle Nation is coming.”
anpo	(aṇ po) Dawn. <i>Aṇpo kī wahi kṭelo/kṭe kṣṭo</i> , “I will arrive at dawn.”
nablaya ⁶	(na bla ya) (1) To spread out, to smooth out. <i>Ite kī nablaya iyaye yelo/kṣṭo</i> , “His or her face smoothed out.” A person’s tension can appear on the face. Whatever is bothering him or her must be resolved. When there is a resolution, the face smoothes out and peacefulness returns to his or her expression. This phrase refers to the physical softening of the face that comes with peacefulness. (2) To spread something out by pushing it with your feet. <i>Owinja kī nablaya iyaye yelo/kṣṭo</i> , “He spread out the quilt with his foot.” The verb <i>nablaya</i> implies that it is done with the foot.
imapi	(i ma pi) I am full (from eating.) <i>Imapi yelo/kṣṭo</i> , “I am full (from eating.)”
inipi	(i ni pi) You are full (from eating). <i>Inipi yelo/kṣṭo</i> : “You are full (from eating.)”
nupin	(nu pin) Both; you too. <i>Nupin u pō!/pē!</i> “Both of you come!”

Appendix F

Vocabulary for Consonants with English Sounds

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word’s meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

buya	(bu ya) Booming sound. <i>Buya mani yelo/kṣṭo</i> , “He walks with a booming sound.”
bubu	(bu bu) Huge, fat. <i>Bubu kē</i> : “Clumsiness or awkwardness due to huge size.”
iblable	(i bla ble) I am leaving; I left. (First person singular form.) <i>Wana iblable yelo/kṣṭo</i> , “I am leaving now.”
waṇbli	(waṇ bli) Eagle. <i>Waṇbli oyaṭe</i> : “Eagle Nation/Eagle People.” <i>Waṇbli oyaṭe kī au welo/kṣṭo/we</i> , “The Eagle Nation is coming.”
gli	He or she is arriving home. <i>Hihāṇni taṇṇaṇsi gli yelo</i> , “My cousin came home this morning.”

⁶ *Nablaya* is a changeable verb. These verbs are discussed at the end of *Wouṇṣṣe Iṭi Yamni* (*The Third Teaching*).

- igmu** (i **gmu**) General description for cat. *Igmu oyaṭe*: “Cat Nation.” *Haṅheṗi igmu kī gli yelo/kṣṭo*, “The cat came home last night.”
- gmigma** (**gmi gma**) Round. *Gmigma huwo?/he?* “Is it round?”
- waglula** (wa **glu la**) Worm. *Waglula oké yelo/kṣṭo*, “She or he is digging for worms.”
- he** (1) He, she, or it. (Gender neutral, third person singular pronoun.) *He gli yelo/kṣṭo*, “He or she arrived home.” When used as a third person pronoun, the gender of the person has already been established. The word doesn’t mean he or she. The gender is evident by the situation. (2) That. *He ṭuwe huwo?* “Who is that?” (3) Female ending for a question. *Waṣṭe he?* “Is it good?” When *Lakoṭa* language was denied to the people, men started using the women endings. Male speakers who use **he** are either boarding-school products or were raised by women. But if you talk to old timers in their eighties or nineties, they will say **huwo**, the male ending for a question. In this text I do not accept the changes that happened to our language as a result of acculturation. (4) Something is standing. *Oaḱaṅke kī tima he yelo/kṣṭo*, “The chair is standing inside.” (In reference to an inanimate object.) (5) Any type of animal horn. *Pṭe he*, “Buffalo horn.” *Pṭe oyaṭe* describes the Buffalo Nation. When domestic cattle arrived on the Plains, the *Lakoṭa* needed a name for them. The first to come were spotted cattle, the Texas Longhorns. Because there were some similarities to buffalo, we called them *pṭe glesḱa*, “buffalo-like and spotted.” The horns became *pṭe glesḱa he*.
- hiya** (hi **ya**) An expression for no. Sometimes men will say *hoh* instead of *hiya* to express strong feelings. *Hiya taṅhaṅši gli ṣni yelo*, “No, my cousin is not coming home.”
- hiṅhan** (hiṅ **han**) Owl. *Haṅheṗi hiṅhan waḱiṗelo/waḱiṗi kṣṭo*, “They danced the owl dance last night.”
- hehan** (1) (**he han**) At that time. *Hekṭa blokeṭu kuṅ hehan wiḱoṭa ahi yelo/kṣṭo*, “Many arrived this past summer.” (*Wiḱoṭa*: “many people”). (2) (**he han**) Shortened from *hehanyaṅ*: “That’s enough.” *Hehan waṣṭe yelo/ kṣṭo*: “That’s good enough.” *Hehanyaṅ hecuṅ ṣni yo!/ye!*: “Don’t do that any more!” or “Stop doing that.” Also: *Hehanya!* “That’s enough!” An expression politely asking someone to stop. Because it is not a command, it has less harsh implications and should be used with children.
- iku** (i **ku**) Chin. *Iku mayazaṅ yelo/kṣṭo*, “My chin hurts.”
- keya** (**ke ya**) (1) General term for all types of turtles. (2) (**ke ya**): He or she is stretching a blanket, canvas, or tarp in the air to cover an area. *Mni huha ṣoḱe kī keya yo!/ye!* “Hang that thick cloth in the air to cover the area.” (Used in reference to creating a shade.) *Mni huha ṣoḱe*:⁷ “A thick cloth. A description of a tarp or canvas.”

⁷ *Ṣoḱe* is a changeable verb. See Changeable Verbs at the end of *Wouṅṣṗe Iḱi Yamni (The Third Teaching)*.

- hokuwa** (ho **ku** wa) (1) Lakota thought: "chasing fish." **Kuwa**: "chasing"; **ho**: short for hoḡaṇ, "fish." English interpretation: "fishing." Hihaṇṇi **ki hokuwa** mni k̄elo/k̄te k̄sto, "I am going to go fishing tomorrow."
- maku** (ma **ku**) The chest area of the human body. Some Lakota phrases sound like English words or phrases. One time, an old timer had a car wreck and was thrown out of the car knocking the wind out of him. When the patrolman drove up, the old man was crawling around rubbing his chest, moaning and groaning saying, "Maku **ki**! Maku **ki**!" because his chest hurt and he couldn't catch his breath. The patrolman looked at all the people watching the old man and he became upset. Finally he hollered out, "Somebody go down there and help him look for his cookies!"
- lila** (li la) Really, very. Used for emphasis. *Lila wašte yelo/k̄sto*, "It is really good."
- ole** (o le) She or he is looking for somebody or something. He **tuwa lila ole yelo/k̄sto**, "He is really looking for somebody."
- lena** (1) (le **na**) These. *Lena waçiṇ yelo/k̄sto* "I want these." (2) (le na) Here. *Lena uṇwo!/uṇwe!* "Stay here!"
- hel** There. *Hel yati huwo?/he?* "Do you live there?"
- miye** (miye) Me/I. *Ate miye ça umaši yelo/k̄sto*, "Father requests that I come."
- oma** (o **ma**) One of the two. (Also pronounced uṇma.) *Oma hi šni yelo/k̄sto*, "One of the two did not arrive."
- maya** (ma **ya**) Cliff. *Maya waṇkaṭuya waṇ oskaṇelo/oskaṇi k̄sto*, "They climbed the high cliff."
- mani** (ma ni) She or he is walking. Hihaṇṇi haṇkaši *mani gli yelo*, "This morning my cousin walked home."
- niye** (ni **ye**) (1) You. *Ate niye ça uniši yelo/k̄sto*, "Father requests that you come." (2) He or she is breathing. *Lila niye yelo/k̄sto*, "He or she is really breathing hard."
- nuni** (nu **ni**) (1) She or he is lost, wandering around. (2) *Onuṇiyaṭa uṇ yelo/k̄sto*, "He or she is in a state of confusion." (Psychologically "lost.")
- wani** (wa **ni**) I live. I am alive. *Wani waçiṇ yelo/k̄sto*, "I want to live."
- wana** (wa **na**) Now. *Wana lowaçiṇ šni yelo/k̄sto*, "I'm not hungry now."
- pi** The liver. *Pi yazaṇ yelo/k̄sto*, "She or he has pain in the liver."
- opiya** (o pi ya) He or she is repeating something. Implies to correct a mistake. *Wowap̄i ki opiya owa yelo/k̄sto*, "He or she rewrote the letter."
- wapiye** (wa **pi ye**) (1) Lakota thought: "He or she is repairing something." This word can also be applied to a person who repairs anything broken. A long time ago it referred to fixing tools or weapons, but today it can also include furniture and machinery. (2) A description of a Medicine Man or Woman conducting a healing ceremony. He or she "repairs" or "fixes" a body. When a man or woman heals a person-through ceremony then that person is identified as a wapiya wičaša or a wapiya wiṇyaṇ. When the word gets translated simply as Medi-

- cine Man, the Lakota implication gets lost. The root word is **piya**, “to do over” or “to make good.” For instance, if you make a mistake and need to correct it, that is **apiye**. **Apimaye**: “He or she doctored me.” Wapiye is third person singular and a changeable verb.⁸
- wopila** (wo pi la) (1) He or she appreciates something. Expression of thankfulness. Wopila eye, “He or she says thank you.” (2) Wopila owaṅka: A ceremony thanking the spirits. **Pila** is the root word: “to be thankful, appreciative.” **Pilaye**: “She or he is being thanked.”
- si** Foot. Lila *si* mayazaṅ yelo/kšto, “My foot really hurts.”
- sla** Greasy. Pehiṅ ḱi lil *sla* yelo/kšto, “Her or his hair is really greasy!”
- osni** (o sni) Cold. Haṅheṗi lila *osni* yelo/kšto, “It was really cold last night.”
- slolwaye** (slol wa ye) I know. Olowaṅ oṭa *slolwaye* yelo/kšto, “I know many songs.”
- ti** She or he lives there. St. Francis el *ti* yelo/kšto, “She or he lives in St. Francis.”
- tima** (ti ma) Inside (in reference to a lodge or house.) Oaḱaṅke ḱi *tima* he yelo/kšto, “The chair is standing inside the house.”
- temni** (te mni) Perspiration. *Temni* maté yelo/kšto! “I feel like dying from perspiring!” (English interpretation: “I am really sweating.”)
- oti** (o ti) She or he lives there. This word refers to living inside. Lisa tiṗi hel *oti* yelo/kšto, “Lisa lives inside of that house.”⁹
- wau** (wa u) I am coming. Haṅheṗi ḱi *wau* kṭelo/kṭe kšto, “I will come tonight.”
- wati** (wa ti) I live in _____. Rosebud el *wati* yelo/kšto, “I live in Rosebud.”
- wala** (wa la) I asked for something. Wičazo ḱi *wala* yelo/kšto, “I asked for the pencil.”
- yawa** (ya wa) He or she is reading or counting. Lena wowaṗi ḱi *yawa* yo!/ye! “Read these books!”
- wayawa** (wa ya wa) Lakota thought: *Wayawa* ḱi, “the counter or reader.” English interpretation: “the student.” *Wayawa* ḱi yamniṗelo/yamniṗi kšto, “There are three students.” **Owayawa**: “A school.” *Owayawa* ta ble yelo/kšto, “I am going to the school.”
- yati** (ya ti) You live _____. Grass Mountain el *yati* yelo/kšto, “You live in Grass Mountain.”
- yau** (ya u) You are coming. Wana *yau* kṭa huwo?/he? “Are you going to come now?”
- yagli** (ya gli) You are coming home. Wana *yagli* yelo/kšto, “You are coming home now.”
- zi** The color yellow. Ogle *zi* waṅ uṅwelo/uṅ kšto, “She or he is wearing a yellow shirt or jacket.”

⁸Changeable verbs are defined at the end of *Wouṅṣṣe Iči Yamni* (*The Third Teaching*).

⁹ See *Wouṅṣṣe Iči Nuṗa* (*The Second Teaching*) for more on **tiṗi**.

- wazi** (wa **zi**) (1) Pine trees. Also, “things that are yellow” (Zi, “yellow”). (2) **Waziya**: The northern direction. “Toward the north” (where waziya lives). (3) **Waziya**: A monster from the north known to be strong and potentially deadly like Eya, the monster who eats everything, including people. Waziya comes with a deadly force, which could cause death or bring health and life to all Creation, often in the form of a cleansing snow. Waziya is an invisible monster that we must learn to respect because of these powers. (4) **Waziya**: Christians introduced the Lakota people to the birth of Christ and to the celebration of Christmas. When the Lakota people adopted the Christmas celebration, we were also introduced to Santa Claus and told that he came from the North Pole. We named him Waziya, meaning he comes from where Waziya lives, in the north.
- zomi** (zo **mi**) Shrewd or tricky person. He wiŋyaŋ k̄i lila *zomi*ke yelo/k̄s̄to, “That woman is very shrewd.”
- wazilye** (wa **zil** ye) He or she is smudging or burning sage or cedar. Creating smoke. Pejihoṭa uŋ *wazilye* yelo/k̄s̄to, “She or he is smudging with sage.”

Appendix G

Vocabulary for the Letters Ć, Ć̄, and Ć'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

- ćići** (ći **ći**) I am taking something away from you. Nizaŋni waćiŋ ća wask̄uyeća k̄i ćići yelo/k̄s̄to, “I want you to be healthy so I am taking away your sweet things (candy) from you.”
- ćuwi** (ću **wi**) Back part of human body.
- ećuŋ** (e **ćuŋ**) (1) He or she is doing something. Mike wowaši ećuŋ welo/we, “Mike is doing work.” (2) During the 1960s, this word was interpreted as “He or she is having sex.” The implication is that it is sneaky, similar to “fooling around.” (Mike ećuŋ welo/we, “Mike did it.”) Be aware of this street meaning so if people laugh or grin when this word is used you will know why.
- ćeye** (će ye) (1) He or she is crying. (2) When used in a ritual setting, it becomes “appealing” or “praying.” For example, Haŋble ćeye, “To journey through the night crying/praying.” **Haŋ**: short for **Haŋheṣi**: “night.” **Ble**: “I am going” or “I am on a journey.” **Ćeye**: “crying.” (English interpretation: “vision quest.”) The Lakota believe that the strongest prayers are made with tears. When someone is crying, there is a real need that must be expressed effectively in order to get help.

Sometimes that expression comes directly from the heart in the form of crying.

- čanli** (čan li) General description for tobacco.
- ćoćo** (ćo ćo) (1) **Ćo**: “something is pretty, cute” (singular). Debbie ćo welo, “Debbie is cute.” (2) **Ćoćo**: Cute, pretty (plural, nonliving beings). Haṅpa kšupi k̄i hena ćoćo yelo/kšto, “The mocassins are cute.” (3) **Ćopila**: (plural for living beings). Wićiṅčala k̄i hena lila ćopila yelo/kšto, “Those girls are very cute.”
- ćiṅ** He or she wants. Maza ska eṅaṅ *ćiṅ* yelo/kšto, “She wants some money.”
- nača** (na ča) Shortened from **nača okolaķiće**: An elite society of men selected to make final decision or to settle conflicts. Literally, “cause each other to be loyal friends within a society or organization.” Elders describe *nača okolaķiće* with the same prestige and respect allotted the justices of the U.S. Supreme Court. Today, *nača* is used to address an administrator or leader placed in a position of power by the people. Sometimes today the term loses its respect and is used to imply “the boss.”
- ćoćo** (ćo ćo) Slushy, sloppy (plural). Used to describe wet snow on a road. Sometimes when making bread, a woman’s dough will turn sloppy and become *ćoćo*.
- uṅči** (uṅ č̄i) Oldest female in the *tiošpaye*. Refers to an Elder woman who demonstrates wisdom. Not necessarily a description of a woman with grandchildren. English interpretation: “grandmother.” Other reservations use *kuṅši* instead of *uṅči*.
- ćići** (ći č̄i) An imaginary character similar to “the boogie man.” “*Ćići* is going to get you if you don’t behave.” Sometimes if a child refuses to sleep, someone will knock on the bedroom wall and say “Sshh. *Ćići*.” After that, the child will be perfectly quiet.
- iču** (i č̄u) (1) She or he is receiving something. He *wowaṅi eya iču welo*, “She or he received some letters.” (2) *Maza sk̄a ičuṅi*, “They received some money.” (Slang reference for the first of the month.) Today, unfortunately, many people on reservations receive a monthly check for living expenses. It is called ADC, pension checks, general assistance, or some reservations receive a per capita from their casinos. When someone says, “He *wowaṅi eya iču welo*,” the reference is to one of those monthly checks.
- ečela** (e č̄e la) Only. He *ečela wowaši ečuṅ welo/we*, “He is the only one working.” *Wotiṅk̄ta čaṅna hel ečela u welo/we*, “The only time he comes is when he is going to eat.” *Wičaša k̄i ečela najiṅpelo/najiṅpi kšto*, “Only the men are standing.”
- iyukčan** (i yuk čaṅ) (1) She or he is thinking. He Gerri hečel *iyukčan yelo/kšto*, “Gerri thinks that.” *Marci waehe k̄uṅ he lila iyukčan yelo/kšto*, “Marci is really thinking of what you have said.”
- ic’iṅ** (i c’iṅ) A harness used to pull or carry something.
- c’oc’o** (c’o c’o) A slushing sound similar to liquid in a container when it

- splashes around. Tezi omaċa c'oc'owelo/we: "It is slushing around within my stomach." (When you drink a lot of water then run, you can hear the water bounce around inside of your stomach.)
- mic'ic'u** (mi c'i cū) 1) "I give myself something" (first person singular). (2) "I give myself away." (In reference to a warrior going into battle.) (3) "I help myself to something"
- ic'ic'u** (i c'i cū) He or she gives himself/herself something. He hayaċi waštešte eya ic'ic'u yelo/kšto, "He helped himself to some good clothes."
- yeic'iyē** (ye ic'i ye) He or she is thrusting his or her body into a bucking horse motion. Šuŋċa wakaŋ ċi yeic'iyē yelo/kšto, "The horse bucked"
- blihemc'iyē** (bli he mi c'i ye) I am encouraging myself; renewing one's self to be stronger in a weak situation. Otehi ċa blihemc'iyē yelo/kšto, "It is a difficult time, so I am making myself stronger."
- omic'iyē** (o mi c'i ye) I help myself to something. Woyute ċi omic'iyē yelo/kšto, "I helped myself to some of the food."

Appendix H

Vocabulary for the Letters G and Ġ

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

- igmu** (i **gmu**) General description for cat. Igmu oyaċe: "Cat Nation." Haŋheċi igmu ċi gli yelo/kšto, "The cat came home last night."
- waglula** (wa **glu** la) Worm. Waglula okē yelo/kšto, "He or she is digging for worms."
- gmigma** (**gmi** gma) Round. Gmigma huwo?/he? "Is it round?"
- gli** She or he is coming home. Hihaŋni taŋhaŋsi gli yelo/kšto, "My cousin came home this morning."
- gi** The color brown. Haŋċa ġiġi eya uŋ yelo/kšto, "He or she is wearing some brown shoes." (Ġiġi is plural form for nonliving beings.)
- ge** (Nonsensical word created for pronunciation drill.)
- nuge** (**nu** ġe) Inside the ear. Nuġe omaċa šni yelo/kšto, "I feel a cold draft in my ear." (This can be a symptom of a cold or an earache.) Nakċa is the outside part of the ear.
- maġa** (ma **ġa**) Goose. Maġa kšiča: General term for ducks. Maġa ška: "swan." Maġa saċa: "Canadian Goose." Hokšila ċi maġa kuċe iyayelo/iyaye kšto, "The boy went duck hunting." (Lakoċa thought: "The boy left to shoot ducks.")
- hogaŋ** (ho **gaŋ**) Fish. Haŋheċi ċi hogaŋ waċiŋ kċelo/kċe kšto, "I am going to eat fish tonight." If used with a verb, gaŋ will be dropped as in hokuwa: "to chase fish" (to go fishing).

- yuġo** (yu **ġo**) (1) She or he is making a deep dragging mark. Ćanpestola waŋ maġa el ĉapa egle nahaŋ etaŋ *yuġo* ahiyu we/wo, "He stuck a sharp stick into the ground and he made this deep groove." (2) A description of someone who is exhausted. *Yuġo!* "She or he is all dragged out!" (He or she is exhausted.)
- niġe** (ni **ġe**) Stomach area. *Niġe taŋka okolaġiĉiye ġi mniĉiyaġelo/mniĉiyaġi kŝto*, "The Big Belly Society had a meeting." They had a powwow one time and the arena director went out in the crowd and selected all the men with big stomachs. He brought them out to the center and had them dance, saying "This is a *niġe taŋka waĉiġi*." This society has their own songs and dances. And everybody had a great time because of the humor. After the dance, an Elder got up to the microphone and said he appreciated the joke but that it was misleading. The term *niġe taŋka* doesn't refer to a big stomache in this society. The term refers to many years of wisdom that these men have achieved and practiced. It was an honorable and prestigious position. He then warned us to not let terms or titles mislead us in the way in which one interprets them. This term is not commonly used because of the respect associated with it.
- ġaŋ** Messed-up hair. *Huŋka ġaŋyela ġi ġia yelo*, "Sister-in-law woke up with messy hair."

Appendix I

Vocabulary for the Letters H, Ĥ, and Ħ'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

- ohaŋ** (o haŋ) (1) Female agreement. "All right"; "OK." (Men say "hau.") *Hihaŋni ġi u wo!/we!* *Ohaŋ*: "Come tomorrow. All right." (2) To put on your feet. *Haŋġa ġi lena ohaŋ yo!/ye!* "Put these shoes on." (3) To boil or make stew. *Ĥalo ġi lena ohaŋ yo!/ye!* "Make a stew with this meat." (4) (**ohaŋ**) Among. *Hel ohaŋ ouŋye yelo/kŝto*, "He or she is among them."
- he** (1) He, she, or it (Gender neutral, third person singular pronoun). *He ġli yelo/kŝto*, "He or she arrived home." When used as a third person pronoun, the gender of the person has already been established. The word does not mean he or she. The gender is evident by the situation. (2) That. *He ġuwe huwo?* "Who is that?" (3) Female ending for a question. *Waŝte he?* "Is it good?" When *Lakoġa* language was denied to the people, men started using the women endings. Male speakers who

use he are either boarding-school products or were raised by women and learned the female gender endings. But if you talk to old-timers in their eighties or nineties, they will say “huwo,” the male ending for a question. In this text I do not accept the changes that happened to our language as a result of acculturation. (4) Something is standing. Oaḱaṅḱe ḱi tima *he* yelo/ḱṣṭo, “The chair is standing inside.” (In reference to an inanimate object.) (5) Any type of animal horn. Pṭe *he*, “Buffalo horn.” Pṭe *oyaṭe* describes the Buffalo Nation. When domestic cattle arrived on the Plains, the Lakoṭa needed a name for them. The first to come were spotted cattle, the Texas Longhorns. Because there were some similarities to buffalo, we called them pṭe *gleṣḱa*: “buffalo-like and spotted.” The horns became pṭe *gleṣḱa he*.

- hi** (1) He or she arrived. Jael *hihaṅṅi hi* yelo/ḱṣṭo, “Jael arrived this morning.” (2) Tooth. Lila *hi* mayaza yelo/ḱṣṭo, “My tooth really hurts.”
- he** A mountain. *Ĥe Saṗa*, “Black Mountains.” A description of the Black Hills. English speakers struggled to pronounce the guttural *h*. Consequently, *Ĥe Saṗa* became *Ṗaha Saṗa*, Black Hills. They are not hills; they are mountains. *Ĥe Saṗa ṭa mni ḱtelo/ ḱte ḱṣṭo*, “I am going to go to the Black Mountains.”
- hwa** He or she is sleepy. Lila *maḥwa* yelo/ḱṣṭo, “I am really sleepy.”
- haṅ** Sore or scab. *Ṭoḱeṣḱe iṣṗa eṭuleḥḱi maḥaṅ* yelo/ḱṣṭo, “Somehow I have a sore right on the elbow.”
- hoḥ** Male expression for “no.” The word always conveys a lot of feeling and is often used in reaction to teasing. *Hoh!* *Heḱaṅmu waḱiṅ ṣni yelo*, “No, I don’t want to do that!”
- iha** (i *ha*) She or he smiled. *Iha* *amayuta* yelo/ḱṣṭo, “She or he smiled at me.”
- hlihlila** (hli *hli* la) It is muddy. *Mni oṭa ṗaṗsuṅ ḱa lila hlihlila* yelo/ḱṣṭo, “It poured a lot of water, so it is really muddy.” They say this when there is a real downpour. It is similar to the English phrase “It poured rain” or “It is raining buckets.”
- hi** (Nonsensical word created for pronunciation drill.)
- haha** (*ha ha*) 1) *Ĥaha* is the plural form of the root word *iha*, “to smile” or *ihaṭ’a*, “to laugh.” *Ĥaha* refers to the noise of waterfalls. (2) **Mni haha**: Used to describe the falls on the Big Sioux River. (English spelling: Mini haha.) When you listen to waterfalls, there sometimes is a laughing sound. The falls along the Big Sioux River are not as huge and powerful as Niagara Falls, which makes a thunderous sound. *Mni Ĥaha* makes a tinkling sound. It has a melody that sounds like laughter. So we named it “Laughing Water.” (3) **hahake**: “Makes a crackling sound.” (4) **habhabya** “Makes rustling sounds.” (5) **Ĥahatuṅwan**: “Village by the falls.” (A description of the Aniiishinabe [Ojibwe] people.)
- ih’e** (i *h’e*) Stones, rocks, boulders. *Ih’e ṗahi iyayaṗelo/iyayaṗi ḱṣṭo*, “They went to pick up stones.”

- wicoh'an** (wi čo hán) Traditions, rituals. He lakol *wicoh'an* ki hena tanjan slolyelo/slolye kšto, "He or she knows the Lakota traditions well."
- nawah'un** (na wa h'un) I hear. Hihani wicaho eya *nawah'un* yelo/kšto, "I heard some human voices this morning."
- yuh'i** (yu h'i) "He or she is chapped." (Used with a part of the body to describe it as chapped.) Nape *yuh'i*, "She or he has chapped hands." Nape okaške ki *yuh'i*, "He or she has chapped wrists." The boarding schools provided homemade soap whose roughness left our skin chapped and bleeding. At the beginning of the school year, everybody had nape *yuh'i* and nape okaške *yuh'i*. If you survived that phase, then you were considered tough. You never see skin that dry today. Last semester we were doing pronunciation drills when Victor went by the door. Everybody hollered, "Yuh'i." He stopped and said, "What? Are you calling me chapped?" To call someone *yuh'i* is a put-down reminding him or her of that gruesome skin condition. It would be equivalent to calling someone "gross" today. As a result, the people avoid this word because they only know its negative meaning. In English, I can say, "My hand is chapped," and people do not laugh or look down on me. They will even suggest a type of lotion to use! But if I say, "Nape mayuh'i yelo." People will laugh as if it was a put-down. This is another example of the language being used to keep people feeling inferior. Too often, we do not see the positive side of the language. In most cases we do not even know it exists.
- h'anhi** (hán hi) He or she is slow. He taku ečun ki hena lila *h'anhi* yelo/kšto, "Whatever he or she does is really slow."
- mah'anhi** (ma h'an hi) I am slow. Implies either slow moving or slow thinking. Kici wahi kta ška lila *mah'anhi* yelo/kšto, "I was supposed to arrive with him or her, but I'm really slow."

Appendix J

Ma Verbs

wamakanyeja ¹⁰	I am an infant
wimačinčala	I am a girl
homakšila	I am a boy
wimakoškalaķa	I am a young woman
komaškalaķa	I am a young man
wimayaņ	I am a woman
wimačaša	I am a man

¹⁰Some of these verbs describe either a physical or an emotional state of being. The context of the situation or the sentence will clarify which state of being is implied.

mazomi $\bar{k}e$	I am shrewd and tricky (not to be trusted) ¹¹
imapi	I am full (from food)
omapi $\bar{c}a$	I look fairly good
ma $\bar{c}o$	I am cute
ema $\bar{c}iyap\bar{i}$	I am called
ma $\bar{w}a\bar{s}te$	I am good
mah $\bar{w}a$	I am sleepy
omapi $\bar{s}ni$	I don't feel well (either physically or emotionally)
u $\bar{n}ma\bar{s}i\bar{k}e$	I have a specific need
ima $\bar{k}uje$	It made me sick
ima $\bar{t}a\eta$	I am proud of it
iyoma $\bar{k}ipi$	I am happy
iyoma $\bar{k}isi\bar{c}e$	I am sad ¹²
oma $\bar{j}ula$	I am full of something ¹³
omah $\bar{l}e\bar{c}ahe$	I am really angry (I am bursting with anger)
oma $\bar{w}a\bar{s}te$	It helps me to feel good (food or an event)
ima $\bar{w}a\bar{s}te$	It makes me feel good (specific item such as an education)

Appendix K

Parts of the Body

pes $\bar{l}e\bar{t}e$	forehead
na $\bar{t}a$	head
nas $\bar{u}la$	brain
pe $\bar{h}i\eta$	hair
nas $\bar{l}a\bar{t}e$	temple
pa $\bar{h}\bar{t}e$	forehead
i $\bar{s}t\bar{a}$	eyes
i $\bar{s}t\bar{a}he$	eyebrows and eyelashes
pa $\bar{s}u$	nose
po $\bar{g}i$	nostril area inside the nose
pu $\bar{t}e$	area between the nose and lips
\mathring{c}a $\bar{k}a$	roof of the mouth/palate
lo $\bar{t}e$	throat
i $\bar{h}a$	lips
i $\bar{k}u$	chin
nu $\bar{g}e$	ear channel (inner ear)
na $\bar{k}\bar{p}a$	visible ear

¹¹ Zomi $\bar{k}e$ /zomi $\bar{k}a$ is a *changeable verb* implying tricky, shrewd, or sly.

¹² When you have a verb with $\bar{s}i\bar{c}e$ as a suffix, it addresses a negative feeling and implies that the person is sad.

¹³ For example: Woiyuk\mathring{c}a\eta omajula, "I am full of thoughts (ideas)."

čehu [̄] pa	jaw
tahu	neck
tahu hu [̄] te	nape of the neck
tah [̄] pa	lower part of the neck between the shoulders blades or the breast area of animals
hi [̄] ye [̄] te	shoulder
ablo	shoulder blade area (joint area)
ča [̄] ka [̄] hu	spine
maku	chest
ča [̄] ŋ [̄] te	heart
ka [̄] ŋ	veins
tapi	liver
aju [̄] ŋ [̄] tka	kidney
ča [̄] gu	lungs
šu [̄] pe	intestines
ha	skin
we	blood
tu [̄] ču [̄] hu	ribs
čeblo [̄] hu	collarbone
tū [̄] ču [̄] šte	flank, sides
aze	breast
tezi	stomach
ni [̄] te	hips
isto	arms
iš [̄] pa [̄] hu	elbow
na [̄] pe o [̄] ka [̄] ške	wrist
na [̄] pe	hand
na [̄] pa [̄] u [̄] ŋ [̄] ka	thumb
na [̄] pe oh' a [̄] pe	palm of the hand
na [̄] pe o [̄] ka [̄] zu [̄] ŋ [̄] te	fingers (shortened to na [̄] po [̄] ka [̄] zu [̄] ŋ [̄] te)
na [̄] po [̄] ka [̄] ŋ [̄] ya [̄] ŋ	middle finger
na [̄] pa [̄] sa [̄] šte	little finger
na [̄] pe sa [̄] ke	finger nails (shortened to na [̄] pa [̄] sa [̄] ke)
na [̄] pe yu [̄] su [̄] ŋ [̄] ka	clenched fist
na [̄] pe yu [̄] g [̄] mu [̄] ze	clenched fist (shortened to na [̄] po [̄] g [̄] mu [̄] ze)
na [̄] pe i [̄] ŋ [̄] ka [̄] pa	finger tips
če [̄] ča	thigh area
si [̄] ča [̄] ŋ	outer thigh
če [̄] ča [̄] hohu	femur bone
če [̄] ča [̄] o [̄] wagle	hip joint
u [̄] ŋ [̄] ze	butt
i [̄] tka	testicles; description of an egg or a seed (witka : eggs)
če	penis
susu	penis, refers to "seeds"
ša [̄] ŋ	vagina
ča [̄] na	crotch area

hu	leg
čank pe	knee
hublo	shin
hučogin	calves
iskahu	ankle
si	foot
sipa	toe
sipa tan ka	big toe
siyete	heel
siohápe	arch of the foot

Appendix L

Vocabulary for the Letters J, K, K̄, K̅, and K'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

- wojaja** (wo ja ja) He or she is washing something. Lakōta thought: "He or she is mixing clothes with soap and water." Haŋhepi Stephanie *wojaja yelo/kšto*, "Last night Stephanie washed some clothes." When Lakōta women obtained washtubs, they washed clothes by mixing the clothes, soap, and water with a stick. The action of washing resembled mixing. **Woja**: "to mix." **Wojapi**: "They are mixing." A description of berries or chokecherries mixed with other ingredients to make a berry pudding.
- najin** (na jin) She or he is standing. Hoksila ki tima najin yelo/kšto, "The boy is standing inside."
- jiji** (ji ji) (1) **ji**: "to whisper." **Oji**: "She or he is whispering to someone." (2) Later used to describe a person with lighter skin and/or hair. "He or she is light complexioned." Wicinčala ki lila *jijike yelo/kšto*, "The girl is very light complexioned and has light hair." **Ke** implies "like jiji."
- ojanjan** (o jan jan) "There is light." Ti *ojanjan yelo/kšto*, "It's light inside." (Ti: "house." O: "inside." Janjan: "light.") *Ojanjan glepelo/ glepi kšto*, "They put a light there to light up the room." Ojanjan *glepi* originally described the light from a cooking fire and later it referred to kerosene lamps. Today, the same phrase describes table lamps or ceiling lamps. *Tipi ki ojanjan glepi ikoyake yelo/kšto*, "The house is attached with lighting to give light inside." In this sentence, *ojanjan glepi* is a description of a window.
- jojo** (jo jo) **Jo**: "She or he whistled once." **Jojo**: "He or she is whistling." (Meaning he or she whistled more than once or continuously.)

- wablujaja** (wa blu ja ja) "I am washing something." Implies washing clothes (first person). Haṅheṗi k̄i wablujaja ktelo/k̄te k̄sto, "I am going to wash clothes tonight."
- waki** (wa ki) "I went home." Hihan̄ni waki yelo/k̄sto, "I went home this morning."
- mikiyela** (mi ki ye la) Near me. *Mikiyela* najiṅ yelo/k̄sto, "She or he is standing near me."
- makuje** (ma ku je) (1) "I don't feel well." (2) Slang: "I have a hangover." While teaching middle school in 1973, I asked students what makuje meant. Their response, "hangover," demonstrated their knowledge of the reservation language. Traditionally, the word kuje describes a sickly and weak physical condition. Unfortunately during the early 1970s young people were witnessing the language of the drug and alcohol culture. (3) "I am lazy" (sisituṅwan).
- maku** (ma ku) The chest area of the human body. Some Lakota phrases sound like English words or phrases. One time, an old-timer had a car wreck and was thrown out of the car knocking the wind out of him. When the patrolman drove up, the old man was crawling around rubbing his chest, moaning and groaning, saying, "Maku k̄i! Maku k̄i!" because his chest hurt and he couldn't catch his breath. The patrolman looked at all the people watching the old man, and he became upset. Finally he hollered out, "Somebody go down there and help him look for his cookies!"
- iku** (i ku) Chin. *Iku* maḱakiṅče yelo/k̄sto, "My chin got bruised."
- kigle** (ki gle) She or he went home. Hihan̄ni kigle yelo/k̄sto. "She or he went home this morning."
- wakaṅ** (wa kaṅ) Living beings that are old or worn out. As human beings, we like to believe that we have accomplished something. To honor an Elder, you would not use the word wakaṅ. Wakaṅ implies someone is old without achieving status or honor. Wičahčala, winuhčala, tuṅkašila, uṅči, or kuṅši¹⁴ are all terms that imply respect and honor. However, because the English language mistranslated these respectful terms, many Elders today prefer taṅkaḱa. The root word is taṅka, meaning large or huge. Though taṅka often describes size, it can also describe the expanse of time, implying with time one achieves knowledge and experience, the components of wisdom. Because of this implication, taṅkaḱa is also a respectful term.
- ku** She or he is coming back. He wana ku yelo/k̄sto, "He or she is coming back now."
- kaṅ** Old or worn out. Used in reference to other living beings like horses or cows. Šuṅka k̄i le wana lila kaṅla yelo/k̄sto, "This dear dog is very old." (La is a term for endearment.)

¹⁴ Tuṅkašila, uṅči, and kuṅši are explained at length in *Wopuṅšpe Iči šaḱowin* (*The Eighth Teaching*).

- ki** (1) The. Wiŋyaŋ *ki*, "The woman." (Used as a definite article to modify a noun.) (2) When used with a word to express time, the phrase becomes the future form. Hihaŋni *ki*, "Tomorrow." Haŋhepi *ki*, "Tonight."
- ka** That over there. Yonder. *Ka* wicaša *ki* tuwe huwo?/he? "Who is that man over there?"
- maka** (ma *ka*) A skunk. *MaKa* hawaŋ waṑoštaŋ ye yelo/ksto, "He used the skunk hide for a cap."
- wakaŋ** (wa *kaŋ*) Power, energy. The power to give life and to take it away. In our philosophy every Creation has this potential. When taŋe, "the wind," was created we were given air to breathe. Air can be healthy or poisonous, enabling life or causing death. Another example is woope: "the laws." Laws can build community or be used to destroy an entire culture. Similarly, a man or a woman has the power to give life or to take life. Waŋiyaŋ *wakaŋ*, "The thunder that has that power." Mni *wakaŋ*, "Water that has that power." (A description of alcohol.) Caŋnuṑa *ki* he lila *wakaŋ* yelo/ksto, "The Pipe is very powerful." Root word: *Kaŋ*, "The veins in the body."
- kola** (*ko* la) Male to male term for a true friend. The term implies "My life is yours." One is lucky to have one kola in a lifetime. You will never abandon a kola nor will he abandon you in time of need or in a dangerous situation. You would give your life for your kola and he would do the same for you. It is a bond that develops between two men that are similar psychologically. Sometimes a brother-in-law will use this term to another brother in law: "Hau kola." He will teasingly respond, "Hey, don't say that. People might think that I am like you."
- kaŋ** The blood veins in a body. Isto el *kaŋ* *ki* nabloblo yeye yelo/ksto, "In his arm, the veins are bulging."
- ko** He or she is included. Donna ko yelo/ksto, "Donna is included."
- ka** Almost. Slang for *tka*. Wau (t)ka yelo/ksto, "I almost came."
- maka** (ma *ka*) The earth, dirt. In the beginning, the first Creation was maka. Inyaŋ created a huge disk around itself and called it maka. *Kola*, blihic'iyayo. *Maka* *ki* ecela oihaŋke waniče yelo, "My friend, take courage. Only the Earth has no end." (From an honor song.)
- ak'in** (a *k'in*) (1) A harness that you carry on your back. (2) A saddle. He *ak'in* iyaglaške yelo/ksto, "He is tying his saddle on." (3) *k'in*, "To carry something on your back." *Caŋk'in*: *caŋ*: "wood," *k'in*: "to carry." A long time ago women gathered firewood and carried it on their back. Today we haul our firewood in pickups and still describe it as *caŋk'in*.
- k'un** (1) Remembering an event or situation with sadness or regret. Ehaŋni taŋyaŋ uŋ *k'un* lehaŋl iyotiyeki yelo/ksto, "A long time ago he was doing well, but now he is having difficult times." (2) As Ella Deloria states, this word also describes a person previously mentioned. (3) Used to be.

k'e	She or he is digging (a hole.) ¹⁵
k'a	Šuŋka ki maka ok'a huwo?/he? "Is the dog digging a hole in the Earth?" The verb k'e in command or question form.
čik'ala	(či ká la) He, she, or it is small. Jael čik'alala yelo/kšto, "Dear Jael is small."
k'u	She or he gives. He suŋkaŋu ki maza ska eya k'u welo/we, "He gave his younger brother some money."
ok'oke	(o k'o ke) A commotion or activity. Sometimes used to describe a celebration or even a fight. Oyaŋe kawifa ahi čaŋna lila ok'oke yelo/kšto, "When the Nation comes together, there are some real activities."

Appendix M

Specific Time References

aŋpo ki	at dawn
wicoŋaŋ hiyaye ki	noon, "when the sun is in the middle of its journey"
wikasani hiyaye	afternoon "when the sun is on that ride"
haŋčoŋaŋaŋ ki	midnight, "middle of the night"
wicoŋaŋ saŋm iyaye ki	afternoon, "past the time when the sun is in the middle of its journey"
htayeŋu ki	this evening
hihaŋni ki, hihaŋni eciyaŋaŋaŋ ki	early tomorrow morning, "on the morning side of tomorrow. (It generally implies before 10:00 a.m.)"
hihaŋni ki, wi čoŋaŋ hiyaye wahehaŋ	at noon tomorrow, "tomorrow when the sun is in the middle of its journey"
hihaŋni ki, wi čoŋaŋ saŋm iyaye ki	tomorrow afternoon, "tomorrow when it is past the time when the sun is in the middle of its journey"
hihaŋni htayeŋu ki	tomorrow evening
hihaŋni haŋhepi ki	tomorrow night
hihaŋni haŋčoŋaŋ yaŋ ki	tomorrow midnight
hihaŋni akotaŋaŋ ki	day after tomorrow
letaŋ aŋpeŋu yamni ki	three days from now

¹⁵K'e is a *changeable verb*.

Appendix N

Vocabulary for Letters P, P̄, Ṗ, and P'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

pi yupiyakel.	The liver. <i>Pi</i> čeyuṅpāpi waṣṭe walāke yelo/kṣṭo, "I like fried liver." (yu pi ya kel) To express that something is done in a good way. <i>Yupiyakel</i> wowaṅpi waṅ kage yelo/kṣṭo, "He wrote a very nice letter."
wopila	(wo pi la) (1) She or he appreciates something. Expression of thankfulness. <i>Wopila</i> eye, "He or she says thank you." (2) <i>Wopila</i> owaṅka: A ceremony thanking the spirits. Our philosophy encourages personal achievements. A man or woman is taught to achieve and to make decisions while remembering his or her relationship to Creation. As human beings, sometimes it is impossible to achieve by ourselves. Times like these we call on Creation (relatives) to help us with our needs. We do not ask for Creation (relatives) to solve our problems. Instead, we make a decision and we ask for help to carry out our decision. The energy from Creation (relatives) will help us fulfill our needs. The philosophy teaches us that our only possession that is truly ours to offer is our bodies. Many times, as a form of thanksgiving, we offer our bodies to thank Creation (relatives). For instance, fasting on the hill for one to four days, sun dancing, or bringing friends and relations together to feed them are all ways to express appreciation. These ceremonies are sometimes identified as <i>wopila</i> . ¹⁶ <i>Mičiṅča</i> ki zaniṅpi ča <i>wopila</i> uṅ wiwaṅ wawači yelo/kṣṭo, "I sun danced because my children are healthy."
ipi	(i pi) He or she is full. Implies from eating. <i>Lila imapi</i> ča oniya maṣiče yelo/kṣṭo, "I am so full I have a hard time breathing."
opiča pikila	(o pi ča) Fairly good. <i>Opiča</i> huwo?/he? "Is it fairly good?" (pi ki la) She or he is appreciative. He <i>lila pikila</i> yelo/kṣṭo, "She or he is really thankful."
opiya	(o pi ya) She is correcting a situation by redoing an action. <i>Wowaṅpi</i> ki <i>opiya</i> owa yelo/kṣṭo, "He or she is rewriting the letter." (The implication is that he or she is correcting the letter).
wapiye	(wa pi ye) (1) <i>Lakoṭa</i> thought: "She or he is repairing something." This word can also be applied to a person who repairs anything broken. A long time ago it referred to fixing tools or weapons, but

¹⁶ **Pila** is the root word "to be thankful, appreciative." **Pilaye**, "He or she is being thanked."

today it can also include furniture and machinery. (2) A description of a Medicine Man or Woman conducting a healing ceremony. He or she “repairs” or “fixes” a body. When a man or woman heals a person through ceremony then that person is identified as a wapiya wičaša or a wapiya wiŋyaŋ. When the word gets translated simply as Medicine Man, the Lakota implication gets lost. The root word is **piya**, “to do over” or “to make good.” For instance, if you make a mistake and need to correct it, that is apiye. **Apimaye**, “He or she doctored me.” Haŋhepi iyeskā ki owaŋke el wapiye yelo/kšto, “Last night the interpreter did a doctoring in his ceremony.”

- ṗaha** (ṗa ha) A hill. Suŋka wakaŋ ki ṗaha el akaŋ najiŋ yelo/kšto, “The horse stood on the hill.”
- naṗe** (na ṗe) Hand. Tōkeške lila naṗe mayazaŋ yelo/kšto, “For some reason my hand really hurts.”
- eyaṗaha** (e ya ṗa ha) (1) Announcer, MC. (2) Anthropologists’ translation: “the camp crier.” Haŋhepi waciṗi el tuŋska eyaṗaha yelo/kšto, “Last night at the dance my nephew was the announcer.”
- iṗi** (i ṗi) They arrived someplace. Htalahaŋ hena Mission ta iṗi yelo/kšto, “Yesterday they went to Mission.”
- ṗaṗa** (ṗa ṗa) Dry meat. **ṗaṗa saka**: ‘really dry meat.’ Hteyefu k’uŋ hehaŋ ṗaṗa ohaŋpi ča yuṗiya wawaŋe yelo/kšto, “Last evening I had a wonderful meal because they made dried meat soup.”
- aṗe** (a ṗe) Leaf. Čaŋ aṗe: “the trees’ leaves.” Wana čaŋ aṗe ġahṗa ča ečani osni ktelo/kte kšto, “The trees’ leaves are falling now, so it will be cold soon.”
- aŋṗa** (aŋ ṗa) Daylight. Hihahaŋni aŋṗa ahi k’uŋ hehaŋ tuŋska gli yelo/kšto, “My nephew came home this morning at daylight.”
- ṗaŋ** He or she is hollering or screaming. Hihahaŋni Erin ločiŋ yelaka ṗaŋ he yelo/kšto, “This morning Erin must have been hungry because she was hollaring.”
- ṗasu** (ṗa su) The nose. Hokšila ki osni yelaka ṗasu naša yeye yelo/kšto, “It must have been cold because the boy’s nose is red.”
- oṗaya** (o ṗa ya) Down the valley. Oṗaya wakul iyaye yelo/kšto, “He or she went hunting down the valley.”
- ṗoġi** (ṗo ġi) Inside a nose; nostrils. Sni oyuspa ča ṗoġi imni taŋ yelo/kšto, “His nose is running because he caught a cold.”
- wapaha** (wa ṗa ha) Short for waŋbli ṗaha: “Eagle head skin.” A description for an eagle bonnet, used to acknowledge peace and wisdom. English translation: “a war bonnet.” If a man achieves a position of honor he is awarded a wapaha, an eagle bonnet. This acknowledges a man’s education, knowledge, and experience, three attributes that create wisdom, one of the four virtues. That man will also demonstrate the other three virtues: generosity, fortitude, and bravery. If his people are threatened, he will defend them and the values of Lakota philosophy. Often individuals wore their eagle

bonnets in battle as a sign of status to remind others of who they were and what they represented. Consequently, *wapaha* became translated as “war bonnet.” This term is inaccurate. *Wapaha* is a symbol for peace and justice not war. When you see a person wearing a *wapaha*, you know that person is at peace with society and creation. *Wicaša yaṭaṅṅiḱa heča ča wapaha waṅ uṅkiyaṅi yelo/kšto*, “He is a man of honor, so they put on an eagle bonnet on his head.”

- wipe** (*wi pe*) Weapon. *Akičiča ki wipe gluha maniṅi yelo/kšto*, “The soldiers walked with their weapons.” (*Gluha*: to carry something of his, hers, or theirs.)
- wapepela** (*wa pe pe la*) Stickers. Anything that has sharp points. For example: sandburs or cactus are called *wapepela*. *Uṅkčela oju waṅ opta mani hiyuča ata wapepela ojula yelo/kšto*, “He is full of stickers because he walked through a sandbur patch.”
- paḥiṅ** (*pa hiṅ*) “Hair that protrudes from the head.” A description of a porcupine. *Paḥiṅ ki lena heṭaṅ peša ki lena kaḡaṅelo/kaḡaṅi kšto*, “They make the head roaches from the porcupine hair.”
- paḥli** (*pa ḥli*) Mucus in the nose when one has a cold or allergies. Snot. *Osni oyuspaṅi čaṅna ohiṅniya paḥli glujiṅčaṅelo/glujiṅčaṅi kšto*, They always blow their noses when they catch cold.”
- paḥa** (*pa ha*) A covering for the head. *Lakoṭa* thought: *Pa*, “head”; *ha*, “skin.”
- p’o** Foggy. *Lila p’o yelo/kšto*, “It’s really foggy.”
- inap’ip’iyeye** (*i na p’i p’i ye ye*) The expression around the mouth when preparing to cry. Most evident on babies. *Wakaṅyeḱa ki čeyaṅi kta čaṅna toḱeya inap’ip’iyeyepelo/inap’ip’iyeyeṅi kšto*, “Before the children cry they get this expression around their mouths.”
- nap’iṅ** (*na p’iṅ*) He or she is wearing something around the neck. *Wanap’iṅwaṅ owaṅ wašte ča nap’iṅ yelo/kšto*, “She is wearing a beautiful necklace.”
- p’ēčaṅ** (*p’e čaṅ*) Elm tree. A description of a hardwood tree. *P’ēčaṅ oju el egn ti yelo/kšto*, “He lives in an elm tree grove.”
- nap’o** (*na p’o*) She or he is creating a fog with her or his foot. He or she is stomping a foot and forcing dust to rise. *Šuṅka wakaṅ ki lila maka nap’oṅelo/nap’oṅi kšto*, “The horses raised a lot of dust.”
- ap’oic’iye** (*a p’o i c’i ye*) He or she is steaming himself or herself. *Wicaša ki iṅyaṅ ki aile wičayiṅ nahaṅ ap’oic’iye yelo/kšto*, “The man heated the stones and then he steamed himself.”

Appendix O

The Weather

aṇp̄etu wašte	It's a good day
<u>cu</u>	dew
<u>cu</u> sni	cold temperature caused by heavy dew
heyuṇka	frost
i <u>ca</u> ma	Snow is falling
i <u>wob</u> lu	blizzard
<u>ka</u> luze	It's breezy
<u>ka</u> p̄uze	It's dry (caused by a draft or wind)
<u>ka</u> ka iyaye	It cleared up
ma <u>ga</u> ju	It's raining
ma <u>hi</u> ya ka <u>hw</u> o <u>ke</u>	The wind is floating the clouds across
ma <u>hi</u> iyaya	It's cloudy
ma <u>ste</u>	The sun is shining
ma <u>ste</u> ka <u>te</u>	The sun is shining hot, a hot, sunny day
mni iwoblu	"It's blowing the water." (Describes a wind-driven rainstorm which resembles a blizzard)
mni <u>s'e</u> s'e	light rain or dripping water
mni <u>w</u> ozaṇ	Steady, penetrating rain that can last days; Soaking rain
<u>ka</u> te	It's hot
o <u>si</u> ce <u>ca</u>	The condition isn't good. (Usually in reference to the weather)
<u>os</u> ni	It's cold
<u>p'o</u>	It's foggy
<u>sp</u> aye	It's wet
<u>ta</u> te	The wind is blowing
<u>ta</u> te taṇka	damaging wind (strong wind)
<u>wa</u> hiṇhe	Snow is falling
wa <u>ki</u> ṇyaṇ agli	"The thunder beings have come home." (Describes a big thunderstorm)
<u>wa</u> sme	The snow is deep
wasu hiṇhe	"The seeds of snow are falling." (Describes a hailstorm)
yupiyakel <u>cu</u> sni	Cool breeze that makes you feel good

Appendix P

Food

talo čeyuṇṇāṇṇi	fried meat
talo ohaṇṇi	boiled meat, beef stew
talo yukṇāṇṇi čeyuṇṇāṇṇi	fried hamburger
talo yukṇāṇṇi nahāṇ asāṇṇi	
suta iya wostak čeyuṇṇāṇṇi	hamburger with cheese
bločeyuṇṇāṇṇi	fried potatoes
bloohaṇṇi	boiled potatoes, potato soup
bloṇātaṇṇi	mashed potatoes
pejuṭa saṇṇa	coffee (black medicine, refers to caffeine)
wakalyaṇṇi	coffee ("They are boiling something.")
wahṇe ṇihyaṇṇi	tea (boiling leaves)
asaṇṇi	milk
mni	water
mni ṇihyaṇṇi	boiling water
kaṇṇāṇṇi	pop (the motion of bursting something to get the juice)
mni sku ya	salt (sweet water)
yamnumnuḡaṇṇi	pepper ("They make that crunching sound by chewing.")
hoḡaṇ čeyuṇṇāṇṇi	fried fish
wojaṇṇi	fruit pudding; čaṇṇā yujaṇṇi: chokecherry pudding
wasna	Pemmican (mixture of roast dried meat sweetened with fruits and waṇṇi ḡaḡa)
taṇṇāṇṇi	apple
taṇṇāṇṇi haṇṇi	apple juice
taṇṇāṇṇi zi	an orange
taṇṇāṇṇi zi haṇṇi	orange juice
wagmu ohaṇṇi	squashes ("They boil the melon.")
wagmu ṇāṇṇi	watermelon (melon that is not cooked)
wasku yeča	candy (things that are sweet)
aḡuyaṇṇi	bread ("They burned the surface.")
wigli uṇ kaḡaṇṇi	fry bread ("They make it with grease.")
aḡuyaṇṇi sakela	crackers ("They burned the surface and it is dry.")
watoto ka	vegetables (the green stuff)

Appendix Q

Vocabulary for the Letters S, S', Š, and Š'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

si	Foot. <i>Si</i> mayazaŋ yelo/kšto "My foot hurts."
saŋ	The color white or anything fading toward white. Pte saŋ he paha, "the gray buffalo horn hill." (A description of Devil's Tower.)
slolwaye	(slol wa ye) I know. (See <i>Wouŋsp̄e Tokahe [The First Teaching]</i> on slolwaye šni versus owaḱahnige šni). Wičaša ki he <i>slolwayelo/slolwaye</i> kšto, "I know that man."
saḑe	(sa p̄e) "It is black." Wana čaŋpa ki <i>saḑe</i> yelo/kšto, "The chokecherry is black now." (A description of a chokecherry ripe and in season.)
wasu	(wa su) "Seeds of the snow." A description of hail. Maḡaju kte itoḱab <i>wasu</i> hiŋhe yelo/kšto, "It hailed before it rained."
slohaŋ	(slo haŋ) He or she is crawling. Waḱaŋyeja ki <i>slohaŋ</i> hiyaye yelo/kšto, "The child is crawling along."
mas'ape ¹⁷	(ma s'a p̄e) "He or she hit the metal." This originally was the description of the little hammer hitting the chime on the old telephones causing the telephone to ring. Today, it describes using the telephone. <i>Mas'awaḑelo/mas'awaḑi</i> kšto, "I am making a phone call."
s'a	He or she likes to do something. The implication is that the action is frequent and associated with that person. Wičaša ki he lila woglaḱe s'a yelo/kšto, "That man really likes to talk."
nas'os'o	(na s'o s'o) He or she is shuffling along. Wana <i>nas'os'o</i> mawani yelo/kšto, "I am walking in a shuffling manner now." This statement describes Elders when they do not lift their feet as high as they used to. Notice that the statement is said in first person, "I." In Lakota, we don't describe the actions of other people to imply age or disability. Instead, to send a message, we put ourselves in that situation. By using first person and saying "I" and then describing the action we avoid making fun of people or criticizing their behavior. The listener will say, "Hey, I am at that stage too." They will acknowledge it for themselves.
mas'ope	(ma s'o p̄e) Lakota thought: "She or he buys metal." Shortened from maza , "metal," oopetun , "place to buy." This describes a general hardware store where people often buy equipment made out of metal. The description was later shortened to mas'ope and became a general term for any type of store. A grocery store: woyuḱe mas'ope: "food

¹⁷Mas'ape is a *changeable verb*.

- store," Woyuṭe *mas'ope* ṭa woyuṭe oṭeṭuṅ wai yelo/kṣṭo, "I went to the grocery store to buy groceries."
- as'in** (a s'in) He or she wishes for something. He or she envies someone. Wiciṅčala *ki* waskuyeča ča *as'in* yelo/kṣṭo, "The girl is wishing for some candy"
- šiyo** (si yo) General description for prairie chicken (grouse). In the spring, grouse do a dance called *šiyo wačiṭi*, grouse dance. It sounds like drumming. I have only heard it once, off in the distance, but you can hear the drum sound clearly. The whole activity sounds human with a clear, beautiful rhythm. Similar to human spring gatherings for ceremonies or powwows, the grouse gather every spring around the time of the equinox in special places to do this dance. Haṅheṭi *šiyo wači* a^kičiyaṭelo/a^kičiyaṭi kṣṭo: "Last night they had a prairie chicken dance contest."
- šunḱa** (šun ḱa) General description for all dogs. In addition to describing domestic dogs, *šunḱa* oyaṭe includes wolves and coyotes as well. *Šunḱamanitu*: "coyote."¹⁸ When you say *šunḱamanitu taṅḱa*, a description of a wolf, we imagine a figure similar to a coyote only it's much bigger in size and strength out in the prairies where there aren't any human beings. (*Taṅḱa*: "big"). This phrase demonstrates how our language can draw an imaginative picture. When we translate simply as "wolf" we lose the picture that goes with the words. Sarah *šunḱa lila wašte ča yuha yelo/kṣṭo*: "Sarah has a dog that is really good."
- šaṭe** (ša ṭe) He or she or it is dirty. Ogle *ki* lila *šaṭe* yelo/kṣṭo, "The shirt is really dirty."
- ša** (1) An adornment when one dresses up. *Šaic'iyelo*: "She or he dressed up or adorned her or himself." (2) The color red. *Ša* is the root word from *šaic'iyē*, "She or he adorns her- or himself" or "She or he dressed up." When a dancer puts on his or her full outfit, that is *šaic'iyē*. If you go to a dance and the man puts on a tuxedo and a woman a gown, that is *šaic'iyē*. One person told me this story: A long time ago, people used red when they dressed up. She said that *ša*, meaning red, comes from *šaic'iyē* when long ago dressing up involved the color red. Though this phrase implies dressing up or adornment sometimes people will translate it literally to mean "He or she paints him- or herself red."
- wašiṅ** (wa šiṅ) (1) General description for fat. (2) Bacon. Hiharṅni *wašiṅ* šlowaye yelo/kṣṭo, "I fried bacon this morning."
- šunšunḱa** (šun šun ḱa) A mule. *Šunšunḱa ki* he lila wašaḱe yelo/kṣṭo, "That mule is very strong."
- š'e** Dripping sound caused by a liquid. Mni *ki* *š'eš'e* yelo/kṣṭo, "The water is dripping."

¹⁸ *Šunḱ* is short for *šunḱa*. *Manitu* today is translated as "the wilds" or "wilderness." Actually *manitu* describes an area where there are no human beings. The English translation of "wilderness" is misleading.

- yus'inš'in** (yu š'in š'in) He or she is tickling him or her. Wakaŋeja ki *yus'inš'in*pi čaŋna lila šna ih'at'e yelo/kšto, "The child really laughs when they tickle him."
- was'ake** (wa š'a ke) She or he is strong. Refers to physical or spiritual strength. Tawačiq ki *was'ake* yelo/kšto, "His or her mind is very strong." English interpretation: "He or she is very strong minded."
- š'agya** (š'a gya) In a strong way. Šaglya ounye yelo/kšto, "His or her way of life is very strong."
- miš'eya** (mi še ya) (1) I too. (2) Slang: mijya. *Miš'eya* wau ktelo/kte kšto, "I am coming too."
- yus'aš'a** (yu š'a š'a) In a drum group, the lead singer who introduces the song with a high pitch. Haŋhepi wacipi el Don upiya *yus'a* yelo/kšto, "Don really did well in leading the songs at the dance last night."

Appendix R

Wamakaskan

anukasaŋ	Bald eagle
bloka	Bull or stud. Lakota thought: "male species"
čapunka	Mosquito
hehaka	Male deer, elk. Lakota thought: "antlers"
hetunkala	Mouse
hogan	Fish
ikpisaŋla	Burro. Lakota thought: "The tips of the hair around the stomach are white."
igmu	Cat
keya	Turtle
mağa	Goose
nigesanla	Antelope. Lakota thought: "white stomach area"
pišpiza	Prairie dog
ptan	Otter
pte hiŋčala	Calf, buffalo calf
pte kiyuha	Bull
pte wiŋyela	Cow. Female buffalo
šunka	Dog
šunka wakan	Horse. Lakota thought: "powerful dog"
sunkgila or tokala	Fox
šunkčiqčala	Colt
šunkiyuha	Stallion
šunḡwiŋyela	Mare
šunḡmanitu	Coyote
šunšunla	Mule
tahča šunkala	Sheep. Lakota thought: "Puppy like tahča"

takiyuha	Bull
tataŋka	Bull buffalo. Lakōta thought “The Elder”
tehmuga	Fly
wabluška	Bug
waglula	Worm
waŋbli	Eagle. Also waŋbli gleska (Spotted Eagle)
wičite glega	Raccoon
ziŋtkala	Bird
zuzeca	Snake

Appendix S

Clothing

❖ *Men’s Clothing (Wičaša Ta Hayapī)* ❖

wapoštaŋ	hat/cap
wapoštaŋ gmigma	small brimmed hat (describes a derby hat)
ogle	coat/shirt
ogle haŋska	long coat
ogle ptečela	short coat
ogle kap’ojela	lightweight coat
ogle zigziča	sweater
ogle čuwiyuksa	vest
ogle lečala	new shirt/coat
ogle taŋnila	old shirt/coat
uŋzogiŋ	jeans/pants
mahel uŋzogiŋ	undershorts
mahel uŋpī	to wear under (underwear)
uŋzogiŋ huyuksaŋsaŋpī	shorts: “pants with the legs cut off”
huyakuŋ	socks
haŋpā	shoes
haŋpā iska hu haŋskaska	boots
haŋpā onašloke	slippers
akaŋl haŋpā	overshoes

❖ *Men’s Outfit (Wičaša Wokoyake)* ❖

wapaha ¹⁹	Eagle bonnet
wapaha iyo slohe	Eagle bonnet with trails
peša	Roach or hairpiece made of porcupine and deer hair
tahaogle	buckskin shirt

¹⁹ wa, shortened from waŋbli; pa, “head”; he, “skin.”

tahahun̄ska	buckskin leggings
han̄paik̄čeya	moccasins
han̄pak̄sūpi	beaded moccasins
han̄paīpātāpi	quilled moccasins
wanap'in̄	neckpiece (a necklace of beads or bear claws)
nan̄pokāške	cuffs (beaded or quilled)
un̄k̄čela kāgāpi	a dance bustle
kan̄giya miḡnākāpi	a special type of a bustle
huinah̄pah̄pa	fur wraps placed above the ankle or below the knee
hlah̄la	bells (worn around the ankle or knees)
čeḡnāke	breechcloth
čeḡnāka akāh̄pe	apron over the breechcloth

❖ *Women's Clothing (Wiñyañ Tahayāpi)* ❖

čuwignaka	dress
čuwignaka zan̄zan̄la	thin dress
čuwignaka sōka	thick dress
nitehēpi ptēčela	short skirt
nitehēpi han̄ska	long skirt
nitehēpi mahel	underskirt
mahelun̄pi	underwear
huyakuñ zan̄zan̄la	thin stockings
huyakuñ sōka	thick stockings
huyakuñ is̄kahu ptēčela	short socks (ankle)
wiñyañ ta ogle	women's shirt (blouse)
ogle zip̄zip̄ela	thin sweater
ogle sōka	thick sweater
ogle kap'ojela	thin (light) coat
ogle t̄ke	heavy coat
akan̄logle	topcoat
ogle hin̄sma	fur coat
ogle ziḡzīča	sweater coat
ogle isto ksak̄sala	shirt with the arms cut off (short-sleeved shirt)
ogle isto han̄skaska	long-sleeved shirt

❖ *Women's Outfit and Leggings* ❖

taha čuwignaka	buckskin dress
taha čuwignaka k̄sūpi	beaded buckskin dress
hun̄ska	buckskin leggings
hun̄ska k̄sūpi	beaded buckskin leggings
čuwignaka to	trade-cloth dress
hun̄ska to	trade-cloth leggings
ipiyaka iyuslohe	belt with trailer
han̄pa k̄sūpi	beaded buckskin moccasins
mnihoaha han̄pa	canvas/denim moccasins

han̄p̄a ik̄čeka	plain buckskin moccasins
wawaslate wanap'in	bone breastplate
wanap'in ip̄atap̄i	quilled breastplate
wanap'in k̄sūp̄i	beaded breastplate

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Appendix T

The Vocabulary for the Letters T, Ṭ, Ṫ, and T'

Some vocabulary words have the same spelling and pronunciation but different intonations which change the word's meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

ti	She or he lives there. Dawn Mission el <i>ti</i> yelo/kš̄to, "Dawn lives in Mission."
otehi	(o te hi) (1) Hard or difficult times. Wowasi iwagni keyes <i>otehi</i> yelo/kš̄to, "I am looking for work, but it is really difficult." (2) Slang: No resources to cure a hangover.
tioṗa	(ti o p̄a) A door way, an opening. <i>Tioṗa</i> ki nataka yo!/ye! "Close the door!"
otiwōṭa	(o ti wo ṭa) Birthplace. <i>Otiwōṭa</i> el agli wati yelo/kš̄to, "I moved back to my birthplace."
tima	(ti ma) Inside (in reference to a lodge or home.) <i>Tima</i> hi wo!/we! "Come in!"
temni	(te mni) Perspiration, sweat. Lila okaṭe ča <i>temni</i> maté yelo/kš̄to, "It's so hot that I am sweating to death."
ṭaku	(ṭa ku) What. <i>Ṭaku</i> yačiṅ huwo?/he? "What do you want?"
ṭohanl	(ṭo hanl) When? ²⁰ <i>Ṭohanl</i> yau kta huwo?/he? "When are you going to come?"
ṭona	(ṭo na) How many? How much? <i>Maza sk̄a ṭona</i> bluha huwo?/he? "How much money do you have?"
ṭakuwe	(ṭa ku we) Why? <i>Ṭakuwe</i> yau šni huwo?/he? "Why didn't you come?"
ṭuwa	(ṭu wa) Who? Le ogle ki <i>ṭuwa</i> tawa huwo?/ he? "Whose jacket is this?"

²⁰See *Wounšp̄e Iči Šaglogan (The Eighth Teaching)* on Asking a Question for a full explanation.

kawita	(ka wi ta) Coming together. <i>Kawita</i> au yelo/kšto, "They are coming together from all directions."
taló	(ta lo) General term for meat. <i>Ťahča talo</i> : "deer meat." <i>Ťatanka talo</i> : "buffalo meat." <i>Ťalo</i> čeyuŋpaŋi wašte walaŋe yelo/kšto, "I like fried meat."
tanke	(tan ke) Male term for older sister. <i>Hihanŋi tanke</i> mas'amakipe yelo/kšto, "My older sister called me this morning."
tuŋwiŋ	(tuŋ wiŋ) Term for aunt used by both sexes. <i>Wičoŋaŋ hiyaye k'uŋ hehaŋ tuŋwiŋ</i> wouŋ k'uŋpelo/k'uŋpi kšto, "Auntie fed us at noon."
otuŋwahe	(o tuŋ wa he) A village. Today's English translation: a town. <i>Leksi otuŋwahe ta</i> yiŋ kta keyelo/ keye kšto, "Uncle said that he is going to go to town."
tuŋkašila	(tuŋ ka ši la) Lakota thought: "the oldest Creation who is very precious to me." English translation: "grandfather." <i>Ťuŋkašila</i> haŋhepi ki aŋa huŋkaŋkaŋ yelo/kšto, "Grandfather told stories all night."
tatanka	(ta tan ka) Bull buffalo. Lakota thought: "big body." Shortened from <i>tačan</i> "body" and <i>tanka</i> "big." <i>Ťačan</i> describes the body of any member of the <i>wamkaškaŋ</i> oyate. <i>Ťatanka</i> is a good example of the descriptive nature of Lakota. Instead of describing what the bull buffalo does, in a modest way, we say, "The one with the big body." The root word is <i>tanka</i> , meaning large or huge. Though <i>tanka</i> often describes size, it can also describe the expanse of time, implying with time one achieves knowledge and experience, the components of wisdom. Thus, there is an element of respect similar to Elder that comes with this word. <i>Hihanŋi tatanka</i> waŋ uŋpaŋpelo/uŋpaŋpi kšto, "We butchered a bull buffalo this morning."
t'e	She, he, or it is dead. <i>Hu wakpa t'e</i> yelo/kšto, "I killed my leg by sitting on it." English translation: "My leg went to sleep."
ot'e	(o t'e) (1) He or she is sick from overeating. Often children who eat too much candy suffer from <i>ot'e</i> . (2) In the 1960s, <i>ot'e</i> became a term to describe passing out from drinking too much. It is another example of misinterpreting our language. Originally, <i>ot'e</i> implied you became sick from eating too much of something. It effected your digestive system causing you to throw up and get diarrhea (<i>kajo</i>). In the original definition, people who experience <i>ot'e</i> usually do not eat again the particular food that caused their sickness. It "kills" (<i>t'e</i>) the craving for that particular food. Today, when everybody is looking for a new way to diet, they should try <i>ot'e</i> . Eat until you can't eat any more! That will stop the craving! <i>Haŋka waskuyeča ča ot'e</i> yelo/kšto, "My sister-in-law got sick from candy."
ot'inŋ'in	(o t'in t'in) He or she is guzzling; he or she is drinking without stopping. A description of the sound the throat makes when guzzling a drink. <i>Ipaŋa ča mni ki ot'inŋ'in</i> yelo/kšto, "His mouth is dry so he guzzled water."
t'elanuwe	(t'e la nu we) Lizard. <i>Časmu el t'elanuwe</i> oŋaŋpelo/oŋaŋpi kšto, "There are a lot of lizards in the sand."

- t'unḡye** (t'unḡ gye) A premonition; the awareness that a spirit or force is present. Omani yin̄ k̄e k̄eyeš̄ t̄aku t'unḡye ča yešni yelo/kšto, "He was going to go on a journey, but he had a premonition, so he didn't go."
- t'at'a** (t̄a t'a) Paralysis of the body. My brothers-in-law often demonstrate t'at'a. If somebody says, "T̄at̄a," and it is ambiguous who is being described, automatically I respond, "Haḡ, tahuḡ waye k̄i," "Yes, the one I call brother-in-law."

Appendix U

Curriculum Sample

Below is a sample curriculum, which outlines the exercises found in the text. The *Pronunciation Drills* should be done first in class with the teacher. These exercises are on the audio tape and should be practiced regularly outside of class to improve pronunciation and oral skills. Teachers are encouraged to supplement this basic framework and change it to best meet the needs of their students.

Week One: Introduction

Wouḡšp̄e Tokahe (The First Teaching)

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Guidelines for B and P in Conjunction with Lakōṭa Nasal Vowels	31
Introduction to Conjugation	32

Homework

Read <i>Wouṣṣe Iṭi Nuṗa (The Second Teaching)</i>	
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Introduction to Conjugation	32
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Week Three: Wouṣṣe Iṭi Yamni (*The Third Teaching*)

In Class

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Homework

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Week Four: Wouṣṣe Iṭi Tōṗa: Review (*The Fourth Teaching: Review*)

In order to successfully review, students need to reacquaint themselves outside of class with earlier material. The following assignments are recommended as homework to help students best prepare for the upcoming quiz. These assignments should be reviewed with a teacher along with the remaining oral drills found within the chapter.

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In Class

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Pronunciation Drills

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Pronouns <i>ka /k̄ana, he/hena, le/lena</i>	78

Homework

Read <i>Wouṇṣp̄e Iči Śak̄p̄e (The Sixth Teaching)</i>	
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Homework

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Homework

Read *Wouŋšp̄e Iči Śagloŋaŋ (The Eighth Teaching)*

Lakoŋa Tiošp̄aye System: The Extended Family	100
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Week Nine: *Wouŋšp̄e Iči Nap̄čiyuŋka: Review (The Ninth Teaching: Review)*

In order to successfully review, students need to reacquaint themselves outside of class with earlier material. The following assignments are recommended as homework to help students best prepare for the upcoming quiz. These assignments should be reviewed with a teacher along with the remaining oral drills found within the chapter.

Homework

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Week Ten: *Wouŋṣṑe Iči Wikčemna: Quiz*
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Week Eleven: *Wouŋṣṑe Iči Ake Wanji (The Eleventh Teaching)*

In Class

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Pronunciation Drills

The Letters P, P̄, P̄̄, and P'	124
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Homework

<i>Read Wouŋṣṑe Iči Ake Wanji (The Eleventh Teaching)</i>	
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Week Twelve: *Wouŋṣṑe Iči Ake Nuṑa (The Twelfth Teaching)*

In Class

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Homework

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Pronunciation Drills

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Homework

<i>Read Wouṣṣe Iči Aḱe Yamni (The Thirteenth Teaching)</i>	
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Week Fourteen: *Wouṣṣe Iči Aḱe Ṭoṗa: Review* (*The Fourteenth Teaching: Review*)

In order to successfully review, students need to reacquaint themselves outside of class with earlier material. The following assignments are recommended as homework to help students best prepare for the upcoming quiz. These assignments should be reviewed with a teacher along with the remaining oral drills found within the chapter.

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