

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 “Mato 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 Siñte Gleška 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 Lakota culture. It is our bloodline. History has demonstrated that how we handle our language and how we develop it can cause the Lakota 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 Lakota 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 Lakota 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 Lakota people to pursue self-determination in the field of education, my work will have been successful.

The Lakota 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 Ḧahatunwaŋ: “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 (Sicangu 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 Lakota*.

❖ History of a Lakota Developed Orthography ❖

With the establishment of Oglala Lakota College in 1970 and Siñte Gleška 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 Siñte Gleška 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 Lakotiyapi Okolakiye.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 *wakan*, "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 *wamakaškan*, "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 iyaipi Okolakiye.

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 Okolakitiye 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 Lakotaiyapi 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 Iyápi Okolakíciye.

❖ 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 ABC's 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 Lakota, 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 Lakota sentence. Often such sentences followed an English sentence structure instead of reflecting the pattern of Lakota syntax. This text teaches how to structure basic Lakota sentences correctly.

I started to think about the importance of philosophy and the Lakota 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 Lakota 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 Lakota 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 Lakota values and morals in my own life so that students learning Lakota 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 Lakota language instructors, I found that they too were challenged to change their life-styles.

Teaching the Lakota 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 *wakan*. It is our bloodline.

WOUNSPE TÓKAHE

(*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 Lakota. 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 Lakota 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 Lakota Alphabet System ❖

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

Like other languages, written Lakota 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 Lakota, 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 Lakota pronunciation.

Do not attempt to sound out the Lakota 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 *Wounspe Ići Sakpe (The Sixth Teaching)*.

Lakota Basic Vowels:

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

Lakota Nasal Vowels:

aŋ	in	uŋ
----	----	----

Consonants:

b	č	č	c'	g	g
h	h	h'	j	k	k
č	k'	l	m	n	p
þ	þ	p'	s	s'	š
š'	t	t'	č	t	w
y	z				

Two additional sounds were introduced with the rapid or conversational speech: *Ea* in *Pilamaya* (shortened from *Pilamayaye* “Thank you”) and *au* in *Laušte* or *Lilaushte* (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.

❖ *Lakota 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 *Wounspe Ići Nupañpa*, the Second Teaching).

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

✿ Examples of pronunciation

<i>Lakota 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	le l	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 Lakota vowel begins a word, the sound is articulated clearly.

EXAMPLES:	o-le	u-wa
-----------	------	------

When two or more Lakota vowels are written together, each vowel is pronounced separately. Lakota 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

❖ Lakota Greetings ❖

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

In the Lakota 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 "**Haŋ**" In cases where a women 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 Lakota speakers. One time, in an *iniipi* 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: *Taŋhaŋši*, "male to a male cousin," *haŋkaši*, "male to a female cousin," *šic'esi*, "female to a male cousin," or *čepaŋši*, "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 *taŋhaŋši*, *haŋkaši*, *šic'esi*, and *čepaŋši* 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 *tiospaye* (extended family unit) the closeness is established.

As a result of these beliefs, it becomes difficult to translate our relative terms into English. *Taŋhaŋši*, *haŋkaši*, *šic'esi*, and *čepaŋši* 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 *taŋhaŋši* or *haŋkaši*. 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 *tiospaye* 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 *tiospaye* together.

❖ Examples of Greetings ❖

Ⓐ Relative Terms

<i>tanhanši</i>	male to male "cousin"; Lakota thought: brother
<i>hančaši</i>	male to female "cousin"; Lakota thought: sister
<i>sic'eši</i>	female to male "cousin"; Lakota thought: brother
<i>čepaŋši</i>	female to female "cousin"; Lakota thought: sister
<i>kola</i>	male to male friend
<i>maške*</i>	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.

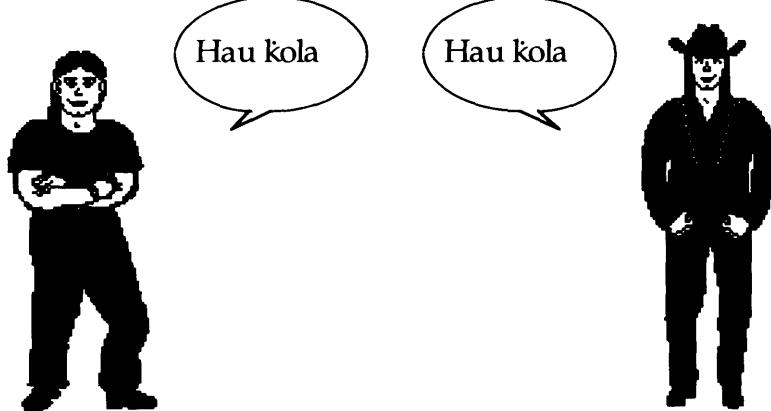
• Oral Drill

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

Ⓐ 1. Male to Male Greeting

Wičaša: Hau _____.

Wičaša: Hau _____.



Ⓐ 2. Male to Female Greeting

Wičaša: Hau _____.

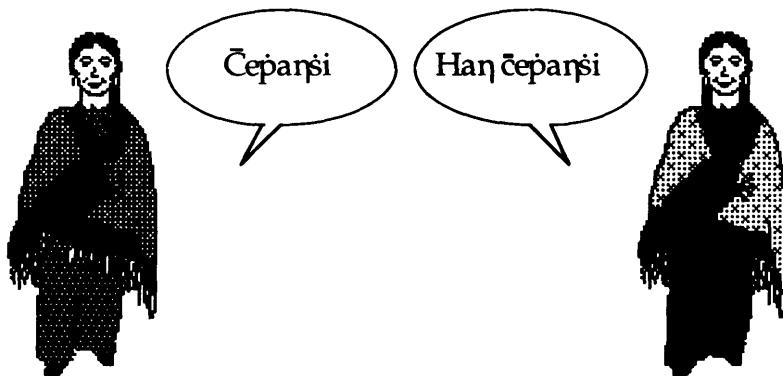
Winyan: Haŋ _____.



④ 3. Female to Female Greeting

Wiñyan: _____.

Wiñyan: Hanj _____.



④ 4. Female to Male Greeting

Wiñyan: _____. Wičaša: Hau _____.



(Figures illustrating relative terms created by Greg Haas.)

♦ Wičaša /Wiñyan ♦

Wičaša and wiñyan are often translated "man" and "woman" without a complete explanation of the terms. They imply a position of honor. Wiñyan means a woman has achieved a good education, maturity, and responsibility. The same is true for wičaša. (Wiča , "a male." Ša, "adornment." Ša is short for šaic'iye, "to dress up." In this context, ſa 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 wičinčala (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 wičaša and wiñyan.

❖ 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 *tiospaye* 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 *kolapi* or two *maškepi*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, "Hoh, 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
<i>Statement:</i> Wašte <u>kšto</u> /Wašte <u>ye</u> . ⁹ (singular) (It is good.)	<i>Statement:</i> Wašte <u>yelo</u> . (singular) (It is good.)
<i>Statement:</i> Hena waštepi <u>kšto</u> / (plural) Hena waštepe. (They are good.)	<i>Statement:</i> Hena wašte <u>pelo</u> . (plural) (They are good.)
<i>Question:</i> Wašte <u>he</u> ? (singular) (Is it good?)	<i>Question:</i> Wašte <u>huwo</u> ? (singular) (Is it good?)
<i>Question:</i> Hena waštepi <u>he</u> ? (plural) (Are they good?)	<i>Question:</i> Hena waštepi <u>huwo</u> ? (plural) (Are they good?)

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

⁶The plural of Lakota terms for living beings is formed by adding *pi* at the end of the word.

⁷I 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.

⁸Both *ye* and *kšto* are used for female gender endings in a statement. Preference varies between *tiospaye*.

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

In the plural form, **pi** combines with **yelo** (statement) to become **pelo**.
 Waštepi + yelo = Waštepelo. (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 **un**, 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)
ečun "To do something"	ečun + ye = Ečun we!	"Do it!" (female)
	ečun + yo = Ečun wo!	"Do it!" (male)
	ečun + yelo = Ečun 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 un |
| 7. po! | male, statement, plural |
| 8. pelo | 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 women 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	wanči/wanjí
two	nupá/nup/num
three	yamni
four	topá
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.

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

¹⁰In addition, some people will spell nupá with a nasal ñ such as nunŋpa. This difference in spelling is addressed in *Wounšpe Ičí Nuŋpa* (*The Second Teaching*), on Guidelines for M and N.

Sometimes in rapid speech, *nūpā* 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 *tiospaye* (extended family).

• Oral Drill

Practice counting the number of pencils your instructor holds up using the Lakota numbers *wanji* to *zaptan*.

• 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:

Toniktu ka huwo/he? (How are you?)

Responses:

- A. *Wašte yelo./kšto.* (Good)
- B. *Otehi yelo./kšto.* (Difficult times; possible indication that something is wrong. Usually the respondent will volunteer the information on why it is otehi.)
- C. *Lila wašte yelo./kšto.* (Really good.)

Ⓐ 2. Question to a group:

Ho eyeš tokeške oyaunyanpi huwo/he? (Well then, how is everybody doing? Refers to the family, the *tiospaye*.)

Responses:

- A. *Wašte yelo./kšto.* (Good)
- B. *Otehi yelo./kšto.* (Difficult times; possible indication that something is wrong. Usually the respondent will volunteer the information on why it is otehi.)
- C. *Lila wašte yelo./kšto.* (Really good.)
- D. *Tanyan uŋkounyanpelo./uŋkounyanpi kšto.* (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 anywhere, 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 Lakota with Lakota Responses ❖

In Lakota language class it is crucial to listen to the instructor. By listening, you will detect Lakota 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

- | | | |
|--|-----------------------|---------------------|
| | Sss! Anagóptanyo!/ye! | Listen! |
| | Sss! Anagóptanþo!/þe! | All of you, listen! |

In Lakota 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 Lakota:

To an individual

- | | | |
|--|--|----------------------|
| | wičaša: Ho, ¹¹ mihačab eyayo! | You say it after me! |
| | wiŋyan: Ho, mihačab eyaye! | You say it after me! |

To a group

- | | | |
|--|----------------------------|--------------------------|
| | wičaša: Ho, mihačab eyaþo! | You all say it after me! |
| | wiŋyan: Ho, mihačab eyaþe! | You all say it after me! |

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

FOR EXAMPLE:

Waunspē wičakiya, wašiču iya pencil eyaþi ki le ūkeške Lakota iya eyaþi huwo?
Response: He Lakota iya wičazo eyaþelo./eyaþi kšto.¹² (In Lakota you would say wičazo.)

wičaša: Waunspē wičakiya, wašiču iya —— eyaþi ki le ūkeške Lakota iya eyaþi huwo?

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

wiŋyan: Waunspē wičakiya, wašiču iya —— eyaþi ki le ūkeške Lakota iya eyaþi he?

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

¹¹ Ho is short for hokahe, a male expression meaning "Let's go!" or "We are ready!" Among Lakota speakers you hear "Ho!" quite often meaning "hokahe." Sometimes instead of "Hokahe 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 Owakahniğe Śni ❖

The Lakota 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 Lakota 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 “owakahniğe śni,” meaning “I don’t understand.” You can also say “Slolwaye kēyaś owakahniğe 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

<i>wiċaša:</i> Oyakahniğe huwo?	Do you understand?
<i>winyaŋ:</i> Oyakahniğe he?	Do you understand?

Individual responses

<i>wiċaša:</i> Hau, owakahniğelo.	Yes, I understand.
Hiya, owakahniğe śni yelo.	No, I don’t understand.

<i>winyaŋ:</i> Haŋ, owakahniğe ksto.	Yes, I understand.
Hiya, owakahniğe śni ksto.	No, I don’t understand.

To a group

<i>wiċaša:</i> Oyakahniğapi huwo?	Do you all understand?
<i>winyaŋ:</i> Oyakahniğapi he?	Do you all understand?

Group responses

<i>wiċaša:</i> Hau, uŋkōkaħniğapelo.	Yes, we understand.
Hiya,* uŋkōkaħniğapeli śni yelo.	No, we don’t understand.

<i>winyaŋ:</i> Haŋ, uŋkōkaħniğape/uŋkōkaħniğapi ksto.	Yes, we understand.
Hiya,* uŋkōkaħniğapi śni ksto.	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 haŋ) 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.

♦ Wounspē Tokahe Summary ♦

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

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

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

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

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

- Know the following *Lakota relative terms*:

taŋhaŋši	haŋkaši	sicéši
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	pi kšto/pe
peло	he?	huwo?
pi he?	pi huwo?	ye!
yo!	pe!	po!
we!	wo!	

- Know the *numbers 1–5*:

waŋči/wanji	nupañ/num/nup	yamni
topa	zaptaŋ	

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

Toničtu ka huwo?/he?
 Ho eyeš tokeške oyañyanpi huwo?/he?
 Oyakañniča huwo?/he?
 Oyakañniča pi huwo?/he?

- Understand the following *vocabulary*:

wičaša	wiñyan	wašte
otehi	u	o
lila	hočahe	owačañniče
slolwaye šni	hoh	hiya
haŋ	hau	wounspē
tokahe	wičinčala	hoksila

- Understand and be able to use the following *Phrases*:

Wašiču iya _____ eyaži ki le tokeske Lakoža iya eyaži huwo?/he?
Taŋyan uŋkounyanželo./uŋkounyanži kšto.
Ho mihakab eyayo!/ye!
Ho mihakab eyažo!/že!

Homework Review

- Wičaša and wiŋyaŋ 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 kolaži or two maškeži is unique. Describe this relationship and be able to give an example from your own experience.
- Otehi and hokahe 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 šni and owakahniže šni.

WOUNΗSPE IČI NUĀ

(*The Second Teaching*)

❖ Lakota Nasal Vowels ❖

There are three Lakota 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 Lakota 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 Lakota words to practice the Lakota nasal vowels:

Ⓐ	aŋ	iŋ	uŋ
o	ohaŋ	Iŋyaŋ	uŋweya
haŋ	wiŋyaŋ	ouŋye	
wohaŋ	hiŋ	uŋni	
lowaŋ	hiŋhe	uŋti	
olowaŋ	ohiŋhe	uŋgli	
hehaŋ	hiŋhaŋ	uŋhi	
	kiŋ	uŋgle	

PRACTICE THIS DRILL WITH A TAPE RECORDER!

Ⓑ Pronunciation guide

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

EXAMPLES: uŋ-we-ya Iŋ-yaŋ

When a Lakota basic vowel and a Lakota 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 Lakota Nasal Vowels for definitions.

❖ Vocabulary for Lakota Nasal Vowels ❖

ohaŋ (o haŋ) (1) Female agreement. "All right"; "OK" (men say hau). Hihāŋni ki u wo!/ we! Ohaŋ, "Come tomorrow. All right." (2) To put something on your feet. Haŋpa ki lena ohaŋ yo!/ye!:, "Put these shoes on." (3) To boil or make stew. Talo ki lena ohaŋ yo!/ye! "Make a stew with this meat." (4) (ohaŋ) To live among a group. Hel ohaŋ ouŋye yelo/kšto, "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 tipi 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 Lakota 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.

Inyaŋ (In yan) Stone. Inyaŋ oyate: "Stone People" or "Stone Nation."

❖ Inyaŋ: The Creation Story ❖

Inyaŋ was in the beginning. Inyaŋ began Creation by draining its blood to create. The first Creation was Maka, the Earth. After Maka, another need arose and Inyaŋ drained its blood to address that need for Maka. As this process continued, Inyaŋ 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 oyate, the Stone People, in our iniipi ceremony (purification ceremony). When the stones are brought in, we address them as iunkañ oyate ("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 mitakuye oyas'in, "all my relatives."

◆ Tiošpāye ◆

Tios̄paye is a group (oš̄paye) 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 tios̄paye 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 tiošpaye contains its own characteristics and personalities. At least one member of a tiošpaye 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 tiošpaye becomes essential for education.

Though there are these differences within a tiospaye, 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 ◆

taŋhaŋši	male to male "cousin"; Lakota thought: brother
šicéši	female to male "cousin"; Lakota thought: brother
haŋkaši	male to female "cousin"; Lakota thought: sister
čepaŋši	female to female "cousin"; Lakota thought: sister
kola	male to male friend
maške	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:

<i>Greeting</i>	<i>Response</i>
Wičaša: Hau <u>tanhanši</u> .	→ Wičaša: Hau <u>tanhanši</u> .
Wičaša: Hau _____.	→ Wičaša: Hau _____.
Wičaša: Hau _____.	→ Wiñyan: _____.
Wiñyan: _____.	→ Wiñyan: Haŋ _____.
Wiñyan: _____.	→ Wičaša: Hau _____.

ČEKİČIYAPÍ

❖ *They are addressing each other as relatives* ❖

We begin teaching the importance of relatives in the tiosþaye and Creation with the beginning of a child's life.² From the time of conception the tiosþaye 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 huŋwin, 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 tiosþaye. 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. Mítakuye oyas'in, "We are all related." This concept is the foundation for the tiosþaye. 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 *Wounþe Iči Yamni (The Third Teaching)* for a full explanation of čekičiyapi.

❖ Introduction Drill ❖

④ Practice introducing yourself and a relative.

Instructor: (Relative term), ničaje ki ūku huwo/ he?

Relative, what is your name?

Wičaša: Hau (relative term), (name) emačiyaþelo nahaŋ le iŋš (relative term) wayelo.

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

Wiñyanq: Haŋ (relative term), (name) emačiyaþe nahaŋ le iŋš (relative) waye kšto.

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

FOR EXAMPLE

Instructor: Hau taŋhaŋsi, ničaje ki ūku huwo?

Wičaša: Hau taŋhaŋsi, Duane emačiyaþelo nahaŋ le iŋš haŋkaši wayelo.

Instructor: Hau.

Instructor: Hau haŋkaši, ničaje ki ūku huwo?

Wiñyanq: Haŋ sic'eši, Neola emačiyaþe nahaŋ le iŋš cępaŋsi waye kšto.

Instructor: Sic'eši, ničaje ki ūku he?

Wičaša: Hau haŋkaši, Duane emačiyaþelo nahaŋ le iŋš taŋhaŋsi wayelo.

Instructor: Ćępaŋsi, ničaje ki ūku he?

Wiñyanq: Ćępaŋsi, Jael emačiyaþe nahaŋ le iŋš sic'eši waye kšto.

❖ Numbers 1–10 ❖

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

one	wanči/wanji
two	nupá
three	yamni
four	toþa
five	zaptaŋ

Repeat after your instructor the Lakota numbers six through ten.

six	šakpe
seven	šakowin
eight	šaglogaŋ
nine	napčiyunka
ten	wikčemna

• Homework

Further develop excercises 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 wanči until the designated number is reached. Be prepared to present these excercises in class.

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

Unlike other consonants, **m**, **n**, **b**, and **p** follow specific rules when used with Lakota basic or Lakota 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 Lakota basic vowel (**a**, **e**, **i**, **o**, **u**) follows the letters **m** or **n**, the Lakota basic vowel is pronounced with a nasal sound. The combination of sounds (**m** + Lakota basic vowel or **n** + Lakota basic vowel) naturally produces a nasal vowel sound.

Ⓐ 2. Spelling: Despite the nasal pronunciation, one does *not* write the Lakota nasal vowel.

EXAMPLES:

m

miye—NOT miye

mahel—NOT mahel

n

niye—NOT niye

ni—NOT niu

Ⓐ Oral Drill

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

maza

maku

misun

ni

nu

nahan

mu

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

Ⓐ 1. Pronunciation: Lakota nasal vowels (**an**, **in**, **un**) 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 Lakota nasal vowel.

EXAMPLES:

b

wañbli—NOT wambli

p

anpo—NOT ampo

Ⓐ Oral Drill

Practice saying the following words,* remembering:

1. Lakota basic vowels will be pronounced as Lakota nasal vowels when they follow the letters **m** and **n**

2. when a Lakota nasal vowel (or a Lakota nasal vowel sound created by the letters **m** or **n**) precedes the letters **b** or **p**, the sound of the letter **m** is heard:

nablaya

wanbli

nupin

inipi

imapi

*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 Lakota, 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.)



Cin̄: To want something

1ST PERSON SINGULAR	I want	wac̄in̄
2ND PERSON SINGULAR	You want	yačin̄
3RD PERSON SINGULAR	He/she/it wants	(he) ciṇ̄
YOU AND I FORM	You and I want	uŋciṇ̄
1ST PERSON PLURAL	We want	uŋciṇ̄pi
2ND PERSON PLURAL	You all want	yačin̄pi
3RD PERSON PLURAL	They want	(hena) ciṇ̄pi

⌚ By changing the pronoun, the subject of the sentence changes:

Maza s̄ka ki hečaŋ wac̄in̄ yelo/kš̄to.³

(I want some of that money.)

Maza s̄ka ki hečaŋ uŋciṇ̄ yelo/kš̄to.

(You and I want some of that money.)

The You and I Form

In Lakota, 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 Lakota 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 Lakota, we realize that mutual agreement must be achieved and that it is a challenge.

³Maza s̄ka, "white metal." English interpretation: "money." From the first encounter with European people, our Lakota 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: Wohanþi 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 pi

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

FOR EXAMPLE: Maza ska ki hečaŋ uŋčinþelo/ uŋčinþi kšto.⁵
(We want some of that money.)

Examples of verbs conjugated with the pronoun wa:

ti: to live somewhere

I live___	wati	I am here	wahi
You live___	yati	You are here	yahi
S/he lives___	(he) ti	S/he is here	(he) hi
You and I live___	unti	You and I are here	uphi
We live___	untipi	We are here	unhipi
You all live___	yatiþi	You all are here	yahipi
They live___	(hena) tipi	They are here	(hena) hipi

Sample sentences:

Lel wati yelo/kšto. Wana unhipelo/unhipi 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	unku
We are coming	unkupi
You all are coming	yauþi
They are coming	(hena) upi

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

⁴The linguistical term for "living beings" is "animate objects." See *Numbers 11-20* in *Wounþe Iči Yamni (The Third Teaching)* for a more thorough explanation.

⁵Remember: pi + yelo = þelo.

Lakota 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. unčiŋ | you live (someplace) |
| 3. he u | they are here |
| 4. unčiŋpi | I am coming |
| 5. uŋhi | she lives (someplace) |
| 6. hena hiŋi | you and I want |
| 7. yati | you all are coming |
| 8. yaúpi | they want |
| 9. hena čiŋpi | 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. uŋ(k) ____pi | 2. ya |
| 3. ya ____pi | 4. un(k) ____ |
| 5. (hena) ____pi | 6. wa |
| 7. (he) | |

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

❖ Tipi ❖

The Lakota language is often based on descriptions that are not conveyed by their English translations. For instance, the word to describe coffee, **wakalyapi**, literally means "Something is boiling." Similarly, the word to describe soup or stew, **wohanpi**, 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 Lakota words.

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

Some people will say that **pi** in **tipi** makes the verb a noun. I would disagree. In Lakota we often describe objects by their actions. Conjugation demonstrates that **pi** is added to verbs when the subject is plural and a living being (animate). All three words—**wakalyapi**, **wohanpi**, and **tipi**—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 Lakota speakers to bring back the more complete meaning of the word as it was taught to us by our Elders.

❖ Speaking English In Lakota ❖

Once, when a young man was speaking Lakota 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 Lakota. What did the older man mean by "He's speaking English?" Later, I understood. Even though the young man was speaking Lakota, 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 Lakota thought pattern. Keep this in mind, for how the Lakota 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)

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

FOR EXAMPLE:

Lakota: Maza s̄ka ki hētaŋ wačiŋ yelo/kšto.
 (object) (adjective) (subject) (verb) (gender ending)

Lakota 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.

Lakota: Maza s̄ka ki hētaŋ wačiŋ yelo/kšto.
 (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").

<i>He</i> (subject)	maza s̄ka ki (object)	hētaŋ (adjective)	čiŋ (verb)	yelo/kšto. (gender ending)
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<i>Hena</i> (subject)	maza s̄ka ki (object)	hētaŋ (adjective)	čiŋpi (verb)	yelo/kšto. (gender ending)
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<i>Duane</i> (subject)	maza s̄ka ki (object)	hētaŋ (adjective)	čiŋ (verb)	yelo/kšto. (gender ending)
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<i>Wayawa ki</i> (subject)	maza s̄ka ki (object)	hētaŋ (adjective)	čiŋpi (verb)	yelo/kšto. (gender ending)
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3. *Wounspe Tokahe* (*The First Teaching*) introduced the negative statement: Hiya, owakahniče šni yelo/kšto. When creating sentences in the negative, start the sentence with **hiya** (no) and place **šni** (not) in front of the gender ending. Notice the pattern in the following example:

Hiya, maza s̄ka ki hētaŋ wačiŋ šni yelo/kšto.
 (No, I don't want some of that money).

Vocabulary

čiŋ	→ to want	maza s̄ka ki	→ money
el	→ in	lel	→ here
hel	→ there	ti	→ to live
hētaŋ	→ some of that	u	→ to come
hi	→ to be here	wana	→ now
hiya	→ no	šni	→ 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 ska ki hečaŋ wačiŋ šni yelo:
 No, I don't want some of that money. (Male)

1. Maza ska ki hečaŋ uŋčinjpi kšto.
2. Lel yati yelo.
3. Hiya, he u šni yelo.
4. Wana wahi kšto.

• Oral Drill

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

EXAMPLE: She wants some of that money. (female):
 He maza ska ki hečaŋ čiŋ kšto.

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 Lakota, 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:

Past	Present	Future
hihaŋni = this morning	le hihaŋni ki = this morning ⁸	hihaŋni ki-(kte) = tomorrow ⁹
haŋhepi = last night	le haŋhepi ki = this night	haŋhepi ki-(kte) = tonight ¹⁰
	wana = now	

⁸ Le __ ki: "This." Le hihaŋni ki . . . *this morning* or le haŋhepi ki . . . *this night*.

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

¹⁰ When ki is added to hihaŋni and haŋhepi, they become future time references, haŋhepi ki (tonight) and hihaŋni ki (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,
Hihən̤ni wahi yelo/ksto (I was here this morning).

Present Tense: To express time in the present, use a present time reference,
Wana wahi yelo/ksto (I am here now).¹¹

Future Tense: To express time in the future, add *kte* to the end of the sentence
 and use a future time reference,
*Haŋhepi ki wahi ktelo/kte ksto*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. Hihən̤ni ki uŋhi kte ksto.
4. Haŋhepi ki yau ktelo.

❖ Wounspē Iči Nupañ Summary ❖

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

- Know how to pronounce the following *Lakota Nasal Vowels*:

aŋ iŋ uŋ

- Know how to ask and respond to the following question. Practice *čekic̣iyapi*: (*addressing each other as relatives*).

Question: (Relative term), ničaje ki ūku huwo?/he?

Response: (Relative term), (name) emačiyapelo/emačiyapi ksto.

- Know the *numbers 1–10*:

waŋči/wanji	šakpe
nupañ	šakowin
yamni	šagloġaq
toŋa	napčiyunka
zaptaŋ	wikčemna

- Be able to explain and use the *Guidelines for M and N in Conjunction with Lakota Basic Vowels*.

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

¹² When *kte* is used to express the future, it becomes: *Kte* + *yelo* = *ktelo*, *kte* + *ye* = *kte*.

- 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) ____ pi
2ND PERSON PLURAL	ya ____ pi
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 ki = this morning	hihaŋni ki-(ḳte) = tomorrow
haŋhepi = last night	le haŋhepi ki = this night	haŋhepi ki-(ḳte) = tonight
	wana = now	

- Know how to use *ḳte*.

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

ohaŋ	hetaṇ
čekic̣iyapi	tiošpaye
Inyaṇ	nahaṇ
oyate	lel
tuŋkašila	waŋbli
pilamayayelo/pilamayaye	hel
el	maza ſka

- 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 ſka ki hetaṇ wačiṇ yelo/kšto.
 (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 ki).

He maza ſka ki hetaṇ čiṇ yelo/kšto.
 (subject) object) (adjective) (verb) (gender ending)

Hena maza ſka ki hetaṇ čiṇpi yelo/kšto.
 (subject) (object) (adjective) (verb) (gender ending)

<i>Duane</i> (subject)	<i>maza ska ki</i> (object)	<i>heṭaŋ</i> (adjective)	<i>čiŋ</i> (verb)	<i>yelo/kšto.</i> (gender ending)
<i>Wayawa ki</i> (subject)	<i>maza ska ki</i> (object)	<i>heṭaŋ</i> (adjective)	<i>čiŋpi</i> (verb)	<i>yelo/kšto.</i> (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 ska ki heṭaŋ čiŋ yelo/kšto.
Wana he maza ska ki heṭaŋ čiŋ yelo/kšto.

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

Hiya, he wana maza ska ki heṭaŋ čiŋ šni yelo/kšto.
Hiya, haŋhepi ki yau kte šni yelo/kšto.

- Be able to use and understand the following sentences:

Lena ohaŋ yo!/ye!

Hau, (name) emačiyařelo nahaŋ le iŋš (relative term) wayelo.

(Relative term), (name) emačiyaře nahaŋ le iŋš (relative term) waye kšto.

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

u ti čiŋ hi

Homework Review

- Explain the different meanings of ohaŋ. How can these differences cause confusion?
- Discuss the Creation Story. How does this story impact the Lakota importance of acknowledging relatives?
- Discuss the term tiošpaye. How can one join a tiošpaye?
- 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, un_řpi) instead.
- Wačalyařpi, woħaŋřpi, and tiřpi are all words whose full meaning is shortened when translated into English. What are the full definitions of these words?

WOUNSPE IČI YAMNI

(*The Third Teaching*)

❖ Consonants with English Sounds ❖

In reading and pronouncing Lakota, 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 Lakota language:

b	g	h	k	l	m
baby	girl	help	kite	like	milk
n	p	s	t	w	y
nice	peace	see	tell	way	yell
					zoo

• Pronunciation Drill

The purpose of the pronunciation drill is to learn to articulate Lakota *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 Lakota words to practice the Consonants with English Sounds:

b	g	h	k	l	m
bu y a	gli	he	iku	lila	miye
bub <u>u</u>	igmu	hiya	keya	ole	oma
ibl <u>la</u> ble	gmigma	hinhan <u>q</u>	maku	lena	maya
wa ŋ bli	waglula	hehan <u>q</u>	hokuwa	hel	mani
n	p	s	t	w	y
niye	pi	si	ti	wau	yawa
nuri	opiya	sla	tim <u>a</u>	wati	yati
wani	wapiye	osni	tem <u>ni</u>	wala	yau
wana	wopila	slol <u>w</u> aye	ot <u>i</u>	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. Hihāŋni tāŋhaŋši gli yelo, "My cousin came home this morning."
- igmu** (i **gmu**) General description for cat. Igmu oyate: "Cat Nation." Hanjhepi igmu ki gli yelo/kšto, "The cat came home last night."
- hiya** (hi **ya**) An expression for "no." Sometimes men will say hoh to express strong feelings. Hiya tāŋhaŋši gli šni 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 ca wagli yelo/kšto. "It is I who is home."
- mani** (ma **ni**) He or she is walking. Hihāŋni haŋkaši mani gli yelo, "This morning my cousin walked home."
- wani** (wa **ni**) I live. I am alive. Wani wačin yelo/ kšto, "I want to live."
- osni** (o **sni**) Cold. Hanjhepi lila osni yelo/kšto, "It was really cold last night."
- yawa** (ya **wa**) She or he is reading or counting. Lena wowaži ki yawa yo!/ye! "Read these books!"
- wazi** (wa **zi**) (1) Pine trees. Also, "things that are yellow." (Zi, "yellow!") (2) **Waziyata**: 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 comes from the North Pole. We named him Waziya, meaning that he comes from where Waziya lives, in the north.

❖ Consonant Clusters ❖

In Lakota, 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 *Wounspē Iči Ake Yamni* (*The Thirteenth Teaching*).

FOR EXAMPLE:

<u>i</u> bl <u>a</u> ble	<u>g</u> nuni
wan <u>ŋ</u> bli	igmu
<u>gm</u> igma	waglula
Oglala	gle
<u>m</u> ni	temni
yuk <u>š</u> a	yukse

• 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.

What one sees: *What one hears:*

<u>iblable</u>	=	ibalabale
<u>igmu</u>	=	igamu
<u>Oglala</u>	=	Ogalala
<u>mni</u>	=	mjni
<u>yukse</u>	=	yukese
<u>gnuni</u>	=	ganuni

The two words from this list that are most often misspelled are Oglala and gleška (misspelled Ogalala and galeška). 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 tiošpaye are sometimes written tiyošpaye. Likewise, when **o** and **a** are combined a **w** sound can almost be heard. Words such as oakanke sometimes are spelled owaakanke. This difference in spelling and pronunciation will vary according to tiošpaye.

④ 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		
blinŋ	glinŋ		
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	wanči / wanži
two	nupá
three	yamni
four	toþa
five	zaptaŋ
six	šakpe
seven	šakowiŋ
eight	šaglogaŋ
nine	napčiyunčka
ten	wikčemna

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

eleven	ake wanži (another one)
twelve	ake nupá (another two)
thirteen	ake yamni (another three)
fourteen	ake toþa (another four)
fifteen	ake zaptaŋ (another five)
sixteen	ake šakpe (another six)
seventeen	ake šakowiŋ (another seven)
eighteen	ake šaglogaŋ (another eight)
nineteen	ake napčiyunčka (another nine)
twenty	wikčemna nupá (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: Wičiŋčala yamniþelo / yamniþi kšto, "There are three girls."

NON-LIVING BEINGS: Oačaŋke ki yamni yelo / kšto, "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: Wičaša yamni hiþelo / hiþi kšto, "Three men arrived."

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

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

• Homework

Create ten Lakoča 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 *ki* is optional but should be used if a student wants to be specific about the objects or people being discussed:

1. Hokšila *ki* . . . the boys, the boy⁴
2. Wičaša *ki* . . . the men, the man
3. Wayawa *ki* . . . the students, the student
4. Wiyatke *ki* . . . the cups, the cup
5. Wičinčala *ki* . . . the girls, the girl
6. Winyan *ki* . . . the women, the woman
7. Wičazo *ki* . . . the pencils, the pencil
8. Oačaŋke *ki* . . . 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 *pi* to the verb. For nonliving beings use the verb *yuha*, "to have."

Yuha: to have

1ST PERSON SINGULAR	I have	<u>bluha</u>
2ND PERSON SINGULAR	You have	<u>luha</u>
3RD PERSON SINGULAR	S/he, it has	<u>(he) yuha</u>
YOU AND I FORM	You and I have	<u>unyuha</u>
1ST PERSON PLURAL	We have	<u>unyuha</u> <u>pi</u>
2ND PERSON PLURAL	You all have	<u>luha</u> <u>pi</u>
3RD PERSON PLURAL	They have	<u>(hena) yuha</u> <u>pi</u>

EXAMPLES

Wičazo <i>ki</i> zaptaŋ yuha yelo/kšto . . .	He has the five pencils.
Wičazo zaptaŋ yuha yelo/kšto . . .	He has five pencils.
Winyan <i>ki</i> yamni hiþelo/hiþi kšto . . .	Three women are here.
Winyan yamni hiþelo/hiþi kšto . . .	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 *Wounspē Iči Nupañ*, (*the Second Teaching*) to review conjugation of the verb *hi*, "to be here."

❖ Ki ❖

• Review

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

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

Le hihaŋni **ki** lila osni yelo/kšto. It is really cold *this* morning.

Le haŋhepi **ki** lila osni yelo/kšto. It is really cold *this* night.

2. Hihani **ki**, haŋhepi **ki**: When ki is added to hihani or haŋhepi, they become future tense hihani **ki** (tomorrow) and haŋhepi **ki** (tonight).

Hihani **ki** lila osni ktelo/kte kšto. It will be really cold tomorrow.

Haŋhepi **ki** lila osni ktelo/kte kšto. It will be really cold tonight.

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

Wičazo **ki** wanji wačin yelo/kšto. I want one of *the* pencils.

Hihani **ki** wičaša **ki** u ktelo/ kte kšto. *The* man will come tomorrow.

❖ MIṬAKUYE OYAS'IΝ ❖

"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 Inyan, and therefore we need to respect each other. Because of this belief, we watch the bloodline of the tiospaye 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:

⌚	taŋhanši	male to male "cousin"; Lakota thought: brother
	haŋkaši	male to female "cousin"; Lakota thought: sister
	kola	male to male friend
	šicéši	female to male "cousin"; Lakota thought: brother
	čepaŋši	female to female "cousin"; Lakota thought: sister
	maške	female to female friend

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

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 haŋkaši."	Response: "Haŋ šicéši."
Wičaša: Hau _____.	→ Wičaša: Hau _____.
Wičaša: Hau _____.	→ Winyan: _____.
Winyan: _____.	→ Winyan: Haŋ _____.
Winyan: _____.	→ Wičaša: Hau _____.

WAČEKİYAPİ

❖ They address all Creation as Relatives ❖

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

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 **wacékiye**, “to acknowledge relatives.” Unfortunately, the missionaries translated **wacékiye** simply as “She or he is praying” and **wacékiyapi** 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 ❖

aṭe = father

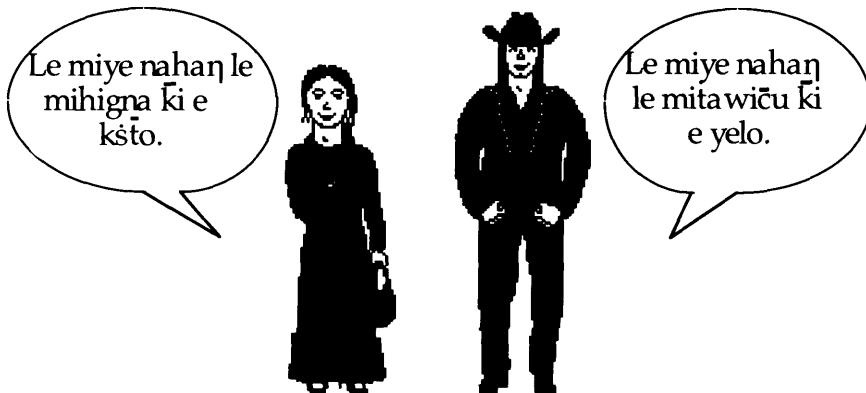
ina = mother

čiŋksi⁸ = son

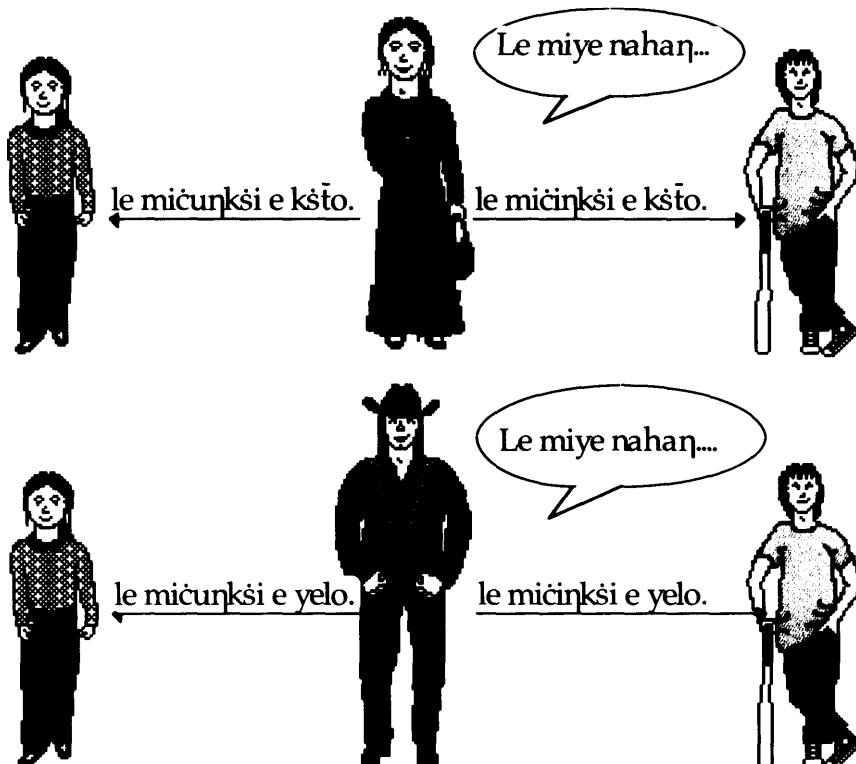
čunksi = daughter

mihigna = “my husband”

mitawicu = “my wife”



⁸Some speakers shorten čiŋksi and čunksi to čiŋks and čunks.



(Figures illustrating relative terms created by Greg Haas.)

Ⓐ Introduction Drill

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

SINGULAR: Le miye nahañ 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"

mahaṣaṇni ki = "my other skin"

wičahča = "husband"; "real man"

winuhiča = "wife"; "real woman"

Mihigna ki; mitawiču ki

If a man is going to marry he will say *Tawici watuŋ ktelo*, "I am going to take a woman." If a woman is planning a marriage, she will say *Higna watuŋ kte 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 ktelo." The friend

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

Mahasaŋpi ki

If a conversation is filled with respect and a lot of feelings, a spouse might refer to the other as *mahaṣaŋni*, 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 *mahaṣaŋni* 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.

Wičahča; winuhča

When two people marry, they address each other as *winuhča* (real woman) and *wičahča* (real man) as a sign of respect. *Winuhča* comes from *wiŋyaŋ uŋ hča*, "To live the life of a true/real woman." The *hča* 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, *wičahča* and *winuhča* have been mistranslated as "husband" and "wife," losing the honor associated with Lakota words and causing a great deal of confusion. Though spouses use these terms, anyone may call a person *wičahča* or *winuhča* as a way of honoring his or her achievements. Once, an Elder, upon seeing another man come to a gathering, said, *Waŋ wičahča 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 Lakota language and cause teasing. Because of ridicule, the Elder in the story will no longer use the respectful term.

Wičahčala; winuhčala

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

A second mistranslation occurred when educational institutions and Christians came onto the reservation to acculturate and assimilate the Lakota to their values. When English slang for husband and wife became "old man" and "old woman," the Lakota words *wičahčala* and *winuhčala* took on the same implications. Now, if out of respect you call a man *wičahčala* or a woman *winuhčala*, 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 Lakota meaning and the respect.

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

❖ The Root Word Ḫča ❖

Ḩča	Root word for complete; exact; true. Final growth. End result.
Ḩčaḫka	Real, complete.
Nahča	(1) To blossom, as flowers on plants. (2) Pushing forth of a part such as a deer antler.
Wanahča	A flower, things that blossom upward to the sun.
Tahča	Deer. Shortened from Tačaŋ (body) nahča (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.
Wičahča	Old man whose wisdom has blossomed forth in the final years.
Winuhča	Old woman whose wisdom has blossomed forth in the final years.

Ḩča is found in all kingdoms: (1) the plant kingdom (wanahča), (2) the animal kingdom (tahča), and (3) the human kingdom (winuhča and wičahča).

*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:

♪ Ake šagloġaŋ ki blihic’iyaŋo!
Wičahčalaŋ ki otehičelo.
Wačiwičaša ki heya auwelo.

Eighteen year olds be strong.
To be wičahčala is difficult.
The male dancers come dancing saying this.

❖ Conjugation of Wa Verbs (continued) ❖

In *Wounspé Iči Nupañ* (*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	wala	I am here	wahi
You are asking for it	yala	You are here	yahi
S/he is asking for it	(he) la	S/he is here	(he) hi
You and I are asking for it	unla	You and I are here	unhi
We are asking for it	unlaŋpi	We are here	unhiŋpi
You all are asking for it	yalaŋpi	You all are here	yahipí
They are asking for it	(hena) laŋpi	They are here	(hena) hipí

Remember: When conjugating wa verbs that begin with a vowel, one adds un plus k for the dual form (you and I) and for first person plural (we) in order to separate the Lakoča nasal vowel from the Lakoča 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:

lowačin:	I am hungry	howakuwa:	I am fishing
lo:	food, hunger	ho:	short for hogāŋ (fish)
čin:	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.

ločin: to be hungry	wapiye: to doctor/to fix or repair something
I am hungry	ločin
You are hungry	loyačin
S/he is hungry	(he) ločin
You and I are hungry	loučin
We are hungry	loučinpi
You all are hungry	loyačinpi
They are hungry	(hena) ločinpi
	I am doctoring
	wapiwaye
	You are doctoring
	wapiyaye
	S/he is doctoring
	(he) wapiye
	You and I are doctoring
	wapiunye
	We are doctoring
	wapiunyanpi*
	You all are doctoring
	wapiyayaipi
	They are doctoring
	(hena)wapiyayaipi

*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 **un** is placed next to another vowel sound.

¹³ Remember that in the you and I form one adds a **k** if the **un** 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:

- When the verb is used in a *statement*, the final vowel is an **e** sound.

FOR EXAMPLE: *Sape* yelo./kšto. (It is black.)

- When the verb is used in a *command* or *question*, the **e** sound changes to an **a** sound.

FOR EXAMPLE: *Sapa* huwo?/he? (Is it black?)

- When the verb is used in the *future time reference* (with **kte**) the **e** sound changes to the **in** sound.

FOR EXAMPLE: *Sapin* ktelo./kte kšto. (It's going to be black).

- 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)

Statement: He wapiyelo./wapiye kšto. S/he is doctoring.

Question: He wapiya huwo?/he? Is s/he doctoring?

Future: He wapiyin ktelo./kte kšto. S/he will doctor.

Plural: Hena wapiyapelo./wapiyapi kšto. They are doctoring.

2. *Sape*: (to be black)

Statement: *Sape* yelo./kšto. It is black.

Question: *Sapa* huwo?/he? Is it black?

Future: *Sapin* ktelo./kte kšto. It is going to be black.

Plural: Hena sapsapelo./sapsapapi kšto. They are black (living).
Hena sapsapelo./sapsape kšto. They are black (nonliving).

3. *Wohę* (to make stew or soup)

Statement: He wohę yelo./kšto. S/he is making stew.

Question: He wohan huwo?/he? Is s/he making stew?

Future: He wohin ktelo./kte kšto. S/he will make stew.

Plural: Hena wohanpelo./wohan pi kšto. They are making stew.

4. *yukse* (to cut something).

Statement: Yukse yelo./kšto. S/he cut it.

Question: Yuska huwo?/he? Did s/he cut it?

Future: Yuksin ktelo./kte kšto. S/he is going to cut it.

Plural: Yuksapelo./yuksapi 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: Nablayin kšelo./kše kšto. S/he will smooth it out with the foot.

Plural: Nablayaþelo./nablayaþi 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 in, 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.

◆ Wounspē Iči Yamni Summary ◆

The following is a summary of the material covered in *Wounspē 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*:

waŋči/waŋji	ake wanji
nuþa	ake nuþa
yamni	ake yamni
þoþa	ake þoþa
zaptan	ake zaptan
šakþe	ake šakþe
šakowiŋ	ake šakowiŋ
šagloðan	ake šagloðan
napčiyunka	ake napčiyunka
wikčemna	wikčemna nuþa

- 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 ki Wičaša ki Wayawa ki Wiyatke ki	Wičinčala ki Winyan ki Wičazo ki Oačanke ki
----------------------	--	--

- 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 **yuhā**, "to have."

yuhā: "to have"

1ST PERSON SINGULAR	I have	<u>bluha</u>
2ND PERSON SINGULAR	You have	<u>luha</u>
3RD PERSON SINGULAR	S/he, it has	(he) <u>yuhā</u>
YOU AND I FORM	You and I have	<u>unyuha</u>
1ST PERSON PLURAL	We have	<u>unyuha</u> <u>pi</u>
2ND PERSON PLURAL	You all have	<u>luha</u> <u>pi</u>
3RD PERSON PLURAL	They have	(hena) <u>yuhā</u> <u>pi</u>

- Know the following *Relative Terms*:

ate	ina
čiŋksi	čuŋksi
mitawiču	mihigna
wičahča	winuča
mahašanji	

- 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 kte
hi	ločiŋ
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:

sape	wohe
wapiye	yukse
nablaye	

- Understand the following **Vocabulary**:

maku	lena
miye	osni
wazi	wičazo
wayawa	wiyatke
oakanke	wačekiye
wacekiyapi	wolakota
taŋkake	hča
hčaka	nahča
wanahča	tahča

Homework Review:

- What does the root word hča mean? Give four words that contain hča and their definitions.
- Wičahčala 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 mahasanpi 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 Mitakuye oyas’iŋ. Why has knowing when to use this phrase become confusing?
- Give the full definitions of wačekiye and wačekiyapi. How do these words connect to the Creation story and the phrase mitakuye oyas’iŋ?

WOUNSPE IČI TOPA: Review

(The Fourth Teaching: Review)

REVIEW: LETTERS LEARNED IN WOUNSPE IČI TOPA THROUGH WOUNSPE IČI YAMNI

Lakota Basic Vowels:

a e i o u

Lakota Nasal Vowels:

aŋ iŋ uŋ

Consonants:

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

REVIEW: PRONUNCIATION OF LAKOTA BASIC VOWELS, LAKOTA 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	winyan	igmu	temni	yawa
lila	ounye	hiya	wala	keya
oiali	waŋbli	maku	wopila	nuni

1. He wičaša ki olowaŋ ota slolyelo./slolye kšto. (That man knows many songs.)
2. Hiya wanuni šni yelo./kšto. (No, I'm not lost.)
3. Oiali ki he lila waŋkačuya 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 wičaša, winyan, and both wičaša and winyan. Practice using these terms correctly when greeting each other:

<i>Terms used by wičaša</i>	<i>Terms used by both</i>	<i>Terms used by wiñyan</i>
taŋhaŋši	aṭe	šečeši
haŋkaši	ina	čepaŋši
kola	čiŋkši	maške
mitawici kí	čuŋkši	mihigna kí
winuhča	mahašanpi kí	wičahča

GREETING:

Wičaša: Hau _____.

→

RESPONSE:

Wičaša:Hau _____.

Wičaša: Hau _____.

→

Wiñyan: _____.

Wiñyan: _____.

→

Wiñyan: Haŋ _____.

Wiñyan: _____.

→

Wičaša: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 Lakota:

- 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?
- 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?
- How can you ask a person to listen?
- Demonstrate how you could ask a Lakota speaker what the Lakota word for "car" is.
- If you were teaching a child the numbers in Lakota 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!
þelo	yelo
he	huwo
þi huwo	wo
kšto	yo!
ye!	þi kšto
þo!	þi he

REVIEW: NUMBERS

Translate the following numbers into Lakota:

5	7
10	13
8	16
19	11
2	4

Translate the following Lakota numbers into English:

ačé topa	waŋji
wikčemna	ačé šakowiŋ
yamni	napčiyuŋka
ačé zaptaŋ	ačé nuŋpa
ačé šagloŋaŋ	šakpe

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

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

• **Oral Drill**

Practice pronouncing the following words:

misuŋ	nablaye	maza	zomi
hena	nupiŋ	inipi	osni
miye	lena	maku	waŋbli

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

1. Le miye nahaŋ lena misuŋ wičawayelo./wičawaye kšto.
2. Mihaŋkala! Wana maza ſka ki hečaŋ uŋčiŋ kšto.
3. Hanŋpa ki lena ohaŋ ye./yo.

REVIEW: VOCABULARY

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

- | | | |
|-----------------|---|--|
| 1. wičaša | — | A. They greet or request a need from each other as relatives/they pray to each other |
| 2. wiŋyaŋ | — | B. female agreement |
| 3. wašte | — | C. first |
| 4. otehi | — | D. oldest Creation with wisdom, grandfather |
| 5. lila | — | E. male agreement or acknowledgment |
| 6. hokahe | — | F. Nation |
| 7. owačaȟniče | — | G. cat |
| 8. slolwaye šni | — | H. “no,” male |

9. hoħ	—	I. woman
10. hiya	—	J. "no," female
11. han	—	K. hard, difficult times
12. hau	—	L. lesson
13. wounspē	—	M. man
14. tokahē	—	N. first Being
15. ohaŋ	—	O. "Let's go!"
16. wičinčala	—	P. I understand
17. hokšila	—	Q. good
18. igmu	—	R. boy
19. čekičiyapí	—	S. agreement; to boil
20. wačekiyapí	—	T. and
21. wačekiyé	—	U. I don't know
22. Inyan	—	V. girl
23. nahəŋ	—	W. She or he greets or requests a need from relatives; he or she prays
24. oyate	—	X. they greet or request a need from relatives; they pray
25. tunkášila	—	Y. really, very
26. wanbli	—	Z. "thank you," male
27. pilamayayelo	—	AA. pine trees
28. mitakuye oyas'inj	—	BB. cup
29. pilamayaye	—	CC. root word complete; true; exact. Final growth. End result.
30. hel	—	DD. these
31. maza ska	—	EE. there
32. el	—	FF. flower that blossoms
33. hetəŋ	—	GG. to blossom
34. tiosp̄aye	—	HH. peace
35. makú	—	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. oakanke	—	QQ. eagle
44. wolakota	—	RR. chest
45. hčaka	—	SS. students
46. wanahča	—	TT. "thank you," female
47. hča	—	UU. real, complete
48. taħča	—	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	<u>owale</u>
You are looking	<u>oyale</u>
S/he is looking	<u>(he) ole</u>
You and I are looking	<u>unkole</u>
We are looking	<u>unkolepi*</u>
You all are looking	<u>oyalepi</u>
They are looking	<u>(hena) olepi</u>

kuwa: to chase something

I am chasing	<u>wakuwa</u>
You are chasing	<u>yakuwa</u>
S/he is chasing	<u>(he) kuwa</u>
You and I are chasing	<u>unkuwa</u>
We are chasing	<u>unkuwaapi</u>
You all are chasing	<u>yakuwaapi</u>
They are chasing	<u>(hena) kuwaapi</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 unkipi: 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:

<u>wau</u>	<u>wao</u>
<u>wačin</u>	<u>wati</u>
<u>wahi</u>	<u>wala</u>
<u>wani</u>	<u>wagle</u>
<u>howakuwa</u>	<u>owale</u>
<u>wakuwa</u>	<u>wagli</u>
<u>wagni kte</u>	<u>lowačin</u>
<u>wawagna</u>	<u>bluha</u>
<u>wapiwaye</u>	<u>wowahe</u>

• 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 wičaša ki or wiŋyaŋ ki.

1. St. Francis el yati(pi) ksto.
2. Le miye nahan̄ le mitanhan̄ši e yelo.
3. Hiya wičazo ki wačin šni yelo.
4. Haŋhepi ki yagni kte ksto.

REVIEW: SENTENCE STRUCTURE

What pattern do Lakota sentences follow? Demonstrate your understanding of Lakota syntax by writing a Lakota 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:	hokšila ki wičaša ki wayawa ki wiyatke ki	wičinčala ki wiŋyaŋ ki wičazo ki oakanke ki
----------------------	--	--

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>bluha</u>
2ND PERSON SINGULAR	You have	<u>luha</u>
3RD PERSON SINGULAR	S/he, it has	(he) <u>yuhā</u>
YOU AND I FORM	You and I have	<u>unyuha</u>
1ST PERSON PLURAL	We have	<u>unyuhači</u>
2ND PERSON PLURAL	You all have	<u>luhači</u>
3RD PERSON PLURAL	They have	(hena) <u>yuhāči</u>

FOR EXAMPLE: Wayawa ki yamni hičelo./kšto.

Wičazo ki zaptaŋ luha yelo./kšto.

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: Hihaŋni ki maza ſka ki hečaŋ wačiŋ kte yelo./kšto.
(I will want some of that money tomorrow.)

Past

hihaŋni = this morning le hihaŋni ki = this morning hihaŋni ki-(kte) = tomorrow
haŋheči = last night le haŋheči ki = this night haŋheči ki -(kte) = tonight
wana = now

Present

Future

- **Oral Drill**

Translate the following sentences into English:

1. Hihañni ki uñhi ktelo./kté kšto.
2. Hañhepi ki yau ktelo./kté kšto.
3. Wana wičazo ki yamni uñyuhaþelo./uñyuhaþi kšto.
4. Hena hihañni hokuwaþelo./hokuwaþi kšto.

- **Oral Drill**

Translate the following sentences into Lakota:

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 **kte**) the **e** sound changes to the **in** sound;
- Some verbs will change from **e** to **a** or **an** in the plural form.

Verbs introduced thus far that contain a changeable vowel:

wapiye
saþe
wohe
nablaye
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: Saþe kšto. (It is black.)
Question: Saþa 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 Lakota educators decide to create the orthography used in this text?
3. How does the Lakota language reflect Lakota 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 Lakota culture. Why is greeting each other important? How does it reflect part of the Lakota philosophy?
6. How do gender endings, when used correctly, reflect the importance of wičaša and wiñyan?
7. Discuss how the terms mitakuye oyas’iŋ, and wačekiyé connect with the Creation story. How can one use these two terms to practice the Lakota philosophy?
8. Names traditionally hold an important place in Lakota 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?

WOUNSPE IČI ZAPTAÑ: 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:

Toníktu ka huwo?/he?

Waunspé wičakiya, wašicu iya pencil eyaþi ki le tokeške Lakota iya
eyaþi 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 činksi.
3. A man greeting his hančaši.
4. A woman greeting her ate.
5. A man greeting his winuhča.

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 | __ 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 ¹ | __ u __ |

¹ Remember: When a verb begins with a vowel, add un plus k 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. Čeþaŋši, u we!
2. Ina, wičazo ki ake zaptañ bluha yelo.
3. He le hanjhepi ki gli yelo.
4. Hiya, howakuwa kte šni ksto.
5. Hihañpi ki wayawa ki šaglogaq hiþi ktelo.

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. Wičaša and winyan 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 šni and owaþaþniye šni.
3. Discuss the term tioþpaye. How can one join a tioþpaye?
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 Očeti Šakowin, 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 mitakuye oyas'in and wačekiyé 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. oyate
2. pilamayayelo/pilamayaye
3. waŋbli
4. osni
5. wolakota

WOUNSPE IČI ŠAKPE

(*The Sixth Teaching*)

❖ Introduction to Diacritics ❖

Remember: Written Lakota, 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 Lakota sounds are not found in the English language, thus complicating the process of representing Lakota 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 Lakota 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 Lakota 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’oč’o; h’anhí; k’ún; p’o; s’á; s’é; t’é).

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; pahin; tal.

❖ The Letters Č, Č, and C' ❖

• Pronunciation Drill

As you learn the following three new sounds, remember the sounds made by the Lakota 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:

Ⓐ Č with a dot above it represents the English ch sound found in church and chips.

čiči	čeye	čočo
čuwi	čanli	čiŋ
ečuŋ		

Ⓑ Č with a short line above it represents a sound that is between the English g and j sounds.

nača	čičí	ečela
čočo	iču	iyükčan
uŋči		

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

ic'in	ic'ic'u	blihemic'ije
cōc'o	yeic'ije	omic'ije
mic'ic'u		

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for The Letters Č, Č, and C' ❖

ečuŋ (e čun) (1) She or he is doing something. Mike wowaši ečuŋ welo/we/kšto, "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 ečuŋ welo/we/kšto, "Mike did it"). Be aware of this street meaning so if people laugh or grin when this word is used you will know why.

čeye (če ye) (1) He or she is crying. (2) When used in a ritual setting, it becomes "appealing" or "praying." For example: Haŋble čeye: "To journey through the night crying/praying." (Haŋ: short for haŋhepi, "night." Ble, "I am going" or "I am on a journey." Čeye, "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 (čaŋ li) General description for tobacco.

¹See Appendix G: *Vocabulary for the Letters Č, Č, 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 kšupi ki hena čočo yelo/kšto, “The moccassins are cute.” (3) **Čočopila** (plural for living beings). Wičinčala ki hena lila čočopila yelo/kšto, “Those girls are very cute.”
- nača** (na ča) Shortened from **nača okolakičiye**: 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 okolakičiye 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.”
- unči** (un či) (1) Oldest female in the tiospaye. 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 kunši instead of unči.
- iču** (i ču)(1) She or he is receiving something. He wowaži eya iču welo/we, “She or he received some letters.” (2) Maza ska ičupelo/ičupi 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:

tanhaŋši	ate	šecéši
hančaši	ina	čepaŋši
kola	činčksi	maške

mitawiču ki
winuhča

čuŋkši
mahasanpi ki

mihigna ki
wičahča



Greeting:

1. Wičaša: Hau _____.
 - 2 Wičaša: Hau _____.
 3. Winyan: _____.
 4. Winyan: _____.
- → → →
- Wičaša: Hau _____.
 - Winyan: Haŋ _____.
 - Winyan: Haŋ _____.
 - Wičaša: Hau _____.

Response:



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

Winyan: Le mi (relative term) e kšto. (Name of person) ečiyapí kšto.
This is my (relative term). His/her name is (name).

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



Practice introducing yourself to the class.

Winyan: Mitákuyepi (Name) emačiyapi kšto nahaŋ iyuha čanṭe waštēya naŋe čiyuzapē.
(My name is [Name] and my relatives, I shake your hands with good feelings in my heart.)

Wičaša: Mitákuyepi (Name) emačiyapelo nahaŋ iyuha čanṭe waštēya naŋe čiyuzapelo.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 **emačiyapelo** and **emačiyapē** as **emakiyapelo** or **emakiyapē**. Emačiyapelo or emakiyapē means "Something is said about me" while emačiyapelo and emačiyapē means "they call me . . ." implying "my name is . . ."

❖ Siblings ❖

In the tiospaye 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.

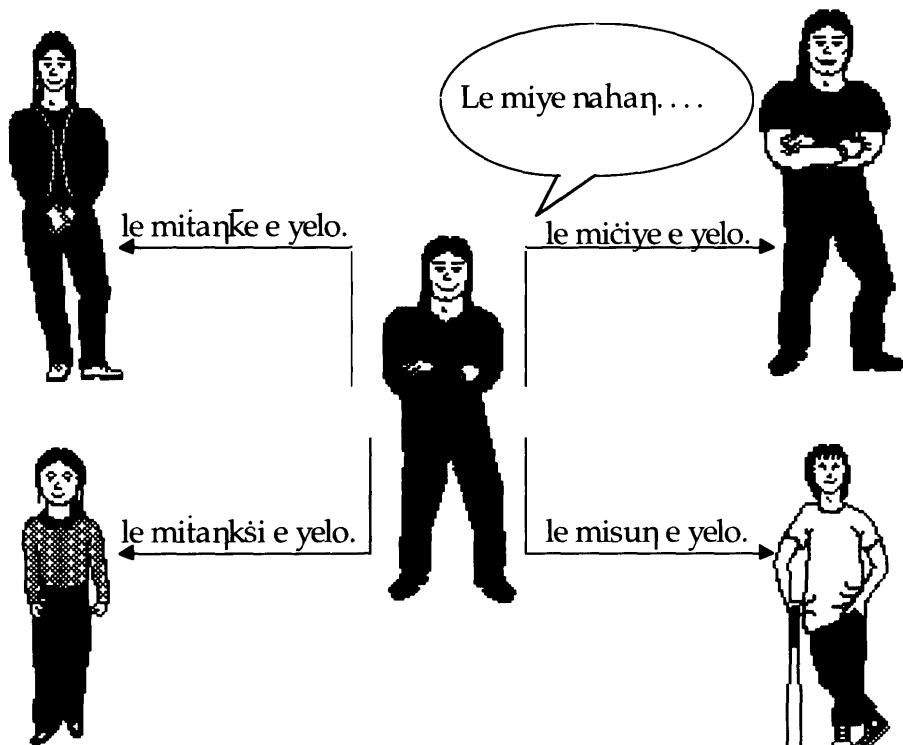
² Remember: pi + ye = pe (female) and pi + yelo = pelo (male).

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

When the Lakota lived in tipestola, there were no partitions for privacy. Consequently, certain behavior patterns were taught to maintain order in the household. When you were inside a tipestola, 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 Lakota 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 Lakota social codes.

WIĆAŠA TERMS FOR SIBLINGS



(Figures illustrating relative terms created by Greg Haas.)



Wićaša relative terms

- | | | | |
|--------------------|--------------------------|---------------------|---------------------------|
| 1. tanke | older sister | 2. tanksi | younger sister |
| 3. tanksila | precious, younger sister | 4. čiye | older brother |
| 5. misun | younger brother | 6. misunkala | precious, younger brother |

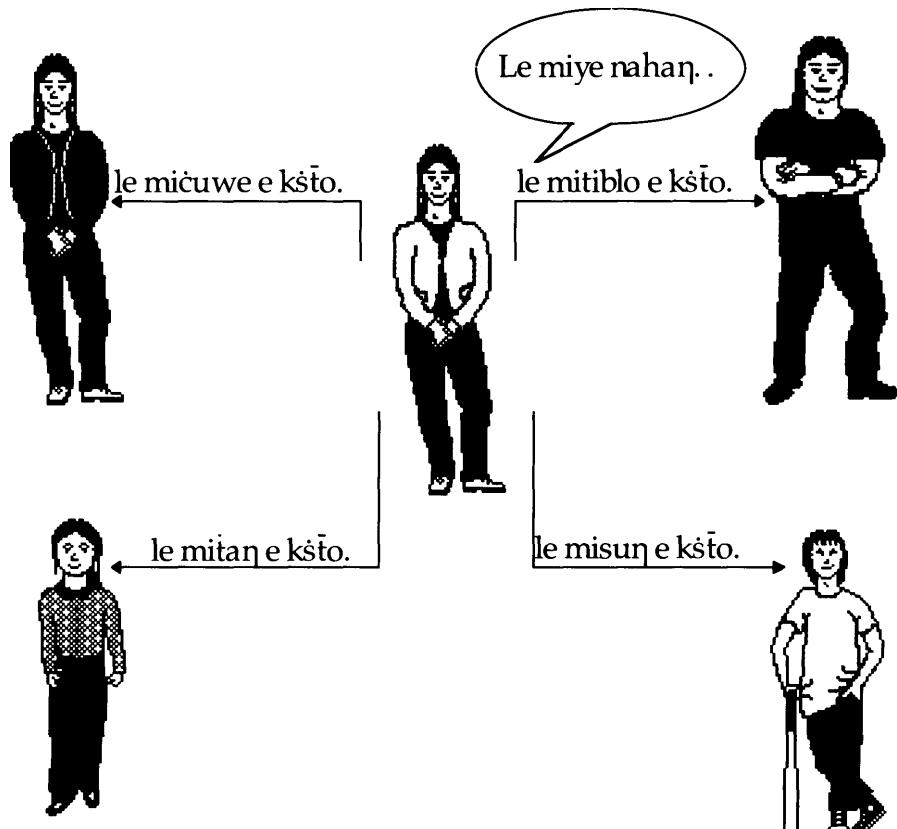
❖ Introduction Drill

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 yelo.
 (This is me and this is my (relative term)).

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

WINYAN TERMS FOR SIBLINGS



(Figures illustrating relative terms created by Greg Haas.)

❖

Winyan relative terms

- | | |
|--------------------------|---------------------------|
| 1. čuwe | older sister |
| 2. mitan | younger sister |
| 3. mitan _{kala} | precious, younger sister |
| 4. tiblo | older brother |
| 5. misun | younger brother |
| 6. misun _{kala} | 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 taŋhaŋsi, 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	ake wanji
two	nuča	twelve	ake nuča
three	yamni	thirteen	ake yamni
four	toča	fourteen	ake toča
five	zapčaŋ	fifteen	ake zapčaŋ
six	šakpe	sixteen	ake šakpe
seven	šakowin	seventeen	ake šakowin
eight	šagločaŋ	eighteen	ake šagločaŋ
nine	napčiyunča	nineteen	ake napčiyunča
ten	wikčemna	twenty	wikčemna nuča

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

⌚ Repeat after your instructor the Lakota numbers twenty-one through thirty:

twenty-one	wikčemna nupā saŋm ake wanji	(two tens plus another one)
twenty-two	wikčemna nupā saŋm ake nupā	(two tens plus another two)
twenty-three	wikčemna nupā saŋm ake yamni	(two tens plus another three)
twenty-four	wikčemna nupā saŋm ake topa	(two tens plus another four)
twenty-five	wikčemna nupā saŋm ake zaptaŋ	(two tens plus another five)
twenty-six	wikčemna nupā saŋm ake šakpe	(two tens plus another six)
twenty-seven	wikčemna nupā saŋm ake šakowin	(two tens plus another seven)
twenty-eight	wikčemna nupā saŋm ake šagloġan	(two tens plus another eight)
twenty-nine	wikčemna nupā saŋm ake napčiyunka	(two tens plus another nine)
thirty	wikčemna yamni	(three tens)

This pattern of counting tens (wikčemna nupā: “two tens”) then adding (saŋm: “plus”) another number (ake wanji: “another one”) will be repeated. Lakota 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 paya, meaning “It is beyond the point.” We shorten it to saŋm when we are using the counting system. Wikčemna nupā 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 nupā saŋm wanji instead of wikčemna nupā saŋm ake wanji.

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

• Oral Drill

Practice saying the following numbers in Lakota:

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. Wičinčala ki wikčemna nupā saŋm ake zaptaŋpelo. /zaptaŋpi kšto.
There are _____ girls.
3. Wičazo saŋa ki šagloġan hel yanke yelo./kšto.
There are _____ sitting there.
4. Hoksila ki topa hel tipelo./tipi kšto.
_____ live there.

• Oral Drill

Translate the following phrases into Lakota:

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

• Homework Assignment

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

čo/čočo	čeye
ečuŋ	nača/nača okolakíčiye
iču	unči

For example: Wičiŋčala zap̄aŋ wowaši ečuŋpelo/ečuŋpi kšto.
(The five girls are doing work.)

❖ Sentence Structure Review ❖

The sentence Maza s̄ka ki hečaŋ wačiŋ yelo/kšto will be used to demonstrate the components of Lakota 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 Lakota sentence.

Lakota: Maza s̄ka ki hečaŋ wačiŋ yelo/kšto.
(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.

Lakota: Maza s̄ka ki hečaŋ wačiŋ yelo/kšto.
(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.

Lakota: Maza s̄ka ki hečaŋ wačiŋ yelo/kšto.
(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 ki). 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:

Lakota: *He maza ska ki hečaŋ čiŋ yelo/kšto.*
 (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:

Lakota: *Hena maza ska ki hečaŋ čiŋpi yelo/kšto.*
 (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:

Lakota: *Duane maza ska ki hečaŋ čiŋ yelo/kšto.*
 (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:

Lakota: *Wayawa ki maza ska ki hečaŋ čiŋpi yelo/kšto.*
 (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:

Lakota: *He wana maza ska ki hečaŋ čiŋ yelo/kšto.*
 (subject) (time) (object) (adjective) (verb) (gender ending)

or: *Wana he maza ska ki hečaŋ čiŋ yelo/kšto.*
 (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 ki, Duane), in which case either the third person subject or the time reference may come first. Preference varies between communities and tiošpaye. (See rule number 4E.)

Lakota: *Wana he maza ska ki hečaŋ čiŋ yelo/kšto.*
 (time) (subject) (object) (adjective) (verb) (gender ending)

or: *He wana maza ska ki hečaŋ čiŋ yelo/kšto.*
 (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

The following words are in the wrong order to be correct Lakota sentences. Put the following sentences into their correct word order and then translate their meaning:

1. ečuŋ mičuwe kšto wowaši
 2. čanlı heťaŋ ki misuŋ yelo/kšto čiŋ
 3. wounşpe Mary okalniğe tókahe ki šni yelo/kšto
 4. osni kte yelo/kšto hanhepi ki lila

❖ Conjugation of Wa Verbs Review ❖

<i>u: to come</i>		<i>čiŋ: to want</i>	
I am coming	wau	I want	wačiŋ
You are coming	yau	You want	yáciŋ
S/he is coming	(he) u	S/he wants	(he) čiŋ
You and I are coming	uŋku*	You and I want	uŋciŋ
We are coming	uŋkuŋpi*	We want	uŋciŋpi
You all are coming	yauŋpi	You all want	yáciŋpi
They are coming	(hena) uŋpi	They want	(hena) čiŋpi

***Remember** When conjugating *wa* verbs that begin with a vowel, add **un** plus **k** for the dual form (you and I) and for first person plural (we) in order to connect the Lakota nasal vowel to the Lakota basic vowel sounds.

- Complete the following conjugations:

1. wačeye: I am crying
 2. iwaču: I received something
 3. lowačin̤: I am hungry
 4. wahi: I am here

- Homework

For each verb listed above, create seven full sentences. Each sentence will use a different form of conjugation (first person singular, second person singular, etc.). Use any vocabulary learned thus far including time references, relative terms, and numbers. You will have a total of twenty-eight sentences.

FOR EXAMPLE:

- | | | |
|------------------|--|------------------------------|
| 1ST PERSON SING. | Wana wačeye yelo/kšto | I am crying now. |
| 2ND PERSON SING. | Le hihān̄i ki yačeye yelo/kšto. | You are crying this morning. |
| 3RD PERSON SING. | Mičuwe čeye kšto. | My older sister is crying. |

❖ Creating Complex Sentences ❖

Remember:

1. Except for gender endings, the verb is *last* in the sentence.
 2. The object of the sentence comes *before* the verb.

FOR EXAMPLE:

Wowapi eya iwaču yelo/kšto.
 (object of the verb) (subject) (verb) (gender endings)

In a complex sentence (sentences that contain two verbs) the same pattern applies:

Lakota: Yau wačin yelo./kšto.
 (object of the verb čin) (subject) (verb) (gender ending)

Lakota thought pattern: You come I want.

English: I want you to come.
 (subject) (verb) (object of the verb want)

To change the subject of the sentence, change the pronoun of the second verb:

Wau wačin	<i>I</i> want me to come (<i>I</i> want to come)
Wau yačin	<i>You</i> want me to come
(He) wau čin	<i>S/he</i> wants me to come
Wau učin	<i>You and I</i> want me to come
Wau učinpí	<i>We</i> want me to come
Wau yačinpí	<i>You all</i> want me to come
(Hena) wau činpí	<i>They</i> want me to come

To change the object of the sentence, change the pronoun of the first verb:

(He) wau čin	<i>S/he</i> wants me to come
(He) yau čin	<i>S/he</i> wants <i>you</i> to come
(He) he u čin	<i>S/he</i> wants <i>him/her</i> to come
(He) uŋku čin	<i>S/he</i> wants <i>you and me</i> to come
(He) uŋkuŋpí čin	<i>S/he</i> wants <i>us</i> to come
(He) yaupí čin	<i>S/he</i> wants <i>you all</i> to come
(He) hena uŋpí čin	<i>S/he</i> wants <i>them</i> to come

He / Hena

A fluent Lakota speaker will often drop the pronouns he and/or hena and say "Upi čin yelo/kšto" instead of "He hena upi čin yelo/kšto." Among speakers, phrases like this are commonly shortened, allowing the subject or object under discussion to be implied from the surrounding context. If you practice full sentences now, in time you will be able to understand the implications of the shortened phrases without the pronouns. Remember, in Lakota sentence structure the subject precedes the object of the sentence. This pattern is still true if the sentence is complex and uses two verbs. In the example "He hena upi čin yelo/kšto," he is the subject (and the first pronoun) and hena is the object and the second pronoun. (See *Sentence Structure Review* in this chapter for a summary of sentence structure).

• Oral Drill

Translate the following sentences:

1. She wants us to come. (*male*)
2. They want them to come. (*female*)
3. I want you to come. (*male*)
4. You want me to come. (*female*)

• Homework Assignment

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

For example: Hihaŋna ki wau yačiŋ ktelo/kte kšto.

(You will want me to come tomorrow.)

Hihaŋni ki yau wačiŋ ktelo/kte kšto.

(I will want you to come tomorrow.)

❖ Pronouns **ka**/**kana**, **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 *Wouŋspe Iči Nuŋpa* (*The Second Teaching*), when you studied conjugation of *wa* verbs, pronouns were introduced.

Lisa hel ti kšto/yelo. (Lisa lives there.) (*Lisa* = noun)

He hel ti kšto/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
ka (that over there)	kana (those over there)	far away

le/lena: Refers to objects you can touch.

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

ka/kana : 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, "Ka."

• Continue the oral drill with the following excercises:

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

2. Repeat the same excercise, except this time the student handing the object to the next person says: Na le iču we!/ wo! (Here, take this!)

Response: Winyan: "Ohaŋ! " or "To! " (Yes!)
Wičaša: "Hau!" or "Hokahe!" or "To!" (Yes!)

3. Repeat the same excercise, saying Na le iču we!/wo! (Here, take this!), but use the following responses:

- Ⓐ **Response:** Winyan: "Ohan, pilamayaye! " (Yes, thank you!)
Wičaša: "Hau, pilamayayelo!" (Yes, thank you!)

4. Repeat the same excercise, replacing le with he or ka. When the object is farther away from the speaker, drop the na. Use either response given: He iču we!/wo! (Take that!)

Response: Winyan: "Ohaŋ! " or "To! " (Yes!)
Wičaša: "Hau!" or "Hokahe!" (Yes!)

- Ⓐ **Response:** Winyan: "Ohan, pilamayaye! " (Yes, thank you!)
Wičaša: "Hau, pilamayayelo!" (Yes, thank you!)

❖ Wounspē Ici Šakpe Summary ❖

The following is a summary of material covered in *Wounspē Ici Šakpe* that students are responsible for understanding:

- Know how to pronounce the following sounds:

č

č̄

č'

- Understand the following *vocabulary*:

éčun	wowapi eya	ake
čeye	čočopila	sajm
čanli	haŋble čeye	mitakuyeþi
čoco	wowaši éčun	ečiyapelo/ečiyape
nača	nača okolakičiye	unči
iču		

- Know how to introduce yourself *and* a relative.

- Know the following *sibling relative terms*:

tanke		cuwe
tanksi	misun	mitan
tanksila	misunkala	mitankala
čiye		tiblo

- Know the *numbers 21–30*.

wikčemna nuŋa saŋm ake waŋji
wikčemna nuŋa saŋm ake nuŋa
wikčemna nuŋa saŋm ake yamni
wikčemna nuŋa saŋm ake tópa
wikčemna nuŋa saŋm ake zaptaŋ
wikčemna nuŋa saŋm ake šakpe
wikčemna nuŋa saŋm ake šakowiŋ
wikčemna nuŋa saŋm ake šaglogaŋ
wikčemna nuŋa saŋm ake napčiyuŋka
wikčemna 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.

WOUNSPE IČI ŠAKOWIN

(*The Seventh Teaching*)

❖ The Letters G, Ĝ, H, Ḧ, and Ḫ' ❖

• 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, ĝ, h, Ḧ, and Ḫ':

Ⓐ 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

Ⓑ Ĝ

Ĝ 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 hogān nige nūge
yugo gañ maga

Ⓐ H (review)

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

ohan̥ he hi

Ⓐ Ḧ

Ḧ with a dot over it represents a guttural h sound.

he han̥ iha
hwa hoñ hlih̥lila

Ⓐ Ḫ'

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

ih'e nawah'uñ h'anh̥i
wičoh'añ yuh'i mah'an̥hi

¹See Appendix H: Vocabulary for the Letters G and Ĝ and Appendix I: Vocabulary for the Letters H, Ḧ, and Ḫ' for complete lists of definitions.

☞ Note: Often students struggle with differentiating between the guttural **h** (ḥ) and guttural **g** (ḡ) sounds. Ḡ is a voiced sound with a stronger force and ḥ 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 **ḡ** and guttural **ḥ**.

• Pronunciation Drill

ḡ— ḡi
ḥ— ḥi

ḡe
ḥe

ḡaḡa
ḥaḥa

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters G, Ḡ, H, Ḫ, and Ḫ' ❖

hogan (ho ḡaṇ) Fish. Haṇhepi ki hogan waṭin ktelo/kte ksto, "I am going to eat fish tonight." If used with a verb, ḡaṇ will be dropped as in hokuwa, "to chase fish" (to go fishing).

nige (ni ḡe) Stomache area. Used within the phrase nige ṫaṇka okolakiyiye 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 ṫaṇka okolakiyiye ki mničiyapelo/mničiyapi 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 ṫaṇka wačipi." ("This is a big belly dance"). The society nige ṫaṇka okolakiyiye 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 ṫaṇka does not refer to a big stomach 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.

ḡaṇ Messed-up hair. Haṇka ḡanyela ki ktä yelo, "Sister-in-law woke up with messy hair."

ḥe A mountain. Ḫe Saḥa, "Black Mountains." A description of the Black Hills. English speakers struggled to pronounce the guttural ḥ. Consequently, Ḫe Saḥa became Ḳaha Saḥa, Black Hills. They aren't hills; they are mountains. Ḫe Saḥa ta mni ktelo/kte ksto: "I am going to go to the Black Mountains."

ḥwa She or he is sleepy. Lila mahwa yelo/ksto: "I am really sleepy"
ḥoh Male expression for "no." The word always conveys a lot of feeling and is often used in reaction to teasing. Hoh! Hečaṇmu wačiṇ šni yelo, "No, I don't want to do that!"

❖ Simple Greetings and Dialogue ❖

• Oral Drill

Practice greeting each other using the following terms.

◎ Terms used by wičaša		Terms used by wiñyan
taŋhaŋši		šicéši
han̄kaši	aṭe	čepaŋši
taŋke	ina	čuwe
taŋksi	čiŋksi	mitaŋ
čiye	čuŋksi	tiblo
misuŋ		misuŋ

◎ Greeting:		Response:
1. Wičaša: Hau _____.	→	Wičaša: Hau _____.
2. Wičaša: Hau _____.	→	Wiñyan: Haŋ _____.
3. Wiñyan: _____.	→	Wiñyan: Haŋ _____.
4. Wiñyan: _____.	→	Wičaša: Hau _____.

• Oral Drill

Practice introducing yourself to the class Remember: pí + ye = pē (female), pí + yelo = pēlo (male).

Wiñyan: Mitákuyeři (name) emaciyaře nahaŋ iyuha čanře waštēya naře čiyuzaře.

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

Wičaša: Mitákuyeři (name) emaciyařelo nahaŋ iyuha čanře waštēya naře čiyuzařelo.

◎ 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 afaya wačin yelo/ kšto.²

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

² Ataye can be conjugated as a wa verb. When addressing a person directly, one adds či as in: "Haŋ, taŋyan aṭačiye kšto."

Ataye:	to meet
I am meeting	aṭawaye
You are meeting	aṭayaye
S/he is meeting	(he) aṭaye
You and I are meeting	aṭaunye
We are meeting	aṭaunyanpi
You all are meeting	aṭayayaři
They are meeting	(hena) atayaři

Ataye is a *changeable verb*. Notice in first person plural the final e sound changes to the nasal aŋ sound: aṭaunyanpi. See *Wounspē Iči Yamni* (*The Third Teaching*) to review changeable verbs.

FOR EXAMPLE:*Wičaša:*Wičaša introducing his *kola* to his *haŋkaši*:

Haŋkaši, le kola aṭaya wačin yelo.

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

Haŋkaši:

Ohaŋ , naŋe au we.

(Yes, give me your hand [Implying: shake hands].)

Kola:

Hau, ūŋyaŋ aṭaciye.

(Hello, happy to meet you.)

FOR EXAMPLE:*Wiŋyan:*Wiŋyan introducing her *maške* to her *tiblo*:

Tiblo, le maške aṭaya wačin kšto.

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

Tiblo:

Hau, naŋe au wo.

(Yes, give me your hand [Implying: shake hands].)

Maške:

Haŋ , ūŋyaŋ aṭaciye 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 nahaŋ le mi (relative term) e yelo/ kšto.

◆ Numbers 40–100 ◆

Review the numbers one through thirty:

one	wanči/ wanji	eleven	ake wanji
two	nuŋa	twelve	ake nuŋa
three	yamni	thirteen	ake yamni
four	toŋa	fourteen	ake toŋa
five	zapčaŋ	fifteen	ake zapčaŋ
six	šakpe	sixteen	ake šakpe
seven	šakowin	seventeen	ake šakowin
eight	šaglogaŋ	eighteen	ake šaglogaŋ
nine	napčiyunka	nineteen	ake napčiyunka
ten	wikčemna	twenty	wikčemna nuŋa

twenty-one	wikčemna nuŋa sanŋ ake wanji	(two tens plus another one)
twenty-two	wikčemna nuŋa sanŋ ake nuŋa	(two tens plus another two)
twenty-three	wikčemna nuŋa sanŋ ake yamni	(two tens plus another three)
twenty-four	wikčemna nuŋa sanŋ ake toŋa	(two tens plus another four)
twenty-five	wikčemna nuŋa sanŋ ake zapčaŋ	(two tens plus another five)
twenty-six	wikčemna nuŋa sanŋ ake šakpe	(two tens plus another six)
twenty-seven	wikčemna nuŋa sanŋ ake šakowin	(two tens plus another seven)
twenty-eight	wikčemna nuŋa sanŋ ake šaglogaŋ	(two tens plus another eight)
twenty-nine	wikčemna nuŋa sanŋ ake napčiyunka	(two tens plus another nine)
thirty	wikčemna yamni	(three tens)

I listened to old timers explain numbers and they said that long ago they used both *sajm* and *ake*. Today you will often hear speakers drop either the *sajm* and say *wikčemna nup ake tópa* or they will drop the *ake* and say *wikčemna nupañ* *sajm tópa*. This is similar to shortening *wikčemna nupa* to *wikčemna nup*. 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	<i>wikčemna tópa</i>	(four tens)
fifty	<i>wikčemna zaptaŋ</i>	(five tens)
sixty	<i>wikčemna šakpe</i>	(six tens)
seventy	<i>wikčemna šakowin</i>	(seven tens)
eighty	<i>wikčemna šaglogaŋ</i>	(eight tens)
ninety	<i>wikčemna napčiyunka</i>	(nine tens)
one hundred	<i>opawinęe wanji</i>	(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:

Oačaŋke ki ṫona tima haŋ huwo?/he?
(How many chairs are standing inside?)

Wayawa ki ṫona hiŋi huwo?/he?
(How many students are here?)

Wičaša ki ṫona hiŋi huwo?/he?
(How many men are here?)

Wiŋyaŋ ki ṫona hiŋi huwo?/he?
(How many women are here?)

FOR EXAMPLE Oačaŋke ki ṫona tima haŋ huwo?/he? Nupañ.
Wayawa ki ṫona hiŋi huwo?/he? Nupañi.

Remember: If it is a living being, you add *ŋi* 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 tona B huwo?/he?

A	B ³
Wayawa ki	(he) najiñ “S/he stands”*
Wiñyan̄ ki	(hena) najiñpi “They stand”*
Wičaša ki	he/hañ “It stands”**
Wičinčala ki	(he) mani “S/he walks”
Hokšila ki	(hena) maniñpi “They walk”
	(he) wayawa “S/he reads or counts”
	(hena) wayawañpi “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: Hokšila ki tona wayawañpi huwo?/he?
 Response: Hokšila ki yamni wayawañpelo/ wayawañpi kšto.

• 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 _____ tona hañ huwo?/he?
 oakanke ki “chair”
 waagle woñañpi ki “dining table”
 oyunke ki “bed”

FOR EXAMPLE:

- Question: Tima oakanke ki tona hañ huwo?/he?
 Response: Oakanke yamni he yelo/kšto.

❖ 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 *Wouñspē Iči Ake Nuñpa* (*The Twelfth Teaching*).

Kuje: to be sick⁴

I am sick	<u>makuje</u>
You are sick	<u>nikuje</u>
S/he is sick	(he) kuje
You and I are sick	<u>uŋkuje</u>
We are sick	<u>uŋkujaŋpi*</u>
You all are sick	<u>nikujaŋpi*</u>
They are sick	(hena) kujaŋpi*

Hwa: to be sleepy

I am sleepy	<u>mahwa</u>
You are sleepy	<u>nihwa</u>
S/he is sleepy	(he) hwa
You and I are sleepy	<u>uŋhwa</u>
We are sleepy	<u>uŋhwapi</u>
You all are sleepy	<u>nihwapi</u>
They are sleepy	(hena) hwapi

*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 *Wounspē 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:

wiŋyan : To be a woman⁵

I am a woman	<u>wimayan</u>
You are a woman	<u>winiyan</u>
She is a woman	(he) wiŋyan
You and I are women	<u>uŋwiŋyan</u>
We are women	<u>uŋwiŋyanŋpi</u>
You all are women	<u>winiyanŋpi</u>
They are women	(hena) wiŋyanŋpi

wičaša : To be a man

I am a man	<u>wimačaša</u>
You are a man	<u>winičaša</u>
He is a man	(he) wičaša
You and I are men	<u>uiŋčaša</u>
We are men	<u>uiŋčašapí</u>
You all are men	<u>winičašapí</u>
They are men	(hena) wičašapí

• 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 ❖

wamakaŋyeja	I am an infant	mawašte	I am good
wimačiŋčala	I am a girl	mahwa	I am sleepy
homakšila	I am a boy	imakuje	It made me sick
wimakoškalaka	I am a young woman	makuje	I feel sick
komaškalaka	I am a young man	omawašte	It helps me to feel good
wiŋmayaŋ	I am a woman	imawašte	It makes me feel good
wimačaša	I am a man	uŋmašike 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 (wimayan, winiyan, wiŋmayaŋpi). If the pronoun is a *prefix*, the nasal iŋ remains the same (he wiŋyan, uŋwiŋyan, uŋwiŋyanŋpi, hena wiŋyanŋpi).

"Some 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.

⁷Uŋmašike 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. Wounšpe ki he imawašte yelo, "Education is good for me."

Unmašike 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_škalaka yelo. |
| 2. You all are good. | __wašte_elο/___wašte_kšto. |
| 3. It made her sick. | __ikuje yelo/kšto |
| 4. They are infants. | __wakanyeja_elο/wakanyeja_kšto. |
| 5. You and I are cute. | __čo yelo/kšto. |
| 6. You are sleepy. | __ħwa yelo/kšto. |
| 7. We are women. | __winyan_kšto. |

♦ Stages Of Life ♦

Wakanyeja

In Lakota philosophy there are different stages of growth. The first stage is wakanyeja, infancy. It contains the root word *wakan* 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 "Wakan 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 wakanyeja.

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 *wakan*. 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 tiošpaye 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 wiṇyaŋ 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 *wiṇyaŋ*. These titles imply that they are ready for marriage and have the ability to start a family.

Wičahčala nahaŋ winuhčala

A man or woman will be considered hokšila or wičiŋčala all their lives until they become *winuhčala* or *wičahčala* "a man or woman with wisdom who is very dear." The words *winuhčala* and *wičahčala* 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 Lakota, 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 Lakota rituals and traditions as evil and embarrassing. These are not traditional Lakota 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 Lakota, 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	ista	eyes
pasu	nose	lote	throat
nuge	ear channel (inner ear)	tahu	neck
maku	chest	cante	heart
tezi	stomache	si	foot
sipa	toe	nape	hand
nape okaske	wrist	isto	arms
cankpe	knee	iskahu	ankle
ispahu	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’iye huwo?/he? (Did you hurt your _____?)

Response A. Hiya, _____ ksuye mic’iye šni yelo/kšto.

(No, I didn’t hurt my _____.)

Response B. Hau/han̄, _____ ksuye mic’iye yelo/kšto.

(Yes, I hurt my _____.)

Ⓐ Question 2. Ēuktel niyazaŋ huwo?/ he? (Where does it hurt?)

Response A. _____ mayazaŋ yelo/kšto.

(My _____ hurts.)

Response B. _____ ksuye mic’iye yelo/kšto.

(I hurt my _____.)

EXAMPLES: Wičaša: Iskahu ksuye nic’iye huwo?

Response A. Hiya, iškahu ksuye mic’iye šni yelo./kšto.

Response B. Hau/han̄, iškahu ksuye mic’iye yelo./kšto.

Wičaša: Ēuktel niyazaŋ huwo?

Response A. Naṭa mayazaŋ yelo./kšto.

Response B. Maḱu ksuye mic’iye yelo./kšto.

Wiṇyaŋ: Čaŋkpe ksuye nic’iye he?

Response A. Hiya, čaŋkpe ksuye mic’iye šni yelo./kšto.

Response B. Hau/han̄, čaŋkpe ksuye mic’iye yelo./kšto.

Wiṇyaŋ: Ēuktel niyazaŋ he?

Response A. Naṭa mayazaŋ yelo./kšto.

Response B. Maḱu ksuye mic’iye yelo./kšto.

• Homework

Mayazaŋ 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: Hihaŋni lila naṭa mayazaŋ yelo/kšto. (1st person singular)

Wana loṭe niyazaŋ huwo?/he? (2nd person singular)

❖ The Verbs Mahaŋ 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.) Naŋe yuh'i, "He or she has chapped hands." Naŋe okaške 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 naŋe yuh'i and naŋe 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 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, "Nañe 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.

- hañ** Sore or scab. *Tokeške išpa eñulehči mañañ yelo/kšto*, "Somehow I have a sore right on the elbow."

The verbs *hañ* and *yuh'i* are regular *ma* verbs:

<u>mayuh'i</u>	I chapped my __	<u>mañañ</u>	My __ is sore
<u>niyuh'i</u>	You chapped your __	<u>nihad</u>	Your __ is sore
(he) <i>yuh'i</i>	S/he chapped her/his __	(he) <i>hañ</i>	Her/his __ is sore
<u>unyuh'i</u>	You and I chapped our __	<u>unhañ</u>	Your and my __ are sore
<u>unyuh'iþi</u>	We chapped our __	<u>unhañ</u>	Our __ are sore
<u>niyuh'iþi</u>	You all chapped your __	<u>nihadþi</u>	All your __ are sore
(hena) <i>yuh'iþi</i>	They chapped their __	(hena) <i>hañþi</i>	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.

<i>išpahu</i>	<i>nañe okaske</i>
<i>nañe</i>	<i>cankpe</i>

♦ Indian Time ♦

Anpo 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 anpo, I should be ready at the beginning of dawn. I understand and I am ready.

In Lakota we have a phrase that reminds us to be ready: *Nake nula waun 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 Nake nula waun 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. Wičoičage: is "birth." Every season is a new birth. The seasons begin on the winter solstice, spring equinox, summer solstice, and fall equinox.

Winter = waniyetu
Summer = bloketu

Spring = wetu
Fall = ptaŋyetu

Ⓐ Weeks and Days

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

Anpetu Tokahe	Monday
Anpetu Nupañ	Tuesday
Anpetu Yamni	Wednesday
Anpetu Topa	Thursday
Anpetu Zaptaŋ	Friday
Owančka Yujaŋapi Anpetu	Day to wash the floor (Saturday)
Anpetu Wakan	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 yawaŋpi wanji, wi yawaŋpi nupañ, wi yawaŋpi yamni, etc. (Wi, "moon" or "month." Yawaŋpi, "counting." Wi yawaŋpi, "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:

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

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

wowaši ečuŋ	"to work"	owayawa ūta	"to the school"
hokuwa	"to go fishing"	wablujaja	"to do the wash"
wohe	"to make soup/stew"	olowaŋ	"to sing"

FOR EXAMPLE:

Wātohaŋl wowaši ečuŋ ni k̄ta huwo?/he?
An̄petu tōkahe ki wowaši ečuŋ mni ktelo./k̄te k̄sto.

Wātohaŋl owayawa ūta ni k̄ta huwo?/he?
An̄petu nūpa ki wayawa mni ktelo./k̄te k̄sto.

❖ Wounspē Ici Šakowiŋ Summary ❖

The following is a summary of material covered in *Wounspē Ici Šakowiŋ* that students are responsible for understanding:

- Know how to pronounce the following *sounds*:

g ḡ h h̄ h'

- Understand the following *vocabulary*:

gāga	najin̄	waagle wotaŋpi ki
nīge	najin̄pi	oyunke ki
gaŋ	mani	haŋ/he
he	maniŋpi	wayawa
hwa	hoh	

- Know how to use the following *dialogue*:

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

Hau, nāpe au wo/Ohan̄, nāpe au we.

Hau ūn̄yaŋ aṭaciye/ Haŋ ūn̄yaŋ aṭaciye k̄sto.

- Know how to conjugate aṭaye.

- Know the *Numbers 40-100*.

wikc̄emna ṫōpa	wikc̄emna zap̄aŋ
wikc̄emna šakp̄e	wikc̄emna řakowiŋ
wikc̄emna řagloğan̄	wikc̄emna napčiyuŋka
ōpawinḡe wanji	

- 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	un	You and I are
1ST PERSON PLURAL	un_pi	We are
2ND PERSON PLURAL	ni_pi	You all are
3RD PERSON PLURAL	(hena) _pi	They are

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

wamakaŋyeja	mawašte	wimačiŋčala
maħwa	homakšila	imakuje
wimakoškalaka	makuje	komaškalaka
omawašte	wiŋmayaq	imawašte
wimačaša	maħwa	mayazaŋ
mayuh'i	maħanq	

- Know the following *parts of the body*:

nata	išta	pasu
lote	nuğe	tahu
maku	čanqe	tezi
si	sipa	naře
naře okaške	isto	čanqpe
iškahu	išpahu	

- Know how to use the following *dialogue*:

1. _____ ksuye niyaŋ huwo?/he?
 A. Hiya, _____ ksuye mic'ye šni yelo./kšto.
 B. Hau/han, _____ ksuye mic'ye yelo./kšto.

2. Tuktel niyazaŋ huwo?/ he?

- A. _____ mayazaŋ yelo./kšto.
 B. _____ ksuye mic'ye yelo./kšto.

- Know the following *wičoičaġe*:

waniyetu	weṭu
bloketu	pṭaŋyetu

- Know the following *days of the week*:

aŋpetu tokahē	aŋpetu nuŋa
aŋpetu yamni	aŋpetu topa
aŋpetu zaptaŋ	owaŋka yuŋaŋpi aŋpetu
aŋpetu wakan	

- Know how to use the following *dialogue*:

Wałohanj! _____ ni kta huwo?/he?
_____(day of the week) _____ mni ktelo/kte ks̄to.

Homework Review

- The phrase *nige taŋka okolakiciye ki* refers to an honorable and prestigious organization. How is *nige taŋka* translated and what does it refer to?
- Why did Ḍe Sāpa become Ḍaha Sāpa?
- 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 *uŋmašike* 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?

WOUNSPE IČI ŠAGLOĞAN

(*The Eighth Teaching*)

❖ The Letters J, K, Į, ḱ, 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, į, ḱ, 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	jíjí	jojo
najin	ojanjaŋ	wablujaja

Ⓐ 2. K (review)

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

waki	makuje	iku
mikiyela	maku	kigle

Ⓐ 3. Į

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

wakan	kaŋ	ka
ku	ki	maka

Ⓐ 4. ḱ

Ḱ with a dot above it represents the guttural k sound.

wakan	kaŋ	ka
kola	ko	maka

Ⓐ 5. K'

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

ak'in	k'e	k'a
k'u	k'uŋ	čik'ala
ok'oke		

PRACTICE DRILLS WITH A TAPE RECORDER!

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

❖ Vocabulary for the Letters J, K, Ḫ, Ḳ, and K' ❖

- wojaja** (wo ja ja) She or he is washing something. Lakota thought: "She or he is mixing clothes with soap and water." Hanhepi Stephanie wojaja yelo/ksto, "Last night Stephanie washed clothes." When Lakota 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.
- wakan** (wa kāñ) 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 wakan. Wakan implies someone is old without achieving status or honor. Wičahčala, winuhčala, tuŋkašila, uŋči, or kuŋši² are all terms that imply respect and honor. However, because the English language mistranslated these respectful terms many Elders today prefer tančaka. The root word is **tanča**, meaning large or huge. Though tanča 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 tančaka is also a respectful term.
- wakan** (wa kāñ) 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 tate, "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. Wačinýaŋ wakan, "The thunder that has that power." Mni wakan, "Water that has that power." (A description of alcohol.) Caŋnupañ ki he lila wakan yelo/ksto, "The Pipe is very powerful." Root word: **kāñ**: "the veins of the body." **Wa**, "something that is (kāñ)." Every Creation is kept alive by a fluid that flows through it. For the **čanoyate**, the Tree Nation, this liquid is hanpí, "sap." For the ikce oyate it is **we**, "blood." These liquids provide nourishment to all parts of the body through **kāñ**. Without **kāñ** 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. Inyaŋ created a huge disk around itself and called it maka. Kola, blihic'iyayo. Maka ki hečela oihanke waniče yelo, "My friend, take courage. Only the Earth has no end" (from an honor song).

²Tuŋkašila, uŋči, and kuŋši 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

Wiñyan: Le mi (relative term) e kšto. (Name of person) ečiyape.

Wičaša: Le mi (relative term) e yelo. (Name of person) ečiyapelo.

• 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 ataya wačin yelo./kšto.

FOR EXAMPLE Wičaša introducing his *kola* to his *taŋke*:

Wičaša: Taŋke, le kola ataya wačin yelo.

Taŋke: Ohaŋ, naŋe au we.

Kola: Hau, taŋyaŋ ataciyelo.

FOR EXAMPLE: Wiñyan introducing her *maške* to her *ate*:

Wiñyan: Ate, le maške ataya wačin kšto.

Ate: Hau, naŋe au wo.

Maške: Haŋ, taŋyaŋ ataciye kšto.

If I come into a room full of people and say, "Wonah' uŋ wašte 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 "Hakahe!" The women will say "Huŋhi wašte ye!" or "Haye!" These responses are given when good news comes or when people like what they hear.

Čekičiyapi

❖ They are addressing each other as relatives ❖



tuŋkašila	grandfather
uŋči /kuŋši	grandmother
tačoja	grandchild
leksi	uncle; Lakota thought: father
tuŋwiŋ	aunt; Lakota thought: mother
tuŋška	nephew; Lakota thought: son
tuŋjan	niece; Lakota thought: daughter

Uŋči / kuŋši

I grew up in a community where we said "uŋči" to address a grandmother. We would introduce our grandmothers by saying, "Le uŋči wayelo." Kuŋši was

³For a review of the relative terms, see *Wounspe Ici Šakowiŋ* (*The Seventh Teaching*).

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

Tunkašila

Any Creation that represents the first of its species is called tunkašila. Tunka comes from the word tunkaŋ, a symbol or representation of the beginning of a specific creation. Ši is an adoption suffix. La is an expression of endearment. In a tiošp̄aye system, male elders who practice wisdom and the spirituality of the Lakota philosophy will be addressed tunkašila because with those qualities they represent the beginning of Mankind. The spirits are called tunkašila because they represent the beginning. The president of the United States is called tunkašila 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, tunkašila is translated simply as "grandfather" and the fuller meaning has become lost.

Because the Lakota system of claiming relatives is based on the tiošp̄aye 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 tiošp̄aye is the core family and there are no relatives outside. I think we, as Lakota speakers, need to challenge these translations. Lekši, tuŋwin, tuŋka, tuŋjan, taŋhaŋsi, haŋkaši, čeŋaŋsi, and šicéši, 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.

Greeting:

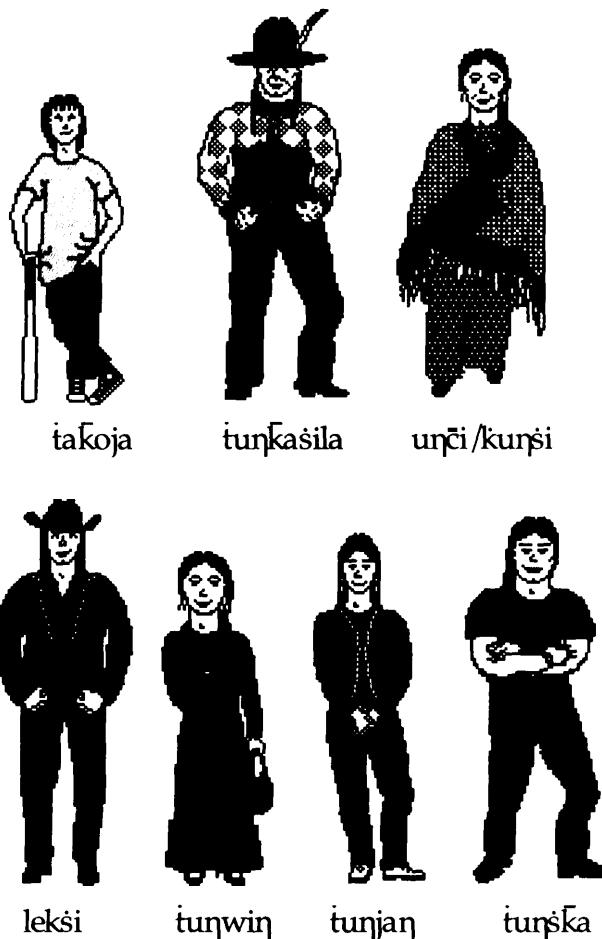
1. Wičaša: Hau _____.
2. Wičaša: Hau _____.
3. Wiŋyan: Haŋ _____.
4. Wiŋyan: Haŋ _____.

Response:

1. Wičaša: Hau _____.
2. Wiŋyan: Haŋ _____.
3. Wiŋyan: Haŋ _____.
4. Wičaša: Hau _____.

❖ Lakota Tiošp̄aye System: The Extended Family ❖

In the Lakota tiošp̄aye 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 tiošp̄aye.



(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 Lakota tiošpaye system there are no orphans. If something happens to a child's biological father or mother, that child has other ate and ina who will take over the parental responsibilities. Likewise, there are no only children in Lakota. Children of anyone addressed as ate or ina will be addressed with the sibling terms.

To distinguish who is addressed as ate versus lekši and ina versus tuŋwin, anthropologists explain that a person's father's brothers are ate and that the mother's sisters are ina. In comparison, a father's sisters are tuŋwin and a mother's brothers are lekši. 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 čiŋksi, "son." I, in turn, called them and their spouses aṭe 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 leksi and tuŋwiŋ and their children haŋkaši and taŋhaŋsi.

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 aṭe. 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 leksi versus aṭe or tuŋwiŋ versus ina. Remember that all the children of other aṭe and ina are acknowledged with sibling terms and the children of leksi and tuŋwiŋ are acknowledged by the "cousin" terms.

❖ Tiošpaye Summary ❖



Relative terms used by both wičaša and wiŋyan

1. tuŋkasila grandfather
2. uŋči grandmother
3. aṭe father
4. ina mother
5. leksi uncle; Lakota thought: father
6. tuŋwiŋ aunt; Lakota thought: mother
7. čuŋksi daughter
8. čiŋksi son
9. tuŋška nephew; Lakota thought: son
10. tuŋjan niece; Lakota thought: daughter
11. takoja grandchild
12. wičača husband; Lakota thought: "the real man"
13. wiŋuča wife; Lakota thought: "the real woman"
14. mihigna my husband
15. mitawici my wife
16. mahasaŋni spouse



Terms used by wičaša

- taŋke older sister
taŋksi younger sister

Terms used by wiŋyan

- čuwe older sister
mitan younger sister

<i>taŋkšila</i>	precious, younger sister	<i>mitaŋkala</i>	precious, younger sister
<i>čiye</i>	older brother	<i>tiblo</i>	older brother
<i>misuŋ</i>	younger brother	<i>misuŋ</i>	younger brother
<i>misuŋkala</i>	precious, younger brother	<i>misuŋkala</i>	precious, younger brother
<i>taŋhanši</i>	male "cousin", Lakota thought: brother	<i>šic'eši</i>	male "cousin", Lakota thought: brother
<i>haŋkaši</i>	female "cousin"; Lakota thought: sister	<i>čepaŋši</i>	female "cousin"; Lakota thought: sister
<i>kola</i>	male friend	<i>maške</i>	female friend

❖ Pronouns *ka/kana, he/hena, and le/lena* ❖

The following pronouns tell (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>
ka (that over there)	kana (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 iču we!/wo!
2. Na he iču we!/wo!
3. Na ka iču we!/wo!
4. Na le iču we!/wo! Nahaŋ niš he iču we!/wo!
5. Na le iču we!/wo! Nahaŋ niš ka iču we!/ wo!
6. Na le iču we!/wo! Nahaŋ niš lena iču we!/ wo!
7. Na le iču we!/wo! Nahaŋ niš hena iču we!/ wo!
8. Na le iču we!/wo! Nahaŋ niš kana iču we!/ wo!

Response

Winyan: "Ohan, pilamayaye!" (Yes, thank you!)

Wičaša: "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 *ka/kana, he/hena, and le/lena*. Remember to use the appropriate gender endings.

FOR EXAMPLE:

Do you not want this cup? Le wiyatke ki yačin šni huwo?/he?

1. I want that pencil.
2. I want those pencils. (six feet away)
3. I want that horse over there. (horse: šuŋka wačaŋ)
4. Do you want this chair?

• Homework

Demonstrate your understanding of the pronouns *ka/kana*, *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>
hihaŋni = this morning	le hihaŋni ki = this morning	hihaŋni ki-(k̄te) = tomorrow
haŋhepi = last night	le haŋhepi ki = this night	haŋhepi ki-(k̄te) = tonight
wana = now		

Past Tense: To express time in the past, use a past time reference:

Hihāŋni howakuwa yelo./kšto. (I was fishing this morning.)

Present Tense: To express time in the present, use a present time reference:

Wana howakuwa yelo./kšto. (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:

Haŋhepi ki howakuwa ktelo./k̄te kšto. (I am going fishing tonight.)

• Oral Drill

Create five different sentences using a different time reference for each sentence.

❖ Specific Time References ❖



<i>anpo ki</i>	at dawn
<i>wičočaŋ hiyaye ki</i>	noon, "when the sun is in the middle of its journey"
<i>wimahel iyaye ki</i>	sunset, "when the sun went in"
<i>haŋčočaŋyaŋ ki</i>	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 waun welo./kšto. 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 hihaŋni ki wana lila tate yelo./kšto. (This morning, it is really windy now.)

⁵ For additional specific time references see *Appendix M: Specific Time References*.

⌚	wičokan saŋm iyaye ki hihayetu ki hihaŋni hihayetu ki hihaŋni hanhepi ki hihaŋni hančokanyan ki hihaŋni akočanhan ki letan anpetu yamni ki	afternoon “when the sun passes the midday” this evening tomorrow evening tomorrow night tomorrow midnight day after tomorrow three days from now
---	--	--

All of these time references refer to future time and require adding kte at the end of the sentence. When talking about the present, one adds le to the beginning of the time reference. For instance: le anpo ki “this dawn” or le hihayetu ki, “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:

Hihayetu ki misunkala hokuwa ktelo./kte ksto.
Le hihayetu ki hena wohanjepelo./wohanjepi ksto.

wau	wačin
wahi	howakuwa
wowahe	lowačin
walowan	wowaši ečuŋ
mayazan	ksuye mic’iye

When using the past time references, add the phrase k’uŋ hehan “at that time” to be more specific.*

⌚	Hičalehan Haŋčokoyan k’uŋ hehan Harhepi k’uŋ hehan Hičalehan anpo k’uŋ hehan ⁷ Hičalehan (wičokan iyaye) k’uŋ hehan [*] Hičalehan akočanhan k’uŋ hehan Hičalehan akočanhan (hihayetu) k’uŋ hehan [*] Hektačiya anpetu yamni k’uŋ hehan	yesterday at midnight last night yesterday at dawn yesterday at (noon) day before yesterday day before yesterday at (evening) 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 ki with the daytime reference: Hičalehan wičokan iyaye k’uŋ hehan, “Yesterday at noon.”

^{*}Some speakers will also translate k’uŋ as “it used to be.”

⁷You may use either Hičalehan anpo k’uŋ hehan (yesterday at dawn) or hičalehan anpa k’uŋ hehan (yesterday at daylight). Anpo implies it is still dark; anpa, 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'uŋ hehaŋ.

FOR EXAMPLE:

- ④ Ḫtalehaŋ misunkala hokuwa yelo./kšto.
Hektačiya aŋpetu topa kūŋ hehaŋ hena wohanpelo./wohanpi kšto.

wau	wačin
wahi	howakuwa
wowahe	lowačin
walowaŋ	wowaši ečuŋ
mayažaŋ	ksuye mic'ye

• 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:

- ④ For example:

- Hektačiya aŋpetu *yamni* k'uŋ hehaŋ tunška gli yelo./kšto.
Htalehaŋ *hiayetu* kūŋ hehaŋ tunška gli yelo./kšto.
Hektačiya aŋpetu *yamni* k'uŋ hehaŋ *tunška* gli yelo./kšto.
Hektačiya aŋpetu *yamni* k'uŋ hehaŋ *wayawa ki* glipi yelo./kšto.

PAST:

1. Hektačiya aŋpetu *yamni* k'uŋ hehaŋ tunška gli yelo./kšto.
(My nephew came home three days ago.)
2. Htalehaŋ *akočaŋhaŋ* k'uŋ hehaŋ tunjaŋ waye *ki* wayawa hi yelo./kšto:
(The day before yesterday, my niece came to school.)
3. Htalehaŋ *mičiŋksi* *omani iyaye* yelo./kšto:
(Yesterday my son went on a trip.)
4. Haŋčokanyaŋ k'uŋ hehaŋ mačgaju ahi yelo./kšto.
(The rain came at midnight.)
5. Aŋpo k'uŋ hehaŋ šungmaniči ho yelo./kšto.
(The coyote howled at dawn.)

PRESENT:

1. Le haŋhepi *ki* lila osni yelo./kšto.
(It is really cold tonight.)
2. Le hihani *ki* pejuča sapa *ki* lila waſte yelo./kšto.
(The coffee was really good this morning.)
3. Le haŋhepi *ki* lekši mičo welo./kšto.
(My uncle asked me to come tonight.)

FUTURE:

1. Wičokan hiyaye ki wol mni ktelo./kte ks̄to.
(I am going to go eat at noon.)
2. H̄tayetu ki waučipi ktelo./kte ks̄to.
(We are going to dance this evening.)
3. Aŋpo ki tuŋška omani yiŋ ktelo./kte ks̄to.
(My nephew is going to leave at dawn for a trip).
4. Hihaŋni ki wau ktelo/kte ks̄to.
(You are going to come tomorrow.)
5. Hihaŋni okočaŋhan̄ ki kola u ktelo./Hihaŋni okočaŋhan̄ ki maške u kte ks̄to.
(My friend will come day after tomorrow.)

❖ Questioning ❖

As Lakota 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 Lakota 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 *Wounspē Ičí Yamni [The Third Teaching]*.)

FOR EXAMPLE:

Wagle yelo./ks̄to. (I am going home.)	Wagla huwo?/he? (Am I going home?)
--	---------------------------------------

Inflection:

In English when one asks a question, the voice raises at the end of the sentence. In Lakota, the voice drops at the end of a question.

Future time reference:

If **kte** (future) is used in a question, the final **e** sound (**k̄te**) changes to an **a** sound (**k̄ta**):

Statement: Wagmiza ki hena wawagna k̄te yelo./k̄sto.
(I am going to remove those corn kernels.)

Question: Wagmiza ki hena wawagna k̄ta huwo?/he?
(Should I remove those corn kernels?)

• Oral Drill

Change the following statements into questions:

1. Wana he u welo./k̄sto.
2. Hihanpi wagli yelo./k̄sto.
3. Hihanpi okotanhan̄ ki uŋkuŋpi k̄telo./k̄te k̄sto.
4. Taŋyaŋ yaglipelelo./yaglipi k̄sto.

• 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?	Taku?
When?	Tohan?
Where?	Tuk̄tel? (Shortened from tuk̄te el).
Which one?	Tuk̄te waŋji?
How many?	Tona?
How much?	Tona k̄ca?
Why?	Takuwe?
Who?	Tuwa?/Tuwe?

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:**

Taku yačin huwo?/he? What do you want?
Tuk̄te 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.

Tuwa? / *Tuwe?*

Tuwe is the verb “who is?” In contrast, **tuwa** is a pronoun functioning as either the subject or object of *another* verb:

FOR EXAMPLE:

He tuwe huwo?/he? Who is that?
Tuwa hel najañ huwo?/he? Who is standing there?

Tona:

Tona is used to ask questions about quantity:

FOR EXAMPLE:

Tona hip̄i huwo?/he? How many have arrived?
Hel tona yun̄kaipi huwo?/he? How many are sitting there?

Tona is also used to ask about an amount for a possible exchange, such as money. In this situation, one adds kća next to tona.

FOR EXAMPLE:

Iyečinkala invanke ki he tona kča huwo? How much is that car?

It is important to know how to use *tona*. Jael, while trying to create a drill using *tona*, made a humorous mistake that could easily happen to a beginning speaker. She wanted to ask, "How many women are there?" Instead of writing *Wiñyan ki tonapi he?* She wrote, *Wiñyan ki he tonakca he?* meaning, "How much is that woman?"

- Oral Drill

Translate the following sentences into Lakota 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 Lakota using gender endings:

1. Tāku yaçıŋ huwo?/he?
 2. Tōhaŋl yagla huwo?/he?
 3. Tūktel yati huwo?/he?
 4. He tuwe huwo?/he?

To answer a question negatively start with *hiya* and then add *šni* after the verb. If the statement is in the future (the sentence contains *kte*), add *šni* after the verb and *kte*:

- Homework

Design a short exercise to present in class the following day that practices asking appropriate questions.

❖ *Wouñspē Iči Šagloġaq Summary* ❖

The following is a summary of material covered in *Wouñspē Iči Šagloġaq* that students are responsible for understanding:

- Know how to pronounce the following *sounds*:

j	k	k̄	k̄̄	k'
---	---	----	-----	----

- Understand the following *vocabulary*:

wojaja	tañe	makuje
woope	wačaŋ	wakaŋ
mača		

- Know the following *Lakota relative terms*:

tuŋkašila	tuŋjaŋ	uŋči/kunši
tuŋška	tačoja	tuŋwiŋ
lekši		

- 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*:

anpo ki	wičokan hiyaye ki
wimahel iyaye ki	haŋčokanyaŋ ki
wičokan saŋm iyaye ki	hihayetu ki
hihaŋni h̄tayetu ki	hihaŋni haŋhepi ki
hihaŋni haŋčokanyaŋ ki	hihaŋni akočaŋhaŋ ki
lečaŋ aŋpetu yamni ki	

- Know and be able to use the following *specific past time references*:

h̄talehaŋ	Haŋčokanyaŋ k'ųŋ hehaŋ
Haŋhepi k'ųŋ hehaŋ	H̄talehaŋ anpo k'ųŋ hehaŋ
H̄talehaŋ aŋpetu k'ųŋ hehaŋ	H̄talehaŋ _____ k'ųŋ hehaŋ
H̄talehaŋ akočaŋhaŋ k'ųŋ hehaŋ	H̄talehaŋ akočaŋhaŋ _____ k'ųŋ hehaŋ
Hekta kiya aŋpetu yamni k'ųŋ hehaŋ	

- Know how to ask a question in Lakota using the following words:

Taču?	Tóhaŋ?
Tukte?	Tukte wanji?
Tona?	Tona kča?
Tačuwe?	Túwa?/Túwe?

Homework Review

- Define the term *tunkašila*. Why is this term important in Lakota culture?
- Why is translating Lakota 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?

WOUΗSPE IČI NAPČIYUNĀKA: Review

(The Ninth Teaching: Review)

**REVIEW: LETTERS LEARNED IN WOUΗSPE IČI TOKAHE
THROUGH WOUΗSPE IČI YAMNI**

Lakota Basic Vowels

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

Lakota Nasal Vowels

aŋ	iŋ	uŋ
----	----	----

Consonants

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

**REVIEW: LETTERS LEARNED IN WOUΗSPE IČI ŠAKPE
THROUGH WOUΗSPE IČI NAPČIYUNĀKA**

Letters With Diacritics

č	č̄	č'		
g	ǵ	ǵ	h̄	h̄'
j	k	k̄	k̄	k̄'

• Oral Drill

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

čuwi	iyukčan	gmigma	hlihilila	mikiyela
čočo	blihemic'ye	hočan	wičoháŋ	wakaŋ
cóčó	ku	ohaŋ	wablujaja	wakaŋ
čočo	hwa	nawahúŋ	kola	čikala

• 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:

- Nača okolakíciye wowaŋpi eya iču welo/we.
- Wičinčala ki hena lila čočopila yelo/kšto.
- Harčka ganyela ki kta yelo.
Šicé ganyela ki kta kšto.
- He saŋa ekta mni ktelo/kte kšto.
- Kola, blihic'iyayo. Mača ki lečela oihančke waniče yelo.
Maške, blihic'iyaye. Mača ki lečela oihančke waniče kšto.

6. Wana wablujaja yelo/kšto.
7. Hiya, owačaȟniče šni yelo/kšto.

REVIEW: TIOSPAYE

Relative Terms Used by Both Wičaša and Wiñyanča

1. tuŋkašila	grandfather
2. uŋči	grandmother
3. aṭe	father
4. ina	mother
5. lekši	uncle; Lakota thought: father
6. tuŋwiŋ	aunt; Lakota thought: mother
7. čunkši	daughter
8. činkši	son
9. tuŋška	nephew; Lakota thought: son
10. tuŋjaŋ	niece; Lakota thought: daughter
11. tačoja	grandchild
12. wičaȟča	husband; Lakota thought: "the real man"
13. wiňuȟča	wife; Lakota thought: "the real woman"
14. mihiigna	my husband
15. mitawiču	my wife
16. mahasaŋni	spouse

Terms Used by Wičaša

taŋke	older sister
taŋksi	younger sister
taŋkšila	precious, younger sister
čiye	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
taŋhanši	male "cousin"; Lakota thought: brother
haŋkaši	female "cousin"; Lakota thought: sister
kola	male friend to a male friend or a female friend

Terms Used by Wiñyanča

čuwe	older sister
mitaŋ	younger sister
mitaŋkala	precious, younger sister
tiblo	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
sicéši	male "cousin"; Lakota thought: brother
čepaŋši	female "cousin"; Lakota 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. Wičaša: Hau tuŋška → Wičaša: _____.
2. Wičaša: Hau uŋči → Wiñyanča: _____.
3. Wiñyanča: Maške. → Wiñyanča: _____.
4. Wiñyanča: Sicéši. → Wičaša: _____.

• **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 nuŋa saŋm ake šakpe
 wikčemna šaglogaŋ saŋm ake topa
 oþawinjé waŋji
 wikčemna šakowiŋ saŋm ake yamni
 wikčemna zaptaŋ saŋm ake waŋji
 wikčemna napčiyuŋka

REVIEW: VOCABULARY

• **Oral Drill**

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

- | | | |
|----------------------|-------|---------------------------------------|
| 1. ečuŋ | _____ | A. The wind |
| 2. čeye | _____ | B. Some letters |
| 3. čanli | _____ | C. S/he is doing work |
| 4. čočo | _____ | D. My relatives |
| 5. nača | _____ | E. S/he is doing something |
| 6. iču | _____ | F. Fish |
| 7. wowaŋpi eya | _____ | G. Plus |
| 8. čočopila | _____ | H. Messed-up hair |
| 9. haŋble čeye | _____ | I. S/he walks |
| 10. wowaši ečuŋ | _____ | J. S/he is crying |
| 11. nača okolakičiye | _____ | K. Earth |
| 12. ake | _____ | L. Dining table |
| 13. saŋm | _____ | M. Living beings that are cute/pretty |
| 14. mitakuye | _____ | N. It stands (nonliving being) |

15. ečiyapelo/ečiyapē	—	O. Tobacco
16. uŋči	—	P. The laws
17. hogāŋ	—	Q. English thought: leader
18. niğe	—	R. S/he is sleepy
19. ġaŋ	—	S. Cute, pretty
20. he	—	T. Bed
21. hwa	—	U. "Cause each other to be loyal friends within a society"
22. najin̄	—	V. S/he stands
23. mani	—	W. Grandmother
24. waagle woṭapi ki	—	X. I am sick
25. oyuŋke 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. wačaŋ	—	CC. His/her name is
30. mača	—	DD. Mountain
31. tate	—	EE. Stomach area
32. woope	—	FF. S/he is washing something
33. wačaŋ	—	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. Lowačin̄
4. Wačeye

REVIEW: CREATING COMPLEX SENTENCES USING THE VERB ČIŋ**• Oral Drill**

Translate the following sentences into Lakota:

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

<u>howakuwa</u>	I am fishing
<u>iwaču</u>	I received something/ I took something
<u>lowačin̄</u>	I am hungry
<u>mawani</u>	I am walking
<u>nawajin̄</u>	I am standing
<u>owale</u>	I am looking for something/somebody
<u>wačeye</u>	I am crying

<u>wačin</u>	I want
<u>wagle</u>	I am going home
<u>wagli</u>	I am home
<u>wagni kte</u>	I will go home
<u>wahi</u>	I am here
<u>wakuwa</u>	I am chasing someone/something
<u>walowan</u>	I am singing
<u>wala</u>	I am asking for something
<u>wani</u>	I am alive
<u>wao</u>	I am hitting a target
<u>wapiwaye</u>	I am fixing something
<u>wati</u>	I live someplace
<u>wau</u>	I am coming
<u>wawagna</u>	I am removing the corn kernels ¹
<u>wowahe*</u>	I am making stew
<u>atawaye*</u>	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	<u>wamakanyeja</u>
You are an infant	<u>wanikanyeja</u>
S/he is an infant	(he) <u>wakanyeja</u>
You and I are infants	<u>wauŋkanyeja</u>
We are infants	<u>wauŋkanyejaŋi</u>
You all are infants	<u>wanikanyejaŋi</u>
They are infants	(hena) <u>wakanyejaŋi</u>

• Oral Drill

Continue conjugating the following verbs:

1. wiŋmayaŋ
2. omawašte
3. imapi
4. emačiyaŋi
5. mahwa

¹ Wawagna is always used with wagmiza ki: Wagmiza ki wawagna, "I am removing corn kernels."

² REMEMBER 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

wamakanyeja	I am an infant
wimaciñčala	I am a girl
homakšila	I am a boy
wimakoškalaka	I am a young woman
komaškalaka	I am a young man
wiŋmayaŋ	I am a woman
wičaša	I am a man
mawašte	I am good
mahwa	I am sleepy
omawašte	It makes me feel good
imawašte	It makes me feel good
mayazan	My (body part) hurts
unmašike	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
hokšila or wičiñčala
wičaša and wiŋyan
winuhčala and wičahčala

REVIEW: PARTS OF THE BODY

• **Oral Drill**

Match the Lakota terms with the English equivalent:

- | | |
|----------------|--------|
| 1. siþa | toes |
| 2. išpahu | arms |
| 3. þasu | eyes |
| 4. naþe okaške | heart |
| 5. čaŋkpe | chest |
| 6. loté | elbow |
| 7. isto | wrist |
| 8. išta | throat |
| 9. maku | nose |
| 10. čanþe | 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'ye šni yelo./kšto.
 B. Hau/han, _____ ksuye mic'ye yelo./kšto.
2. Ŧuk̄el niyazaŋ huwo?/ he?
 A. _____ mayazaŋ yelo./kšto.
 B. _____ ksuye mic'ye yelo./kšto.

REVIEW: PRONOUNS KA / KANA, HE / HENA, AND LE / LENA

• **Oral Drill**

Though the pronouns ka/kana, 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 ka/kana, he/hena, and le/lena.

Na _____ iču we!/wo! Nahaŋ njiš _____ iču we!/wo!

• **Written Drill**

Create one sentence for each of the six pronouns (ka/kana, he/hena, le/lena). You will have a total of six sentences. For example:

Le igmu ki wačiŋ yelo/kšto.

REVIEW: EXPRESSING TIME

• **Oral Drill**

The Lakota have a traditional understanding of time. Keeping this in mind, explain the implications of Nače nule waun.

• **Oral Drill**

Review the following descriptions of the seasons and days of the week.

Seasons: The seasons are described as births. Wičoičaže: "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 = blokečtu
Fall = ptaŋyetu

Weeks: The weeks are described as očo waŋji, “one of the spaces,” or “one of the cracks.” Each week is considered a space or crack in a month.

Aŋpetu Ꮓokahe	Monday
Aŋpetu Nupañ	Tuesday
Aŋpetu Yamni	Wednesday
Aŋpetu Ꮒopa	Thursday
Aŋpetu Zaptaŋ	Friday
Owaŋčá Yujajaŋpi Aŋpetu	Day to wash the floor (Saturday)
Aŋpetu Wačaŋ	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:

aŋpo ki
 wičočakan hiyaye ki
 wimahel iyaye ki
 haŋčočakanjaŋ ki
 wičočakan saŋm iyaye ki
 hčayetu ki
 hihani hčayetu ki
 hihani haŋhepi ki
 hihani haŋčočakanjaŋ ki
 hihani akočaŋhaŋ ki
 lečaŋ aŋpetu yamni ki
 hčalehaŋ
 Haŋčočoyaŋ kúŋ hehaŋ
 Haŋhepi kúŋ hehaŋ
 Hčalehaŋ aŋpo kúŋ hehaŋ
 Hčalehaŋ _____ kúŋ hehaŋ
 Hčalehaŋ akočaŋhaŋ kúŋ hehaŋ
 Hčalehaŋ akočaŋhaŋ _____ kúŋ hehaŋ
 Hekta kiya aŋpetu yamni kúŋ hehaŋ

• 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: Hihani haŋhepi ki misuŋ gni ktelo./kte kšto.

howakuwa
 iwaču
 wagni kte
 wau
 wowahé

REVIEW: ASKING A QUESTION

• Oral Drill

How does asking a question affect a changeable vowel or the future tense *kte*? 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.

taku	tohan
tuk̄el	tuk̄e wanji
tona	tona k̄ca
takuwe	tuwa
tuwe	

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 *unči*, 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, “Wonahún wašte awahi yelo/kšto”? (See *Wounspē Iči Šakowin* [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.

WOUNSPE IČI WIKĀEMNA: Quiz

(The Tenth Teaching: Quiz)

SECTION ONE: ORAL QUIZ (total points: 40)

• Part One:

Below are listed all the sounds learned in *Wounspe Iči Tokahe* through *Wounspe Iči Napčiyunča*. Pronounce for your instructor the sound represented by each letter or letter with a diacritic (15 points):

Lakota Basic Vowels

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

Lakota Nasal Vowels

aŋ	iŋ	uŋ
----	----	----

Consonants

b	l	m	n	p
s	t	w	y	z

Letters with Diacritics

č	č̄	č'		
g	ǵ	ǵ	h	h'
j	k	k	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 Lakota: (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
mawašte
unmašike
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. wičoičaġe | Thursday |
| 2. leťaŋ aŋpetu yamni ki | yesterday at dawn |
| 3. Hítahehaŋ aŋpo k'úŋ hehaŋ | spring |
| 4. Aŋpetu Ṭořa | "birth"; new season |
| 5. Owaŋka Yujaŋpi Aŋpetu | Wednesday |
| 6. wetu | fall |
| 7. Aŋpetu Yamni | sunset |
| 8. Hekta kiya aŋpetu yamni k'úŋ hehaŋ | Saturday |
| 9. ptanγyetu | three days from now |
| 10. wimahel iyaye ki | 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, ka/kana. 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. haŋble čeye
3. nača okolačičiye
4. wačan
5. wačan

WOUNSPE IČI AKE WANJI

The Eleventh Teaching

◆ The Letters P, ĀP, ḡP 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, Āp, ḡp, and p'.

Ⓐ 1. P

P without a diacritic represents the English p sound found in peace.

pi	ipi	opiya
yupiyakel	opiča	wapiye
wopila	pikila	

Ⓑ 2. ĀP

ĀP with a line above it represents the p sound found in spill or spend.

āpha	iāpi	aŋāpa
naāpe	āpāpa	āpan
eyāpaha	āpe	

Ⓒ 3. ḡP

ḡP with a dot over it represents a guttural p sound.

ḡasu	wapaha	ḡahin
oḡaya	wipe	ḡahli
ḡogi	wapepela	hunkpāpa

Ⓓ 4. P'

P' with an apostrophe mark next to it represents a glottal stop sound.

p'	nap'in	nap'o
inap'ip'iye	p'ečan	ap'oic'ye

PRACTICE DRILLS WITH A TAPE RECORDER!

◆ Vocabulary for Letters P, ĀP, ḡP 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 owančka: 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

¹See Appendix N: Vocabulary for Letters P, ĀP, ḡP, 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 ki zaniči ča wopila uŋ wiwači yelo/kšto, "I sun danced because my children are healthy."

eyapaha (e ya ū ha) (1) Announcer, MC. (2) Anthropologists' translation: "The camp crier." Haŋhepi wačiipi el tuŋška eyapaha yelo/kšto, "Last night at the dance my nephew was the announcer."

wapaha (wa ū ha) (1) Short for wanbli paha: "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. Wičaša yačanpi ka heča ča wapaha wan uŋkiyapelo/uŋkiyapi kšto, "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. tanke | grandfather |
| 2. čepaŋsi | precious, younger brother |
| 3. wičahča | male to older sister |
| 4. čunkši | female to male "cousin"; Lakota thought: brother. |
| 5. tačoja | female to older brother |
| 6. tuŋška | nephew; Lakota thought: son |
| 7. maške | Uncle; Lakota thought: Father |
| 8. misuŋkala | spouse |
| 9. tuŋwiŋ | daughter |
| 10. hančaši | grandchild |

²Pila is the root word "to be thankful, appreciative." Pilaye. "She is being thanked."

11. leksi	female to female "cousin"; Lakota thought: sister
12. sicéši	female to female friend
13. činkši	aunt; Lakota thought: Mother
14. mahasaŋni	male to female "cousin"; Lakota thought: sister
15. tuŋkašila	father
16. mitawiču	husband; Lakota thought: "the real man"
17. mihigna	male to older brother
18. ate	son
19. tiblo	my husband
20. ciye	my wife

❖ Dialogue Review ❖

Relative Terms Used by Both Wičaša and Wiñyan:

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. čunkši	daughter
8. činkši	son
9. tuŋška	nephew; Lakota thought: son
10. tunjaŋ	niece; Lakota thought: daughter
11. tačoja	grandchild
12. wičahča	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 Wičaša

taŋke	older sister
taŋksi	younger sister
taŋkšila	precious, younger sister
ciye	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
taŋhaŋsi	male "cousin"; Lakota thought: brother
haŋkaši	female "cousin"; Lakota thought: sister
kola	male friend

Terms Used by Wiñyan

čuwe	older sister
mitaŋ	younger sister
mitaŋkala	precious, younger sister
tiblo	older brother
misuŋ	younger brother
misuŋkala	precious, younger brother
sicéši	male "cousin"; Lakota thought: brother
čepaŋsi	female "cousin"; Lakota thought: sister
maške	female friend

• Oral Drill

Practice greeting each using the relative terms above:

Greeting:

Response:

- | | | |
|-----------------------|----|--------------------|
| 1. Wičaša: Hau _____. | —→ | Wičaša: Hau _____. |
| 2. Wičaša: Hau _____. | —→ | Wiñyan: Haŋ _____. |
| 3. Wiñyan: _____. | —→ | Wiñyan: Haŋ _____. |
| 4. Wiñyan: _____. | —→ | Wičaša: Hau _____. |

• Oral Drill

Practice introducing fellow students by using relative terms:

Wiñyan: Le mi (relative term) e kšto. (Name of person) ečiyape.

Wičaša: Le mi (relative term) e yelo. (Name of person) ečiyapelo.

❖ 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. Ḥtalehaŋ waču ki walehaŋl wačinýan ki aglihuni nahan mayutoptopelaŋpi yelo/kšto, “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.

ⓐ aŋpetu wašté	It is a good day.
čusni	Cold temperature caused by heavy dew
heyunčka	Frost
ičamna	Snow is falling.
iwoblu	Blizzard
kaska iyaye	It cleared up. (Lakota thought: A force such as the wind faded or bleached a dark cloth toward white).
mačaju	It is raining.
mašté	The sun is shining.
mašté kate	The sun is shining hot.
okate	It is hot.
ošičeča	The condition isn't good. (Usually in reference to the weather.)
osni	It is cold.
pó	It is foggy.
tate	The wind is blowing.
wakinýan agli	The thunder beings have come home. (Describes a thunder storm.)
wasu hinhe	The seeds of snow are falling. (Describes a hail storm.)

³For a more complete list of weather terms see Appendix O: The Weather.

⁴‘Htalehan: “yesterday”; waču: “I am coming back”; ki walehaŋl: “while”; wačinýan ki: “the thunder”; aglihuni: “They arrived home”; nahan: “and”; mayu op opeleŋpi: “they soaked me.”

Ⓐ Oral Drill

Practice asking and answering the following question, filling in the blanks from the vocabulary from the previous page:

An̄petu ṫokča huwo?/he?

(What's the day like?)

- A. Lila ____ yelo/kšto.
 (It's really ____.) B. K̄itaŋla ____ yelo/kšto.
 (It's a little bit ____.)

FOR EXAMPLE: An̄petu ṫokča huwo?/he?

- A. Lila okāt̄a yelo/kšto.
 B. K̄itaŋla 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. Haŋ lila ____ yelo./kšto.
 (Yes, it is really ____.) B. Hiya, wana ____ yelo./kšto.
 (No, it is ____ now.)

FOR EXAMPLE: Hečena okāt̄a huwo?/he?

- A. Haŋ lila okāt̄a yelo./kšto.
 B. Hiya, wana k̄ask̄a 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:

H̄talehaŋ waču ki walehaŋl wačinýaŋ ki aglihuni nahaŋ mayutoptopelaŋelo /mayutoptop̄i kšto.

(Yesterday, while I was coming home, the thunder came and soaked me.)

H̄talehaŋ waču ki walehaŋl wačinýaŋ ki aglihuni nahaŋ wasu makat'apelo /makat'api kšto.

(Yesterday, while I was coming home, the thunder came and knocked me out with hail.)

H̄talehaŋ waču ki walehaŋl mačaju ahi yelo./kšto.

(Yesterday, while I was coming home, the rain came.)

K̄itaŋla k̄aluza ča čaŋyaŋ yelo./kšto.

(It's a little bit breezy and that's good.)

Okatiŋ kta škelo./ške kšto.

(They say it's going to be hot.)

Okāt̄a keyaŋelo./keyap̄i kšto.

(They say it's hot.)

♦ Blu Verbs ♦

In *Wounspē 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>bluha</u>	I have
2ND PERSON SINGULAR:	<u>luha</u>	You have
3RD PERSON SINGULAR:	(he) <u>yuha</u>	S/he, it has
YOU AND I FORM:	<u>unyuha</u>	You and I have
1ST PERSON PLURAL:	<u>unyuhaži</u>	We have
2ND PERSON PLURAL:	<u>luhaži</u>	You all have
3RD PERSON PLURAL:	(hena) <u>yuhaži</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./kšto.*

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 *hihaŋni*, *wana*, etc.), *subjects* (like *wayawa ki*, *hena*, etc.) and *objects* (i.e., *maza ska eya*, *wičazo ki*, *kana*, *le*).

FOR EXAMPLE:

1. *Maza ska eya bluha yelo/kšto.*
(I have some money).
2. *Hena hihaŋni wičazo wíkčemna yuhapelo/yuhapži kšto.*
(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 *bluhomni* means “I turned something with my hands.” If used with an object, it usually has a literal meaning: *Iyakahpe ki bluhomni yelo/kšto*, “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*: *Šunka wakan waŋ bluha yelo/kšto*, “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 tawacinq 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>unyuhomni</u>	You and I turned x with our hands
1ST PERSON PLURAL:	<u>unyuhomniipi</u>	We turned x with our hands
2ND PERSON PLURAL:	<u>luhomniipi</u>	You all turned x with your hands
3RD PERSON PLURAL:	<u>(hena) yuhomniipi</u>	They turned x with their hands

• Oral Drill

Complete the following conjugations:

1. bluwaste: I made something good.
2. blučanzeke: I made him or her mad.
3. bluihaté: I made him or her laugh.
4. bluceye: I made him or her cry.
5. blusiče: I made him or her do bad/negative things.
6. bluonihan: I showed respect to him or her.
(Also: I honored him or her).

• Homework

Translate the following sentences:

FOR EXAMPLE: Wana bluonihan yelo/kšto.

I am honoring him/her now. (You show this by shaking hands or giving something that you have.)

1. Ḵtalehañ hokšila ki yuonihan yelo./kšto.
2. Hihañni Larry blučanzeke yelo./kšto.
3. He hañhepi tawiçu ki yucañzeke 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 bluceye. If someone pressures another person into vandalizing, that is blusiče. 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.

❖ Time ❖

When preparing for an iniipi you plan ahead, perhaps days ahead of time. There needs to be plenty of wood and rocks. People need to be invited. On the day, you go out early to the lodge to prepare it. You light the fire. You make sure there is plenty of water. Meanwhile, you prepare yourself psychologically. By the time people arrive, you are ready to sponsor the ceremony. People arrive early to visit and share with the other participants before actually going in. This time is set aside to relax and to greet the people. You find out what kind of day they had. This establishes a feeling of unity before the ceremony begins.

Today, with the use of the clock, we state a time when the iniipi will start, such as 6:00 in the evening. However, we might not go in exactly at 6:00 because there might be a lot of tension for some reason, or maybe we need to wait for someone. Sometimes we wait until we feel the people are ready. Timing is important because someone who does not prepare will have a hard time. We know this and we take the time.

Unfortunately today if I tell people we will have an iniipi at 6:00, most of them will come five minutes before 6:00, so they can go right into the iniipi. Then they like to be out right at 7:30 because they have another appointment at 8:00 or 8:30. They do not take the time to prepare. It becomes like a church service. With mass you know that you will have an hour and fifteen minutes for the service, and then you go on to something else. You do not set aside a whole day.

A long time ago, if someone said, "There will be a meeting this evening," we would go there and sit around and talk. When the sun went down, we started the meeting. In the wintertime, the wait was not long. But in the summertime, it was a long, long wait.

In that way, a clock can be good. It can, however, create a schedule based on hours and minutes that does not coincide with Lakota values. Most Lakota ceremonies, whether it is an honoring ceremony, a naming ceremony or even a wačipi, take a lot of time. You need to set aside the whole day to prepare and to participate in the ceremony.

❖ Maza škanškan̄ tona huwo?/he? ❖
(What time is it?)

A long time ago, Lakota people did things one at a time. As a result, we could talk about time in general terms. To say hihäŋni or htalehan̄ was specific enough. Today, our days are filled with activities, appointments, deadlines, and meetings. In order to get things done, we need to be more specific with time. We now rely on the clock to organize our day. It is quite different from how it used to be. The Lakota people adapted and found descriptions for the clock, hours, and minutes.

maza škanškan̄: *clock*

Lakota thought: "moving metals." The first clock the Lakota people saw was a pocket watch. We saw the movement of the hands on the face of the watch and how it was caused by moving metal parts within the watch. Understanding how the mechanism worked, we named the clock maza škanškan̄, "moving metals." Škan̄ is repeated because there are more than one moving metal

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 škanškaŋ heča yelo/kšto, "That is a clock (or watch)."

oapé 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, oapé describes the striking motion that chimes out the number of hours and today refers to the hour hand of a clock. Wana oapé wanji yelo/kšto" It is one o'clock now."

hihaŋni ečiyačanhaŋ oapé ki: a.m.

Lakota thought: "on the morning side of the hour"

wičočaŋ hiyaye saŋm iyaye ki hel oapé ki: p.m.

Lakota thought: "the hours after the sun passes the midday"

oapé oh'aŋko wanji: minutes

Lakota thought: "one of the fast strikers." This description is similar to the description for hours, only it includes oh'aŋko, "fast"—a description of the faster moving minute hand. Oapé oh'aŋko wičemna: "Ten minutes."

saŋm: *plus*

When telling time, add saŋm 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 škanškaŋ oapé ſona kča k'ún hehaŋ hi huwo?/he?

(At what hour did he or she come?)

Sample response: Hihaŋni ečiyačanhaŋ oapé ſakowin saŋm oapé oh'aŋko wičemna nuŋa wahehaŋl hi yelo/kšto.

2. Maza škanškaŋ oapé ſona kča ki gni kta huwo?/he?

(At what hour is she or he coming home?)

Sample response: Wičočaŋ hiyaye saŋm iyaye ki hel oapé yamni saŋm oapé oh'aŋko ake zaptaŋ wahehaŋl gni ktelo/ kte kšto.

⁶ 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 oapé ſona 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. Wačoħaŋl waunṭapí kta huwo?/he?
2. Wačoħaŋl yau kta huwo?/he?
3. Wačoħaŋl yakú kta huwo?/he? ("When will you come home?")
4. Wačoħaŋl yagli kta huwo?/he?
5. Wačoħaŋl yagni kta huwo?/he?

FOR EXAMPLE:

Question: Wačoħaŋl waunṭapí? kta huwo?/he?

Wiċċa response: Htayetu ki maza škañškañ šakpe ki wahehaŋl waunṭapí ktelo.

Wiġyan response: Htayetu ki maza škañškañ šakpe ki wahehaŋl waunṭapí kte ksto.

• Oral Drill

Create questions for the following answers:

1. Hihañni eċċiyatħan maza škañškañ oaþe šagloġaq sañm oaþe ohānko wiċċemna yamni ki mnienkiċċiyaipi⁸ ktelo/kte ksto.
2. Wiċċokaṇyaq hiyaye ki wahi ktelo/kte ksto.

♦ Food ♦

⌚	talo čeyunpaři ⁹	fried meat
	talo oħanġpi	boiled meat, beef stew
⌚	talo yučpanġpi čeyunpaři	fried hamburger
	bločeyunpaři	fried potatoes
	pejuta sařa	coffee ("black medicine," a reference to caffeine)
	wakalyapi	coffee ("They are boiling something.")
	asappi	milk
	mni	water
	kaþopapaři	pop (the motion of bursting something to get the juice)
	mni skuya	salt (sweet water)

⁷ **wote:** to eat a meal (Wote is a changeable verb.)

I am eating	wawate
You are eating	wayate
S/he is eating	(he) wote
You and I are eating	wauňte
We are eating	waunṭapí
You all are eating	wayataři
They are eating	(hena) woṭapí

⁸ mnienkiċċiyaipi: "we are having a meeting."

⁹ For a more complete list of foods see Appendix P: Food.

yamnumnuğapı	pepper ("They make that crunching sound by chewing")
wojağı	fruit pudding (Çanpa yujağı, chokecherry pudding)
wasna	pemmican (mixture of dried meat sweetened with fruits and waşın gaga)
waskuyeča	candy ("things that are sweet")
ağuyağı	bread ("they burned the surface.")
wigli un kağapı	fry bread ("they make it with grease.")

Ⓐ Oral Drill

Using the above vocabulary answer the following questions:

1. Hihənni h̄itayetu ki oape wałohanlı wayata yačin huwo?/he?
Sample response: Maza şkañşkañ şakpe ki.
2. Tuktel wayata yačin huwo?/he?
Sample response: Mission ekta.
3. Taču yača yačin huwo?/he?
Sample response: Talo čeyunpapı.

• Oral Drill

Break up into small groups and discuss food using the vocabulary above and the terms below:

yatke : to drink ¹⁰	yute : to eat a specific food
I am drinking blatke ¹¹	I am eating x wate
You are drinking latke	You are eating x yate
S/he is drinking (he) yatke	S/he is eating x (he) yute
You and I are drinking unyatke	You and I are eating x unte
We are drinking unyatkanpi	We are eating x untaapi
You all are drinking latkanpi	You all are eating x yatapi
They are drinking (hena) yatkani	They are eating x (hena) yutapi

Woṭe 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 čeyunpapı ki yute yelo/ksto, "She or he is eating fried meat."

¹⁰ Yatke is a *changeable verb*, Future: Mni blatkiñ k̄elo/k̄e ks̄o ("I am going to drink water.") Question: Mni latkañ huwo?/he? (Are you drinking water?) Command: Yatkañ yo!/ye! (You drink it!)

¹¹ Wablatke means "I am drinking" or "I drank," and wablatkiñ k̄te 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:

Lowaćin	I am hungry
Lowaćin śni	I am not hungry
Wayata huwo?/he?	Did you eat?
Woṭa yo!/ye!	Eat!
Waštē walake	I like it
Waste walake śni	I don't like it
Wawatiń kte	I am going to eat.
Hena ṫaku yatkańpi huwo?/he?	What are they drinking?
Ṫaku yata huwo?/he?	What are you eating?
Wana piǵa 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.

❖ Wounspē Iči Ake Wanji Summary ❖

The following is a summary of material covered in *Wounspē Iči Ake Wanji* that students are responsible for understanding:

- Know how to pronounce the following sounds:

p p̄ p̄̄ p'

- Understand the following vocabulary:

wopila	aglihuni	wote	waštē walake
eyańaha	mayutoptopelańpi	yatke	waštē walake śni
wańaha	kińala	lowaćin	piǵa
yute			

- Review *relative terms* and *various greetings* and *introductions*.

- Know the following vocabulary for discussing the *weather*:

ańpetu waštē	čusni	heyunka	ičamna
iwoblu	kaska iyaye	maǵaju	maštē
maštē kate	okate	ośiceća	osni
pó	tate	wakińyan agli	wasu hinhe

- Know how to use the vocabulary learned for the *weather* to ask and answer the following two questions:

1. Ańpetu ṫokča 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	uńyu	You and I have
1ST PERSON PLURAL	uńyu_́pi	We have
2ND PERSON PLURAL	lu_́pi	You all have
3RD PERSON PLURAL	(hena) yu_́pi	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	blučaŋzeke
bluiħat'e	blučeye	blušiče	bluonihan

- Understand and be able to use the following vocabulary for *telling time*:

maza škaŋškaŋ	oapé wanji
hihaŋni ečiyačaŋhaŋ oapé ki	wičočaŋ hiyaye saŋm iyaye ki hel oapé ki
oapé oh'aŋko wanji	saŋm

- Know how to ask and answer the following questions:

Maza škaŋškaŋ oapé tona kča k'uŋ hehaŋ hi huwo?/he?

Maza škaŋškaŋ oapé tona kča ki gni kča huwo?/he?

Wačohanaŋl waunṭaŋpi kča huwo?/he?

Wačohanaŋl yau kča huwo?/he?

Wačohanaŋl yaču kča huwo?/he?

Wačohanaŋl yagli kča huwo?/he?

Wačohanaŋl yagni kča huwo?/he?

- Understand and be able to use the following vocabulary for *Food*:

talo čeyunpaŋpi	talo ohanpi	talo yukpaŋpi čeyunpaŋpi
bločeyunpaŋpi	pejuta saŋpa	wakalyaŋpi
asaniŋpi	mni	kačopapaŋpi
mniskuya	yamnumnučaŋpi	wojaŋpi
wasna	waskuyeča	ačuyaŋpi
wigli uŋ kačaŋpi		

- Be able to conjugate and use the verbs *wote* and *yute*.

- Know how to ask and answer the following questions:

Hihaŋni hčayetu ki oapé wačohanaŋl wayata yačin huwo?/he?

Tečtel wayata yačin huwo?/he?

Taku yačin 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 wapaha? 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?

WOUNSPE IČI AKE NUPA

The Twelfth Teaching

❖ The Letters S, S', Š, and Š' ❖

• 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 bold face type. Say the following Lakota words to practice the letters s, s', š, and š'.

① 1. S (review)

S without a diacritic represents the English s sound found in *see* and *sun*.

si	slolwaye	wasu
saŋ	saŋe	slohaŋ

② 2. S'

S' with an apostrophe represents the s sound with a glottal stop.

s'e	s'a	mas'oþe
-----	-----	---------

③ 3. Š

Š with a dot above it represents the English sh sound found in *she*.

šiyo	šaŋe	wašin
šunka	ša	šunšuŋla

④ 4. Š'

Š' with a dot above it and an apostrophe represents the sh sound with a glottal stop.

s'e	waš'ake	miš'eya
yus'inš'in	š'agya	yus'ašá

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters S, S', Š, and Š' ❖

mas'aþe² (ma s'a þe) "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'aþapelo/mas'aþapi ksto, "I am making a phone call."

¹See Appendix Q: *Vocabulary for the Letters S, S', Š, and Š'* for definitions.

²Mas'aþe is a changeable verb that uses the wa pronoun: mas'aþape.

- mas'ope** (ma s'o pe) Lakota 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 masópe and became a general term for any type of store. A grocery store: woyute masópe, "food store." Woyute masópe ta woyute opetun wai yelo/kšto, "I went to the grocery store to buy groceries."
- as'in³** (a s'in) She or he wishes for something. She or he envies someone. Wičinčala ki waskuyeca as'in yelo/kšto, "The girl is wishing for candy."
- šunča** (šun ka) General description for all dogs. In addition to describing domestic dogs, šunča oyate includes wolves and coyotes as well. Šungmanitu: "coyote."⁴ When you say šungmanitu taŋka, 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. (Taŋka: '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 šunča waŋ lila waſte ca yuha yelo/kšto, "Jael has a dog that is really good."
- šaþe** (sa þe) She, he, or it is dirty. Ogle ki lila šaþe yelo/kšto, "The shirt is really dirty."
- yuš'aš'a** (yu š'a šá) In a drum group, the lead singer who introduces the song with a high pitch. Haŋhepi wačipí el Don upiya yuš'aš'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 tiošpaye, it is a different bloodline with its own distinct characteristics and personalities. One enters the family system with respect, knowing that the Lakota values will be consistent but that other aspects will differ.

Before a young man moves in with his wife's tiošpaye, he is reminded by his father, uncles, and grandfathers of his responsibilities as a man. They will say "Go into that tiošpaye 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. Uŋšikičilaþo nahaŋ kičiyonihanþo/Uŋšikičilaþe nahaŋ kičiyonihanþe, 'Provide each other's needs and respect each other.'

³As'in is conjugated with the wa pronoun: awas'in.

⁴Šung is short for šunča. 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, "Igmu, you must tell Unčisi that I am supposed to pick up some pots for mitawiču." The cat just looked at him. The mother-in-law said, "Igmu, when Tačoš 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 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. unčisi*	mother-in-law
4. tačos	son-in-law or daughter-in-law
5. wičawoha	son-in-law
6. wiwoha	daughter-in-law
7. taŋhan	male to a brother-in-law
8. maše	male to his brother-in-law, similar to kola
9. hanča	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. hignaku	her husband
14. tawiču	his wife

*A father-in-law's brothers and male cousins are also called tunčasi. Likewise, a mother-in-law's sisters and female cousins are also called unčisi.

Omawahetuŋ: "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 omawahetuŋ.⁵ This term reminds us of their important role as the parent to our new daughter-in-law or son-in-law.

Wičawoha/Wiwoha:

The term for son-in-law is wičawoha: "the man who is buried" (wiča, "male"; woha, "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: Wiwoha, "the woman who is buried" (wi, "woman"; woha "to bury something").

♦ The In-Laws ♦



wiwoha

tunčasi

unčisi

wičawoha

⁵Omawa: "the other one"; he, "he" or "she"; and tuŋ "to give birth."



štepan̄ (or waše)



tanhan̄ (or maše)



han̄ka



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 nahaṇ . . ." Then identify another figure's relationship to you by using the appropriate relative term in the following phrase:

Le miye nahaṇ le (relative term) wayelo./waye kšo.

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 tañhanši 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:

Nihignaku ki tuwe huwo?/he?	Winyan: <u>(Name)</u> ečiyapí kšto
Nitawiču ki tuwe huwo?/he?	Wičaša: <u>(Name)</u> ečiyapelo.

Ⓑ SAMPLE SENTENCES

Since there is no phrase or word to describe in-laws we use the terms hignaku ki titakuye, "her husband's relatives," and tawiču ki titakuye, "his wife's relatives." Below are some sample sentences that demonstrate these two phrases:

1. Hena he (or name of wife) hignaku ki titakuyelo./titakuye kšto.
(Those are her husband's relatives.)
2. Hena he (or name of husband) tawiču ki titakuyelo./titakuye kšto.
(Those are his wife's relatives.)
3. Lena mihignaku ki titakuye kšto.
(These are my husband's relatives.)
4. Lena mitawiču ki titakuyelo.
(These are my wife's relatives.)
5. Ečani tawičuwatuŋ kšelo.
(I will have a wife soon.)
6. Ečani hignawatuŋ kše kšto.
(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 tuñwiŋ.

❖ Wamakaškaŋ ❖

Wamakaškaŋ⁶ is often mistranslated as “animals.” The word means “living beings of the earth,” and it includes the ikče wičaša oyate, the Human Nation. When Creation was completed, all living beings on earth were called wamakaškaŋ oyate. Oyate, “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 wičaša oyate. “Animal” is a poor translation because it distinguishes between humans and the rest of Creation. It creates a hierarchy, an assumption that contradicts the Lakota belief system. In Lakota, we are related to all Creation. We are all part of the wamakaškaŋ oyate. Consequently we are all equally important. If anything, I, as a man, must practice humility toward the rest of Creation:

•	anukasaŋ	bald eagle
	hehaka	“antlers”; A description of the male deer or elk
	hetunčkala	mouse
	hogāŋ	fish
	igmu	cat
	pispiza	prairie dog
	šunka	dog
	šunka wakan	horse; Lakota thought: “powerful dog”
	šungmanitu	coyote
	tatanka	bull buffalo ⁷
	tehmučga	fly
	wanbli	eagle
	zintčkala	bird
	zuzeča	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**: Ziŋtčkala ki waŋlača huwo?/he?
Responses: 1. Haŋ, ziŋtčkala ki waŋblake yelo./kšto.
 2. Hiya, ziŋtčkala ki waŋblake šni yelo/kšto.

Question: _____ ki waŋlača huwo?/he?⁸
 (Did you see the [animal]?)

- Responses:** 1. Haŋ, _____ ki waŋblake yelo./kšto.
 (Yes, I see the [animal].)
 2. Hiya, _____ ki waŋblake šni yelo./kšto.
 (No, I don't see the [animal].)

⁶For a complete list of wamakaškaŋ see Appendix R: *Wamakaškaŋ*.

⁷See *Wounspē Iči Ake Yamni* (*The Thirteenth Teaching*) for a full definition.

⁸Waŋyake: “to See”: waŋblake . . . I see; waŋlača . . . you see; (he) waŋyake . . . s/he sees; waŋunčke . . . you and I see; waŋyapčapi . . . we see; waŋlačapi . . . you all see; (hena) waŋyakapi . . . they see.

• Oral Drill

Listed below are words to describe wamakaskañ. Words of description are placed after the word it is describing (waŋbli *gleška*, zuzeča *haŋska*, and so forth). Use these words and the wamakaškañ to answer the following questions:

<i>gleška</i>	spotted
<i>gleza</i>	stripe
<i>płecela</i>	short
<i>čēpa</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 wakan̄ ki tona wičaluha huwo?/he?¹⁰

Sample response: Šuŋka wakan̄ yamni wičabluha yelo./kšto.

2. Taču waŋbli ca waŋlača huwo?/he?

Sample response: Waŋbli gleška ca waŋblače yelo./kšto.

3. Igmu ki tukte wanji ca yačiŋ huwo?/he?

Sample response: Igmu gleška ki he eča wačiŋ yelo./kšto.

• Homework

Using the new vocabulary and the drills from *Wamakaškañ* write a short dialogue of four or five sentences:

FOR EXAMPLE:

Wičaša: Šuŋka ki waŋlača huwo?

Wiŋyan: Tukte wanji?

Wičaša: Gleška waŋ he.

Wiŋyan: Hiya, waŋblače šni kšto.

Wičaša: Šuŋka tona lel uŋpi huwo?

Wiŋyan: Šakowiŋ lel uŋpi kšto.

❖ Numbers 101–1000 ❖

Review the numbers one through one hundred:

one	waŋči/ wanji	eleven	ake wanji
two	nupañ	twelve	ake nupañ
three	yamni	thirteen	ake yamni
four	čořa	fourteen	ake čořa
five	zapčaŋ	fifteen	ake zapčaŋ
six	šakpe	sixteen	ake šakpe
seven	šakowiŋ	seventeen	ake šakowiŋ
eight	šagločaŋ	eighteen	ake šagločaŋ
nine	napčiyunča	nineteen	ake napčiyunča
ten	wikčemna	twenty	wikčemna nupañ

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 nupañ sañm ake wanji	(two tens plus another one)
twenty-two	wikcemna nupañ sañm ake nupañ	(two tens plus another two)
twenty-three	wikcemna nupañ sañm ake yamni	(two tens plus another three)
twenty-four	wikcemna nupañ sañm ake topa	(two tens plus another four)
twenty-five	wikcemna nupañ sañm ake zaptañ	(two tens plus another five)
twenty-six	wikcemna nupañ sañm ake šakpe	(two tens plus another six)
twenty-seven	wikcemna nupañ sañm ake šakowiñ	(two tens plus another seven)
twenty-eight	wikcemna nupañ sañm ake šaglogañ	(two tens plus another eight)
twenty-nine	wikcemna nupañ sañm ake napciyuñka	(two tens plus another nine)
thirty	wikcemna yamni	(three tens)
forty	wikcemna topa	(four tens)
fifty	wikcemna zaptañ	(five tens)
sixty	wikcemna šakpe	(six tens)
seventy	wikcemna šakowiñ	(seven tens)
eighty	wikcemna šaglogañ	(eight tens)
ninety	wikcemna napciyuñka	(nine tens)
one hundred	opawingé wanji	(turning point one)

Repeat the following Lakota numbers after your instructor:

one hundred one	opawingé wanji sañm wanji	(turning point one plus one)
two hundred	opawingé nupañ	(turning point two)
three hundred	opawingé yamni	(turning point three)
four hundred	opawingé topa	(turning point four)
five hundred	opawingé zaptañ	(turning point five)
six hundred	opawingé šakpe	(turning point six)
seven hundred	opawingé šakowiñ	(turning point seven)
eight hundred	opawingé šaglogañ	(turning point eight)
nine hundred	opawingé napciyuñka	(turning point nine)
one thousand	koktopawingé wanji	(the next turning point)
nine hundred and ninety-nine:		

opawingé napciyuñka sañm wikcemna napciyuñka sañm ake napciyuñka
(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:

1. wikcemna topa sañm ake zaptañ
2. ake napciyuñka
3. opawingé šakpe sañm wikcemna yamni sañm ake wanji
4. opawingé šaglogañ sañm šakowiñ
5. koktopawingé nupañ sañm wikcemna šakpe

❖ Clothing Terms ❖

Men's Clothing (Wičaša Ta Hayažpi)

⌚ 1. wapostan	hat/cap
2. ogle	coat/shirt
3. uŋzogin	jeans/pants
4. mahel uŋzogin	undershorts
5. mahel unžpi	undershorts
6. huyakun	socks
7. haŋpa	shoes
8. akanl haŋpa	overshoes

Men's Outfit (Wičaša Wokoyake)

⌚ 1. waŋaha	eagle bonnet
2. peša	roach or hairpiece made of porcupine and deer hair
3. haŋpa kṣupi	beaded moccasins
4. wanap'in	neckpiece (a necklace of beads or bear claws)
5. uŋkčela kačapi	a dance bustle
6. kaŋgiya mignačapi	a special type of a bustle
7. huinahpahpah	fur wraps placed above the ankle or below the knee
8. ħlahla	bells (worn around the ankle or knees)
9. čegnake	breechcloth

Women's Clothing (Winyan Taħayažpi)

⌚ 1. čuwignaka	dress
2. nitehepi mahel	underskirt
3. mahel unžpi	underwear
4. huyakun zaŋzaŋla	thin stockings
5. huyakun iškahu ptečela	short socks (ankle)
6. ogle zigziča	sweater coat

Women's Outfit and Leggings

⌚ 1. taha čuwignaka	buckskin dress
2. hunška	buckskin leggings
3. haŋpa kṣupi	beaded buckskin moccasins
4. wawaslate wanap'in	bone breastplate
5. wanap'in ipatažpi	quilled breastplate
6. wanap'in kṣupi	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 opetuñ ni kta huwo/he?¹²

Are you going to buy clothes?

Response: Hañ (place) ta (clothing) opetuñ mni ktelo./kte ksto.

FOR EXAMPLE:

Ha opetuñ ni kta huwo/he?

Wiñyan response: Hañ, Pierre ta čuwignaka wañ opetuñ mni kte ksto.

• 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) ca (clothing) wañ mu yelo./ksto.

It is really _____ so I am wearing _____.

FOR EXAMPLE:

Lila okata ca ogle isto ksaksala wañ mu yelo./ksto.

• Homework

Write three sentences describing what you are wearing.

FOR EXAMPLE:

Wiñyan: Hañhepi ki wačipí ta mni kta ca taha čuwignaka ki gluha mni kte ksto.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/ksto, 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, Iyakahpe ki blahomni yelo/ksto, “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>blahomni</u>	I turned x
2ND PERSON SINGULAR:	<u>lahomni</u>	You turned x
3RD PERSON SINGULAR:	<u>(he) yahomni</u>	S/he turned x
YOU AND I FORM:	<u>unyahomni</u>	You and I turned x
1ST PERSON PLURAL:	<u>unyahomniipi</u>	We turned x
2ND PERSON PLURAL:	<u>lahomniipi</u>	You all turned x
3RD PERSON PLURAL:	<u>(hena) yahomniipi</u>	They turned x

¹² Ha: shortened from hayaipi, “clothes”; opetuñ, “to buy.” Ni kta huwo/he . . . : “Are you going to . . . ?” (See Irregular Verbs [below] for the verb mni kte).

¹³ Gluha 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. blawašte: I did something good.
2. blačanzeke: I made him/her mad.
3. blaihat'e: I made him/her laugh.¹⁴
4. blačeye: I made him/her cry.
5. blašiče: I made him/her do bad/negative things.
6. blaonihan: I showed respect to him/her.

• Homework

Translate the following sentences:

FOR EXAMPLE:

Wana blaonihan yelo/kšto.

I am showing him/her respect with my mouth (with what I say.)

1. Donna hihaqni blačanzeke yelo./kšto.
2. Sinje Gleška wičaša ki blaonihan yelo./kšto.
3. Hena wičaša ki yaihatáþelo./yaihatáþi kšto.
4. Mni šiča ki blašiče yelo./kšto.

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 wakan. 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 wakan.

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: Toiyé wašte yelo/kšto, "His or her words are good." He toiyé ki šicé yelo/kšto, "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

¹⁴ Blaihat'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.

◆ Wiča ◆

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:

- | | |
|---------------------------------|-----------------------------|
| Wowaži ki ota blawa yelo./kšto. | I am reading many books. |
| Wowaži ki ota lawa yelo./kšto. | You are reading many books. |

When the object of the sentence (wowaži ki: 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 wiča to the verb:*

- | | |
|--|--------------------------|
| Šunka wakan ki ota wičablawa yelo./kšto. | I counted many horses. |
| Šunka wakan ki ota wičalawa yelo./kšto. | 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 (wičablawa: *I* counted them; wičalawa: *You* counted them). The only difference is that you add wiča 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. Wowaži ota lawaželo./lawawaži kšto.
2. Wowaži ota unyuhaželo./unyuhaži kšto.
3. Šunka wakan ki ota wičablawa yelo./kšto.
4. Šunka wakan ki ota wičayawa yelo./kšto.
5. Šunka ki yamni wičawaciñ yelo./kšto.

• 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:

	ble: I am going	mni kte: I am going to go
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	uŋyanp̄i	uŋyanp̄i kte
2ND PERSON PLURAL	laŋpi	laŋpi kte
3RD PERSON PLURAL	(hena) yaŋpi	(hena) yaŋpi kte

- **Oral Drill**

Change each sentence into future tense:

1. Mission ta ble yelo./kšto.
2. Wayawa ki Rosebud ta ye yelo./kšto.
3. Wačip̄i ta uŋyanp̄elo./uŋyanp̄i kšto.
4. Woyute mašópe ta yaŋp̄elo./yaŋpi kšto.

- **Homework**

Write a short dialogue between two people that starts with the following question:

Wičaša: Tuk̄tel ni kta huwo?

❖ Wounsp̄e Iči Ake Nupañ Summary ❖

The following is a summary of material covered in *Wounsp̄e Iči Ake Nupañ* that students are responsible for understanding:

- Know how to pronounce the following sounds:

s

s'

š

š'

- Understand the following vocabulary:

mas'ape	mas'ópe	as'iŋ	šunčka
šaŋpe	yuš'aš'a	šungmanitu	šungmanitu taŋka
woyute masópe	opečun	wolakoča	ikče wičaša oyate

- Understand the following *in-law relative terms*:

omawahetuŋ	tuŋkaši	uŋciši	tačoš
wičawoča	wiwoča	taŋhaŋ	maše
haŋka	šic'e	štepaŋ	waše
hignaku	tawiču		

- Know how to ask and answer the following questions:

Nihignaču ki he tuwe huwo?/he?
Nitawiču ki he tuwe huwo?/he?

- Understand the following *wamakaskaŋ*:

anukasaŋ	heȟáka	hečuŋkala	hogāŋ
igmu	pišpiža	šunča	šunča wakan
šungmanitu	tačaŋka	teȟmuğá	waŋbli
ziŋtčala	zuzeča		

- Know how to conjugate and use the verb *waŋblake*.

- Know how to use the following descriptive words with *Wamakaškaŋ*:

gleška	gleza	ptečela	čeřpa
tamaheča	haŋška	teča	

- Know the numbers 1–1000.

- Know the following articles of *Clothing*:

waŋoštāŋ	ogle	uŋzoġin
mahel uŋzogin	mahel unpi	huyakuŋ
haŋpá	ačaŋl hanpá	waŋaha
peša	hanpá kšuŋpi	wanap'in
uŋkčela kačaŋpi	kaŋgiya mignačaŋpi	huinahpahpá
hlahla	čegnače	čuwignača
ničehépi mahel	huyakuŋ zaŋzaňle	huyakuŋ iškahu ptečela
ogle zigziča	taha čuwignača	huŋška
wawaslate wanap'in	wanap'in išačaŋpi	wanap'in kšuŋpi

- Know how to ask and answer the following question:

Ha opečuŋ ni kča 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	uŋya	You and I
1ST PERSON PLURAL	uŋya_ŋpi	We
2ND PERSON PLURAL	la_ŋpi	You all
3RD PERSON PLURAL	(hena) ya_ŋpi	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	blačanžeke	blaiħaté
blačeye	blašiče	blaonihan
blahomni		

- **Wiča** 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 wiča correctly.

- Know how to conjugate the following *irregular verbs*:

ble: I am going	mni kte: I am going to go
ble	mni kte
le	ni kte
(he) ye	(he) yin kte
uŋye	uŋyin kte
uŋyanpi	uŋyanpi kte
laŋpi	laŋpi kte
(hena) yaŋpi	(hena) yaŋpi 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 **maše** differ from **tanhan**? How does the term **waše** differ from **steþan**?
- Discuss the term **wamakashkan**. 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?

WOUNSPE IČI AKE YAMNI

The Thirteenth Teaching

❖ The Letters T, Č, ḡ, 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 letters t, č, ḡ, and t':

Ⓐ 1. T (review)

T without a diacritical mark represents the English t sound found in team and ten.

ti	tioča	tima
otehi	otiwota	temni

Ⓑ 2. Č

Č with a line above it represents a sound similar to the č sound in still and stay.

čaku	čona	čuwa
tohaŋl	čakuwe	čawita

Ⓒ 3. ḡ

ጀ with a dot above it represents a guttural t sound.

talo	tunqwin	tunkašila
tanke	otunqwahe	tataŋka

Ⓓ 4. T'

T' with an apostrophe represents the t sound with a glottal stop.

t'e	ot'iŋt'iŋ	t'ungye
ot'e	t'elanuve	t'at'a

PRACTICE DRILLS WITH A TAPE RECORDER!

❖ Vocabulary for the Letters T, Č, ḡ, and T' ❖

temni (te mni) Perspiration, sweat. Lila okate ča temni mat'e yelo/kšto, "It's so hot that I am sweating to death."

talo (ta lo) General term for meat. Taȟča talo: deer meat. Tačaŋka talo: buffalo meat. Talo čeyunpaŋpi waſte walake yelo/kšto, "I like fried meat."

¹See Appendix T: Vocabulary for Letters T, Č, ḡ, and T' for definitions.

- otuŋwahe** (o ṫuŋ wa he) A village. Today's English translation: a town. Lekši otuŋwahe ta yiŋ kta keyelo/ keye kšto, "Uncle said that he is going to go to town."
- tataŋka** (ta ṫaŋ ka) (1) Bull buffalo. (2) Lakota thought: "big body." Shortened from tačaŋ, "body" and ṫaŋka, "big." Tačaŋ describes the body of any member of the wamakaškaŋ oyaše. Tataŋka 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 ṫanka, meaning large or huge. Though ṫanka 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. Hihąnqi tataŋka waŋ unpatapelo/unpatapi kšto, "We butchered a bull buffalo this morning."
- t'e** She, he, or it is dead. Hu wakpa t'e yelo/kšto, "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 waskuyeča ot'e yelo/kšto, "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
sapsape	saŋpe ²	black
šasa	ša , luta ³	red
zizi	zi	yellow
skaska	ska	white
toto	to	blue
zizito, zitoto	zito	green ("yellow and blue")
giŋgi	gi	brown

²Saŋpe ends with a *changeable vowel*.

³Luta is used to describe the color of another Nation and is often used as a name. For example: Ziŋkala Luṭa, "Red Bird," or Čeṭaŋ Luṭa, "Red Hawk."

hohote	hote ⁴	gray
sanṣan	san	between gray/white
		"fading from blue towards white"

PLURAL VS. SINGULAR

When Lakota 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 pi to the color. For instance, Igmu ki hena nupiṇ sapsapapi, "Both cats are black."

• Oral Drill

Practice pointing to objects in the classroom and identifying their color using the following phrase:

Le (color) yelo./kšto.
This is (color).

• Oral Drill

Match the colors with their English translation:

- | | |
|-------------|------------------------|
| 1. sape | blue |
| 2. ša, lutā | brown |
| 3. to | gray |
| 4. zi | black |
| 5. ūka | red |
| 6. zito | yellow |
| 7. gi | green |
| 8. hoṭa | white |
| 9. san | between gray and white |

• Homework

Gather a list of ten Lakota 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: Haŋpa ki lena sapsape yelo/kšto, "These are black shoes."

❖ Tatuye Ṭopā: The Four Winds ❖

Tatuye Ṭopā⁵ 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-

⁴Hote ends with a *changeable vowel*.

⁵Ta: short for tate, "the wind." Uye: "blowing, coming from." Ṭopā: "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. takiya	"Toward"
2. Wioh̄peya takiya	West. "Toward where the sun goes down."
3. Waziya takiya	North. "Toward where wazi lives."
4. Wiohiyan̄pa takiya	East. "Toward the light (ohiyan̄pa) of the sun (wi)."
5. Itokaga takiya	South. "Toward the place where they make (okaga) the face (ite)."
6. Waŋka takiya	Above. (In the direction of the powers of the Universe.)
7. Maka takiya	"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	wioh̄peya takiya	—> sāpa
North	waziya takiya	—> ſa
East	wiohiyan̄pa takiya	—> zi
South	itokaga takiya	—> ſka
Above	waŋka takiya	—> to
Toward the earth	maka takiya	—> zito

• Oral Drill

Match the colors with the direction it represents as taught on the Rosebud Reservation:

- | | |
|-----------------------|-------|
| 1. wiohiyan̄pa takiya | ſa |
| 2. waŋka takiya | to |
| 3. wioh̄peya takiya | sāpa |
| 4. waziya takiya | zito |
| 5. itokaga takiya | ſka |
| 6. maka takiya | zi |

◆ Consonant Clusters ◆

In *Wounspe 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:

iblable	gli
warbli	igmu
gmigma	waglula

Oglala	mni
temni	ksa
kse	

In addition to bl, gl, gm, gn, mn, and ks, there are nine more clusters: kč, kþ, kš, kŃ, pč, pþ, pŃ, tŃ, 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		kþ		kš
kča	kþa	kša	kŃa	kŃ
kče	kþe	kše	kŃe	
kči	kþi	kši	kŃi	
kčo	kþo	kšo	kŃo	
kču	kþu	kšu	kŃu	
kčaŋ	kþaŋ	kšaŋ	kŃaŋ	
kčiŋ	kþiŋ	kšiŋ	kŃiŋ	
kčuŋ	kþuŋ	kšuŋ	kŃuŋ	
pč	pþ	tŃ	pþ	hč
pča	pþa	tŃa*/tŃa	pþa	hča
pče	pþe	tŃe	pþe	hče
pči	pþi	tŃi	pþi	hči
pčo	pþo	tŃo	pþo	hčo
pču	pþu	tŃu	pþu	hču
pčaŋ	pþaŋ	tŃaŋ	pþaŋ	hčaŋ
pčiŋ	pþiŋ	tŃiŋ	pþiŋ	hčiŋ
pčuŋ	pþuŋ	tŃuŋ	pþuŋ	hčuŋ

*The Lakota word **tŃa**, meaning “almost,” is the only instance where a consonant cluster contains the gutteral **Ń** sound. If there are more words that use this particular consonant cluster (**tŃ**), I am not aware of them.

Ⓐ Oral Drill

Practice saying the following words and sentences:

1. Wau ktelo./kŃe kšto.
(I am going to come.)
2. Yau kŃa huwo?/he?
(Are you going to come?)
3. Wau tŃa yelo./kšto.
(I almost came.)
4. Inyaŋ ki lena lila tŃetkeþelo./tŃetkeþi kšto.
(These rocks are very heavy.)
5. Hihaŋni witŃa čewaunþelo./čewaunþi kšto.
(I fried eggs this morning.)

6. Ṭaŋhaŋ waye ki he lila wit̄ko yelo./Sicé waye ki he lila wit̄ko kšto.
(That brother-in-law of mine is really crazy.)
7. Wetú čanpa ptehiñčala ki lila otañpelo./otañpi kšto.
(When it is spring time there are many buffalo calves.)
8. Oačaŋyaŋke ki he lila ptaŋptaaŋla yelo./kšto.
(That chair is really unsteady, wobbly.)
9. Oyate ki ptayela najañpelo./najañpi kšto.
(The nation stands together.)⁶
10. Kaitomni ca kačekček mani yelo./kšto.
(He got dizzy and is staggering as he walks.)
11. Ite kpa kiňte yelo./kšto.
(S/he wiped her/his face).
12. Hihaŋni čaŋwačakse yelo./kšto.
(I cut wood this morning).
13. Taču waŋ wanu napče yelo./kšto.
(S/he swallowed something by mistake).
14. Waŋ! Ake mayapša yelo./Ma! Ake mayapša kšto.
(Hey! She made me sneeze again!) This implies that a person's loved one is thinking of them.
15. Nahaŋhči!
(Not yet!)⁷

Iblukčaŋ ❖ Review: Blu Conjugation ❖

Iyukčaŋ 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.

iyukčaŋ: to think

I think	iblukčaŋ
You think	ilukčaŋ
S/he thinks	(he) iyukčaŋ
You and I think	unkiyukčaŋ
We think	unkiyukčanpi
You all think	ilukčanpi
They think	(hena) iyukčanpi

"Oyate ki, the "Nation," is conjugated with a plural form because within a particular Nation there are many members. Sun̄manitu oyate ki uþelo/uþi kšto, "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: Oyate ki hena uþelo, "These Nations are coming."

⁷ After my grandson was born, I came into the office and my nephew asked me, Wana čašyatunpi huwo? "Have you named him yet?" I replied, "Nahaŋhči," to which he nodded. His wife, who is Navajo, was standing there and was all excited because we named the baby Nahaŋhči. He had to explain to her that nahaŋhči means "not yet." (This term is not included in the oral drill on the tape.)

• Oral Drill

Match the following forms of the verb *iblukčaŋ* with the appropriate translation:

- | | |
|-----------------|-----------------|
| 1. uŋkiyukčaŋ | I think |
| 2. iyukčaŋpi | You think |
| 3. ilukčaŋ | They think |
| 4. he iyukčaŋ | You and I think |
| 5. ilukčaŋpi | We think |
| 6. iblukčaŋ | She thinks |
| 7. uŋkiyukčaŋpi | You all think |

*Some sample sentences using the verb *iblukčaŋ*:*

Taču ota iblukčaŋ ca ehaš nača mayaza yelo./kšto.

(I am thinking about so many things that I have a headache.)

(Ehaš: “too much” or “more than one can handle.” Ca: “for that reason.”)

Lila taču waŋ ilukčaŋ yelo./kšto.

(You are really thinking about something.)

He lila taču waŋ iyukčaŋ yelo./kšto.

(He or she is really deliberating about something.)

Le taŋyaŋ ilukčaŋ huwo?/he?

(Did you give this serious thought?)

Hena taŋyaŋ wiyükčaŋpi ca taŋyaŋ uŋpelo./uipi kšto.

(They have serious thoughts and that's why they live a good life.)

Hiialehaŋ woečuŋ ki lena taŋyaŋ iblukčaŋ yelo./kšto.

(Yesterday, I thought seriously about these activities.)

(Taŋyaŋ is often used with *iblukčaŋ* and implies to think seriously or thoroughly).

❖ Woiyukčaŋ: “Thoughts” ❖

With most verbs, the prefix **wo** changes the verb so it functions as a noun (subject or object of the sentence). For example:

iyukčaŋ: She or he is deliberating. —> **woiyukčaŋ**: Thoughts or ideas

*Some sample sentences using *woiyukčaŋ*:*

Woiyukčaŋ waŋ bluha yelo./kšto.

(“I have a thought or idea”)

Woiyukčaŋ ota bluha yelo./kšto.

(“I have a lot of thoughts or ideas.”)

Woiyukčaŋ waſte waŋ bluha yelo./kšto.

(“I have a good idea or thought.”)

Woiyukčaŋ waſteſte⁸ bluha yelo./kšto.

(“I have some good thoughts or ideas.”)

⁸ Waſteſte is the plural form describing a nonliving object . (In this situation, waſteſte describes *woiyukčaŋ*.)

• Homework

Using what you've learned thus far write 5 sentences using the word woiyukčaŋ. Vary the sentences between statements and questions.

FOR EXAMPLE:

Woiyukčaŋ wašte luha huwo?/he?
Hena woiyukčaŋ ota yuhařelo/yuhaři 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*)

Lakota: Yau wačin yelo/kšto.
(object of the verb čiŋ) (subject) (verb) (gender ending)

Direct Translation: You come I want.

When there are two verbs in a sentence, the second verb (čiŋ) 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 wačin	I want to come
Wau yačin	You want me to come
(He) wau čiŋ	S/he wants me to come
Wau uŋčiŋ	You and I want me to come
Wau uŋčiŋři	We want me to come
Wau yačiŋři	You all want me to come
(Hena) wau čiŋři	They want me to come

While the second verb (čiŋ) 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 čiŋ	S/he wants <i>me</i> to come
(He) yau čiŋ	S/he wants <i>you</i> to come
(He) he u čiŋ	S/he wants <i>him/her</i> to come
(He) uŋku čiŋ	S/he wants <i>you and me</i> to come
(He) uŋkuři čiŋ	S/he wants <i>us</i> to come
(He) yaupři čiŋ	S/he wants <i>you all</i> to come
(He) hena upři čiŋ	S/he wants <i>them</i> to come

• Oral Drill

Create sentences putting together different combinations of words using the verb *čiŋ*. Practice using different forms of conjugation and remember to use statements as well as questions:

<i>Time references</i>	<i>Verbs</i>
wana	lowačin
hihaŋni ki	nawajin
hičalehaŋ	owakačniğe
hanhepi	walowan
le aŋpeču ki	wawači
	wowahe
	makuje

FOR EXAMPLE:

Wana yalowaŋ wačin yelo./kšto.
(I want you to sing now.)

Hiya, nikuja uŋciŋpi šni yelo./kšto.
(No, we don't want you to be sick.)

Hena hanhepi ki woyahaŋ čiŋpi kta huwo?/he?
(Will they want you to make soup tonight?)

• Homework

Write five complex sentences using the verb *čiŋ* 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 Iblukčaŋ ❖

Similar to *čiŋ*, *iblukčaŋ* is used with other verbs to create more complicated sentences:

Hel watı kta iblukčaŋ yelo./kšto.
(I think I will live there.)

Hena Jael owale kta iyukčaŋpi yelo./kšto.
(They think I'm going to look for Jael.)

Hihaŋni ki uŋkuŋpi kta iblukčaŋ yelo./kšto.
(I think we will come tomorrow.)

1. *By changing the pronoun within iblukčaŋ you change the subject:*

Wana wawači kta iblukčaŋ yelo./kšto. → Wana wawači kta iłukčaŋ yelo./kšto.
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 wawači kta iblukčaŋ yelo./kšto. → Wana wayaci kta iblukčaŋ yelo./kšto.
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 **kta** 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 *iblukčaŋ*. For example: He he hokuwa kta *iyukčaŋ* yelo./kšto. (*He or she is thinking about fishing.*)

1. Howakuwa kta _____ yelo./kšto.
(I am thinking about fishing.)
2. Hourkuwa kta _____ yelo./kšto.
(You and I are thinking about fishing.)
3. Hoyakuwaipi kta _____ huwo?/he?
(Are you all thinking about fishing?)
4. Hena hokuwaipi kta _____ huwo?/he?
(Are they thinking about fishing?)
5. Hoyakuwa kta _____ huwo?/he?
(Are you thinking about fishing?)

• **Homework**

Write five complex sentences using the verb *čin* 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./kšto.

(It is really cold, so I am going home now).

Lila osni ča ogle owakile yelo./kšto.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/kšto. 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 lowačin ča _____ watin ktelo/kte kšto.

Sample response: Lila lowačin ča talo čeyunpači ki watin ktelo/kte kšto

• **Homework**

Create five sentences using ča. Practice using vocabulary already learned.

 **FOR EXAMPLE:**

Haŋkaši yupiyakel womak'u ča lila piwakila yelo.

Čepaŋši yupiyakel womak'u ča lila piwakila kšto.

(My cousin fed me well, so I am really thankful.)

Lila lowačin ča tuktel wol mni ktelo/kte kšto

(I am really hungry, so I am going to go eat someplace.)

⁹Owale, “I am looking for something. Owačile, “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 okata ča ogle owakile 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

- H̄talehaq Mission ta owayawa el mičoþi ca hečiya wai yelo./kšto
 (Yesterday, I went to Mission because they invited me to the school.)
- Wahaŋpi wačiŋ ca le inahni wowahe yelo./kšto.
 (I wanted some soup, so I am making this stew in a hurry.)
- Lila maðaju ca taŋkal taðuni ečuŋ piča šni yelo./kšto.
 (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
uŋkiye	it is you and I
uŋkiyepi	it is we
niyepi	it is you all
(hena) epí	it is they

Sample sentences:

Kola, le miye ca wau welo.

(Friend, it is I that is coming.) (This sentence is from a song.)

Duane miye naħaq niye uŋkičopelo/uŋkičopí kšto.

(Duane called you and me over.)

Uŋkiye otuñwahe ta uŋyiŋ kté šni yelo/kšto.

(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:

Wiŋyaŋ: Mission ta mni kté kšto.

Wičaša: Miye, hokuwa mni ktelo.

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.

1. _____ wayawa uŋyiŋ ktelo./kté kšto.
2. _____ St. Francis ta laþi ktelo./kté kšto.
3. _____ wačiþi ta uŋyanþelo./uŋyanþi kšto.
4. _____ woyute masóþe ta mni ktelo./kté kšto.

❖ Miš? ❖

1ST PERSON SINGULAR	miš?	How about me?
2ND PERSON SINGULAR	niš?	How about you?
3RD PERSON SINGULAR (no you and I form)	he iñš?	How about him/her?
1ST PERSON PLURAL	ukinš?	How about us?
2ND PERSON PLURAL	niš?	How about you all?
3RD PERSON PLURAL	hena iñš?	How about them?

Sample dialogue:

Wiñyan: Mission īa mni kīte kšto.	I am going to go to Mission.
Wičaša: Miš? St. Francis īa mni kītelo.	Me? I'm going to go to St. Francis.
Wičaša: Toniktu ka huwo?	How are you doing?
Hokšila: Mañyan yelo. Niš?	I am doing well. And you?
Wičaša: Wašte yelo.	It is good.

• Oral Drill

Pair up with a partner and practice the following dialogue using the appropriate gender endings:

Toniktu ka huwo?/he?
Mañyan yelo./kšto. Niš?
Wašte yelo./kšto.

• Homework

Write a dialogue of five sentences that use at least two forms of this pronoun.

❖ Mišéya ❖

1ST PERSON SINGULAR	mišéya	I too
2ND PERSON SINGULAR	nišéya	You too
3RD PERSON SINGULAR	he iñšéya	He/she too
YOU AND I FORM	uñkišéya	You and I too
1ST PERSON PLURAL	ukinšéyapí	We too
2ND PERSON PLURAL	nišéyapí	You all too
3RD PERSON PLURAL	hena iñšéyapí	They too

Sample dialogue:

Statement: Mission īa mni kītelo./kīte kšto.	I am going to go to Mission
Response: Mišéya.	I too.

or

Statement: Mission īa mni kītelo./kīte kšto. Niš?	I am going to go to Mission. You?
Response: Hañ mišéya.	Yes. I too.

❖ Wounspē Iči Ake Yamni Summary ❖

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

- Know how to pronounce the following sounds:

t t̄ t̄ t'

- Know the following vocabulary:

temni	talo	otuŋwahe	taŋka
t'ē	ot'ē	t'at'a	tačaŋ
tačiya	tka	nahaŋhči	taŋyaŋ
iyukčaŋ	woiyukčaŋ	ča	

- Know the following colors. Be able to use them to describe either a singular or plural noun:

sape	ša/luta	zi	ška
to	zito	gi	hote
saŋ			

- Know the following tačuye topa. Be able to identify which color is used to represent the directions on the the Rosebud reservation:

wiohpeya tačiya
waziya tačiya
wiohiyanpa tačiya
itokača tačiya
waŋka tačiya
maka tačiya

- Be able to pronounce the following consonant clusters:

kč	k̄p	kš	k̄t
pč	p̄s	p̄t	
hč			

- Know how to conjugate and use *iyukčaŋ*:

I think	iblukčan
You think	iłukčan
S/he thinks	(he) iyukčaŋ
You and I think	unkiyukčaŋ
We think	unkiyukčaŋpi
You all think	iłukčaŋpi
They think	(hena) iyukčaŋpi

- Know how to create complex sentences using the verb *iyukčaŋ*.

- Ca, 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	<i>miye</i>	it is I
2ND PERSON SINGULAR	<i>niye</i>	it is you
3RD PERSON SINGULAR	(he) <i>e</i>	it is he/she
YOU AND I FORM	<i>uŋkiye</i>	it is you and I
1ST PERSON PLURAL	<i>uŋkiyepi</i>	it is we
2ND PERSON PLURAL	<i>niyepi</i>	it is you all
3RD PERSON PLURAL	(hena) <i>eye</i>	it is they

miš

1ST PERSON SINGULAR	<i>miš?</i>	How about me?
2ND PERSON SINGULAR	<i>niš?</i>	How about you?
3RD PERSON SINGULAR (no you and I form)	he <i>iŋš?</i>	How about him/her?
1ST PERSON PLURAL	<i>ukinš?</i>	How about us?
2ND PERSON PLURAL	<i>niš?</i>	How about you all?
3RD PERSON PLURAL	hena <i>iŋš?</i>	How about them?

miš'eya

1ST PERSON SINGULAR	<i>miš'eya</i>	I too
2ND PERSON SINGULAR	<i>niš'eya</i>	You too
3RD PERSON SINGULAR	he <i>iŋš'eya</i>	He/she too
YOU AND I FORM	<i>uŋkiš'eya</i>	You and I too
1ST PERSON PLURAL	<i>ukinš'eya</i>	We too
2ND PERSON PLURAL	<i>niš'eya</i>	You all too
3RD PERSON PLURAL	hena <i>iŋš'eya</i>	They too

Homework Review:

- *Ote* 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.”

WOUNSPE IČI AKE TOPA: Review

(The Fourteenth Teaching: Review)

REVIEW: THE LAKOTA ALPHABET SYSTEM

Lakota Nasal Vowels:

aŋ iŋ uŋ

Lakota Basic Vowels:

a e i o u

Consonants:

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

• Oral Drill

Read through the Lakota 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 be practicing writing what he or she hears.

REVIEW: GUIDELINES FOR M AND N, AND B AND P

Remember: Lakota basic vowels following the letters **m** and **n** will be pronounced as Lakota nasal vowels. Lakota 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
wanbli	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 nahañ lena misuŋ wičawayelo./kšto.
2. Mitančala! Wana maza ſka hetañ uŋčiŋ kšto.
3. Hanpá ki lena ohaŋ 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 _____. | —> | Wiňyan: Haŋ _____. |
| Wiňyan: _____. | —> | Wiňyan: Haŋ _____. |
| Wiňyan: _____. | —> | Wičaša: Hau _____. |

Wiňyan: Le mi (relative term) e kšto. (Name of person) ečiyaře/ečiyaři kšto.

Wičaša: Le mi (relative term) e yelo. (Name of person) ečiyařelo.

Mitákuyeři (Name) emačiyařelo/emačiyaře nahañ iyuha čanče wašteya naře čiyuzařelo./čiyuzaře.¹

Greeting: (Relative term), le kola/maške ařaya wačin yelo./kšto.

Response: Hau, naře au wo./Ohaŋ , naře au we.

Friend: Hau, taňyaŋ ařačiyelo./Haŋ taňyaŋ ařačiyel kšto.

REVIEW: TIOŠPAYE

Relative terms used by both wičaša and wiňyan:

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. čunkši	daughter
8. činkši	son
9. tuŋška	nephew; Lakota thought: son
10. tuŋjaŋ	niece; Lakota thought: daughter
11. tačoja	grandchild
12. wičahča	husband; Lakota thought: "the real man"
13. winuhča	wife; Lakota thought: "the real woman"
14. mihiigna	my husband
15. mitawiču	my wife
16. mahasaŋni	spouse

¹ Remember: pi + ye = ſe (female) and pi + yelo = ſelo (male). These endings mark the end of a complete phrase that could be written as a full sentence by itself. Nahañ means "and" and is used to link two connected ideas.

<i>Terms used by wičaša</i>	<i>Terms used by wiñyan</i>
taŋke older sister	čuwe older sister
taŋksi younger sister	mitaŋ younger sister
taŋksila precious, younger sister	mitaŋkala precious, younger sister
čiye older brother	tiblo older brother
misuŋ younger brother	misuŋ younger brother
misuŋkala precious, younger brother	misuŋkala precious, younger brother
taŋhaŋsi male "cousin"	šic'eši male "cousin"
Lakota thought: brother	Lakota thought: brother
haŋkaši female "cousin";	čepaŋsi female "cousin";
Lakota thought: sister	Lakota thought: sister
kola male friend	maške female friend

REVIEW: ADDRESSING YOUR SPOUSE'S RELATIVES

1. omawahetun "the one who gave birth to the other one"
The parents of spouses use this term to address each other.
2. tūŋkaši father-in-law
3. uŋčiši mother-in-law
4. takoš 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. hignaku her husband
14. tawiču his wife

1. Toniktu ka huwo?/he?
 A. Wašte yelo./kšto.
 B. Otehi yelo./kšto.
 C. Lila wašte yelo./kšto.
2. Ho eyeš tokeške oyaunyanpi huwo?/he?
 A. Wašte yelo./kšto.
 B. Otehi yelo./kšto.
 C. Lila wašte yelo./kšto.
3. Oyakaȟniča huwo?/he?
 A. Haŋ, owačaȟničelo./kšto.
 B. Hiya, owačaȟniče šni yelo./kšto.

• Oral Drill

Discuss the significance and the different interpretations of the following terms:

wakan̄	tiošp̄aye
wačekiyap̄i	mitakuye oyas'inq
wičahčala /winuhčala	wakanyeja
hoksila ki/wičinčala ki	koškalaka ki/wikoškalaka ki
wičaša ki/wiŋyāŋ ki	kola/maške
unšíka	Nače nula wauŋ welo./kšto.

REVIEW: GENDER ENDINGS

Female		Male	
<i>Statement:</i>	Wašte <u>kšto</u> /Wašte <u>ye</u> . ² (singular)	<i>Statement:</i>	Wašte <u>yelo</u> . (singular)
<i>Statement:</i>	Hena waštepi <u>kšto</u> / (plural) Hena waštepe. (They are good.)	<i>Statement:</i>	Hena waštepelo. (They are good.)
<i>Question:</i>	Wašte <u>he</u> ? (singular) (Is it good?)	<i>Question:</i>	Wašte <u>huwo</u> ? (singular) (Is it good?)
<i>Question:</i>	Hena waštepi <u>he</u> ? (plural) (Are they good?)	<i>Question:</i>	Hena waštepi <u>huwo</u> ? (plural) (Are they good?)
<i>Command:</i>	Wašte <u>ye!</u> (singular) (Be good!)	<i>Command:</i>	Wašte <u>yo!</u> (singular) (Be good!)
<i>Command:</i>	Waštepe! (plural) (You all be good!)	<i>Command:</i>	Waštepō! (plural) (You all be good!)

1. In the plural form, pi combines with ye/yo (command) to become pe!/po!

Waštepi + ye = Waštepe!

Waštepi + yo = Waštepō!

2. In the plural form, pi combined with yelo (statement) becomes pelo.

Waštepi + yelo = Waštepelo.

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

U + ye = U we!

U + yo = U wo!

U + yelo = U welo.

²Both ye and kšto are used for female gender endings in a statement. Preference varies between tiošp̄ayepe.

REVIEW: COLORS, NUMBERS, AND THE DIRECTIONS**• Oral Drill**

Match the color with the direction.

1. to	wiohp̥eya takiya
2. zi	maka takiya
3. sḁpa	waziya takiya
4. ska	waŋka takiya
5. ša	itokaga takiya
6. zito	wiohiyanpa takiya

• Oral Drill

Say the following numbers in Lakota:

1000	23
465	873
19	999

REVIEW: EXPRESSING TIME

There are several ways in which the Lakota express time.

1. Most commonly, the Lakota use a *specific time reference* at the beginning of a sentence to express time For example:

Hihäŋni ki wowahiŋ ktelo/kte kšto.

Hihäŋni ki wičočaŋ hiyaye wahehaŋl howakuwa ktelo/kte kšto.

2. The Lakota have terms to refer to the seasons, months, and weeks.

3. The Lakota today use the clock to be more specific about time.

Maza škāŋškaŋ tona 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 škāŋškaŋ tona 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.

<i>Form:</i>	I am	wa
	You are	ya
	S/he is	(he)
	You and I are	un(k)
	We are	un(k)_pi
	You all are	ya_pi
	They are	(hena) _pi

Special Rules to Watch for:

1. *Infxes:* 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 lowačin

2. *Verbs that begin with a vowel:* When a verb begins with a vowel, add **un** plus **k** 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 unkole for the dual form.)

EXAMPLES: unku/unku(pi) unkole/unkop(pi)

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 **kte**) the **e** sound changes to the **iŋ** sound. Some verbs will change from **e** to **a** or **an** in the plural form. These verbs need to be memorized.

EXAMPLE:	He woh <u>e</u> yelo/kšto.	Statement
	He woh <u>a</u> huwo/? he?	Question
	He woh <u>iŋ</u> ktelo/ kte kšto.	Future
	Hena woh <u>an</u> pelo/wohanpi kšto.	Plural

Examples of regular verbs:

wala	wačeye	wakuwa
wani	wačin	wati
wagli	wahi	walowan
wagni kte		

Examples of verbs with wa as an infix:

wawagna	nawajin	owale
mawani	lowačin	howakuwa
iwaču	mas'awače	slolwaye

Examples of verbs that begin with a vowel:

wao	wau	owale
iwaču	owakahnige	awas'in

Examples of verbs that contain a changeable vowel:

wapiwaye	wagle	atawaye
wowahe	wawate	wafe

• 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 mačin̄pi= 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	un̄(k)	you and me
	We are	un̄(k)_pi	us
	You all are	ni_pi	you all
	They are	(hena) _pi	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: oimale

2. *Verbs that begin with a vowel*: When a verb begins with a vowel, add **un** plus **k** 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 un̄kile 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 **kte**) 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./kšto	<i>Statement</i>
	He kuja huwo?/he?	<i>Question</i>
	Makujin ktelo./kte kšto.	<i>Future</i>
	Hena kujařelo./kujaři kšto.	<i>Plural</i>

Examples of regular ma verbs:

mayazaŋ	maħwa	maħ'aŋhi
mawašte	maħaŋ	mayuh'i
mačo	mačik'ala	

Examples of verbs with ma as an infix:

wamakanyeja	wimačiŋčala	wiŋmayaŋ
homakšila	wimakoškalaka	komaškalaka
wimačaša		

Examples of verbs that begin with a vowel:

omawašte	imawašte	emačiyaři
omat'e	uŋmašika	

Examples of verbs that end with a changeable vowel:

makuje	imakuje
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• 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.

<i>Form:</i>	I am	bla
	You are	la
	S/he is	(he) ya
	You and I are	uŋya
	We are	uŋya __ři
	You all are	la __ři
	They are	(hena) ya __ři

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.

<i>Form:</i>	I am	blu
	You are	lu
	S/he is	(he) yu
	You and I are	uŋyu
	We are	uŋyu __ři
	You all are	lu __ři
	They are	(hena) yu __ři

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) yin kte
YOU AND I FORM	uŋye	uŋyiŋ kte
1ST PERSON PLURAL	uŋyanpi	uŋyanpi 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>wala</u>	I am asking for something
<u>wao</u>	I am hitting a target
<u>wagle</u>	I am going home
<u>wakuwa</u>	I am chasing someone/something
<u>wani</u>	I am alive
<u>lowačin</u>	I am hungry
<u>howakuwa</u>	I am fishing
<u>wawagna</u>	I am removing the corn kernels
<u>wowahé</u>	I am cooking
<u>owale</u>	I am looking for something/somebody
<u>wačin</u>	I want
<u>wau</u>	I am coming
<u>wati</u>	I live there

<u>wagli</u>	I am home
<u>wahi</u>	I am here
<u>walowan̄</u>	I am singing
<u>wačeye</u>	I am crying
<u>iwaču</u>	I receive something
<u>nawajin̄</u>	I am standing
<u>slolwaye</u>	I know
<u>owakahniġe</u>	I know, I understand
<u>awas'inq</u>	I wish for something
<u>wapiwaye</u>	I am repairing something
<u>mas'awaape</u>	I am making a phone call. "I am hitting metal."
<u>mawani</u>	I am walking

❖ Ma Verbs Introduced in Teachings One through Thirteen ❖

<u>wiŋmayan̄</u>	I am a woman
<u>wimačaša</u>	I am a man
<u>maħwa</u>	I am sleepy
Naře el <u>maħan̄</u>	I have a sore/scab on my hand.
Naře okaške el <u>mayuh'i</u>	My wrist is chapped.
<u>maħ'anhi</u>	I am slow
<u>mačo</u>	I am cute
<u>emačiyap̄i</u>	I am called
<u>mawašte</u>	I am good
<u>mačik'ala</u>	I am small
<u>omat'e</u>	I am sick from overeating
<u>unmašike</u>	I have a specific need
<u>imakuje</u>	I am sick by it
Nařa <u>mayazan̄</u>	My head hurts
<u>wamakaŋyeja</u>	I am an infant
<u>homakšila</u>	I am a boy
<u>wimacincala</u>	I am a girl
<u>wimakoškalaka</u>	I am a young woman
<u>komakoškalaka</u>	I am a young man
<u>omawašte</u>	It helps me feel good
<u>imawašte</u>	It makes me feel good
<u>makuje</u>	I am sick

❖ Blu Verbs Introduced in Teachings One through Thirteen ❖

<u>wablujaja</u>	I am washing something
<u>iblukčaŋ</u>	I am planning or thinking
<u>bluha</u>	I have
<u>bluhomni</u>	I turned something with my hands
<u>bluwašte</u>	I made something good by my hands/actions
<u>blučaŋzeke</u>	I made him/her mad by my actions
<u>bluihat'e</u>	I made him/her laugh by my actions
<u>blučeye</u>	I made him/her cry by my actions

<u>blušiče</u>	I made him/her do bad things by my actions
<u>bluonihan</u>	I showed him/her respect by my actions

❖ Bla Verbs Introduced in Teachings One through Thirteen ❖

<u>blahomni</u>	I turned something with my mouth/by my words
<u>blatke</u>	I am drinking something
<u>blawašte</u>	I did something good with my mouth/by my words
<u>blačaŋzeke</u>	I made him/her mad with my mouth/by my words
<u>blaiħat'e</u>	I made him/her laugh with my mouth/by my words
<u>blačeye</u>	I made him/her cry with my mouth/by my words
<u>blašiče</u>	I made him/her do bad things because of my mouth/by my words
<u>blaonihaŋ</u>	I showed him/her respect with my mouth/by my words
<u>wablawwa</u>	I am going to school; I am counting/reading something
<u>waŋblake</u>	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. Lowačin̄ ča wigli uŋ kaǵapí waſe kšto.

Sample presentation:

Emily locin̄ ča wigli uŋ kaǵapí yute kšto.

WOUNSPE IČI AKE ZAPTAŋ:

Final Exam

(*The Fifteenth Teaching: Final Exam*)

SECTION ONE: ORAL QUIZ

• Part One

Recite to your instructor the following sounds learned in *Wounspē Iči Tokahe* through *Wounspē Iči Ake Yamni*. If a sound is difficult to pronounce by itself, you can use it in a vocabulary word (*5 points*).

1. a	11. č	21. k̤	31. š
2. e	12. c'	22. k'	32. s'
3. i	13. g	23. l	33. š'
4. o	14. ġ	24. m	34. t
5. u	15. h	25. n	35. t'
6. aŋ	16. h̤	26. p	36. t̤
7. iŋ	17. h'	27. p̤	37. t̤
8. uŋ	18. j	28. p̤	38. w
9. b	19. k	29. p'	39. y
10. č	20. k̤	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
unmašike
owakahniče

• **Part Two**

Using the times below, answer the following question in Lakota (*5 points*):

Maza škaŋškaŋ tona 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. to | wiohþeya takiya |
| 2. zi | maka takiya |
| 3. saþa | waziya takiya |
| 4. ska | waŋka takiya |
| 5. ša | iþokaþa takiya |
| 6. zito | wiohiyanþa takiya |

• **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	tiošpaye
wačekiyapi	mitakuye oyas'in
wičahčala/winuhčala	wakanyeja
hokšila ki/ wičiŋčala ki	koškalaka ki/ wikoškalaka ki
wičaša ki/ wiŋyan ki	kola/maške
unšíka	Nañe nula wauŋ welo/ksto

• Part Two

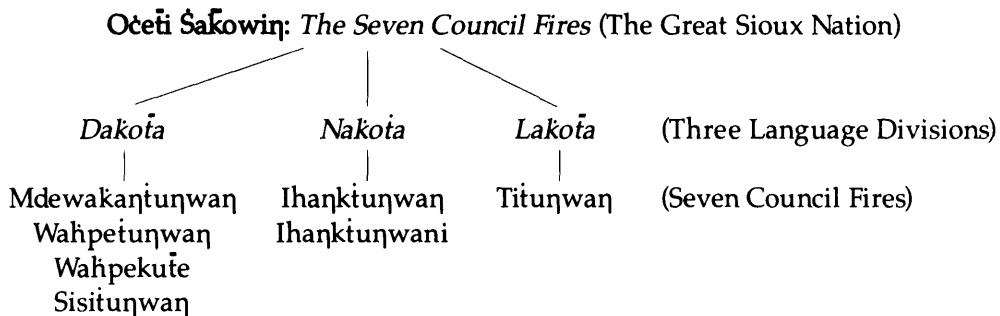
This text included vocabulary units on parts of the body, weather, clothing, food, and living beings of the Earth. Choose two categories and write *in Lakota* at least three sentences on each topic. You may write it as a dialogue between a couple of people or just as a description of the topic. Demonstrate 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



Tituŋwaŋ-Lakota

<i>Seven Subtribes</i>	<i>Present-day Reservations</i>
Oglala	(Pine Ridge)
Sičanġu	(Rosebud)
Mníkwoju/Hohwoju	(Cheyenne River)
Sihasaŋa	(Cheyenne River)
Itazipčo	(Cheyenne River)
Oohenuŋa	(Cheyenne River)
Hunkpapa	(Standing Rock)

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
äŋ	äŋ	äŋ	a ⁿ	ä
iŋ	iŋ	iŋ	i ⁿ	í
uŋ	uŋ	uŋ	u ⁿ	ü
			o ⁿ	

White Hat	Williamson	Riggs	Buechal	Taylor
b	b	b	b	b
č	c	ć	c	čh
ć			ć	ć
c'	ç	ć	c'	č'
	d	d		
g	g	g	g	g
g̡	g̡	g̡	g̡	g̡
h	h	h	h	h
h̡	h̡,	h̡	h̡	h̡
h'		h̡	h̡'	h̡'
j	ž,	ž	j	ž
k	k	k	k	kh
k̡	k	k	k̡	kh
ń	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	p̡	ph
p̡	p	p	p̡	ph
ń	p̡,	p̡	p̡	p̡
p'	p̡,	p̡	p'	p'
s	s	s	s	s
s'	s	s	s'	s'
ś	ś	ś	ś	ś
ś'	ś	ś	ś'	ś'
t	t	t	t̡	th
t'	t̡,	t̡	t'	t'
ń	t	t	t̡	t̡
t̡	t	t	t̡	th
w	w	w	w	w
y	y	y	y	y
z	z	z	z	z
			z'	

Appendix C:

Vocabulary for Lakota 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. <i>A mayazan</i> yelo/kšto: "My armpit hurts."
wayawa	(wa ya wa) (1) Lakota thought: Wayawa ki ("the counter or reader"); English interpretation: "the student." <i>Wayawa ki</i> yamniþelo/ yamniþi kšto, "There are three students." (2) Owayawa: "A school." <i>Owayawa</i> ta ble yelo/kšto, "I am going to the school."
wana	(wa na) Now. <i>Wana</i> lowačin yelo/kšto, "I am hungry now."
wa	(1) Snow. <i>Wa</i> hiŋhe yelo/kšto, "Snow is falling." (2) I am. (First person singular pronoun.) (3) Shortened form of wanþli , "eagle" as in <i>wapaha</i> shortened from <i>wanþli</i> þaha, "eagle bonnet." (Wa: <i>wanþli</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/kšto, "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) Lakota thought: "I send my voice out." English interpretation: "praying." Hoyewaye is difficult to translate. When English speakers explained "prayer" to the Lakota people, the closest equivalent was <i>hoyewaye</i> 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 <i>hoyewaye</i> is used in songs such as <i>Caŋnupá waŋ yuha hoyewaye</i> : "With this Pipe, I am sending a prayer, a message, to you." When a Lakota 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>Ciye 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/kšto, "She or he is removing the corn kernels." (<i>Wagmiza:</i> "corn".)
e	It is. <i>Le mičiye e</i> yelo, "This is my brother."

¹The definition of *wačekiye* is explained in *Wounspé Ičí Yamni*, (*The Third Teaching*).

el	In. Mission <i>el</i> wati yelo/kšto, "I live in Mission."
ləl	Here. He <i>ləl</i> 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 <i>ble</i> 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.) <i>He</i> 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. <i>He</i> ūwe huwo? "Who is that?" (3) Female ending for a question. <i>Wašte he?</i> "Is it good?" When Lakota language was denied to the people, men started using the women endings. Male speakers who use <i>he</i> 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 <i>huwo</i> , 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. <i>Oakanke ki tima he</i> yelo/kšto, "The chair is standing inside." (In reference to an inanimate object.) (5) Any type of animal horn. <i>Pte he:</i> "Buffalo horn." <i>Pte oyate</i> 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 <i>pte gleška</i> , "buffalo-like and spotted." The horns became <i>pte gleška he</i> .
we	Blood. <i>Pa we</i> hiyu welo/kšto/we, "She or he is having a nose bleed." (<i>Pa</i> shortened from <i>pasu</i> : "nose".)
hel	There. <i>Hel</i> yati huwo/he? "Do you live there?"
le	This. <i>Na le</i> iču wo!/we! "Here, take this!"
i	(1) Mouth. <i>I mažuze</i> yelo/kšto, "My mouth is dry" (English interpretation: "I am thirsty.") (2) "He or she went someplace" or "She or he arrived someplace." <i>Htalehaŋ Janice Mission ta i</i> yelo/kšto, "Yesterday Janice went to Mission."
lila	(<i>li la</i>) Really, very. Used for emphasis. <i>Lila wašte</i> yelo/kšto, "It is really good."
ile	(<i>i le</i>) It is burning. <i>Pejipaha ki lila ile</i> yelo/kšto, "The haystack is really burning." (<i>Peji</i> : "grass"; <i>paha</i> : "hill.")
iyaye	(<i>i ya ye</i>) 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, <i>Kiktape</i> , "Wake up!" Then, trying to tease us so we would move more quickly she referred to our

brother-in-law. Nitanhaŋ hihaŋni hči iyaye kšto, “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.) Kola, toki <i>ilale</i> , “Friend, you have gone someplace.” (A line from a memorial song.)
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 wiŋyaŋ. When the word gets translated simply as Medicine Man, the Lakota implication gets lost. The root word is <i>piya</i> , “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 owaŋka: 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. Taȟča waŋ owelo/kšto/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 ūwa lila <i>ole</i> yelo/kšto, “He is really looking for somebody.”
ogle	(o gle) (1) Covering for the upper body like a shirt or a jacket. Waniyetu <i>ogle</i> waŋ wašte ča yuha yelo/kšto, “She or he has a good winter jacket.” (2) (o gle): A nightstand or similar object. He itowaži <i>ogle</i> heča yelo/kšto, “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 Hanhepi Emily <i>wohe</i> yelo/kšto, “Emily made soup last night.”
oile	(o i le) (1) Burning inside of something. Tioile yelo/kšto, “His or her house burned down from the inside.” (2) Oilele ke: Someone with a quick temper or a moody disposition.
oiye	(o i ye) Her or his speech or words. Lisa <i>oiye</i> wašte yelo/kšto. Lakota thought: “Lisa’s words are good” or “Lisa says good things.”

²Changeable verbs are defined at the end of *Wounspē Iči Yamni* (*The Third Teaching*).

³Changeable verbs are defined at the end of *Wounspē 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 mayazaŋ yelo/kšto</i> , “My chin hurts.”
kuwa	(ku wa) She or he chases something. He he St. Francis tahaŋ <i>kuwa au welo/kšto/we</i> : “He is chasing him this way from St. Francis.” ⁴
hokuwa	(ho ku wa) (1) Lakota thought: “chasing fish.” Kuwa : “chasing”; ho: short for hogan, “fish.” English interpretation: “fishing.” Hihani ki <i>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: Wowašte <i>wakuwa yelo/kšto</i> : “I am after the positive side (of this conflict).” (Wowašte becomes a noun meaning “the positive” or “the good.”)
yau	(ya u) You are coming. Wana <i>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 word’s meaning. Therefore, to learn intonation, the word will appear in parenthesis with the accented syllable written in boldface type.

ohaŋ	(o han̥) (1) Female agreement. “All right”; “OK.” (Men say hau.) Hihani ki u wo!/we! <i>Ohaŋ</i> , “Come tomorrow. All right.” (2) To put onto your feet. Han̥pa ki lena <i>ohaŋ yo!/ye!</i> , “Put these shoes on.” (3) To boil or make stew. Talo ki lena <i>ohaŋ yo!/ye!</i> , “Make a stew with this meat.” (4) (ohaŋ) Among. Hel <i>ohaŋ ounye yelo/kšto</i> , “He or she is among them.”
haŋ	“Yes.” Usually said by women.
wohan̥⁵	(wo han̥) He or she is making stew or soup. Emily <i>wohan̥ huwo/he?</i> “Is Emily making soup?”
lowaŋ	(lo waŋ) She or he is singing. Wana <i>lowaŋ yelo/kšto</i> , “She or he is singing now.”
olowan̥	(o lo waŋ) A song. He <i>olowan̥ ota slolye yelo/kšto</i> ; “He knows many songs”

⁴ He and he refer to the English pronouns *he* and *him*, respectively. See *Wounspe Iči Nupañ* (*The Second Teaching*) for an explanation of pronoun usage with verbs.

⁵ Wohan̥ is a verb that contains a changeable vowel. Wohan̥ is the same verb as wohe, except in the question form the ending changes. This category of verbs is discussed at the end of *Wounspe Iči Yamni* (*The Third Teaching*).

hehaŋ	(1) (<i>he hanŋ</i>) At that time. Hekta blokeču kūŋ <i>hehaŋ</i> wičoča ahi yelo/kšto, "Many arrived this past summer." (Wičota: "many people") (2) (<i>he hanŋ</i>) Shortened from hehaŋyaŋ: "That's enough." <i>Hehaŋ</i> wašte yelo/kšto, "That's good enough." Hehaŋyaŋ hečuŋ šni 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.
winyan	(<i>wiŋ yanŋ</i>) Woman. Status earned by a woman who demonstrates maturity, education, and responsibility.
	"The word <i>winyan</i> is connected to many other words. <i>Winyan</i> represents birth, the beginning. If you look closely, you will see that <i>Inyan</i> , the first Creation, is similar to <i>winyan</i> . 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: <i>kinyan</i> —the verb to fly. <i>Wačinylan</i> is a description for the thunderbirds. These words are also connected. <i>Wačinye</i> is 'I am flying.' <i>Wačinylan</i> becomes a noun meaning the thunder spirits. Some people call them the thunderbirds. <i>Wačinylan</i> and <i>winyan</i> contain the root word <i>Inyan</i> because they resemble the oldest being. They too have the potential to give life and nourishment."
	—Sydney Keith, Lakota Elder and educator
Inyan	(<i>In yanŋ</i>) Stone. <i>Inyan</i> oyate: "Stone People" or "Stone Nation."
hiŋ	(1) Hair. (2) <i>Hiŋ ſma</i> : "Hairy." (3) <i>Pehiŋ</i> : Describes the hair on one's head. (Pe: "top of the head.")
hiŋhe	(<i>hiŋ he</i>) Falling in the fashion of a snow fall. Wa <i>hiŋhe</i> yelo/kšto, "Snow is falling."
ohiŋhe	(o <i>hiŋ he</i>) O: "inside." <i>Hiŋhe</i> : "falling in the fashion of a snow fall." Wa <i>ohiŋhe</i> yelo/kšto: "The snow is falling inside." This phrase is frequently used when snow falls through the smoke flaps of a tipištola. It describes soft objects falling from somewhere high up. We never say <i>Mni hiŋhe</i> yelo/kšto, because water falls faster. Whatever is falling needs to be soft and light like snow.
hiŋhan	(<i>hiŋ hanŋ</i>) Owl. Haŋhepi <i>hiŋhan</i> wačipelo/wačipi kšto, "They danced the owl dance last night."
kiŋ	(<i>ki inŋ</i>) To throw an object at someone. J. R. taŋpa waŋ uŋ Leona <i>kiŋ</i> yelo/kšto, "J. R. threw a ball at Leona."
uŋweya	(uŋ <i>we ya</i>) Provisions. Packed food for a trip or even a lunch pail for work. <i>Uŋweya</i> gluha omani iyayelo/iyaye kšto, "She or he went on a journey with provisions."
ouŋye	(o <i>uŋ ye</i>) Sometimes used to imply living someplace temporarily. Slang: "hanging around." Hel ſna <i>ouŋye</i> yelo/kšto, "He or she usually hangs around there."
uŋni	(uŋ <i>ni</i>) You and I are alive. <i>Uŋni</i> yelo/kšto, "You and I are alive."

uŋti	(uŋ ti) You and I live (someplace.) Hel <i>uŋti</i> yelo/kšto, "You and I live there."
ungli	(uŋ gli) You and I arrived home. Wana <i>uŋgli</i> yelo/kšto, "You and I are home now."
uŋhi	(uŋ hi) You and I arrived here. Hihāŋni <i>uŋhi</i> yelo/kšto, "You and I arrived here this morning."
ungle	(uŋ gle) You and I are on our way home. Wana <i>ungle</i> 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 <i>miye</i> ča umashi yelo/kšto, "Father requests that I come."
mahel	(ma hel) Inside of something. <i>Timahel</i> oigloniče yelo/kšto, "She or he didn't want to come outside of the house." (Sometimes this phrase is shortened to <i>tioigloniče</i>).
niye	(ni ye) (1) You. Aṭe <i>niye</i> ča unisi yelo/kšto, "Father requests that you come." (2) She or he is breathing. <i>Lila niye</i> yelo/kšto, "He or she is really breathing hard."
ni	(1) To be alive. <i>Kola ni</i> ča wopila uŋkeyapelo/uŋkeyapi kšto, "We give thanks because my friend lives." (2) You. Second person singular pronoun. <i>Niwaše</i> yelo/kšto, "You are good."
maza	(ma za) Metal. Hihāŋni <i>maza</i> čuŋku ogna hi yelo/kšto, "He arrived this morning in the train." (Maza: "metal"; Čuŋku: "road." Though these words are describing a train's tracks, they refer to a train).
misuŋ	(mi sun) Term for younger brother used by both men and women. <i>Le misuŋ e</i> yelo/kšto, "This is my younger brother."
nahaŋ	(na haŋ) And. <i>Niye nahaŋ</i> ničuwe haŋhepi ki u po! "You and your older sister come tonight!"
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!"
mu	I am wearing. Waŋoštaŋ ska waŋ mu yelo/kšto, "I am wearing a white hat."

nu	You are wearing. <i>Haŋpa waštešte nu yelo/kšto</i> , “You are wearing good shoes.”
waŋbli	(waŋ bli) Eagle. <i>Waŋbli oyate</i> : “Eagle Nation/Eagle People.” <i>Waŋbli oyate ki au welo/kšto/we</i> , “The Eagle Nation is coming.”
anpo	(an po) Dawn. <i>Anpo ki wahi ktelo/kte kšto</i> , “I will arrive at dawn.”
nablaya[*]	(na bla ya) (1) To spread out, to smooth out. <i>Ite ki nablaya iyaye yelo/kšto</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 ki nablaya iyaye yelo/kšto</i> , “He spread out the quilt with his foot.” The verb nablaya implies that it is done with the foot.
imapi	(i ma pi) I am full (from eating.) <i>Imapi yelo/kšto</i> , “I am full (from eating.”)
inipi	(i ni pi) You are full (from eating). <i>Inipi yelo/kšto</i> : “You are full (from eating.”)
nupiŋ	(nu piŋ) Both; you too. <i>Nupiŋ u po!/pe!</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/kšto</i> , “He walks with a booming sound”
bubu	(bu bu) Huge, fat. <i>Bubu ke</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/kšto</i> , “I am leaving now.”
waŋbli	(waŋ bli) Eagle. <i>Waŋbli oyate</i> : “Eagle Nation/Eagle People.” <i>Waŋbli oyate ki au welo/kšto/we</i> , “The Eagle Nation is coming.”
gli	He or she is arriving home. <i>Hihani taŋhaŋsi gli yelo</i> , “My cousin came home this morning.”

^{*}Nablaya is a changeable verb. These verbs are discussed at the end of *Wounspē Iči Yamni* (*The Third Teaching*).

igmu	(i gmu) General description for cat. Igmu oyate: "Cat Nation." Hanhepi <i>igmu ki</i> gli yelo/ksto, "The cat came home last night."
gmigma	(gmi gma) Round. <i>Gmigma huwo?/he?</i> "Is it round?"
waglula	(wa glu la) Worm. <i>Waglula ok'e yelo/ksto</i> , "She or he is digging for worms."
he	(1) He, she, or it. (Gender neutral, third person singular pronoun.) <i>He gli yelo/ksto</i> , "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. <i>He tuwe huwo?</i> "Who is that?" (3) Female ending for a question. <i>Wašte he?</i> "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. 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. <i>Oakanke ki tima he yelo/ksto</i> , "The chair is standing inside." (In reference to an inanimate object.) (5) Any type of animal horn. <i>Pte he</i> , "Buffalo horn." <i>Pte oyate</i> 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 <i>pte gleška</i> , "buffalo-like and spotted." The horns became <i>pte gleška he</i> .
hiya	(hi ya) An expression for no. Sometimes men will say hoh instead of hiya to express strong feelings. <i>Hiya tanhaŋsi gli šni yelo</i> , "No, my cousin is not coming home."
hiŋhaŋ	(hiŋ han) Owl. Hanhepi <i>hiŋhaŋ wačipelo/wačipi ksto</i> , "They danced the owl dance last night."
hehaŋ	(1) (he han) At that time. <i>Hekta bloketu kūŋ hehaŋ wičota ahi yelo/ksto</i> , "Many arrived this past summer." (Wičota: "many people"). (2) (he han) Shortened from <i>hehaŋyāŋ</i> : "That's enough." <i>Hehaŋ wašte yelo/ ksto</i> : "That's good enough." <i>Hehaŋyāŋ hečun šni yo!/ye!</i> : "Don't do that any more!" or "Stop doing that." Also: <i>Hehaŋyela!</i> "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. <i>Iku mayazaŋ yelo/ksto</i> , "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. <i>Mni huha šoke ki keya yo!/ye!</i> "Hang that thick cloth in the air to cover the area." (Used in reference to creating a shade.) <i>Mni huha šoke</i> . ⁷ "A thick cloth. A description of a tarp or canvas."

⁷Šoke is a changeable verb. See Changeable Verbs at the end of *Wounspē Iči Yamni (The Third Teaching)*.

hokuwa	(ho ku wa) (1) Lakota thought: “chasing fish.” Kuwa : “chasing”; ho: short for hogan, “fish.” English interpretation: “fishing.” Hihäni ki <i>hokuwa mni ktelo/kte kšo</i> , “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. <i>Lila wašte yelo/kšo</i> , “It is really good.”
ole	(o le) She or he is looking for somebody or something. <i>He tuwa lila ole yelo/kšo</i> , “He is really looking for somebody.”
lena	(1) (le na) These. <i>Lena wačin yelo/kšo</i> “I want these.” (2) (le na) Here. <i>Lena uŋwo/uŋwe!</i> “Stay here!”
hel	There. <i>Hel yati huwo/he?</i> “Do you live there?”
miye	(miye) Me/I. Ate <i>miye ča umashi yelo/kšo</i> , “Father requests that I come.”
oma	(o ma) One of the two. (Also pronounced uŋma.) <i>Oma hi šni yelo/kšo</i> , “One of the two did not arrive.”
maya	(ma ya) Cliff. <i>Maya wančatuya waŋ oskaþelo/oskaþi kšo</i> , “They climbed the high cliff.”
mani	(ma ni) She or he is walking. Hihäni haŋkaši <i>mani gli yelo</i> , “This morning my cousin walked home.”
niye	(ni ye) (1) You. Ate <i>niye ča uniši yelo/kšo</i> , “Father requests that you come.” (2) He or she is breathing. <i>Lila niye yelo/kšo</i> , “He or she is really breathing hard.”
nuni	(nu ni) (1) She or he is lost, wandering around. (2) <i>Onuŋiyata uŋ yelo/kšo</i> , “He or she is in a state of confusion” (Psychologically “lost.”)
wani	(wa ni) I live. I am alive. <i>Wani wačin yelo/kšo</i> , “I want to live.”
wana	(wa na) Now. <i>Wana lowačin šni yelo/kšo</i> , “I’m not hungry now.”
pi	The liver. <i>Pi yazaŋ yelo/kšo</i> , “She or he has pain in the liver.”
opiya	(o pi ya) He or she is repeating something. Implies to correct a mistake. <i>Wowaþi ki opiya owa yelo/kšo</i> , “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 <i>wapiya wičaša</i> or a <i>wapiya wiŋyan</i> . 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 owaŋka: A ceremony thanking the spirits. Pila is the root word: “to be thankful, appreciative.” Pilaye : “She or he is being thanked.”
si	Foot. Lila <i>si</i> mayazaŋ yelo/kšto, “My foot really hurts.”
sla	Greasy. Pehin̄ ki lil <i>sla</i> yelo/kšto, “Her or his hair is really greasy.”
osni	(o sni) Cold. Haŋhepi lila <i>osni</i> yelo/kšto, “It was really cold last night.”
slolwaye	(slol wa ye) I know. Olowan̄ ota <i>slolwaye</i> yelo/kšto, “I know many songs.”
ti	She or he lives there. St. Francis el <i>ti</i> yelo/kšto, “She or he lives in St. Francis.”
tima	(ti ma) Inside (in reference to a lodge or house.) Oačanke ki <i>tima</i> he yelo/kšto, “The chair is standing inside the house.”
temni	(te mni) Perspiration. <i>Temni</i> 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 tipi hel <i>oti</i> yelo/kšto, “Lisa lives inside of that house.” ⁹
wau	(wa u) I am coming. Haŋhepi ki <i>wau</i> ktelo/kte kšto, “I will come tonight.”
wati	(wa ti) I live in _____. Rosebud el <i>wati</i> yelo/kšto, “I live in Rosebud.”
wala	(wa la) I asked for something. Wičazo ki <i>wala</i> yelo/kšto, “I asked for the pencil.”
yawa	(ya wa) He or she is reading or counting. Lena wowapi ki <i>yawa</i> yo!/ye! “Read these books!”
wayawa	(wa ya wa) Lakoča thought: Wayawa ki, “the counter or reader.” English interpretation: “the student.” Wayawa ki yamničelo/yamniči kšto, “There are three students.” Owayawa : “A school.” <i>Owayawa</i> ta ble yelo/kšto, “I am going to the school.”
yati	(ya ti) You live _____. Grass Mountain el <i>yati</i> yelo/kšto, “You live in Grass Mountain.”
yau	(ya u) You are coming. Wana <i>yau</i> kta huwo?/he? “Are you going to come now?”
yagli	(ya gli) You are coming home. Wana <i>yagli</i> yelo/kšto, “You are coming home now.”
zi	The color yellow. Ogle <i>zi</i> waŋ uŋwelo/uŋ kšto, “She or he is wearing a yellow shirt or jacket.”

⁸Changeable verbs are defined at the end of *Wounspē Iči Yamni* (*The Third Teaching*).

⁹ See *Wounspē Iči Nupañ* (*The Second Teaching*) for more on **tipi**.

wazi	(wa zi) (1) Pine trees. Also, “things that are yellow.” (Zi, “yellow.”) (2) Waziyata: 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 wiñyan̄ ki lila zomíke yelo/kšto, “That woman is very shrewd.”
wazilye	(wa zil ye) He or she is smudging or burning sage or cedar. Creating smoke. Pejihota un̄ wazilye yelo/kšto, “She or he is smudging with sage.”

Appendix G

Vocabulary for the Letters Č, Č, and Č'

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.

čiči	(či či) I am taking something away from you. Nizañni wačiṇ ca waskuyeča ki čiči yelo/kšto, “I want you to be healthy so I am taking away your sweet things (candy) from you.”
čuwi	(ču wi) Back part of human body.
ečuŋ	(e čuŋ) (1) He or she is doing something. Mike wowaši ečuŋ 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 ečuŋ 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.
čeye	(če ye) (1) He or she is crying. (2) When used in a ritual setting, it becomes “appealing” or “praying.” For example, Hanble čeye, “To journey through the night crying/praying.” Han: short for Hañhepi: “night.” Ble: “I am going” or “I am on a journey.” Ceye: “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.
čočo	(čo čo) (1) Čo: “something is pretty cute” (singular). Debbie čo welo, “Debbie is cute.” (2) Čočo: Cute, pretty (plural, nonliving beings). Hanpā kšupí ki hena čočo yelo/kšto, “The moccassins are cute.” (3) Čopila: (plural for living beings). Wiciñčala ki hena lila čopila yelo/kšto, “Those girls are very cute.”
čiŋ	He or she wants. Maza ska etaŋ čiŋ yelo/kšto, “She wants some money.”
nača	(na ča) Shortened from nača okolakičiye: 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 okolakičiye 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.”
čoco	(čo čo) Slushy, sloppy (plural). Used to describe wet snow on a road. Sometimes when making bread, a woman’s dough will turn sloppy and become čoco.
uŋči	(uŋ či) Oldest female in the tiosp̥aye. Refers to an Elder woman who demonstrates wisdom. Not necessarily a description of a woman with grandchildren. English interpretation: “grandmother.” Other reservations use kuŋši instead of uŋči.
čiči	(či či) An imaginary character similar to “the boogie man.” “Čiči 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 “Sssh. Čiči.” After that, the child will be perfectly quiet.
iču	(i ču) (1) She or he is receiving something. He wowaři eya iču welo, “She or he received some letters.” (2) Maza ſka ičuři, “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 wowaři eya iču welo,” the reference is to one of those monthly checks.
ečela	(e če la) Only. He ečela wowaři ečuŋ welo/we, “He is the only one working.” Wotinkta čaŋna hel ečela u welo/we, “The only time he comes is when he is going to eat.” Wičaša ki ečela naijñpelo/naijñpi kšto, “Only the men are standing.”
iyukčaŋ	(i yuk čaŋ) (1) She or he is thinking. He Gerri hečel iyukčaŋ yelo/kšto, “Gerri thinks that.” Marci waehe kúŋ he lila iyukčaŋ yelo/kšto, “Marci is really thinking of what you have said.”
ic’iŋ	(i c’iŋ) 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 omača c’oc’o welo/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 c’u) 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 c’u) He or she gives himself/herself something. He hayañpi waštešte eya ic’ic’u yelo/kšto, “He helped himself to some good clothes.”
yeic’iye	(ye ic’i ye) He or she is thrusting his or her body into a bucking horse motion. Šunča wakan̄ ki yeic’iye yelo/kšto, “The horse bucked.”
blihemic’iye	(bli he mi c’i ye) I am encouraging myself; renewing one’s self to be stronger in a weak situation. Otehi ča blihemic’iye yelo/kšto, “It is a difficult time, so I am making myself stronger.”
omic’iye	(o mi c’i ye) I help myself to something. Woyute ki omic’iye yelo/kšto, “I helped myself to some of the food.”

Appendix H

Vocabulary for the Letters G and Ḡ

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 oyate: “Cat Nation.” Hanhepi <i>igmu</i> ki gli yelo/kšto, “The cat came home last night.”
waglula	(wa glu la) Worm. <i>Waglula</i> oké yelo/kšto, “He or she is digging for worms.”
gmigma	(gmi gma) Round. <i>Gmigma</i> huwo?he? “Is it round?”
gli	She or he is coming home. <i>Hihanpi</i> tanhanši gli yelo/kšto, “My cousin came home this morning.”
gi	The color brown. <i>Hanpa</i> gi gi eya uŋ yelo/kšto, “He or she is wearing some brown shoes.” (<i>Gi</i> gi is plural form for nonliving beings.)
ge	(nu ge) Nonsensical word created for pronunciation drill.)
nuge	(nu ge) Inside the ear. <i>Nuge</i> omača šni yelo/kšto, “I feel a cold draft in my ear.” (This can be a symptom of a cold or an earache.) <i>Nakpa</i> is the outside part of the ear.
maga	(ma ga) Goose. <i>Maga</i> ksiča: General term for ducks. <i>Maga</i> ska: “swan.” <i>Maga</i> saša: “Canadian Goose.” <i>Hokšila</i> ki <i>maga</i> kute iyayelo/iyaye kšto, “The boy went duck hunting.” (Lakota thought: “The boy left to shoot ducks.”)
hogan̄	(ho gan̄) Fish. Hanhepi ki <i>hogan̄</i> wañin ktelo/kte kšto, “I am going to eat fish tonight.” If used with a verb, <i>gan̄</i> will be dropped as in <i>hokuwa</i> : “to chase fish” (to go fishing).

<i>yugo</i>	(yu gó) (1) She or he is making a deep dragging mark. Čan̄pestola waŋ mača el čapá egle nahaŋ etan̄ <i>yugo</i> 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. <i>Yugo!</i> "She or he is all dragged out!" (He or she is exhausted.)
<i>nige</i>	(ni ǵe) Stomach area. <i>Nige</i> taŋka okolakiciye ki mničiyapelo/mničiyapi kšto, "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 niǵe taŋka wacipi." 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 niǵe taŋka doesn't refer to a big stomach 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.
<i>ganyela</i>	Messed-up hair. Hun̄ka ganyela ki kta yelo, "Sister-in-law woke up with messy hair."

Appendix I

Vocabulary for the Letters H, Ḥ, and Ḧ'

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.

<i>ohaŋ</i>	(o han̄) (1) Female agreement. "All right"; "OK." (Men say "hau.") Hihaŋni ki u wo!/we! <i>Ohaŋ</i> . "Come tomorrow. All right." (2) To put on your feet. Han̄pa ki lena <i>ohaŋ</i> yo!/ye! "Put these shoes on." (3) To boil or make stew. Talo ki lena <i>ohaŋ</i> yo!/ye! "Make a stew with this meat." (4) (<i>ohaŋ</i>) Among. Hel <i>ohaŋ</i> ouŋye yelo/kšto, "He or she is among them."
<i>he</i>	(1) He, she, or it (Gender neutral, third person singular pronoun). <i>He</i> 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. <i>He</i> tuwe huwo? "Who is that?" (3) Female ending for a question. Wašte <i>he?</i> "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 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. <i>Oakanke ki tima he yelo/ksto</i> , "The chair is standing inside." (In reference to an inanimate object.) (5) Any type of animal horn. <i>Pte he</i> , "Buffalo horn." <i>Pte oyate</i> 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 <i>pте gleska</i> : "buffalo-like and spotted." The horns became <i>pте gleska he</i> .
hi	(1) He or she arrived. <i>Jael hihaŋni hi yelo/ksto</i> , "Jael arrived this morning." (2) Tooth. <i>Lila hi mayaza yelo/ksto</i> , "My tooth really hurts."
he	A mountain. <i>He Saŋa</i> , "Black Mountains." A description of the Black Hills. English speakers struggled to pronounce the guttural h. Consequently, <i>He Saŋa</i> became <i>Paŋa Saŋa</i> , Black Hills. They are not hills; they are mountains. <i>He Saŋa ta mni kfelo/ kte ksto</i> , "I am going to go to the Black Mountains."
hwa	He or she is sleepy. <i>Lila mahwa yelo/ksto</i> , "I am really sleepy"
haŋ	Sore or scab. <i>Tokeške išpa etulehči mahāŋ yelo/ksto</i> , "Somehow I have a sore right on the elbow."
hoh	Male expression for "no." The word always conveys a lot of feeling and is often used in reaction to teasing. <i>Hoh! Hečaŋmu wačin šni yelo</i> , "No, I don't want to do that!"
iha	(i ha) She or he smiled. <i>Iha amayuta yelo/ksto</i> , "She or he smiled at me."
hlihilila	(hli hli la) It is muddy. <i>Mni ota pāpsuŋ ca lila hlihilila yelo/ksto</i> , "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) <i>Haŋa</i> is the plural form of the root word iha , "to smile" or ihat'a , "to laugh." <i>Haŋa</i> refers to the noise of waterfalls. (2) <i>Mni haŋa</i> : 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. <i>Mni Haŋa</i> makes a tinkling sound. It has a melody that sounds like laughter. So we named it "Laughing Water." (3) haŋake : "Makes a crackling sound" (4) habhabya "Makes rustling sounds." (5) Haŋatunwan : "Village by the falls." (A description of the Aniishinabe [Ojibwe] people.)
ih'e	(i h'e) Stones, rocks, boulders. <i>Ih'e pahi iyayaŋelo/iyayaŋi ksto</i> , "They went to pick up stones."

wičoh'aŋ	(wi čo hán) Traditions, rituals. He lakol <i>wičoh'aŋ</i> ki hena ṫanγaŋ slolyelo/slolye kšto, "He or she knows the Lakota traditions well."
nawah'uŋ	(na wa hún) I hear. Hiháni wičaho eya <i>nawah'uŋ</i> 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.) Naþe <i>yuh'i</i> , "She or he has chapped hands." Naþe okaške ki <i>yuh'i</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 naþe <i>yuh'i</i> and naþe okaške <i>yuh'i</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 <i>yuh'i</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, "Naþe 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 ṫaku ečun ki hena lila <i>h'anhi</i> 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. Kiči wahi kta ška lila <i>mah'anhi</i> yelo/kšto, "I was supposed to arrive with him or her, but I'm really slow!"

Appendix J

Ma Verbs

wamakaŋyeja¹⁰	I am an infant
winmačinčala	I am a girl
homakšila	I am a boy
wimakoškalača	I am a young woman
komaškalača	I am a young man
winmayaŋ	I am a woman
wimačaša	I am a man

¹⁰ Some 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.

mazomike	I am shrewd and tricky (not to be trusted) ¹¹
imapi	I am full (from food)
omapiča	I look fairly good
maðo	I am cute
emačiyapi	I am called
mawašte	I am good
mahwa	I am sleepy
omapišni	I don't feel well (either physically or emotionally)
uŋmasike	I have a specific need
imakuje	It made me sick
imañan	I am proud of it
iyomakipi	I am happy
iyomakišice	I am sad ¹²
omajula	I am full of something ¹³
omahlečahe	I am really angry (I am bursting with anger)
omawašte	It helps me to feel good (food or an event)
imawašte	It makes me feel good (specific item such as an education)

Appendix K

Parts of the Body

þeslete	forehead
nata	head
nasula	brain
þehin	hair
naslate	temple
þahle	forehead
ista	eyes
istahe	eyebrows and eyelashes
þasu	nose
þogi	nostril area inside the nose
pute	area between the nose and lips
čaka	roof of the mouth/palate
lote	throat
iha	lips
iku	chin
nuğe	ear channel (inner ear)
nakpa	visible ear

¹¹ Zomiķe/zomiķa is a *changeable verb* implying tricky, shrewd, or sly.

¹² When you have a verb with šice as a suffix, it addresses a negative feeling and implies that the person is sad.

¹³ For example: Woiyukčaŋ omajula, "I am full of thoughts (ideas)."

čehupañ	jaw
tahu	neck
tahu huñte	nape of the neck
tañpa	lower part of the neck between the shoulders blades or the breast area of animals
hiñyete	shoulder
ablo	shoulder blade area (joint area)
čan̄kuahu	spine
maku	chest
čan̄te	heart
kañ	veins
tapi	liver
ajun̄tka	kidney
čağu	lungs
šupe	intestines
ha	skin
we	blood
tučuhu	ribs
čeblohu	collarbone
tučuñte	flank, sides
aze	breast
tezi	stomach
niñe	hips
isto	arms
ispahu	elbow
nañe okaske	wrist
nañe	hand
nañauñka	thumb
nañe oh'apse	palm of the hand
nañe okazunte	fingers (shortened to nañokazunte)
napcoñayañ	middle finger
napšaste	little finger
nañe šake	finger nails (shortened to napšake)
nañe yusun̄ka	clenched fist
nañe yugmuze	clenched fist (shortened to nañogmuze)
nañe iñkpa	finger tips
čeča	thigh area
sičañ	outer thigh
čeča hohu	femur bone
čeča owagle	hip joint
uñze	butt
itka	testicles; description of an egg or a seed (witka : eggs)
če	penis
susu	penis, refers to "seeds"
šañ	vagina
čana	crotch area

hu	leg
čan̥kpe	knee
hublo	shin
hučoġin	calves
iškahu	ankle
si	foot
sipa	toe
sipa tan̥ka	big toe
siyete	heel
siohápe	arch of the foot

Appendix L

Vocabulary for the Letters J, K, Ḫ, Ḳ, 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. Lḁkota thought: "He or she is mixing clothes with soap and water." Haŋhepi Stephanie *wojaja* yelo/kšto, "Last night Stephanie washed some clothes." When Lakota 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.
- najin̥** (na jiŋ) She or he is standing. Hokšila ki tima najin̥ 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." Wičinčala ki lila *jijiče* yelo/kšto, "The girl is very light complexioned and has light hair." Ḫe implies "like jiji."
- ojanjaŋ** (o jan̥ jan̥) "There is light." Ti *ojanjaŋ* yelo/kšto, "It's light inside." (Ti: "house." O: "inside." Janjaŋ: "light.") *Ojanjaŋ* glepelo/ glepi kšto, "They put a light there to light up the room." *Ojanjaŋ* 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 *ojanjaŋ* glepi ikoyake yelo/kšto, "The house is attached with lighting to give light inside." In this sentence, *ojanjaŋ* 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). Hañhepi ki <i>wablujaja</i> ktelo/kte kšto, "I am going to wash clothes tonight."
waki	(wa ki) "I went home." Hihanpi <i>waki</i> yelo/kšto, "I went home this morning."
mikiyela	(mi ki ye la) Near me. <i>Mikiyela</i> najiñ yelo/kšto, "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." (sisituñwañ).
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!"
iku	(i ku) Chin. <i>Iku</i> mañkakinqe yelo/kšto, "My chin got bruised."
kigle	(ki gle) She or he went home. Hihanpi <i>kigle</i> yelo/kšto. "She or he went home this morning."
wakan	(wa kañ) 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 wakan. Wakan implies someone is old without achieving status or honor. Wičahčala, winuhčala, tuñkašila, uñci, or kuñsi ¹⁴ are all terms that imply respect and honor. However, because the English language mistranslated these respectful terms, many Elders today prefer tañkaka. The root word is tañka, meaning large or huge. Though tañka 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, tañkaka is also a respectful term.
ku	She or he is coming back. He wana ku yelo/kšto, "He or she is coming back now."
kañ	Old or worn out. Used in reference to other living beings like horses or cows. Šuñka ki le wana lila kañla yelo/kšto, "This dear dog is very old." (La is a term for endearment.)

¹⁴ Tuñkašila, uñci, and kuñsi are explained at length in *Wopunspe Iči šakowiñ* (*The Eighth Teaching*).

ki	(1) The. Wiñyan <i>ki</i> , "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. Hihanñi <i>ki</i> , "Tomorrow." Hañhepi <i>ki</i> , "Tonight."
ka	That over there. Yonder. <i>Ka wičaša ki tuwe huwo?/he?</i> "Who is that man over there?"
maka	(ma ka) A skunk. <i>Mača hawañ waþoþañ ye yelo/ksto</i> , "He used the skunk hide for a cap."
wakan	(wa kāñ) Power, energy. The power to give life and to take it away. In our philosophy every Creation has this potential. When tate, "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. <i>Wačinýañ wakan</i> , "The thunder that has that power." Mni <i>wakan</i> , "Water that has that power." (A description of alcohol.) <i>Cañnuþa ki he lila wakan yelo/ksto</i> , "The Pipe is very powerful." Root word: <i>čan</i> , "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."
kañ	The blood veins in a body. Istó el <i>kañ ki nabloblo yeye yelo/ksto</i> , "In his arm, the veins are bulging."
ko	He or she is included. Donna ko yelo/ksto, "Donna is included."
ka	Almost. Slang for <i>tka</i> . Wau (<i>t</i>) <i>ka</i> yelo/ksto, "I almost came."
maka	(ma ka) The earth, dirt. In the beginning, the first Creation was maka. Inyan created a huge disk around itself and called it maka. Kola, blihic'iyayo. <i>Maka ki ečela oihanke waniče yelo</i> , "My friend, take courage. Only the Earth has no end." (From an honor song.)
ak'in	(a k'inq) (1) A harness that you carry on your back. (2) A saddle. He <i>ak'in iyaglaške yelo/ksto</i> , "He is tying his saddle on." (3) k'in , "To carry something on your back." <i>Čank'in; čan</i> : "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 <i>čank'in</i> .
k'un	(1) Remembering an event or situation with sadness or regret. Ehañni tanyan uñ <i>k'uñ lehanl iyotiyeki yelo/ksto</i> , "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 sun̄kaču 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. Oyate kawita ahi čaŋna lila ok'oke yelo/kšto, "When the Nation comes together, there are some real activities."

Appendix M

Specific Time References

an̄po ki	at dawn
wičokaŋ hiyaye ki	noon, "when the sun is in the middle of its journey"
wiķasani hiyaye	afternoon "when the sun is on that ride"
haŋčoķaŋyaŋ ki	midnight, "middle of the night"
wičokaŋ saŋm iyaye ki	afternoon, "past the time when the sun is in the middle of its journey"
hihaŋni ki, hihaŋni eciyatāŋhaŋ ki	this evening
hihaŋni ki, wi čoķaŋ hiyaye wahehaŋl	early tomorrow morning, "on the morning side of tomorrow. (It generally implies before 10:00 a.m.)
hihaŋni ki, wi čoķaŋ saŋm iyaye ki	at noon tomorrow, "tomorrow when the sun is in the middle of its journey"
hihaŋni htayetu ki	tomorrow afternoon, "tomorrow when it is past the time when the sun is in the middle of its journey"
hihaŋni haŋhepi ki	tomorrow evening
hihaŋni haŋčoķan yaŋ ki	tomorrow night
hihaŋni akoťaŋhaŋ ki	tomorrow midnight
leťaŋ aŋpeču yamni ki	day after tomorrow
	three days from now

¹⁵K'e is a *changeable verb*.

Appendix N

Vocabulary for Letters P, P̄, P̄̄, and P̄̄̄

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	The liver. <i>Pi čeyunpāpi wašte walaké yelo/ksto</i> , "I like fried liver."
yupiyakel.	(yu pi ya kel) To express that something is done in a good way. <i>Yupiyakel wowaži waŋ kage yelo/ksto</i> , "He wrote a very nice letter."
wopila	(wo pi la) (1) She or he appreciates something. Expression of thankfulness. <i>Wopila eye</i> , "He or she says thank you." (2) <i>Wopila owaŋka</i> : 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>Mičinča ki zaniži ča wopila un wiwang wawači yelo/ksto</i> , "I sun danced because my children are healthy."
ipi	(i pi) He or she is full. Implies from eating. <i>Lila imapi ča oniya mašiče yelo/ksto</i> , "I am so full I have a hard time breathing."
opiča	(o pi ča) Fairly good. <i>Opiča huwo?/he?</i> "Is it fairly good?"
pikila	(pi ki la) She or he is appreciative. <i>He lila pikila yelo/ksto</i> , "She or he is really thankful."
opiya	(o pi ya) She is correcting a situation by redoing an action. <i>Wowapi ki opiya owa yelo/ksto</i> , "He or she is rewriting the letter." (The implication is that he or she is correcting the letter).
wapiye	(wa pi ye) (1) Lakota 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 iyeska ki owaŋke el *wapiye* yelo/kšto, ‘Last night the interpreter did a doctoring in his ceremony.’

pañha	(pa ha) A hill. Suŋka wakan ki paŋha el aŋan naiŋ yelo/kšto, “The horse stood on the hill.”
naŋpe	(na pe) Hand. Tokeške lila naŋpe mayazaŋ yelo/kšto, “For some reason my hand really hurts.”
eyapaŋha	(e ya pa ha) (1) Announcer, MC. (2) Anthropologists’ translation: “the camp crier.” Haŋhepi wačipí el tuŋška eyapaŋha yelo/kšto, “Last night at the dance my nephew was the announcer.”
iŋpi	(i ŋ pi) They arrived someplace. Htalahaŋ hena Mission ta iŋpi yelo/kšto, “Yesterday they went to Mission.”
pañpa	(pa pa) Dry meat. Paŋpa saňka: “really dry meat.” H̄ieyetu k'uŋ hehaŋ paŋpa ohanŋpi ča yuŋiya wawate yelo/kšto, “Last evening I had a wonderful meal because they made dried meat soup.”
aŋpe	(a pe) Leaf. Čan aŋpe: “the trees’ leaves.” Wana čan aŋpe ǵahpa ča ečani osni ktelo/kte kšto, “The trees’ leaves are falling now, so it will be cold soon.”
aŋpa	(aŋ pa) Daylight. Hihani aŋpa ahi k'uŋ hehaŋ tuŋška gli yelo/kšto, “My nephew came home this morning at daylight.”
pañ	He or she is hollering or screaming. Hihani Erin ločiŋ yelaka paŋ he yelo/kšto, “This morning Erin must have been hungry because she was hollaring.”
paŋsu	(pa su) The nose. Hokšila ki osni yelaka paŋsu naša ye ye yelo/kšto, “It must have been cold because the boy’s nose is red.”
opaya	(o pa ya) Down the valley. Oþaya wakul iyaye yelo/kšto, “He or she went hunting down the valley.”
poŋgi	(po ŋ gi) Inside a nose; nostrils. Sni oyuspa ča poŋgi imni ūŋ yelo/kšto, “His nose is running because he caught a cold.”
waŋpa	(wa pa ha) Short for waŋbli paŋha: “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 waŋpa, 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. *Wičaša yačanpiča heča ča wapaha waŋ uŋkiyapi yelo/kšto*, “He is a man of honor, so they put on an eagle bonnet on his head.”

wipe	(wi pe) Weapon. <i>Akičita ki wipe gluha manipi yelo/kšto</i> , “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 <i>wapepela</i> . <i>Uŋkcela oju waŋ opa mani hiyuča aṭa wapepela ojula yelo/kšto</i> , “He is full of stickers because he walked through a sandbur patch.”
pahin	(pa hin) “Hair that protrudes from the head.” A description of a porcupine. <i>Pahiṇ ki lena hečaṇ peša ki lena kačapelo/kačapi kšto</i> , “They make the head roaches from the porcupine hair.”
pahli	(pa hli) Mucus in the nose when one has a cold or allergies. Snot. <i>Osni oyuspači čaŋna ohiŋniya pahli glujinčapelo/glujinčapi kšto</i> , They always blow their noses when they catch cold.”
paha	(pa ha) A covering for the head. Lakota thought: Pa, “head”; ha, “skin.”
p'o inap'ip'iyeye	Foggy. Lila p'o yelo/kšto, “It's really foggy” (i na p'i p'i ye ye) The expression around the mouth when preparing to cry. Most evident on babies. <i>Wakanyeča ki čeyapi kta čaŋna tokeya inap'ip'iyeyepelo/inap'ip'iyeyepi kšto</i> , ‘Before the children cry they get this expression around their mouths.’
nap'in	(na p'in) He or she is wearing something around the neck. <i>Wanap'inwaŋ owaŋ wašte ča nap'in yelo/kšto</i> , “She is wearing a beautiful necklace.”
p'ečan	(p'e čan) Elm tree. A description of a hardwood tree. <i>P'ečan oju egn ti yelo/kšto</i> , “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. <i>Šunča wakaŋ ki lila maka nap'opelo/nap'opi kšto</i> , “The horses raised a lot of dust.”
ap'oic'iyę	(a p'o i c'i ye) He or she is steaming himself or herself. <i>Wičaša ki inyaŋ ki aile wičayin nahą ap'oic'iyę yelo/kšto</i> , “The man heated the stones and then he steamed himself.”

Appendix O

The Weather

aŋ̥petu wašte	It's a good day
ču	dew
čusni	cold temperature caused by heavy dew
heyunčka	frost
ičamna	Snow is falling
iwoblu	blizzard
kaluze	It's breezy
kapuze	It's dry (caused by a draft or wind)
kaska iyaye	It cleared up
magaju	It's raining
mahpiya kahwoke	The wind is floating the clouds across
mahpiyaya	It's cloudy
mašte	The sun is shining
mašte kate	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 š'es'e	light rain or dripping water
mni wozaŋ	Steady, penetrating rain that can last days; Soaking rain
okate	It's hot
ošičeča	The condition isn't good. (Usually in reference to the weather)
osni	It's cold
p'o	It's foggy
spaye	It's wet
tate	The wind is blowing
tate taŋčka	damaging wind (strong wind)
wa hinhe	Snow is falling
wakinčyan agli	"The thunder beings have come home." (Describes a big thunderstorm)
wašme	The snow is deep
wasu hinhe	"The seeds of snow are falling." (Describes a hailstorm)
yupiyakel čusni	Cool breeze that makes you feel good

Appendix P

Food

talo čeyunpāpi	fried meat
talo ohanpī	boiled meat, beef stew
talo yukpānpi čeyunpāpi	fried hamburger
talo yukpānpi nahān asanpī	hamburger with cheese
suta iyawostak čeyunpāpi	fried potatoes
bločeyunpāpi	boiled potatoes, potato soup
blohpānpi	mashed potatoes
blopatānpi	coffee (black medicine, refers to caffeine)
pejūta sāpa	coffee ("They are boiling something.")
wakalyapī	tea (boiling leaves)
wahpē pihyapī	milk
asanpī	water
mni	boiling water
mni pihyapī	pop (the motion of bursting something to get the juice)
kāpōpāpi	salt (sweet water)
mni skuya	pepper ("They make that crunching sound by chewing.")
yamnumnuğapī	fried fish
hoğan čeyunpāpi	fruit pudding; čanpā yujāpi:
wojāpi	chokecherry pudding
wasna	Pemmican (mixture of roast dried meat sweetened with fruits and waśin gagā)
taspan	apple
taspan hanpī	apple juice
taspan zi	an orange
taspan zi hanpī	orange juice
wagmu ohanpī	squashes ("They boil the melon.")
wagmu špan̄sni	watermelon (melon that is not cooked)
waskuyeča	candy (things that are sweet)
āguyāpi	bread ("They burned the surface.")
wigli uñ kāgāpi	fry bread ("They make it with grease.")
āguyāpi sakela	crackers ("They burned the surface and it is dry.")
wātoto 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 w a ye) I know. (See <i>Wounspē Tokahe [The First Teaching]</i> on slolwaye šni versus owakahniġe sni). Wičaša ki he <i>slolwayelo/slolwaye</i> kšto, "I know that man."
sape	(sa p̄e) "It is black." Wana čanpa ki <i>sape</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. Maǵaju kte itokab wasu hiŋhe yelo/kšto, "It hailed before it rained."
slohan	(slo han) He or she is crawling. Wakanyeja 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'awapelo/mas'awapi</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 woglake sá 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 masópe and became a general term for any type of store. A grocery store: woyute masópe: "food

¹⁷ Mas'ape is a *changeable verb*.

	store," Woyute <i>mas'ope</i> ta woyute opeṭuŋ wai yelo/kšto, "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. Wičinčala ki waskuyeča ča as'in yelo/kšto, "The girl is wishing for some candy."
šiyo	(ši yo) General description for prairie chicken (grouse). In the spring, grouse do a dance called šiyo wačiipi, 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. Hanhepi šiyo wači akičiyapelo/akičiyaži kšto: "Last night they had a prairie chicken dance contest."
šunča	(šun ka) General description for all dogs. In addition to describing domestic dogs, šunča oyate includes wolves and coyotes as well. Šungmanitu: "coyote." ¹⁸ When you say šungmanitu tanča, 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. (Tanča: "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 šunča lila waste ča yuha yelo/kšto: "Sarah has a dog that is really good."
šape	(ša pe) He or she or it is dirty. Ogle ki lila šape yelo/kšto, "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'iye, "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'iye. If you go to a dance and the man puts on a tuxedo and a woman a gown, that is šaic'iye. 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'iye 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."
wašin	(wa šin) (1) General description for fat. (2) Bacon. Hihaniči wašin slowaye yelo/kšto, "I fried bacon this morning."
šunšunla	(šun šun la) A mule. Šunšunla ki he lila wašake yelo/kšto, "That mule is very strong."
s'e	Dripping sound caused by a liquid. Mni ki s'eš'e yelo/kšto, "The water is dripping."

¹⁸ Sung is short for šunča. 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.

yuš'ins'in	(yu š'in̥ š'in̥) He or she is tickling him or her. Wakanyeja ki yuš'ins'in̥pi čaŋna lila šna ih'ač'e yelo/kšto, "The child really laughs when they tickle him."
waš'ake	(wa š'a ke) She or he is strong. Refers to physical or spiritual strength. Tawaciŋ ki waš'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. Šaglyā ouŋye yelo/kšto, "His or her way of life is very strong."
miš'eya	(mi šé ya) (1) I too. (2) Slang: mijya. Miš'eya wau ktelo/kte kšto, "I am coming too."
yuš'aš'a	(yu š'a š'a) In a drum group, the lead singer who introduces the song with a high pitch. Haŋhepi wačipí el Don upiya yuš'a yelo/kšto, "Don really did well in leading the songs at the dance last night."

Appendix R *Wamakaškan*

anukasəŋ	Bald eagle
bloka	Bull or stud. Lakota thought: "male species"
čapunča	Mosquito
hehaka	Male deer, elk. Lakota thought: "antlers"
hetunčala	Mouse
hogān	Fish
ikpisanla	Burro. Lakota thought: "The tips of the hair around the stomach are white."
igmu	Cat
keya	Turtle
mača	Goose
ničesaraŋla	Antelope. Lakota thought: "white stomach area"
pišpiža	Prairie dog
ptan	Otter
pte hinčala	Calf, buffalo calf
pte kiyuhā	Bull
pte wiňyela	Cow. Female buffalo
šunka	Dog
šunka wakan	Horse. Lakota thought: "powerful dog"
sunkgiла or tokala	Fox
šunkčinčala	Colt
šunkiyuhā	Stallion
šungwiňyela	Mare
šungmanitu	Coyote
šunčunla	Mule
tačča šunkala	Sheep. Lakota thought: "Puppy like tačča"

takiyuḥa	Bull
taṭaŋka	Bull buffalo. Lakota thought “The Elder”
tehmuŋa	Fly
wabluška	Bug
waglula	Worm
waŋbli	Eagle. Also waŋbli gleška (Spotted Eagle)
wičite gleča	Raccoon
zintkala	Bird
zuzeča	Snake

Appendix S *Clothing*

❖ Men’s Clothing (*Wičaša Ta Hayapi*) ❖

waŋstaŋ	hat/cap
waŋstaŋ gmigma	small brimmed hat (describes a derby hat)
ogle	coat/shirt
ogle hanška	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
unžogin	jeans/pants
mahel unžogin	undershorts
mahel unžpi	to wear under (underwear)
unžogin huyuksaksaři	shorts: “pants with the legs cut off”
huyakuŋ	socks
hanŋpa	shoes
hanŋpa iškahu hanškaska	boots
hanŋpa onašloke	slippers
ačanl hanŋpa	overshoes

❖ Men’s Outfit (*Wičaša Wokoyake*) ❖

waŋaha ¹⁹	Eagle bonnet
waŋaha iyo slohe	Eagle bonnet with trails
peša	Roach or hairpiece made of porcupine and deer hair
tahaogle	buckskin shirt

¹⁹ **wa**, shortened from waŋbli; **ŋpa**, “head”; **he**, “skin.”

tahahuŋška	buckskin leggings
han̥paikčeya	moccasins
han̥pakšuŋpi	beaded moccasins
han̥paipataŋpi	quilled moccasins
wanap'inq	neckpiece (a necklace of beads or bear claws)
nanpokaške	cuffs (beaded or quilled)
unkdela kačapí	a dance bustle
kang̥iya mignačapí	a special type of a bustle
huinahpahpá	fur wraps placed above the ankle or below the knee
hlahla	belts (worn around the ankle or knees)
cegnake	breechcloth
cegnaka akahpē	apron over the breechcloth

❖ Women's Clothing (*Wiŋyan Tahayaŋpi*) ❖

čuwignaka	dress
čuwignaka zaŋzanla	thin dress
čuwignaka šoka	thick dress
nitehepi ptečela	short skirt
nitehepi han̥ška	long skirt
nitehepi mahel	underskirt
mahelunŋpi	underwear
huyakuŋ zaŋzanla	thin stockings
huyakuŋ šoka	thick stockings
huyakuŋ iſkuhnu ptečela	short socks (ankle)
wiŋyan ta ogle	women's shirt (blouse)
ogle zipziŋpela	thin sweater
ogle šoka	thick sweater
ogle kap'oŋjela	thin (light) coat
ogle tke	heavy coat
akanlogle	topcoat
ogle hiŋšma	fur coat
ogle zigziča	sweater coat
ogle isto ksaksala	shirt with the arms cut off (short-sleeved shirt)
ogle isto han̥škaška	long-sleeved shirt

❖ Women's Outfit and Leggings ❖

taha čuwignaka	buckskin dress
taha čuwignaka kšuŋpi	beaded buckskin dress
huŋška	buckskin leggings
huŋška kšuŋpi	beaded buckskin leggings
čuwignaka to	trade-cloth dress
huŋška to	trade-cloth leggings
ipiyaka iyuslohe	belt with trailer
han̥pa kšuŋpi	beaded buckskin moccasins
mnihoha han̥pa	canvas/denim moccasins

<i>haŋpa ikčečka</i>	plain buckskin moccasins
<i>wawaslate wanap'in</i>	bone breastplate
<i>wanap'in ipatapi</i>	quilled breastplate
<i>wanap'in kšuþi</i>	beaded breastplate

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Appendix T

The Vocabulary for the Letters T, Ḧ, Ṭ, 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/kšto, "Dawn lives in Mission."
otehi	(o te hi) (1) Hard or difficult times. Wowaši iwagni keyeš <i>otehi</i> yelo/kšto, "I am looking for work, but it is really difficult." (2) Slang: No resources to cure a hangover.
tioþa	(ti o þa) A door way, an opening. <i>Tioþa</i> ki naṭaka yo!/ye! "Close the door!"
otiwota	(o ti wo ta) Birthplace. <i>Otiwota</i> el agli wati yelo/kšto, "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 okate ča <i>temni</i> maté yelo/kšto, "It's so hot that I am sweating to death."
taku	(ta ku) What. <i>Taku</i> yačiŋ huwo?/he? "What do you want?"
tohanl	(to hanl) When? ²⁰ <i>Tohanl</i> yau kta huwo?/he? "When are you going to come?"
tona	(to na) How many? How much? Maza ska <i>tona</i> bluha huwo?/he? "How much money do you have?"
takuwe	(ta ku we) Why? <i>Takuwe</i> yau šni huwo?/he? "Why didn't you come?"
tuwa	(tu wa) Who? Le ogle ki <i>tuwa</i> tawa huwo?/ he? "Whose jacket is this?"

²⁰ See *Wouŋspē Iči Šaglogan* (*The Eighth Teaching*) on Asking a Question for a full explanation.

kawita	(ka wi ṫa) Coming together. <i>Kawita</i> au yelo/kšto, "They are coming together from all directions."
tało	(ta lo) General term for meat. Tałca tało: "deer meat." Tałanča tało: "buffalo meat." Tało čeyunpařpi wašte walake yelo/kšto, "I like fried meat."
tañke	(tañ ke) Male term for older sister. Hihapni tañke mas'amakipe yelo/kšto, "My older sister called me this morning."
tuñwiñ	(tuñ wiñ) Term for aunt used by both sexes. Wičokan hiyaye k'uñ hehañ tuñwiñ woun k'upelo/k'upi kšto, "Auntie fed us at noon."
otuñwahe	(o tuñ wa he) A village. Today's English translation: a town. Leksi otuñwahe ta yiñ kta keyelo/ keye kšto, "Uncle said that he is going to go to town."
tunkaśila	(tuñ ka ši la) Lakota thought: "the oldest Creation who is very precious to me." English translation: "grandfather." Tuñkaśila hañhepi ki aña hunkañkañ yelo/kšto, "Grandfather told stories all night."
tatañka	(ta tañ ka) Bull buffalo. Lakota thought: "big body." Shortened from tačañ "body" and tañka "big." Tačañ describes the body of any member of the wamkaškañ oyate. Tatañka 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 tañka, meaning large or huge. Though tañka 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. Hihapni tatañka wañ unpałapelo/unpałapi kšto, "We butchered a bull buffalo this morning."
t'e	She, he, or it is dead. Hu wakpa t'e 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 ot'e. (2) In the 1960s, ot'e became a term to describe passing out from drinking too much. 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! Hanča waskuyeča ča ot'e yelo/kšto, "My sister-in-law got sick from candy."
ot'inť'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. Ipuza ča mni ki ot'inť'in yelo/kšto, "His mouth is dry so he guzzled water."
t'elanuwe	(t'e la nu we) Lizard. Časmu el t'elanuwe otařpelo/otařpi kšto, "There are a lot of lizards in the sand."

t'ungye	(t'ungye) A premonition; the awareness that a spirit or force is present. Omani yiŋ kte k'eyes ūku t'ungye ca yešni yelo/kšo, "He was going to go on a journey, but he had a premonition, so he didn't go."
t'at'a	(tā t'a) Paralysis of the body. My brothers-in-law often demonstrate t'at'a. If somebody says, "Tatā," and it is ambiguous who is being described, automatically I respond, "Haŋ, tahuŋ waye ki," "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 *Wounspē Tokahe (The First Teaching)*

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Homework

Read <i>Introduction</i>	
Write a short (5 pages) response paper	
Read <i>Wounspē Tokahe (The First Teaching)</i>	
Numbers 1-5	20
Summary	24

Week Two: Wounspē Iči Nupañ (The Second Teaching)

In Class

Introduction to Conjugation	32
Introduction to Simple Sentences	35
Time References	37

Pronunciation Drills

Lakota Nasal Vowels	26
Tiošp̥aye	28
Introduction Drill	30
Numbers 1–10	30
Guidelines for M and N in Conjunction with Lakota Basic Vowels	31
Guidelines for B and P in Conjunction with Lakota Nasal Vowels	31
Introduction to Conjugation	32

Homework

Read <i>Wounsp̥e Iči Nupañ</i> (<i>The Second Teaching</i>)	
Numbers 1–10	30
Introduction to Conjugation	32
Summary	38

Week Three: Wounsp̥e Iči Yamni (*The Third Teaching*)*In Class*

Conjugation of Wa Verbs	50
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Pronunciation Drills

Consonants with English Sounds	41
Consonant Clusters	42
Numbers 11–20	44
Mitákuye Oyas’iŋ	46
Acknowledging Spouses, Parents, and Children	47
Terms for Spouse	48
The Root Word Ḵā	50

Homework

Numbers 11–20	44
Verbs that Contain a Changeable Vowel	52
Summary	53

**Week Four: Wounsp̥e Iči Topa: 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.

Homework

Introduction Review	57
Dialogue Review	57
Gender Endings Review	57
Numbers Review	58
Vocabulary Review	58
Conjugation of Wa Verbs Review	60

Sentence Structure Review	61
Time References Review	61
Changeable Verbs Review	62
Discussion Review	63

Week Five: *Wouñspē Iči Zaptaŋ: Quiz (The Fifth Teaching: Quiz)*

Week Six: *Wouñspē Iči Šakpē (The Sixth Teaching)*

In Class

Numbers 21–30	72
Conjugation of Wa Verbs Review	76
Creating Complex Sentences	76
Pronouns ka/kana, he/hena, le/lena	78

Pronunciation Drills

The Letters Č, Č, and C'	67
Dialogue Review	68
Wičaša Terms for Siblings	70
Wiñyaŋ Terms for Siblings	71
Numbers 21–30	72
Pronouns ka/kana, he/hena, le/lena	78

Homework

Read <i>Wouñspē Iči Šakpē (The Sixth Teaching)</i>	
Numbers 21–30	72
Sentence Structure Review	74
Conjugation of Wa Verbs Review	76
Creating Complex Sentences	76
Summary	79

Week Seven: *Wouñspē Iči Šakowiŋ (The Seventh Teaching)*

In Class

Numbers 40–100	84
Stative Verbs and the Pronoun Ma	86
Ma Verbs	87
Seasons, Weeks, and Days	93

Pronunciation Drills

The Letters G, Ġ, H, Ḥ, and Ḧ'	81
Simple Greetings and Dialogue	83
Numbers 40–100	84
Ma Verbs	87
Parts of the Body	90
Seasons, Weeks, and Days	93

Homework

Read <i>Wouñspē Iči Šakowiŋ (The Seventh Teaching)</i>	
Simple Greetings and Dialogue	83
Parts of the Body	90

The Verbs Maħaŋ and Mayuh'i	91
Summary	94

Week Eight: *Wounspē Iči Šaglogaŋ* (*The Eighth Teaching*)

In Class

Dialogue Review	99
Lakota Tiošpaye System: The Extended Family	100
Pronouns ka/kana, he/hena, le/lena	103
Expressing Time Review	104
Specific Time References	104
Asking a Question	107

Pronunciation Drills

The Letters J, K, Į, Į, and K'	97
Čečičiyapi: They are addressing each other as relatives	99
Tiošpaye Summary	102
Specific Time References	104
Asking a Question	107

Homework

Read <i>Wounspē Iči Šaglogaŋ</i> (<i>The Eighth Teaching</i>)	
Lakota Tiošpaye System: The Extended Family	100
Pronouns ka/kana, he/hena, le/lena	103
Specific Time References	104
Asking a Question	107
Summary	110

Week Nine: *Wounspē Iči Napčiyunka*: 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

Dialogue and Greetings Review (written drill)	114
Numbers 1-100 Review (second oral drill)	114
Vocabulary Review	114
Conjugation of Wa Verbs Review	115
The Pronoun Ma Review	116
Stages of Life Review	117
Parts of the Body Review (first oral drill)	117
Pronouns ka/kana, he/hena, le/lena Review (written drill)	118
Expressing Time Review (first oral drill)	118
Specific Time References Review (oral drill)	119
Asking a Question Review (first oral drill)	120
Discussion Review	120

**Week Ten: *Wouñspē Iči Wikčemna: Quiz*
(The Tenth Teaching: Quiz)**

Week Eleven: *Wouñspē Iči Ačé Wanji* (The Eleventh Teaching)

In Class

Relative Terms Review	125
Dialogue Review	126
The Weather	127
Bla Verbs	129
Maza škañškañ tona huwo?/he?	131
Food	133

Pronunciation Drills

The Letters P, P̄, P̄̄, and P'	124
The Weather	127
Maza škañškañ tona huwo?/he?	131
Food	133

Homework

Read <i>Wouñspē Iči Ačé Wanji</i> (The Eleventh Teaching)	
The Weather	127
Bla verbs	129
Food	133
Summary	135

Week Twelve: *Wouñspē Iči Ačé Nupañ* (The Twelfth Teaching)

In Class

Dialogue Review	141
Clothing Terms	146
Bla Verbs	147
Wiča	149
Irregular Verbs	150

Pronunciation Drills

The Letters S, S', Š, and Š'	137
Relative Terms: Addressing Your Spouse's Relatives	139
Dialogue for Relative Terms	142
Wamakaškañ	143
Clothing Terms	146

Homework

Read <i>Wouñspē Iči Ačé Nupañ</i> (The Twelfth Teaching)	
Dialogue for Relative Terms	142
Wamakaškañ	143
Numbers 101–1000	144
Clothing Terms	146
Bla Verbs	147
Irregular Verbs	150
Summary	150

Week Thirteen: *Wounspē Ici Ake Yamni* (*The Thirteenth Teaching*)

In Class

Colors	154
Tatuye Topa	155
Iblukcanj	158
Creating Complex Sentences	160
Creating Complex Sentences with Iblukcanj	161
Ca: That Is Why	163
Miye	164
Mis?	165

Pronunciation Drills

The Letters T, T̄, Ḧ, and T'	153
Colors	154
Tatuye Topa	155
Consonant Clusters	156
Ca: That is Why	163

Homework

Read <i>Wounspē Ici Ake Yamni</i> (<i>The Thirteenth Teaching</i>)	
Colors	154
Woiyukcanj	159
Creating Complex Sentences	160
Creating Complex Sentences with Iblukcanj	161
Ca: That Is Why	163
Mis?	165
Summary	166

Week Fourteen: *Wounspē Ici Ake Topa: 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.

Homework

Addressing Your Spouse's Relatives Review (oral drill)	170
Colors, Numbers, and the Directions Review (both oral drills)	172

Week Fifteen: *Wounspē Ici Ake Zaptañ: Final Exam* (*The Fifteenth Teaching: Final Exam*)

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