

Unit IV

Lesson 16

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Unit IV

Lesson 16

16CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Owáthokšú kĭ othŭwahe tháka he?
'Is Rushville (Nebraska) a big town?'
2. Hiyá, othŭwahe čík'ala. Oyáte cónala la hél thí pi.
'No, it is a small town. Only a few people live there.'
- II. 1. Khŭší, thahášiwíčhawaye kĭ thaló špayá pi kĭ áyataya thebyá pi he?
'Grandma, did my cousins eat all of the roast?'
2. Hiyá, thakóža. Oyáptapi kĭ waksógnake él waksíča thó kĭ akál yaké.
'No, grandchild. What's left is in the cupboard on the green plate.'
- III. 1. Čhukší, thakóžawaye kĭ asápi toháya yatkĭ kta ilúkča he?
'Daughter, how much milk do you think my grandchild will drink?'
2. Asápi waštélake. Žažá kĭ áyataya yahépi kta slolwáye.
'He loves milk. I know he'll drink the whole bottle.'

Supplementary Vocabulary

ečéla	'only, alone, that and nothing else'
othéñika	'to be expensive, to be hard to bear'
phá	'to be bitter, to be sour'
ptegléška	'cow; cattle'
pté	'buffalo'
glešká	'to be spotted'

16G1. Part of a mass. In the preceding two lessons we have learned how to talk about part of a group and part of a single thing. In this lesson we will learn how to talk about part of a mass.

16G1.1. When the larger quantity is a mass and the part is also a mass, Lakhótas use hũh when the statement is generic, but either hũh or etǎ when it is specific. (Remember that some speakers may use slightly different words instead of hũh. These are hũgé, hũgéye and/or ũgé, ũgéye.) Look at these examples:

Generic

Thaló hũh (hũgéye, etc.) othéhike. 'Some meat is expensive.'

Wakhályapi hũh (hũgéye, etc.) phá. 'Some coffee is bitter.'

Specific

Thaló kǐ hũh
etǎ špǎ šni. 'Some of the meat isn't cooked.'

Asǎpi kǐ hũh
etǎ osíce. 'Some of the milk is sour.'

hũh
Etǎ oyǎpta pi he? 'Did they leave any?'

hũh
Etǎ osíce. 'Some is sour.'

When separate things are blended to make a mass, as cooked potatoes or squash, only etǎ can be used. If hũh were used of potatoes or squash, the separate raw vegetables would be understood:

Wagmú kǐ etǎ icú. 'He took some of the (cooked) squash.'

Wagmú kǐ hũh icú. 'He took some of the (raw) squash(es).'

16GD1. Expansion Drill. Your teacher will give you a Lakhóta sentence. Repeat the sentence, inserting hũh (hũgěye, ũgě) or etá. Translate your sentence to English. Hũh changes the meaning in some cases!

Model

Teacher: Wóžapi kǐ yačǎ́ he?

Student: Wóžapi kǐ hũh yačǎ́ he?

'Do you want some of the berry pudding.'

1. Wóžapi kǐ yačǎ́ he?
2. Bébelá kǐ asápi kǐ yaǎ́épa he?
3. Wagmú kǐ wáglotapi aká́l hé.
4. Šúka wá thaló kǐ ičú.
5. Wóyute kǐ špáyá pi.
6. Mní kǐ kháte.
7. Khoškalaka kǐ hená mnipíǵa . yatká pi he?
8. Šúka kǐ agúyapi kǐ thebyá he?
9. Pápa yačǎ́ he?
10. Bló kǐ ģú.
11. Howard wahápi kǐ yaǎ́épe.
12. Hoksíla kǐ wagníza čǎ́ he?
13. Khų́sǐ wakhályapi kǐ čǎ́ he?
14. Waskúyeča kǐ mak'ú ye.
15. Wakháyeža kǐ omníča yúta há pi he?

16G1.2. The negative partitive word for a portion of a specific mass is etāni (Some people say uǵēni). A sentence which contains etāni or uǵēni must also contain šni:

Thaló ki etāni (uǵēni) špá šni. 'None of the meat is cooked.'

Asāpi ki etāni (uǵēni) ošiče šni. 'None of the milk is sour.'

Etāni (uǵēni) špá šni. 'None is cooked.'

16GD2. Transformation Drill. Make the sentences in 16GD1 negative, inserting hūh, etā, or etāni (uǵēni). Translate your sentence to English:

Model

Teacher: Wózapí ki yachfí he?

Student: Wózapí ki hūh yachfí šni he?

'Don't you want some of the berry pudding?'

Wózapí ki etāni yachfí šni he?

'Don't you want any of the berry pudding?'

16G1.3. When both the larger quantity and the portion are masses, the interrogative partitive word is again tohāya. Some speakers, however, use tónakeča in generic sentences.

Generic

Thaló tohāya (tónakeča) ophéthu pi kta he?

'How much meat will they buy?'

Aǵúyapíblú tohāya (tónakeča) yachfí kta he?

'How much flour do you need?'

Specific

Thaló ki toháya špá he?

'How much of the meat is cooked?'

Asápi ki toháya yahépa pi he?

'How much of the milk did they drink up?'

Toháya oyápta pi he?

'How much (of it) did they leave?'

16GD3. Transformation Drill. Make the sentences in 16GD1 interrogative, inserting toháya (tónakeča). Translate your sentence to English.

Model

Teacher: Wóžapi ki yachí he?

Student: Wóžapi ki toháya yachí he?

'How much of the berry pudding do you want?'

16G1.4. 'all' of a mass is expressed by the quantifier áyataya:

Wahápi ki áyataya yahépa pi.

'They have eaten up (drunk up) all of the soup.'

Wagmú ki áyataya šú.

'All of the squash is scorched.'

16GD4. Integration Drill. Insert áyataya into each of the sentences in 16GD1. Translate your sentence to English.

Model

Teacher: Wóžapi ki yachí he?

Student: Wóžapi ki áyataya yachí he?

'Do you want all of the berry pudding?'

16G1.5. Here is a table which summarizes the Lakhóta partitives and their quantifiers. You should refer to the chart as often as is necessary to help you use these words correctly.

	<u>Affirmative</u>	<u>Negative</u>	<u>Interrogative</u>	<u>Quantifier</u>
<u>Group</u>	<u>generic</u> hŭñ (or hŭĕĕye, etc.) 'some, part'	-----	tóna, tónakeċa 'how many?'	iyúha 'all separately' oyás?ĭ 'all collectively'
	<u>specific</u> hŭñ (or hŭĕĕye, etc.) 'some of the, part of the'	wǎzĩni (ŭĕĕni) 'none of the'	tóna, tónakeċa 'how many of the?'	iyúha 'all of the - separately' oyás?ĭ 'all of the - collectively'
<u>Individual</u>	<u>generic</u> hăké 'some, part'	-----	tohǎyǎ 'how much?'	áyataya 'all'
	<u>specific</u> hăké 'some of the, part of the'	hăkéni 'none of the'	tohǎyǎ 'how much of the?'	áyataya 'all of the'
<u>Mass</u>	<u>generic</u> hŭñ (or hŭĕĕye, etc.) 'some, part'	-----	tohǎyǎ (tónakeċa) 'how much?'	áyataya 'all'
	<u>specific</u> hŭñ (or hŭĕĕye, etc.) 'some of the, part of the'	etǎni (ŭĕĕni) 'none of the'	tohǎyǎ 'how much of the?'	áyataya 'all of the'

16G2. Verbal Modifiers of Nouns.

A modifier is a word which supplements the meaning of another word in some way.

In English, nouns are usually modified by adjectives (a red apple), but verbal forms are also frequently used in this way (a running horse, a broken leg).

In this lesson, we will begin to learn how to modify Lakhóta nouns using Lakhóta verbal forms.

In Lakhóta a verbal word used as a modifier follows the noun it modifies. This is just opposite to the English pattern, which has modifiers before the word they modify:

šúka tháka kĭ :: 'the big dog'

Lakhóta phrases composed of a noun and its verbal modifier have a characteristic intonation. The noun has its normal stress but the stress on the modifier is very weak. Syllables after the stressed syllable of the noun all have about the same amount of (weak) stress and a rather low, level pitch throughout. *Listen for this intonation as your teacher pronounces examples of modified noun phrases and learn to use it.*

16G2.1. Stative verbs as modifiers. Stative verbs are frequently used as modifiers of nouns. We have already seen a few examples of stative verbs used in this way. Look at the following examples; the modified noun phrase is underlined:

Šúkawakhá tópa wíchá'yuha pi. 'We have four horses.'

Mázaská tóna luhá he? 'How much money do you have?'

Waksíča thó kĭ akál yaké. 'It's on the green plate.'

Notice that phrases of this kind are very similar (in the order of their elements) to compound nouns formed from a noun and a stative verb:

šúkawakhá, mázaská, Sičhǎǵú, mnipíǵa.

Stative verbs used as modifiers have no affixes. An apparent exception is Itháwa, which has whatever affixes are necessary to identify the possessor of the modified noun, but none which refer to the modified noun itself:

Hoksíla úkíthawa pi kǐ wǎǵíni ksúyewíchaya pi šni.

None of our boys were hurt.

Note that the pi of úkíthawa pi refers only to úk-.

Stative verbs used as modifiers are always reduplicated if the topic noun is plural and no other indication of plurality is present in the sentence. The stative verb is often reduplicated even if the plurality is clearly expressed elsewhere. Compare these sentences:

Thaspǎ phaphá wahtéwala šni. 'I don't like sour apples.'

Šúka thagtháka waštéwíchayalaka he? 'Do you like big dogs?'

One more fact about English and Lakhóta modifiers needs to be mentioned. In English, most modifiers are also used in the comment portion of English sentences: my broken leg, my leg is broken; the red house, the house is red. This is not true of all modifiers, however. You may say the main street, but not the street is main; my late uncle, but not my uncle is late. A person learning English must memorize which English modifiers cannot be used with 'be' in a comment.

In Lakhóta, similarly, some stative verbs simply can not be used

as topic modifiers. You must learn these one at a time. The only word of this kind which you know so far is watúkha 'to be tired'. You should expect to make some mistakes until you have learned by experience which stative verbs are not used as modifiers.

16G2.2 Other verbal forms as modifiers. English nouns are also frequently modified by the past participle of transitive verbs:

Broken glass is dangerous.

Stores have reduced prices after Christmas.

Give the baby boiled water.

Buy some ground beef.

The underlined words are the past passive participles of the English verbs break, reduce, boil, and grind.

The same notion is expressed in Lakhóta by using the passive form of the transitive verb as a modifier of the noun. The prefix wičha is used when the modified noun is animate plural:

Thaspá špayá pi (kí) wahtéwala šni.

'I dislike baked apples.'

Khoškálaka ksúveya pi kí t'é.

'The injured youth died.'

H'okhá wichákičho pi kí hűh naháhčci hí pi šni.

'Some of the invited singers haven't arrived yet.'

16G2.3. Modifying generic nouns. Recall that generic nouns refer to the entire class named by the noun (12G1).

To modify generic nouns in Lakhóta you simply add the verbal modifier to the noun. When the verb of the comment follows directly, however, many speakers prefer to insert a ki between the (last) verbal modifier and the verb which is the comment. This is probably done in order to separate these two in a very clear way, for without ki a modifier might be initially understood as a comment. (See 12G1.2). An A-word ends in a or ə when it is the last word in the topic. Before ki some speakers use e, while others use a or ə. Look at these examples:

g Šuḥpála čigčík'ala čebčhépa (ki) waštéšte la pi.

'Fat little puppies are cute.'

Iyéčhikiyake thaḡtháka (ki) othéḥike.

'Big cars are expensive.'

Wíya ḥáska waštéwíčhayalaka he?

'Do you like tall women?'

Thaspá špayá pi (ki) waštéšte.

'Baked apples are good.'

Bébela la chépa chépe ki wašté la pi.

'Fat little babies are cute.'

16GD5. Cued Integration Drill. Your teacher will give you a Lakhóta generic sentence and a verbal form. Repeat the sentence, using the verbal form as a topic modifier.

Model

Teacher: Phezúta nič'ú he? šíčA

Student: Phezúta šíča nič'ú he?

1. Phezúta nič'ú he? šíčA
2. Thaló yačhí he? sní
3. Šúka wahtéwichawala šni. tháka
4. Wíya (kí) waš'áka pi šni. čík'ala
5. Wakháyeža líglila wóta pi. tháka
6. Thípi (kí) othéhihíke. wašté
7. Thaspá waštéyalaka he? šá
8. Agúyapi (kí) wašté šni. gú
9. Špášniyútapi iyéyaya he? wašté
10. Iyéčhikiyake wahtéyala šni he? othéhihika
11. Thaló kí waksíča akáł yaké. sá
12. Kíchíchopi ektá lá he? tháka
13. Šúka kí thaló ecéla yúte. špayá pi.
14. Wakháyeža chéya pi. ksúyewichaya pi.
15. Oyáte kíchíchopi ektá yá pi. wíhákícho pi

16G2.4. Modifying definite nouns. Definite nouns have the modifier (or modifiers) following the noun but before the topic marker. Modifiers which are A-words have e before ki in the speech of some persons. Others use a:

Hokšila ukíthawa pi ki hűh ksúyewichaya pi.

'Some of our boys were hurt.'

Iyéčhikiyake sápe ki hé mitháwa.

Iyéčhikiyake sápa ki hé mitháwa.

'That black car is mine.'

Thaspá šasá ki lená ophéwathu.

'I bought these red apples.'

Khoškálaka ksúyewichaya pi ki t'á pi.

'The injured youths died.'

Thaspá špayá pi ki ġuġú.

'The baked apples are burned.'

16GD6. Cued Integration Drill. Your teacher will give you a sentence and a verbal form. Make a new sentence, using the verbal form as a modifier of the noun (or one of the nouns) in the original sentence. Translate your sentence to English.

Model

Teacher: Iyéčhikiyake kī mitháwa. thó

Student: Iyéčhikiyake thó kī mitháwa.

'The blue car is mine.'

1. Iyéčhikiyake kī mitháwa. thó
2. Šúkawakhá kī owíčhaluspa he? tháwa pi
3. Hoksíla kī hená wawíčhablake šni. čík'ala
4. Wíyatke kī ečéla iyáču he? ská
5. Čhāthipi kī hená wáláka he? othéhika
6. Šuňpála kī hé čhí pi. gleškÁ
7. Mázaská kī iyéya pi he? mitháwa
8. Khokhéyah'ála kī wáglotapi akál yaké. špayá pi
9. Thípi kī čhakú aglágla hé. ukíthawa pi
10. Wícháša kī hé Owáthokšu él thí. ksúyeya pi.
11. Agúyapi kī hű ečéla oyápta pi. ģú
12. Bob kháta kī hená čhí. šá
13. Thápa kī tuktéł yaká he? ská-ša
14. Wakháyeža kī hená tuwá tháwa he? wašté la
15. Wícháša kī pte gléška kī ehāni awíchahi pi. ophéwíchathu pi
16. Wícháša kī tókhiya éyaya pi he? owíchayuspa pi

16G3. Sentences as object topics of verbs. So far in our study of Lakhóta we have almost always had a single noun as the object topic of a transitive verb, as in this example:

Hokšíla ki šyka ki aphe. 'The boy hit the dog.'

Frequently, however, in both English and Lakhóta, an entire sentence is used as the object topic of verbs like think, say, know, and want.

Look at these examples:

Do you think he is sick?

I know he is sick.

He says he is sick.

In these sentences he is sick is the object of the verbs think, know, and say. That is, what you think and what I know and what he says is the entire sentence he is sick. He is sick is functioning as if it were a single word: compare I know he is sick and I know Bob.

A sentence used in this way in English is often marked by the word that placed just before the object sentence:

Do you know that he is sick?

I know thathe is sick.

He says thathe is sick.

A sentence which is the object of want in English is not handled in quite the same way as sentences which are the objects of think and know and say. Instead of having the sentence alone, or the sentence preceded by that, the object sentence is always changed slightly. The sentence sounds "broken" if the changes are not made. Compare these examples of unchanged and changed object sentences with the verb want:

Unchanged = "broken"

He wants I go.

I want I go.

Changed = correct

He wants me to go.

I want to go.

Using a sentence (rather than a single word) as the object topic with the Lakhóta verbs iyúkčą ('to think'), kéyA ('to say'), slolyÁ ('to know'), okíhi ('to be able to'), and čhí ('to want') is very easy. The entire object sentence is inserted into the think or say sentence in the correct object topic position for that sentence. When the object sentence ends in an A-word, the A-word is put into its a form. Look at these examples:

Híhąni kí yí kta kéye.

'He said (that) he will come tomorrow.'

Osní olúspa iblúkčą.

'I think (that) you have caught cold.'

Toháya yatki kta slolyáya he?

'Do you know how much he will drink?'

Wóta čhí.

'He wants to eat.'

Héčhamu owákihi šni.

'I can not do that.'

You may have noticed, either in these sentences or in sentences in earlier lessons, enclitics like ktA which are not at the "end" of the sentence where you have learned to expect them. Now you know why: the enclitics actually are at the end of their own sentence, but this sentence is being used as the object topic in another sentence.

16GD7. Cued Expansion Drill. Your teacher will give you a Lakhóta sentence and one of the verbs iyúkčą, kéyA, slolyÁ, okíhi or čhí. Make the original sentence the object topic for the verb you were given. iyúkčą, kéyA, slolyÁ, okíhi and čhí can be in any of their conjugated forms. Translate your sentence to English.

Model

Teacher: Híhąni kį Bob yí kte. iyúkčą

Student: Híhąni kį Bob yí kta iblúkčą.

'I think (that) Bob will go tomorrow.'

1. Híhąni kį Bob yí kte. iyúkčą
2. Wícháša kį wówaši ečų hą pi. slolyÁ
3. Owáthokšu ektá blé šni. čhí
4. Thaspą kį thebyé. slolyÁ
5. Atéwaye kį ptegléška wąží ophéthų kte. čhí
6. Wakháyeža kį ločhí pi. kéyA
7. Ináwaye thaló hųń a'ú kte. čhí
8. Bébela kį nahąhći mání šni. okíhi
9. Wíchákichopi kį nahąhći hí pi šni. iyúkčą
10. Hé hoksíla kį mázaská eyá iyéye. kéyA
11. Mary bébela kį h́wá. iyúkčą
12. Wówapi wą iwáču. slolyÁ
13. Hé wáchípi ektá iyáyi kte. kéyA
14. Wąchíyake. okíhi

16GD8. Translation Drill.

Your teacher will give you an English or a Lakhóta sentence.
 Translate the sentence to the other language.

Model

Teacher: Owáthokšú ektá lá pi yáchŭ pi he?

Student: 'Do you want to go to Rushville?'

1. Owáthokšú ektá lá pi yáchŭ pi he?
2. He said he'll get here tomorrow.
3. I think it might rain tonight.
4. Khųšŭwaye kŭ t'á slolyáya he?
5. How many cattle does your father want to buy?
6. Did the boys say they were hungry?
7. Richard tákuwe ú čhŭ kéya he?
8. Do you know where Bill Black Horse lives?
9. I think that all of the fry bread is burned.
10. Hoksŭla kŭ thaló kŭ hŭh spayá pi kta kéya pi.
11. We can't go to Denver tomorrow.
12. Mni píga awá'u kta yáchŭ he?
13. Waná wayáchi oyákihi.
14. They said they didn't fight those boys.
15. Mary thinks I want to go to Rapid City.

SUMMARY

1. Lakhóta stative verbs and passive verbal forms can be used as modifiers of topics.
2. húh and etá mean some of a mass. None (no part) of a mass is expressed by etáni or uǵéni. How much of a mass is expressed by toháya. All of a mass is expressed by áyataya.
3. A whole Lakhóta sentence can be used as the object topic of another sentence.

SEMANTICS

16S. In this lesson we will conclude our outline of the Lakhóta kinship system. The previous installments were the nuclear family (Lesson 7), and the aunt-uncle-cousin complex (Lesson 12). In this lesson we will treat those aspects of kinship which result from the marriage of a Reference or of a relative of his in his own generation.

16S1. The logical place to begin this section is with the husband-wife relationship. Before turning to the terms used by married couples for each other, a word is necessary about an important aspect of marriage in Lakhóta society.

In public (that is, when anyone else is present), traditional couples do not give any indication of their affection for each other. Thus, terms of endearment often used by married couples in White society - Honey, Sweetheart, Darling, etc. - do not exist in Lakhóta. Physical demonstrations of affection such as touching or hugging are also not done.

There are no traditional terms in Lakhóta which all husbands and wives use when addressing each other. However, after a marriage of some years, wives sometimes address their husbands as wičáhčca 'old man', while husbands address their wives as winúhčca 'old woman'. Most husbands and wives just use personal names when talking to each other.

16S2. In every marriage an important role is played by the two groups of relatives of the married persons. The success of their marriage often depends on the goodwill of the relatives of each, and in many societies the marriage itself is arranged by the two kin groups.

Personal relations in this context are apt to be delicate. This is so because the problems which arise in daily life must often be met and solved by people who have no blood relationship to each other, and no preexisting feelings or obligations to each other. They may not even know each other very well. Opportunities for misunderstanding and friction are therefore plentiful.

It is to be expected that relations with 'in-laws' are governed by different rules than those followed in dealing with blood relatives. In many societies a deliberate distance is maintained between persons who have the in-law relationship with each other. Disagreements, interpersonal strife, or other kinds of improper or destructive relationships between unrelated people can be kept to a minimum by an attitude of official respect between those who must live together, like it or not. Various techniques are used for maintaining a respectful distance, and these are often apparent in the terminology used.

In Lakhóta, the terms which designate in-laws are very much like terms which refer to the more distant blood relatives of a Reference, and it appears that the resemblance is not accidental. In-laws are associated with other relatives whose distance from, and relationship to, the Reference define their proper attitudes toward each other.

16S3. In traditional Lakhóta families, the parents-in-law and their son-in-law or daughter-in-law keep a respectful distance from each other in all of their relations. Communication between the two is accomplished, whenever possible, through other relatives such as the Spouse or his/her brother or sister. When speaking in the company of the in-law they are very careful not to speak to, look at, or use language which might be considered offensive to the other party. They avoid being near each other or alone together. They make every effort to treat each other with great deference.

This strongly restrained relationship is reflected in the terms for parents-in-law and children-in-law. The terms used show that parents-in-law are classed with grandparents, and children-in-law with grandchildren, a very appropriate way of indicating respect in a society in which grandparents and children are very fond of each other.

Both husband and wife use the same terms for father-in-law and mother-in-law. The mother-in-law term is učíši. This also refers to other women in her generation who are relatives of the spouse. There are interchangeable terms for the father-in-law and other men in his generation: thuká and thukáši.

There is a single term for the child-in-law: thakóš.

Use the grandparent terms (učí, thukášila) and grandchild term (thakóža) to help you learn the in-law terms, but be careful not to confuse them. Remember, too, that direct speech between these people is exceedingly rare. The main usefulness of these terms is thus in forming the verbs of relationship given in 16S6 below.

16S4. Brothers-in-law and sisters-in-law are classed with cousins.

Several different relationships are classed as brother-in-law and sister-in-law, and these can best be shown by a list:

- 1) A brother or a sister of the Spouse of the Reference.
- 2) The spouse of a brother or a sister of the Reference.

These relatives are also called brother-in-law and sister-in-law by English speakers.

- 3) A person called brother-in-law or sister-in-law by the siblings of the Reference.

That is, the brothers-in-law and sisters-in-law of the brothers or sisters of the Reference become his brothers-in-law and sisters-in-law also.

- 4) The same is true of the in-laws of persons outside the nuclear family who are called brother, sister, or cousin by the Reference.

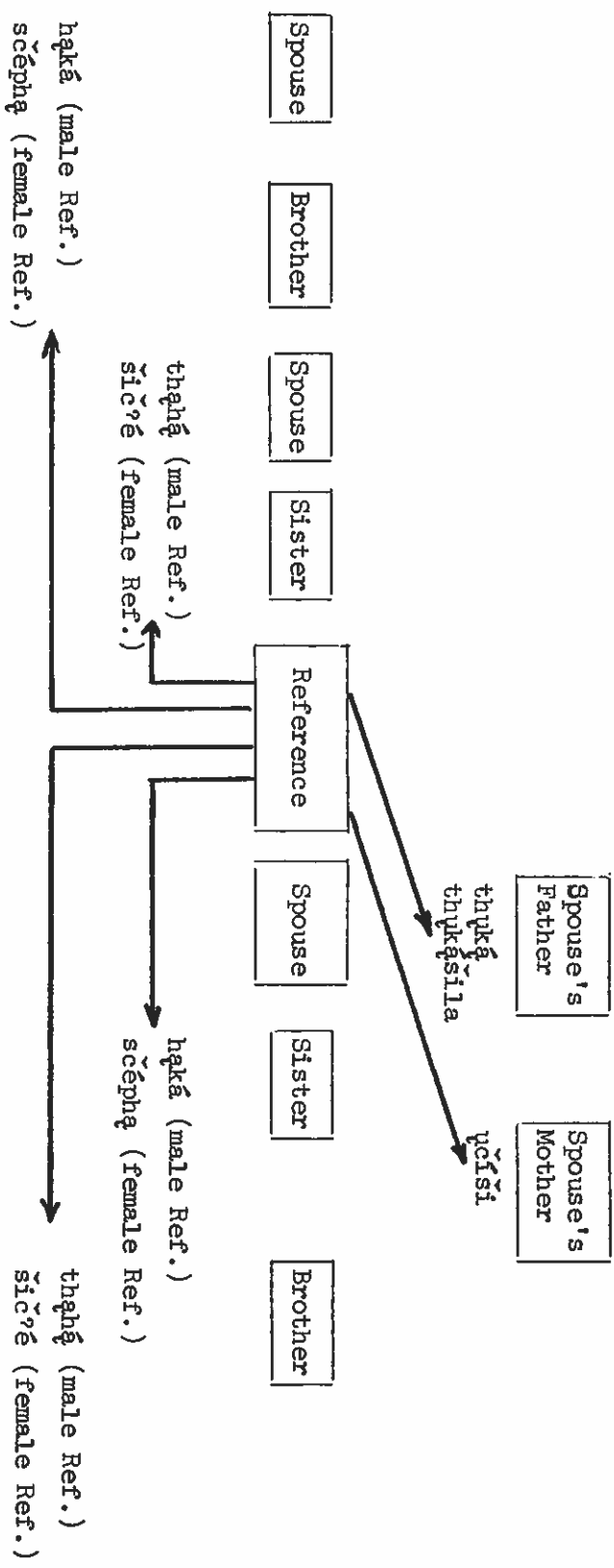
There are 4 separate terms for these relatives. They are chosen according to the sex of the Reference and the sex of the in-law. Here is a list of the terms:

	<u>Male Reference</u>	<u>Female Reference</u>
brother-in-law	thəhǎ	šičʼé
sister-in-law	həkǎ	sčépha, čépha

Notice that the only difference between these terms and the cousin terms is the presence of a suffix šǐ in the cousin terms. All parties who have this relationship address each other with these terms.

With in-laws of his own generation the Reference is expected to maintain a light-hearted, "joking" relationship. This is especially true when the in-laws know each other well. Conversation between these in-laws is often, if not usually, full of teasing. Each tries to embarrass the other by jokes, anecdotes, or even personal remarks that would be insulting if said to anyone else. An angry response is prohibited, so the only acceptable defense against these verbal thrusts is to return them, with interest if possible. It is thus often amusing to be a bystander when brothers-in-law and sisters-in-law get together: there will certainly be interesting interchanges.

1685. Chart of in-law terms. To help you visualize the relationships described above, here is a chart with the relatives discussed and the Lakȟóta terms of address for these relatives.



Parents-in-law to Reference: thakóš

16S6. Verbs of relationship exist for each of the relationships given above. These are as follows:

čéphayA	'to have as sister-in-law' (female Reference)
hakâyA	'to have as sister-in-law' (male Reference)
hignâyA	'to have as husband'
jéphayA	Same as <u>čéphayA</u>
sčéphayA	'to have as sister-in-law' (female Reference)
šič'ěyA	'to have as brother-in-law' (female Reference)
thahâyA	'to have as brother-in-law' (male Reference)
thakōšyA	'to have as son or daughter-in-law'
thawícuyA	'to have as wife'
thukāšiyA	'to have as father-in-law'
thukâyA	'to have as father-in-law'
učīšiyA	'to have as mother-in-law'

In speaking of their spouse or of their in-laws, Lakhótas, as usual, can use a form of a verb of relationship, or a possessed noun. Husbands and wives often refer to the other also with wíya mitháwa, wicháša mitháwa and winúhčala mitháwa, wičáhčala mitháwa. The last two mean 'my old lady,' and 'my old man' respectively.

16S7. To test your understanding of this portion of the Lakhóta kinship system, and to give you some practice in its use, try to do the following exercises.

16SD1. Construct an in-law chart from memory, showing what the Reference calls each in-law. Construct another chart showing what each of the in-laws calls the Reference. Remember that these terms change according to the sex of the speaker and the sex of the Reference.

16SD2. Classify your own in-laws, if you have any, according to the Lakhóta system. If you do not have any, classify those of your father or mother. Do not overlook the 'relatives of relatives' whom Lakhótas class as in-laws.

16SD3. Give the equivalent of each of the following kin terms in the other language:

- | | |
|-----------------|--------------------|
| 1. thųkǎ | 7. thakóš |
| 2. šícʔé | 8. thawíčuyapi kǐ |
| 3. thǎhǎyaye kǐ | 9. wǐyǎ mitháwa kǐ |
| 4. winúhča | 10. ųcǐši |
| 5. hǎká | 11. scéphǎ |
| 6. hǐgnǎye kǐ | 12. wičháhča |

16SD4. Translate the following sentences to Lakhóta:

1. Where is your husband? Where is your wife?
2. Who is that tall man? That is my son-in-law.
3. Brother-in-law, would you like some watermelon?
4. All of my sisters-in-law are Indians.
5. Can his brother-in-law sing Indian style?
6. I don't see my sister-in-law. She must be inside.
7. My father-in-law bought twenty-two (head of) cattle.
8. Is the black car your bother-in-law's?
9. Does your sister-in-law speak Cheyenne? Of course (čhǐtokha), she is Cheyenne.
10. Who do the blue plates belong to? They are Mary's sister-in-law's.
11. What will your mother-in-law bring to the dance? I think she will bring the coffee.
12. Husband, you look pale. Are you sick?

Translation Exercise

1. I can't take grandma to church on Sunday.
2. Did the children eat (= drink) all of the soup? Yes, they didn't leave any.
3. My grandmother says that there used to be (ehăni) a lot of buffalo here.
4. The black car is mine. Whose car is the green (one)?
5. Please give me some of the berry pudding. Give me some baked apples too.
6. I know that the boys are at the store. I saw them there.
7. This fat little boy says he is hungry. Give him some warm (khâtA) milk.
8. How much of the water did the big dog drink? He drank all of the water.
9. Some of the injured people died yesterday.
10. Did Bob say when he will arrive? No, but I think he will come on Friday.
11. When do you think it will snow? I think it will probably snow this evening.
12. That beer is too expensive. Let's buy pop.
13. Mary's brother-in-law only wants to buy expensive cars.
14. Where is the roast chicken? It is in the cupboard on the large plate.
15. Do you know how much sugar you need? Yes, I need three pounds (tke'iyuthap

Vocabulary

čéphaŷA	Same as <u>scéphaŷA</u> . 'to have as sister-in-law (female Reference)' scéphaŷaye 'I have her as sister-in-law', scéphaŷŷya pi 'we have her as sister-in-law, she has us as sisters-in-law, they have us as sisters-in-law'
čónala la	'only a little bit; only a few'
ecéla	'only, alone, that and nothing else'
glešká	'to be spotted'
hákáŷA	'to have as sister-in-law (male Reference)' hákáŷaye 'I have her as sister-in-law', hákáŷŷya pi 'we have her as sister-in-law, she has us as sisters-in-law, they have us as sisters-in-law'
hiŷnáŷA	'to have as husband' hiŷnáŷaye 'I have him as husband', hiŷnáŷŷya pi 'they have us as husbands'
jéphaŷA	Same as <u>čéphaŷA</u> . 'to have as sister-in-law (female Reference)'
othéhika	'to be expensive; to be hard to bear'
Owáthokšu	'Rushville, Nebraska' Rushville is a small town near the Pine Ridge Reservation. The literal meaning of <u>Owáthokšu</u> is 'place where things are transported'. The reference is to the railroad depot, the nearest such station to Pine Ridge.
wathókšu	'to transport things' wathówakšu 'I transport things', wathóŷuksu pi 'we transport things'
thokšú	'to transport' thowákšu 'I transport it', thoŷuksu pi 'we transport it'
oyáptapi	'left over food'
phá	'to taste bitter; to taste sour'
pté	'buffalo cow; buffalo' (specific designation)
ptebléška	'(domestic) cow; cattle' <u>ptebléška</u> is used interchangeably with <u>ptegléska</u> .
ptegléska	'(domestic) cow; cattle' The literal meaning of <u>ptegléska</u> is 'spotted buffalo'. Some people say <u>ptebléška</u> .

sčéphayA	'to have as sister-in-law (female Reference)' sčéphawaye 'I have her as sister in law', sčépha'yya pi 'we have her as sisters-in-law, she has us as sisters-in-law, they have us as sisters-in-law'
šič'éyA	'to have as brother-in-law (female Reference)' šič'éwaye 'I have him as brother-in-law', šič'é'yya pi 'we have him as brother-in-law, he has us as brothers-in-law, they have us as brothers-in-law.'
thahá	'brother-in-law of a man' This is a term of address.
thaháyA	'to have as brother-in-law (male Reference) thaháwaye 'I have him as brother-in-law', thahá'yya pi 'we have him as brother-in-law, he has us as brothers-in-law, they have us as brothers-in-law'
thakós	'child-in-law; son-in-law, daughter-in-law' This is a term of address which is seldom used.
thakóšyA	'to have as child-in-law' thakóšwaye 'I have him or her as child-in-law', thakós'yya pi 'we have him or her as child-in-law, he or she has us as children-in-law, they have us as children-in-law'
thawícuayA	'to have as wife' thawícuwaye 'I have her as wife', thawícu'yya pi 'they have us as wives'
thuká	'father-in-law' This is a term of address which is seldom used. <u>Thuká</u> is interchangeable with thukási.
thukási	'father-in-law' This is a term of address which is seldom used. <u>Thukási</u> is interchangeable with <u>thuká</u> .
thukásiyA	'to have as father-in-law' thukásiwaye 'I have him as father-in-law', thukási'yya pi 'we have him as father-in-law, he has us as fathers-in-law, they have us as fathers-in-law' <u>ThukásiyA</u> is interchangeable with <u>thukáyA</u> .
thukáyA	'to have as father-in-law' thukáwaye 'I have him as father-in-law', thuká'yya pi 'we have him as father-in-law, he has us as fathers-in-law, they have us as fathers-in law' <u>ThukáyA</u> is interchangeable with <u>thukásiyA</u> .
učísiyA	'to have as mother-in-law' učísiwaye 'I have her as mother-in-law', učísi'yya pi 'we have her as mother-in-law, she has us as mothers-in-law, they have us as mothers-in-law'
yahépA	'to drink up' blańépe 'I drank it up', yyáńepa pi 'we drank it up'. <u>yahépA</u> has the same relationship to <u>yatkÁ</u> as <u>thebyÁ</u> has to <u>yútA</u> .

UNIT III

Lesson 17

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Unit IV

Lesson 17

17CD1. Memorize the following dialogue:

1. Mašké, hoksíla ukíthawa pi kí Haskell etáha wayáwa glí pi slolyáya íčhéye?
2. Hiyá, mašké, hená glí pi slolwáye šni. Bill wówapi kágí na Owákayužazápi kí gličú pi kta kéye.
1. Há. Htálehá gličú pi na hahépi kí áyataya kú pi kéye. Maḥpíyathó eyá awíčhagli pi.
2. Éee. Blokétu áyataya éna í pi kte sél?
1. Hiyá, glá pi. Thokáta okó kí khiglá pi kte.
2. Mašké, hahépi kí hená iyúha awíchayahi héci. Lakhóta wóyute etá wičháwečhaḡí kte.

Translation

1. '(Friend), you knew that our boys are back from school at Haskell didn't you?
2. No, (Friend), I didn't know they were back. Bill wrote me that they would leave for home on Saturday.
1. Yes. They left yesterday and they drove all night. They brought some Arapahoes with them.
2. Oh...I wonder if they will stay here all summer?
1. No. They're on their way home, they'll go on home next week.
2. (Friend), why don't you bring them all over tonight? I'll fix some Indian food for them.'

Haskell Institute is an Indian high school located in Lawrence, Kansas.

17G1. Coming and Going Home.

Parallel to the verbs of coming and going discussed in Lesson 9 (9G2), Lakhóta has another set when the destination of the motion is one's own home. Another meaning of these forms is 'go or come back where one started from'. The 'home' verbs are related to the 'going' verbs, but the relationship is complex enough so that you will learn them faster by memorizing the words than by learning the derivational processes:

	to arrive home	to be on the way home	to set out for home
home is			
here (come)	glí	kú	gličú
home is			
there (go)	khí	glÁ	khiglÁ

Notice that the 'setting out for home' verb is composed of the 'arriving home' verb plus the 'be on the way home' verb, except that ku becomes čú when glí is placed before it. This is the same pattern as we saw for the coming and going verbs (7G2). The verb gliglÁ, also formed from these verbs, means 'to pass by going home.'

There are only two problems with conjugating these verbs:

- (a) the l of glÁ (and of khiglÁ and gliglÁ) becomes n when the A is pronounced í. Thus gní kte 'he will be going home', and khigní kte 'he will set out for home' etc.
- (b) gličú, khiglÁ, and gliglÁ insert -ya- between their parts when any affix is added. Some people change the č of gličú to k after this inserted -ya-: waglíyačú or waglíyaku, wakhíyagle, waglíyagle, etc. The conjugated forms are:

<u>glicu</u>	<u>khiglÁ</u>	<u>gliglÁ</u>
waglíyaču (waglíyaku)	wakhíyagle	waglíyagle
yaglíyaču (yaglíyaku)	yakhíyagle	yaglíyagle
uglíyaču (uglíyaku)	ukhíyagle	uglíyagle
uglíyaču pi (uglíyaku pi)	ukhíyagla pi	uglíyagla pi
yaglíyaču pi (yaglíyaku pi)	yakhíyagla pi	yaglíyagla pi

17G1.1. The collective plural of the coming and going home verbs is formed like that of the coming and going verbs (7G2.2). That is, the collective affix is a: aglí, akú, aglíyaču, akhí, aglě, akhíyagle: 'they (collective) _____'.

17GD1. Reversal Drill. Your teacher will give you a 'motion homeward' verb. Give back the form with the opposite direction of motion, but with everything else the same.

Model

Teacher: Wakú.

Teacher: Yaglí he?

Student: Waglě.

Student: Yakhí he?

- | | |
|----------------------|----------------------------------|
| 1. Uglá pi. | 9. Waglíyaču. |
| 2. Wakú. | 10. Tohál hé glicú kta he? |
| 3. Ukhíyagni kta he? | 11. Glě. |
| 4. Khí pi. | 12. Wakhí. |
| 5. Yaglí he? | 13. Glí pi. |
| 6. Khiglě. | 14. Yakú kta he? |
| 7. Kú pi he? | 15. Uglíyaču pi kta he? |
| 8. Ukhíyagla pi. | 16. Apétuyámmi kī yakú kte séče. |

17GD2. Cued Transformation Drill. Your teacher will give you a statement or a question containing a simple motion verb. Repeat the statement or question, replacing the simple motion verb with a motion home verb. Translate your sentence to English.

Model

Teacher: Ĥtálehą hená hiyáya pí.

Student: Ĥtálehą hená gliglá pí.

'Yesterday they went by going home.'

1. Ĥtálehą hená hiyáya pí.
2. Mní kte šni.
3. Nahąhći yé šni he?
4. Tóhą ilála he?
5. Tuwá ú pi kte šni he?
6. Hįhąni kį wahí kte.
7. Khoškálaka kį hená hąhépi í pi séce.
8. Hąhépi kį ya'ú pi kta he?
9. Tohąl Nebraska ektá yahíyu kta he?
10. Ĥtálehą yahílala he?
11. Ray nahąhći iyáye šni.
12. Tohąl yhi pi kta he?
13. Tóhą Lakhóta kį South Dakota ektá í pi he?
14. Tohąl léchiya yahíyu kta he?
15. Oyáte kį nahąhći ahí šni.

17G1.2. Bringing and Taking Home. Verbs meaning 'bring home' or 'take home' are formed from the motion home verbs just as they are from the simple motion verbs (15G1). As with the simple motion verbs, a- is added to the motion home verb:

	to arrive home bringing (taking)	to be taking toward home	to set out to bring (take) home
home is here (bring)	aglĭ	akú	aglĭyaču aglĭyaku
home is there (take)	akhĭ	aglĀ	akhĭyaglĀ

Notice that a- has been added to both parts of the set out carrying home verbs. y is added because of the i which comes before the a.

Here are some examples of these verbs:

Khoškálaka kĭ Maṇpíyathó eyá awĭčhagĭ pi.

'The boys brought home some Arapahoes.'

Učíwaye kĭ wakháyeža eyá wāžĭ akhĭyagle.

'Grandma took home one of the children.'

Thukášila Bobby akú he.

'Grandpa is bringing Bobby home.'

Tóha awĭčhayagĭyaču he?

'When did you leave to bring them home?'

Tuwá wagmíza kĭ agnĭ kta he?

'Who will take the corn home?'

17GD3. Expansion Drill. Your teacher will give you a sentence containing a motion home verb, and then a noun or noun phrase. Repeat the sentence, changing the motion home verb to a bringing or taking home verb with the noun or noun phrase as the object topic. Translate your sentence into English.

Model

Teacher: Híhāni Paul glí. thakhólaku.

Student: Híhāni Paul thakhólaku kị aglí.

'Paul brought his friend home this morning.'

1. Híhāni Paul glí. thakhólaku.
2. Hítálehą khoškálaka kị hená khí pi. Isáyethi eyá.
3. Híhāni kị Wayne Pine Ridge ektá gní kte. khųsítku.
4. Apétuzáptą kị ųglíyaku pi kte. hoksíla.
5. Hená glá pi chí pi. mázaská
6. Tuwá khiglá pi kta he? iyéčhíkíyake.
7. Mañpiyathó eyá glí pi. h'okhá lená.
8. Čhaksáyuhá kị kú pi. khoškálaka núm.
9. Ehāni khí pi séce. wikhóškalaka kị hená.
10. Lakhóta yámni khiglá pi. Šahíyela wą.
11. Wachípi etą ųkú pi. lená wikhóškalaka.
12. Hahépi kị Haskell etą glicú pi. hoksíla ųkíthawa pi.
13. Wichícala kị wayáwa kú pi. šųhpála.
14. Ehāni McLaughlin ektá khí pi. sųkawakhą eyá.
15. Tuwá glá pi he? Wakháyeža hená.
16. Atkúku kị glí yeló. thaló eyá.

17G1.3. Arrival verbs with hūni.

We have seen that most Lakhota active verbs can be understood as either happening or already happened: iyá pi can mean 'they are speaking' or 'they spoke'. Which meaning is intended must be understood from other words in the sentence or from the situation in which iyá pi is used.

A special word is used with the arrival verbs to indicate that the arrival is clearly completed. Most people pronounce this word hūni, although some say huni. hūni can be added to any of the arrival verbs which we know to indicate that the action is definitely over. Here is a list of all of the arrival verbs together with hūni:

hihūni	'to have arrived coming' (wahíhūni, ṽhíhūni pi)
ihūni	'to have arrived going' (iwáhūni, ṽkíhūni pi)
ahíhūni	'to have arrived here bringing' (awáhíhūni, ṽkáhihūni pi)
éhūni	'to have arrived there taking' (éwahūni, ṽkéhūni pi)
glihūni	'to have arrived home coming' (waglíhūni, ṽglíhūni pi)
khihūni	'to have arrived home going' (wakhíhūni, ṽkhíhūni pi)
aglíhūni	'to have arrived home bringing' (awáglihūni, ṽkáglihūni pi)
akhíhūni	'to have arrived home taking' (awákhihūni, ṽkákhíhūni pi)

Notice that when a'í 'arrive there taking' and hūni are added together, the result is éhūni.

Look carefully at the conjugation of these verbs, since there are differences from the conjugation of the simple verb alone. For example, you say wa'í, but iwáhūni.

The collective plurals of these verbs can also appear with hūni: ahíhūni 'they arrived here together', etc.

17GD4. Integration Drill. Your teacher will give you a sentence with an arriving verb. Repeat the sentence, adding hyni to the verb.

Model

Teacher: Hoksíla ʔkíthawa pi kɪ glí pi he?

Student: Hoksíla ʔkíthawa pi kɪ glihúni pi he?

1. Hoksíla ʔkíthawa pi kɪ glí pi he?
2. Hená akhí na éyuke.
3. Psáloka eyá awíchaʔʔkahí pi kte.
4. Tóhą oškáte ektá yaʔí he?
5. Čhą etą kákhiya aʔí yo!
6. Thokáta okó kɪ yaglí pi kta he?
7. Toháł ħʔokhá wíchákícho pi kɪ ahí kta he?
8. Tuwá wakháyeža kɪ awíchakhi kta he?
9. Ĥtálehą Joe thakhólaku wą awágli.
10. Lakhóta eyá hí pi i.blúkčą.
11. Khoskálaka kɪ hená Owáthoksu ektá eháni í pi séče.
12. Mary híhąni kɪ khí kte.
13. Tuwá wachípi ektá aníʔi he?
14. Tuwá atéyaye kɪ aglí he?
15. Peter owáyawa etąhą wówapi wą ahí.
16. Thabškatapi kɪ óhakab tuwá aníčhi he?
17. Hąhépi kɪ áyataya akú čha waná aglí.

17G2. Unspecified Objects.

Observe the following English sentences:

- 1a. Can you see the car?
- b. Can you see?
- 2a. We are reading the letter.
- b. We are reading.
- 3a. The boys were drinking beer.
- b. The boys were drinking.

In each case, the b sentence differs from the a sentence only in that there is no object mentioned in the b sentence. In effect, then, these are verbs which, in English, can be either transitive (have an object expressed) or intransitive (have no object). Lakhóta has almost no verbs which can be used in both of these ways.

17G2.1. The Indefinite Affix wa. Lakhóta transitive verbs can be used without a mentioned object only by the addition to the beginning of the verb of the affix wa. Wa takes the place of a specific object, and for this reason we shall call it the 'indefinite object prefix'. Depending on the basic meaning of the verb, this wa means 'something', 'things', or 'people'. There may also be other specialized meanings. Look at these examples:

- 1. Wíchíčala kí wayáwa pí.

'The girls are reading.'

'The girls are in school.'

Wíchíčala kí wówapi eyá yawá pí.

'The girls are reading some letters.'

2. Khoškálaka kĭ wayátką pi.

'The boys are drinking.' (Something alcoholic is implied,
as in English.)

Khoškálaka kĭ mnipíğa yatká pi.

'The boys are drinking beer.'

3. Mary wa'á'u kte.

'Mary will bring something.' (Food is implied).

Mary omníča a'ú kte.

'Mary will bring beans.'

4. Hé wícháša kĭ waksúyeye.

'That man hurts people's feelings.'

Hé wícháša kĭ wakháyeža kĭ ksúyewíchaye.

'That man hurt the children.'

5. Wónah'ų pi.

'They heard the news.'

Kíchízapi onáh'ų pi.

'They heard about the fight.'

6. Wa'éčhamu kte.

'I'll sponsor a public ceremony (give away, etc.).'

Hé échámu kte.

'I'll do that.'

7. Mary waslóllye.

'Mary is educated (i.e. knows things).'

'Mary has connections (i.e. knows people).'

Mary hé slolyé.

'Mary knows that.'

Notice that the use of these verbal pairs is exactly parallel to the two verbs meaning 'eat'. In fact, the verb wótA is the verb yútA with this wa prefix, as is shown by some of its conjugated forms:

Wa'ŷyuta pi. 'We ate (something).

Omníča ŷyúta pi. 'We ate beans.'

As you can see by comparing wótA and yútA, wa is sometimes fused with the following verb. When wa is added to a verb beginning with yu, wayu is often changed to wo. When wa is added to a verb beginning with o, wao is often changed to wo. The correct wa forms for verbs beginning with yu and o must be learned for each such verb.

17G2.2. Here, for your reference, is a list of all of the transitive verbs we have had which can take the indefinite object prefix wa-:

<u>wa- form</u>	<u>Meaning</u>	<u>Basic Verb</u>
wáčhŷ	'to want property, to be greedy; to try'	čhŷ
waglúha	'to have personal property'	gluhá
wakáǵA	'to make things'	káǵA
waksúyeyA	'to hurt people, to hurt people's feelings'	ksúyeyA
wakšú	'to do bead work'	kšú
wak'Á	'to dig holes'	k'Á
wak'ú	'to give things to people'	k'ú
walá	'to ask for things'	lá
wanát'A	'to kill things by stepping on or running over them'	nat'Á
waphílayA	'to please people'	philáyA
waslóllyA	'to be educated (know things), 'to have connections (know people)'	slolyÁ
waspáŷA	'to burn things, to cook things'	spáyA

wathébyA	'to eat things up'	thebyÁ
wawáyakA	'to see things, see people', 'to attend events, to be a spectator'	wavákA
wawáhtela šni	'to dislike people or things'	wahtéla šni
wawástelakA	'to like people or things'	waštélakA
wawókiyA	'to help people'	ókiyA
wayáhépA	'to drink things up'	yahtëpA
wayátkA	'to drink alcoholic beverages', 'to be a "problem drinker"'	yatkÁ
wayáwa	'to read things', 'to attend school'	yawá
wayúha	'to have property', 'to be rich'	yuhá
wa'áhi	'to bring food here'	ahí
wa'áhiyu	'to start out to bring food here'	ahíyu
wa'áphA	'to hit people'	aphÁ
wa'áya	'to be taking food there'	áyA
wa'áyuštA	'to abandon people or property', 'to leave people alone'	ayúštA
wa'á'i	'to take food there'	a'í
wa'á'u	'to be bringing food here'	a'ú
wa'ěcha'ų	'to prepare things', 'to give or sponsor a public ceremony'	ěchá'ų
wa'ěktųžA	'to forget things'; 'to be forgetful or absentminded'	ěktųžA
wa'ěya	'to say things; to talk on and on; to talk back'	eyÁ
wa'ěyaya	'to start out to take food there'	ěyaya
wa'ícu	'to take things'	ičú
wa'ígluštA	'to complete things for oneself'	iglúštA
wa'íyeyA	'to find things'	iyéyA
wa'íyukčA	'to have opinions'	iyúkčA

wa'óyuspA	'to catch living things' 'to make arrests'	oyúspA
wóǵǎ	'to open things'	yugǎ
wónǎ	'to boil meat'	ohǎ
wókiyakA	'to tell people things'	okíyakA
wóle	'to look for things'	olé
wónǎh'ų	'to hear news'	onǎh'ų
wóphethų	'to buy things', 'to do business, to go shopping'	ophéthų
wótA	'to eat things'	yútA
wóyaptA	'to leave food uneaten'	oyáptA
wóžǎža	'to wash things'	yuzǎža

17G2.3. Personal Affixes with the indefinite affix wa. Verbs with the wa affix take only subject affixes. These affixes are generally placed where they would be if the wa were not present:

wa'íwaču	'I take things'
wa'ųkiču pi	'we take things'

The only exception to this is in verbs in which wa- and the beginning of the verb stem have fused to wó-. In this case, all of the personal affixes appear in the same position, even though they occupy different positions when wa is not present:

wówale, wó'ųle pi	'I, we look for things'
owále, ųkóle pi	'I, we are looking for it'

Be sure that you do not confuse a verb with wa 'things' with a verb having the personal affix wa 'I'. In many cases the two are identical in sound, but their contexts are ordinarily different. Look at these examples:

Šųhpála wǎ wak'ú.	'I gave him a puppy.'
Wak'ú.	'He gave him something.'

When wa means 'I', the sentences will ordinarily contain an object word.
When wa means 'something', there will be no object word.

17GD5. Transformation Drill. Your teacher will give you a transitive sentence. Repeat the sentence, substituting the affix wa- for the object topic. Translate your sentence to English.

Model

Teacher: Wakháyeža kǐ thaspá wǎ thebyé.

Student: Wakháyeža kǐ wathébye
'The child ate (something).'

1. Wakháyeža kǐ thaspá wǎ thebyé.
2. Hé wícháša kǐ wówapi wǎ olé.
3. Ináwaye kǐ wóyute etá a'ú kte.
4. Čhaksáyuhá kǐ hoksíla kǐ owíčhayuspe.
5. Atéyaye kǐ ptebléška wǎzǐ ophéthǔ he?
6. Khokhéyah'ǎla núm owícha'úkoha pi kte.
7. Hé wícháša kǐ mázaská óta yuhá.
8. Mary wówapi wǎ yawá.
9. Hé ógle kǐ lé éktǔže.
10. Hená oyáte kǐ óničiya pi he?
11. Thabškátapi wǎyǎka awáštewalake.
12. Tákuwe wakháyeža kǐ šǔka kǐ hé ayústǎ pi šni he?
13. Hé hoksíla kǐ wíchǐčala kǐ óhǐniyǎ awíčchaphe.
14. Hená slolwíčhayaya he?
15. Ináwaye kǐ ógle wǎ kšú.

17GD6. Transformation Drill. Your teacher will give you a sentence containing a verb with the indefinite object prefix. Repeat the sentence, supplying an object topic. (The object topic can be a word or an object affix.) Do not forget to drop the indefinite object prefix.

Model

Teacher: Ináwaye kĭ wa'áyĭ kte.

Student: Ináwaye kĭ wóyute áyĭ kte.

1. Ináwaye kĭ wa'áyĭ kte.
2. Wóphe'ŭthŭ pi.
3. Thiblóye kĭ wayáwa he?
4. Wíčháša kĭ hená wayátką pi.
5. Wáčĭpi ektá wawáľaka pi he?
6. Oyáte hŭň wayúha pi.
7. Thókĭyąkĭ nithó. Hoksĭćala kĭ wawák'u wáčĭ.
8. Hĭhąni George čhiyéku kĭ wa'íyeye.
9. Tuwá wóta he?
10. Wónayah'ŭ he?
11. Oškáte kĭ etá wa'áyagli he?
12. Čąksáyuhá kĭ wa'áyuspa pi.
13. Khŭšĭtku kĭ wašpáye.
14. Thŭkášila wa'éktŭže.
15. Tákuwe wólapta he?
16. Hé wĭyą kĭ ľĭla wawókiye.
17. Šŭka kĭ ľé wathébye s'a.

17G2.4. wa with non-transitive verbs. The same wa is also used with stative and intransitive verbs, but not so freely, and the derived construction is a noun rather than a verb.

It is best to learn examples of these kinds as new vocabulary rather than to attempt to create them for yourself. With an intransitive verb wa indicates an indefinite actor; with a stative verb, an indefinite thing:

máni	'walk'	wamánika	'traveling salesman'
kíyǎ	'fly'	wakíyǎ	'Thunder Bird'
skúyA	'be sweet'	waskúyeča	'sweets' (candy, fruit, preserves)

Other food names beginning with wa probably all contain this affix also, although analysis is not always possible because the basic verb is rare or no longer used. wagmíza 'corn' and wagmú 'squash' (gmú 'be twisted, be bent') are examples of this.

Other even more complicated constructions with wa exist. One kind which we have already met is designations for tools or instruments by which some verbal action is performed:

iyátkA	'to drink with'	wa?íyatke, wíyatke	'cup' ('something to drink with')
ikhályA	'to heat with'	wa?íkhalye, wíkhalye	'coffee pot' ('something to heat with')
iǵúyA	'to burn with'	wa?íǵuye, wíǵuye	'branding iron'; 'brand' ('something to burn with')
ik?Á	'to dig with'	wa?ík?e, wík?e	'post hole digger' ('something to dig with')

A group of nouns based on transitive verbs designates the result of the verbal action. These often include pi. This pi is probably related to the passive use of pi (15G3). The verbal base of these derived nouns is also sometimes changed slightly. Look at these examples:

kšú	'to adorn, to decorate'	wakšúpi	'beadwork'
owá	'to mark on something'	wówapi	'book, letter, flag'
oyáptA	'to leave food uneaten'	wóyaptapi	'scraps, leavings'
yužá	'to mash'	wóžapi	'berry pudding'

wóyute 'food' is a similar word, based on yútA 'eat'. wanáp'i 'necklace', is based on nap'i 'to wear around the neck'.

The name for Rushville, Nebraska, Owáthokšú, is another construction including this wa. The underlying verb is thokšú 'to transport'. The initial o in Owáthokšú means 'place where'. Thus the name for Rushville means 'place where things are transported', or 'freighting station'. owáyawa 'school' is another example of this kind: 'place where things are read'.

Watch for these uses of wa- as you study Lakhóta, but especially as you learn new vocabulary.

17G3. New Enclitics. Two new enclitics have been used in recent lessons.

These are ičhéye and sél.

İchéye is used to elicit a hearer's agreement with a statement which has just been made. In English the work 'right?' is often used this way:

You paid the bill, right?

He's a lousy dancer, right?

Sél is used to invite a reaction from a hearer to a statement which the speaker has just made. The speaker has some doubt about the truth of his statement, and by using sél he hopes to prompt the hearer to express an opinion on the accuracy of the statement. Sél is probably a shortening of sécA (3G6), and is used exactly as sécA, but with a questioning as well as doubtful attitude. Sél and s'elél (6) are largely synonymous.

English has no single equivalent for sél, although tentative statements of the kind where sél appears are common enough. Here are some English examples:

That's too expensive, isn't it?

We are making some progress, don't you think?

I suppose you didn't remember to buy milk?

I'll bet you forgot to mail my letter, didn't you?

Here is the enclitic chart with these new enclitics added:

hA	pi	ktA	šni	s'a	yo, ye yethó, nithó ye, na héci
					sēcA — sél
					s'elél
					he
					yeló, kištó
					ičhéye
					láhčA — laň
					láhčakA

SUMMARY

1. A set of motion verbs meaning 'come or go home' ('back') and 'bring or take home' ('back') is parallel to the motion verbs we have already learned. All of the 'arrive' verbs are marked as completed by the addition to the verb of the verbal particle huni.
2. Transitive verbs take a prefixed wa- when the object topic is not mentioned in the sentence.
3. The enclitics ičhéye and sél invite the hearer to respond to the truth value of a statement.

READING EXERCISE

Sophia Many Deeds - Standing Rock

Tohál tuwá t'á čhána šna Lakhóta oyáte kį líglila šna
 čhátésiča pi. Čhakhé ómakha wazí éł tákuniš ób iyókiphi'ič'iya pi
 na'íš eyá tayás'ela thiyáta ú pi. Ho hé takúl wawíčhak'upi kta čha
 ophéthų pi na'íš wakáyegege pi na'íš eyá wamnákiya pi. Táku ipáhį
 na šiyútakaŋpe na itépakhíte na'íš léčhekčhe, lená mnakíya pi. Ho
 waná iyéhaŋtu čhána šna, ómakha wazí čhána šna, iyáya pi nahá oyáte
 kį, tuwé ke éyaš, kichó pi. Čhálwáštaya, tákuniš ų ichápšiyakel
 šká pi na'íš tákuni šni.

Oyáte kį waná hí pi čhána šna yuphíyakel wičhóta pi čha héčhel
 yumímeya šna yáká pi na -- hųhí! -- táku wašté ke kį iyúha yúta pi:
 waštúkala pápa íchičahiya, thípsila khó, wagnú pusa pi nahá wóžapi,
 aǵųyapi wígli'ųkaǵapi na'íš eyá kabúbukáǵapi, ognáha šna. Lená
 iyúha wóyute wašté héčha. Ho lená thebkíya pi čhána šna wakpámní pi.
 Takú mnakíya pi kį lená iyúha šna kpamní pi. Iglásota pi, tákuni
 thekíhíla pi šni.

Translation

When someone dies the Lakhóta people are very sad. So for a
 period of one year they refrain from enjoying themselves too much or
 else they stay properly at home. Now they buy things for a give away
 or sew things or else save things up. Things like pillows and aprons
 and towels and such, these they accumulate. And then when it is time,
 when one year has passed, they proceed to invite people, whomever they
 wish. They do this happily, not in a spirit of mourning or anything

like that.

Now the people come - a goodly number - and they sit in a circle and -- oh my! -- they eat all of the good things: boiled corn mixed with dried meat and also wild turnips, dried squash and wóžapi, fry bread or else skillet bread at times. All of these are good foods. And when they have eaten these things they distribute the gifts. They distribute all of the things they have accumulated. They clean themselves out, they keep nothing back.

VOCABULARY TO THE READING PASSAGE

čḡakhé	'and then'
čḡalwášteya	'with a happy heart, happily'
čḡatésičA	'to be sad, to be downhearted' čḡatémašiče 'I am sad', čḡaté'ušiča pi 'we are sad'
hųhí	Exclamation used by women.
ičḡápsilyakel	'sadly, in a mournful way'
ičḡičahiya	'mixed together, stirred together'
iglásotA	'to clean oneself out, to give away everything one has' This is a reflexive verb based on <u>kasótA</u> . miglásote 'I cleaned myself out', ŷkíglasota pi 'we cleaned our- selves out'
ipáhi	'pillow'
itépakhíte	'towel, face towel'
ité	'face'
pakhíta	'to wipe by pressing'
iyéḡatu	'to be the proper time'
iyókiphi'ič'iya	'to please oneself, to enjoy oneself' iyókiphimič'iye 'I enjoy myself', iyókiphi'ŷkíč'iya pi 'we enjoy ourselves'
kakúbukagapi	'skillet bread'

kpaṁni	'to distribute' wakpáṁni 'I distribute', ŷkpáṁni pi 'we distribute'
léčhegčē	'the like, similarly' This is the reduplicated form of <u>léčheca</u> .
mnakíyA	'to gather together one's own' mnawákiye 'I gather together my own', mnaʔúkiya pi 'we gather together our own'
naʔíš eyá	'or else, or on the other hand'
ób	'with; together'
ognáḥa šna	'sometimes'
ómakha	'year'
pusyá	'to dry, to cause to dry' puswáye 'I dried it', ŷpúsya pi 'we dried it'
šiyútakaḥpe	'apron'
šiyúte	'lap, front of upper thighs'
akáḥpe	'cover'
šká	'to move; to act, to do' wašká 'I do', ŷšká pi 'we do'
tákuniš	'nothing; not at all, in no way'
taɣásʔela	'properly, as is proper'
thebkiyA	'to eat up one's own' thebwákiye 'I eat up my own', thebʔúkiya pi 'we eat up our own'
thekiḥila	'to hold back one's own, to be unwilling to part with one's own (property)' thewáḥila 'I hold back my own', theʔúkiḥila pi 'we hold back our own'
thiyáta	'at home'
tuwé ka	'whoever, whomever'
wakáyegA	'to sew things' wawákayege 'I sew things', waʔúkayege pi 'we sew things'
wakpáṁni	'to distribute things' wawákpamni 'I distribute things', waʔúkpamni pi 'we distribute things'
wamnákiyA	'to gather one's things together' wamnáwakiye 'I gather my things together', wamnáʔúkiya pi 'we gather our things together'

waštŭkala	'boiled corn, dried boiled corn'
wawičhak'upi	'give away, give away ceremony'
yumimeya	'in a circle'
yuphiyakel	'nicely, well'

EXERCISES

I. Answer the following questions in Lakhóta:

1. Toháł tuwá t'a čhána šna Lakhóta kį tókheškhe wičhóh'ą he?
2. Toháya léchel šką pi kta he?
3. Khohą táku tokhá'ų pi he?
4. Iyéhatu čhána šna tuwé čha kichó pi he?
5. Waná naháñci čatésilya šką pi he?
6. Wičhákicho pi kį táku yúta pi he?
7. Wathebkíya pi k'ų héhą táku tokhá'ų pi he?
8. Táku kpámni pi he?
9. Táku thekíhila pi he?

II. The end of a mourning period is not the only occasion for a give-away. Find out about other reasons for such events and report your findings to your class.

III. Do Indians other than Lakhótas practice this kind of give-away? What are some of the similarities and differences with respect to such customs among other tribes?

VI. How do non-Indians in America signal mourning or the end of a mourning period? What other customs surround the death of a close relative or friend? Write an essay about this in Lakhóta

TRANSLATION EXERCISE

1. Did you go to the dance on Saturday? Yes, but I didn't dance.
I was only a spectator.
2. When will the boys get home from school? Next week.
3. Dick wrote me a letter and he said he will leave for home on Sunday.
4. Where are the boys? They went to the restaurant, but now they are
probably on their way home.
5. Who is sponsoring the give away? I am (I am the one).
6. Mrs. Horn Cloud brought the meat, right? No, she brought the fry bread.
7. Here, take the left-over food home. The children can eat it tomorrow.
8. Grandpa is very forgetful. That's alright, he is 92 years old!
9. I suppose those Arapahoes will stay here all summer? No, they will
go home next week.
10. My father got home from Nebraska last night.
11. Mary's brother-in-law asked for the car so I gave it to him. He will
bring it back later today.
12. Why do they want to start home now? It is snowing!
13. I don't have a mother; they have all died.
14. One of my cousins is rich; he always helps people.
15. When do they think they will get here (hihúni).

VOCABULARY

aglÁ	'to be taking home' awágle 'I am taking him, it home', úkágla pi 'we are taking him, it home', 'he is taking us home', 'they are taking us home'
aglÍ	'to bring home' awágli 'I brought him, it home', úkágli pi 'we brought him, it home', 'he brought us home', 'they brought us home'
aglÍhŷni	'to have brought home' awáglihŷni 'I have brought him, it home', úkáglihŷni pi 'we have brought him, it home', 'he has brought us home', 'they have brought us home'
aglÍyačũ	'to set out to bring home' awágliyačũ 'I started out to bring him, it home', úkágliyačũ pi 'we started out to bring him, it home', 'he started out to bring us home', 'they started out to bring us home'
ahÍhŷni	'to have brought' awáhíhŷni 'I have brought him, it', úkáhíhŷni 'we have brought him, it', 'he has brought us', 'they have brought us'
akhÍ	'to take home there' awákhi 'I took him, it home there', úkákhi pi 'we took him, it home there', 'he took us home there', 'they took us home there'
akhÍhŷni	'to have taken home there' awákhihŷni 'I have taken him, it home there', úkákhihŷni pi 'we have taken him, it home there', 'he has taken us home there', 'they have taken us home there'
akhÍyagla	'to set out to take home there' awákhiyagle 'I set out to take him, it home there' úkákhiyagla pi 'we set out to take him, it home there', 'he set out to take us home there', 'they set out to take us home there'
akú	'to be bringing home' awáku 'I am bringing him, it home', úkáku pi 'we are bringing him, it home', 'he is bringing us home', 'they are bringing us home'
éhŷni	'to have taken there' éwahŷni 'I have taken him, it there', úkéhŷni pi 'we have taken him, it there', 'he has taken us there', 'they have taken us there'
éna	'right here, right there'
glÍ	'to come home here' waǵlÍ 'I came home here', ŷglÍ pi 'we came home here'

gličú	'to set out to come home here' wagliyaču 'I set out to come home here,' ūgliyaču pi 'we set out to come home here'
glihūni	'to have come home here' waglihūni 'I have come home here,' ūglihūni pi 'we have come home here'
hihūni	'to have arrived here' wahi hūni 'I have arrived here,' ūhi hūni pi 'we have arrived here'
ihūni	'to have arrived there' wa?ihūni 'I have arrived there,' ūki hūni pi 'we have arrived there'
khí	'to arrive at home there' wakhí 'I arrived home there,' ūkhí pi 'we arrived at home there'
khiglÁ	'to set out to go home there' wakhíyagle 'I set out to go home there,' ūkhíyagla pi 'we set out to go home there'
khihūni	'to have reached home there' wakhíhūni 'I reached home there,' ūkhíhūni pi 'we reached home there'
kičičhaǵA	'to make for one' wéčičhaǵe 'I made it for him,' ūkičičhaga pi 'we made it for him, he made it for us, they made it for us'
kú	'to be coming home' wakú 'I am coming home,' ūkú pi 'we are coming home'
Maḥpíyathó	'Arapaho Indian' The literal meaning of Maḥpíyathó is 'Sky Blue (Indian)'. This is an old name for the Arapahoes, and apparently refers to tatoos which this tribe wore.
mašké	'Friend, Partner!' This is a term of address used between women.
sél	'I suppose so, probably'
thokáta okó	'next week'
wáčhí	'to want things; to want property; to try' wawáčhí 'I want things,' wa?ŭčhí pi 'we want things'
waglúha	'to have personal property' wawágluha 'I have things I own,' wa?ŭgluha pi 'we have things we own'
wakágA	'to make things' wawákage 'I make things,' wa?ŭkaga pi 'we make things'
waksúyeyA	'to hurt people, to hurt people's feelings' wawáksuyeye 'I hurt people,' wa?ŭksuyeya pi 'we hurt people'
wak?Á	'to dig holes' wawák?e 'I dig holes,' wa?ŭk?a pi 'we dig holes'

wak ^ʔ ú	'to give things to people' wawák ^ʔ u 'I give things to people', wa ^ʔ úk ^ʔ u pi 'we give things to people, people give things to us'
walá	'to ask people for things' wawála 'I ask people for things', wa ^ʔ úla pi 'we ask people for things'
wanát ^ʔ A	'to kill things by stepping on or running over them' wanáwat ^ʔ e 'I kill things by stepping on them', waná ^ʔ ut ^ʔ a pi 'we kill things by stepping on them'
waphílayA	'to please people' waphílawaye 'I please people', waphíla ^ʔ yya pi 'we please people'
waslóllyA	'to know things, to be educated' waslólwaye 'I am educated', waslól ^ʔ yya pi 'we are educated'
waspáya	'to burn things; to cook things' waspáwaye 'I cook things', waspá ^ʔ yya pi 'we cook things'
wathébyA	'to eat things up' wathébwaye 'I eat things up', wathéb ^ʔ yya pi 'we eat things up'
wawáhtela šni	'to dislike people or things' wawáhtewala šni 'I dislike people', wawáhte ^ʔ ula pi šni 'we dislike people'
wawástelakA	'to like people or things' wawástewalake 'I like people', wawáste ^ʔ ulaka pi 'we like people'
wawáyyakA	'to see people or things; to attend events as a spectator' wawáblake 'I looked on', wawá ^ʔ yyaka pi 'we looked on'
wayáñepA	'to drink things up' wabláñepe 'I drink things up', wa ^ʔ yyañepa pi 'we drink things up'
wayátkA	'to drink alcoholic beverages' wablátke 'I am a drinker', wa ^ʔ yyatkA pi 'we are drinkers'
wayáwa	'to count things, to read things; to attend school' wabláwa 'I attend school', wa ^ʔ yyawa pi 'we attend school'
wayáwa glí	'to come home from school' wayáwa waglí 'I came home from school', wayáwa uglí pi 'we came home from school'
wayúha	'to have property, to be rich in possessions' wablúha 'I have property', wa ^ʔ yyuha pi 'we have property'
wa ^ʔ áhi	'to bring food here' wa ^ʔ áwahi 'I brought food here', wa ^ʔ úkahi pi 'we brought food here'
wa ^ʔ áhiyu	'to set out to bring food here' wa ^ʔ áwahiylu 'I set out to bring food here', wa ^ʔ úkahiylu pi 'we set out to bring food here'

wa'áphA	'to hit people' wa'áwaphe 'I hit people', wa'úkapha pi 'we hit people'
wa'áyaA	'to be taking food there' wa'áwaye 'I am taking food there', wa'úkaya pi 'we are taking food there'
wa'áyuštą	'to abandon people or property; to set people free; to leave people alone' wa'ábluštą 'I abandon property', wa'úkayuštą pi 'we abandon property'
wa'á'i	'to take food there' wa'áwa'i 'I took food there', wa'úka'i pi 'we took food there'
wa'á'u	'to be bringing food here' wa'áwa'u 'I am bringing food here', wa'úka'u pi 'we are bringing food here'
wa'écha'ų	'to prepare things; to sponsor a public ceremony (give away, naming ceremony, memorial service)' wa'éčnamu 'I sponsored a give-away', wa'écha'ųk'ų pi, wa'éčųk'ų pi 'we sponsored a give-away'
wa'éčų	Same as <u>wa'écha'ų</u> .
wa'éktųžA	'to forget things, to be forgetful' wa'éwatkuže 'I am forgetful', wa'é'ųktųža pi 'we are forgetful'
wa'éyA	'to say things; to be talkative' wa'éphe 'I am talka- tive', wa'ųkeya pi 'we are talkative'
wa'éyayaA	'to set out to take food there' wa'éblable 'I set out to take food there', wa'é'ųkeya pi 'we set out to take food there'
wa'íču	'to take things' wa'íwaču 'I took things', wa'ųkiču pi 'we took things'
wa'ígluštą	'to complete things which pertain to oneself' wamígluštą 'I finish things which pertain to me', wa'ųkígluštą pi 'we finish things which pertain to us'
wa'íyeyA	'to find things' wa'íyewaye 'I find things', wa'íye'ųyą pi 'we find things'
wa'íyukčą	'to have opinions' wa'íblukčą 'I have opinions', wa'ųkiyukčą pi 'we have opinions'
wa'ókiyA	'to help people, to be helpful' wa'ówakiye 'I am helpful', wa'ó'ųkiya pi 'we are helpful'
wa'óyuspa	'to catch people or things; to make arrests' wa'óbluspe 'I make arrests', wa'ųkoyuspa pi 'we make arrests'

wóǵǵA	'to open things by hand' wowǵǵǵǵ 'I open things by hand', wo'ǵǵǵ pi 'we open things by hand'
wóhǵA	'to boil meat; to make a feast' wówahe 'I boiled meat', wó'ǵhǵ pi 'we boiled meat'
wókiyakA	'to tell people things' wówakiyake 'I tell people things', wó'ǵkiyakA pi 'we tell people things'
wóle	'to look for things' wówale 'I look for things', wó'ǵle pi 'we look for things'
wónah'ǵ	'to hear things, to hear news or information' wónawah'ǵ 'I heard the news', wóna'ǵh'ǵ pi 'we heard the news'
wóphethǵ	'to buy things, to do business (buy and sell)' wóphewathǵ 'I do business', wóphe'ǵthǵ pi 'we do business'
wówapi kǵǵA	'to write a letter' wówapi wakǵǵe 'I wrote a letter', wówapi ǵkǵǵA pi 'we wrote a letter'
wóyaptA	'to leave food uneaten' wóblapte 'I left food', wó'ǵyapta pi 'we left food'
wóžǵǵA	'to wash things; to do laundry' wówǵǵǵǵ 'I wash things', wó'ǵžǵǵA pi 'we wash things'

UNIT IV

Lesson 18

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UNIT IV

Lesson 18

18CD1. Learn the following dialogue and the additional vocabulary:

1. Misŭ, táku tókhanu kte hčĭ he?
2. Žažă kĭ lé blahtákĭ na blağă kte hčĭ. Aw! Hĭ ksúyemič'ĭye.
1. Héčhŭ šni ye, witkó la. Takŭl ičŭ na ŭ yuğă wačhĭ ye.
2. Čha táku mú kta he? Ehăni míla wă ŭ wawáksi kte hčĭ éyaš, owákihi šni.
1. Hôh , wičháša kĭ! Žažă wăžĭni wayáksi na luğă oyákihi šni.
2. Ečhăni awáli na nawáblečĭ kte!
1. Ničhăzeke šni éyaš, tókha šni. Mni kháta etă él owátohăyă ognákĭ na hehăl katóto we.
2. Wičhăyakhe, thaké. Wălewă wakátoto yŭkhă napé ŭ bluğă yé.

TRANSLATION

1. 'Younger brother, what on earth are you trying to do?'
2. 'I was biting this bottle and trying to open it. Oh! I hurt my teeth.'
1. 'Don't do that, silly. Get something and try to open it with that.'
2. 'So what shall I use? I already tried to cut it with this knife, but I couldn't.'
1. 'Honestly! Men! You can't open a bottle by cutting it.'
2. 'Pretty soon I'll step on it and break it!'
1. 'Aren't you mad though! Put it in warm water for a while and then tap on it.'
2. 'You're right, older sister. Look, I tapped on it and I did open it with my hand.'

Additional Vocabulary

čhéǵa	'kettle; bucket'
čhǵšká	'spoon'
igłáksA	'to cut oneself with a tool or an implement'
kaksÁ	'to sever with a tool or an implement'
nazǵspe	'axe'
opémni	'to wrap'
šiná	'blanket, shawl'
wa'íkhǵ, wíkhǵ	'rope'
wa'íkhalye, wíkhalye	'coffee pot'
wa'íšpǵye, wíšpǵye	'frying pan, skillet'

18G1. Expressing instrumentality.

In a strict sense, some means is used in the performance of most verbal actions: the hands in lifting, the feet in running, the eyes in seeing, the mouth in speaking, one or another tool in digging or striking or severing, etc. Where the means or instrument is not understood from the nature of the action itself, it is usual for languages to have regular ways to specify instrumentality.

18G1.1. In English, instrumentality is almost always expressed in a prepositional phrase. Usually the preposition is with or by, though others may be used in some cases. Look at the following examples:

I broke it with my teeth.

He cut it with a knife.

Did you do it by hand?

They came on foot.

Instrumentality in English otherwise is included in the meaning of a verb. Consider these verbs, all of which refer to hitting or striking in special ways or with a different kind of object:

to slap	to clobber	to bang
to whip	to whack	to thump
to lash	to swat	to pelt
to club	to punch	to buffet
to bludgeon	to batter	to wallop
to sock	to beat	to smite

18G1.2. Instrumentality is expressed in Lakhóta in ways similar to English. That is, the means by which an action is performed can be expressed in a phrase which mentions the name of an instrument, or it can be expressed in the verb itself. Unlike English, verbs which refer to instrumental action have affixes which specify the general nature of the instrument.

18G1.3. Postpositional phrases which express instrument are formed with the postposition y 'with'. (This postposition is probably related to the verb ʔy 'to use'.) We have already encountered this postposition in earlier lessons in similar functions (see, for example, the long dialogue in Lesson 6, and the discussion of the use of tákuwe, 10G1.) Look at these examples:

<u>Iyéčhikiyake</u> y natʔé.	'He was run over and killed by a car.'
<u>Napé</u> y wakáge.	'I made it by hand.'
<u>Táku</u> y yakága he?	'What did you make it with?'
<u>Mázaská</u> y ahóyekčiya pí.	'They quarreled over money?'

The last example shows that y is often used to specify cause or motive, as well as instrument. The expression ča hé y which is usually used when giving a reason for something is another example of this use of y. It is because y can have these two functions (instrument and cause) that táku y can be translated either as 'with what?' or 'why?'.

18G1.4. Instrumentality, expressed as a part of the verb itself, is very common in Lakhóta. Unlike English, however, the instrument is not implied by the general meaning of the Lakhóta verb. Instrumentality is expressed by an affix added to a verbal root which specifies some general type of

action or state as 'break' or 'be bent'. In many cases these verbal roots are never used without an instrumental prefix. Very often a given root appears with only one or only some of the prefixes, but some Lakhóta verbal roots appear with all of the instrumental prefixes.

18G1.5. There are seven instrumental prefixes. Here is a list of the prefixes, their meaning, and one or more examples of verbs containing the instrumental prefix:

ka 'by striking with a tool'

katóto 'to tap'

kasléčA 'to split by striking'

kaksÁ 'to chop by striking, to chop wood'

kahtáka 'to brush against'

kabléčA 'to shatter or break something brittle by striking'

kat'Á 'to knock out, to knock unconscious with a blow; to beat to death; to be unconscious or dead from a blow'

na 'by foot'

nahtáka 'to kick'

nat'Á 'to render unconscious by kicking; to kick to death; to be unconscious or dead from kicking'

nabléčA 'to shatter or break something brittle by stepping on it'

pa 'by pushing, by pressing'

pagǽ 'to open by pushing'

pat'Á 'to render unconscious by pressing; to kill by smothering; to be unconscious or dead from pressure'

pabléčA 'to shatter or break something brittle by pressure'

papsǽ 'to spill by pushing'

paslóha 'to push or scoot something along the ground'

wa 'by cutting, by using a cutting edge'

wašlá 'to scrape bare with a knife, as hair from a skin'

waksÁ 'to cut, to slice; to saw in two'

wapsákA 'to cut a string in two'

wasléčA 'to split with a knife'

wo 'by piercing, by using a point'

wohléčA 'to rip something by running a pointed object through it'

wohpá 'to cause to fall by shooting, as a flying bird'

woksÁ 'to break off by shooting'

wobléčA 'to shatter or break something brittle by jabbing or shooting'

wot?Á 'to knock unconscious with a blunt object; to kill by piercing, as with an arrow; to be unconscious or dead from piercing or bludgeoning'

ya 'by using the mouth'

yağǵ 'to open with the teeth'

yahtákA 'to bite'

yatkÁ 'to drink'

yažǵǵa 'to wash with the mouth'

yawǵšte 'to speak well of someone'

yabléčA 'to shatter or break something brittle with the teeth'

yat?Á 'to bite to death; to be dead from biting'

yu	'by manipulation with the hands, by pulling, by holding'
yugǎ	'to open with the hands; to be open'
yutʔÁ	'to kill with the hands, to strangle; to be dead from strangulation'
yusléčA	'to tear apart with the hands'
yuʔíle	'to set a fire, to kindle a fire'
yužáža	'to wash using the hands'
yuslónhə	'to pull along the ground, to drag'
yublécA	'to shatter or break something brittle with the hands'

It is not expected that you will learn all of these examples. What was intended is to give you a sense of the breadth of meaning which the prefixes have.

There are thousands of these "instrumental verbs" in Lakhóta, and a fluent speaker of the language uses them constantly. It is therefore important to learn to recognize and to use them.

18G1.6. The presence of one of these instrumental prefixes almost always indicates that the verb is active and transitive, even when the verbal root exists separately as a stative verb. An example of this kind is yawášte 'to speak well of someone!', which is based on the stative verb wašté 'to be good'.

Many instrumental verbs derived from stative verbs have both transitive and stative meaning. The context alone distinguishes the meanings. Look at these examples:

Ožāžaglepi kī yugāgā he.	'The windows are open.'
Ožāžaglepi kī yugāgā pi.	'They opened the windows.'
	'The windows have been opened.'
Šūka kī nat'ē.	'The dog was run over and killed.'
	'He ran over the dog and killed it.'

There are also some intransitive verbs which have instrumental prefixes, but these are rather rare. Two examples are nāžī 'to stand' and kalúza 'to flow swiftly'.

Because the meaning alone does not always tell you whether a verb is active, stative, etc., you must learn a conjugated form and its meaning. From this you can tell how to conjugate the verb correctly.

18G1.7. Verbs with instrumental prefixes which are active are conjugated like ordinary active verbs. Those with yu- and ya- follow the y-stem conjugation (9G1.1).

All of the other active verbs take the regular active verb personal affixes wa- 'I', ya- 'you'. The personal affixes are placed before pa- and ka-, but after na-, wa-, and wo-. Here are examples of instrumental verbs with the pronominal affix for 'you':

<u>Personal Pronoun preposed</u>		<u>Personal Pronoun inserted</u>	
<u>yakákse</u>	'you chopped it in two'	<u>nayákse</u>	'you broke it in two with your foot'
<u>yapákse</u>	'you pressed it in two'	<u>wayákse</u>	'you cut it in two with a knife or a saw'
<u>laksé</u>	'you bit it in two'	<u>woyákse</u>	'you broke it in two using a blunt object such as a pestle'
<u>luksé</u>	'you cut it in two by hand, as with scissors'		

Instrumental verbs which are stative take the stative pronominal prefixes. These are added exactly as are the active prefixes. Here are examples with the affix ma-:

<u>Personal Pronoun preposed</u>		<u>Personal Pronoun inserted</u>	
<u>makát</u> 'e	'I was knocked unconscious by a blow'	nam <u>át</u> 'e	'I become unconscious from being kicked'
<u>mapát</u> 'e	'I was rendered unconscious by pressure'	wom <u>át</u> 'e	'I become unconscious from a blow with a blunt object'
<u>mayát</u> 'i kte	'I will be bitten to death'		
<u>mayút</u> 'i kte	'I will be strangled'		

wat'Á does not exist. All of those verbs based on t'Á can refer to death. Those with ka, pa, na, and wo can also refer to loss of consciousness.

Remember that the prefix wa which indicates an unspecified object comes before all other prefixes (17G2).

18G1.8. In order to do the following drills, you will need to know these verbal roots: -blečA 'to be shattered', -ğā 'to be open', -htakA 'to contact', -ksA 'to sever, to separate into two pieces', and -t'A 'to be dead'.

18GD1. Cued Integration Drill. Your teacher will give an instrumental verb and two English pronouns. Give the Lakhóta verbal form which combines the meanings of the verb and the pronouns. Translate the verbal form to English.

Model

Teacher: waksÁ, we-it

Student: waʔúksa pi 'we cut it in two'

1. waksÁ, we-it
2. nahtákA, they-us
3. yatʔÁ, I-them
4. wogǎ, they-it
5. pablécĀ, he-them
6. yahtákA, you-him
7. yugǎ, I-it
8. kaksÁ, you (pl)-it
9. natʔÁ, they-them
10. yublécĀ, I-it
11. nagǎ, you and I-it
12. woblécĀ, they-them
13. pahtákA, they-me
14. yuksÁ, you (pl)-it
15. katʔÁ, we-them

18GD2. Cued Question and Answer Drill. Your teacher will ask you a question, then mention a noun. Answer the question, saying that the verbal action was done using the noun as the instrument.

Model

Teacher: Hé táku ʔ yakáǵa he? napé

Student: Hé napé ʔ wakáǵe.

1. Hé táku ʔ yakáǵa he? napé
2. Žǵǵ kǐ táku ʔ lubléča he? iǵ'é
3. Agǵyapi kǐ táku ʔ wayáksa he? mǐla kǐ hé
4. Šǵhpála kǐ táku ʔ nat'á he? iyéčhǐkiyake
5. Wakhályapi kǐ táku ʔ latká he? wíyatke
6. Thiyópa kǐ táku ʔ lugǵ he? sí
7. Hoksǐla la kǐ táku ʔ aphá he? napé
8. Šǵkawakhǵ kǐ táku ʔ olúspi kta he? wǐkhǵ
9. Ináyaye kǐ thaló kǐ táku ʔ špayǐ kta he? wǐšpaye
10. Čǵ táku ʔ yakáksaksa he? nazǵspe
11. Khokhéyaǵ'ǵala kǐ táku ʔ ʔkóhǵ pi kta he? čhéǵa
12. Wóžapi kǐ táku ʔ ʔyútǐ kta he? čǐšká

18GD3. Translation Drill. Your teacher will give you a sentence in Lakhóta or English. Translate the sentence to the other language.

Model

Teacher: Šúka kɪ khokhéyahʔala tóna wícháyatʔa he?

Student: 'How many chickens has the dog bitten to death?'

1. Šúka kɪ khokhéyahʔala tóna wícháyatʔa he?
2. Can you catch the horse with this rope?
3. Who broke this bowl?
4. Čhá tónakča yakáksaksa he?
5. Čhaksáyuhá eyá thiyópa kɪ naǵǵ pi.
6. Why don't you slice up the bread? (Use ečá...šni)
7. Hoksíla kɪ šyǵpála kɪ ihʔé ʋ katʔá pi.
8. Ožǵžǵglepi kɪ hé tákuwe yakábleča he?
9. Did the horse kick you?
10. Don't open that bottle with your teeth!
11. Why does this baby bite things? His teeth must hurt.
12. Kaphópapi kɪ žǵžǵ etǵ ʋyátkǵ pi kta he? Hiyá, wíyatke ʋ ʋyátkǵ pi kte.
13. Wakhályapi wíkhalye ʋ kǵǵa pi.
14. What did you open the window with?
15. Did you chop the wood with this ax?

18G2. Reflexive verbs. Reflexive verbs are those whose subject and object refer to the same person or thing.

18G2.1. The English reflexive object is shown by a reflexive pronoun ending in self or selves. Look at these examples:

He cut himself.

I am ashamed of myself.

They burned themselves.

Some verbs in English are reflexive in form without being reflexive in meaning: to enjoy oneself is an example of a verb of this kind. English verbs are also sometimes used in their reflexive forms without having literal reflexive meaning. An example of this is the use of find in the following sentence: They found themselves in the middle of a dark forest.

18G2.2. Reflexive verbs in Lakhóta usually have strict reflexive meaning, although there are some cases similar to English enjoy oneself. As a matter of fact, the Lakhóta verb which means 'to enjoy oneself' is also reflexive: iyókiphi'ič'iyA.

Reflexive verb bases are formed from ordinary transitive verbs by the addition of a reflexive affix to the transitive verb. This affix is added to the transitive verb at that point where the pronominal affixes for 'I' and 'you' are placed in a particular verb. The reflexive base is then conjugated by adding the regular object affixes (wičha excepted). No subject affixes are used in conjugating Lakhóta reflexive verbs.

There is more than one form of the reflexive affix, and some irregularity in some cases. For now we will concentrate on the regular reflexive forms. We will return in a later lesson to the irregular forms.

18G2.3. Transitive verbs with the instrumental prefix ka form their instrumental base with igla: kaksÁ 'to cut with a blow', igláksA 'to cut oneself with an axe'. Note that ka is absorbed into the reflexive affix. When the instrumental prefix is pa, the reflexive base is ikpa: pazó 'to show something, to put something in view', ikpázo 'to show oneself'. We will not concern ourselves further with these for now, since examples are seldom encountered. You should learn to recognize such reflexives, however.

18G2.4. The reflexive base of y-stem transitive verbs is formed by adding -ig- to the y-stem verb. The initial y of the verb is changed to l, so the base of all reflexive y-stem verbs begin with -igl-.

Here are sample reflexive paradigms of two y-stem verbs:

<u>iglúžāža</u> 'to wash oneself'		<u>o'ígluspA</u> 'to hold oneself, to hold a part of the body'	
<u>mi</u> glúžāža	'I wash myself'	<u>omí</u> gluspe	'I hold myself'
<u>ni</u> glúžāža	'you wash yourself'	<u>oní</u> gluspe	'you hold yourself'
<u>iglúžāža</u>	'he washes himself' she washes her'	<u>o'í</u> gluspe	'he holds himself' she holds her'
<u>ʏkí</u> glužāža	'you and I wash ourselves'	<u>ʏkó'</u> igluspe	'you and I hold ourselves'
<u>ʏkí</u> glužāža pi	'we wash ourselves'	<u>ʏkó'</u> igluspa pi	'we hold ourselves'
<u>ni</u> glúžāža pi	'you wash yourselves'	<u>oní</u> gluspa pi	'you hold yourselves'
<u>iglúžāža</u> pi	'they wash themselves'	<u>o'í</u> gluspa pi	'they hold themselves'

18G2.5. Many y-stem verbs have irregular reflexives. Besides the two verbs illustrated above, only the following y-stem verbs which we already know have regular reflexive forms:

aʔígluštą	'to let oneself go, to go "all out" in doing something'
igláh̃takA	'to bite oneself'
igláwa	'to count oneself'
iglúha	'to be legally independent, to be responsible for one's self, to be self-supporting'

18GD4. Integration Drill. Your teacher will give you a Lakhóta transitive verb and an English reflexive pronoun. Give the Lakhóta reflexive form which combines these meanings.

Model

Teacher: yužáža, myself

Student: mīglúžaza

- | | |
|--------------------------------|-----------------------------------|
| 1. yužáža, myself | 11. oyúspA, ourselves (you and I) |
| 2. oyúspA, themselves | 12. yawá, yourselves |
| 3. yuhá, ourselves (you and I) | 13. yužáža, himself |
| 4. yawá, yourself | 14. ayúštą, ourselves |
| 5. yahtákA, yourself | 15. yuhá, themselves |
| 6. oyúspA, herself | 16. yawá, themselves |
| 7. yužáža, ourselves | 17. oyúspA, myself |
| 8. yawá, myself | 18. yuhá, yourself |
| 9. ayúštą, themselves | 19. yahtákA, himself |
| 10. yahtákA, myself | 20. yužáža, yourselves |

18G2.6. All other active transitive verbs have -ič'i- as the reflexive affix, and all are regular. Look at these sample paradigms:

<u>ič'ič'u</u> 'to give oneself, to volunteer (oneself)'		<u>špa'ič'iyA</u> 'to burn oneself'	
mič'ič'u	'I volunteered'	špa <i>mič'iye</i>	'I burned myself'
nič'ič'u	'you volunteered'	špa <i>nič'iye</i>	'you burned yourself'
ič'ič'u	'he volunteered'	špa <i>ič'iye</i>	'he burned ^{him} self' she burned ^{her}
ȳkič'ič'u	'you and I volunteered'	špa <i>ȳkič'iye</i>	'you and I burned ourselves'
ȳkič'ič'u pi	'we volunteered'	špa <i>ȳkič'iya pi</i>	'we burned ourselves'
nič'ič'u pi	'you volunteered'	špa <i>nič'iya pi</i>	'you burned yourselves'
ič'ič'u pi	'they volunteered'	špa <i>ič'iya pi</i>	'they burned themselves'

<u>o'ič'ipemni</u> 'to wrap oneself up in'	
om <i>ič'ipemni</i>	'I wrapped myself in it'
on <i>ič'ipemni</i>	'you wrapped yourself in it'
o <i>ič'ipemni</i>	'he wrapped ^{him} self in it' she wrapped ^{her}
ȳk <i>o'ič'ipemni</i>	'you and I wrapped ourselves in it'
ȳk <i>o'ič'ipemni pi</i>	'we wrapped ourselves in it'
on <i>ič'ipemni pi</i>	'you wrapped yourselves in it'
o <i>ič'ipemni pi</i>	'they wrapped themselves in it'

11G3. More on táku. We have already seen that 'when?' has two forms, (tóhą, tohál) depending on whether it is used in a real or a hypothetical sentence (6G2).

When táku means 'something' (rather than 'what?') it has the form táku in real sentences, takúl in hypothetical sentences. takúl will appear most often in questions and commands, since these are almost always hypothetical sentences:

Takúl isám oníčiyaka he? 'Did he tell you anything else?'

Loyáčhi he? Takúl yúta yo! 'Are you hungry? Eat something!'

11GD9. Translation Drill. Your teacher will give you an English sentence. Translate the sentence to Lakhóta. Some of the sentences will require táku, others will require takúl.

Model

Teacher: Take something!

Student: Takúl ičú wo!

- | | |
|------------------------------------|-----------------------------------|
| 1. Take something! | 8. Drink something! |
| 2. Did he give you anything? | 9. Paul probably knows something. |
| 3. I have found something. | 10. The girl read something. |
| 4. Did they see anything? | 11. Do you have anything? |
| 5. Take something along! | 12. Give me something! |
| 6. He probably told him something. | 13. I want something. |
| 7. Are you looking for something? | 14. Did you (pl.) find anything? |
| | 15. We bought something. |

18GD5. Integration Drill. Your teacher will give you a Lakhóta transitive verb and an English reflexive pronoun. Give the Lakhóta reflexive verb form which combines these meanings.

Model

Teacher: kʔú, himself

Student: ičʔíčʔu

- | | |
|-------------------------------------|-----------------------------------|
| 1. kʔú, himself | 11. aphÁ, yourself |
| 2. opémni, ourselves | 12. iyéyA, themselves |
| 3. špəyÁ, myself | 13. ókiyA, yourselves |
| 4. ksúyeyA, yourselves | 14. olé, ourselves |
| 5. slolyÁ, yourself | 15. wahtéla šní, himself |
| 6. philáyA, themselves | 16. ʔú, myself |
| 7. opémni, ourselves | 17. špəyÁ, yourselves |
| 8. onáňʔu, ourselves
(you and I) | 18. lá, themselves |
| 9. ognákA, myself | 19. ksúyeyA, yourself |
| 10. waštélakA, herself | 20. éktųžA, ourselves (you and I) |

18GD6. Question and Answer Drill. Your teacher will ask you who did something to somebody. Reply that nobody did, the affected person did the action to himself. Translate your sentence to English.

Model

Teacher: Leksí, tuwá ničáksa he?

Student: Tuwéni makákse šní. Miglákse.

'No one cut me. I cut myself.'

1. Leksí, tuwá ničáksa he?
2. Thaká, tuwá até'yyapi kį ksúyeya he?
3. Tuwá wakháyeža kį owíchapemni pi he?
4. Tuwá niyáwa pi he?
5. Tuwá wíhíčala kį lé špawíchaya he?
6. Čhíkš, tuwá niyúžaza he?
7. Hákási, tuwá španíya he?
8. Tuwá yyáwa pi he?
9. Tuwá ksúyeniya pi he?
10. Tuwá wakháyeža kį wíháyuzaza he?
11. Thíbló, tuwá anípha he?
12. Tuwá iyéniya pi he?
13. Tuwá khoskálaka kį wíhákaksa he?
14. Čhukší, tuwá óníčiya he?

SUMMARY

1. Instrumentality is expressed by postpositional phrases and by special instrumental prefixes. Verbs with instrumental prefixes are transitive or stative.
2. Reflexive verbs are used when the subject and object of a verb refer to the same individual. A special reflexive affix is added to transitive verbs to make them reflexive. Affixes used with reflexive verbs are object affixes.

Reading Exercise

American Indian music belongs to a type which is at the same time unique and sophisticated. Although differences exist between types of songs and compositions from different tribes, all are so similar that a hearer recognizes them instantly as Indian.

Sioux Indian music today is closely associated with social events such as dances and pow-wows.

Songs are usually sung to drum accompaniment. Large bass drums are favored. The drum is placed flat, and the singers, (up to eight), sit around it. One of the men is recognized as head singer. His duty is to begin the song and lead it. Each man has a drumstick, and all beat in exact unison. Men sing in a high, near falsetto voice, and so loudly that each man uses his free hand to cover one of his ears. Women do not drum, but women standing near the drum sometimes join in after the song is begun. The type of dance for which a song is composed dictates its theme: war dances call for songs about bravery, heroism, fortitude. Rabbit dances call for songs about love and jealousy.

Song texts are short and very repetitive. Rhyme is unknown, or accidental. The text may consist entirely of vocables (meaningless syllables which follow the rhythm of the song), or they may consist of real words. Vocables may also be used to add length to a line, or to add verses to the song. The songs given here all have vocables used in this way. Song texts with actual meaning are idiomatic and often highly abbreviated. Lines at first glance may not seem to follow

logically from each other. Particular words recur frequently; rabbit dance songs, for example, usually begin with the English word 'Dearie', and war dance songs about a fallen hero include the words 'his friends report...' Also frequently encountered are words meaning 'I say so' or 'and so I do this'.

The following songs have been transcribed from Indian Records #1195 by permission of Indian Records, Inc., Fay, Oklahoma. Vocables in the Indian text are placed in parentheses. With each song text is given the scheme of the song. For example vocables - verse - vocables - verse indicates that there is a verse-length stanza of vocables, followed by the actual verse, then another verse length stanza of vocables, then another repetition of the sung verse. The singers are Matthew Two Bulls, Nellie Two Bulls, Matthew Two Bulls Jr., and Everette Lone Hill. The recording was made at Oglala, South Dakota, on the Pine Ridge Reservation.

Flag Song

1. (vocables - verse)

Thykášilayapi thawápaha kī hā
 Oʔihake šni hehāyā yī kte yelo! (hé:)
 Iyóhlatheya oyáte kī hā
 Wičhíčhaǵī kta čha léčamu weló (hé:)

'Our country's flag, forever it will endure.

Beneath it the people will prosper.'

(This song is usually called "The Sioux National Anthem" because of its association with raising and lowering the flag. It does not

have the other social and political meanings and uses associated with the national anthems of most nations.)

Honor Songs for Soldiers

2. (vocables - verse - vocables - verse - vocables - verse - fast
vocables - fast verse)

Lakhóta hoksíla pi heyá keyá peló (hé:)

Thukášilayapi omáloté yeló! (hé:)

O'íyokiphi hé waštéwalake k'ų

Hé akíčhita wa'ų weló! (hé:)

'Here is what the Sioux boys say:

"The government has borrowed me;

I loved to have a good time,

But now I live a soldier's life!"

3. (vocables - verse - vocables - verse - fast vocables - fast verse)

Iyášiča natáhiyu pe

Lakhóta hoksíla čokáta wókage

Kholá heyá pelo (he:)

Ohítike k'ų theńiya yúké yeló (hé:)

'The Germans charged,

The Sioux boy was caught in the middle;

His friends said he was brave,

Pitifully he lay.'

Rabbit Dance Songs

4. (vocables - verse - vocables - verse)

Dearie, ehăkeč'ų, ehăkeč'ų iyótąčhila ya
 Tókhiya thêhăl ya'ų,
 Čha ôhĩniya čhĩksuya he (hé:)

'Dearie, I really did care for you.

You are somewhere far away,

And I always remember you.'

5. (vocables - verse - vocables - verse)

Dearie, wăčhĩyaka čhăna
 Ůkômani k'ų henă wêksuye.
 Wăčhĩyaka čhăna
 Ožůla čhătémasĩce. (yé:)

'Dearie, whenever I see you,

I remember how we used to go around together.

Whenever I see you,

It really makes me sad.'

Song for a Lost Love Wi'ô'ištelowăpi (wi'ôwištelowăpi)

6. (vocables - verse - vocables - verse)

Čêphăsi, anăgoptă nithô
 Nilékši é séca imălowă he.
 Hephă yŭkhă leyălakas
 Šŭmănitū čha hō pe! (hé:)

'Cousin, listen!

That must be your uncle singing about me.

I said that,

And here it was coyotes yapping.'

Vocabulary to Reading Exercise

akíčhita	'soldier'
anágoptą	'to listen' anáwagoptą 'I listened' úkánağoptą pi 'we listened'
čéphaşı	'woman's female cousin'
čhąna	'whenever'
čhątéśičA	'to be sad, to be downhearted' čhątémasiče 'I am sad', čhąté'ųśiča pi 'we are sad'
čhąté	'heart'
čhíkšuya	'I remember you' See <u>kiksúya</u>
čhokáta	'in the middle'
ehákeč'ų	'really, indeed'
hehąya	'so far, that far'
hephá	See heyÁ
heyÁ keyÁ	Both of these words mean 'to say that'. They are used together whenever a quote follows. hephé, kephé 'I said that'; he'ųkeya pi, ké'ųkeya pi 'we said that'.
hó	'to yelp, to give voice' (<u>hó</u> 'voice')
ičhąǵA	'to grow, grow up' imáčhąǵe 'I grew up', úkíčhąǵa pi 'we grew up'

ilówa 'to sing about someone' iwálowa 'I sang about him',
 ukílowa pi 'we sang about him'

Iyášíča 'German'

iyÁ 'to speak'

šíča 'bad, badly'

This name goes back to the 19th century, when German immigrants on the Plains spoke broken English.

iyóhlatheya 'beneath'

iyótala 'to think highly of one' iyótawala 'I think highly of him'
 iyótá?ula pi 'we think highly of him'.

keyÁ See heyÁ keyÁ

kholá 'his friend, his friends'

kiksúya 'to remember' wéksuye 'I remember him'

leksí 'uncle (mother's brother only)' In the song:
 'your boyfriend'

leyálakaš 'here it was, here it turned out to be'

ló Shortened form of the enclitic yeló.

natáhiyú 'to charge, to rush' natáwahíyu 'I charged'

natá 'to rush headlong' nawáta 'I rushed'

hiyú 'to come forward' wahíyu 'I came forward'

niléksi See leksí

nithó Enclitic used by women with familiar imperative.
 The male equivalent is yethó.

ohítika 'to be brave' omáhitike 'I am brave'
 ukóhitika pi 'we are brave'

This word denotes bravado -- the rash, desperate behavior for which old-time warriors were admired. Taking risks in battle and "getting away with it" were an important element in a warrior's charisma.

olótA 'to borrow' owálate 'I borrowed it',
 ukólota pi 'we borrowed it'

oyáte	'people, nation'
ožúla	'really' The literal meaning of <u>ožúla</u> is 'to be full'
o'íhake šni	'endlessly'
o'íhake	'end'
o'íyokiphi	'to be happy with something' o'íyomakiphi 'I am happy with it'

This verb can also be used of weather or other circumstances. The meaning is then 'to be pleasant, to be agreeable'.

pe	Contracted form of the enclitics <u>pi</u> <u>ye</u> .
peló	Contraction of the enclitics <u>pi</u> and <u>yeló</u> .
šunmánitu	'coyote, wolf' Literally this means 'wilderness dog'
thawápaha	'its flag'
wápaha	'flag, banner'
théhał	'far away'
theñíya	'badly, pitifully'
thukášilayapi	'United States government; United States president'

This word is often shortened to thukášila. The principal meaning of thukášila is 'grandfather'.

tókhiya	'somewhere'
we	Enclitic which marks a strong assertion.
wéksuye	'I remember it (him)' See <u>kiksúyA</u>
wíchíčhaǵi kte	See <u>íčhāǵA</u>
wókaǵA	'to be stuck full of arrows or splinters; to be riddled' <u>wómakage</u> 'I was stuck full of splinters'
ye	Enclitic which marks a strong assertion.

Lesson 18

TRANSLATION EXERCISE

1. Boil the chicken in this kettle. Don't burn yourself on the kettle!
2. Bill was chopping wood and he cut himself with the axe.
3. Who will do this? I will do it. (Use ic'f'p)
4. My children are all independent.
5. Why is the baby crying? He evidently bit himself.
6. Why did that little girl hit the dog? He bit her, that's why.
7. That man wants to get his bearings (use o'f'c'ile). Don't bother him.
8. What did you open the letter with? I opened it with a knife.
9. Try to do it with your foot but don't hurt your foot.
10. Why do you dislike him? He likes himself too much (ehás).
11. Who broke this dish? Auntie broke it by accident (wanú). She stepped on it and it broke.
12. Go chop (some) wood. You can chop it with this axe.
13. Who told you that? Mary told me. I guess she forgot herself.
She'll be mad.
14. Put the jar into hot water. Then you'll be able to open it by hand.
15. What in the heck are you trying to do? I wanted to make
some coffee and here I burned myself on the coffee pot. It really
hurts!
16. Don't step on the puppy! You'll kill him!

Lesson 18

VOCABULARY

alí	'to climb onto, to step on or onto' awáli 'I stepped on it', ukáli pi 'we stepped on it'
a'íč'ipha	'to hit oneself' amíč'iphe 'I hit myself', uká'íč'ipha pi 'we hit ourselves'
a'ígluštą	'to let oneself go, to go "all out" in doing something' amígluštą 'I let myself go', uká'ígluštą pi 'we let ourselves go'
čhazéka	'to be angry' mačhazeke 'I am angry', uchazeke pi 'we are angry'
chéga	'kettle; pail, bucket'
chíská	'spoon'
é'íč'iktuža	'to forget oneself' émič'iktuže 'I forgot myself', é'ukíč'iktuža pi 'we forgot ourselves'
hi ksúye'íč'iyA	'to hurt one's own teeth' hi ksúyemič'iyA 'I hurt my teeth', hi ksúye'ukíč'iyA pi 'we hurt our teeth'
həhó	Exclamation of surprise or disapproval used by women. Note that <u>o</u> is nasalized in this word.
hčí	Enclitic which indicates a strong feeling of astonishment or exasperation toward something by the speaker. Many speakers pronounce this <u>hči</u> .
hči	Same as <u>hčí</u> .
íč'íč'u	'to volunteer, to give oneself' mič'íč'u 'I volunteered', ukíč'íč'u pi 'we volunteered'
íč'íla	'to ask for something for oneself' mič'íla 'I asked for it for myself', ukíč'íla pi 'we asked for it for ourselves'
íč'í'y	'to make use of oneself' mič'í'y 'I make use of myself', ukíč'í'y pi 'we make use of ourselves'
ígláwa	'to count oneself' mi gláwa 'I counted myself', ukíglawa pi 'we counted ourselves'
íglúha	'to be legally independent, to be responsible for oneself, to be self-supporting' mi glúha 'I am self-supporting', ukígluha pi 'we are self-supporting'

iglúžaža	'to wash oneself' miglúžaža 'I washed myself', ykgglužaža pi 'we washed ourselves'
iyé'ič'iyA	'to find oneself, to get one's bearings' iyémič'iyé 'I got my bearings', iyé'ykič'iyA pi 'we got our bearings'
katóto	'to tap on something with some object' wakátoto 'I tapped on it with an object', ykátoto pi 'we tapped on it with an object'
ksúye'ič'iyA	'to hurt oneself' ksúyemič'iyé 'I hurt myself', ksúye'ykič'iyA pi 'we hurt ourselves'
míla	'knife'
nabléčA	'to shatter something brittle with the foot' nawábleče 'I shattered it with my foot', na'ybleča pi 'we shattered it with our feet'
nazýspe	'axe'
ognákA	'to put something in something' owágnake 'I put it inside it', ykógnaka pi 'we put it inside it'
opémni	'to wrap something up in something' owápemni 'I wrapped it up in it', ykópemni pi 'we wrapped it up in it'
ophé'ič'ithy	'to buy one's freedom' ophémič'ithy 'I bought my freedom', ophé'ykič'ithy pi 'we bought our freedom'
o'íč'ičiyA	'to help oneself' omíč'ičiyé 'I helped myself', ykó'íč'ičiyA pi 'we helped ourselves'
o'íč'ignakA	'to put oneself into something' omíč'ignake 'I put myself in it', ykó'íč'ignaka pi 'we put ourselves in it'
o'íč'íle	'to search oneself, to search for oneself' omíč'íle 'I searched myself', ykó'íč'íle pi 'we searched ourselves'
o'íč'inañ'y	'to hear about oneself' omíč'inañ'y 'I heard about myself', ykó'íč'inañ'y pi 'we heard about ourselves'
o'íč'ipemni	'to wrap oneself up in something' omíč'ipemni 'I wrapped myself up in it', ykó'íč'ipemni pi 'we wrapped ourselves up in it'
o'ígluspa	'to hold oneself, to hold a part of one's body' omígluspe 'I held myself', ykó'ígluspa pi 'we held ourselves'

philá'ic'iyA	'to please or gratify oneself' philámic'iyē 'I pleased myself', philá'ukic'iya pi 'we pleased ourselves'
slol'ic'iyA	'to know oneself' slolmic'iyē 'I know myself', slol'ukic'iya pi 'we know ourselves'
šiná	'blanket; shawl'
špa'ic'iyA	'to burn oneself' špamic'iyē 'I burned myself', špa'ukic'iya pi 'we burned ourselves'
wahté'ic'ila šni	'to dislike oneself' wahtémic'ila šni 'I dislike myself', wahté'ukic'ila pi šni 'we dislike ourselves'
waksá	'to sever by cutting' wawákse 'I cut it in two', wa'uksa pi 'we cut it in two'
wašté'ic'ilakA	'to like oneself' waštémic'iyē 'I like myself', wašté'ukic'iya pi 'we like ourselves'
wa'íkhą	'rope' This is usually pronounced <u>wíkhą</u> .
wa'íkhalye	'coffee pot' This is usually pronounced <u>wíkhalye</u> .
wa'íšpaye	'skillet, frying pan' This is usually pronounced <u>wíšpaye</u> .
wé	Same as <u>yé</u> . Enclitic used by both men and women to mark an emphatic statement. <u>wé</u> is used after a word ending in <u>u</u> , <u>u</u> , or <u>o</u> .
wíkhą	'rope' Same as <u>wa'íkhą</u> .
wíkhalye	'coffee pot' Same as <u>wa'íkhalye</u> .
witkó	'to be unconventional or crazy' wimátko 'I am crazy', wi'utko pi 'we are crazy'
witkó la	'silly!'
wíšpaye	'skillet, frying pan' Same as <u>wa'íšpaye</u> .
yaǵǵ	'to open with the mouth' blaǵǵ 'I opened it with my mouth', ɣǵǵ pi 'we opened it with our mouths'
yahtákA	'to bite, to act on with the mouth' blahtáke 'I bit it', ɣǵǵ pi 'we bit it'
yé	Enclitic used by both men and women to mark an emphatic statement. After a word ending in <u>u</u> , <u>u</u> , or <u>o</u> , <u>ye</u> is replaced by <u>wé</u> .

Unit IV

Lesson 19

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Unit IVLesson 19

19CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Thošká, nihŭ pšithó tókčakča etá čhŭ kta kéya he?
'Nephew, did your mother say what kind of beads she needs?'
2. Pšithó šasá thaktháka etá čhŭ kte kéye. Haňŭta sutá etá nakŭ čhŭ.
'She said she needs some large red beads. She wants some strong thread, too.'
- II. 1. Thahá, Owákayuzázapi wachípi kŭ él ní kta he?
'Brother-in-law, are you going to the dance Saturday night?'
2. Čhŭtokh! Wikhóskalaka eyá wastéstela pi čha hél í pi kta kéya pi.
'I sure am! They say some cute girls will be there.'
- III. 1. Bob thawíčazo lečhála kŭ iyékiya okíhi šni. Táku tókhanu he?
'Bob can't find his new pen. What did you do with it?'
2. Ĥtálehą wéchu k'ŭ. Ečá kiksúye šni he?
'I gave it back to him yesterday. Doesn't he remember?'

Additional Vocabulary

čhuwígnaka	'dress'
hakíthŭ	'to get dressed'
oh'ąšićA, oh'ąšigšićA	'to be mean, to be disagreeable'
ptéčela, pteptéčela	'to be short'
thəníla, thənígnila	'to be old, to be worn out'
wanú	'accidentally'
wíčazo	'pencil, pen'

19G1. Verbal Modifiers of Indefinite Nouns. As we have seen, modification of generic and definite nouns is a rather easy process, providing a given verb can be used as a modifier (16G2).

Modification of indefinite nouns (those with the topic markers wą, eyá, etą, wąží, wąžíni, tuwéni, tákuni, -- 4G1) is more difficult. This is because two different patterns are used, and there is no sure way to know in advance which pattern is the correct one for a given noun and verb combination.

19G1.1. One of the patterns is identical to the pattern we have already learned:

noun + verbal modifier + indefinite topic marker

A-words have a before all of the indefinite topic markers.

This pattern is used when there is a plausible, expectable meaning relationship between the noun and the verbal modifier:

Mnipíga sní eyá yahépe. 'He drank some cold beers.'

Hokšíla ksúyeya pi wą t'é. 'An injured boy died.'

Ih'é čigčík'ala tákuni wąbláke šni. 'I don't see any small rocks.'

The most difficult thing about using this pattern is in guessing what is a "plausible, expectable meaning relationship" between the noun and the verb. Even native speakers disagree in some cases, so you will undoubtedly make some mistakes. Learn to pay attention to modified indefinite noun constructions used by native speakers, so that you can develop a "feel" for combinations which are used.

19GD1. Cued Integration Drill. Your teacher will give you a sentence with an indefinite topic. You will also be given a stative verb. Add this stative verb to the sentence as a topic modifier. Keep in mind that reduplication may be called for.

Model

Teacher: Wičháša wą hí. théča

Student: Wičháša théča wą hí.

1. Wičháša wą hí. théča
2. Iyěčhikiyake wąží ophéyathų he? othéhika
3. Thípi eyá kál hé. thańla
4. Bébelá la wą yuhá pi. waštéla
5. Mary šůka tákuni wičháyuha šni. tháka
6. Thaspá tákuni ophéyathų šni he? šá
7. Tukté éł thípi wąží há he? ská
8. Tuwá iyěčhikiyake wąží yuhá he? wašté
9. Waksógnake wąžini wačhí šni. thańla
10. Wašiču eyá wičhá'ųkhiza pi. háskA
11. Kháta eyá wáte. skúyA
12. Wičháša wą lená ahí. ptéčela
13. Šųhpála eyá wičhá'ųyuha pi. čépA
14. Atéwaye kį šųkawakhá wąží čhí kte. waš'ákA
15. Hańųta etá mak'ú we. sutA'
16. Paul thawíčazo kį iyěkiya okíhi šni. thó
17. Žąžą wąží blubléče. lečhála
18. Wíšpaye wą ųyúha pi. čík'ala

19G1.2. When indefinite nouns are to be modified by a verb which has a meaning not frequently associated with that noun, or when the meaning of the modifier is emphasized, another pattern is used:

noun + indefinite topic marker + verbal modifier + čha

The exact meaning of this pattern is 'a _____ which is _____'. (This is one of the Lakhóta equivalents of the English relative clause construction. We will learn others later.) A-words have a before čha.

Iyéčhikiyake wəží čík'ala čha luhá he?

'Do you have a small car?'

Špášniyútapi tákuni thagtháka čha ophéyathu šni he?

'Didn't you buy any large watermelons?'

Wakháyeža wə aphá pi čha čhéya he.

'A child who was spanked is crying.'

Wičháša etá háskaska čha wəwíčhalaka he?

'Did you see any tall men?'

Šuǰpála wə čhépa čha yuúha pi.

'We have a fat puppy.'

When using this longer pattern, Lakhóta speakers often drop čha. The above sentences all have the same meaning when čha is present or absent.

There are no meaning restrictions on nouns and verbs which can be used in the čha construction, except that the other pattern might be preferred if the nouns and verbs are especially "expectable" combinations.

In some cases both patterns are used with the same stative verb, yielding sentences with slightly different meanings:

<u>Asápi skúya etá čhí.</u>	'He wants <u>some sweet milk.</u> '
<u>Asápi etá skúya čha čhí.</u>	'He wants <u>some sweetened milk.</u> '
<u>Šukawakhá hušté wə wəblake.</u>	'I saw <u>a crippled horse.</u> '
<u>Šukawakhá wə hušté čha wəblake.</u>	'I saw <u>a limping horse.</u> '
<u>Bébela khúža wə čhéye.</u>	'A <u>sickly baby</u> is crying.'
<u>Bébela wə khúža čha čhéye.</u>	'A <u>sick baby</u> is crying.'

If the noun and the modifier do have meanings which are often associated, then, it is possible to have three slightly different sentences with the same meaning:

Šųhpála čhépa wə ųyúha pi.	} 'We have a fat puppy.'
Šųhpála wə čhépa čha ųyúha pi.	
Šųhpála wə čhépa ųyúha pi.	

To summarize: *the indefinite noun construction which is correct in a given instance is determined almost entirely by usage. Therefore pay close attention to modifier constructions as you study Lakhóta. Learn examples that you hear. If you can do so, test to see whether the other possible pattern is also used, and whether there are meaning differences among sentences formed according to the various patterns.*

19GD2. Cued Integration Drill. Your teacher will give you a Lakhóta sentence with an indefinite topic and a stative verb to be used as a modifier. Make a new sentence, using the stative verb as a modifier of the indefinite topic. Remember that A-words have a before cha.

Model

Teacher: Wičháša wạ ómakiye. hąska

Student: Wičháša wạ hąska čha ómakiye.

1. Wičháša wạ ómakiye. hąska
2. Hé wíkhạ wạ ụ oblúspe. sutÁ
3. Wakháyeža wạ čéye. khúžA
4. Owóte thípi wạží oyále he? wašté
5. Čhįšká eyá iyéwaye. thańíla
6. Khoskálaka eyá ụkhíza pi. óh'ąsíčA
7. Agúyapi etą wachí. khátA
8. Ih'é wạ hél yáké. tháka
9. Mnipíğa etą chí pi. sní
10. Šúkawakhá wạ iyéya pi. t'Á
11. Wíšpaye wạží owále. čík'ala
12. Jim iyéčhíkįyake wạ ophéthų. lečhála
13. Hoksíla wạ wakháyeža kį aphé. ptécela
14. Čhaphá eyá iyé'ųyą pi. skúyA
15. Wičháša wạ t'é. théča
16. Wikhóskalaka eyá hél thípi. waštéla
17. Othųwahe wạ él ųthí pi. tháka
18. Čhą wạ kál ħpáye. hąska

19G2. The Dative Conjugation. Several verb conjugations are used in Lakhóta which we have not yet learned. In this lesson we will begin to learn a conjugational pattern which has appeared briefly in earlier lessons but which has never been explained.

Many verbs include a ki prefix as a part of their stem. A few verbs have k or g rather than ki. Examples of verbs of this kind which you already know are okíyakA 'to tell', gluhá 'to have one's own', iyékiyA 'to find one's own', kičhó 'to invite', and kiktá 'to wake up'.

Some active verbs with these elements are conjugated with a slightly different set of personal affixes than the active verbs we have studied so far. (Review the conjugation of active verbs in 7G1 and 9G1.)

Given below are some of the conjugational forms of okíyakA 'to tell somebody something' and kičhú 'to give something back to somebody'. Compare these two sets of equivalent verbal forms and note the differences between them. (Points where the two conjugations differ are underlined.)

okíyakA

1. owákiyake
'I told him'
2. oyákiyake
'you told him'
3. okíyake
'he told him'
1. úkókiyake
'you and I told him'
1. ukókiyaka pi
'we told him'
2. oyákiyaka pi
'you told him'
3. okíyaka pi
'they told him'

kičhú

1. wéchu
'I gave it back to him'
2. yéchu
'you gave it back to him'
3. kičhú
'he gave it back to him'
1. úkíchu
'you and I gave it back to him'
1. úkíchu pi
'we gave it back to him'
2. yéchu pi
'you gave it back to him'
3. kičhú pi
'they gave it back to him'

In the conjugation of kichú, note that the expected wa and ya in the I and you forms appear as we and ye instead.

It appears that in these two persons the stem is ichu rather than kichu, and that the vowels of the personal prefixes have fused with i to yield e in both cases: wa + i > we; ya + i > ye.

18G2.1. Most of the verbs that follow this conjugation are transitive verbs (that is, verbs that must have objects), so the verbal forms which were given above are only a portion of the forms which actually are used. (The forms all have a 'him' or 'her' object.) We will study the full conjugation of transitive verbs following this pattern at a later date.

There are a few verbs which have only the 'him' and/or 'her' object forms, and these verbs are used as if they were intransitive verbs. (That is, although they are identical in form to transitive verbs, sentences containing the verbal forms never have an object topic.)

Two verbs which follow this "defective dative" conjugation are kiktá 'to wake up, to awaken', and hakíthy 'to get dressed, to dress'. Here are the conjugated forms of these verbs. Learn them:

kiktá

1. wéкта 'I woke up'
2. yéкта 'you woke up'
3. kiktá 'he/she woke up'
1. ykíkta 'you and I woke up'
1. ykíkta pi 'we woke up'
2. yéкта pi 'you woke up'
3. kiktá pi 'they woke up'

hakíthy

1. hawéthy 'I got dressed'
2. hayéthy 'you got dressed'
3. hakíthy 'he/she got dressed'
1. ha'ykíthy 'you and I got dressed'
1. ha'ykíthy pi 'we got dressed'
2. hayéthy pi 'you got dressed'
3. hakíthy pi 'they got dressed'

The verbs we know so far which follow the dative conjugation are hakíthų 'to get dressed', kičhó 'to invite', kičhú 'to give back', kiksúyA 'to remember', and kiktÁ 'to wake up, to get up'. Some of these verbs can take all of the object pronouns, but our practice of them will be restricted to the forms with a 'him' or 'her' object.

19GD3. Cued Integration Drill. Your teacher will give you a dative verb and one or two English pronouns. Make a Lakhóta dative verb form which includes the pronoun or pronouns.

Model

Teacher: kiksúyA, I-him

Student: wéksuye

- | | |
|----------------------|---------------------------|
| 1. kiksúyA, I-him | 9. hakíthų, I |
| 2. kiktÁ, you | 10. kičhú, you (pl)-him |
| 3. hakíthų, we | 11. kiktA, I |
| 4. kičhú, you(pl)-it | 12. kičhó, you and I-him |
| 5. kičhó, they-him | 13. kiksúyA, you (pl)-her |
| 6. kiktÁ, we | 14. hakíthų, you |
| 7. kiksúyA, she-him | 15. kičhú, they-him |
| 8. kičhó, you-her | 16. kiktA, you (pl) |

19GD4. Translation Drill. Translate the following sentences to Lakhóta or English, as appropriate.

Model

Teacher: Do you remember him?

Student: Yéksuya he?

1. Do you remember him?
2. Naháñci hayéthy šni he?
3. Wake up! Get dressed!
4. Did he already give it back to him?
5. Tuwá hé kichó he?
6. Bob kiksúye šni.
7. When did you wake up?
8. They said they'll invite him.
9. Thóhíyaki yethó, hawéthy kte.
10. Do you (pl) remember her?
11. Htálehą ykíchu pi.
12. Eháni kiktá pi.
13. Kichú pi yo!
14. Let's give it back to him.
15. My uncle invited him.
16. Thokáta okó ki ykícho pi kte.
17. Tuwá hé kiksúya pi he?
18. Naháñci nuká hą he? Kiktá yo!
19. Where is your cousin? She is getting dressed.

19G3. The T-words tókeča and tókheškhe. In recent dialogues we have learned two new T-words: tókeča and tókheškhe.

19G3.1. Tókeča (tókča in fast speech) in a question means 'what kind of?'. It is used for obtaining descriptive information about inanimate topics. Tókeča is reduplicated tókečakeča; it is a stative verb, and it can be used in all the ways stative verbs are used. When tókeča is in a comment, it is often understood as 'what is wrong with?' rather than as 'what kind of?'. Look at these examples:

Hé <u>tókeča</u> he?	' <u>What kind is it?</u> ' ('What is wrong with it?')
Hé o'owa <u>tókča</u> he?	' <u>What color is it?</u> ' ('What is wrong with that color?')
Pšithó <u>tókčakča</u> etā yachī he?	' <u>What kind of</u> beads do you want?'

In the reply to these questions, a stative verb would appear in the sentence where tókeča stands in the question. Here are possible replies to the above questions:

Hé <u>thāka</u> .	'It is <u>big</u> .'
Hé <u>thó</u> .	'It is <u>blue</u> .'
Pšithó <u>šasā</u> etā wachī.	'I want some red beads.'

In a statement (rather than a question) tókeča means 'some kind of':

Čhiyéku kī iyéčhikīyake tókeča wā ophéthū kéya pí.

'They say his older brother bought some kind of car.'

Pšithó šasā thagthāka tókčakča eyā ečéla iyéye.

'All she found was some kind of big red beads.'

19GD5. Question and Answer Drill. Your teacher will make a statement about something in Lakhóta. Pretend that you did not hear all of the statement and ask a question using tókeča to obtain the information you missed. Remember that you will have to reduplicate tókeča sometimes, and that you may have to make other changes in the sentence also! Translate your question to English.

Model

Teacher: Iná hañŕta sutá etá čhí.

Student: Nihŕ hañŕta tókeča etá čhí he?
'What kind of thread does your mother want?'

1. Iná hañŕta sutá etá čhí.
2. Hé wícháša kŕ iyéčhíkŕyake othéñhika wá yuhá.
3. Oyáte kŕ hená owóte thŕpi wašté wáži olé pi.
4. Mŕla wá sutá čha ũ ožážaglepi kŕ yugá.
5. Thŕblówaye kŕ wícazo lečhála wá iyéye.
6. Ógle kŕ lé othéñhike.
7. Hoksŕíla kŕ nazŕspe thanŕla wá ũ iglákse.
8. Pšithó šasá etá ophé'ŕthŕ ũčhí pi.
9. Iná čhuwŕgnaka sápa wá káge.
10. Wišpaye kŕ lé kháte.
11. Čhŕksŕiwaye kŕ wóyute phá wañtéla šni.
12. Wówapi waštéšte etá olé pi.
13. Čha kŕ hená háskaska.
14. Šíná thağtháka eyá ũ o'íč'ipemni pi.
15. Ožážaglepi tháka wá blečá he.
16. Asápi kŕ lé ošŕče.

19GD6. Transformation Drill. Your teacher will make a statement in Lakhóta. Ask a question with tókheškhe which goes with the teacher's statement. Translate your question to English.

Model

Teacher: Čhą kį nazúspe ỳ kaksáksa pi.

Student: Čhą kį tókheškhe kaksáksa pi he?

'How did they chop the wood?'

1. Čhą kį nazúspe ỳ kaksáksa pi.
2. Žąžą kį mni. kháta ỳ yugą.
3. Hená iyéchikiyake ogná hí pi.
4. Ochéthi kį šicáya wašpáye.
5. Wikhóškalaka kį líla tąyą wachí pi.
6. Waksíča kį wanú yubléce.
7. Hé wičháša kį yuphíya šahíyela iyé.
8. Šúkawakhą kį wíkhą ỳ olúspa he?
9. Ináwaye kį wígli'ųkağapi kį wígli ỳ káge.
10. Thąhąšiwicháwaye kį šųk'ákayag ahí.
11. Khųšíwaye kį wíkhalye kį ỳ špa'íc'iye.
12. Atéwaye kį khúža owáyaake.
13. Wíchíčala kį thiblóku kichí iyáye.
14. Wakhályapi kį wíyatke ỳ yatką pi.
15. Šųhpála kį iyéchikiyake ỳ nat'é.
16. Hoksíla kį masóphiye ektá ináñni yé.
17. Hená kákhiya yuphíya thí pi.
18. Thoškáwaye kį nazúspe ỳ iglákse.

SUMMARY

1. Verbal modifiers of indefinite nouns are used in two patterns which depend on the semantic closeness of the noun and its modifier.
2. Some transitive and intransitive verbs follow a conjugational pattern called the dative.
3. The T-word tókeča means 'what kind of?' and is a stative verb; the T-word tókheškhe means 'how?' and is an adverb.

Unit IV

Lesson 19Long Dialogue

- Customer Ĥtálehą lél čhuwígnaka wą wašté yagnáke.
- Clerk O'ówa tókča he? Lé é he?
- Customer Eyáš thothólake k'y. Hą, hé é.
- Clerk Nakų takųl isám yachį he?
- Customer Hą. Ógle šá wężí mihígną kį čiwákhiye.
- Clerk Wąlé, lél ógle kį yáké. Šasá kį hená waštéyalaka he?
- Customer Hą. Athákake kį iwácu kte. Tónakča he?
- Clerk Mázaská napčįyuka. Owápemni kte.

Translation

- Customer Yesterday you had a pretty dress on display.
- Clerk What color was it? Is this it?
- Customer Well...it was sort of blue. Yes, that's it.
- Clerk Would you like anything else?
- Customer Yes. I want a shirt for my husband.
- Clerk Here are the shirts. Do you like these red ones?
- Customer Yes. I'll take the larger one. How much is it?
- Clerk Nine dollars. I'll wrap it up.

SEMANTICS

Expressing accompaniment in Lakhóta.

It often happens that several persons participate in the performance of some activity. It is usually possible to view the joint activity from more than one viewpoint, and there are usually several ways to report it. Look at these English examples:

1. Ray and Bob work there.
2. Ray works there with those men.

In the first example the participants in the work have equal importance. This is shown by the fact that they are mentioned together, and by the fact that the verb is plural, as is required when speaking about several people at once. In the second example, Ray is given more prominence than those men. Notice that Ray is mentioned first, at the head of the sentence, and that the verb is singular, agreeing in number with Ray.

Sentences of both of these kinds are used in Lakhóta to talk about persons doing something together.

1951. When the participants in an action are regarded as equally important, they are all mentioned as topics and strung together with a na 'and' between each. A single topic marker serves for all:

Wicháša na wíya na wakháyeža kí wáchí hẹ pi.

'The men and the women and the children are dancing.'

'The men, women, and children are dancing.'

In Lakhota na can not be omitted between some of the topic nouns as and can be in English.

The joint nature of the activity can be emphasized by adding kčhi to the verb:

Wičháša na wíya na wakháyeža kɪ kčhíwachi pi.

'The men and women and children are dancing together.'

1982. When the participants in an action are of different importance, the result is sentences like our second example: 'Ray works there with those men.' The 'with' idea is expressed in Lakhóta by a postposition, of course.

1982.1. When prominence grouping is intended, accompaniment is expressed according to the following pattern:

More prominent	+	Less prominent	+	postposition	+	verb
topic		topic				

There are actually two postpositions which are used in sentences of this kind. Both mean 'with'. The two postpositions are kíčhí and ób. kíčhí is used when the less prominent topic is singular, ób is used when the less prominent topic is plural. The verb agrees in number (singular or plural) with the more prominent topic. Look at these examples:

Ináwaye kɪ čhuwéwaye kíčhí wígli'úkágapi kága he.

'My mother is making fry bread with my older sister.'

Robert atkúku kíčhí hí.

'Robert came with his father.'

Wíya kɪ wakháyeža kɪ ób wóšpi pi.

'The women are picking berries with the children.'

Hé Psáloka kɪ hoksíla ɤkíthawa pi kɪ ób glí.

'That Crow came home with our boys.'

19S2.2. Either of the topics, or both, may appear as affixes on the verb, rather than as separate words. When this is so, the more prominent topic is represented by a subject affix, the less prominent topic by an object affix. There is an exception: wičha is not used when the less prominent topic is a third person plural. It is actually not needed, since ób indicates the plurality anyhow. Here are some examples with affixes as topics:

<u>Kičí</u> wahí.	'I came with him.'
<u>Kičí</u> mayáke.	'He sat with me.'
<u>Kičí</u> mayánaki kta he?	'Will you sit with me?'
<u>Kičí</u> wa'íyuta pi kte.	'We will eat with her.'
<u>Ób</u> čhiyá pi wačhí šni.	'I don't want to go with you.'
<u>Ób</u> wayáksu he?	'Did you do beadwork with them?'
<u>Ób</u> yáká yo!	'Sit with them!'
<u>Ób</u> kú pi.	'They are coming home with them.'

19S2.3. A mixture of word topics and affix topics may also be used. The topics are underlined in the examples:

<u>Wicháša</u> na <u>hoksíla</u> kí <u>ób</u> <u>wanúwe</u> .	
	'I swam with the <u>men</u> and the <u>boys</u> .'
<u>Hoksíla</u> kí <u>kičí</u> <u>mayáka</u> pi.	
	'The <u>boys</u> sat with <u>me</u> .'
<u>Mary</u> <u>ób</u> <u>niyá</u> pi he?	
	'Did <u>Mary</u> go with <u>you</u> ?'
<u>Wicháša</u> eyá <u>ób</u> <u>wawíchablake</u> .	
	'I saw <u>some men</u> with <u>them</u> .'

(wičha in this sentence agrees with wicháša eyá, the object topic, not with ób, which refers to the other participants in the action.)

19S3. Another kind of joint action is illustrated by this English sentence:

3. Ray is playing with his dog.

This sentence looks exactly like sentence 2 in section 19S1, but its meaning is different. Not only is Ray more prominent, but he actually dominates the other participant in the play (his dog).

Accompaniment where a dominance relation exists is expressed according to the following formula:

dominant	+	dominated	+	<u>yuhá</u>	+	verb
topic		topic		or		
				<u>gluhá</u>		

Sentences like this mean literally 'A, having B, does ____' gluhá is used when the dominant topic owns the dominated topic. The main verb agrees in number with the dominant topic, while yuhá agrees in number with the dominated topic.

Hokšíla kĭ šŭka kĭ gluhá škáte. 'The boy is playing with his dog.'

Hokšíla kĭ šŭka wă yuhá škáte. 'The boy is playing with a dog.'

Hokšíla kĭ šŭka kĭ wičhágluha škáta pi. 'They boys are playing with their (own) dogs.'

Hokšíla kĭ šŭka eyá wičháyuha škáta pi. 'The boys are playing with some dogs.'

This construction is almost never used when speaking of human participants in an action because of the strong dominance relation which it implies. When the participants are all human, one of the two other constructions described above (19S1, 19S2) is preferred - unless, of course, the dominance of one of the human participants over the other is real and should be expressed.

The construction may also be used when the dominated topic is inanimate:

Wakhāyeža kī thāpa wā yuhā škāte.	'The child is playing with a ball.'
Mīla yuhā škāte šni yo!	'Don't play with knives!'
Māzaskā kī yuhā tókhañ'q.	'He disappeared with the money.'

Note that the inanimate topic is still a kind of participant in the action, rather than a means or an instrument by which the action is accomplished. This distinction is very important, because instrumentality is expressed in other, different ways, as you know (18G1).

19S4. To test your understanding of the expression of accompaniment in Lakhóta, and to give yourself practice, do the following translation drill.

19SD1. Translation Drill.

1. The man arrived with his friends.
2. Who did you eat with?
3. The boys are playing with a red ball.
4. I'll sit with you.
5. What did you open the window with?
6. Did your mother go to town with you?
7. The girls are reading with them.
8. I'll take the children with me.
9. Are you taking the men with you?
10. How did you get here? I came with my aunt.
11. I bought it with my own money.
12. She washed the dish with hot water.

TRANSLATION EXERCISE

1. My cousin has bought a new red dress. She is getting dressed now.
2. What color is your pen? It is sort of bluish.
3. I saw some very pretty girls at the dance on Saturday. Do you know who they were?
4. This is my husband. Do you remember him? Of course I remember him!
5. I put the big bowl on the table. The little bowl is still in the cupboard.
6. Do you like to read? Yes, last summer I read several good books.
7. When did you wake up this morning? I woke up at 7 o'clock.
8. Your mother has burned herself on that old stove. Why don't you buy a new stove?
9. I suppose that some mean boys hurt your son? No, nobody hurt him. He accidentally hurt himself.
10. Who gave that new black pen to Bob? No one, he likes new pens and he helped himself to it.
11. What kind of rope do you need? I need a large, strong rope.
12. Children shouldn't play with knives. They can cut themselves.
13. My mother bought some red beads so we will do beadwork with her tonight.
14. The children and I ate up 3 large watermelons. We were all very hungry.
15. Did you find a small red book? That is Bob's, he was looking for it. Why don't you give it back to him?

Lesson 19

VOCABULARY

athákakA	'to be larger, to be bigger' amáthakake 'I am bigger', a'úthakaka pi 'we are bigger'
čhíkhíyA	'to want something for someone' čhíwákhiye 'I want it for him', čhí'úkhiya pi 'we want it for him, he wants it for us, they want it for us'
čhítokh, čhítokha	'certainly, of course'
čhuwígnaka	'dress'
gnakÁ	'to place, to put' wagnáke 'I put it', ugnáka pi 'we put it'
hañúta	'thread'
hakíthų	'to get dressed' hawéthų 'I got dressed', ha'úkithų pi 'we got dressed'
iyékiyA	'to find one's own' iyéwakiye 'I found my own', iyé'úkhiya pi 'we found our own'
kichú	'to give something back to someone' wéchu 'I gave it back to him', ukíchu pi 'we gave it back to him'
kiksúyA	'to remember' wéksuye 'I remember him, it', ukíksuya pi 'we remember him, it, he remembers us, they remember us'
k'ų	Enclitic which marks a strong assertion.
miñíġna	'my husband'
nihų	'your mother'
óh'ąsíċA	'to do evil deeds, to act badly, to be mean, to be disagreeable' óh'ąmaśíċe 'I am mean', óh'ą'ųsíċa pi 'we are mean' óh'ąsíċA is reduplicated <u>óh'ąsíġsíċA</u> .
o'ówa	'color'
psíthó	'beads'
ptéċela	'to be short in stature; to be short in length' maptéċlea 'I am short', ųptéċela pi 'we are short' <u>ptéċela</u> is reduplicated <u>pteptéċela</u> .

sutÁ	'to be hard, to be tough; to be strong' masúte 'I am tough', usúta pi 'we are tough' With animate topics, <u>sutÁ</u> refers to moral qualities; with inanimate topics, to strength and durability.
thañíla	'to be old, to be dilapidated' <u>thañíla</u> is used only of inanimate things. It is reduplicated <u>thañígníla</u> .
thawíćazo	'his, her pencil; his, her pen'
thothólakA	'to be bluish, to be greenish'
tókeća	'to be what kind of? to be some kind of'
wanú	'accidentally'
waštéla	'to be cute, to be pretty in a charming or endearing way' niwáštela 'you are cute'
wíćazo	'pencil, pen, writing instrument'

UNIT IV

Lesson 20

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UNIT IV

Lesson 20

20CD1. Memorize the following dialogue:

1. Šcéphā! Iyéčhīkīyake ničáptayā pi onáwah'ų k'ų hēhā yuš'ųyemaye!
Líla hči ksúyeniye šni he?
2. Hiyá. Istó nuphī makáweǵi na thuchúhu tóna nakų. Bob istó saní
nakų kawéǵe. Wá'ųphi pi ųkíc'ila pi.
1. Tókheškhe ničáptayā pi kī yéksuya he? Héchel yakáǵa pi šni kī wašté!
2. Hiyá, iyé echél héchel káǵa pi. Nuphī itómni pi. ųkíye é'eye
ųglá pi kī él tákuni šicáya šni.
1. ųmá kī ųthų pi he? Hená'ųs kahǵhpeniyā pi k'ų óhakab makhízita
omáhel iyáya pi kéye.
2. Hā. Čhaksáyuhá kī heyá omákiyaka pi. Hená'ųs ųmá glináphe éyaš,
ųmá kī mnit'é.

Translation

1. 'Sister-in-law! I was stunned when I heard about your automobile
accident! You aren't badly hurt, are you?'
2. 'Yes, I am. Both of my arms are broken, and several ribs besides.
Bob has an arm broken too. We consider ourselves lucky (to be
alive).'
1. 'Do you remember how you wrecked? I hope it wasn't your fault!
(It would be well for you not to have done it that way!).'
2. 'No, it was their fault. (They did it the way it was done.)
They were both drunk. For our part, we were just going home and
hadn't done anything wrong.
1. 'Were the others injured? After the two of them hit you they
say that they went into the river.'
2. 'Yes, the police told me that. One of the two got out but the
other one drowned.'

Additional Vocabulary

ečhŭhə	'while'
ehătəhə	'since'
etəhə	'since'
həní	'before, while...not yet'
hehătəhə	'since'
hehəyə	'so long'
hetəhə	'since'
ithókabní	'before, while...not yet'
íyohakab	'after'
masʔákipnA	'to call someone by telephone'
tohəyə	'as long (as)'

20G1. Adverbial Clauses of Time. Both English and Lakhóta sometimes express adverbial notions with entire sentences. (Review the use of single word adverbs and adverbial phrases, 8G3, if you have forgotten the details.)

Whole sentences which are part of a larger sentence are called clauses. Here are some examples of English adverbial clauses of time. The time clause is underlined.

I will pay you when I get my check.

I recognized him when I opened the door.

They will arrive after the sun has gone down.

Did you get home before it got dark?

We can not leave until they give us permission.

While we were on the way home, we had a flat tire.

Whenever I have money I eat out.

We left as he was arriving.

He has been ambitious since he was very young.

Each of the above sentences has two clauses, one underlined, one not. Clauses like those which are underlined are called subordinate or dependent clauses. This name refers to the fact that this kind of clause sounds incomplete if spoken alone. The other clause in each sentence is called an independent clause. These clauses are called independent because they can usually be spoken alone, without the dependent clause, and be understood as complete sentences.

In this lesson we will learn how to form Lakhóta sentences which contain dependent clauses expressing notions of time.

20G1.1. One group of dependent clauses of time corresponds to English dependent clauses introduced by when, whenever, or as long as. Some of these clauses begin with a Lakhóta t-word used in an indefinite sense. The t-words used in this way are tohâł 'when', 'whenever', and tohâya 'as long'.

In their fullest form, sentences which contain a dependent clause of this type have both clauses introduced by a time word. Look at the following formulaic representation of such a sentence:

<u>Dependent Clause</u>	<u>Independent Clause</u>
tohâł...	hehâł...
'when'...	'then'...
tohâł...	čhâna (šna)...
'whenever'...	'then'...
tohâya...	hehâya
'as long'...	'so long'...

You will recall from our study of t-words that Lakhóta has two words which correspond to English 'when' (8G1). tohâł in a question refers only to hypothetical events, tôhâ to real events.

In dependent clauses of time, only tohâł is used. When the reference is to real events *no time word is used*. Thus, in the Lakhóta translation of English -- When he got home, he called me. -- there is no equivalent for English when: Khí k'ų héhâ mas'ámakiphe.

In everyday speech, most Lakhóta speakers drop one or both of the time words from clauses even where they are needed in the fullest form of the clauses.

The example just given illustrates another characteristic of Lakhôta dependent clauses of time: the dependent clause is topicalized. In the above sentence the topicalizer is k'y.

When the dependent time clause refers to a specific instance of something, the clause is topicalized with kî if the event is hypothetical, k'y if it is factual. When the dependent clause has general reference, the clause is topicalized by čhâna or čhâna šna whether the events are hypothetical or real.

A few examples will show you in a clear way how sentences of this kind are formed. Study the examples carefully:

<u>Dependent Clause</u>	<u>Independent Clause</u>
(Tohâl) khî kî 'When he gets home	(hehâl) mas'âmakiphî kte. (then) he'll call me.'
Tohâyâ hûku kî kichî thî kî 'As long as he lived with his mother	hehâyâ wakâmma. he made money.'
Tohâl čhî čhâna 'Whenever he wanted to	hehâl thakhólaku kî wókiyake. (then) he talked to his friend.'
Khî k'y 'When he got home	héhâ mas'âmakiphe. (then) he called me.'

20GD1. Integration Drill. Your teacher will give you two short sentences. Combine the sentences into a single sentence. One of the original sentences should be a dependent clause, the other an independent clause. Translate your sentence to English.

Model

Teacher: Ičámna. Osní.

Student: Toháł ičámna čhána šna osní.

'It is cold when it snows.'

1. Ičámna. Osní.
2. Wíčazo kǐ iyéwakiyǐ kte. čhič'ú kte.
3. Hé wayátke. Hé wówaši ečhǔ okíhi šni.
4. Ȯkáptayǎ pi. Ȯ'uthǔ pi.
5. Wǎbláwa. Nebraska ektá wa'Ȯ kte.
6. Hená wayáwa ǎlí pi kte. Owíčhawakiyaki kte.
7. Htálehá wówapi tháwa kǐ iyáču. Táku tókhanu he?
8. Okíhi. Hé wǐyǎ kǐ wakhályapi yatké.
9. Blokéhá wachípi kǐ ektá nícho. Aní'í he?
10. Apéhá niglúkse. Phezúta etǎ iyáču he?
11. Wakháyeža kǐ škáta pi. Awíčhayuštǎ šni yo!
12. Žǎžǎ kǐ yugǎ čhǐ. Žǎžǎ kǐ kawéǵe.
13. Kaptǎyǎ pi. Čhǎksáyuhá kǐ owíčhayuspa pi.
14. He wǎláke. Hé yéksuya he?
15. Hená makhízita kǐ omáhel iyáya pi. Hená glinápha okíhi pi šni.

20G1.2. The other group of dependent clauses of time is formed with a subordinating expression meaning 'while', 'until', 'since', 'before', 'after', etc. As in the first group, the dependent clause is normally topicalized, with the subordinating element as the last word in the clause. But in everyday speech the topicalizing word is almost always dropped. The independent clause has no special word marking it as independent.

As usual, a few examples will show the patterns best:

<u>Dependent Clause</u>	<u>Independent Clause</u>
Waglė (kĭ) <u>ėl</u>	mahĭhpayĭ na ūthumic'iye.
<u>While</u> I was going home	I fell and hurt myself.
Maġāzu (kĭ) <u>ečhūha</u>	mahėl ūyāka pi.
<u>While</u> it was raining	we stayed home.
Khĭ (kĭ) <u>īyohakab</u>	mas'āmakiphe.
<u>After</u> he got home	he called me.
Ya'ú šni <u>hanĭ</u>	mas'āpha yo!
<u>Before</u> you come	call!
T'ė šni <u>ithókab</u>	he omākiyake.
<u>Before</u> he died	he told me that.
Wówapi mithāwa kĭ iyācu šni <u>hanĭ</u>	hiyú šni yo.
<u>Until</u> you get my letter	don't come!
Ūglĭ pi (kĭ) <u>hetāha</u>	henā wawīcha'ūyāka pi šni.
<u>Since</u> we got home	we have not seen them.
Hĭ pi kĭ <u>wahėhal</u>	wa'ūyuta pi.
<u>By the time</u> they arrived	we had started to eat.

Note that all of these subordinating words are used essentially alike. Some additional information about each one is necessary for correct use, however.

To express 'while', either él or ečhūhą can be used, except that ečhūhą can not be used if the subject of both clauses is the same.

Compare these examples:

Wicháša kį wįyą kį wówaši ečhū pi kį ečhūhą lową pi.

'The men sang while the women worked.'

Wįyą kį wówaši ečhū pi kį él lową pi.

'The women sang {where
while} they worked.'

The subordinated verb may also be placed before the main verb, without any subordinating word. This is comparable to the use of the infinitive in some English sentences.

Wįyą kį lową wówaši ečhū pi.

'The women worked while they sang.'

Compare this with English sentences such as the following:

They came to harvest wheat.

He failed to succeed.

'After' is expressed by either óhakab or íyohakab. íyohakab indicates a time closer to the preceding action than óhakab.

'Before' and 'until' are expressed by ithókabní and haní. The verb in the dependent clause must be negative. Look again at the examples of ithókabní and haní on the preceding page.

'Since' is expressed by etáha, ehátaha or hetáha, hehátaha. The meaning of these words is basically the same.

20GD2. Integration Drill. Your teacher will give you two statements and a subordinating word. Combine the two statements into a single sentence, subordinating one to the other by using the subordinating word. Translate your sentence to English.

Model

Teacher: Uglá pi. Maǵázu. eǵhúhə

Student: Uglá pi (kǐ) eǵhúhə maǵázu.

'It rained while we were on the way home.'

1. Uglá pi. Maǵázu. eǵhúhə
2. Hená Pine Ridge ektá í pi. Kaptáya pi. íyohakab
3. Igmúla kǐ wóte. Oyúke éł iyúke. óhakab
4. Nistími kte. Ozǵǵaglepi kǐ yugǵa yo! haní
5. Makhízita mahél iyáya pi. Kaptáya pi. ithókabní
6. Hé glí. Mas'amakiphe šni. hetáha
7. Wayáta he? Waláwa he? éł
8. Yahíyu pi kte. Mas'a'úkipha pi yo! haní
9. Bob istó kawéǵe. Hé wówaši eǵhú okíhi šni. hetáha
10. Ukíchiza pi. Čhaksáyuhá kǐ wǵ'úyaka pi. eǵhúhə
11. Wa'úyuta pi kte. Othúwahe ektá uyá pi kte. ithókabní
12. Wíya kǐ waksú pi. Lakhótuya pi. éł
13. Khoškálaka kǐ mnipíǵa kǐ iyúha yahépa pi. Itómni pi. óhakab
14. Hé úthų. Phezútawicháša kǐ í. íyohakab
15. Wachípi ektá hí kte. Owáka luzáza héči. haní

20GD3. Translation Drill. Your teacher will give you a sentence in either English or Lakhóta containing a dependent clause of time. Translate the sentence to the other language.

Model

Teacher: Ȳglá pi éł ȳkáptąȳ pi.

Student: We had a wreck while we were going home.

1. Ȳglá pi éł ȳkáptąȳ pi.
2. Do you read when you go to bed?
3. Hé wówapi káǵe šni hańí mas'ámakiphe.
4. Othúwahe ektá wa'í k'ȳ héha mázaská mitháwa kȳ iyéwakiya owákihi šni.
5. When we get home I'll call you.
6. He has to stay in bed as long as he is sick.
7. Thiblówaye kȳ Chicago ektá iyáye kȳ hetáha wábláke šni.
8. Where have you been staying since you came home from school?
9. Toháł mnipíǵa blatká čhána šna khús amáye.
10. Eat something before you leave for school.
11. Maǵážu ečhúha ȳkístima pi.
12. Toháȳ masté kȳ thimá hiyú pi šni yo!
13. Before we bought this house we lived in town.
14. Right after we got home he called us.
15. We had a wreck while we were on the way to Sioux City.
16. Maǵážu šni kȳ ithókabní líla wakȳyaǵothȳ na wakȳȳȳ pi.

20G2. Several words are used in Lakhóta when speaking of just two individuals. By the word chosen, the speaker can refer to both of the pair, or to only one. Some of the words have both an affirmative and a negative form.

20G2.1. Special forms of the demonstrative pronouns (3G2) are used when the reference is to two individuals. These forms are called dual, a word which comes from the Latin word duo 'two'. Slightly different dual forms are used on the different Sioux speaking reservations. Oglálas use these forms:

lená'us	'these two'
hená'us	'those two'
kaná'us	'those two yonder'

Other words which you may hear are lená'os, lenáyos, lení'os, leníyos, etc. Look at these examples of dual demonstratives:

<u>Lená'us</u> yačhí he?	'Do you want these two?'
<u>Hená'us</u> wə'ųyaka pi.	'Those two saw us.'
Khokhéyah'ala kị <u>kaná'us</u> kichíza pi.	'Those two chickens are fighting.'

Associated verbs are not reduplicated. Compare these sentences:

Khokhéyah'ala kị lená thagthaka pi.	'These chickens are big.'
Khokhéyah'ala kị lená'us thaka pi.	'These two chickens are big.'
Thaspą kị hená ošígšiče.	'Those apples are spoiled.'
Thaspą kị hená'us ošíče.	'Those two apples are spoiled.'

20GD4. Transformation Drill. Your teacher will give you a sentence containing a singular or a plural topic. Repeat the sentence, changing the topic to dual. Translate your sentence to English.

Model

Teacher: Hoksíla kǐ lená tókheškhe iglúksa pi he?

Student: Hoksíla kǐ lenáʹus tókheškhe iglúksa pi he?

'How did those two boys cut themselves?'

1. Hoksíla kǐ lená tókheškhe igúksa pi he?
2. Čaʹákayakapi kǐ hená čigčíkʹala.
3. Hé wabláke šní.
4. Čaṭhipi kǐ ká tuwá tháwa he?
5. Khokhéyahʹala čépa kǐ lená owíchaʹukohǐ kte.
6. Wakháyeža kǐ lé tákuwe čéya hǎ he?
7. Ĥtálehǎ hoksíla kǐ kaná ũkhíza pi.
8. Šúkawakhǎ kǐ hé thukásilawaye kǐ tháwa.
9. Hǎpa kǐ lé thańíla.
10. Nihǐ čuwígnaka kǐ hená ophéthǐ he?
11. Ptegléška kǐ kaná leksíwaye kǐ ophéwíchathǐ čǐ.
12. Lakhóta kǐ ká tókhiya iyáya he?
13. Hé khoškálaka kǐ tókheškhe makhízita etǎ glínápha he?
14. Wašícǐ kǐ hená ób ũkú pi.
15. Wikhóskalaka kǐ lé líla ĥci ũthǐ he?
16. Wičháša kǐ ká ómakiye.

20G2.2. Umá means 'The other of two,' '(the) one....the other,' 'either'.

Look at these examples of the use of umá:

Umá (kí) hí.	'The <u>other</u> (of two) came.'
Umá wíháša kí hí.	'The <u>other</u> man (of two) came.'
Wíháša umá	
Lená'us umá ícú wo!	'Take <u>one</u> (<u>either</u>) of these two.'
Wíháša kí umá hí.	' <u>One</u> of the two men came.'
Umá t'í na umá líla khúže.	' <u>One</u> (of the two) is dead and the <u>other</u> is very sick.'

Notice that when umá alone is topic, kí may be used or not. Notice also that when umá is not separated from the noun by kí, it can come either before or after the noun.

The position of umá in the sentence is the key to its meaning.

When umá is followed by a topic marker (or when a topic marker could follow), it means 'other'. When umá follows a demonstrative or kí, it means 'one of two'. When umá is used twice, it means '(the) one...the other'.

Umá can also mean 'the others' when the reference is to things which are clearly plural.

Wakháyeža kí hená'us naháñči khúža pi éyas, umá kí tayı pi.

'Those two children are still sick, but the others are well.'

Thaspé thagtháka kí thebyé éyas, umá kí oyápte.

'He ate the big apples but he left the others.'

20GD5. Response Drill. Your teacher will make a statement about one or several people or things. Ask about the other or others.

Model

Teacher: Khokhéyah'áala kǐ lé špǎ.

Student: Khokhéyah'áala umá kǐ khó špǎ he?

1. Khokhéyah'áala kǐ lé špǎ.
2. Hená wíchása kǐ Lakhóta pi.
3. Špǎšniyúta pi kǐ lená wastéšte šni.
4. Lé wíya kǐ thawíchazo kǐ iyékiye šni.
5. Hé wíya kǐ wakhályapi čhǐ.
6. Šúkawakhǎ kǐ núm wawíchablake.
7. Wakháyeža kǐ nahǎhǐci wayáwa pi.
8. Wíchása kǐ wǎží wówasí echǐ.
9. Thaló kǐ lená othéhihike.
10. Wíchása itómni wǎží mnit'é.
11. Wikhóskalaka kǐ wǎží wasté la yeló.
12. Wakháyeža kǐ núm ehǎni hakíthǐ pi.
13. Hǎpa sápa kǐ thǎnígnila.
14. Khoskálaka ptéčela kǐ wéksuye šni.
15. Htáleha sukáwaye kǐ wǎží glǐ.

20G2.3. The negative form of umá is umáni:

- Umáni hí šni. 'Neither came.'
Umáni wachí šni. 'I don't want either (one).'
 Wicháša kī umáni hí šni. 'Neither (one) of the men came.'
Umáni can never be used with plural meaning.

20GD6. Substitution Drill. Your teacher will give you a sentence containing wąží or wąžíni. Repeat the sentence, replacing these words with umá or umáni. Be sure to make any additional changes which are necessary.
 Translate the sentence to English.

Model

Teacher: H'okhá kī wąží hí.

Student: H'okhá kī umá hí.

'One of the two singers came.'

1. H'okhá kī wąží hí.
2. Wąžíni mnit'é šni.
3. Čuwígnaka kī wąží nič'ú he?
4. Agúyapiskúyela wąží ičú wo!
5. Hoksíla kī hená wąží škáte šni.
6. Šúkawkahá wąžíni olúspe šni he?
7. Wąžíni wahtéwala šni.
8. Wąží iglúkse.
9. Wicháša kī wąžíni wáláke šni he?
10. Wichíčala kī wąží wayáwa he?
11. Mnipíga kī wąží lahépa he?
12. Wícazo kī wąžíni iyéwaya owákihi šni.

20G2.4. nuphí means 'both'. Look at these examples of the use of nuphí:

Nuphí hí pi.	'Both came.'
Wicháśa kī <u>nuphí</u> hí pi.	'Both of the men came.'
Kaná'us <u>nuphí</u> umá icú wo!	'Take either of <u>both</u> of these two.'

Unlike umá, nuphí is never placed next to the noun. It is used as the topic alone, or as a partitive word.

20G2.5. The negative of nuphí is nuphíni. It's meaning is 'neither, both...not'.

<u>Nuphíni</u> hí pi šni.	'Neither came, both didn't come.'
Wicháśa kī <u>nuphíni</u> hí pi šni.	'Neither of the men came, both of the men didn't come.'

Notice that both umáni and nuphíni are translated by English neither. Nevertheless, the meanings of the two words are different. umáni contrasts two things, while nuphíni includes both of two things.

20GD7. Substitution Drill. Your teacher will give you a sentence containing iyúha, wážíni...šni, or tákuni...šni. Replace these words with nuphí or nuphíni. Make any additional necessary changes (hená to hená'us, for example). Translate your sentence to English.

Model

Teacher: Khoškálaka kį hená iyúha waš'áka pi.

Student: Khoškálaka kį hená'us nuphí waš'áka pi.

'Both of these two boys are strong.'

1. Khoškálaka kį hená iyúha waš'áka pi.
2. Wičhíčala kį šųhpála kį iyúha wičháchį.
3. Iyúha wowaši ečhų pi.
4. Thívi kį iyúha skaská.
5. Hená iyúha hí pi kte séče.
6. Kháta kį hená iyúha thebwáye.
7. Tákuni wačhí šni.
8. Šųkawakhá kį wážíni owíchųkoyuspa pi šni.
9. Wówapi kį iyúha nič'ú he?
10. Wíyatke kį tákuni waksógnake él ų šni.
11. Ozážąglepi kį tákuni yugągą he šni.
12. Bébelá kį wážíni čhéya pi šni.
13. Hená wážíni mnit'a pi šni.
14. Waskúyeča kį iyúha ičú.
15. Míla kį wážíni waštéšte šni.
16. Khokhéyah'ąla kį wážíni ųkóhį kte šni.

20G3. Independent Personal Pronouns. You have learned so far that the Lakhóta equivalent for the English personal pronouns I, me, you, he, him, we, us, etc. are affixes on the verb.

Separate words expressing these pronominal notions actually do exist in Lakhóta, but their use is quite specialized. In most cases you should continue to use pronominal affixes to express pronominal ideas in sentences. We will nevertheless study now several important functions of Lakhóta independent personal pronouns.

20G3.1. The pronoun stem iyé. One set of Lakhóta words corresponding to the English personal pronouns is based on the stem iyé. Stative affixes are added to this stem to form the actual pronoun forms:

miyé	'I, me'	iyé	'he, him, she, her, it, they, them'
niyé	'you'	ȳkiye	'we, us'

Notice that these words are similar or identical in form to the conjugated forms of the stative verb Iyé 'to be the one.' The uses of the independent personal pronouns and verbal forms are different, however, so the two are not difficult to keep apart.

This set of personal pronouns has several uses. Two of the most important are described below.

20G3.1. The stem iyé. A pronominal form based on iyé is often used in addition to a verbal affix to call additional or special attention to a person, or persons, already mentioned in the verb. Look at these examples:

Hé niyé yakáğa he?

'Did you make it yourself?'

Khoškálaka eyá ũkhíza pi éyaš, iyé kaňáb iyáyewičha'ŵya pi.

'Some boys attacked us, but we chased them away.'

Miyé hé ophéwathu kte.

'I'll buy it myself.'

Iyé wašté éyaš, niyé nišiče.

'He is good but you are bad.'

Tohál ŵkiye ŵya pi kta ŵkókihi pi he?

'When can we go?'

Notice that English often uses a pronoun form including -self where Lakhóta uses a form based on the stem iyé.

20GD8. Transformation Drill. Add an independent personal pronoun to the following sentences to call special attention to one of the persons already mentioned in the verb. The independent pronoun can agree with any topic. Translate your sentence to English.

Model

Teacher: Tókhiya ní kta he?

Student: Niyé tókhiya ní kta he?

'Where are you going yourself?'

1. Tókhiya ní kta he?
2. Mnipíğa étanı ỳátka pi šni.
3. Wičháša kį hená'ųs amápha pi.
4. Hená kaptáya pi he?
5. Hé makhízita mahél iyáya he?
6. Hé šiná wą wašté icú.
7. Slolčhiye šni.
8. Thąhąšiwicháwaye kį Lakhótuya pi šni.
9. Pápa wahtéwala šni.
10. Kičhíčhopi kį óhakab awícha'ųkagla pi kte.
11. Táku ų oníc'ipemni he?
12. Žąžą kį yağą šni yo!
13. Thuchúhu makáwege šni.
14. Hená'ųs wičhá'ųkaptaya šni.
15. Héchel yakága pi šni kį wašté.
16. Mázashkáká, napčiyuka héha ųglá pi.

20G3.2. Pronouns with Conjunctions and Postpositions. Pronouns based on iyé are also regularly used when an enumeration of mixed nouns and pronouns is necessary:

Miyé na niyé na wayáwa kɨ iyúha...

'You and I and all of the students...'

A personal pronoun is also used with s'e 'like':

Niyé s'e čhebčhépa pi. 'They are fat like you.'

When the object of a postposition is a pronoun, an iyé pronoun is used:

Iyé ób hí.

'He came with them.'

Miyé étkiya thápa kɨ hiyú.

'The ball flew toward me.'

Ninápe kɨ iyé ohlátthe iyékiyɨ

'Put your hand under her

na iwáka ičú wo!

and lift.'

Notions of this kind are sometimes difficult for the foreigner to express, because such relational ideas are often expressed in Lakhóta by special verbal affixes rather than by postpositions. Affixes of this kind will be studied later. A further complexity is that postpositions are themselves sometimes inflected like stative verbs, so that the pronominal idea may be expressed in an affix on the postposition rather than by a separate pronoun form. This process will also be studied later.

2003.3. The pronoun stem $\dot{\text{į}}\text{s}$. A second set of independent pronouns is based on the stem $\dot{\text{į}}\text{s}$. Stative affixes are added to this stem to form the actual pronoun forms.

$\text{m}\dot{\text{į}}\text{s}$	'I, me'	$\dot{\text{į}}\text{s}$	'he, him; she, her; it; they, them'
$\text{n}\dot{\text{į}}\text{s}$	'you'	$\text{u}\dot{\text{k}}\dot{\text{į}}\text{s}$	'we, us'

This set of pronoun forms is used when attention of a contrasting kind is called to a pronoun expressed in the verb. Since these pronouns are not correct without a very specific context, it is very difficult to practice their use. We shall not therefore attempt drills using them, but you should watch for them in conversation and pay attention to their context.

The stem $\dot{\text{į}}\text{s}$ is used in two other constructions, which can be defined easily, and the balance of this section will be devoted to these.

One of these constructions has the $\dot{\text{į}}\text{s}$ pronoun followed immediately by a particle whose pronunciation varies somewhat from reservation to reservation. Three common variants of the particle are $\text{?ey}\dot{\text{a}}$, $\text{?ey}\dot{\text{a}}$, and $\text{?i}\dot{\text{y}}\dot{\text{a}}$.

These pronouns are used inclusively, that is, when the person to whom the pronoun refers is added or joined to a statement about another: 'I, too', 'you too', etc. Here is an example:

$\text{M}\dot{\text{į}}\text{s}\text{?ey}\dot{\text{a}}\text{ thasp}\dot{\text{a}}\text{ w}\dot{\text{a}}\text{ž}\dot{\text{ı}}\text{ w}\dot{\text{a}}\text{č}\dot{\text{ı}}\text{.}$ 'I, too, would like an apple.'

The second construction pairs an $\dot{\text{į}}\text{s}$ pronoun with an iye pronoun to make a strongly emphatic independent personal pronoun. Look at these examples of this construction:

$\text{M}\dot{\text{į}}\text{s}\text{ m}\dot{\text{ı}}\text{y}\dot{\text{e}}\text{ h}\dot{\text{e}}\text{ w}\dot{\text{a}}\text{k}\dot{\text{a}}\text{ğ}\dot{\text{e}}\text{.}$	' <u>I</u> did it <u>myself</u> .'
$\dot{\text{į}}\text{s}\text{ i}\dot{\text{y}}\dot{\text{e}}\text{ u}\dot{\text{k}}\dot{\text{a}}\text{p}\dot{\text{t}}\dot{\text{a}}\text{y}\dot{\text{a}}\text{ p}\dot{\text{ı}}\text{.}$	' <u>They</u> caused us to wreck.'

20GD9. Translation Drill. Your teacher will give you an English sentence to translate to Lakhóta. Decide whether an independent personal should be used, and if so, which one. Then translate the English sentence to Lakhóta.

Model

Teacher: Were they injured too?

Student: Íš'eyá úthu pi he?

1. Were they injured too?
2. Did you find it yourself?
3. They did it themselves.
4. Can't you speak Lakhóta?
5. Bob didn't give me any money.
6. Why don't you want to dance?
7. My aunts are doing beadwork too.
8. We don't work in Rapid City; we work in Pierre.
9. Where shall we ourselves sit?
10. They won last night.
11. I made the fry bread myself.
12. You, too, should come home tomorrow.
13. We brought the beer; what did you bring?
14. We don't want to go to the basketball game either.
15. Did he have an automobile accident?
16. I have some broken ribs; she has a broken arm.

SUMMARY

1. A sentence may be used in a larger sentence to set the time for the action or state mentioned in the larger sentence. Such a time sentence is called a dependent adverbial clause. Several special words are used in constructing adverbial clauses of this kind.
2. A small group of Lakhóta pronoun words is used when speaking of just two persons or things.
3. Independent personal pronouns are used in Lakhóta to call additional attention to a person already mentioned in a sentence.

Semantics

20S1. Expressing Possession in Lakhóta

So far in our study of Lakhóta we have learned several verbs which have to do with possession and ownership.

The stative verb Itháwa (4G2) means that the subject of the verb is the owner of something which can be owned. Ordinarily Itháwa is used when speaking of property, for example, such as inanimate objects or animals. The usual translation for Lakhóta sentences containing this stative verb is '_____ is mine' '_____ is yours': Šúka kį hé mitháwa or '_____ did _____': Šúka mitháwa kį yañtáke 'My dog bit him.'

We have also learned the active verb yuhá 'have' (9G1.1). A better translation of this verb might be 'have possession of' since it is always used to state possession which depends on human will. That is, yuhá is used to speak of possession of things which belong to people because they want them and acquire them, as by purchase or by gift or even by theft. Ownership of things of this kind is always potentially temporary, since they can be given away, sold, lost, or stolen. In a word, yuhá is used when ownership can pass from one person to another.

Still another kind of possession exists from the Lakhóta point of view, and this possession is expressed by still different verbs. This was mentioned briefly in 13S1.4.

Some things belong to people as a natural and inevitable function of their existence. The parts of a person's body and the family into which he was born are part of his biological inheritance. They are his automatically because he was born. He did not acquire them, and he can not transfer them to anyone else. This kind of have, not subject to individual will or desire, is expressed in Lakhóta by the verbs yukhǎ, níčǎ, and waníčǎ.

YukhÁ means 'to have something inherent' while níčA and waníčA mean 'to lack something inherent'. All of these are stative verbs. Some of these verbs have been used in dialogues you have learned already. Here are a couple of additional examples of sentences using these verbs:

Čhičá mayúkhe.	'I have children.'
Hé čhičá waníče.	'She has no children.'

To summarize: to a Lakhóta speaker, having a mother or having a hand is very different from having a horse or having an automobile. Relatives and body parts are inherent in everyone's existence, they are permanent facts of the human condition. On the other hand, horses and automobiles and many thousands of other things may be a part of a person's life or they may not. Many times their possession by someone is accidental, and it is always subject to change.

20S2. The balance of this semantics section will be devoted to the study of the verbs yukhÁ, níčA, and waníčA.

Here are full paradigms of the verbs yukhÁ, níčA and waníčA:

<u>yukhÁ</u>	'to have something inherent'		
1. mayúkhe	ꞵyúkhe	ꞵyúkha pi	
2. niyúkhe		niyúkha pi	
3. yukhé		yukhá pi	
<u>níčA</u>	'to lack something inherent'		
1. maníče	ꞵníče	ꞵníča pi	
2. niníče		niníča pi	
3. níče		níča pi	

waníčA 'to lack something inherent'

- | | | |
|-------------|---------|-------------|
| 1. mawániče | ɣwániče | ɣwániča pi |
| 2. niwániče | | niwániča pi |
| 3. waníče | | waníča pi |

20S2.1. One of the main uses of these verbs is to indicate the possession of (or lack of) body parts or relatives.

níčA is ordinarily used when the reference is to something inherent, that is, something which everyone has, without exception. In effect this is body parts and ancestors: all humans have these things. waníčA is used when the reference is to something inherent which one may (accidentally) never have had: brothers, sisters, cousins, or descendants. *This distinction is not always consistently made. Some speakers mix níčA and waníčA when speaking of relatives.*

yukhÁ šni is also used to state the lack of something inherent. níčA and waníčA are negative in force as they stand. Some speakers, however, prefer to use šni with both anyhow.

To state the possession (of lack) of a body part or a relative, the noun is usually used with the verb without a topic marker. The third person possessed form of the noun is used in these constructions. (We will study the formation and other uses of possessed nouns in the next unit.)

- | | |
|--------------------|----------------------------------|
| Sí mayúkhe. | 'I have feet.' |
| Atkúku niyúkhə he? | 'Do you have a father?' |
| Hí maníče. | 'I don't have any teeth.' |
| Thiblóku mawániče. | 'I don't have an older brother.' |

If a number or a quantifier is used, these are used without a topic marker:

- | | |
|--------------------------|--|
| Napé núm mayúkhe. | 'I have two hands.' |
| Čiřčá záptə yukhə pi. | 'They have five children.' |
| Čhiyéku tóna niyúkhə he? | 'How many older brothers do you have?' |

In English, a broad range of (adjectival) modifiers can be used in sentences of this kind: 'I have long hair, she has brown eyes.' In Lakhóta these notions are expressed without a verb of possession: Phehí maháskaska 'I have long hair.' Ištá kī ġíġí 'She has brown eyes.' This can also be done when the modifier is a number: Napé manúpa 'I have two hands.' Čiċá záptā pi. 'They have five children.'

20S2.2. The basic meaning of yukhÁ is more nearly exist or be than have, and a closer translation of sentences containing yukhÁ would probably be 'A _____ exists for _____', as 'A head exists for me.' This is of course not the normal English way to express this notion, so such a translation was not suggested.

The reason for mentioning this now is that yukhÁ and waníċÁ are often used in sentences which state the existence of something or its availability for use. This idea is expressed in English by there is (a), there is (some), they are (some), and there is no, there isn't any, there aren't any. Here are some English examples:

'There is a horse.'

'There are some horses.'

'There is some bread.'

'There aren't any horses.'

'There isn't any bread.'

'There is no bread.'

To express this idea of general existence, Lakhóta speakers generally use only the third person singular of yukhÁ and waníċÁ:

Šŭkawakhá wā yukhé. 'There is a horse.'

Šŭkawakhá eyá yukhé. 'There are (some) horses.'

Bló waníċe.

'There are no potatoes.'

Bló yukhé šni.

However, yukhA is also used in commands, where its meaning is 'make room (space) available!', 'move over!'

YukhA yo!

'Scoot over! Move over!'

YukhA pi yo!

20S3. In the preceding paragraphs we have described the different ways Lakhóta speakers express possession or the lack of possession. With these factors in mind, let us now do some exercises to practice and perfect our knowledge of how possession is stated with respect to different animate and inanimate things.

Here is a list of some body part terms and the third person possessed forms of several kin terms. Be sure that you know all of these words:

Body Parts

hé	'horn'	napé	'hand'
hí	'tooth'	núġe	'ear'
hú	'leg'	phasú	'nose'
í	'mouth'	phehí	'head hair'
istó	'arm'	sí	'foot'
istá	'eye'	síté	'tail'
ité	'face'	thezí	'stomach'
natá	'head'	thučúhu	'rib'

Possessed Kin Terms

atkúku	'his, her father'	súkáku	'his, her younger brother'
čhíčá	'his, her child'	šič'éku	'her brother-in-law'
čhiyéku	'his older brother'	thakáku	'her younger sister'
čhuwéku	'her older sister'	thakéku	'his older sister'
húku	'his, her mother'	thaksítku	'his younger sister'
khųsítku	'his, her grandmother'	thiblóku	'her older brother'

20SD1. Cued Response Drill. Your teacher will give you a noun. Say that you have (or do not have) what the noun refers to. You will have to decide in each case whether the noun refers to something whose possession depends on birth or will. With inherent possession (possession by birth), use yukhÁ, níčĀ, or waníĀ. With transferrable possession (possession by acquisition), use yuhá and yuhá šni.

Model

Teacher: Mnipíġa

Student: Mnipíġa bluhá.

Mnipíġa bluhá šni.

- | | |
|-----------------|--------------|
| 1. mnipíġa | 13. óġle |
| 2. šúka | 14. thiblóku |
| 3. hí | 15. hūku |
| 4. šúkawkhā | 16. ištā |
| 5. phehí | 17. thāpa |
| 6. napé | 18. oyūke |
| 7. iyéčhikiyake | 19. sukáku |
| 8. wówapi | 20. thučhúhu |
| 9. hé | 21. atkúku |
| 10. šič'éku | 22. síté |
| 11. waskúyeča | 23. čhiyéku |
| 12. čhíčá | 24. čhāthipi |

20SD2. Cued Conversation Drill. Your teacher will give you a Lakhóta noun. Ask a fellow student whether there is any of this noun. The student should reply that there is none.

Model

Teacher: čhǎ ('wood')

First student: Čhǎ yukhǎ he?

Second student: Hiyá, čhǎ waníče.

Hiyá, čhǎ yukhé šni.

- | | |
|----------------|-------------|
| 1. čhǎ | 7. wasná |
| 2. mázaská | 8. mní |
| 3. phežútasápa | 9. asápi |
| 4. aǵúyapiblí | 10. čhǎhǎpi |
| 5. waskúyeča | 11. waksíča |
| 6. thaló | 12. wíyatke |

20SD3. Translation Drill. Translate the following sentences to Lakhóta or English, as appropriate.

Model

Teacher: Is there any money?

Student: Mázaská yukhǎ he?

1. Is there any money?
2. Do you have (any) older brothers?
3. Wakhályapi yukhé šni.
4. Wakháyeža núm wíchábluha.
5. Šič'áku mawáníče.
6. Do they have a car?
7. We don't have (any) children.
8. Thaspǎ eyá yukhé.
9. There aren't any birds (zítkála) now.
10. Thukášila hi níče.

VOCABULARY

čhĩčá	'his, her child'
čhiyéku	'his older brother'
čhuwéku	'her older sister'
ečhũhą	'while, during the time that'
ehátąhą	'since'
etąhą	'since'
é?eye	'rather, instead'
glináphA	'to get out of, to come back out of' waglinaphe 'I got out, I came back out', uḡlinapha pi 'we got out, we came back out'
haní	'before, while...not'
hé	'horn'
héchel	'thus, so, like that'
nehátąhą	'since'
nehąyą	'so long'
henáyoS	Same as <u>hená?us</u> .
hená?os	Same as <u>hená?us</u> .
hená?us	'those two'
hetąhą	'since'
hũku	'his, her mother'
ĩs	'he himself, she herself; they themselves'
ĩs iyé	'he himself, she herself; they themselves'
ĩs?eyá	'he, she, too; they, too'
ĩs?eyą	Same as <u>ĩs?eyá</u> .
ĩs?iyá	Same as <u>ĩs?eyá</u> .
ĩs?iyą	Same as <u>ĩs?eyá</u> .

ité	'face'
ithókabní	'before; while...not yet'
itómni	'to be drunk' imátomni 'I am drunk', ukítomni pi 'we are drunk'
iyé	'he, him, she, her; it; they, them'
íyohakab	'after, right after'
kahĩhpeyA	'to collide with, to cause to fall down or over; to run over something or somebody' kahĩhpewaye 'I ran into him', kahĩhpe'yya pi 'we ran into him, he ran into us, they ran into us'
kanáyo	Same as <u>kaná'ys</u> .
kaná'os	Same as <u>kaná'ys</u> .
kaná'ys	'those two (yonder)'
kaptáya	'to tip over' wakáptaya 'I tipped it over', ukáptaya pi 'we tipped it over'
kawéga	'to break with a blow' wakáwege 'I broke it with a blow', ukáwega pi 'we broke it with a blow'
khũsítku	'his, her grandmother'
lenáyo	Same as <u>lená'ys</u> .
lená'os	Same as <u>lená'ys</u> .
lená'ys	'these two'
lĩla hĩci	'very, very much'
makhízita	'river'
mas'ákipha	'to call someone by telephone' mas'áwakiphe 'I called him up', mas'á'ukipha pi 'we called him up, he called us up, they called us up'
mĩs	'I myself'
mĩs miyé	'I myself'
miyé	'I; me'
mnit'Á	'to drown, to die by water' mnĩmat'é 'I am drowning', mnĩ'ut'á pi 'we are drowning'
nĩs	'you yourself'

nĩš niyé	'you yourself'
niyé	'you'
nuphĩ	'both'
omáhel	'inside'
phenhĩ	'hair of the head'
sani	'to be of one side, to be on one side'
sĩté	'tail'
sukáku	'his or her younger brother'
thakáku	'her younger sister'
thakéku	'his older sister'
thaksĩtku	'his younger sister'
thiblóku	'her older brother'
thučhúhu	'rib'
tonáya	'as long'
ukĩš	'we ourselves'
ukĩš ukiye	'we ourselves'
ukĩš'eyá	'we, too; us, too'
ukĩš'eyá	Same as <u>ukĩš'eyá</u>
ukĩš'iyá	Same as <u>ukĩš'eyá</u>
ukĩš'iyá	Same as <u>ukĩš'eyá</u>
ukiye	'we; us'
umá	'either of two; one of two; the other of two'
ũthũ	'to be injured' ũmathũ 'I am injured', ũ'ũthũ pi 'we are injured'
wáphi	'to be lucky' wámaphi 'I am lucky', wá'ũphi pi 'we are lucky'
yus'ĩyeyA	'to startle, to astonish' yus'ĩyewaye 'I startled him', yus'ĩye'ũya pi 'we startled him, he startled us, they startled us'

UNIT IV

SUMMARY AND REVIEW

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1. Vocabulary Review.

Be sure that you know all of the words in the following lists. Go through the vocabulary lists and see if you can give the English meaning of each word. Check your definition against the definition given in the lesson indexed next to each word.

Active Verbs

aglÁ (17)	iyékiyA (19)	wakʔú (17)
aglí (17)	kahíhpeyA (20)	walá (17)
aglíhuni (17)	kaptáya (20)	wanátʔA (17)
aglíyaču (17)	katóto (18)	waphílayA (17)
ahíhuni (17)	kawégA (20)	waslólyA (17)
akhí (17)	khí (17)	waspáya (17)
akhíhuni (17)	khiglÁ (17)	wathébyA (17)
akhíyaglA (17)	khíhuni (17)	wawáhtela šni (17)
akú (17)	kú (17)	wawástelukA (17)
alí (18)	masʔákiphA (20)	wawáya (17)
číkhíyA (19)	nablécA (18)	wayáhépA (17)
éhuni (17)	ognákA (18)	wayátkA (17)
glí (17)	opémni (18)	wayáwa (17)
gličú (17)	wachí (17)	wayáwa glí (17)
glihuni (17)	waglúha (17)	wayúha (17)
glináphA (18)	wakágA (17)	waʔáhi (17)
gnakÁ (20)	waksÁ (18)	waʔéhiyu (17)
hihuni (17)	waksúyeyA (17)	waʔáphA (17)
ihuni (17)	wakʔÁ (17)	waʔáyA (17)

wa'áyuštą (17)	wa'ígluštą (17)	wónaň'ų (17)
wa'á'i (17)	wa'íyeyA (17)	wóphethų (17)
wa'á'u (17)	wa'íyukčą (17)	wówapi kágA (17)
wa'ėcha'ų (17)	wa'ókiyA (17)	wóyaptA (17)
wa'ėchų (17)	wa'óyuspA (17)	wóžąža (17)
wa'ėktųžA (17)	wógA (17)	yağA (18)
wa'ėyA (17)	wónA (17)	yaňépA (16)
wa'ėyayA (17)	wókiyakA (17)	yahtákA (18)
wa'íču (17)	wóle (17)	yus'íyeyA (20)

Verbs of Relationship

čéphayA (16)	sčéphayA (16)	thawíčuyA (16)
hakáyA (16)	šič'ėyA (16)	thukąšiyA (16)
hiğnáyA (16)	thaháyA (16)	thukáyA (16)
jéphayA (16)	thakóšyA (16)	učíšiyA (16)

Dative Verbs

hakíthų (19)	kičíčhağA (17)
kičhú (19)	kiksúyA (19)

Reflexive Verbs

a'íč'iphA (18)	iglúha (18)	o'íč'ipemni (18)
a'ígluštą (18)	iglúžąža (18)	o'ígluspA (18)
e'íč'iktųžA (18)	iyé'íč'iyA (18)	philá'íč'iyA (18)
hi ksúye'íč'iyA (18)	ksúye'íč'iyA (18)	slol'íč'iyA (18)
íč'íču (18)	ophé'íč'ithų (18)	špą'íč'iyA (18)
íč'íla (18)	o'íč'íciyA (18)	wahté'íč'ila (18)
íč'íų (18)	o'íč'ignakA (18)	wašté'íč'ilakA (18)
igláwa (18)	o'íč'ile (18)	wa'ígluštą (17)
	o'íč'inah'ų (18)	

Stative Verbs

athákakA (19)	óh'ášičA (19)	thothólakA (19)
čhazékA (18)	othéhikA (16)	tókeča (19)
čónala la (16)	phá (16)	ŭthų (20)
gleškÁ (16)	ptéčela (19)	wáphi (20)
itómni (20)	sarı (20)	waštéla (19)
mnit'Á (20)	sutÁ (19)	witkó (18)
	tharıla (19)	

Animate and Kin Nouns

čhičá (20)	mihiġna (19)	thakáku (20)
čhiyéku (20)	nihų (19)	thakéku (20)
čhuwéku (20)	pté (16)	thakós (16)
hųku (20)	ptebléška (16)	thakšítku (20)
khųšítku (20)	ptegléška (16)	thiblóku (20)
Maġpíyathó (17)	sųkáku (20)	thųká (16)
mašké (17)	thahá (16)	thųkáši (16)

Inanimate Nouns

čhéġa (18)	nazųspe (18)	thučúhu (20)
čhišká (18)	Owáthoksu (16)	wa'fkhą (19)
čhuwiġnaka (19)	oyáptapi (16)	wa'fkhalye (18)
haġųta (19)	o'ówa (19)	wa'fšpąye (18)
hé (20)	pheġi (20)	wícazo (18)
ité (20)	pšithó (19)	wíkhą (19)
makhízita (20)	šiná (18)	wíkhalye (18)
míla (18)	síté (20)	wíšpąye (18)
	thawícazo (19)	

Pronouns

hená'yos (20)	kaná'yos (20)	niyé (20)
hená'os (20)	kaná'os (20)	nuphí (20)
hená'us (20)	kaná'us (20)	ukíś (20)
íś (20)	lená'yos (20)	ukíś ukíye (20)
íś iyé (20)	lená'os (20)	ukíś'eyá (20)
íś'eyá (20)	lená'us (20)	ukíś'eyá (20)
íś'eyá (20)	mís (20)	ukíś'iyá (20)
íś'iyá (20)	mís miyé (20)	ukíś'iyá (20)
íś'iyá (20)	miyé (20)	ukíye (20)
iyé (20)	nís (20)	umá (20)
	nís niyé (20)	

Adverbs, Enclitics, and Postpositions

ecéla (16)	héchel (20)	líla h̄ci (20)
ech̄p̄h̄a (20)	heh̄at̄h̄a (20)	omáhel (20)
eh̄at̄h̄a (20)	heh̄aya (20)	sél (17)
éna (17)	het̄h̄a (20)	toh̄aya (20)
et̄h̄a (20)	h̄ci, h̄ci (18)	wanú (19)
é'eye (20)	ithókabní (20)	wé (18)
h̄p̄ní (20)	íyohakab (20)	yé (18)
	k'p̄ (19)	

Exclamations

ch̄itokh (19)	ch̄itokha (19)	h̄qh̄ (18)
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II. Grammar and Semantics.

You have learned about the following grammatical and semantic phenomena in this lesson. Review any topics you don't remember.

1. Expressing and asking about parts of masses (Lesson 16).
2. In-law kinship terms (Lesson 16).
3. Expressing instruments (Lesson 18) and accompaniment (Lesson 19).
 - (a) with postpositions y, kičhí, and ób.
 - (b) with yuhá.
 - (c) with verbal prefixes ka, na, pa, wa, wo, ya, yu.
4. Sets of verbs with certain systematic meanings
 - (a) 'coming', 'going', 'bringing', and 'taking' home (Lesson 17).
 - (b) emphatic arrival (-huni) (Lesson 17).
 - (c) with unspecified objects (wa-) (Lesson 17).
 - (d) possession (Lesson 20).
5. The meaning and use of two new verb conjugations:
 - (a) reflexive (Lesson 18).
 - (b) dative (Lesson 19).
6. The forms and use of independent personal pronouns (Lesson 20).
7. Words for two individuals (Lesson 20).
8. Modifying topics with stative and passive verbs:
 - (a) when the topic is generic (Lesson 16).
 - (b) when the topic is definite (Lesson 16).
 - (c) when the topic is indefinite (Lesson 19).
9. Using sentences as the objects of iyúkčə, kéyA, slolyÁ, okíhi, and čhí (Lesson 16).
10. Using sentences to express time (Lesson 20).
11. The t-words tókeča and tókheškhe (Lesson 19).
12. The enclitics ičhéye and sél (Lesson 17).

III. Grammar and Conversation Practice.

Here are some ways you might practice the grammar of this unit.

Also refer to other review units for additional ideas.

A. Chain conversation drill.

1. One student makes a statement of fact. The next student repeats that statement, stating that the first student says it. The third student states that #2 thinks that #1 said it. Always start with a short sentence, and do not try to go past 2 added verbs. Here is an example:

Robert: Mnipířa yýátką pi kte.

Mary: Robert mnipířa yýátką pi kta kéye.

Peter: Mary Robert mnipířa yýátką pi kta kéye iyúkčą.

2. Same as #1, but ask questions, so that you practice using pronouns and pronominal affixes; here is an example:

Robert: Thąhąřiwaye kį iyéčhikiyąke kaptąye.

Mary: Thąhąřiwaye kį iyéčhikiyąke kaptąya kéha he?

3. Student #1 states that a particular event occurred. Student #2 states that another event occurred before, after, or since that event. Student #3 starts with the new event and continues the sequence.

#1: Thiblówaye kį (čhiyéwaye kį) glihúni.

#2: Thiblówaye kį (čhiyéwaye kį) glihúni šni haní, mas'ámakiphe.

#3: Thiblówaye kį (čhiyéwaye kį) mas'ámakipha ihákab, mas'óphiye
ektá iyáye.

4. Student #1 describes a noun; student #2 adds a further description, and so on up to 5 descriptions. For example:

- #1. Šúka wá mitháwa.
- #2. Šúka nitháwa kǐ tháka.
- #3. Šúka tháka tháwa kǐ sá.
- #4. Šúka tháka sá tháwa kǐ ksuyéya pi.
- #5. Šúka tháka sá tháwa ksuyéya pi kǐ si yáza.

3. Question and Answer Drill.

1. Make up 5 questions using tókeča and tókheške. Expect answers from your classmates.

2. Ask questions using a wa- verb; expect answers with a stated object. For example:

Questions: Nihǔ kǐ wa'áhi he?

Answer: Hǎ, wakhálypi na thaló eyá ahí.

3. Ask your classmates about their plans or actions relative to (before, after, since, as long as) some event, and expect full answers. For example:

Questions: Nihǔ thiyáta ǔ kte šni ečhǔhǎ, táku tókhanu kta he?

Answer: Ináwaye kǐ thiyáta ǔ kte šni ečhǔhǎ, waškatǐ na wawátǐ na iyókiphimic'iyǐ kte.

IV. Composition Practice.

A. Your knowledge of Lakhóta has now increased to the point where you should be able to write something about almost anything you can think of. You know how to construct modified topics and how to use some complex sentences; you know how to describe the sequences in which events occur.

and how to talk about instruments (cause and effect). You can write about improbable things--green people or talking trees--or about the things and people you encounter in everyday life.

Part of skillful composition in any language is the ability to tie each sentence to what precedes it and what follows it, that is, to show the reader of your essay why you are saying the next things or where you are going. This is usually accomplished by using conjunctions like yúkhə and íčhi...čha hé ʉ and words like hě́chel and é́chel, and by linking sentences to show their relationships. Much of the grammar you still have to learn in Lakhóta involves sentence-linking processes, but you already have a good start on it by knowing about adverbial time clauses. That is, you know how to use complex sentences to tell about the way events precede and follow one another.

Exercise your knowledge by writing two or three essays or stories of 75-100 words each on different topics. If you need ideas, look over the verbs in the vocabulary of this (and other) review lessons and pick out 8 or 10 of them which might form the comments of several connected sentences. Work especially hard at writing clear but relatively long sentences, using such linking words as you know to keep the ideas flowing from one sentence to the next.

B. You can also write many interesting skits and dialogues. Working in small groups, prepare skits for your classmates, and then ask them questions about your play afterwards. When writing sentences for your friends, be careful not to make the sentences too hard!

CUMULATIVE VOCABULARY

Lessons 16-20

aglĀ	(17)	čónala la	(16)	hená'os	(20)
aglĭ	(17)	ečéla	(16)	hená'us	(20)
aglĭhuni	(17)	ečúhą	(20)	hetąhą	(20)
aglĭyaču	(17)	ehátąhą	(20)	hĭgnáyĀ	(16)
ahĭhuni	(17)	éhuni	(17)	hihuni	(17)
akhĭ	(17)	éna	(17)	hi ksúye'ic'iyĀ	(16)
akhĭhuni	(17)	etąhą	(20)	hohó	(18)
akhĭyaglĀ	(17)	é'eye	(20)	hųku	(20)
akú	(17)	é'ic'iktųžĀ	(18)	ńci, ńci	(18)
alĭ	(18)	gleská	(16)	ic'ic'u	(18)
athákakĀ	(19)	glĭ	(17)	ic'íla	(18)
a'ic'iphĀ	(18)	gličú	(17)	ic'í'ų	(18)
a'igluštą	(18)	glihuni	(17)	iglāwa	(18)
čéphayĀ	(16)	glináphĀ	(20)	iglúha	(18)
čhazékĀ	(18)	gnakĀ	(19)	iglúžaza	(18)
čhóga	(18)	hahųta	(19)	ihuni	(17)
čhíčá	(20)	hakáyĀ	(16)	įs	(20)
čhĭkhĭyĀ	(19)	hakĭthų	(19)	įs iyé	(20)
čhĭšká	(18)	hanĭ	(20)	įs'eyá	(20)
čhĭtokh	(19)	hé	(20)	įs'eyą	(20)
čhĭtokha	(19)	héčhel	(20)	įs'iyá	(20)
čhiyéku	(20)	hehátąhą	(20)	įs'iyą	(20)
čnuwéku	(20)	heháyą	(20)	ité	(20)
čnuwĭgnaka	(19)	henáyos	(20)	ithókabní	(20)

itómni	(20)	lená'ys	(20)	Owáthokšu	(16)
iyé	(20)	lila hñi	(20)	oyáptapi	(16)
iyékiyA	(19)	Mañpíyathó	(17)	o'íč'íčiyA	(18)
iyé'íč'iyA	(18)	makhízita	(20)	o'íč'ignakA	(18)
iyohakab	(20)	mas'ákiphA	(20)	o'íč'ile	(18)
jéphaŷA	(16)	mašké	(17)	o'íč'inah'ŷ	(18)
kahíhpeyA	(20)	miñíŷna	(19)	o'íč'ipemni	(18)
kanáŷos	(20)	míla	(18)	o'ígluspA	(18)
kaná'os	(20)	míš	(20)	o'ówa	(19)
kaná'ys	(20)	míš miyé	(20)	phá	(16)
kaptáŷA	(20)	miyé	(20)	phéhí	(20)
katóto	(18)	mnit'Á	(20)	philá'íč'iyA	(18)
kawéŷA	(20)	nabléčA	(18)	pšithó	(19)
khí	(17)	nazúspe	(18)	pté	(16)
khiriÁ	(17)	nihŷ	(19)	ptébléška	(18)
khihŷni	(17)	níš	(20)	ptéčela	(19)
khúšítku	(20)	níš niyé	(20)	ptegléška	(16)
kičhí	(19)	niyé	(20)	šaní	(20)
kičíčhaŷA	(17)	nuphí	(20)	sčéphaŷA	(16)
kiksúyA	(19)	ognákA	(18)	sél	(17)
ksúye'íč'iyA	(18)	ón'qšičA	(19)	síté	(20)
kú	(17)	omáhel	(20)	slol'íč'iyA	(18)
k'ŷ	(19)	opémni	(18)	sŷkáku	(20)
lenáŷos	(20)	ophé'íč'ithŷ	(18)	sutÁ	(19)
lená'os	(20)	othéhika	(16)	šíc'éyA	(16)

šiná (18)	ukĩś'eyā (20)	wawāstelakA (17)
špā'ic'iyA (18)	ukĩś'iyā (20)	wawāyākA (17)
thāhā (16)	ukĩś'iyā (20)	wawāhepA (17)
thāhāyA (16)	ukīye (20)	wawātkA (17)
thākāku (20)	ymā (20)	wawāwa (17)
thākēku (20)	ūthū (20)	wawāwa glf (17)
thakōš (16)	wachī (17)	wawūha (17)
thakōšyA (16)	waglūha (17)	wa'āhi (17)
thakšītku (20)	wahté'ic'ila šni (18)	wa'āhiyu (17)
thānīla (19)	wakāgA (17)	wa'āphA (17)
thawīcazo (19)	waksā (18)	wa'āyA (17)
thawīcuyA (16)	waksūyeyA (17)	wa'āyūstq (17)
thiublōku (20)	wak'ā (17)	wa'ā? (17)
thothólakA (19)	wak'ū (17)	wa'ā?u (17)
thuchūhu (20)	walā (17)	wa'écha?y (17)
thūkā (16)	wanāt'A (17)	wa'échu (17)
thūkāši (16)	wanū (19)	wa'éktūžA (17)
thūkāšiyA (16)	wāphi (20)	wa'éyA (17)
thūkāyA (16)	waphīlayA (17)	wa'éyayA (17)
tohāyā (20)	waslōlyA (17)	wa'īcu (17)
tōkeča (19)	waspāyA (17)	wa'īgluštq (17)
učīšiyA (16)	waštēla (19)	wa'īkha (18)
ukĩś (20)	wašté'ic'ilakA (18)	wa'īkhalye (18)
ukĩś ukīye (20)	wathēbyA (17)	wa'īspāye (18)
ukĩś'eyā (20)	wawāhtela šni (17)	wa'īyeyA (17)

wa'íyukčə (17)	witkó la (18)	wówapi káŋA (17)
wa'ókiyA (17)	wíspəye (18)	wóyaptA (17)
wa'óyuspA (17)	wóŋA (17)	wóžaza (17)
wé (18)	wóhA (17)	yaŋŋ (18)
wíčazo (19)	wókiyakA (17)	yaŋépa (16)
wíkhə (18)	wóle (17)	yaŋtáka (18)
wíkhalye (18)	wónaŋ'ų (17)	yé (18)
witkó (18)	wóphethų (17)	yus'íyeyA (20)