

BEGINNING LAKHOTA

Volume 2

Lessons 11-20

Preparation of this grammar was made possible by the support of the National Endowment for the Humanities, Grant Number EH-501-72-360. Statements contained herein are the sole responsibility of the University of Colorado Lakhóta Project, and do not necessarily represent the view of the National Endowment for the Humanities.

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Director, C.U. Lakhóta Project
Department of Linguistics
Campus Box 295
University of Colorado
Boulder, Colorado 80309

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Unit III

Lesson 11

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Unit IIILesson 11

11CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. *Thušká, híhəni wícháša wə wəniyaŋ hí. Šúkawakhə eyá owíčhale kéye.*
 'Nephew, a man came to see you this morning. He said he was looking for some horses.
2. *Ugná hé Jim é načéce. Takúł isám oníčiýaka he?*
 'That must have been Jim. Did he tell you anything else?'
- II. 1. *Paul, tákuwe ištónítho he? Tuwá anípha he?*
 'Paul, how come you have a black eye? Did someone hit you?'
2. *Hə həkási. Həhépi uŋlá pi yúkha khoškálaka eyá ukhíza pi.*
 'Yes Cousin. Last night we were on our way home and some guys attacked us.'
- III. 1. *Sčéphəsi, wəchíýake šni. Tukté él nayáži he?*
 'Cousin, I don't see you. Whereabouts are you?'
2. *Léchiya. Čhə isákhíb nawáži.*
 'Over here. I'm (standing) by the tree.'

Additional Vocabulary

khó	'too, also, in addition, included'
ophéthə	'to buy' ophéwathə 'I bought him, it'
slolyÁ	'to know' slolwáye 'I know him, it' slol'úya pi 'we know him, it, he knows us, they know us'
wahtéla šni	'to dislike' wahtéwala šni 'I dislike him, it' wahté'ula pi šni 'we dislike him, it', 'he dislikes us', 'they dislike us'

11G1. Active verbs and their topics. In lessons 3 and 4 we learned that every verb has at least one topic with it.

This is not strictly true, since verbs which comment about the weather (as we have seen) have no topic: maǵáǵu 'it is raining', osní 'it is cold'. Sometimes verbs are also used without a topic in very tightly connected conversations, but in these cases we can say that the verbs have "understood" topics.

Disregarding these exceptions, we can say that every Lakhóta verb has at least one topic. Topics are either affixes on the verb or separate words. Examples of affix topics are wa and y in the words iwáǵu 'I took it' and ytháka pi 'we are big'. Examples of separate words used as topics (the topic words are underlined) are:

Wicháša wǵ hí.

'A man came.'

Wakháyeža kǵ čhéya pi.

'The children are crying.'

Hé khúže.

'She is sick.'

You may have noticed that some of the verbs which you already know can have two topics. Here are some examples of verbs with two topics (both topics are underlined):

Waskúyeča wǵ iwáǵu.

'I took a piece of candy.'

Hé šúkawakhá wǵ ophéthǵ.

'He bought a horse.'

We have now reached a point in our study of Lakhóta active verbs where we must separate those which have one topic from those which have two topics. Each of these kinds of active verbs has a special name which you should learn.

Active verbs which take only one topic are called intransitive; those which require two topics are called transitive.

We will explain the meanings of these words in a moment. Also in connection with two-topic verbs we must learn two new, very important grammatical concepts: subject and object.

The subject topic (subject) is the topic which names the actor, the one which does whatever action the verb refers to. The object topic (object) is the topic which names the person or thing which is acted upon.

The term transitive was applied above to verbs which require two topics. Transitive means 'passing or going over'. This means that an action is passing or going over from an actor (a subject) to a recipient or undergoer (an object). Intransitive means that there is no passing over of an action from one individual to another.

Let us look again at our two topic examples with this in mind.

Waskíyeca wá iwáču.

'I took a piece of candy.'

Hé šúkawahá wá ophéthų.

'He bought a horse.'

In the first sentence 'I' is the subject: I did the taking. 'A piece of candy' is the object: it was taken. In the second sentence 'he' is the subject: He is the owner of the horse, the one who bought it. 'Horse' is the object, since it is owned.

Together with understanding the difference between subject and object, you must learn how to recognize them in Lakhóta.

Notice that in English you can almost always recognize the subjects and objects by their position in the sentence: the subject comes before the verb, the object comes after the verb. There are some similar clues in Lakhóta which will help you to recognize subjects and objects. Look again at our sample sentences.

In the sentence Waskúyečá wá iwáču, the verbal affix wa- is the subject. This affix can only be used as a subject; a different affix is used when 'me' is meant, as you will see later. In our sentence example the object is waskúyečá wá. It is not indicated in any way that this word is the object, but since -wa- is the subject, waskúyečá must be the object. This is also clear from the meaning: a piece of candy can not take anything, it can only be taken.

In the second sentence Hé šúkawakhá wá ophéthu, the subject is Hé, the object is šúkawakhá. Either of these words could be the subject or the object. We know which is which because when two separate word topics are used, *the first one is ordinarily the subject, the second ordinarily the object*. This is confirmed by the meaning: a horse couldn't buy a man.

In this lesson we will study the conjugation and use of Lakhóta transitive verbs. Here we will concentrate on two points: using nouns as topics with transitive verbs, and learning the forms of the object affixes used with transitive verbs. In a later lesson we will study the formation and use of transitive verbs with more than one affix.

11G1.1 When separate words are subjects of verbs there is no verbal affix. When the subject is animate plural, the enclitic pi with the verb shows that the subject is plural. When a singular noun is the object of a verb there is also no affix. Hence *when both topics are separate words, only the word order (and possibly the meaning) tells you which is subject and which is object.*

11GD1 Integration Drill. Your teacher will give you a transitive verb and two nouns and/or demonstrative pronouns. Make a sentence from the words you were given and translate it. Remember that the subject topic comes first, the object topic second, and the verb last. Do not forget the topic markers! Do not try to make sentences with plural objects.

Model

Teacher: hokšíla, šŭka, aphÁ

Student: Hokšíla ki šŭka wə aphé.

'The boy hit a dog.'

- | | |
|----------------------------|----------------------------------|
| 1. hokšíla, šŭka, aphÁ | 9. Paul, iyéchiŭkiyaŭke, ophéthy |
| 2. wičháša, mázaská, ičú. | 10. wičíčala, wówapi, waštélaka |
| 3. hená, šŭhpála, iyéya | 11. hé, thiyópa, yugá |
| 4. wíya, bébela, yuhá | 12. khoškálaka, kaphópapi, yatká |
| 5. wakháyeža, hé, ókiya | 13. hená, wówapi, yawá |
| 6. hená, šŭkawakhá, oyúspa | 14. Paul atkúku, wičháša, slolyÁ |
| 7. wičíčala, atkúku, olé | 15. Mary, kháta, chí |
| 8. Lakhóta, wašícú, wəyáka | 16. Hená, phežúta, kʔú |

11G2. Object topic affixes. All the remaining object topics are marked by verbal affixes. Here is a list of the object affixes used with transitive active verbs. Notice that you know most of these already, since most are used also as subject affixes with stative verbs:

ma	'me'
ni	'you'
čhi	'I (subject) - you (object)'
ɥ(k)...pi	'you and me; us'
ni...pi	'you (plural)'
čhi...pi	'I (subject), you plural (object)'
wičha	'them' (animate only)

Notice that 'you and me' does not exist as a separate object category: 'you and me' and 'us' are both ɥ(k)...pi.

As an object affix, wičha does not have collective meaning. The use of wičha as an object affix with transitive verbs explains why these verbs have no collective plural forms.

Remember that wičha is used with animate reference only. There is no object affix for inanimate plurals. Remember too that pi is not used with wičha unless the other party to the action is plural.

11G2.1 A number of sound changes take place when these affixes are added to verbs. Although these are best learned by practice, you should expect to refer to the description here whenever verbal forms are not what you might have expected.

Some of these verbal affixes have nasalized vowels. Specifically, these are ɥ, ma, and ni. When these affixes are added in front of a ɥ, they sometimes (but not always!) cause the vowel after the ɥ to become nasalized. There are two factors to keep in mind here:

(1) The vowels e and o are never nasalized.

(2) Some verbs have this extra nasalization, and some do not.

Verbs which begin with ya or yu never have it, but verbs which end with yA almost always have it when the nasalized affix precedes the y. Others must be learned one at a time.

Here are some examples of this "induced" nasalization with verbs you already know:

1. yá pi 'they go', but yá pi 'we go'. (This was already mentioned in 9G1.11.)
2. iyéya pi. 'they found him', but iyéniyá pi 'they found you'.
3. philáya pi 'they pleased him', but philámayayá pi 'they pleased me'.
4. slolyé 'he knows him', but slol'yá pi, 'we know him'.

You have already learned the word 'thank you', philámayaye, and you know that the -ya- here does not receive this nasalization. That is because this 'ya' is an affix and not part of the verb.

Remember:

If an affix with a nasalized vowel is added to a verb before a y, the vowel after the y is sometimes nasalized.

In some verbs, when the affixes ni and chi are followed directly by k, the k changes to č: očičiye 'I helped you,' Takúł isám oníčiyaka he? 'Did he tell you anything else?' Na, P'op'óla čhič'ú kte. 'Here, I'll give you Foggy.' Tákuwe ničhíza pi he? 'Why did they attack you?' The verb stems here are ókiyA 'help', okiyakA 'tell someone something,' k'ú 'give someone something,' and khíza 'attack someone'. k does not change in some other verbs: nikhúže 'you are sick,' oníkhata he? 'Are you hot?'

You must learn with each verb stem containing k whether the k changes to č when ni or čhi precede.

We will practice these points later on in this lesson.

11G2.2 The use of pi with transitive verbs can pose some meaning problems, because only one pi may be used with a verb, even when both topics are plural. Look at these examples:

Wičháša ki óʔukiya pi.	'We helped the man.'
	'The man helped us.'
	'The men helped us.'
Oníle pi.	'They are looking for you (singular).'
	'They are looking for you (plural).'
	'He is looking for you (plural).'

Only the situation could make it clear which meaning is the correct one.

The use of he or hená with the other topic can often help make it clearer what such sentences mean. Here are the same sentences with demonstrative pronouns inserted:

Wičháša ki hé óʔukiya pi.	'We helped that man.'
	'That man helped us.'
Wičháša ki hená óʔukiya pi.	'Those men helped us.'
(This sentence cannot mean 'we helped those men' because <u>wicha</u> is not included in the verb.)	
Hé oníle pi.	'He is looking for you (plural).'
Hená oníle pi.	'They are looking for you (singular).'
	'They are looking for you (plural).'

As you can see, you must still rely on the situation to help you understand correctly many transitive verbs containing pi.

11G2.3. When an animate plural topic is object of a verb, the affix wichá is attached to the verb, *even if the object topic is mentioned elsewhere in the sentence.* (Remember that nouns are understood as singular or plural mostly from the accompanying verb. Without wichá the already mentioned topic might be understood as singular.) Since wichá is already plural in meaning, it is not pluralized by pi. Look at these examples in which singular and plural topics are compared:

Wicháša kį hoksíla wą aphé.	'The man hit a boy.'
Wicháša kį hoksíla wą aphá pi.	'The men hit a boy.'
Wicháša kį hoksíla eyá awíchaphe.	'The man hit some boys.'
Wicháša kį hoksíla eyá awíchapha pi.	'The men hit some boys.'

Compare the above sentences with these, which have inanimate objects:

Wicháša kį wówapi wą ophéthų.	'The man bought a book.'
Wicháša kį wówapi wą ophéthų pi.	'The men bought a book.'
Wicháša kį wówapi eyá ophéthų.	'The man bought some books.'
Wicháša kį wówapi eyá ophéthų pi.	'The men bought some books.'

11GD2. Transformation Drill. Your teacher will give you a sentence with an animate singular object topic. Change the object to plural, and then translate the sentence you have made. Keep it in mind that you may have to change topic markers too!

Model

Teacher: Wíyaḡ kṭ wakháyeža kṭ iyéye šni.

Student: Wíyaḡ kṭ wakháyeža kṭ iyéwíchaye šni.

'The woman didn't find the children.'

1. Wíyaḡ kṭ wakháyeža kṭ iyéye šni.
2. Wakháyeža kṭ wícháša wḡ wḡyḡka pi.
3. Lakhóta kṭ šúkawakhḡ wḡzí ophéthḡ pi kte.
4. Hé h'okhá kṭ slolyé yeló.
5. Hokšíla kṭ khoškálaka kṭ lé waštélake.
6. Hená bébela wḡ yuhá pi.
7. Paul wíyaḡ kṭ áyṭ kte.
8. Wíchíčala kṭ šḡhpála wḡzí čhí.
9. Tuvá wašíču kṭ lé aphá he?
10. Tuvá šúka kṭ oyúspa he?
11. Mary Lakhóta wíyaḡ kṭ okíyake.
12. Hokšíla kṭ wíchíčala kṭ wahtéla šni.
13. Wakháyeža kṭ wícháša kṭ ayústḡ pi šni.
14. Tuvá šḡhpála kṭ nat'á he?
15. Mary šíč'éku kṭ hokšíla kṭ ókiye.

11G2.4. When the affix refers to me or to you, you can tell from the affix whether an accompanying topic is subject or object. Study these examples:

Paul owále.	'I'm looking for Paul.'
Paul omále.	'Paul is looking for me.'
Paul atkúku kĭ wáláka he?	'Did you see Paul's father?'
Paul atkúku kĭ waníyaka he?	'Did Paul's father see you?'

11GD3. Subject reversal drill. Your teacher will give you a Lakhóta sentence. Reverse the roles of the two topics by changing the verbal affix from a subject form to an object form. Translate the new sentence. Remember that when ni is followed by k, the k is often changed to č (11G2.1).

Model

Teacher: Lakhóta wá wamáyake.

Student: Lakhóta wá wábláke.

'I saw an Indian.'

1. Lakhóta wá wamáyake.
2. Wakháyeža kĭ slolníye šni.
3. Hé wahtémala šni.
4. Wicháša kĭ óničiya he?
5. Tuwá ayápha he?
6. Wakháyeža kĭ šuǰpála kĭ olé pi.
7. Paul iyéwaye.
8. Tuwá oníyuspa he?
9. Mary hená owíčakiyaka he?
10. Jim khoškálaka kĭ wičákhize.
11. Hé ówakiye.
12. Hé khoškálaka kĭ slolwáye šni.
13. Atéwaye kĭ Lakhóta kĭ hená owíčhale.

11G2.5 Whenever 'I' is the subject topic and 'you' is the object topic, the single affix chi is used. Pi is used with chi when 'you' refers to more than one. Remember that when chi is followed by k, k is often replaced by č (8G2.1). Study these examples:

Očhíle.	'I've been looking for you.'
Ačhíphí kte.	'I'm going to hit you!'
Slolčhíya pi šni.	'I don't know (all of) you.'
Hé očhíčiyaka he?	'Did I tell you that?'

In the verb wayákA, chi becomes chi: wachíyake 'I saw you.'

11GD4. Integration Drill. Your teacher will give you a Lakhóta verb stem. Add the affix chi to the verb stem, and translate the transitive verb form to English.

Model

Teacher: waštélakA
 Student: waštéčhilake.
 'I like you.'

- | | |
|---------------|------------------|
| 1. waštélakA. | 9. oyúspA. |
| 2. wayákA. | 10. aphÁ. |
| 3. olé. | 11. k'ú. |
| 4. iyéyA. | 12. khízA. |
| 5. ókiyA. | 13. okíyakA. |
| 6. ayúštą | 14. slolyÁ |
| 7. atéyA | 15. čhí. |
| 8. áyA. | 16. wahtéla šni. |

11GD2.6 The affix y(k) is used for both subject and object topic.

When y(k) is an object topic, pi is always used. This makes it impossible to distinguish the meanings 'you and me' and 'us'.

11GD5. Conversation Drill. Your teacher will make a remark about himself or herself. By using khó 'too', say that the same is also true about yourselves. Translate your Lakhóta sentence to English.

Model

Teacher: Iyéčhikiyake wə bluhá.

Student: Iyéčhikiyake wə khó wýuha pi.

'We have a car too.'

1. Iyéčhikiyake wə bluhá.
2. Lé apétu kí Paul wamáyake.
3. Lé wíya kí omále.
4. Wakhályapi wə blatké.
5. Thípi wə ophéwathu.
6. Mary na Paul iyémaye.
7. Khoškálaka kí hená amápha pi.
8. Lakhóta kí lé ómakiye.
9. Kháta kí lená waštéwalake.
10. Wówapi kí blawá šni.
11. Wakháyeža kí lé slolwáye šni.
12. Wíya wə omákiyake.
13. Robert mázaská eyá mak'ú.
14. Šúkawakhá wəzí wachí.

11G2.7 Supplementary Drills.

11GD6. Cued mixed integration drill. Your teacher will give you a Lakhóta verb form and an English pronoun or pronouns. Give the Lakhóta form which combines the meaning of the verb and the pronoun or pronouns. Watch out for k changing to č and for vowels becoming nasalized after y.

Model

Teacher: ókiyA me

Student: ómakiye

- | | |
|-----------------------|-----------------------|
| 1. ókiyA me | 9. ókiyA you |
| 2. okíyakA I-you | 10. iyéya pi me |
| 3. iyéyA us | 11. okíyakA you |
| 4. kʔú you | 12. ophéthȳ them |
| 5. slolyÁ us | 13. olé pi us |
| 6. yatkaʔ it | 14. waštélaka pi me |
| 7. yuhá pi you plural | 15. čhí them |
| 8. yawá them | 16. wahtéla šni I-you |

11GD7. Question and Answer Drill. Your teacher will ask you a question about yourself. Answer the question by saying either há or hiyá and repeating the question. Be sure to make appropriate changes in the verb.

Model

Teacher: Paul anípha he?

Student: Há, Paul amáphe.
Hiyá, Paul amáphe šni.

1. Paul anípha he?
2. Hená wičháša kī oníle pi
3. Wakháyeža kī waniyaka pi he?
4. Lakhóta kī hená slolníya pi šni he?
5. Mary wašténilaka šni he?
6. Wíya kī hená óničiya pi he?
7. Hená iyéniya pi šni he?
8. Hoksíla kī hé ničhíza pi šni he?
9. Hená wičháša kī khó niyáwa pi he?
10. Khoškálaka kī hená ničhí pi he?
11. Jim oníčiya šni he?
12. Wičháša kī hená oníyuspa pi šni he?
13. Hená wachípi ektá aníya pi kta he?
14. Mary šupála wazí nič'ú he?
15. Wakháyeža kī aníyustá pi šni he?

11GD8.Transformation Drill Your teacher will give you a sentence in Lakhóta. Make all the topics plural. Translate the new sentence to English.

Model

Teacher: Hoksíla kǵ hé iyéčǵikǵyake wǵ yuhá.

Student: Hoksíla kǵ hená iyéčǵikǵyake eyá yuhá pi.

'Those boys have some cars.'

1. Hoksíla kǵ hé iyéčǵikǵyake wǵ yuhá.
2. Hé khoškálaka kǵ iyéniyǵ he?
3. Wakháyeža kǵ šǵhpála wǵ oyúspe.
4. Wǵyǵ kǵ hé bébela kǵ olé.
5. Wichǵčala kǵ hé anǵpha he?
6. Hé slolníyǵ he?
7. Lakhóta kǵ wašténilaka he?
8. Wicháša kǵ šǵkawakhǵ wǵ ophéthǵ.
9. Wašǵču kǵ hé šǵkawakhǵ kǵ hé čǵ.
10. Phezútawicháša kǵ óničiya he?
11. Wakháyeža kǵ wówapi kǵ lé yawá.
12. Hé wǵníyǵa he?
13. Hé wǵyǵ kǵ okíyake.
14. Khoškálaka kǵ hé ničǵza he?
15. Ožǵžǵglepi kǵ yugǵ yo!

11G3. More on táku. We have already seen that 'when?' has two forms, (tóhə, 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?'

Loyáchí 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. |

SUMMARY

1. Active verbs are either transitive or intransitive. Transitive active verbs have two sets of personal affixes, one for the subject of the verb, one for the object.
2. In a sentence where the subject and object topics are both separate words, the subject topic is ordinarily mentioned before the object topic.
3. Some changes in sound may occur when object topics are added to verb stems.
4. táku is used in real sentences, takú in hypothetical sentences.

SEMANTICS

1181. Word formation: introduction. To most people language and thought, or language and ideas, are the same thing. This is not surprising, since all human beings use language to manipulate and express concepts. It is not difficult, however, to prove that concepts have an existence separate from language; how many times have you had an idea which you were unable to put into words easily?

It is characteristic of logic that some concepts are more closely related than others. We might speak of basic concepts, and secondary concepts derived from the basic concepts. For example, a basic concept might be the verbal notion sing. Concepts derived from this are singing (the name of the action), singer (the performer of the action) singing (an attribute, as a singing bird), song (the result of the action), sing (an organized event where the audience participates, as a hymn-sing), etc. Some other related concepts are concert, serenade, soloist, quartet, etc. Many others could be added.

Since logic is mainly expressed in language, we might expect that words which are logically related would show some linguistic relationship as well. A glance at the examples given above shows that several of the notions related to the notion expressed as sing in English do contain the same verbal root. If other verbs are examined, it will be seen that some of the same grammatical elements are used in the same way:

Basic wordDerived words

sell

selling

name of action

seller

performer of action

selling

attribute, a selling point

sales

a sales clerk

sale

result of action

sale

place where selling occurs

fight

fighting

name of action

fighter

performer of action

fighting

attribute, fighting cock

fight

result of action

fight

place where fighting occurs

These examples illustrate the derivation of nouns and adjectives from verbs. Examples could also be given of the formation of verbs from nouns (machine: to mechanize; house: to house) verbs from adjectives (short: shorten; tranquil: tranquilize), or adverbs from adjectives or nouns (slow: slowly; clock: clockwise).

You now know enough Lakhóta words to permit you to begin using this knowledge to help you learn related new words.

You have already learned several words which end in a pi attached directly to a root. This pi forms nouns from verbs:

<u>Verb</u>		<u>Noun</u>	
agŭyA	'burn, to toast'	agŭyapi	'bread'
glé	'place upright'	oŷŷŷaglepi	'window'
ičámna	'snow'	ičámnapí	'snowing'
kaphópA	'burst with a pop'	kaphópapi	'pop, soda'
thí	'dwell'	thípi	'house'
wachí	'dance'	wachípi	'dance'
wówa	'mark, paint'	wówapi	'book, letter'
wóŷa	'make mush'	wóŷapi	'fruit pudding'
yazŷ	'hurt'	yazŷapi	'pain'

We also know some nouns of this type whose derivation is more complex. You do not yet know enough Lakhóta to analyze these words fully, but they are also based on verbs:

<u>Verb</u>		<u>Noun</u>	
khalyÁ	'to heat'	wakhályapi	'coffee'
ohÁ	'to boil meat'	wahápi	'soup'
wótA	'to eat things'	wáglotapi	'table'

The use of -pi to make nouns from verbs is not consistent, however, and you should not attempt to make up new nouns using -pi. This is because not all the theoretically possible words are actually used. For example, you can not say ókiyapi 'aid, help', or watúkhapi 'fatigue': these words do not exist. There are no Lakhóta nouns for these concepts, although the concepts can be expressed in other ways.

Compare this with English, where we can say redden, blacken, widen, but we can not say yellowen or bluen or bigen. We can say lengthen and strengthen, but not longen and strongen. With large we must say enlarge, with full, we say fill, and so on.

Patterns such as these are complex in all languages, too complex in most cases for a beginner to use successfully. But you can watch for the patterns, and use them to help you learn new vocabulary.

Lesson 11
Translation Exercise

1. How many children does that woman have (use gluhá)?
She has nine children.
2. Did those fellows see you at the dance last night?
Yes, I think they saw us.
3. Why does Paul have a black eye? He attacked me and so I hit him, that's why.
4. How old is Wilma? I don't know, she didn't tell me.
5. Who bought your horses? Some Rosebud Indians came to buy them.
6. Do you know that man over there? That must be Jim.
7. I am going to town, do you need anything?
8. Who will help me? I will help you. Thank you.
9. Are they taking you to Rapid City tomorrow?
10. Who did he see? He said he saw some Indians.
11. Did you (plural) find something? Yes, we found a puppy.
12. Those men are looking for some horses. They want to buy them.
13. Do you know Paul? He says he is coming over tonight.
14. Do you like that young man? No, I do not. Yesterday he hit me and so I have a black eye.
15. Where do you think we (you and I) will find him? I think he's at the café.
16. My father gave me meat. Did he give you anything else? Yes, he gave me bread too.
17. Where did you find the dog? I caught him over at Mary's place.
18. Don't go to the dance! Those fellows will see you and they'll attack you.
19. I do not like you. Why don't you leave me alone?
20. Who saw you in the mountains yesterday? Some women and children saw us.

Lesson 11

VOCABULARY

aphÁ	'to hit, to strike' awáphe 'I hit him, it' ukápha pi 'we hit him, it; he, they hit us'
čéphaši	Same as <u>sčéphaši</u> 'female cousin of a woman' This is a term of address.
glÁ	'to be on the way home, to be going home' waglÉ 'I was going home' uglá pi 'we were going home'
hakási	'female cousin of a man' This is a term of address.
isám	'beyond, else' <u>isám</u> is a shortened form of <u>isápha</u> .
istá'othó	'to have a black eye' istá'omátho 'my eye is black, I have a black eye' istá'ukótho pi 'we have a black eye'
istóthó	Same as <u>istá'othó</u> 'to have a black eye'
Iyé	'to be the one' miyé 'I am the one' ukíye pi 'we are the ones'
iyé	'to be the one to decide' miyé 'I am the one to decide' ukíye pi 'we are the ones to decide'
jéphaši	Same as <u>sčéphaši</u> 'female cousin of a woman' This is a term of address.
kéyA	'to say (that)' kóphe 'I said that' ké'ukéya pi 'we said that' <u>kéyA</u> is an irregular verb, see <u>eyÁ</u> (15).
khíza	'to attack, to fight' wakhíze 'I attacked him' ukhíza pi 'we attacked him; he, they attacked us'
khó	'also, too, in addition, included in'
khoškálaka	'young man, youth'
okíyakA	'to tell someone something' owákiyake 'I told him' ukókiyaka pi 'we told him; he, they told us'
sčéphaši	'female cousin of a woman' This is a term of address. Some people say <u>čéphaši</u> .
slolyÁ	'to know' slolwáye 'I know him, it' slol'úyá pi 'we know him, it; he, they know us'
takúl	'something, anything'
thųšká	'nephew of a man' This is a term of address.
wahtéla šni	'to dislike' wahtéwala šni 'I dislike him, it' wahté'ula pi šni 'we dislike him, it; he, they dislike us'
wayág hí	'to come to see' wayág wahí 'I came to see him, it' wayág uhí pi 'we came to see him, it; he, they came to see us'

Unit III

Lesson 12

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Lesson 12

12CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Thųžǎ, Lakhóta wóyute waštéyalaka he?
'Niece, do you like Indian food?'
2. Hǎ, lekšíla, hųň waštéwalake. Pápa na wígli'ųkáǵapi waštéwalake éyaš, wagmú wahtéwala šni.
'Yes, Uncle, I like some. I like jerkey and frybread, but I don't like squash.'
- II. 1. Wakhályapi etǎ wačhǐ. Wíyatke kǐ tukté éł hǎ he?
'I'd like some coffee. Whereabouts are the cups?'
2. Málewǎ wažǐ. Asǎpi na čahǎpi khó nú he?
'Here is one. Do you use milk and sugar too?'
- III. 1. Thųwǐla, thaló kǐ líla wašté. Etǎ oyápta pí he?
'Auntie, the meat was really good. Was any left over?'
2. Hǎ, thošká, waksógnake éł ů. Ečǎ hųň iyáču šni.
'Yes, Nephew, it's in the cupboard. Why don't you take some of it?'

Additional Vocabulary:

bló	'potato'
čahǎ	'cherry, chokecherry'
omníča	'beans'
thaspǎ	'apple'
thǐpsila	'Indian (wild) turnip' (<u>Psoralea esculenta</u>)
wagmíza	'corn'
wakšíča	'bowl, dish, plate'
wóžapi	'fruit (berry) pudding'
nakǔ	'also, too, as well, and that too'

12G1. Generic (class) nouns.

12G1.1 Generic nouns are those which refer to an entire class, without distinguishing among any of the individual members (or instances) of the class. *Generic nouns are used in statements of general truth.* Here are some examples of English generic nouns; the nouns used generically are underlined.

1. Apples are red.

An apple is red.

The apple is a red fruit.

2. Diamonds are a girl's best friend.

A diamond is a girl's best friend.

3. Boys will be boys.

4. Swimming can be dangerous.

5. Power corrupts.

6. I prefer small cars.

I prefer a small car.

7. The store sells meats, fresh fruits and vegetables, pastry,
canned goods, and fishing equipment.

8. This cat loves orange juice, but he hates peas.

9. Most people dislike politics.

10. Do you admire patriotism?

11. Barking dogs never bite.

12. Never trust a stranger.

Never trust strangers.

Notice that in each case the reference is to a whole class (apples, diamonds, boys, cars, etc.), or to a whole concept as opposed to a single example of the concept (swimming, power, politics, etc.). Notice further that there are several ways you can recognize a generic noun in English. If the noun is not countable, it is used without an article: swimming, politics, etc. in the above examples. But if the noun is countable it may be plural, and with no article: boys, diamonds, fruits and vegetables, or it may be singular with either a or the: a diamond, a girl; the apple. Usually the plural alone is used for countable nouns. Notice, finally, that more than one generic noun can be used in a sentence.

A frequent mistake which foreigners make when speaking English is to use generic nouns incorrectly, saying, for example, The boys will be the boys, or Most people dislike the politics. Both of these sentences would be correct if one were speaking of particular boys, (for example, The boys will be the boys in the play, and the girls will be the girls) or a particular kind of politics, (for example, Most people dislike the politics of confrontation) but they are incorrect if one is stating a general truth.

12G1.2 Nouns have generic use in Lakhóta, just as in English. Look at these examples, in which the generic noun or nouns are underlined:

- | | |
|---|---|
| 1. <u>Thaspá</u> <u>kí</u> šašá. | ' <u>Apples</u> are red.' |
| 2. <u>Wakháyeža</u> škáta pi. | ' <u>Children</u> play.' |
| 3. <u>Mní</u> khútakiya kalúze. | ' <u>Water</u> runs downhill.' |
| 4. <u>Mnipíŋa</u> imákhuže. | ' <u>Beer</u> makes me sick.' |
| 5. <u>Šúka</u> <u>igmúla</u> wahtéwíchala pi šní. | ' <u>Dogs</u> dislike <u>cats</u> .' |
| 6. <u>Natáyazápi</u> <u>phezúta</u> <u>phezúta</u> wašté. | ' <u>Aspirin</u> is good <u>medicine</u> .' |
| 7. <u>Šúkawakhá</u> wícháyuha. | 'He has <u>horses</u> .' |
| 8. <u>Asápi</u> na <u>čahápi</u> khó mú. | 'I use <u>cream</u> and <u>sugar</u> too.' |

In Lakhóta, generic nouns are always plural whenever they refer to countable things. Recall that the plurality is expressed in the verb:

Thaspá kí šašá.

Wakháyeža škáta pi.

Šúkawakhá wícháyuha.

Šúka igmúla wahtéwíchala pi šní.

The only topic marker ever used with Lakhóta generic nouns is kí. But as you can observe, kí is used with some of the generic topics, but not with others.

Look again at the examples.

When the comment is a stative verb alone, the generic noun must be followed by kí. (thaspá šašá, without kí would be understood as 'red apples', rather than as 'Apples are red.')

With active verbs, generic nouns have no topic marker.

12GD1. Cued question and answer drill. Your teacher will ask you a question meaning 'Which food do you like?' and give you the English name for a food. Reply in Lakhóta that you like the food mentioned.

Model

Teacher: Wóyute tukté wǎží waštéyalaka he? corn

Student: Wagmíza waštéwalake.

1. Wóyute tukté wǎží waštéyalaka he? corn
2. Wóyute tukté wǎží waštéyalaka he? potatoes
3. Wóyute tukté wǎží waštéyalaka he? cookies
4. Wóyute tukté wǎží waštéyalaka he? beans
5. Wóyute tukté wǎží waštéyalaka he? Indian turnips
6. Wóyute tukté wǎží waštéyalaka he? candy
7. Wóyute tukté wǎží waštéyalaka he? squash
8. Wóyute tukté wǎží waštéyalaka he? fruit pudding
9. Wóyute tukté wǎží waštéyalaka he? jerkey
10. Wóyute tukté wǎží waštéyalaka he? fried bread
11. Wóyute tukté wǎží waštéyalaka he? apples
12. Wóyute tukté wǎží waštéyalaka he? cherries
13. Wóyute tukté wǎží waštéyalaka he? meat
14. Wóyute tukté wǎží waštéyalaka he? bread
15. Wóyute tukté wǎží waštéyalaka he? plums

12GD2. Transformation Drill. You will be given a sentence containing a topic which refers to a particular instance of something. Change the sentence so that the topic refers to the whole class to which the particular instance referred. Remember to pluralize countable generic nouns. Translate the sentence to English.

Model

Teacher: Wagníza kĭ lé waštéwalake.

Student: Wagníza waštéwalake. .

'I like corn.'

1. Wagníza kĭ lé waštéwalake.
2. Wówapi wā wýáwa pi.
3. Lakhóta kĭ lená wachí pi he?
4. Wakháyeža kĭ lé waskúyeča etā olé.
5. Hená khāta kĭ šašā he?
6. Hé wícháša kĭ šúkawakhā eyá ophéwíchathų.
7. Omníča kĭ ųchĭ pi šni.
8. Hoksíla kĭ hená óhĭniya škáta pi.
9. Khoškálaka kĭ hé mnipíğa yatké.
10. Hé Wašíču kĭ thāka he?
11. Bébelā kĭ lé asāpi kĭ čhĭ.
12. Pápa kĭ waštéyalaka he?
13. Hé wíyā kĭ aǵųyapiskúyela eyá káǵe.
14. Hé čhā kĭ háške.
15. Waskúyeča kĭ lé wašté.

12G2. Verbs of location. By now you may have noticed that several Lakhóta words are translated by some form of the English verb be. Here are some examples which you have already had:

Lé othúwahe kǵ éł owóte thǵpi wǵží hǵ he? (Lesson 8)

'Is there a cafe in this town?'

Hǵ, kǵł wǵgli'owǵnažǵ kǵ hǵł isǵkhib wǵží hǵ. (Lesson 8)

'Yes, there's s one over there beside the gas station.'

Mnikhówožu Thǵpi tukté éł yakǵ he? (Lesson 8)

'Where is the Cheyenne River Reservation?'

Pierre kǵ iwǵziyatahǵ na Mnǵšoše kǵ iwǵyoñpeyatahǵ yaké. (Lesson 8)

'It's s north of Pierre and west of the Missouri River.'

Tuktél nayǵžǵ he? (Lesson 11)

'Where are you?'

Čhǵ isǵkhib nawǵžǵ. (Lesson 11)

'I'm m by the tree.'

Wǵyatke kǵ tukté éł hǵ he? (Lesson 12)

'Where are the cups?'

Hǵ, wakšógnake éł ǵ. (Lesson 12)

'Yes, it's s in the cupboard.'

12G2.1 Location verbs with animate topics.

General location of animate things is expressed by the verb ʔŭ.

Owáyawa ektá ŭ pi.

'They are at school.'

Šŭka kŭ thimá ŭ.

'The dog is in the house.'

The verb ʔŭ also means 'to live', as you learned in Lesson 2. Whether ʔŭ is to be understood as 'live' or 'be' must be determined from the other words in the sentence and from the general meaning of the conversation.

When asking about the general location of an animate thing, Lakhótas do not use a location verb; a motion verb is used instead:

Wakháyeža kŭ tókhiya iyáya pi he?

'Where are the children?' ('Where have the children gone?')

Specific location of an animate thing is expressed by one of the verbs náži 'stand', yakÁ 'sit', yukÁ 'lie':

Čhá isákhíb nawáži.

'I am by the tree.'

Bob wáglotapi él yaké.

'Bob is (sitting) at the table.'

Šŭka kŭ tuktéł yuká he?

'Where is the dog (lying)?'

12G2.2 Location verbs with inanimate topics. Several verbs are used to express the location of inanimate things. The choice of verbs depends upon such things as the shape of the object and whether it is enclosed or not.

Remember that verbs with inanimate topics are never pluralized by pi. Inanimate 'I', 'you', and 'we' forms do not exist either, of course.

When objects are not enclosed, the shape of the object determines how its location is expressed.

Location of inanimate things which have a broad base (that is, things which are bigger around than they are tall) is expressed by the verb yaká. This includes even geographical phenomena such as cities and reservations, as we have seen.

Wakšícá kǐ wáglotapi akál yaké.

'The dishes are on the table.'

Wálewá kháta záptá yaké, yúta yo!

'Here are five plums, eat them!'

Mnikhówožu Thípi tukté éł yaká he?

'Where is the Cheyenne River Reservation?'

Mní kǐ kál yaké.

'The lake is over there.'

When inanimate objects have a small base (that is, when they are taller than they are big around), the verb h₁ is used.

Čh₁ k₁ wakpála aglágla h₁.

'The trees are along the creek.'

Wíyatke k₁ wáglotapi akál h₁.

'The cup is on the table.'

When inanimate objects are long, the verb h₂ 'lie' is used:

Čh ₁ k ₁	}	kál <u>h₂</u> .	'The log	}	<u>is</u> over there.'
Čh ₁ kú k ₁			'The road		
Mníšoše			'The Missouri		

12G2.3 The location verb hiyéyA.

One other locational verb is frequently used. This is the verb hiyéyA. This verb is only used when speaking of numerous objects which are located here and there:

Ih'é k₁ enáña hiyéye.

'The rocks are (scattered around) here and there.'

Omníča k₁ wáglotapi akál hiyéye.

'The beans are (lying loose) on the table.'

Be sure not to confuse hiyéyA 'to be strewn about,' hiyáyA 'to pass by,' iyéyA 'to find' and iyáyA 'to leave for there'.

12GD3. Translation Drill. Translate the following Lakhóta sentences to English.

Model

Teacher: Tuwéni hiyáye šni.

Student: No one has passed by.

1. Tuwéni hiyáye šni.
2. Máaská eyá wáglotapi kǵ akǵl hiyéye.
3. Htáleha iyáye.
4. Tohǵl yahíyayǵ kta he?
5. Máaská eyá wáglotapi kǵ akǵl iyéye.
6. Tuwá hé iyéya he?
7. Tohǵl iyáyǵ kta he?
8. Tuwá iyáya he?
9. Tuwá hiyáya he?
10. Lakhóta eyá ahíyaye.
11. Wówapi eyá oyǵke akǵl hiyéye.
12. Hoksíla kǵ Síchǵǵú Thípi ektá éyaye.
13. Wakhǵyeža kǵ táku iyéya he?
14. Tókhíya iyáya pi he?
15. Čhǵ kǵ očhéthi isákhíb hiyéye.
16. Kháta kǵ wáglotapi kǵ akǵl hiyéye.

12G2.4. Inanimate things in containers.

To indicate that a container is the location of an object, the verb ʔŭ is used:

Agŭyapiblŭ kŭ žąžą wą éł ŭ.

'The flour is in a jar.'

Wŭyatke kŭ waksŏgnake éł ŭ.

'The cup (cups) is (are) in the cupboard.'

Wagmŭ kŭ waksŭčą kŭ éł ŭ.

'The squash is in the bowl.'

ʔŭ is also used when asking the location of something presumed to be in a container:

Agŭyapiblŭ kŭ tuktél ŭ he?

'Where is the flour?'

When specifying the location of a contained object, the location is expressed in terms of the shape of the container. Compare the following sentences:

Mní kŭ kál yaké.

vs.

Mní kŭ wáglotapi akál hé.

'The lake is over there.'

'The water (in a glass) is on the table.'

Hoğą kŭ wáglotapi akál hpáya pi.

vs.

Hoğą kŭ wáglotapi akál yaké.

'The fish are on the table.'

'The fish (on a platter) are on the table.'

Bló kŭ wáglotapi akál yaké.

vs.

Blopáthapi kŭ wáglotapi akál hé.

'The potato (raw) is on the table.'

The mashed potatoes are on the table.'

Thaspą kŭ wáglotapi akál hiyéye.

vs.

Thaspą kŭ wáglotapi akál hé.

'The apples (loose) are on the table.'

'The apples (in a bowl) are on the table.'

The choice of verb can thus imply details which have to be mentioned in English. Look at these examples:

Omníča kŭ lél ŭ.

'The beans are (inside this) here.'

Omníča wą lél yaké.

'There is a bean here.'

Omníča kŭ lél hé.

'The beans are (in the pot) here.'

Omníča eyá lél hiyéye.

'Some beans are (strewn about) here.'

To summarize: you can see from the description and the examples that the expression of location in Lakhóta is rather complicated when compared with English. *The expression of location is consistent and logical, however, when one understands how objects are classified, and that different emphasis might permit the use of different verbs.* Watch for new examples of the expression of location as you continue to learn Lakhóta.

12GD4. Cued Question Drill. Your teacher will give you a Lakhóta topic. Using tuktél, ask where the person or thing is.

Model

Teacher: Othúwahe.

Student: Othúwahe kǵ tuktél yáká he?

- | | |
|--------------------|--------------------|
| 1. othúwahe. | 14. kháta. |
| 2. hoksíla. | 15. Sičhǵǵú Thípi. |
| 3. agúyapiskúyela. | 16. sǵka. |
| 4. wǵyǵ. | 17. bló. |
| 5. wǵgli'w'ínazǵ. | 18. mniplǵa. |
| 6. wówapi. | 19. čhǵthipi. |
| 7. čhǵ. | 20. wǵyatke. |
| 8. wičhǵčala. | 21. hǵ. |
| 9. suhpála. | 22. waksógnake. |
| 10. wakhályapi. | 23. thaló. |
| 11. omníča. | 24. iyéčhǵkiyǵke. |
| 12. phežúta. | 25. ih'ǵ. |
| 13. Wašǵču. | 26. wǵglotapi. |

12G3. Words for calling attention to something. There are a number of related words in Lakhóta which are used to call someone's attention to something. These words are based on the singular and plural forms of the demonstrative pronouns (3G2) lé, hé, ká. The words differ in their meaning exactly as do the demonstrative pronouns. The nearest equivalents in English are '(look,) here is; (look,) here are'.

Male speakerFemale speaker

wǎlé, wǎlewǎ

malé, málewǎ

wǎhé, wǎhewǎ

mahé, máhewǎ

wǎká, wǎkawǎ

maká, mákawǎ

wǎlená

málená

wǎhená

máhená

wǎkaná

mákaná

Look at these examples:

Málewǎ wíyatke wǎ (hé).

'(Look here,) here is a cup.'

Málená wíyatke eyǎ (hé).

'(Look here,) here are some cups.'

Wǎhewǎ sǔkawakhǎ wǎ (náǝǝ).

'(Look there,) there is a horse.'

Wǎhená sǔkawakhǎ eyǎ
(náǝǝ pi).'(Look there,) there are some
horses.'

Wǎkawǎ hǎ wǎ (yǎké).

'(Look yonder,) there is a mountain.'

Wǎkaná hǎ eyǎ (yǎké).

'(Look yonder,) there are some
mountains.'

In actual use, the longer singular forms are most common:

wálewá, etc. The plural forms are used today only by older speakers.

Younger Lakhótas use the long singular forms in all contexts.

Use these words only when you are pointing out or otherwise calling attention to something you are speaking about.

Do not confuse wálewá and the other attention calling words with location verbs. Wálewá and the others call attention to something. Location verbs specify existence in a location. These meanings are combined in English: 'here is a _____' means either 'Notice this _____' or 'A _____ exists here.'

12GD5. Translation Drill.

Translate the following English sentences to Lakhóta.

Model

Teacher: Here are some cups. Do you want some coffee?

Student: Wálená wíyatke eyá. Wakhályapi etá yachí he?

1. Here are some cups. Do you want some coffee?
2. There are five cups on the table.
3. Here is Mary's brother-in-law. He lives in Rapid City.
4. There is the jerkey. Take some.
5. There are the singers. Now the dance will begin.
6. Here is Paul's father. He came to see you.
7. There are some apples in the cupboard. Are you hungry?
8. Is there a café in this town? There's one, over there.

SUMMARY

1. Generic nouns are nouns which refer to a whole class. Lakhóta generic nouns usually have no topic marker.
2. There are several verbs of location in Lakhóta. Which one is correct in each case depends on such things as the size and shape of the reference, as well as whether or not it is animate.
3. There are several words for calling attention to something. These should not be confused with verbs of location.

SEMANTICS

12S. Lakhóta Kinship, continuation. In lesson 7 we began our study of Lakhóta kinship with the nuclear family, that is, the group of persons in the immediate family of a Reference who are related through direct descent (grandparents, parents, siblings).

Two other major sets of relatives exist. The first group is the large body of blood relatives outside the nuclear family. These people are related to the Reference because all descend from the same ancestor (aunts, uncles, cousins). This group includes some non-blood relatives also, the spouses (husbands and wives) of blood relatives.

The nuclear family and the aunt-uncle-cousin group together are called thiyóšpaye in Lakhóta. This is usually translated as band in English, although some people use the term clan to designate this large group of blood relatives. The oldest living ancestor is the head of the thiyóšpaye. At that person's death his thiyóšpaye dissolves and new ones are formed around the oldest living persons of the next generation.

The second large group of relatives consists entirely of persons who are not related to the Reference by blood. They are the kin group of his spouse, and the spouses of his brothers and sisters. They become relatives at the time of the marriage of the Reference and his siblings.

In this lesson we will consider the first of these groups, the blood relatives outside the nuclear family and their spouses. The group of relatives by marriage in his own generation are treated in a later lesson.

12S1. The siblings (brothers and sisters) of the parents of the Reference are classified by English speakers using only the sibling's sex: to the Reference they are uncles if male, aunts if female. English speakers use the same term for the spouse of an aunt or uncle also, so it is impossible to know from the terms and their use whether a blood relative or a relative by marriage is meant. When this distinction is important, English speakers add the qualifier 'by marriage': "She is actually my aunt by marriage" etc.

In the Lakhóta system, siblings of the parents of the Reference are defined using the sex of the sibling and of the parent.

The brother of the father, and the sister of the mother, are regarded by the Reference as parents, and he uses até and iná when speaking to these people. They, in turn, call the Reference čhíkš or čhúkš. This explains why a Lakhóta who is speaking English sometimes refers to his 'fathers' and his 'mothers' (The Reference knows, of course, which of the people he addresses as parents are his actual biological parents.).

The sister of the father, and the brother of the mother, are regarded as more remote relatives, and there are special terms for these relationships.

The father's sister is called thuwí by the Reference. He calls his mother's brother lekší. When speaking English, Lakhótas call these people 'aunt' and 'uncle'. The spouses of all of these people are called thuwíla if female, lekšíla if male. Thus, the spouse of both an iná or a thuwí is called lekšíla and the spouse of both an até or a lekší is called thuwíla.

When the Reference is addressed by someone from the leksí and thwí group, the term used depends on the gender of the person addressing the Reference, and the gender of the Reference. There are hence four terms. English pays attention only to the gender of the Reference, so there are only two terms: nephew and niece.

A leksí or leksíla addresses his nephew as thųšká. He addresses his niece as thųžá. A thwí or thwíla addresses her nephew as thošká. She addresses her niece as thožá. Here is a chart containing the same information:

	<u>leksí</u>	<u>thwí</u>	
Male Reference	thųšká	thošká	"nephew"
Female Reference	thųžá, thųžǣ	thožá, thožǣ	"niece"

Notice that the consonantal shape of these words is the same when the Reference is the same person (nephew, niece). The vowel of the first syllable changes in each case with a gender change in the person who uses the term (aunt, uncle). Although it is complex, this pattern might help you to remember the meanings of these terms.

12S2. The relationship of a Reference to his 'cousins' is determined first of all by who their parents are. If the Reference calls these people até or iná, then he addresses the children as he does his own (biological) brothers and sisters. That is, his father's brother's children, and his mother's sister's children, are classed with his own brothers and sisters, and the Reference uses the same terms of address for them as he does for his own siblings: čhiyé, thibló, etc. The Reference treats these persons exactly as he does his brothers and sisters in the nuclear family.

Children of the sister of the father of the Reference, and children of his mother's brother, are a different group. These persons are regarded by Lakhótas as being less closely related, or at least as related in a different way, than the children of the father's brother or mother's sister.

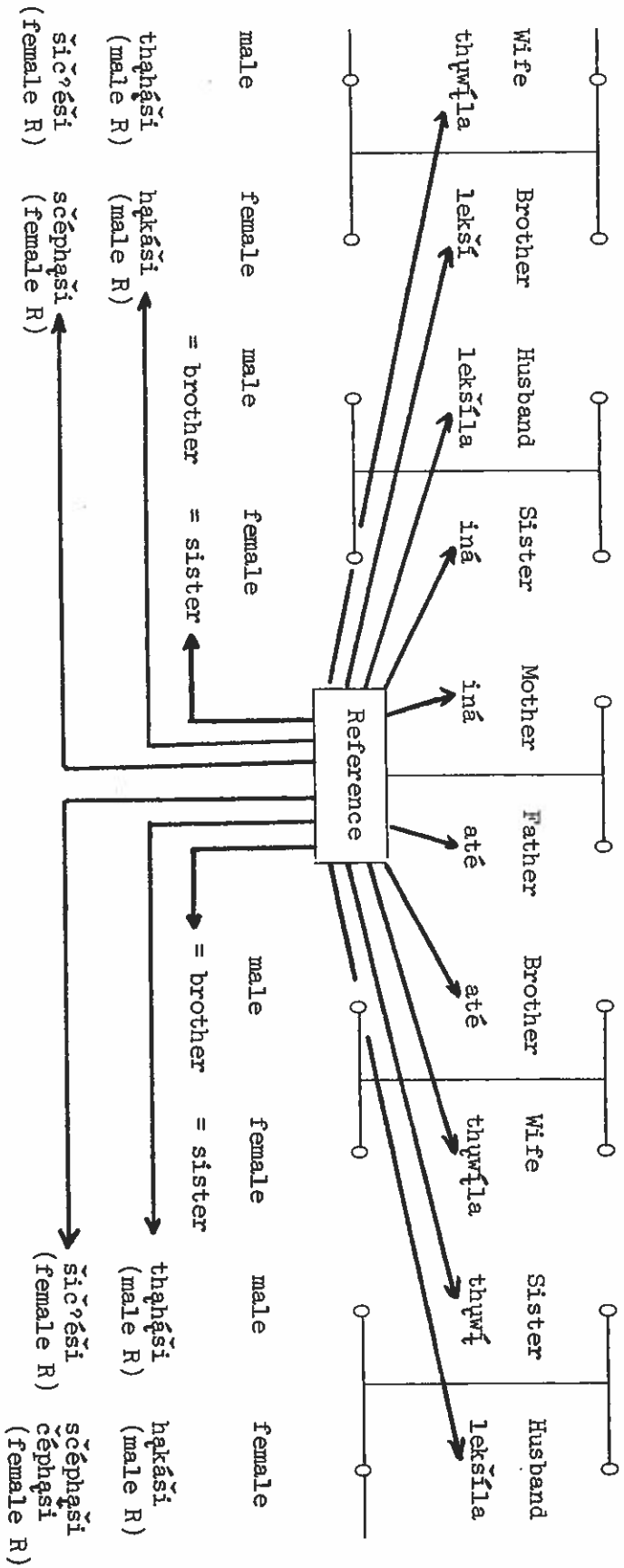
In English both groups are called cousins.

The Lakhóta terms translated as cousin are chosen according to the sex of the Reference and the sex of the cousin:

	<u>Male Reference</u>	<u>Female Reference</u>
Male Cousin	thąhąši	šíc'ěši
Female Cousin	hąkąši	sčéphąši, čéphąši

These are the terms which are used when people having this relationship talk to each other.

12S3. Here is a chart which repeats all of the information given above:



Person addressed as parent, to Reference: *čhŋks̄, čhŋks̄i* (male Reference) 'son'

čhŋks̄, čhŋks̄i (female Reference) 'daughter'

Person addressed with a leksŋ term, to Reference: *thwŋškā* (male Reference) 'nephew'

thwŋžā (female Reference) 'niece'

Person addressed with a thwŋ term, to Reference: *thoškā* (male Reference) 'nephew'

thožž (female Reference) 'niece'

12S4. In speaking of all of these relatives, rather than to them, the Reference may use a verbal term, or a kin-noun term. The verbal terms are easy to use, as we have seen already in the case of the nuclear family (7S3). Here is a list of the verbs of relationship for these relatives:

čéphašiyA	'to have as female cousin (female Reference)'
ḡakášiyA	'to have as female cousin (male Reference)'
lekšílayA	'to have as uncle by marriage' (husband of aunt)'
lekšíyA	'to have as blood uncle (mother's brother)'
sčéphašiyA	'to have as female cousin (female Reference)'
šic'ěšiyA	'to have as male cousin (female Reference)'
thahášiyA	'to have as male cousin (male Reference)'
thoškáyA	'to have as nephew' (thųwí, thųwíla)
thožáyA, thožáyA	'to have as niece' (thųwí, thųwíla)
thųškáyA	'to have as nephew' (lekší, lekšíla)
thųwílayA	'to have as aunt by marriage' (wife of uncle)
thųwíyA	'to have as blood aunt' (father's sister)
thųžáyA, thųžáyA	'to have as niece' (lekší, lekšíla)

The form and use of kin-nouns is taken up in a later lesson.

12S5. 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.

12SD1. Construct a 2 generation chart from memory, showing what the Reference calls the other family members. Construct another chart showing what each of the other family members calls the Reference.

12SD2. Classify your aunts, uncles, and cousins according to the Lakhóta system. Determine which kin term you would use to address each of these relatives.

12SD3. Give the equivalent of each of the following kin terms in the other language:

- | | |
|----------------------|---------------------|
| 1. aunt | 7. cousin |
| 2. thaháshiyayapi kǵ | 8. šič'ěšwaye kǵ |
| 3. lekšíye kǵ | 9. thųwǵla |
| 4. hąkási | 10. thųžá'ųye kǵ |
| 5. thoškáwaye kǵ | 11. scéphašiyapi kǵ |
| 6. thųšká | 12. uncle |

12SD4. Translate the following sentences to Lakhóta:

1. She is my (male speaker) cousin.
2. My mother's brother lives in Rapid City.
3. Nephew (mother's sister speaking), would you please help me?
4. Where is your uncle (aunt's husband)? I don't know. He said that he was going to town.
5. Some of her girl cousins (female Reference) are in Nebraska now.
6. Is your cousin (mother's sister's son) going to go to the dance?
7. Who are you? I am your nephew (to a woman). You are my aunt.
8. My niece (male speaker) didn't leave any of the cherries.
9. Cousin (female to male), here is a dish. Take some soup.
10. She is my cousin (father's sister's daughter), but she does not like me.

READING EXERCISE - I

Given below is the recipe for a favorite Indian food, fry bread. Read through the recipe with the help of the appended vocabulary. The language style used in recipes is slightly different from that used in giving ordinary instructions. For example, (verb) ktA hě́cha 'be proper, should' is used frequently. Also, where a command would be expected, you will notice that command enclitics are not present.

You may want to try to make this well-known Indian dish.

Wígli'úkágapi

Aǵúyapiblú wíyatke tópa
 Asápiablú čhíská tháka núm
 Wínakapo čhíská tháka núm
 Mniskúya čhíská čístila wází
 Wígli čhíská tháka wází
 Mní wíyatke núm

Aǵúyapipaskápi kǐ phášpházela heháya pat'íza pi kte hě́cha.
 Watókhelkheltuya čhǐ pi kǐ wahéháya kága pi* na wígli él ģiyá pi.

* Watókhelkheltuya čhǐ pi kǐ wahéháya kága pi 'after it has been worked to about the desired amount'. This refers to kneading and shaping the bread to the desired shape before frying.

VOCABULARY TO READING EXERCISE - I

aǵúyapipaskápi	'dough'
asápiblú	'powdered milk'
asápiwígli	'butter'
čhǵšká čístila	'teaspoon'
čhǵšká tháka	'tablespoon'
ǵiyǎ	'to brown, to make brown' ǵiwáye 'I brown it'
hécha	'it is proper, one should'
hehǵyaǵ	'so long, until'
mniskúya	'salt'
pat'ǵza	'to knead, to make stiff by pressing' wapát'ǵze 'I knead it'
phašphǵžela	'soft' (of inanimate things only).
wahéhǵyaǵ	'about so much' (This refers to a preceding amount or quantity of something. In the recipe the word referred to is <u>watókhelkheltuya</u> .)
watókhelkheltuya	'in certain amounts, to a certain degree'
wígli	'shortening, grease, fat'
wínakapo	'baking powder' (This word is also used for 'yeast' and 'hops'.)

Reading Exercise - II

Here is another recipe for a favorite Plains Indian dish. Read through the recipe with the help of the appended vocabulary. Remember that the language used in recipes is slightly different from ordinary speech.

Wasná

Wagmíza yukpápi wíyatke nóm

Asápi wígli tkeʔíyuthapi okhíse
(Tházʔtka wasí nakú ũ pi okíhi pi.)

Čaḥápi ěí wíyatke nóm

Čaphá kaškí pi naʔíš čaphá maswógnaka wíyatke šókela
(Ithúkalaʔistá špayá pi nakú ũ pi okíhi pi.)

Wagmíza yukpápi kú wíšpaye ogná čokʔí pi kte. Ĝú oḥʔákhoya, ča
khiyéla awáyaaka pi kta héčha. Óḥiniyá ičáhi pi kta héčha. Asápi wígli
naʔíš tházʔtka wasí kú šloyá pi. Wagmíza yukpápi na wígli na
čaḥápi na čaphá kú iyúna íčhičahiya pi. Sníyá égle pi. Wasná kú
hé waskúyeča wasté héčha.

Vocabulary to the Reading Exercise - II

asápi wígli	'butter'
awáyaKa	'to watch, to watch over'
čhok'í	'to roast; to parch' čhowák'í 'I parch (it), cho'úk'í pi 'we parch (it)'
égle	'to place (upright)' éwagle 'I placed it,' é'ugle pi 'we placed it'
íčáhi	'to stir' iwákahi 'I stir (it)', ukíčahi 'we stir (it)'
íchičahiyA	'to mix or stir together' íchičahiwaye 'I mix (them) together', íchičahi'yya pi 'we mix (them) together'
ithúkala'ištá	'raisin, raisins' (literally: 'mouse eyes')
ithúkala	'mouse'
iyúha	'all'
kaškí	'to pound, to grind by pounding' wakáški 'I pounded (it) up', ukáški pi 'we pounded (it) up'
khiyéla	'closely'
maswógnaka	'can; canned food'
oh'ákoya	'quickly'
okhíse	'half'
sniyÁ	'to chill' sniwáye 'I chilled (it)', sni'yya pi 'we chilled it'
šloyÁ	'to cause to melt' šlowáye 'I melted (it)', šlo'yya pi 'we melted (it)'
šókela	'quarter, one fourth'
špáyÁ	'to cook, to bake' špawáye 'I cooked it', ũšpáya pi 'we cooked it'
tke'íyuthapi	'pound' (weight measure)
tké	'to be heavy' matké 'I am heavy', ũtké pi 'we are heavy'
iyúthapi	'measurement'

tházŭtka wašŭ	'kidney fat'
tházŭtka	'kidney'
wašŭ	'fat'
wagmíza yukpápi	'cornmeal'
yukpá	'to grind by hand' blukpá 'I ground (it) by hand', ŷyúkpa pi 'we ground (it) by hand'
wasná	'pemmican'
wíšpaye	'frying pan, skillet' This is a shortened form of <u>wa'íšpaye</u> .

Lesson 12

TRANSLATION EXERCISE

1. I want to tell you something. What is it?
2. Nephew, do you like Indian foods? Yes, Auntie, I like some. I really like berry pudding and fry bread.
3. We are looking for Paul's father. Have you seen him today?
4. Cousin, where is the squash? There, in the bowl.
5. Where is Mary, I haven't seen her for a while. She went to Nebraska.
6. Uncle, this man couldn't find the road. Where is it? It is over there.
7. Daughter, do the boys like chokecherries? Yes, they like chokecherries.
8. Niece, why did the children leave these plums? I guess they didn't like them.
9. Grandma, where is the coffee? It's on the stove, the beans are there too (nakú).
10. Grandson, here are a cup and a plate. Why don't you take some food?
11. Did you buy bread at the store? Yes, I bought bread and milk too (khố).
12. Did you find any wood? Where was it?
13. Where is the cupboard? It's over there, beside the table.
14. Mother, what are you making? I am making berry pudding.
15. We are taking Paul to Cheyenne tomorrow. Do you want to go?

Lesson 12

VOCABULARY

asāpi	'milk'
azé	'breast'
hapi	'fluid'
bló	'potato'
čéphasiyA	Same as <u>scéphasiyA</u> 'to have as female cousin (female Reference)' <u>čéphasiwaye</u> 'I have her as cousin,' <u>čéphasi'pya pi</u> 'we have her as cousin, she has us as female cousins, they have us as female cousins'.
čahapi	'sugar'
čhā	'tree'
hapi	'fluid'
čnaphā	'cherry, chokecherry'
hākasiyA	'to have as female cousin (male Reference)' <u>hākasiwaye</u> 'I have her as cousin' <u>hākasi'pya pi</u> 'we have her as cousin, he has us as female cousins, they have us as female cousins'
hiyēyA	'to be located here and there, to be scattered about' This is used only of plural inanimate objects.
hūñ	'some, part of a quantity consisting of individuals'
hūpāyA	'to be lying' <u>wañpāye</u> 'I am lying' <u>hūpāyA pi</u> 'we are lying'
jéphasiyA	Same as <u>čéphasiyA</u> 'to have as female cousin (female Reference)'
kāgA	'to make' <u>wakāge</u> 'I made it', <u>hākāge pi</u> 'we made it'
lekšila	'uncle by marriage, aunt's husband' This is a term of address.
lekšilayA	'to have as uncle by marriage' <u>lekšilawaye</u> 'I have him as uncle by marriage' <u>lekšila'pya pi</u> 'we have him as uncle by marriage, he has us as uncles by marriage, they have us as uncles by marriage'
lekšiyA	'to have as blood uncle' <u>lekšīwaye</u> 'I have him as blood uncle' <u>lekšī'pya pi</u> 'we have him as blood uncle, he has us as blood uncles, they have us as blood uncles'

mahé máhená máhewá	'There are, look there!' These words are used by women to call attention to something.
maká mákaná mákawá	'There (yonder) are, look yonder!' These words are used by women to call attention to something.
malé málená málewá	'Here are, look here!' These words are used by women to call attention to something'
omníča	'bean, beans'
oyáptA	'to leave something after eating' oblápte 'I left some', úkóyapta pi 'we left some'
pápa	'dried meat, jerkey'
scéphašiyA	'to have as female cousin (female Reference)' scéphašwaye 'I have her as cousin' scéphaši'wya pi 'we have her as cousin, she has us as female cousin, they have us as female cousins'
thaspá	'apple'
thípsila	'Indian turnip, wild turnip'
thiyóšpaye	'group of persons who descend from the same living ancestor; band, clan'
thųškáyA	'to have as nephew (male Reference)' thųškáwaye 'I have him as nephew' thųšká'wya pi 'we have him as nephew, he has us as nephews, they have us as nephews'
thųwíla	'aunt by marriage, uncle's wife' This is a term of address.
thųwílayA	'to have as aunt by marriage' thųwílawaye 'I have her as aunt by marriage' thųwíla'wya pi 'we have her as aunt by marriage, he has us as aunts by marriage, they have us as aunts by marriage'
thųžá	'niece of a man' This is a term of address.
thųžáyA	'to have as niece (male Reference)' thųžáwaye 'I have her as niece' thųžá'wya pi 'we have her as niece, he has us as nieces, they have us as nieces'
wagmíza	'corn'
wagmú	'squash'

wahé	
wāhenā	'There are, look there!' These words are used by men to call attention to something.
wāhewā	
wākā	
wākanā	'There (yonder) are, look yonder!' These words are used by men to call attention to something.
wākawā	
wakšīca	'dish, bowl, plate'
wakšógnake	'cupboard'
oḡnāke	'stand, chest'
walé	
wālenā	'Here are, look here!' These words are used by men to call attention to something.
wālewā	
wa'íyatke	'cup' The literal meaning of <u>wa'íyatke</u> is 'something to drink with'. Many people say <u>wíyatke</u> .
wígli'ukáḡapi	'fry bread' Literally this means '(what is) made with grease'
wígli	'grease, oil'
kāḡA	'to make'
wíyatke	'cup' Same as <u>wa'íyatke</u> .
wóḡapi	'fruit or berry pudding'

Unit III

Lesson 13

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Unit IIILesson 1313CD1. Conversational Exchanges

Learn the following conversations and the additional vocabulary:

- I. 1. Owākayuzāžapi wachípi éł wāʔųyalaka pi he?
'Did you see us at the dance Saturday?'
2. Hā, wāʔųniyaka pi. Tuwá aníʔi pi he?
'Yes, we saw you. Who took you there?'
- II. 1. Ȳčíši, ómakiya ye! Thakóžawichayaye kȳ iyéwíčawaya owákihi šni!
'Mother-in-law, please help me! I can't find your grandchildren!'
2. Ohā, thakóš. Tókša iyéwíchaʔųȳi kte. Tókhi étkiya iyáya pi he?
'Alright, Daughter-in-law. We (you and I) will find them eventually.
Which way did they go?'
- III. 1. Ščéphā, héčhena wówaši yukhā he? Óʔųničiya pi ȳchȳ pi.
'Sister-in-law, is there any work left? We want to help you.'
2. Hā, ómayakiya pi oyákihi pi. Wígliʔųkáğapi etā káğa pi ye.
'Yes, you can help me. Fix some fry bread'

Additional Vocabulary

Isáyethi	'Santee, d-dialect Sioux (Dakota) Indian'
owáka	'floor; camping place'
Šahíyela	'Cheyenne, Cheyenne Indian'
yužáža	'to wash' bluzáža 'I washed him, it'

13G1. More on transitive verbs. In lesson 11 we learned how to use independent words, affixes, and a mixture of independent words and affixes as topics with transitive verbs. We must still learn how to handle verbs which have only affixes for both their topics.

13G1.1 When two affixes are present in a verb, the usual order is first the object affix, then the subject affix. *Note that this order is the opposite of the order of separate words as topics.* There are some exceptions to this rule of order which we will study in 13G1.2.

Look at the following examples:

Šŭka wahtéwí**č**awala šni.

'I dislike dogs.'

Šŭkawakhá eyá owí**č**abluspe.

'I caught some horses.'

Waštéwí**č**ayalake šni he?

'Don't you like them?'

Wakháyeža kŭ wawí**č**alaka he?

'Did you see the children?'

Ómayakiyŭ kta he?

'Will you help me?'

13GD1. Cued Response Drill. Your teacher will give you a Lakhóta verb, then two English personal pronouns. Make a complete Lakhóta verb form, using the first pronoun as subject topic, the second as object topic. Do not forget to make any necessary additional changes such as the final vowel of A-words. Translate your sentence to English.

Model

Teacher: wayákA, I-them

Student: wawíčhablake 'I saw them'

1. wayákA, I-them
2. aphÁ, he-me
3. aʔí, they-them
4. ókiyA, you plural-me
5. khízA, I-them
6. yuhá, you-them
7. wastélakA, she-me
8. iyéyA, you plural-them
9. ophéthų, you and I-him
10. čhí, I-them
11. slolyÁ, they-you
12. oyúspA, you plural-him
13. olé, you-me
14. áyA, he-you plural
15. wahtëla šni, you plural-them
16. yužáža, we-it

13GD1. Question and answer drill. Answer the following questions with há and a complete Lakhóta sentence. Do not forget that I-you is marked by chi, not by a double affix.

Model

Teacher: Hená awíčhayapha he?

Student: Há, awíčhawaphe.

1. Hená awíčhayapha he?
2. Omáyale he?
3. Slolčhíya he?
4. Hoksíla kį htálehá wawíchalaka he?
5. Omayakiyį kta he?
6. Hé očhíčiyaka he?
7. Hená wícháyakhizį kta he?
8. Wakháyeža kį wíchálužaža he?
9. Mayáchį he?
10. Wastéwíchayalaka he?
11. Šúkawkahá etá owíchaluspa he?
12. Wachípi ektá achíya yachį he?
13. Oyáte kį wíchálawa he?
14. Hená Šahíyela kį slolwíchayaya he?
15. Iyémayayį kta he?

13G1.2 y and wičha in the same verb. When wičha is the object topic, y always follows. wičha'y is usually pronounced wičhy:

Šúkawakhâ kî iyéwíchwya pi. 'We found the horses.'

Isâyethi kî wawíchwya pi. 'We saw the Santees.'

Recall that in some verbs, y is not placed where other affixes are placed. Compare the following verbal forms:

<u>Non-y forms</u>		<u>y forms</u>	
oblúspe	'I arrested him'	ykóyuspa pi	'we arrested him'
oníyuspa pi kte	'They'll arrest you'	ykóniyuspa pi kte	'we'll arrest you'

With verbs of this kind Lakhóta speakers have found a way to keep y after wičha but also to have y come ahead of the verb stem. wíchy is inserted after the first vowel, but this is followed by the whole verb stem, rather than just the part left after the combined affix was inserted. Look at these examples with the verb stems icú, oyúspA, and a'í:

iwíchykicú pi	'we took them'
owíchykoyuspa pi	'we arrested them'
awíchyka'i pi	'we took them there'

wíchyk is used rather than wíchy because these verbal stems begin with a vowel. We might have expected that these words would be as follows:

iwíchyčú pi	'we took them'
owíchywuspa pi	'we arrested them'
awíchy'i pi	'we took them there'

Some speakers actually do say these words this way. But since some speakers prefer the longer forms, we must learn them also.

When y regularly comes at the beginning of the verb but other affixes are inserted, wičha'y is inserted but the whole verb is repeated again after it.

13GD3. Substitution Drill. Your teacher will give you a Lakhóta verbal form with they as subject topic and them as object topic. Make a new verbal form with we as subject topic. Translate the new verbal form.

Model

Teacher: wawíčhayaka pi

Student: wawíčhuyaka pi 'we saw them'

- | | |
|------------------------|-------------------------|
| 1. wawíčhayaka pi | 8. awíčapha pi kte šni |
| 2. owíčhayuspa pi yeló | 9. owíčhale pi šni yeló |
| 3. awíčhaya pi kte | 10. wícháchį pi |
| 4. iyéwíčhaya pi šni | 11. wahtéwíchala pi šni |
| 5. ophéwíčhathų pi | 12. wícháyuha pi |
| 6. ówíchakiya pi šni | 13. awíčhayuštą pi kte |
| 7. wíchákhiza pi šni | 14. wícháyuząža pi šni |

13GD4. Subject Reversal Drill. Your teacher will give you a Lakhóta sentence with they as subject, us as object. Reverse the relationship, making we the subject, them the object. Translate the new sentence.

Model

Teacher: Hená wąʔųyaka pi šni.

Student: Hená wąʔwíčhuyaka pi šni. 'We didn't see them'

- | | |
|---------------------------|----------------------------|
| 1. Hená wąʔųyaka pi šni. | 9. Hená ųkóyuspa pi kte. |
| 2. Hená slolʔųyą pi šni. | 10. Hená waštéʔųlaka pi. |
| 3. Hená ųkóle pi. | 11. Hená ųkáyuštą pi. |
| 4. Hená óʔųkiya pi kte. | 12. Hená ųkáya pi. |
| 5. Hená iyéʔųyą pi yeló. | 13. Hená atéʔųyą pi. |
| 6. Hená ųchį pi šni. | 14. Hená ųkókiyaka pi kte. |
| 7. Hená wahtéʔųla pi šni. | 15. Hená ųkáʔi pi šni. |
| 8. Hená ųkápha pi kte. | 16. Hená ųkʔú pi kte. |

13G1.4. Y-stem and nasal verbs with two affixes. One point about the conjugation of transitive active verbs remains to be described.

Recall that y-stem verbs have the affix l when you is the subject, while nasal stems have n in the same forms (9G1).

Transitive y-stem verbs use two affixes ya and l, for you if the object affix is ma 'me' or u(k) 'us'; nasal stem verbs have ya and n.

The affix sequences that are found are thus mayal and ɣyal, mayan and ɣyan. Look at these examples:

<u>Wəʔɣyalaka</u> pi he?	'Did you see us?'
<u>Omáyaluspi</u> kta he?	'Are you going to arrest me?'
<u>Amáyani</u> kta he?	'Will you take me along?'

Remember that the subject is indicated twice in verbal forms of this kind.

13GD6. Substitution Drill. Your teacher will give you a Lakhóta sentence containing a transitive verb form. Change the subject in the verbal form to you, and translate the new sentence.

Model

Teacher: Hé wəməyáke šni he?

Student: Wəməyalake šni he? 'Didn't you see me?'

- | | |
|------------------------------|-------------------------|
| 1. Hé wəməyáke šni he? | 9. Hená ɣyúha pi. |
| 2. Hená amáya pi kte séče. | 10. Hé mayúžaza. |
| 3. Hé omáyuspi kte. | 11. Hé ɣkóyuspa pi. |
| 4. Hená ɣkʔú pi. | 12. Hé mayúha kte. |
| 5. Hená ɣkáya pi kte. | 13. Hé ɣkáyuštą pi. |
| 6. Hé ɣyáwa pi šni yeló. | 14. Hená ɣyáwa pi kte. |
| 7. Hená maʔú pi okíhi pi he? | 15. Hená ɣyúžaza pi. |
| 8. Hená wəməyáka pi šni. | 16. Hé amáyušťa kta he? |

13G1.5 Transitive verbal forms with more than one meaning. Recall (11G2)

that when y is the only affix with a transitive verb it is often impossible to know whether it is functioning as subject or as object:

Wičháša kī ó'yukiya pi. 'We helped the man'

'The man helped us'

'The men helped us'

Other verbal constructions containing pi can also have more than one meaning due to the fact that a single pi pluralizes either one topic or both. (This was also described in 11G2.) Look at these examples:

Lakhóta kī slolníya pi. 'The Indians know you (sg).'

'The Indians know you (pl).'

'The Indian knows you (pl).'

Iyé'yaya pi kte šni. 'You (sg) will not find us.'

'You (pl) will not find us.'

In both of these cases, only the situation can make it clear which meaning is the correct one.

13GD7. Translation Drill. You will be given a short Lakhóta sentence.

Give all of the possible English translations of the sentence. Some will have only one possible translation.

Model

Teacher: Hé wýúha pi.

Student: 'We have him.'

'He has us.'

1. Hé wýúha pi.
2. Wkóniyuspa pi kte.
3. Wkóle pi.
4. Óničiya pi kte.
5. Hená wkhíza pi.
6. Hé wašté'właka pi šni.
7. Wýúžāza pi.
8. Hé slol'wya pi.
9. Wā'wyalaka pi he?
10. Wkóyakiyaka pi kta he?
11. Anípha pi he?
12. Wkáyala pi kta he?
13. Iyénia pi he?
14. Wkáyustā pi.
15. Wkání'i pi kte.
16. Aténia pi he?

Supplementary Drills

13GD8. Subject Reversal Drill. Your teacher will give you a short Lakhóta sentence containing a transitive verb form. Repeat the sentence, reversing the subject-object relationship of the topics. Translate your sentence to English.

Model

Teacher: Hé olé pi.

Student: Hé owíčhale. He is looking for them.

1. Hé olé pi.
2. Wąwíčhablake.
3. Anípha pi he?
4. Hé wašté?ɣlaka pi.
5. Hé ɣká?i šni.
6. Hená iyéniya pi he?
7. Hená wičhíyawa ha pi.
8. Wičháyakhizi kta he?
9. Hé slolyé.
10. Wahtémayala šni.
11. Hé ablúštą kte šni.
12. Hé owíčhayuspe.
13. Hená mačhí pi šni.
14. Wičhálužaža pi he?
15. Hé amáyi kte.
16. Óchičiyi kte šni.

13GD9. Translation Drill. Your teacher will give you an English sentence containing a transitive verbal expression. Translate the sentence to Lakhóta.

Model

Teacher: Did you wash the child?

Student: Wakháyeža kį lužáža he?

- | | |
|---|-----------------------------------|
| 1. Did you wash the child? | 16. Can you see me? |
| 2. I'll help you. | 17. He bought the horses. |
| 3. Does he know you (pl)? | 18. Did they find you? |
| 4. I dislike him. | 19. We will help you. |
| 5. Those Indians saw me. | 20. I like you (pl). |
| 6. We will buy the horses. | 21. Did you buy those horses? |
| 7. Are they looking for us? | 22. He knows us. |
| 8. We will arrest him. | 23. Did you (pl) see me? |
| 9. That man hit me. | 24. He will arrest you. |
| 10. Do you (pl) want us? | 25. They attacked him. |
| 11. Did you (pl) wash those puppies? | 26. Did they leave you alone? |
| 12. The women are looking for the children. | 27. Will you (pl) take him along? |
| 13. We'll take you (pl) there. | 28. Do they have them? |
| 14. They gave it to me. | 29. Did you count those men? |
| 15. Do you dislike me? | 30. Shall I tell you that? |

131.6 Chart of Iakhot'a subject and object affixes; the subject axis is on the left, the object axis is along the top. Blank indicates that a combination does not occur.

	me	you (singular)	him, her, it	us two	us	you (plural)	them (animate)
I		čhi	ø-wa ø-bl ø-m			čhi...pi	wičha-wa wičha-bl wičha-m
you (singular)	ma-ya ma-ya-l ma-ya-n		ø-ya ø-l ø-n		y-ya...pi y-ya-l...pi y-ya-n...pi		wičha-ya wičha-l wičha-n
he, she, it	ma-ø	ni-ø	ø-ø	y(k)-ø...pi	y(k)-ø...pi	ni-ø...pi	wičha-ø
we two			y(k)-ø				wičha-y(k)
we		y-ni...pi	y(k)-ø...pi			y-ni...pi	wičha-y(k)...f
you (plural)	ma-ya...pi ma-ya-l...pi ma-ya-n...pi		ø-ya...pi ø-l...pi ø-n...pi		y-ya...pi y-ya-l...pi y-ya-n...pi		wičha-ya...pi wičha-l...pi wičha-n...pi
they (animate)	ma-ø...pi	ni-ø...pi	ø-ø...pi	y(k)-ø...pi	y(k)-ø...pi	ni-ø...pi	wičha-ø...pi

13Gl.7. Alphabetical list of transitive affixes.

bl	I-him, I-it
čhi	I-you (sg.)
čhi...pi	I-you (pl.)
l	you (sg.)-him, you (sg.)-it
l...pi	you (pl.)-him, you (pl.)-it
m	I-him, I-it
ma	he-me
ma...pi	they-me
maya(l)	you (sg.)-me
maya(n)	
maya(l)...pi	you (pl.)-me
maya(n)...pi	
n	you (sg.)-him, you (sg.)-it
n...pi	you (pl.)-him, you (pl.)-it
ni	he-you (sg.)
ni...pi	he-you (pl.)
	they-you (sg.)
	they-you (pl.)
...pi	they-him, they-it
ʏ(k)	you and I-him, you and I-it
ʏ(k)...pi	we-him, we-it
	he-us
	they-us
ʏni...pi	we-you (sg.), we-you (pl.)
ʏya(l)...pi	you (sg.)-us, you (pl.)-us
ʏya(n)...pi	
wa	I-him, I-it

Alphabetical list of transitive affixes. (continued)

wiĉha	he-them
wiĉhabl	I-them
wiĉhal	you (sg.)-them
wiĉhal...pi	you (pl.)-them
wiĉham	I-them
wiĉhan	you (sg.)-them
wiĉhan...pi	you (pl.)-them
wiĉha...pi	they-them
wiĉhaꞑ(k)	you and I-them
wiĉhaꞑ(k)...pi	we-them
wiĉhawa	I-them
wiĉhaya	you (sg.)-them
wiĉhaya...pi	you (pl.)-them
ya	you (sg.)-him, you (sg.)-it
ya...pi	you (pl.)-him, you (pl.)-it

13G2. Transitive verbs in commands. When transitive verbs are used in commands, these verbs have only object affixes. Here are some examples:

Ómakiya yo!	'Help me!'
Šúkawakhǵ kǵ hená owíchayuspa pi yo!	'Catch those horses!'
Wakhǵyeža kǵ lé kákhiya áya nithó!	'Please take this child over there'

13GD10. Transformation Drill. Your teacher will ask you a question with a 'you' subject. Change the question to a command.

Model:

Teacher: Hé ayápha he?

Student: Hé aphá yo
 ye !

1. Hé ayápha he?
2. Omáyale pi he?
3. Hená iyáǵu he?
4. Omáyaluspi kta he?
5. Amáyani kta he?
6. Isáyethi kǵ owíchayakiyaka he?
7. Wíchálužǵa he?
8. Khoškálaka kǵ awíchalusǵa he?
9. Thaló etǵ olápta pi he?
10. Šǵhpála kǵ lé ophéyathǵ he?
11. Lakhóta kǵ hená owíchayale pi he?
12. Hoksíla kǵ wǵláka he?
13. Khoškálaka kǵ hená wícháyakhiza pi he?
14. Wakhǵyeža kǵ lé kákhiya ála pi he?
15. Šúkawakhǵ kǵ lená owíchaluspa pi he?
16. Wǵgli ʔukǵapi etǵ yakǵa he?

SUMMARY

1. Sometimes transitive verbs have two affixes, one for subject and one for object. Usually the order is object-subject, except that y precedes ni. There are special problems with wich^ha-y in verbs where y precedes but other affixes are inserted. After ma and y, y-stem verbs use yal and nasal stem verbs use yan in place of l or n for 'you'.
2. Transitive verbs in commands have only object affixes.

SEMANTICS

13S1. To Be.

The English verb 'be' (is, are, am, was, were, been, being) has many different meanings and uses. Most of these are expressed differently in Lakhóta, so you must learn to sort out the various uses of English 'be' when you speak Lakhóta. This is another example of the way people cut up reality. English speakers have combined several things into one word, while Lakhóta speakers assign different words to the different meanings.

13S1.1 Let us begin by reviewing. One use English speakers make of 'be' is with stative verbs (they call them adjectives). They say 'it is cold today', or 'your mother is young,' or 'I am sick', or 'I will be eighteen'. You already know that Lakhóta has no equivalent at all for this 'be'. The stative verb is simply used by itself in sentences like these.

Another use of 'be' in English is with verbs ending in -ing: is working, is sleeping, was saying, etc. In Lakhóta, this meaning of ongoing action is expressed with the enclitic hA, if at all. Again, the 'be' of English corresponds essentially to nothing in Lakhóta.

13S1.2 A third use of 'be' in English is in sentences giving the location of someone or something. 'She is in the house'; 'they were on the table'; etc. In Lakhóta, this 'be' has several equivalents, most of which you already know (12G2).

13Sl.3 'be' in English is also used to specify different kinds of existence. There are several Lakhóta verbs that are used with this meaning.

Two important verbs used with both animate and inanimate topics specify that the topic 'is' something.

The verb Iyé means 'be a particular one'. Here is its conjugation; note that it is a stative verb. It is also an I-verb (review section 4G2); that is, when there is no prefix, I (and the following y) are dropped:

Iyé 'be the one'

<u>Singular</u>	1.	miyé	'I am the one, I am that one, it is me (telephone)'
	2.	niyé	'you are the one, you are that one'
	3.	(hé) é	'he is the one, he is that one'
<u>Plural</u>	1.	ɣkiye	'you and I are the ones'
	1.	ɣkiye pi	'we are the ones'
	2.	niyé pi	'you are the ones'
	3.	(hená) é pi	'they are the ones'

Here are some examples of the use of Iyé:

Tuwá hí he? Miyé.	'Who came?' 'I am the one.'
Hé Robert é.	'That one is Robert,' 'That is Robert.'
Lé é he?	'Is this it, is this the one?'

Note that there is a closely related verb which has a highly similar meaning: iyé 'to be the one to decide'. The conjugated forms of this stative verb are the same as for Iyé, except that the 'he' and 'they' forms are iyé and iyé pi. Thus miyé can mean both 'I am the one,' and 'I am the one to decide, it's up to me.' The same two meanings are possible for all the forms with personal affixes.

The other verb used to specify that something 'is' something is hě́cha. hě́cha is used to indicate that a particular individual belongs to an identifiable class of similar individuals--hence its meaning seems to be 'be such a one, be one of those'. hě́cha is a stative verb; the affixes are inserted: hemá́cha, he'ú́cha pi. Here are some examples of the use of hě́cha:

Hé wícháša kĭ phežútawícháša <u>hě́cha</u> .	'That man is a doctor.'
Wícháša <u>hemá́cha</u> .	'I am a man.'
Hená Lakhóta kĭ táku pi he? Šahíyela <u>hě́cha pi</u> .	'What kind of Indians are those? They are Cheyennes.'
Hé táku he? Hé thaló <u>hě́cha</u> .	'What is that? That is meat.'

Notice that hě́cha is used in sentences that are, or could be, responses to a question asking 'what kind of?' or 'what?'

The most difficult thing about the use of hě́cha is that many nouns can also be used as verb stems. Thus, it is perfectly correct to say Hé Lakhóta 'He is an Indian', Hé thaló 'that is meat' without hě́cha. There does seem to be a subtle difference in meaning between these sentences--perhaps the longer sentence is more emphatic--but on the whole the difference seems to be one of usage. Some speakers prefer to say Hé Lakhóta hě́cha, others prefer to say Hé Lakhóta. Only practice and experience with the language can help you on this point.

To summarize: Iyé and iyé refer to a definite person or thing:
 _____ is the _____. hě́cha refers to an indefinite person or thing:
 _____ is a _____.

13Sl.4. There is another category of existence in Lakhóta which is used of things which are intimately associated with human beings--the parts of the body, relatives, and the necessities of daily life. We have already learned examples of two of the verbs used in this way--yukhÁ and níčÁ. The verbs used to specify this kind of existence are best studied along with the notion of possession--in fact, they must often be translated by English have--so we will take up these verbs later when we study how possession is expressed in Lakhóta (20S).

13Sl.5 Summary of Lakhóta verbs meaning 'be':

I. Location

A. Animate topics

1. ?ú general location
2. náži be standing
3. yakÁ be sitting
4. yukÁ be lying

B. Inanimate topics

1. ?ú location in a container
2. hÁ tall things standing
3. yakÁ short (squat) things sitting
4. ĥpáyA long things lying
5. hiyéyA numerous things randomly located

II. Existence

1. Iyé A particular or specific individual, be the...'
2. hécha A member of a particular class, be a...'

III. Existence/Possession

1. yukhÁ Existence of something with respect to someone.
2. níčÁ Nonexistence of something with respect to someone.

13S1.6. Exercises

Fill in the blanks in the following sentences with one of the Lakhóta verbs studied in this section.

1. Mníšoše kǵ hél _____.
2. Paul thǵ kǵ tuktél _____ he?
3. Aǵúyapiskúyela kǵ wáglotapi akál _____.
4. Hé wašǵču _____.
5. Tuktél čhakú kǵ _____ he?
6. Wakháyeža eyá owóte thǵpi kǵ él _____.
7. Tuktél iyéčhǵkǵyake _____ he?
8. Asǵpi kǵ hél _____.
9. Hé _____ he?
10. Mnilúzahe Othǵwahe kǵ Mníšoše kǵ iwǵyoǵpeyataǵa _____ he?

Translate the following sentences to Lakhóta:

1. The books are on the floor.
2. Are you a Santee? No, I am a Cheyenne.
3. There are some trees over there.
4. What is that? That is soup.
5. Do you know where the gas station is?
6. Where are the cups? They are in (él) the cupboard.
7. The beer is on the table.
8. Where are you? I am beside the table.
9. I am the doctor.
10. Where is the lake (mnǵ)? It is over yonder.

Lesson 13

TRANSLATION EXERCISE

1. What are these? Those are beans, I think.
2. Auntie, can you help me now? I am making fry bread.
3. When did you buy these horses? We bought them yesterday.
4. Cousin, are those Cheyennes taking you to the dance on Saturday?
5. Daughter, give them some food, they are very hungry.
6. You (pl.) can not catch me but I can catch you (pl.).
7. Don't wash the pups! They will catch cold and die!
8. Leave them alone! They have to work now.
9. Last night in Sioux Falls we fought those Santees.
10. Who gave you this money? You did.
11. Did you count the children? Yes, there are 20.
12. Who is Chester? He is an Indian singer.
13. Catch the dogs! They took (manú 'steal') the meat from the table.
14. Which direction (towards where) will you go tomorrow? We'll go towards Rapid City.
15. Why do you dislike me? We don't dislike you, we like you.
16. Did you see me yesterday? Yes, what were you doing?

Lesson 13

VOCABULARY

- a'í 'to take someone or something to a place away from here'
awá'i 'I took him, it there' yká'i pi 'we took him, it there, he took us there, they took us there'
- čépha Same as scépha 'sister-in-law of a woman' This is a term of address.
- étkiya 'toward, towards'
- Isá'yethi 'Santee, d-dialect Sioux (Dakota) Indian'
- jépha Same as čépha 'sister-in-law of a woman' This is a term of address.
- owáka 'floor; camping place' (The literal meaning of owáka is 'place to sit'.)
- Owákayuzázapi 'Saturday' (The literal meaning of owákayuzázapi is 'floor scrubbing (day)').
- yuzáza 'to wash with the hands' blužáza 'I washed it' yvážaza pi 'we washed it'
- scépha 'sister-in-law of a woman' This is a term of address.
- Šahíyela 'Cheyenne, Cheyenne Indian' mašáhiyela 'I am a Cheyenne'
yšáhiyela pi 'we are Cheyennes'
- thakós 'child-in-law; son-in-law, daughter-in-law' This is a term of address which is seldom used.
- tókhi 'where?' This is a fast speech variant of tókhiya.
- tókša 'by and by, eventually, before long'
- yčísi 'mother-in-law' This is a term of address which is seldom used.

Unit III

Lesson 14

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Unit IIILesson 14

14CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Iná, lowáčhi ləh! Toháł wa'ųyuta pi kte he?
'Mother, I'm sure hungry! When are we going to eat?'
2. Waná, čhíkš. Wóyute ki wáglotapi akál hé. Íyotaka ye!
'Right now, Son. The food is on the table. Sit down!'
- II. 1. Həhéni thəbškətapí iglúštə pi óhakab kíčhíza pi onáwaň'ų.
'I heard about a fight last night after the game.'
2. Hə. Hoksíla ųkíthawa pi ki hųň ksúyewíčhaya pi éyaš,
čhəksáyuhá ki wəžíni owíčhayuspa pi šní.
'Yes. Some of our boys were hurt, but the police didn't
arrest any of them.'
- III. 1. Həká, khokhéyah'ųla lená tukté wəží oyáňə yáčhi he?
'Sister-in-law, which one of these chickens do you want to boil?'
2. Iyúňə owíčhawahí kte, šič'é. Hiyé s'e čhebčhépa pi čha wanəpi
wəšté kága pi kte.
'I'll boil all of them, brother-in-law. They're fat like you
and they'll make a good soup.'

Additional Vocabulary

ošíčA	'to spoil, to go bad (of food)'
špə	'to be cooked (of food); to get burned (of living things)' mašpə 'I got burned, I burned myself'
špəšniyutapi	'watermelon'
wəkšú	'to do beadwork' wəyúkšu he? 'Do you do beadwork?'
wikhóškaləka	'young lady, older girl'

14G1. Three different verbs are used in Lakhóta for 'eat'. These are thebyÁ, wótA, and yútA.

14G1.1. The verb thebyÁ is a regular transitive active verb: thebwáye, theb'ŷya pi. This verb is used when something has been entirely consumed:

Thaspá ki thebwáye.

'I ate the apple (up).'

Wakháyeža ki špášniyútapi ki thebyá pi kte.

'The children will eat the watermelon (up).'

14G1.2. The verb wótA is irregular. Learn the following conjugation forms:

Singular	wawáte	'I ate'
	wayáte	'you ate'
	(hé) wóte	'he ate'
	wa'ŷyute	'you and I ate'
Plural	wa'ŷyuta pi	'we ate'
	wayáta pi	'you ate'
	(hená) wóta pi	'they ate'

This verb is used where in English we use eat alone (that is, without an object). Thus, 'Did you eat?' would be Wayáta he? in Lakhóta. Actually, the verb wótA always has an implied object, and it could hence be translated 'eat something'.

14G1.3. The verb yútA is used when the object is mentioned, as in Kháta wáte. 'I am eating plums.' yútA is also irregular; learn its conjugation:

<u>Singular</u>	wáte	'I ate it'
	yáte	'you ate it'
	(hé) yúte	'he ate it'
<u>Plural</u>	yyúte	'you and I ate it'
	yyúta pi	'we ate it'
	yáta pi	'you ate it'
	(hená) yúta pi	'they ate it'

Notice that yútA and thebyÁ are used the same way. They are largely interchangeable, except that when finishing or completion of the eating is important, thebyÁ must be used. *Remember that thebyÁ and yútA are used with a mentioned object, wóta is used when no object is mentioned.*

14GD1. Cued Question and Answer Drill. Your teacher will ask tuwá ehăni wóta he? then give you an English personal pronoun or a noun. Answer the question, using the personal pronoun or noun as the subject of the sentence.

Model

Teacher: Tuwá ehăni wóta he? The boys

Student: Hoksíla kî wóta pi.

- | | |
|----------------------------------|-------------------------------------|
| 1. Tuwá ehăni wóta he? The boys. | 6. Tuwá ehăni wóta he? you pl. |
| 2. Tuwá ehăni wóta he? I | 7. Tuwá ehăni wóta he? we |
| 3. Tuwá ehăni wóta he? you and I | 8. Tuwá ehăni wóta he? those women |
| 4. Tuwá ehăni wóta he? Paul | 9. Tuwá ehăni wóta he? some Indians |
| 5. Tuwá ehăni wóta he? a child | 10. Tuwá ehăni wóta he? you |

14GD2. Cued Question and Answer Drill. Your teacher will ask a question using the verb yúta, and give you the name of a food. Answer the question, using the food term in your reply.

Model

Teacher: Táku yáta he? wagmíza

Student: Wagmíza wáte.

1. Táku yáta he? wagmíza
2. Táku hoksíla kĭ yúta pi he? špāšniyútapi
3. Táku wikhóškalaka kĭ hé yúta he? khāta
4. Táku yáta pi he? khokhéyah'āla
5. Táku wúta pi he? wígli'ukāgapi
6. Táku henā yúta pi he? pápa
7. Táku šŭka kĭ yúta he? thaló
8. Táku wúti kta he? omníca
9. Táku yáta he? thaspā
10. Táku yáta pi he? wagmú
11. Táku wátĭ kta he? čaphá
12. Hĭhāni ki táku wúta pi kta he? bló

14GD3. Translation Drill. Your teacher will give you an English sentence.

Translate the sentence to Lakhóta.

Model

Teacher: Did they eat?

Student: Wóta pi he?

1. Did the policemen eat?
2. What did you eat?
3. Did the dog eat up the chickens?
4. I ate some jerkey.
5. Are you eating potatoes?
6. Tonight we will eat beans.
7. Where did the young women eat?
8. When are we going to eat?
9. Here, eat this apple!
10. They didn't eat frybread.
11. I don't want to eat squash.
12. Who has eaten?
13. Did you (pl.) eat anything?
14. The children are eating the watermelon.

14G2. Parts of wholes. Special words exist in both English and Lakhóta for talking about parts or portions of known quantities. These words are called partitives, from the word part.

14G2.1 In English, the commonest partitive word is some. Some may be used alone, or it may be used with a noun or pronoun:

Some smoke.

Some people smoke.

Some of the people smoke.

Some of us smoke.

When a partitive some is used alone or with a noun, it is noticeably stressed. Read these examples aloud:

Some smoke.

Some babies walk at nine months.

Some apples are red.

I like some sandwiches.

It is the stress on this some which keeps English speakers from understanding it as a word referring to something indefinite.

When some means part of a specific quantity, it is almost always expanded to some of (the). Part of (the) is also used in this way. Look at these examples; note that the partitive words are pronounced with stress:

Some of the (part of the) children are gone.

Some of the (part of the) meat is spoiled.

We drank some of the (part of the) beer.

The child ate some of the (part of the) apple.

Some of (part of) us like tacos.

These sentences are made negative by substituting a stressed none or any for some:

None of the children are gone.

None of the meat is spoiled.

We drank none of the beer.

We didn't drink any of the beer.

The child ate none of the apple.

The child didn't eat any of the apple.

None of us like tacos.

We don't any of us like tacos.

There are also interrogative partitive words. These are how many? when the quantity is in units, but how much? when the portion taken is a mass. These have both general and specific use:

How many apples did you buy?

How much flour did you buy?

How many of the children are gone?

How much of the meat is spoiled?

14G2.2 There are a number of different words in Lakhóta which mean 'some (of), part (of)'. We will study the use of some of these words in this lesson. Others will be learned in later lessons.

Partitive words are affirmative, negative, or interrogative. They modify a topic, or they may be used alone and function as the topic. They are used, then, very much like numbers (5G2).

The nature of the quantity from which something is taken, and the nature of the portion taken, determine which word is used.

14G2.21. When the larger quantity consists of separate members or individuals and the part is also several individuals, hũh is used. (Some people use one or more related words instead of hũh: These are hũgé, ũgé, hũgéye, and ũgéye. Imitate your teacher's usage.)

Look at these examples of the use of hũh:

Hũh ksúyewiĉhaya pi.

'Some were hurt.'

Hũh hí pi.

'Some came.'

Hũh thaġtháka.

'Some are big.'

Hũh oyáte.
wówaši eĉhũ pi šní.

Oyáte hũh

'Some people do not work.'

Hũh waskúyeĉa
lĩla skúye.

Waskúyeĉa hũh

'Some candy is too sweet.'

('Some candies are too sweet.')

Hokšĩla ũkĩthawa pi kĩ hũh ksúyewiĉhaya pi.

'Some of our boys were hurt.'

Kháta kĩ hũh thebyá pi.

'They ate some of the plums.'

Thĩpi kĩ hũh thaġtháka.

'Some of the houses are big.'

Note that hũh can come either before or after a noun when kĩ is not present in the topic.

14GD4. Expansion Drill. Your teacher will give you a Lakhóta sentence.

Repeat the sentence, inserting hŭh into the sentence and translate it to English.

Model

Teacher: Lakhóta kĭ hená slolwíčhayaya he?

Student: Lakhóta kĭ hená hŭh slolwíčhayaya he?

'Do you know ^{some} _{any} of those Indians?'

1. Lakhóta kĭ hená slolwíčhayaya he?
2. Čhąksáyuhá eyá wícháša kĭ owíčhayuspa pi.
3. Bill šŭkawakhá kĭ iyéwíchaye.
4. Agúyapiskúyela kĭ thebwáye.
5. Wakháyeža kĭ naháñči wóta pi.
6. Thaspá kĭ lená ophéyathŭ kta he?
7. Wícháša : kĭ háskaska pi.
8. Khoškálaka kĭ líla ločhí pi.
9. Hoksíla kĭ škáta pi.
10. Wikhóškalaka kĭ wawíčhalaka he?
11. Wówapi kĭ lená uyáwa pi.
12. Šŭhpála kĭ thağtháka áya pi.

14GD5. Substitution Drill. Replace the definite topic in the sentences of 14GD4 with hŭh. Translate your new sentence to English.

Model

Teacher: Lakhóta kĭ hená slolwíčhayaya he?

Student: Hŭh slolwíčhayaya he?

14G2.22. The negative partitive word which corresponds to hũh is wǎžĩni.

(People who use ũgě, etc., use ũgěni as the negative partitive word.) The verb can be either singular or plural with wǎžĩni and ũgěni; the sentence must also contain šni. Look at these examples:

Wǎžĩni
ũgěni ksũye(wicha)ya pi šni.

'None were (was) hurt.'

Wǎžĩni
ũgěni (thag)thaka šni.

'None are (is) big.'

Hokšĩla ũkĩthawa pi kĩ wǎžĩni
ũgěni ksũye(wicha)ya pi šni.

'None of our boys were (was) hurt.'

Khata kĩ wǎžĩni
ũgěni thebya pi šni.

'They didn't eat any of the plums.'

Thĩpi kĩ wǎžĩni
ũgěni (thag)thaka šni.

'None of the houses are (is) big.'

A negative verb does not call necessarily for a negative partitive word. *It is the intended meaning which really determines whether wǎžĩni or hũh should be used with a negative verb.* Compare these sentences:

Hĩ'okhá kĩ wǎžĩni
ũgěni hí pi šni.

'None of the singers came.'

Hĩ'okhá kĩ hũh hí pi šni.

'Some of the singers didn't come.'

14GD6. Transformation drill. This drill uses the sentences in 14GD4.

Make each sentence negative, inserting either hǫh or wǫzini into the sentence. Translate your sentence to English.

Model

Teacher: Lakhóta kǐ slolwíčhayaya he?

Student: Lakhóta kǐ hǫh slolwíčhayaye šni he?

'Don't you know some of the Indians?'

Lakhóta kǐ wǫzini slolwíčhayaye šni he?

'Don't you know any of the Indians?'

14G2.23. Tóna (tónakeča) is the interrogative word which corresponds to hǫh. We have already seen many examples of the use of tóna and tónakeča (5G1, 7G3). Here, for review, are some additional examples:

Wikhóškalaka tóna (tónakeča) lehǫl waksú pi he?

'How many girls do beadwork nowadays?'

Lakhóta kǐ tóna (tónakeča) wachí pi he?

'How many of the Indians are dancing?'

Thípi kǐ tóna (tónakča) thaǵthǵaka he?

'How many of the houses are big?'

Tóna hí pi he?

'How many came?'

We will not drill the use of tóna since it is already very familiar.

(If you have forgotten how to use tóna and tónakeča, review 5G2.1 and 7G3.)

14G3. Nonnumeric quantifiers. A quantifier is a word which specifies an amount or quantity. The commonest quantifiers in any language are numbers, but all languages have words for less precise quantities of things. English words of this kind are all, many, several, few, each and every.

Among the commonest Lakhóta quantifiers are the following:

iyúha	'all of the separate individuals (distributive)'
oyás'í	'all of the members of a human group (collective)'
iyóhila	'each, every'
óta	'many, much'
óta h̃ca, óta h̃ci	'most'
čónala	'few'

These Lakhóta quantifying words are used very much like partitive words and/or numbers. iyúha, oyás'í, iyóhila, and óta h̃ca may be used alone as topics or may modify the topic. óta and čónala have these uses also, but they may also be used as comments. óta and čónala are thus most like numbers and tóna, while iyúha, oyás'í, iyóhila, and óta h̃ca are most like húh̃.

Compare the following sentences:

<u>Quantifier</u>	<u>Partitive or number</u>
<u>Iyúha</u> wachí pi.	<u>Húh̃</u> wachí pi.
' <u>All</u> dance.'	' <u>Some</u> dance.'
<u>Lakhóta iyúha</u> wachí pi.	<u>Lakhóta húh̃</u> wachí pi.
' <u>All Indians</u> dance.'	' <u>Some Indians</u> dance.'
<u>Lakhóta kị iyúha</u> wachí pi.	<u>Lakhóta kị húh̃</u> wachí pi.
' <u>All of the Indians</u> danced.'	' <u>Some of the Indians</u> danced.'

<u>Quantifier</u>	<u>Partitive or number</u>
<u>Oyás'í</u> wíchášíče.	<u>Hűh</u> wíchášíče.
' <u>All</u> are evil.'	' <u>Some</u> are evil.'
<u>Oyáte oyás'í</u> wíchášíče.	<u>Oyáte hűh</u> wíchášíče.
' <u>All people</u> are evil.'	' <u>Some people</u> are evil.'
<u>Oyáte kị oyás'í</u> wíchášíče.	<u>Oyáte kị hűh</u> wíchášíče.
' <u>All of the people</u> are evil.'	' <u>Some of the people</u> are evil.'
<u>Iyóhila</u> wayáwa pi.	<u>Hűh</u> wayáwa pi.
' <u>Each one (every one)</u> attends school.'	' <u>Some</u> attend school.'
<u>Wakháyeža iyóhila</u> wayáwa pi.	<u>Wakháyeža hűh</u> wayáwa pi.
' <u>Each (every) child</u> attends school.'	' <u>Some children</u> attend school.'
<u>Wakháyeža kị iyóhila</u> wayáwa pi.	<u>Wakháyeža kị hűh</u> wayáwa pi.
' <u>Each one (every one) of the children</u> attends school.'	' <u>Some of the children</u> attend school.'
<u>Óta</u> thagtháka pi.	<u>Yámni</u> thagtháka pi.
' <u>Many</u> are big.'	' <u>Three</u> are big.'
<u>Šúkawakhá óta</u> thagtháka pi.	<u>Šúkawakhá yámni</u> thagtháka pi.
' <u>Many horses</u> are big.'	' <u>Three horses</u> are big.'
<u>Šúkawakhá kị óta</u> thagtháka pi.	<u>Šúkawakhá kị yámni</u> thagtháka pi.
' <u>Many of the horses</u> are big.'	' <u>Three of the horses</u> are big.'
<u>Šúkawakhá kị óta hĩa</u> thagtháka pi.	
' <u>Most of the horses</u> are big.'	
<u>Šúkawakhá kị óta</u> pi.	<u>Šúkawakhá kị yámni</u> pi.
'The horses are <u>numerous</u> ' ('There are many horses.')	'The horses are <u>three</u> ' ('There are three horses.')

čónala could be used in place of óta in the preceding sentences, except when hĩa follows óta.

14GD7. Cued Substitution Drill. Your teacher will ask you a question containing tóna and give you one of the nonnumeric quantifiers. Answer the question, replacing the T-word with the quantifier. Translate your sentence to English.

Model

Teacher: Thaspá kĭ tóna yačhĭ he? iyúha

Student: Thaspá kĭ iyúha wačhĭ.

'I want all of the apples.'

1. Thaspá kĭ tóna yačhĭ he? iyúha
2. Lakhóta tóna Scotts Bluff éł thĭpi he? čónala
3. Wikhóškalaka kĭ tóna wayáwa pi he? iyóhila
4. Máaská tóna nič'ú he? óta
5. Tóna wagmú waštélaka pi he? iyóhila
6. Nitóna pi he? čónala
7. Wakhéyeža tháwa pi kĭ tóna pi he? óta
8. Oyáte kĭ tóna khúža pi he? oyás'ĭ
9. Wičháša kĭ tóna léł ū pi he? čónala
10. Oyáte kĭ špášniyútapi kĭ tóna thebyá pi he? iyúha
11. H'okhá kĭ tóna hí pi he? oyás'ĭ
12. Wówapi kĭ tóna wáglotapi kĭ akáł yáká he? iyúha
13. Bló tóna ophéyathŭ he? óta
14. Šųhpála kĭ tóna nawíchat'a pi he? iyóhila
15. Čhaksáyuhá kĭ hoksíla ūkíthawa pi kĭ tóna owíchayuspa he? oyás'ĭ

14GD8. Translation drill. Your teacher will give you an English sentence with an English quantifier. Translate the sentence to Lakhóta, using one of the Lakhóta quantifiers.

Model

Teacher: Every child likes watermelon.

Student: Wakhâyeža iyóhila špášniyútapi waštélaka pi.

1. Every child likes watermelon.
2. There are very few plums.
3. Where are all of the young women?
4. The Sioux are all standing over there.
5. We have a lot of chickens.
6. There are a lot of us.
7. Each of the boys has a car.
8. All of the children are playing inside.
9. Do you want all of the puppies?
10. A few of the apples are spoiled.
11. The police arrested most of the boys.
12. Do you all like Indian food?
13. None of the chickens are fat.
14. Few came to the dance.
15. The boys left most of the meat.
16. All of the police are at the ball game.

SUMMARY

1. Three different Lakhota verbs correspond to the English verb eat.
2. Partitives are words which refer to a portion of a quantity. hǫh means some of a quantity of several individuals.
3. Quantifiers are words which specify quantities of something.
General quantifiers are words like many, few, all, each. Lakhota words with these meanings are used very much like hǫh and Lakhota numbers.

SEMANTICS

All the peoples in the world notice the passing of time, both from day to day and from season to season. Most languages have some kind of name to designate the divisions of time which they recognize. We have already learned several Lakhóta words which specify units of time: apétu 'day', hahépi 'night', wí 'month', waníyetu 'winter; year'.

In this lesson we will learn most of the words for division of time which Lakhótas use, as well as some older terms which not all Lakhótas use now.

Sl. In the temperate zone where the Lakhótas have always lived there are four clearly recognizable seasons, and Lakhóta has a word for each:

wétu	'spring'	ptáyétu	'fall'
blokétu	'summer'	waníyetu	'winter'

These words refer to the present or the future. If a Lakhóta refers to a season in the past year, a slightly different form of the word is used:

wéha	'last spring'	ptíha	'last fall'
blokéha	'last summer'	waníha	'last winter'

All of these words are verbs, although, like all verbs, they can be topicalized by kí:

Verbal use

<u>Wétu.</u>	' <u>It is spring.</u> '
<u>Blokéha ní.</u>	' <u>It happened last summer.</u> ' (ní marks a strong assertion)
<u>Wétu chána waštéwalake.</u>	'I like it <u>when it is spring.</u> '
<u>Waníyetu kʔu héha tʔé.</u>	'He died <u>during the winter.</u> '

Topicalized use

<u>Blokétu kí lé okháte.</u>	' <u>This summer</u> is hot.'
<u>Wétu kí sám yé.</u>	' <u>Spring</u> is progressing.'

S.2. The phases of the moon have always interested people, and most peoples have some name for the individual cycles of the moon which we call months. (The English word month is derived from the word moon.) The first calendars were lunar calendars (calendars based on the cycles of the moon), and many peoples still use only a lunar calendar.

For people living close to nature, the most apt names for the months are names referring to natural events or phenomena which always occur at that particular time of the year. For example, leaves always fall, or geese always leave on their southern migration, at about the same time of year.

The old Lakhóta names for the months are names of this kind. A month might have more than one name, since different descriptive terms could characterize the time period equally well. One term tended to be used more often than the competing terms in each given tribe, but most people at least recognized the other terms. In a society without rigorous time schedules, these variations in usage are not critical.

Here is a set of month names used by Oglálas and Brulés:

January	Wi'óthe'íkawí	'month when the sun is precious'
	Thisní'onaphawí	'month when cold comes in the house'
February	Čha'náphopawí	'month when the trees freeze and burst'
March	Ištáwí'cháyazapiwí	'month when the eyes are sore (snow blindness)'
April	Wihákakta'chépapiwí	'month when the junior wife gets fat'
May	Čhawá'pethówi	'month when the tree leaves are green'
	Wózupiwí	'planting month'
June	Wípazukhawáštéwi	'month when June berries are good'
July	Čhaphásápawí	'month when choke cherries are black (ripe)'
August	Wasúthu'wí	'month when plants go to seed'
September	Čhawá'pegíwi	'month when leaves turn brown'
October	Čhawá'pekasnáwi	'month when leaves rustle (underfoot)'
November	Thakhí'yu'hawí	'month when the deer rut'
	Waníyetuwí	'winter month'
December	Waní'čhokayawí	'midwinter month'

You may have noticed how frequently the word čha 'tree' appears in the names for the months. Does it seem strange that prairie people would use names which seem more appropriate for people who live in woodlands? In this case, the month names do indicate that the Sioux people once lived in woodlands, a fact which is well known from history and Sioux tradition. (Recall that the Lakhóta word for 'sugar' is čahápi 'tree juice', a reference to maple sugar.)

Most modern Sioux Indians no longer use these old month names. The English names are used instead. Thus, even when speaking Lakhóta, Indians will give month names and dates (years) in English.

Most European languages have borrowed the Roman names for the months; these names have various origins, some quite interesting in themselves. Two modern European languages, Czech and Polish, however, do not use the Roman names for some (or sometimes all) of the months. Look at the Czech names for the months, and note how similar they are in concept to the Lakhóta month names.

January	leden	'month of ice'
February	únor	(meaning lost)
March	březen	'month when animals (cattle) have babies'
April	duben	'month when oaks leaf out'
May	květen	'month when flowers bloom'
June	červen	(meaning lost)
July	červenec	(meaning lost)
August	srpen	'month of harvest'
September	září	(meaning lost)
October	říjen	'month when stags bugle (rut)'
November	listopad	'month when leaves fall'
December	prosinec	(meaning lost)

These Czech names are a survival into modern days of month names which were probably used all over Europe long before the Roman calendar was adopted.

S.3. While seasons and months are natural divisions, and are therefore probably universal, the notion of a week has no connection with anything real. It is simply a convention which also comes to us, like our calendar and month names, from Rome, although it originated in the ancient Near East in Babylon. The early Lakhótas had no equivalent for this division of time.

Contemporary Lakhótas of course do think in terms of weeks, and they use the word okó to designate week, as we have already learned (Lesson 4, long dialogue).

The word okó means 'space', and its use to mean 'week' must have come from Christian missionaries, who were eager to teach the Indians to observe Sunday. The time between the days of worship was called okó 'space'.

Here are the Lakhóta names for the days of the week. You should learn them easily:

Apétuwakhá	'Sunday' = 'holy day'
Apétuthokáhe	'Monday' = 'first day'
Apétunúpa	'Tuesday' = 'second day'
Apétuyámmi	'Wednesday' = 'third day'
Apétutópa	'Thursday' = 'fourth day'
Apétuzápta	'Friday' = 'fifth day'
Owákayuzǎžapi	'Saturday' = 'floor scrubbing (day)'

The name for Sunday is, of course, the way the missionaries translated 'Sabbath'. Monday through Friday contain counting words. These names reflect the old Indian way of counting days, which was to remove a stick from a counted bundle for each day counted. Without a calendar, this was the only way a man could meet obligations which were tied to time periods. Examples of this might be visits to a trader, or attendance at church. The name for Saturday is newer than the others. It dates from the early reservation period, when Saturday was the day for tidying up at the boarding or mission schools where the Indian children studied. Possibly Apétušákpe was an earlier word for Saturday which was replaced by Owákayuzázapi.

Unit III

Lesson 14

Long Dialogue

- Wife Táku tókhanu he? Táku oyále he?
- Husband Lowáčĭ. Agúyapiskúyela owále.
- Wife Waníce. Wakháyeža kĭ iyúha thebyá pi.
- Husband Agúyapi etá yukhá he? Sandwich waží wakáĭ kte.
- Wife Há, agúyapi yukhá načhéce. Waksógnake ektá wayáka ye.
- Husband Há, lél etá ů. Hó, tukté thaló kĭ ů he?
- Wife Wakháyeža kĭ hé nakŭ thebyá pi. Ečá waskúyeča etá iyáču šni.
- Husband Ektŭža yo! Drive in ektá mní kte.

Translation

- Wife What are you doing? What are you looking for?
- Husband I'm hungry. I'm looking for some cookies.
- Wife There aren't any. The children ate them all up.
- Husband Is there any bread? I'll make a sandwich.
- Wife Yes, there probably is bread. Look in the cupboard.
- Husband Yes, there's some in here. Now, where is the meat?
- Wife The children ate that up too. Why don't you take some jam.
- Husband Forget it. I'll go down to the drive in.

Lesson 14

Translation Exercise

1. Yesterday some cops attacked us at the game. Who was hurt?
They were (translate 'they were the ones').
2. When will we eat? Now. Sit down at the table, I'll give you some meat.
3. I don't see any of the Santees. Did they come yet? Some have come.
4. All of the people are hungry. There is no food (translate lolwáníče).
The children are crying.
5. How many of the women do bead work? Many of them bead.
6. We have eaten some of the plums and cherries, but we haven't eaten any
of the apples.
7. What did you eat? I ate meat and potatoes too.
8. Very few Indians live in Scotts Bluff, but many live in Rapid City.
9. Are there any beans? Yes, there should be some. Look in the cupboard.
10. Who saw you after the game on Saturday? Some of the boys saw us.
11. It is very hot in the house, but I didn't open any of the windows. I
don't want to catch a cold.
12. Some of the potatoes are spoiled. We can't eat potatoes tonight. Make
some frybread.
13. Did you find all of the horses? No, I didn't find any.
14. Read each book. Read most of the books. Read all of the books.
15. There are a lot of us. Do you still want to hit us?

Lesson 14

VOCABULARY

Apétunupa	'Tuesday'
Apétuthokáhe	'Monday'
Apétutopa	'Thursday'
Apétuwakhâ	'Sunday'
Apétuyamni	'Wednesday'
Apétuzaptâ	'Friday'
chaksâyuhâ	'policeman, cop' (This is a slang word.)
chaksâ	'night stick, billy club'
chêpa	'to be fat' mačhépe 'I am fat' ŷchépa pi 'we are fat'
čónala	'few, to be a few' ŷčónala pi 'there are a few of us, we are few in number'
éktŷžA	'to forget' éwaktŷže 'I forgot him, it' éŷktŷža pi 'we forgot it, him; he, they forgot us'
hâká	'sister-in-law of a man' This is a term of address.
hŷgé, hŷgéye	'some' hŷh is a shortening of these terms.
hŷéni	'none of a group of individuals'
iglúštâ	'to finish doing something for oneself' miŷlúštâ 'I finished doing it for myself' ŷkiŷlúštâ pi 'we finished doing it for ourselves'
iyôhila	'each, every'
iyúha	'all; all of a number of individuals considered separately'
khokhéyahŷâla	'chicken, poultry'
kičhíza	'to fight with each other' ŷkičhiza pi 'we fought with each other' yéčhiza pi he? Did you fight with each other?'
ksúyeyA	'to hurt, to cause pain to someone' ksúyewaye 'I hurt him' ksúyeyŷŷâ pi 'we hurt him; he, they hurt us'
ohâ	'to boil meat, to make broth' owâhe 'I boiled meat' ŷkôhâ pi 'we boiled meat'

óhakatb	'after'
onáh'ų	'to hear about' onáwah'ų 'I heard about it,' ųkónah'ų pi 'we heard about it'
ošičA	'to spoil, to go bad (food)'
óta	'many, much; to be many' ųkóta pi 'we are many, there many of us,' niyóta pi 'you are many'
óta hča, óta hči	'most'
oyás'į	'all, all of a human group taken collectively'
šič'ė	'brother-in-law of a woman' This is a term of address.
špą	'to be cooked; to get burned' mašpą 'I got burned, I burned myself accidentally'
špąšniyútapi	'watermelon' The literal meaning of <u>špąšniyútapi</u> is 'what is eaten uncooked'
thabškátapi	'ball game, basketball game'
thápa	'ball'
škátapi	'game'
thebyA	'to eat up' thebwáye 'I ate it up,' theb'ųya pi 'we ate it up'
tukté wazí	'which one?'
ųgė, ųgėye	'some' These are variants of <u>ųgė</u> and <u>ųgėye</u> .
ųgėni	'none of a group of individuals' This is a variant of <u>ųgėni</u> .
wagmúšpašni	'watermelon' The literal meaning of <u>wagmúšpašni</u> is 'uncooked squash'
wakšú	'to do beadwork' wayákšu he? 'do you do beadwork?' wa'ųkšu pi 'we do beadwork'
waníčA	'not to have any, not to be any' mawániče 'I have none' Compare <u>níčA</u> (7).
waskúyeča	'jam, jelly; canned fruit'
wikhóškalaka	'young lady, older girl'
yútA	'to eat' wáte 'I ate it,' ųyúta pi 'we ate it'

Unit III

Lesson 15

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Unit IIILesson 1515CD1. Conversational Exchanges.

Memorize the following conversations and the additional vocabulary:

- I. 1. Week-end ópta Mnikhówožu Thípi ektá wýǵ pi héci. Kichíchopi wǵ ektá mícho pi.
'Shall we go to Cheyenne River this weekend? I'm invited to a party.
2. Hiyá, owákihi šni. Khyší Apétuwakhǵ kǵ wachékiye ámni kta kǵphe.
'No, I can't. I said I'd take Grandma to church on Sunday.
- II. 1. Wǵǵaka nithó. Hǵhǵni pie wǵ špǵwǵya yǵkhǵ tuwǵ hǵké thebyé kištó.
'Look at this! This morning I baked a pie and here somebody has eaten part of it!'
2. Miyé šni. Ed na thakhólaku kichí é pi nachéce. Hená táku yúta hǵ pi lechála wǵwǵchablake.
'It wasn't me. It was probably Ed and that friend of his. I saw them eating something awhile ago.
- III. 1. Thǵkášila, Lakhóta iyáye ichéye. Lakhótuya tókheškhe "bring" eyá pi he?
'Grandpa, you speak Lakhóta don't you? How do you say "bring" in Lakhóta?
2. Thakóža, o'óye óta. Tókheškhe yakhá he?
'Grandchild, there are many ways. How do you mean?'

Additional Vocabulary

owáchekiye	'church'
Psáloka iyǵ	'to speak Crow'
Spayóla	'Mexican'
Spayóla iyǵ	'to speak Spanish'
Šahíyela iyǵ	'to speak Cheyenne'
Wašícǵ iyǵ	'to speak English'
yuphíya	'really well'

15G1. Verbs of bringing and taking. Early in our study of Lakhóta we learned the verb ičú 'to take'. This verb means 'take' only in the sense of grasping something with the hand (or with the mouth, as an animal might do).

Another important meaning of 'take' in English is 'to convey something or somebody somewhere' as in the sentence 'He took his children to school'. This use of take refers to conveyance of something away from the speaker. When the conveyance is toward the speaker, the verb bring is used: 'He brought his children home from school'.

Motion while carrying something is expressed in Lakhóta by forms of the verbs of motion which we learned in leasson 9. These verbs include the meaning of taking something and moving with it in the direction specified by the verb of motion. We actually already know two verbs of this kind: áyA 'to take along' and aʔí 'to take there'.

Here is a chart of the verbs which mean 'to take and come' and 'to take and go'. Notice that these transitive verbs are completely parallel to the intransitive verbs of motion.

	<u>to arrive</u> <u>carrying</u>	<u>to be on the way</u> <u>carrying</u>	<u>to set out</u> <u>carrying</u>
here (bring)	ahí	aʔú	ahíyu
there (take)	aʔí	áyA	éyayA

The verbs of bringing and taking are formed from the coming and going verbs by an a- added to the beginning of the verb. In éyayA, the a and the initial i of iyáyA have fused to e.

The he and she forms of the bringing and taking verbs are identical in sound to the collective plural forms of the coming and going verbs. The uses are different, of course, since the bringing and taking verbs require an object, while the collective plural forms of the coming and going verbs have none. *Be very careful not to confuse these two different verbal forms.*

The personal forms of all the bringing and taking verbs except éyayA are like those of icú: awáhi 'I brought it', ɸkáhi pi 'he brought it', etc. The main forms of éyayA are:

éblable	'I left to take it there'
élale	'You left to take it there'
éʔɸkeyaya pi	'We left to take it there'
élala pi	'You (pl) left to take it there'

15GD1. Transformation Drill. Your teacher will say that someone came or went somewhere having something or someone. Repeat the sentence, saying that the person mentioned took or brought something somewhere.

Model

Teacher: Paul thaspá eyá yuhá hí.

Student: Paul thaspá eyá ahí.

1. Paul thaspá eyá yuhá hí.
2. Mary atkúku thaló eyá yuhá héčhiya iyáye.
3. Khoškálaka kǐ mnipǐǵa eyá yuhá ú pi.
4. Ináyaye kǐ niyúha wačhékiye yǐ kta he?
5. Wǐya kǐ wóyute eyá yuhá wačǐpi ektá yá pi.
6. Atéwaye kǐ šǔkawakhá eyá wičháyuha hiyú kte.
7. Bob mázaská kǐ yuhá kákhiya í.
8. Wakháyeža kǐ wičháyuha ilála pi kta he?
9. Hǐhǎni kǐ atéwaye kǐ ináwaye kǐ yuhá hiyú kte.
10. Kháta eyá yuhá ǔkú pi kte.
11. Agnes wagmú thaǵtháka eyá yuha hí.
12. Čhaksáyuhá kǐ Ed thakhólaku kǐ yuhá kákhiya í pi.

15GD2. Question and Answer Drill. In this drill your teacher will tell you to take or bring something somewhere. Then as you begin to perform the task, your teacher will ask two questions:

- (1) You will be asked what you are doing: Takú tókhanu (hə) he?
- (2) Another student will be asked what you are doing: Hé táku tókha?y (hə) he?

When you have done what you were told to do, and returned to your seat, your teacher will again ask two questions:

- (1) You will be asked what you have done: Táku tókhanu he?
- (2) Another student will be asked what you have done: Hé táku tókha?y he?

Let us suppose that the original command was Ógle kị hé a?ú we. 'Bring that coat'. You would pick up the coat and start to go to the front of the room. The proper answers to the four questions would be:

- 1) Ógle kị lé awá?u (he). 'I am bringing the coat.'
- 2) Hé ógle kị hé áya (he). 'He is taking the coat.'
- 3) Ógle kị hé awá?i. 'I took the coat.'
- 4) Hé ógle kị hé a?í. 'He took the coat.'

If the original command was Ógle kị hé kákhiya áya ye, 'Take that coat over there', the replies to the questions would be as follows:

- 1) Ógle kị lé kákhiya ablá (he). 'I am taking the coat there.'
- 2) Hé ógle kị hé kákhiya áya (he). 'He is taking the coat there.'
- 3) Ógle kị hé kákhiya awá?i. 'I took the coat there.'
- 4) Hé ógle kị hé kákhiya a?í. 'He took the coat there.'

(Note to teacher: Commands to the students should be invented on the spot, using the Lakhóta names for whatever objects are present in the room. Some of the commands should be plural, so that the replies to the questions

are plural.

For example:

Ógle kǵ hé aʔú pi ye. 'You (plural) bring that coat.'

The answers to the questions would then be:

1. Ógle kǵ lé ʔkáʔu hǵ pi.
2. Hená ógle kǵ hé áya hǵ pi.
3. Ógle kǵ hé ʔkáʔi pi.
4. Hená ógle kǵ hé aʔí pi.

15GD3. Translation Drill. Translate each of the following sentences to English or Lakhóta. Some of the Lakhóta sentences have more than one meaning!

Model

Teacher: Hená ahí.

Student: They brought it.

He brought them.

They (collective) arrived.

1. Hená ahí.
2. Lakhóta kǵ kákhiya éyaye.
3. Mnikhówožu kǵ hǵh aʔú.
4. My mother brought a pie.
5. He is taking Janie to the dance.
6. Čhaksáyuhá kǵ áyǵ kte.
7. Tuwá ahíyu he?
8. Tohǵl Paul thakhó laku kǵ héčhiya aʔí kta he?
9. Those women will take cake.
10. Tóhǵ wikhóškalaka kǵ hená éyaya pi he?

15G2. In the last lesson we learned how to say some, some of, none, and none of when speaking of members of groups. In this lesson we will learn how to talk about part of a single thing such as a cake or a watermelon.

15G2.1. When the larger quantity is a single individual and the part is a mass, 'some' is expressed by the word haké. Look at these examples:

Generic

Okháta čhána šna špášniyútapi haké yúta pi.

'When it is hot we eat some watermelon (part of a watermelon).'

Hahépi čhána ožážaglepi kī haké yugá šna wahpáye.

'At night I sleep with the window part way open.'

Specific

Bébela kī agúyapiskúyela kī haké thebyé.

'The baby ate some of (part of) the cookie.'

Thípi kī haké gluštá pi.

'They have finished some of (part of) their house.'

Thaspá kī hé haké mak'ú we!

'Give me some of (part of) that apple!'

Haké mak'ú we!

'Give me some!'

15GD4. Expansion Drill. Your teacher will give you a Lakhóta sentence.

Repeat the sentence, inserting hąké. Translate your sentence to English.

Model

Teacher: Thaspá kǵ lé yačǵ he?

Student: Thaspá kǵ lé hąké yačǵ he?

'Do you want part of this apple?'

1. Thaspá kǵ lé yačǵ he?
2. Thaló kǵ lé ġú.
3. Pie kǵ thebyá pi.
4. Agúyapiskúyela kǵ nič'ú he?
5. Wagmú kǵ hé špá.
6. Špášniyútapi kǵ lé theb'úyá pi kte.
7. Bob wówapi kǵ yawá he?
8. Wíyá kǵ owáka kǵ yuzáza.
9. Owáchekiye kǵ ská.
10. Ozážąglepi kǵ luzáza he?
11. Šúka kǵ khokhéyaǵ'ąla wá thebyé.
12. Thiyópa kǵ thó.

15G2.2. There is no negative for the generic haké. The negative of the specific haké is hakéni. The sentence containing hakéni must also contain šni:

Bébela kɪ aǵúyapiskúyela kɪ hakéni yúte šni.

'The baby didn't eat any of the cookie.'

Hakéni wachɪ šni.

'I don't want any (of it).'

15GD5. Transformation Drill. Make the sentences in 15GD4 negative, inserting either haké or hakéni. Translate your sentence to English.

Model

Teacher: Thaspá kɪ lé yachɪ šni he?

Student: Thaspá kɪ lé haké yachɪ šni he?

'Don't you want some of this apple?'

Thaspá kɪ lé hakéni yachɪ šni he?

'Don't you want any of this apple?'

15G2.3. The interrogative partitive word which corresponds to haké is toháya:

Generic

Špášniyútapi ' toháya yáta pi he?

'How much watermelon did you eat?'

Specific

Bébela kɪ aǵúyapiskúyela kɪ toháya thebyá he?

'How much of the cookie did the baby eat?'

15GD6. Transformation Drill. Make the sentences in 15GD4 interrogative partitive by inserting toháya. Translate your sentence into English.

Model

Teacher: Thaspá kɪ lé yachɪ he?

Student: Thaspá kɪ lé toháya yachɪ he?

'How much of this apple do you want?'

SUPPLEMENTARY DRILLS

15GD7. Mixed Transformation Drill. Your teacher will give you a Lakhóta sentence containing a partitive word. Make the sentence negative and translate your sentence to English.

Model

Teacher: Wičhíčala kǐ hǔh wayáwa pi.

Student: Wičhíčala kǐ wážíni hǔh wayáwa pi šni.

'None of the girls are reading.'

'Some of the girls aren't reading.'

1. Wičhíčala kǐ hǔh wayáwa pi.
2. Wówapi kǐ hǔh iyé'ųya pi.
3. Hoksíla kǐ špášniyútapi kǐ hake oyápta pi.
4. Šúkawkahé kǐ hǔh ophéwícha'ųthų pi.
5. Šųhpála kǐ hǔh iwíchwawákte kte.
6. Bébelá kǐ aǵųyapiskųyela . kǐ hake thebyé.
7. Thaspá kǐ hake mak'ú wo!
8. Thiyópa kǐ hake sápe.
9. Šúka wá thaló kǐ hake thebyé
10. Čhaksáyuhá kǐ hoksíla ųkíthawa pi kǐ hǔh owíčhayuspa pi.
11. Wówapi kǐ lé hake blawá.
12. Wikhóškalaka kǐ hǔh thabškatapi él ú pi.

15GD8. Mixed Transformation Drill. Make the sentences in 15GD7 interrogative.

Model

Teacher: Wičhíčala kǐ hǔh wayáwa pi he?

Student: Wičhíčala kǐ tóna wayáwa pi he?

15G2.4. 'All' of an individual is expressed by the quantifier áyataya.

Remember that this word is usually pronounced áataa, with aa representing a very long a sound (4PlB). Look at the following examples:

Khoškálaka kĭ pie kĭ áyataya thebyá pi.

'The boys have eaten all of the pie.'

Wówapi kĭ áyataya lawá he?

'Did you read all of the letter?'

Thípi kĭ áyataya ská.

'All of the house is white.' = 'The house is entirely white.'

15GD9. Transformation Drill. Make a question using áyataya from each of the sentences in 15GD4. Translate your sentence to English.

Model

Teacher: Thaspá kĭ lé yachĭ he?

Student: Thaspá kĭ lé áyataya yachĭ he?

'Do you want all of this apple?'

15G3. The passive in English and Lakhóta.

In English, a speaker almost always has a choice between using an active or a passive sentence when the verb is transitive:

They arrested him.

He was arrested (by them).

If the result is important and the agent who caused the result is not particularly important, the passive is almost always used:

He ^{got} _{was} arrested.

The Lakhóta equivalent of an English passive in which the agent is not mentioned is the 'they' form of the verb alone:

<u>English</u>	<u>Lakhóta</u>
He <u>is called</u> "Foggy".	Pʔopʔóla <u>ečíya pi.</u>
These groups <u>are called</u> "thiyóšpaye".	Okášpe kɪ hená "thiyóšpaye" <u>ewíčhakiya pi.</u>
Some of our boys <u>were hurt</u> .	Hokšíla ɣkíthawa pi <u>ksúyewíchaya pi.</u>
I <u>am invited</u> to a party.	Kíchíčhopi wə ektá <u>mícho pi.</u>

If the English passive sentence mentions the agent, the Lakhóta sentence must have an active verb with the agent as its topic:

<u>English</u>	<u>Lakhóta</u>
He was arrested by us.	Hé ɣkóyuspa pi. = 'We arrested him.'
Was the money found by you?	Mázaská iyéyaya he? = 'Did you find the money?'

15GD10. Translation Drill. Your teacher will give you an English passive sentence. Translate the sentence to Lakhóta.

Model

Teacher: The windows are washed.

Student: Ožážaglepi kį yužáža pi.

1. The windows are washed.
2. The meat has been eaten up.
3. The dog was run over by a car.
4. The money was found by the police.
5. Half the watermelon was left by the boys.
6. By whom were the singers taken to the dance?
7. Am I invited to the feast?
8. The baby was hurt by the child.
9. The plums were eaten by me.
10. The young men were beaten up.
11. This horse was given to me by my father.
12. Has the girl been found?
13. Was the letter read by you?
14. The horses have been counted.
15. Was the pie baked by your mother?

15G4. Two important Lakhóta verbs are very similar both in their form and their meaning. These are iyÁ 'to speak' and eyÁ 'to say'. *You should be careful not to confuse these two verbs.* It may help you to keep the two apart if you associate the sound of the last part of say with the first part of eyÁ.

15G4.1. iyÁ is intransitive: it takes no object topics. iyÁ is conjugated like ičú: iwáye 'I speak', úkíya pi 'we speak'.

15G4.2. eyÁ is transitive: it always has an object topic.

The conjugation of eyÁ is irregular. Memorize its conjugated forms:

ephé	'I say; I said'
ehé	'you say; you said'
eyé	'he, she says; he, she said'
úkéye	'you and I say; you and I said'
úkéya pi	'we say; we said'
ehá pi	'you (pl) say; you (pl) said'
eyá pi	'they say; they said'

eyÁ serves as the base for forming three other common verbs: leyÁ, heyÁ, and kéyA. These verbs mean 'to say this' and 'to say that'. Notice that these verbs are formed by adding the demonstrative pronouns lé, hé, and ká (3G2) to eyÁ.

Here are the main conjugational forms of the verbs leyÁ, heyÁ, and kéyA:

<u>leyÁ</u>	<u>heyÁ</u>	<u>kéyA</u>
lephé 'I said this'	hephé 'I said that'	képhe 'I said that'
lehé 'you said this'	hehé 'you said that'	kéhe 'you said that'
leyé 'he said this'	heyé 'he said that'	kéye 'he said that'
le?úkeya pi 'we said this'	he?úkeya pi 'we said that'	ké?úkeya pi 'we said that'

15GD11. Translation Drill. Your teacher will give you an English sentence.

Translate the sentence to Lakhóta.

Model

Teacher: What did you say?

Student: Táku ehá he?

1. What did you say?
2. That man doesn't speak. (that is, he is dumb.)
3. I didn't say that.
4. What is that Cheyenne saying?
5. They are speaking Crow.
6. He said 'I'll bring the beer.'
7. We can not speak Lakhóta yet.
8. That Mexican speaks good English.
9. Who said that?
10. Robert says he will come tomorrow.

SUMMARY

1. Lakhóta verbs of bringing and taking are formed from the basic verbs of motion. They are used exactly as verbs of motion, but with object topics.

2. Some or part of an individual is expressed by the words haké, hakéni, and toháya.

3. The Lakhóta equivalent of the English passive is the 3rd person plural form of the verb.

4. The verb iyá means 'to speak', the verb eyá means 'to say'. The verbs leyá, heyá, and kéyA are formed from eyá.

Lesson 15

Semantics

Specifying Time

When we consider the semantics of time in language, there are two different points which must be discussed: stating the time at which an event takes place (specifying time), and stating the length of time during which an event takes place (measuring time). We will discuss the measurement of time in Lakhôta in the next lesson. Here, we will take up the problem of answering the question tóhə, tohál 'when?' without considering many of the complications which arise when you start counting periods of time. Before you begin this section, review the names of the seasons, months and weekdays from lesson 14 (14S).

Time expressions are generally adverbs and therefore come either first in the sentence or just before the verb (6G3.2). Some, however, can also be used as verbs or nouns. Here are some examples of familiar adverbs used as verbs and nouns:

Adverbs used as verbs

<u>Híhəni</u> kta he?	'Will it <u>be</u> (occur) tomorrow?'
<u>Ĥtayétu</u> kta he?	'Will it <u>be in the evening</u> ?'
Waná <u>ĥtayétu</u> .	'It's <u>evening</u> now.'
<u>Ĥtálehə</u> héhə he?	' <u>Was</u> it <u>yesterday</u> ?'
Waná <u>əpétu</u> .	'Now it <u>is day</u> .'

Adverbs used as nouns

<u>Híhəni</u> kɪ osnísnɪ sʔa.	' <u>The mornings</u> are always cold.'
<u>Blokéĥtayétu</u> owášteštečake.	' <u>Summer evenings</u> are pleasant.'
<u>Hékta ĥtálehə</u> kɪ iyúha <u>čəté</u> iyokisilya ŭ pi.	' <u>All their yesterdays</u> brought them disappointment.' (literally 'All their past yesterdays they were in heart sickness.')

15S1. Present time. We can begin with the present, and move gradually away from it. You already know waná 'now' and lé apétu kị 'today'. You can talk about any time period you are presently in by using lé...kị with it (or putting kị lé after it). Here are some examples:

	<u>Literal meaning</u>	<u>English equivalent</u>
lé apétu kị (apétu kị lé)	this day	today
lé híhàni kị (híhàni kị lé)	this morning (now)	this morning
lé ñtayétu kị	this evening (now)	this evening
lé hàhépi kị	this night (now)	tonight
lé okó kị	this week (now)	this week
lé wí kị	this month (now)	this month
lé ómakha kị	this year (now)	this year
lé waníyetu kị	this winter (now)	this winter

Some speakers use ómakha only when speaking of the present or time close to the present: this year, last year, next year. For other years these speakers use waníyetu. Other speakers use ómakha more like year is used in English. Still others use waníyetu most (or all) of the time when year is meant.

Exercise

How do you say the following in Lakhóta:

1. Is it cold today?
2. This month all it has done is rain!
3. Is your wife beading this morning?
4. We have a lot of food tonight!
5. Our horses are getting fat this summer.

15S2. Past time. Most of the words in the above list can also be used to specify a period of time in the past or the future. When used with past meaning, some can be used alone, while others are expanded by the addition of other special words.

We have already learned that híhāni and hahépi, when used alone, mean respectively 'this morning' (which is now past) and 'last night'. Just as in English, 'last night' can refer to the past evening as well as to the past night; htayétu is not used in the meaning 'last evening'. Other single words referring to past time are apéha 'earlier today,' and htálehā 'yesterday'.

When speaking of an event which occurred earlier in a time period which is still underway, the post position él 'in' is added to the name for the time period:

lé okó kṭ él '(earlier) this week'

lé wí kṭ él '(earlier) this month'

To speak of time periods which are over, a different construction is used. This is hékta..... k'yú héha, with the name of the time period, inserted into the space. This means 'back when it was ____'. Here is a list of typical examples of expressions of this kind.

hékta okó k'yú héha 'last week'

hékta wí k'yú héha 'last month'

hékta wétu k'yú héha 'last spring'

hékta blokétu k'yú héha 'last summer'

hékta ptayétu k'yú héha 'last fall'

hékta waníyetu k'yú héha 'last winter'

hékta ómakha k'yú héha 'last year'

(hékta) Ištáwícháyazapiwí k'yú héha 'last March'

For past seasons there are also special single words (blokéhą, waníhą, etc.) as you learned in lesson 10. These single words are used very frequently.

When speakers of English wish to express how many time periods have passed since something happened in the past, they use the word 'ago': three years ago, a month ago, etc. The equivalent formula in Lakhóta is hékta [time period] [number] k'yú héhą:

hékta ómakha yámni k'yú héhą 'three years ago'

Days, however, are counted by use of the verb čhą́ 'be a 24-hour period'; and the number is placed before čhą́. The number 'one' is wáća before čhą́:

hékta wáća čhą́ k'yú héhą 'one day ago'

hékta tópa čhą́ k'yú héhą 'four days ago'

Exercise

How do you say the following in Lakhóta?

1. We bought a new house last year.
2. I saw Frank earlier today.
3. It rained a lot earlier this week.
4. How many of the children came home from school last week?
5. All of the chickens died last winter.
6. It was very cold last Christmas.
7. Did you eat all of the watermelon yesterday?
8. Bob gave me the money four days ago.

15S3. Hypothetical time. When we turn to specifying the time of hypothetical events, we find that the regular marker of this is ki. Hence 'this evening (coming)' is ñtayétu ki; 'tonight (coming)' is hahépi ki, and 'tomorrow' is híhāni ki. (Remember that in English we can say 'in the morning' with this meaning.) You can optionally add hehál after ki:

ñtayétu ki hehál... 'when it is evening...'

The most frequently used expressions of this kind are already familiar to you:

ektá'ophaya ki	'later today'
ñtayétu ki	'this coming evening'
hahépi ki	'tonight (coming)'
híhāni ki	'tomorrow'

When the event will occur in a time period with a specific name the word thokáta 'future, yet to come' is added before the name of the time period. Here are some examples of the use of thokáta.

thokáta okó ki	'next week'
thokáta wí ki	'next month'
thokáta waníyetu ki	'next winter'
thokáta wétu ki	'next spring'
thokáta ptayétu ki	'next autumn'
thokáta blokétu ki	'next summer'

To count a certain number of periods into the future (so many days or weeks from now), Lakhóta speakers use this formula (hehál is optional):

$\left\{ \begin{array}{l} \text{letá} \\ \text{thokáta} \end{array} \right\}$ [time period] [number] kǐ (hehál). čhá is again used for days, and the number precedes čhá. Here are some examples:

letá wǎča čhá kǐ	'one day from now'
letá nǔpa čhá kǐ	'two days from now'
thokáta wí záptá kǐ	'five months from now'

Exercise

How do you say the following in Lakhóta:

1. The boys will get here later today.
2. Tonight we'll eat this chicken.
3. They're going to buy four horses next spring.
4. Are you going to Rapid City next week?
5. Some pretty girls are going to the dance next Saturday.
6. The house will be finished two days from now.
7. We'll make dried meat next fall.
8. I will give you the book a week from now.

15S4. Clock time. Traditionally, speakers of Lakhóta had many more divisions of the 24-hour period than we have indicated. Such things as 'late in the night' or 'just before dawn' were more precise than 'night', and served the purpose of our times on the clock. Today, however, clocks are part of Lakhóta life, and talking about events at a specific hour is common.

Clocks in Lakhóta are called mázaškašká 'metal moving back and forth'. This is probably a reference to the pendulum on an old fashioned clock. 'Hour' is owáphe, a word based on the verb aphá 'strike'. To ask the time you say $\left\{ \begin{array}{l} \text{Mázaškašká} \\ \text{Owáphe} \end{array} \right\}$ tóna he? In reply to this question you say, for example, $\left\{ \begin{array}{l} \text{Mázaškašká} \\ \text{Owáphe} \end{array} \right\}$ núpa. 'It is two o'clock.' As you can see, the hours are numbered, as in English. 'Noon' has a special name, as in English: wíčhokáyahiyáye. Literally this means 'the sun has reached the middle.'

'At' an hour is expressed by adding kí to the hour designation when the time is future, héha when the time is past:

Owáphe núpa kí Bob hí kte. 'Bob will come at two o'clock.'

Owáphe núpa héha Bob hí. 'Bob came at two o'clock.'

When the time is approximate ('at about'), you use the word wahéha when the time is past, and either wahéha or hehá if it is future. Héha is dropped when wahéha is present, and kí may also be omitted:

Owáphe núpa wahéha Bob hí. 'Bob came about two o'clock.'

Owáphe núpa (kí) $\left\{ \begin{array}{l} \text{wahéha} \\ \text{hehá} \end{array} \right\}$ Bob hí kte. 'Bob will get here about two o'clock.'

Exercise

How do you say the following in Lakhóta?

1. What time is it? It is four o'clock.
2. Some of the people got there at 5 o'clock.
3. I'll bring it at 10 o'clock.
4. The basketball game is at 8 o'clock tonight.
5. John was hurt yesterday at about noon.

1585. Summary:

From this discussion and the exercises you should have learned these constructions:

lé...kǵ	'this...(now or later)'
lé...kǵ éł	'earlier during this'
hékta...kʔy héhą	'last...'
hékta...[number] kʔy héhą	'[number]...ago'
thokáta...kǵ	'next...'
letǵ thokáta[number] kǵ (hehǵł)	'in [number]...' or '[number]...from now'

For counting days, use the verb čhǵ. 'One day' is wǵča čhǵ.

For specifying time of day, use kǵ for 'at (future)', héhą for 'at (past)'. Approximate time is indicated by wahéhął added to the clock time expression. If the approximate time is future, hehǵł can be used instead of wahéhął.

Reading Exercise

Lakhóta kȋ iyúha Lakhól wachípi waštélaka pi, na wachípi kȋ hé íta pi.
Oyáte kȋ makhá ówačaya lowá naḥ'ú pi na wachípi wawáyaḡ ahí.

H'okhá kȋ čháchegá ú lowá pi. Lakhóta lowápi kȋ wašícú lowápi kȋ
kichí íchithokeča. Húh Lakhóta lowápi kȋ wíchó'ye yukhí na ú wachípi kȋ
húh wíchó'ye waníce.

Wíchokáya hiyáya isám iyáyȋ nahá haḥépi ektá khó wachí pi. Wíchokáya
hiyáya isám iyáya wachí pi kte ehátaháš, htayétu heháyela wachí pi na
heháł wówapi kȋ yuhpá pi. Wówapi kȋ yuhpá pi kȋ íchúha olówa wayú'oniha
ahíyaya pi.

Tuwé kȋ iyúha wachípi él wachí pi okíhi pi. Wícháša na wíya na wakháyeža
iyúha íchiženaya wachí pi. Wíya kȋ čháchegá isákhíb nážȋ pi na wíchágla pi
na húh hoḥnágičala hothú pi. Úmá oyáte kȋ wawáyaka pi. Wachípi kȋ él aglágla
nážȋ pi na'íš iyéčhikíyake ognágná yáká pi na mnipíga yatká pi.

Tuwé kȋ iyúha wachípi kȋ iyókiphi pi.

Translation

All Indian people like native dancing, and they are proud of their
dances. People come from all over to hear the singing and to watch.

Indian singers sing with a drum. Indian songs differ from European
ones. Some Indian songs have words, but those for dancing usually have
no words.

Dances are in the afternoon and also at night. Whenever they dance
in the afternoon they stop at sunset and take down the flag. While
they take down the flag they sing an honor song.

Everyone can dance at a dance. Men and women and children dance all mixed together. Women standing beside the drum join in with the male singers and some do the women's trill. (This refers to a shrill trilling which Plains Indian women make by touching the tongue on the back of the teeth and rapidly withdrawing it, while vocalizing loudly: lilililili.) Other people look on. They stand by the dance area or sit in their cars and drink beer.

Everyone enjoys a dance.

Vocabulary to Reading Exercise

aglátA	'to sing along with'
ahíyaya	'to sing a song, perform a song', awáhiyaya 'I sang', úkáhiyaya pi 'we sang'
čhăčheġa	'drum'
čhă	'wood'
čheġa	'kettle'
ehăţahăş	'whenever, when, as'
nehăyela	'until'
hoĥnăġičala hothŭ	'to say "lililili" at a dance'
hoĥnăġičala	'screech owl'
hothŭ	'to utter a cry' howăthŭ 'I utter a cry'
hŭĥ	'some' (part of a larger quantity)
ĥtayétu	'evening, sunset'
íĥithokeča	'to be different from another', íĥimathokeča 'I am different from him'
íĥiženaya	'mixed together'
ižéna	'among'

ičhŭhą	'while, as'
itą	'to be proud', imatą 'I am proud', i'ųtą pi 'we are proud'
iyókiphi	'to enjoy' iyómakiphi 'I enjoy, I am pleased', iyónimakiphi 'I am pleased with you'
iyúha	'all'
lową	'to sing' walówa 'I sing', ųlówa pi 'we sing'
lowąpi	'song'
makhá ówačaya	'from all over the country'
makhá	'country'
ówačaya	'all over, everywhere'
nahą	'and'
nañ'ų	'to hear' nawáñ'ų 'I heard it', na'ųñ'ų pi 'we heard it'
ogná, ognágną	'in'
olówa wayú'ónihą	'honor song'
yu'ónihą	'to honor one' blu'ónihą 'I honor him, it' ųyú'ónihą pi 'we honor him, it'
tuwé ki	'everyone'
umą	'other'
waníčA	'not to exist, be none, have none' (This verb is one of the negatives of <u>yukhą</u> .)
wąwáyakA	'to see, to watch' (This verb has the indefinite object prefix <u>wa-</u> . It picks up nasalization from the other vowels of the verb stem.)
wicháglata	'to accompany men as they sing'
aglátA	'to sing along, accompany in singing' awáglate 'I sang along' a'ųglata pi 'we sang along'
wíchoką hiyáya isám iyáya	'afternoon'
wichó'ye	'language, words'

wówapi

'flag'

yukhĀ

'to exist, to be, to have' mayúkhe 'I have'

yuhpĀ

'to pull off, to pull down, take down' bluhpé 'I took
it down'

TRANSLATION EXERCISE

1. When will it be summer again? Soon.
2. Are you going to Mary's party on Wednesday? No, I am not going. I wasn't invited.
3. Why didn't you eat your meat? I couldn't, it is not cooked.
4. Is Paul's friend part Crow? Yes, he is part Crow and part Cheyenne.
5. Who took you to church on Sunday? My grandmother took me.
6. Take these groceries (over) to Mary's house.
7. Why are you crying? Mary said that she would give me some watermelon, but she didn't give me any.
8. Can you speak Cheyenne? No, but I speak excellent Lakhóta.
9. There is an apple in the cupboard. Bring it to me and I'll give you some.
10. How many of the children shall we take to Rapid City? All of them.
11. Have the girls eaten? Yes, they ate some of the chicken and some of the plums too.
12. Look at this! Ed and his friend haven't left any of the cake! Why wasn't I told?
13. How do you say 'get' in Lakhóta? There are many ways. What do you mean?
14. Did you go to church last winter? No, I couldn't. I was sick last winter.
15. You were seen by the police at the fight after the game. You will certainly be arrested.
16. They left Denver this morning and will get here about noon.
17. Sam left for home at four o'clock. He took some medicine.
18. Paul went to Boulder three years ago.
19. We will go to town in the morning, but we won't buy anything.
20. Bring some groceries home four days from now.
21. Bill and Mary will leave for their home, Denver, three days from now; they'll probably go past Boulder, too.

Lesson 15

VOCABULARY

ahí	'to bring here' awáhi 'I brought it', ukáhi pi 'we brought it'
ahíyu	'to set out to bring here' awáhiyu 'I set out to bring it here', ukáhiyu pi 'we set out to bring it here'
áyataya	'all of a mass'
blokéha	'last summer'
blokétu	'summer; be summer'
čhá	'day' (čhá is used only with numbers)
eyÁ	'to say' ephé 'I said', ukéya pi 'we said'
éyayA	'to set out to take there' éblable 'I set out to take it there', ukéyaya pi 'we set out to take it there'
haké	'part of an individual'
hakéni	'none, no part of an individual'
hékta...k'yú héha	'last ...'
hékta...(number) k'yú héha	'(number) ... ago'
heyÁ	'to say that' hephé 'I said that', he'yúkeya pi 'we said that'
ičhéye	'right?' Enclitic which indicates that the speaker thinks his statement is a true one, but he expects confirmation from his hearer.
iyÁ	'to speak' iwáye 'I speak', ukíya pi 'we speak'
khÁ	'to mean' wakhé 'I mean', ukhá pi 'we mean'
kičhíčhopi	'gathering; party, feast'
kičhó	'to summon, to invite' wécho 'I invited him', ukícho pi 'we invited him, he invited us, they invited us'
Lakhóta iyÁ	'to speak Sioux' Lakhóta iwáye 'I speak Sioux', Lakhóta ukíya pi 'we speak Sioux' In fast speech this is pronounced <u>LakhótuyA</u> .

lé...kĭ	'this...(now or later)'
lé...kĭ éł	'earlier 'during this'
lečhála	'a little while ago, recently'
leta...(number) kĭ (hehál)	'in (number)...' '(number)...from now'
leyÁ	'to say this' lephé 'I said this', le'ŭkeya pi 'we said this'
ópta	'across; over'
owáčhekiye	'church' The literal meaning of <u>owáčhekiye</u> is 'place to pray'
o'óye	'way; path; manner'
Psáloka iyÁ	'to speak Crow' Psáloka iwáye 'I speak Crow', Psáloka ŭkíya pi 'we speak Crow' In fast speech this is pronounced <u>PsálokiyÁ</u> .
ptayétu	'fall; to be fall'
ptíhą	'last fall'
Spayóla	'Mexican'
Spayóla iyÁ	'to speak Spanish' Spayóla iwáye 'I speak Spanish', Spayóla ŭkíya pi 'we speak Spanish' In fast speech, this is pronounced <u>SpayólyÁ</u> .
Šahíyela iyÁ	'to speak Cheyenne' Šahíyela iwáye 'I speak Cheyenne', Šahíyela ŭkíya pi 'we speak Cheyenne' In fast speech this is pronounced <u>ŠahíyelyÁ</u> .
špayÁ	'to cause to be cooked, to bake' špawáye 'I baked it', špa'ŭya pi 'we baked it'
thakhólaku	'his friend'
thokáta...kĭ	'next...'
thokáta...(number) kĭ (hehál)	'in (number)...' '(number)...from now'
toháya	'how much (of an individual)?'
tókheškhe	'how?; somehow'
ŭkhą	Same as <u>yŭkhą</u> 'and here, and then'

wachékiye áya	'to take someone to church' wachékiye áble 'I took him to church', wachékiye ukáya pi 'we took him to church, he took us to church, they took us to church'
wanihá	'last winter'
Wasícu iyÁ	'to speak English' Wasícu iwáye 'I speak English', Wasícu ukiya pi 'we speak English' In fast speech this is pronounced <u>Wasícuyá</u> .
wayákA	'to look' This verb is identical with <u>wakákA</u> 'to see'
wéhá	'last spring'
wétu	'spring; it is spring'
wí	'month; moon, sun'
yúkhá	'and here, and then' Some persons pronounce this <u>úkhá</u> .
yuphiya	'really well, excellently'

Unit III

Summary and Review

1. Vocabulary Review.....	3R-1
2. Additional Grammar Practice.....	3R-4
3. Composition Practice.....	3R-6
4. Test.....	3R-7
CUMMULATIVE VOCABULARY LESSONS 11-15.....	3R-8

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 the word.

Stative Verbs

čhépA (14)	ošfčA (14)
čónala (14)	óta (14)
ištáʔotho (11)	špǣ (14)
Iyé (11)	wanfčA (14)
iyé (11)	

Active Verbs

ahí (15)	kéyA (11)	slolyÁ (11)
ahíyu (15)	khÁ (15)	Spayóla iyÁ (15)
aphÁ (11)	khízA (11)	Šahíyela iyÁ (15)
aʔí (13)	kičhízA (14)	špayÁ (15)
éktųžA (14)	kičhó (15)	thebyÁ (14)
eyÁ (15)	ksúyeyA (14)	wachékiye áyA (15)
éyayA (15)	Lakhóta iyÁ (15)	wahtéla šni (11)
glÁ (11)	leyÁ (15)	wakšú (14)
heyÁ (15)	názǣ (11)	Wasfču iyÁ (15)
hiyéyA (12)	ohÁ (14)	wayág hí (11)
hpáyA (12)	okíyakA (11)	wayákA (15)
iglústA (14)	onáhʔų (14)	wótA (14)
iyÁ (15)	ophéthų (11)	yútA (14)
kágA (12)	oyáptA (12)	yužáža (13)
	Psáloka iyÁ (15)	

Verbs of Relationship

čéphašiyA (12)	šič'ěšiyA (12)	thųškáyA (12)
hąkášiyA (12)	thąhąšiyA (12)	thųwílayA (12)
lekšílayA (12)	thahąšiyA (12)	thųwíyA (12)
lekšíyA (12)	thoškáyA (12)	thųžáyA (12)
sčéphašiyA (12)	thožáyA, thožáyA (12)	thųžáyA (12)

Impersonal Verbs

blokéha (15)	ptáyétu (15)	waníha (15)
blokétu (15)	ptíha (15)	wéha (15)
načhéčA (11)		wétu (15)

Animate Nouns and Kin Nouns

čépha (13)	lekšíla (12)	thakóš (13)
čéphaši (11)	sčépha (13)	thiyóšpaye (12)
čhąksáyuhá (14)	sčéphaši (11)	thošká (12)
hąká (14)	Spayóla (15)	thožá, thožá (12)
hąkáši (11)	Šahíyela (13)	thųšká (12)
Isáyethi (13)	šič'ě (14)	thųwí (12)
khokhéyah'ala (14)	šič'ěši (12)	thųwíla (12)
khoškálaka (11)	thahąši,	thųžá, thųžá (12)
lekší (12)	thąhąši (12)	ųčíši (13)
	thakhólaku (15)	wikhóškalaka (14)

Inanimate Nouns

Apétunúpa	(15)	kičhíčopi	(15)	thaspá	(12)
Apétuthokáhe	(15)	ognáke	(12)	thípsila	(12)
Apétutópa	(15)	omníča	(12)	wagmíza	(12)
Apétuwakhá	(15)	owáčekiye	(15)	wagmú	(12)
Apétuyámni	(15)	owáka	(13)	wagmúšpašni	(14)
Apétuzápta	(15)	Owákayuzázapi	(13)	waksíča	(12)
asápi	(12)	o'óye	(15)	waksógnake	(12)
azé	(12)	pápa	(12)	waskúyeča	(14)
bló	(12)	škátapi	(14)	wa'íyatke	(12)
čhá	(15)	špášniyútapi	(14)	wí	(12)
čhaňapi	(12)	thabškatapi	(14)	wígli'ukágapi	(12)
čhaphá	(12)	thaló	(12)	wíyatke	(12)
hapí	(12)	thápa	(14)	wóžapi	(12)

Pronouns

áyataya	(15)	hųgéye	(14)	takŭl	(11)
hąké	(15)	hŭň	(12)	tukté wąží	(14)
hąkéni	(15)	iyóhila	(14)	ųǵé	(14)
hųǵé	(14)	iyúha	(14)	ųǵéni	(14)
hųǵéni	(14)	óta h̄ca	(14)	ųǵéye	(14)
		óta h̄ci	(14)		
		oyás'ı	(14)		

Adverbs and Postpositions

étkiya	(13)	tohāya	(15)
lečhāla	(15)	tókheškhe	(15)
ôhakab	(14)	tókhi	(13)
ôota	(15)	yuphiya	(15)

Enclitics

ičhéye (15)

Other Words and Expressions

ečá	(12)	málewá	(12)
héкта...k'ų héhą	(15)	nakų	(15)
héкта...(#) k'ų héhą	(15)	thokáta...kį	(15)
isám	(11)	thokáta...(#) kį (hehál)	(13)
khó	(11)	tókša	(12)
lé...kį	(15)	wáhé	(12)
lé...kį éł	(15)	wáhená	(12)
letá...(#) kį (hehál)	(15)	wáhewá	(12)
mahé	(12)	wáká	(12)
máhená	(12)	wákaná	(12)
máhewá	(12)	wákawá	(12)
maká	(12)	walé	(12)
mákaná	(12)	wálená	(12)
mákawá	(12)	wálewá	(12)
malé	(12)	yúkhą	(15)
málená	(12)		

2. Additional Grammar Practice

You have learned the following points of Lakhóta grammar in this unit:

- (1) Using two topics in the same sentence (transitive verbs):
 - (a) when both topics are nouns (Lesson 11);
 - (b) when one is a noun and one is a pronoun (Lesson 11);
 - (c) when both topics are pronouns (Lesson 13);
 - (d) some sound changes which occur with some affixes (Lesson 11).
- (2) Sets of verbs to express certain systematic meanings:
 - (a) location verbs (Lesson 12);
 - (b) 'bringing' and 'taking' verbs (Lesson 15);
 - (c) 'eating' verbs (Lesson 14);
 - (d) 'be' verbs (Lesson 13);
 - (e) 'say' and 'speak' verbs (Lesson 15).
- (3) Using quantifiers (indefinite numbers) and some expressions for parts of different kinds of wholes (Lessons 14 and 15).
- (4) Distinguishing táku from takú1 (Lesson 11).
- (5) Making sentences with generic nouns (Lesson 12).
- (6) Using transitive verbs in commands (Lesson 13).
- (7) Forming Lakhóta passive sentences (Lesson 15).
- (8) Using attention-getting words (Lesson 12).

By adding this grammar to what you already know, you can multiply the number of Lakhóta sentences you can say many times. Here are some examples of ways to practice this:

- (A) Look at the list of active verbs on page 1 of this lesson. Select some transitive verbs and make up sentences using each one with several different topics.

Adding adverbs and other words expands your possibilities. For example, if you select aphÁ, you might invent sentences such as these:

1. Khoškálaka ykíthawa pi kĭ wikhóškalaka awíčapha pi šní.
2. Ačhíphĭ kte!
3. Hená wakháyeža kĭ awíčapha pi šní yo!
4. Khyšĭ, Robert amáphe!
5. Thabškátapi iglúšta pi óhakab Psáloka eyá yphá pi.

Practice using as topics all the affixes from the list on pages 13-14 and 13-15 or on the chart on p. 13-13, as well as various nouns.

- (B) Turn some of the sentences in A into questions to a classmate. Take turns asking and answering questions.
- (C) Look back at 15GD2, p. 15-5. Tell a classmate to do something (not necessarily just 'bring' or 'take') to something, then ask him or her (or someone else) what he or she did.
- (D) Pick up something in the room and put it in, on, or beside something. Ask someone where it is. You can use books, chairs, pieces of chalk, coats, etc. If you don't know the name of the object, use lé or lená. The point is to practice the location verbs.
- (E) Draw pictures of objects, animals, or people relative to streams, houses, trees, tables, or cupboards and ask questions about where the things are. Answer similar questions from your classmates.
- (F) Have your classmate tell you "Here is a ____" or "Here are some ____". Say that you can't see it and ask specifically where it is, or else ask for some (part) of it.

- (G) Tell your classmate about something, using a passive verb (use the list of active verbs on 3R-1 for ideas). Have your classmate ask who or what did it, and answer (or say you don't know). For example:
1. Ĥtálehą amápha pi.
 2. Tuwá anípha he?
 3. Čhaksáyuhá wą amáphe.
- (H) Make up some questions about quantities of something. Expect answers using numbers, quantifiers, or partitives. Answer similar questions from your classmates.

3. Composition Practice

- (A) Use any of the composition exercises in Review Lesson 2, but use the new material you have learned about in this unit: bringing and taking, location, eating and food, speaking various languages, family members, and activities such as a fight, a ball game, injuries, buying things, making things, and so on.
- (B) Write a short story (one paragraph) about something which happened to you recently.
- (C) Describe how to make some simple food dish, using the recipes in the reading passages as models.
- (D) Write a short general essay about the world as you know it, using generic sentences. Then make up some questions about your essay for your classmates to answer.

4. Test

For a test on this unit, review again the list of grammar points in Section 2 of this (review) lesson, or go to the summary of each of Lessons 11-15 and make sure you know what each statement means. In addition, check all the vocabulary again, especially the lists of similar words, the important words in the semantics sections ('be' verbs, names of months, days, seasons, and names of relatives), and, for recognition, the vocabulary in the Reading Passages.

CUMULATIVE VOCABULARY

Lessons 11-15

ahí	(15)	čhaksáyhá	(14)	hŭh	(12)
ahíyu	(15)	čhépA	(14)	hpayA	(12)
Apétunúpa	(14)	čhaphá	(12)	ičhéye	(15)
Apétuthokáhe	(14)	čónala	(14)	iglúštA	(14)
Apétutópa	(14)	ečá	(12)	isám	(11)
Apétuwakhá	(14)	éktuzA	(14)	isapha	(11)
Apétuyámni	(14)	étkiya	(13)	Isáyethi	(13)
ApétuzáptA	(14)	eyÁ	(15)	ištá'othó	(11)
aphÁ	(11)	éyayA	(15)	iyÁ	(15)
asápi	(12)	glÁ	(11)	Iyé	(11)
áyataya	(15)	háká	(14)	iyé	(11)
azé	(12)	hákási	(11)	iyóhila	(14)
a'í	(13)	hákásiyA	(12)	iyúha	(14)
bló	(12)	háké	(15)	kágA	(12)
blokéha	(15)	hákéni	(15)	kéyA	(11)
blokétu	(15)	hékta...k'u héha	(15)	khÁ	(15)
čéphA	(13)	hékta...(h) k'u héha	(15)	khízA	(11)
čéphási	(11)	heyÁ	(15)	khó	(11)
čéphásiyA	(12)	hiyéyA	(12)	khokhéyah'ala	(14)
čhá 'day'	(15)	hųgé	(14)	khoškálaka	(11)
čhahápi	(12)	hųgéni	(14)	kičhíčhopi	(15)
čhaksá	(14)	hųgéye	(14)	kičhízA	(14)

kičhó	(15)	óhakab	(14)	Šahíyela	(15)
ksúyeyA	(14)	okíyakA	(11)	Šahíyela iyÁ	(15)
lakhóta iyÁ	(15)	omníča	(12)	šičʼé	(14)
lé...kṭ	(15)	onáhʼy	(14)	šičʼéši	(12)
lé...kṭ é1	(15)	ópta	(15)	šičʼéšiyA	(12)
lečhála	(15)	ošícA	(14)	škátapi	(14)
leksí	(12)	óta	(14)	špṭ	(14)
leksíla	(12)	óta hča	(14)	špásniyútapi	(14)
leksílayA	(12)	óta hči	(14)	špayÁ	(15)
leksíyA	(12)	owáčhekiye	(15)	takṭl	(11)
letṭ...(#) kṭ (hehṭ1)	(15)	owṭka	(13)	thabškatapi	(14)
leyÁ	(15)	Owṭkayuzázapi	(13)	thahṭši, thahṭsi	(12)
mahé	(12)	oyáptA	(12)	thahṭšiyA, thahṭšiyA	(12)
máhená	(12)	oyásʼṭ	(14)	thakhólaku	(15)
mánewṭ	(12)	oʼóye	(15)	thakós	(13)
maká	(12)	pápa	(12)	thaló	(12)
mákaná	(12)	Psáloka iyÁ	(15)	thápa	(14)
mákawṭ	(12)	ptayétu	(15)	thaspṭ	(12)
malé	(12)	ptṭhṭ	(15)	thebyÁ	(14)
málená	(12)	sčéphṭ	(13)	thṭpsila	(12)
málewṭ	(12)	sčéphṭši	(11)	thiyóšpaye	(12)
náčhēcA	(11)	sčéphṭšiyA	(12)	thokáta...kṭ	(15)
nakṭ	(12)	slolyÁ	(11)	thokáta...(#) kṭ (hehṭ1)	(15)
názṭ	(11)	Spayóla	(15)	thošká	(12)
ognáke	(12)	Spayóla iyÁ	(15)	thoškáyA	(12)
ohÁ	(14)	spṭšniyútapi	(14)	thožá, thožṭ	(12)

thožâyA, thožâyA (12)	wachékiye áyA (15)	waníhą (15)
thųšká (11)	wagmíza (12)	waskúyeča (14)
thųškâyA (12)	wagmú (12)	Wășfču iyÁ (15)
thųwí (12)	wagmúšpašni (14)	wąyąg hí (11)
thųwíla (12)	wąhé (12)	wąyákA (15)
thųwílayA (12)	wąhená (12)	wa'íyatke (12)
thųwíyA (12)	wąhewą (12)	wéhą (15)
thųžá, thųžą (12)	wahtéla šni (11)	wétu (15)
thųžâyA, thųžâyA (12)	waká (12)	wí (15)
tohąyą (15)	wákaná (12)	wířli'ųkáğapi (12)
tókheškhe (15)	wákawą (12)	wikhóškalaka (14)
tókhi (13)	wakšfca (12)	wíyatke (12)
tókša (13)	wakšógnake (12)	wótA (14)
tukté wąží (14)	wakšú (14)	wóžapi (12)
ųcíši (13)	wąlé (12)	yúkhą (15)
ųgé (14)	wálená (12)	yuphíya (15)
ųğeni (14)	wálewą (12)	yútA (14)
ųgéye (14)	waníčA (14)	yuzáža (13)

