

UNIT II

Lesson 6

Table of Contents

6CD1.	Conversational Exchanges.....	6-1
<u>PRONUNCIATION AND SPELLING</u>		6-2
6P1.	Glottal stop and glottalization.....	6-2
6PD1.	Review of ʔ between vowels, Fricatives and stops with ʔ. Contrasts between glottalized and aspirated stops.....	6-2
6P2.	Unwritten glottal stop at the end of a sentence.....	6-4
6PD2.	Sentence final glottal stop.....	6-5
<u>GRAMMAR</u>		6-6
6G1.	More on T-words.....	6-6
6G1.1.	The position of T-words in Questions.....	6-7
6GD1.	Question and Answer Drill.....	6-10
6GD2.	Transformation Drill.....	6-11
6CD2.	Conversation.....	6-12
6G2.	More on Nouns and Topic Markers.....	6-12
6GD3.	Translation Drill.....	6-14
6G3.	The enclitic sʔa.....	6-15
6GD4.	Integration Drill.....	6-16
SUMMARY.....		6-17
LONG DIALOGUE.....		6-18
TRANSLATION EXERCISE.....		6-19
CONVERSATION PRACTICE.....		6-20
VOCABULARY.....		6-21

Unit ILesson 6

6CD1. Memorize these conversations containing sounds we will learn about in this lesson, and the additional vocabulary:

- I. 1. Ih'é wəží wachí kte. Wəží mak'ú wo!
'I need a rock. Give me one!'
2. Ih'é čigčík'ala tákuni wəbláke šni. Tháka čha čhič'ú kta he?
'I don't see any little rocks. Shall I give you a big one?'
- II. 1. Čhukší, hé wícháša kį tuwé he?
'Daughter, who is that man?'
2. Hé Mary šic'əku. Mnilúzahe Othúwahe él thí.
'That's Mary's brother-in-law. He lives in Rapid City.'
- I III. 1. Wakháyeža kį hená tókha pi he? Líla čhéya pi.
'What's wrong with those kids? They're really crying.'
2. Šuhpála tháwa pi kį t'é. Úšiyakel.
'Their puppy has died. Isn't it pitiful!'
- I IV. 1. Šic'əši, léel Seattle ektá óhñniya magázu s'a he?
'Cousin, does it always rain here in Seattle?'
2. Hiyá, watóhəl šna mniš'és'e na'íš p'ó.
'No, sometimes it sprinkles or it's foggy.'

Additional vocabulary

Oglála Thípi	'Pine Ridge Reservation'
oyáte	'people, tribe'
Oglála Oyáte	'The Oglala tribe'
Sícháǵú Oyáte	'The Rosebud tribe'
yaká	'to sit, to be sitting' (of something animate); 'to be located' (of something inanimate with a broad base). maké 'I was sitting' wəyáka pi 'we were sitting'.

PRONUNCIATION AND SPELLING

6P1. Glottal stop and glottalization. We now take up the last major feature of Lakhóta pronunciation, the sound represented by the letter ʔ. Recall from lesson 1 that this letter, between vowels, marks the stoppage of breath we use between the parts of oh-oh in English.

In Lakhóta, this sound also occurs between a consonant and a vowel. Again, it is a stoppage of air in the throat, between the time you say the consonant and the time you say the vowel.

Other spelling systems have used the apostrophe (') for this sound, or have not written it at all.

6PD1.

A. Review of ʔ between vowels. Imitate your teacher and practice saying these words:

waʔú	yaʔú	wóʔuspe
aʔí	oʔó	waʔúni
waʔó	oʔówa	thaʔóyake

B. Fricatives with ʔ. Imitate your teacher and practice saying these words.

	<u>sʔ</u>	
sʔá	asʔí	wasʔó
púsʔáye	sʔí	nasʔósʔo
	<u>šʔ</u>	
šʔíšʔí	šʔásʔa	isʔósʔo
asʔá	yusʔíšʔí	wasʔáka

hʔ

aḥʔáye	hʔá	hʔehʔé
kihʔá	hʔahí	hʔahʔáka
ihʔé	hʔokhá	

C. Stops with ʔ. Imitate your teacher and practice saying these words:

pʔ

pʔé ɛhɔ	pʔipʔí	yapʔó
pʔó	napʔí	wanápʔí

tʔ

yatʔá	tʔáǵa	tʔóza
ihátʔa	tʔatʔá	tʔuɣvá

čʔ

ičʔí	kičʔá	šičʔési
ičʔíkte	kičʔú	mičʔícʔu

kʔ

kʔá	kʔí	kʔuhá
akʔí	kʔu	ɣkʔí pi
kʔóǵa	ɣkʔú	ečhɣkʔu pi

D. Contrasts between aspirated and glottalized stops. Imitate your teacher and practice saying these words. Read across the page.

nuphí	napʔí
phé	pʔé ɛhɔ
phí	pʔipʔí
théča	tʔečá

čhíčhu	čhíč'ú
wéčhu	wéc'u
khéya	k'éya
wakhé	wak'é
khuwá	k'ú we
wakhí	wak'í

6P2. Unwritten glottal stop at the end of a sentence. You may already have noticed that some sentences seem to end in the glottal stop sound. Most common among these is the word hiyá when it is used alone in answer to a question. Not all persons pronounce this sentence-final glottal stop, while others pronounce it quite clearly. Since this glottal stop is optional, it will not be written in this book. You should know, however, where to expect it. Several things have to be true at once in order for this glottal stop to be pronounced:

- a) The sentence must end in a word which is not an enclitic.
- b) The last vowel of the last word must not be nasalized.
- c) The last vowel of the last word must be stressed (one exception to this condition will be described in a moment).

Notice that hiyá meets all of these conditions if it is the last (or only) word in a sentence. The word is not an enclitic, and its last vowel is stressed but not nasalized.

You have already memorized several examples of this unwritten glottal stop:

Hą, líla osní.

Hą, eháni hí.

Hā, mázaská eyá bluhá.

Sichāǵú Thípi ektá wathí.

Líla nizí.

Waskúyeča eyá bluhá.

You have also learned this sentence:

Wichíčala yámni na hoksíla wā wichábluha.

This sentence is also pronounced with a final glottal stop, even though the last vowel is not stressed. Notice, however, that the last part of this word --bluha-- does exist as a separate word with the same meaning, and that the separate word bluhá does have stress on the final vowel. Watch for cases of this kind, and imitate your teacher's pronunciation.

6PD2. Sentence final glottal stop. Imitate your teacher and practice saying the following Lakhóta sentences.

1. Mázaská eyá mak'ú.
2. Lé apétu kǵ thaté.
3. Hé šǵkawakhá kǵ ská.
4. Htálehǵ p'ó.
5. Hé waskúyeča wǵzǵ íčú.
6. Phéta kǵ ilé.
7. Hé Lakhóta kǵ wachí.
8. Šǵka kǵ hló.
9. Líla mahwá.
10. Mnilúzahe Othǵwahe ektá wa'í.

6G1. More on T-words. By now you have learned several more Lakhóta T-words. (Review 3G2, where T-words were first discussed.) We now know tuktél 'where (at)?', táku 'what?', tókhiya 'where (to)?', tóna 'how many, how much', tuwá/tuwé 'who?', and tókha 'be the matter'. There are other T-words also which we will learn later.

These words have different grammatical functions. tuktél and tókhiya are adverbs: that is, they tell us something about the location and/or direction of the verbal action. táku, tóna and tónakeča are either pronouns or stative verbs. tuwá is only a pronoun, and its partner tuwé is only a stative verb. Tókha is a stative verb.

Study the following examples of the use of these T-words:

<u>Tuktél</u> niyáza he?	' <u>Where</u> do you hurt?'
<u>Tókhiya</u> ní kta he?	' <u>Where</u> are you going to go?'
<u>Táku</u> iyéya he?	' <u>What</u> did he find?'
Hé <u>táku</u> he?	' <u>What</u> is that?'
<u>Tóna</u> khúža pi he?	' <u>How many</u> are sick?'
Wakháyeža <u>tóna</u> khúža pi he?	' <u>How many</u> children are sick?'
<u>Nitóna</u> pi he?	' <u>How many of you</u> are there?'
<u>Tuwá</u> khúža he?	' <u>Who</u> is sick?'
Hé wícháša kí <u>tuwé</u> he?	' <u>Who</u> is that man?'
<u>Toníkha</u> he?	' <u>What is the matter</u> with you?'

Tóna, tuwá, and tókha, like táku, can also be used in ordinary statements. When they are used in statements (rather than questions) their meaning is indefinite. In this use táku means 'something', tóna means 'some, a few', tuwá means 'someone', and tókha means 'matter,

be important'. Look at these examples:

Hé <u>táku</u> iyéye.	'He found <u>something</u> .'
Hé <u>tóna</u> icú.	'He took <u>a few</u> .'
Hél <u>tuwá</u> khúže.	' <u>Someone</u> is sick there.'
<u>Tókha</u> šni.	'That doesn't <u>matter</u> .'

6G1.1. The position of T-words in questions. You have already seen that tóna stands in the question where a number stands in the reply, (5G2.1). Tuktél, tókhiya, táku, tuwá/tuwé and tókha also stand in questions where specific kinds of words stand in the reply.

Tuktél and tókhiya stand in the question where an adverb or adverbial expression stand in the reply. Compare the questions and replies:

- Q Tuktél niyáza he? 'Where do you hurt?'
- R Lél mayáza. 'I hurt here.'
- Q Tókhiya ní kta he? 'Where are you going to go?'
- R Mnilúzahe Othúwahe ektá mní kte. 'I'm going to go to Rapid City.'

When it is used as a pronoun, táku stands in the question where a non-human topic stands in the reply:

- Q Hé táku iyéya he? 'What did he find?'
- R Hé mázaská eyá iyéye. 'He found some money.'
- Q Táku yachí he? 'What do you want?'
- R Wakhályapi etá wachí. 'I want some coffee.'
- Q Táku niyáhtaka he? 'What bit you?'
- R Šúka wá mayáhtake. 'A dog bit me.'

The use of tuwá is similar. Tuwá stands in a question where a human topic stands in the reply. Tuwá can appear with both singular and plural verbal forms. Look at the following questions and replies:

- | | | | |
|----|---|-------------------------------|----------------------------------|
| 1. | Q | <u>Tuwá</u> khúza he? | ' <u>Who</u> is sick?' |
| | R | <u>Atéwaye</u> kĭ khúze. | ' <u>My father</u> is sick.' |
| 2. | Q | <u>Tuwá</u> khúza pi he? | ' <u>Who</u> are sick?' |
| | R | <u>Wakháyeza</u> kĭ khúza pi. | ' <u>The children</u> are sick.' |

When táku is used as a stative verb ('be what?'), both it and tuwé stand in a question where a verb of being stands in the reply. There are several different kinds of verbs of being, and we will study them in detail later. For example, a verb of being is often just a noun conjugated as a stative verb. Thus, wicháša can mean either 'man' or '(He) is a man'. Other verbs of being have meanings such as 'be the one' and 'be such a one, be that kind of person'. Study the following examples:

táku

- | | | | |
|----|---|---------------------------------------------------|-----------------------------------|
| 1. | Q | Lé <u>táku</u> he? | ' <u>What is</u> this?' |
| | R | Hé kháta <u>hécha</u> . | 'That <u>is</u> a plum.' |
| | R | Hé <u>chápa</u> . | 'That <u>is</u> a beaver.' |
| 2. | Q | Hé wicháša kĭ <u>táku</u> he? | ' <u>What is</u> that man?' |
| | R | He wicháša kĭ <u>čhaksáyuhá</u>
<u>hécha</u> . | 'That man <u>is</u> a policeman.' |

3. Q Hená táku he? 'What are those?'
 R Hená kháta. 'Those are plums.'
4. Q Hená táku pi he? 'What are those?'
 R Hená chápa pi. 'Those are beavers.'
5. Q Hená wícháša kĭ táku pi he? 'What are those men?'
 R Hená wícháša kĭ čhaksáyuhá hécha pi. 'Those men are policemen.'

Notice that when táku is used with reference to humans, it refers to a characteristic of the man rather than to his being. In fact, the context of a question with táku referring to a human being must clearly call for a comment about a characteristic. Otherwise the question will seem strange, sarcastic, or incomprehensible.

With non-human references, táku refers to being.

tuwé

1. Q Hé wícháša kĭ tuwé he? 'Who is that man?'
 R Hé h'okhá wícháša. 'He is an Indian singer.'
 R Hé Mary šič'éku. 'He is Mary's brother-in-law.'
 R Hé Robert Fast Horse é. 'He is Robert Fast Horse.'
2. Q Hená wícháša kĭ tuwé pi he? 'Who are those men?'
 R Hená h'okhá wícháša pi. 'They are Indian singers.'
 R Hená Mary šič'éku. 'They are Mary's brothers-in-law.'
 R Hená Robert éna Wayne Fast Horse é pi. 'They are Robert and Wayne Fast Horse.'

Tókha stands in a question where a verb which gives a reason stands in the reply:

- Robert tókha he?' 'What's wrong with Robert?'
 Hé khúže. 'He's sick.'

6GD1. Question and Answer Drill. Your teacher will ask you a question.

Supply a correct answer, and translate your sentence. (The answers supplied on the tape are examples, but they are not the only possible answers.)

Model:

Teacher: Tuktél niyáza he?

Student: Léł mayáza. 'I hurt here.'

1. Tuktél niyáza he?
2. Hé hoksíla kǐ tuwé he?
3. Mázaska tóna he?
4. Hená táku he?
5. Tuwá waskúyeča kǐ icú he?
6. Tuktél yathí he?
7. Tókhiya ní kta he?
8. Hé wíčháša kǐ táku čǐ he?
9. Tuwá háska he?
10. Hoksíla kǐ kháta tóna icú pi he?
11. Lé táku he?
12. Wíya kǐ táku iyéya he?
13. Hená tuwé pi he?
14. Tóna ípuzá pi he?

6GD2. Transformation Drill. Your teacher will give you a sentence. Pretend you failed to hear one word, and ask a question about that point using a T-word. More than one question may be possible. Do not forget the question enclitic, and remember also that you may have to change some of the verbal forms.

Model:

Teacher: Robert waskúyeča záptą icú.

Student: a) Tuwá waskúyeča záptą icú he?

b) Robert táku icú he?

c) Robert waskúyeča tóna icú he?

1. Robert waskúyeča záptą icú.
2. Lakhóta kį South Dakota él thí pi.
3. Hé wíchíčala kį mitháwa.
4. Hená kháta.
5. Mnilúzahe Othúwahe ektá mní kte.
6. Hoksíla kį mázaská iyéya pi.
7. Wakháyeža kį agúyapiskúyela waštélaka pi.
8. Hená owóte thípi él yáká pi.
9. Wašícú kį Ĥesápa kį icú pi.
10. Hé wícháša kį Charles Lone Bull é.
11. Hená šýka pi.
12. Hená wakháyeža kį Lakhóta pi.
13. Mary šíc'éku kį iyéčhíkįyáke wážini yuhá šni.
14. Kháta tákuni wachí šni.

6CD2. Memorize the following conversation:

1. Čhíkš, loyáčhí he? Wahápi eyá očéthi akál hé. Etá ičú we.
'Are you hungry, son? There's some soup on the stove. Take some.'
2. Há, iná, lowáčhí! Agúyapi etá yukhá he?
'Yes, Mother, I am hungry! Is there any bread?'

6G2. More on nouns and topic markers. Nouns in English and Lakhóta may have general as well as specific reference. Nouns which have general reference (those which refer to classes rather than individuals) are called generic nouns. We will study Lakhóta generic nouns in a later lesson (12G1).

When the reference is to specific things, both English and Lakhóta recognize two kinds of nouns.

One kind of noun refers to things which exist in natural units. These nouns are count nouns for the simple reason that the individuals can be counted.

English count nouns have a singular and a plural: boy, boys, child, children, man, men. The singular:plural distinction is also made in the English indefinite articles: singular nouns take a or an, plural nouns take some. Lakhóta count nouns also have a singular and a plural, but this distinction is made only in words which accompany the noun (topic markers and verbs): wícháša kį hí; wícháša kį hí pi; wícháša wą hí; wícháša eyá hí pi.

The other kind of specific noun refers to things which do not come in natural units. These are called mass nouns because they occur naturally in undifferentiated masses. Examples of mass nouns are snow, water, sand, flour, jam.

In English, mass nouns are ordinarily only singular in form, but they take the plural indefinite article some. If there is a need to pluralize a mass noun for some reason, the usual way is to add a measure word which belongs to the count noun class. Look at these examples:

<u>Singular</u>	<u>Plural</u>
some water	<u>glasses</u> of water
some flour	<u>bags</u> of flour
some jam	<u>jars</u> of jam
some sand	<u>piles</u> of sand

When the noun itself is pluralized, the reference is to different kinds of the thing the noun refers to. Look at these examples:

'Two jams won prizes at the fair.'

'The store stocks several flours.'

Mass nouns in English can also be pluralized for special effects:

'The sands of the Sahara are endless.'

'The alpine snows are eternal.'

In Lakhóta, mass nouns are ordinarily only plural in form: mní eyá 'some water', čhasmúška eyá 'some sand'.

When Lakhóta mass nouns are used in singular form the meaning is always different. For example, mní wą means 'a body of water, a lake.' A singular mass noun may also imply a container: kaphópapi wą 'a bottle of pop', wakhályapi wą 'a cup of coffee'. This is the equivalent of the English measured mass noun expression ('a glass of water', 'bag of flour', etc.) A third possible meaning for a Lakhóta singular mass noun is a special kind: wahápi wą 'a (special kind of) soup'.

To summarize, both English and Lakhóta recognize two classes of nouns, count nouns and mass nouns. Except for differences in detail, count nouns are used the same way in both languages. Mass nouns are also used more or less the same way in both languages, but their forms are exactly opposite: English mass nouns are singular in form, Lakhóta mass nouns are plural in form. When the mass noun is put into the other form (in English, into the plural; in Lakhóta, into the singular) the meaning is specialized.

6GD3. Translation Drill.

You will be given a sentence in English or Lakhóta. Give the equivalent in the other language.

Model

Teacher: Son, there's some coffee on the stove.

Student: Čhíkš, wakhályapi eyá očéthi akál hé.

1. Son, there's some coffee on the stove.
2. Misú, kaphópapi waží icú we!
3. Did he take some cookies?
4. Take some cold water along!
5. Grandchild, do you have a puppy?
6. Mní eyá očéthi akál hé.
7. Učí, phežíta etá yachí he?
8. Mní wa kál yaké.
9. Daughter, give him some soup!
10. Wówapi etá luhá he?
11. Wakháyeža kí wahápi eyá yatké.
12. A Rosebud Sioux lives here.

6G3. The enclitic s'a. This enclitic indicates that the action or state of the verb is habitual. A-words have the e-vowel before this enclitic.

Here are some examples:

Hí mayáza s'a. 'My teeth are always aching.'

Atéwaye kĭ watúkha s'a. 'Father is always tired.'

Wakháyeža kĭ hená khúža pi s'a. 'Those children are always sick.'

Since s'a belongs to the series of enclitics which follow the verb at the end of the sentence, you must learn where it is placed in sequences of these enclitics. Here is a copy of the enclitic chart with s'a included in its proper position.

pi	ktA	šni	s'a	yo, ye	
				séčA	yeló, kištó
					he
				láhcA	lah
				láhcakA	

6GD4. Integration Drill. Your teacher will give you a Lakhóta sentence.

Repeat the sentence, adding s'a. Then translate the new sentence.

Model

Teacher: Lél óhĩniya maǵázu.

Student: Lél óhĩniya maǵázu s'a.

'It always rains here.'

1. Lél óhĩniya maǵázu.
2. Lená wakháyeža kį khúža pi he?
3. Tuktél p'ó he?
4. Hé wíháša kį ú.
5. Hé wíčákhe šni yeló.
6. Tuwá waskúyeča čhį he?
7. Lená hoksíla kį wašté pi šni.
8. Atéwaye kį watúkha yeló.
9. Hé wįyą kį wakhályapi yatké.
10. Natá mayáza.

SUMMARY

1. The glottal stop is found between vowels, but also between some consonants and a following vowel. A glottal stop pronounced at the end of a sentence is not written.
2. T-words are used in topics or in comments, sometimes in both. T-words are usually found in questions, but some can also be used in statements. T-words in statements have indefinite meaning. T-words occupy the same place in the sentence as the word or words they question.
3. In both English and Lakhóta, nouns which refer to units are used somewhat differently from nouns which refer to masses. Count nouns are comparable in English and Lakhóta; mass nouns are less similar in the two languages.
4. s'a marks the habitual aspect.

LONG DIALOGUE

1. Thakší, hé šųhpála kį tuwá tháwa he?
2. Thibló, hé mitháwa kištó. "P'op'ó la" ečíya pí.
1. Naháhčí waš'áke šni s'elél. Okó tóna he?
2. Okó šákpe. Héčhena šųka tháka kį yaglúha he?
1. Hiyá. Iyéčhikįyake ų nat'é. Čhakú aglágla k'é s'a.
2. Ūsiyakel. Ná, P'op'ó la čhič'ú kte kištó.

TRANSLATION

1. (Younger) sister, whose puppy is that?
2. (Older) brother, he's mine. His name is "Foggy".
1. He isn't very strong yet, is he? How many weeks old is he?
2. Six weeks. Do you still have that big dog of yours?
1. No. He got run over and killed by a car. He was always digging along the road.
2. That's a shame. Here, I'll give you Foggy.

TRANSLATION EXERCISE

1. Father, give me eight dollars. Here are eight dollars.
2. Brother, what is wrong with you? I am very tired.
3. Daughter, what does that man want? He wants coffee and cookies.
4. Are these three children always sick?
5. Sister, who is crying? Someone is crying.
6. How many are sick? Six are sick and two have died.
7. Son, how many dollars do you have? I still have ten dollars.
8. Grandpa, where are you going? I am going to the cafe.
9. The girl is little but the boy is big.
10. Cousin, who is that man? They call him Bill Little Thunder.
11. What are those? Those are puppies.
12. How many of us will there be? I guess there will be five.
13. Is it raining? No, but it is very foggy and it is sprinkling.
14. Where do those Indians live, Grandma? They live on the Pine Ridge Reservation.
15. Grandchild, are you hungry? There is some soup on the stove.

Conversation Practice

Answer the following questions in Lakhóta:

1. Níkhúža he?
2. Wanítukha he?
3. Nitháka na'íš níč'ík'ala he?
4. Lé apétu kí magážu he?
5. Tuktél yathí he?
6. Táku yachí he?
7. Hahépi kí tókhiya ní kta he?
8. Tuktél niyáza he?
9. Atéyayí na ináyaye kí tuktél thí pi he?
10. Šuhpála nitháwa kí t'á he?
11. Wakháyeža tóna wícháluha he?
12. Waníyetu nitóna he?
13. Wakhályapi waštéyalaka he?
14. Wahépi yachí he?
15. Nitáku he?

Lesson 6VOCABULARY

aglágla	'along'
agúyapi	'bread'
akál	'on'
ča	Enclitic which means roughly 'which is'
čhakú	'road, path'
čhéya	'to cry, to weep' wáčhéye 'I cried'
čhí ktA	'to need' wáčhí kte 'I need' ŷčhí pi kte 'we need'
čhič'ú	'I give you' This is a form of the verb <u>k'ú</u> 'to give'
čigčík'ala	'little' This is the reduplicated form (See 10G2) of <u>čík'ala</u> 'to be little'
čík'ala	'to be little' mačík'ala 'I am little' ŷčík'ala pi 'we are little'
ečíya pi	'they call him, he is called'
gluhÁ	'to have as a personal possession' waglúha 'I have him as my own'
hÁ	'to be located' This verb is used only of inanimate objects which are taller than they are around. In the dialogue, the reference is to soup in a container such as a pot.
héčhena	'still'
iň'é	'rock, stone'
k'Á	'to dig' wak'é 'I dug'
k'ú	'to give something to someone' wak'ú 'I gave it to him'
la	'little' This enclitic marks what precedes as either small or dear to the speaker. It is called the 'diminutive'.
ločhí	'to be hungry' lowáčhí 'I am hungry'
mak'ú wo	'give me' This is a form of the verb <u>k'ú</u> 'give'
mniš'éš'e	'to sprinkle' Literally this means 'to drip water'.

nahāñci	'yet; not yet'
nat'Á	'to die by being stepped on or run over'
na'ĩs	'or' A-words take <u>ĩ</u> before this word.
očéthi	'stove'
Oglála Oyáte	'The Oglala tribe'
Oglála Thípi	'Pine Ridge Reservation'
óhĩniya	'always'
okó	'week'
oyáte	'people, tribe' This noun requires a verb in the collective plural (2G2.1) if the verb in question has a collective plural form. The distributive plural is used whenever a collective plural is unavailable.
p'ó	'fog; to be foggy'
Sicháǵú Oyáte	'The Rosebud tribe'
s'a	Enclitic which marks an action or a state as chronic habitual.
s'elél	'isn't it, isn't he, aren't they, etc.' Used like French <u>n'est-ce pas?</u> , German <u>nicht wahr?</u> In the enclitic chart, it goes in the column with <u>he</u> and <u>yeló</u> .
šič'éku	'her brother-in-law'
šič'éši	'male cousin of a woman' This is a term of address.
tháka	'to be big' matháka 'I am big'
tuwé	'to be who' nitúwe he? 'Who are you?'
t'Á	'to die, to be dead' mat'ĩ kte 'I will die'
ʏ	'with, by means of'
ũsiyakel	'Isn't it pitiful!', 'the poor thing!'

wahápi	'soup'
was'áká	'to be strong' wamás'ake 'I am strong'
watóhqi šna	'sometimes'
yáká	'to sit, to be sitting' (of something animate); 'to be located' (of something inanimate with a broad base). maké 'I was sitting' wáka pi 'we were sitting'.
yukhá	'to be, to have' This word refers to existence only, and is used only of intimate possessions such as body parts and necessities of life. mayúkhe 'I have'.



Unit II

Lesson 7

Table of Contents

7CD1	Conversational Exchanges.....	7-1
GRAMMAR.....		7-2
7G1.	Conjugation of Active Verbs (Regular).....	7-2
7G1.1	Inserted Glottal Stops.....	7-5
7G1.2	Glottal Stops at the Beginning of Words.....	7-6
7G1.3	The verb <u>ʔú</u> 'be 'ive'.....	7-6
7G1.4	List of Regular Active Verbs.....	7-7
7GD1	Cued Integration Drill.....	7-9
7GD2	Question and Answer Drill.....	7-10
7GD3	Conversation Drill.....	7-10
7G2	Giving Commands.....	7-11
7G2.1	Ordinary Commands.....	7-11
7GD4	Transformation Drill.....	7-12
7G2.2	Other kinds of 'you' commands.....	7-13
7G2.3	'Let us' commands.....	7-14
7GD5	Transformation Drill.....	7-15
7G2.4	Expressions which are understood as commands.....	7-16
7G3	Another look at <u>tóna</u> ; the T-word <u>tónakeča</u>	7-18
7GD6	Transformation Drill.....	7-19
SUMMARY.....		7-20
SEMANTICS.....		7-21
7S1	Lakhóta Kinship.....	7-22
7S1.1	Parent-Child terms.....	7-24

7S1.2	Grandparent-Grandchild terms.....	7-24
7S1.3	Sibling terms of address.....	7-26
7S2	Chart of Lakhóta relationships and terms of address..	7-27
7S3	Verbs of Relationship.....	7-28
7S4	Exercises on Lakhóta Kinship.....	7-29
7SD1	Kinship Charts.....	7-30
7SD2	Classification of students own family.....	7-30
7SD3	Translation Exercise.....	7-30
7SD4	Translation Exercise.....	7-30
	TRANSLATION EXERCISE.....	7-31
	VOCABULARY.....	7-32

Unit IILesson 7

7CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Ĥtayétu ki mni píga yačhí kta he? Etá iyáču kte hécha.
'Are you going to want beer this evening? You'll have to get some.'
2. Hă. Éyaš mázaská maníče. Záptá mak'ú wo.
'Ok. But I don't have money. Give me 5.'
- II. 1. Čhíkš, ináhní mas'óphiye ektá míčiya ye. Agúyapíblú etá wačhí kte kístó.
'Son, go to the store quickly for me. I need some flour.'
2. Ohá iná, waná mní kte. Tónakeča yačhí kta he?
'Sure mom, I'll go now. How much do you need?'
- III. 1. Waná ĥtayétu kte. Hiyú pi yo, waná ŷkíyaya pi kte.
'It'll soon be evening. Come on, let's go!'
2. Wašté. Mithá'iyechíkiyáke ogná ŷyá pi héči.
'Ok. Maybe we should go in my car.'
- IV. 1. Chuwé, lí..la mahwá lah! Ithócheš imúki kte.
'Sister, I am sooo sleepy! I think I'll go to bed.'
2. Hă...thaká, ečá inúke šní. Waná théňá níštíme šní, čha húnístáka itéke.
'Yes, Sister, why don't you. You haven't slept much lately and you must be tired.'

Additional Vocabulary

máni	'to walk'	mawáni	'I walk'	ma'úni pi	'we walk'
ophéthŷ	'to buy'	ophéwathŷ	'I bought it'	ophé'ŷthŷ pi	'we bought it'
škátA	'to play'	waškáte	'I played'	ŷškáta pi	'we played'
thaló	'meat'				
wačhí	'to dance'	wawáčhi	'I dance'	wa'ŷčhi pi	'we dance'

7G1. Conjugation of active verbs (regular). In lesson two we distinguished stative verbs, which refer generally to states and conditions, and active verbs, which refer generally to actions (2G1, 2G2). Until now we have had mostly stative verbs, although many active ones such as chí 'want', icú 'take', and thí 'live' have been used in the conversations.

Recall that stative and active verbs have different pronominal affixes for I and you. The majority of active verbs have wa for 'I' and ya for 'you'. All the other forms of active verbs have the same pronouns as their stative equivalents.

Compare the following sample conjugations.

		<u>Active</u>		<u>Stative</u>	
Singular	1.	<u>wa</u> 'ú	'I live, am'	<u>mayáza</u>	'I hurt'
	2.	<u>ya</u> 'ú	'you live, are'	<u>niyáza</u>	'you hurt'
	3.	(hé) ú	'he (she, it) lives, is'	(hé) yazá	'he (she, it) hurts'
	1.	<u>uk</u> 'ú	'you and I live, are'	<u>uyáza</u>	'you and I hurt'
Plural	1.	<u>uk</u> 'ú pi	'we live, are'	<u>uyáza pi</u>	'we hurt'
	2.	<u>ya</u> 'ú pi	'you live, are'	<u>niyáza pi</u>	'you hurt'
	3.	(hená) ú pi	'they (distributive) live, are'	(hená) yazá pi	'they (distributive) hurt'
		<u>wichá</u> 'ú	'they (collective) live, are'	<u>wicháyaza</u>	'they (collective) hurt'

		<u>Active</u>		<u>Stative</u>	
<u>Singular</u>	1.	waš <u>té</u> wa <u>l</u> ake	'I like (it)'	íma <u>p</u> úza	'I am thirsty'
	2.	waš <u>té</u> ya <u>l</u> ake	'you like (it)'	íni <u>p</u> úza	'you are thirsty'
	3.	(<u>hé</u>) waš <u>té</u> lake	'he (she, it) likes (it)'	(<u>hé</u>) ípuza	'he (she, it) is thirsty'
	1.	waš <u>té</u> ' <u>y</u> lake	'you and I like (it)'	í' <u>y</u> púza	'you and I are thirsty'
<u>Plural</u>	1.	waš <u>té</u> ' <u>y</u> laka <u>pi</u>	'we like (it)'	í' <u>y</u> púza <u>pi</u>	'we are thirsty'
	2.	waš <u>té</u> ya <u>l</u> aka <u>pi</u>	'you like (it)'	íni <u>p</u> úza <u>pi</u>	'you are thirsty'
	3.	(<u>hená</u>) waš <u>té</u> lake <u>pi</u>	'they like (it)'	(<u>hená</u>) ípuza <u>pi</u>	'they (distributive) are thirsty'
				fwíčhapuza	'they (collective) are thirsty'
<u>Singular</u>	1.	iw <u>á</u> č <u>u</u>	'I took (it)'	om <u>á</u> lu <u>l</u> uta	'I am sweltering'
	2.	iy <u>á</u> č <u>u</u>	'you took (it)'	on <u>í</u> lu <u>l</u> uta	'you are sweltering'
	3.	(<u>hé</u>) i <u>č</u> ú	'he (she, it) took (it)'	(<u>hé</u>) ol <u>ú</u> luta	'he (she) is sweltering'
	1.	<u>y</u> k <u>í</u> č <u>u</u>	'you and I took (it)'	<u>y</u> k <u>ó</u> lu <u>l</u> uta	'you and I are sweltering'
<u>Plural</u>	1.	<u>y</u> k <u>í</u> č <u>u</u> <u>pi</u>	'we took (it)'	<u>y</u> k <u>ó</u> lu <u>l</u> uta <u>pi</u>	'we are sweltering'
	2.	iy <u>á</u> č <u>u</u> <u>pi</u>	'you took (it)'	on <u>í</u> lu <u>l</u> uta <u>pi</u>	'you are sweltering'
	3.	(<u>hená</u>) i <u>č</u> ú <u>pi</u>	'they took (it)'	(<u>hená</u>) ol <u>ú</u> luta <u>pi</u>	'they (distributive) are sweltering'
				owíčhaluluta	'they (collective) are sweltering'

Notice that when there is no personal affix (he, she, and they forms) and when the affix is y(k)-, you can not tell whether a verb is conjugated as an active or a stative verb. The (English) meaning will help you remember whether the verb is active or stative in most cases, but not always. For example, wichákhA is translated 'to be right' and okíhi 'to be able', as if they were stative verbs, although they are in fact active verbs. For this reason you must learn the category (stative or active) of each verb you learn. Recall that the category is indicated in the vocabularies of each lesson by giving an 'I' or 'you' form of the verb together with the basic form of the verb. (Look again at 2G2.)

Other observations can be made from the sample conjugations given above. Notice that the affixes of the active verbs, like those of the stative verbs, may be placed at the beginning of the verb (waʔú, mayáza), or they may be inserted into the verbs (iwácu, ímapúza). The position of y(k) may also differ from that of the other affixes, (iwaču, but ykíču). Recall that the placement of y(k) in stative verbs is not always like that of other affixes either: omáluluta, but ykóluluta pi (2G2).

Not all active verbs have both a distributive and a collective plural. This explains why collective plural examples have not been given in some of the sample conjugations.

7Gl.1 Inserted glottal stops. One characteristic of Lakhóta is that words do not contain two vowels next to each other. Some consonant always comes between vowels. There is one exception to this. This is the word háu, a greeting used by men. The word is not originally a Sioux word; it was borrowed, possibly hundreds of years ago, from another Indian language of the Great Lakes region.

In the process of adding affixes to verbs it sometimes happens that vowels would come together. When this happens a consonant must be inserted to keep the vowels apart.

We have already learned that 'we' is expressed two ways in Lakhóta. 'we' is ɥ when a consonant follows, but ɥk when a vowel follows. k is functioning here as a vowel separator.

Ordinarily, however, the consonants which function as separators are w, ɥ, and ʔ. We will consider now the use of ʔ in this function.

There are two places in Lakhóta where you will see this inserted glottal stop very often. One is with the affix ɥ(k) when it is inserted after a vowel: ókiyA 'to help', óʔɥkiya pi 'we helped him'. The other place where ʔ is inserted is after wa 'I' and ya 'you' when a vowel follows: ú 'come', waʔú 'I came', yaʔú 'you came'.

This gives the correct form of these Lakhóta words in slow, careful speech, and for written Lakhóta. In rapid speech, as you know from Lesson 4, these glottal stops may not be used.

You must remember, then, to insert ʔ before ɥ(k) if a vowel precedes this affix, and to insert ʔ after wa and ya if a vowel follows these affixes. Drop these glottal stops in rapid speech.

7G1.2. Glottal stops at the beginning of words. Every Lakhóta word which begins with a vowel may be pronounced with a preceding glottal stop in slow, careful speech. Here are some examples:

<u>Normal speech</u>	<u>Slow, careful speech</u>
apétu	ʔapétu
ektá	ʔektá
ičú	ʔičú
olúspe	ʔolúspe

Like those glottal stops which come at the very end of sentences, we will not write these initial stops.

7G1.3. You may have noticed, however, that we seem to violate this rule in the case of ʔí 'to live, to be'. We write this verb (and some others which you will learn later, for example ʔí 'to use') with an initial ʔ because this sound turns up unexpectedly in the 'you and I' and the 'we' forms of these verbs.

Compare the conjugation of í 'to come' and ʔí 'to be in a place'.

ɣkú	'you and I came'	ɣkʔí	'you and I are' also: 'you and I use'
ɣkú pi	'we came'	ɣkʔí pi	'we are' also: 'we use'

Notice k is glottalized in 'be in a place', but is not glottalized in 'come'. Our reason for writing 'to be in a place' with an initial glottal stop is therefore to tell you that you must remember to glottalize k in the 'you and I' and the 'we' forms of the verb.

When a ? is written at the beginning of a verb stem in a vocabulary or dictionary, it indicates that you will use uk?- rather than u- or uk- for the 'we' forms of the verb. Otherwise (that is, except in vocabularies and the dictionary) this ? will not be written.

7Gl.4. For your convenience, here is a complete list of the regular active verbs you have already had.

<u>Lakhóta</u>	<u>English</u>	<u>I</u>	<u>we</u>
atéyA	'to have as father'	atéwaye	até'wya pi
awáštélakA	'to like doing something'	awáštewalake	awášte'ulaka p
čhéyA	'to cry'	wáčhéye	učhéya pi
čhǫ	'to want'	wáčhǫ	učhǫ pi
čhuwéyA	'to have as older sister'	čhuwéwaye	čhuwé'wya pi
gluhá	'to have one's own'	waglúha	uǫlúha pi
hǫ	'to come; to arrive'	wahǫ	uǫhǫ pi
hiyú	'to start out coming'	wahiyu	uǫhiyu pi
icǫ	'to take'	iwáču	ukicǫ pi
ináyǫ	'to have as mother'	ináwaye	iná'wya pi
iyéyA	'to find'	iyéwaye	iyé'wya pi
k'A	'to dig'	wak'é	uk'á pi
k'ú	'to give'	wak'ú	uk'ú pi
lá	'to ask for'	walá	ulá pi
ločhǫ	'to be hungry'	lowáčhǫ	lo'učhǫ pi
máni	'to walk'	mawáni	ma'uni pi
nat'Á	'to kill by running over or stepping on'	nawát'e	na'ut'a pi

<u>Lakhóta</u>	<u>English</u>	<u>I</u>	<u>we</u>
ókiyA	'to help'	ówakiye	óʔukiya pi
olé	'to look for'	owále	ʔkóle pi
ophéthu	'to buy'	ophéwathu	ophéʔuthu pi
philáya	'to make happy, to please'	philáwaye	philáʔwya pi
škátA	'to play'	waškáte	ʔškáta pi
thí	'to live, to dwell'	wathí	ʔthí pi
ú	'to come, to be on the way here'	waʔú	ʔkú pi
wachí	'to dance'	wawáchi	waʔúchi pi
waštélakA	'to like'	waštéwalake	waštéʔulaka pi
wičákhA	'to be right'	wičáwakhe	wičáʔukha pi
ʔú	'to be in a place; to be staying'	waʔú	ʔkʔú pi

7GD1. Cued Integration Drill. Your teacher will give you a Lakhóta verb stem and an English pronoun (or pronouns). Give the Lakhóta verbal form which combines the meaning of the English pronoun and the Lakhóta verb, and translate the verbal form to English.

Model

Teacher: čhí, we

Student: yčhí pi, 'we want'

- | | |
|-----------------------|------------------------|
| 1. čhí, we | 19. hí, you plural |
| 2. čhéyA, you and I | 20. máni, we |
| 3. ?ú, I | 21. wičákhA, you and I |
| 4. ičú, you and I | 22. olé, you |
| 5. k?Á, you plural | 23. waštélakA, I |
| 6. wičákhA, he | 24. gluhá, they |
| 7. thí, you | 25. k?ú, you plural |
| 8. k?Á, she | 26. iyéyA, he |
| 9. máni, you | 27. ?ú, you and I |
| 10. waštélakA, she | 28. čhí, he |
| 11. hiyú, you | 29. ičú, I |
| 12. iyéyA, I | 30. čhéyA, you |
| 13. k?ú, they | 31. iyéyA, you plural |
| 14. atéyA, you and I | 32. k?Á, they |
| 15. škátA, she | 33. wachí, we |
| 16. máni, I | 34. nat?Á, I |
| 17. wachí, you plural | 35. škátA, they |
| 18. lá, they | 36. ophéthy, we |

7GD2. Question and Answer Drill. Your teacher will ask you a question in Lakhóta. Answer the question with Há and a complete Lakhóta sentence. Reply with ya...pi if the question has ya...pi.

Model

Teacher: Ĥtayétu kĭ ya'ú kta he?

Student: Há, ĥtayétu kĭ wa'ú kte.

1. Ĥtayétu kĭ ya'ú kta he?
2. Hé óyakiyĭ kta he?
3. Hé iyéyaya he?
4. Wakhályapi etĕ yachĭ he?
5. Hé yak'ú pi he?
6. Hená wičákha pi he?
7. Oyáte kĭ wachĭ awáštélaka pi he?
8. Kháta etĕ yachĭ pi he?
9. Wakháyeža kĭ škáta pi he?
10. Nebraska ektá yk'ú pi kta he?
11. Hená léł thĭ pi kta he?
12. Waskúyeča etĕ iyáču pi kta he?
13. Bébelá kĭ máni he?
14. Ĥ'okhá kĭ naháħci hí pi šni he?
15. Hoksíla kĭ kaphópapi etĕ yatkĕ pi he?

7GD3. Conversation Drill. Turn to the list of active verbs above and make up short questions using some of them. Ask one of your classmates the questions. He or she should reply with complete Lakhóta sentences.

7G2. Giving Commands. In both English and Lakhóta, commands are given to a person you would otherwise address as 'you'. Look at these examples:

<u>Nikhúza</u> he? Phezúta etá <u>icú</u> <u>we</u> !	'Are <u>you</u> sick? <u>Take</u> some medicine!'
Mázaská etá <u>luhá</u> pi he? Etá <u>mak'ú</u> <u>pi</u> <u>yo</u> !	'Do <u>you</u> have any money? <u>Give</u> me some!'

Verbs used as commands in Lakhóta have no personal affix for 'you'.

Notice that English commands usually do not have 'you' either.

7G2.1. An ordinary command is expressed by yo (used by men) and ye (used by women). These are changed to wo and we if the immediately preceding sound is u, y, or o. We have already learned examples of these in 2CD1 and 7CD1. When the command is given to more than one person at the same time, the verb is plural - that is, pi is used. A-words have a before the command enclitic. The command enclitic is always the last in the sentence. Look at these examples:

Ĥtayétu kĭ ú ^{wo} _{we} !	'Come this evening!'
Ĥtayétu kĭ ú pi ^{yo} _{ye} !	'Come (plural) this evening!'
Aǵúyapiskúyela wǎží icú ^{wo} _{we} !	'Take a cookie!'
Aǵúyapiskúyela etá icú pi ^{yo} _{ye} !	'Take (plural) some cookies!'
Wówapi kĭ iyéya ^{yo} _{ye} !	'Find the letter!'
Kaphópapi wǎžíni yatkǎ pi šni ^{yo} _{ye} !	'Don't (plural) drink any pop!'

Remember that pi and yo/ye are fused to po and pe in fast speech (2G3.2).

These are straight commands, without any additional overtones such as anger, familiarity, pleading, etc.

7GD4. Transformation Drill. Your teacher will ask you a question.

Make the command which corresponds to the question. (If the question includes kta, be sure to omit it in the command!)

Model

Teacher: Khąta wąží iyáču he?

Student: Khąta wąží iču wo! (male)

Khąta wąží iču we! (female)

1. Khąta wąží iyáču he?
2. Wakhályapi kį latką pi he?
3. Mázaská kį iyéyaya he?
4. Wayáchi šni he?
5. Šųkawakhę wąží olúspa he?
6. Phezúta kį iyáču pi he?
7. Ĥtayétu kį ya'ú pi kta he?
8. Robert agųyapiskųyela etą yak'ú he?
9. Wówapi kį lé lawá he?
10. Hąhépi kį wayáchi pi kta he?
11. Wakhęyeža kį óyakiya he?
12. Mnipíga wąží latką he?
13. Bébela kį iyéyaya he?
14. Atéwaye kį óyakiya pi kta he?
15. Thípi kį lawá pi he?

7G2.2. Two other kinds of 'you' commands are frequently used. Each is marked by its own enclitics.

A softened, familiar command is formed by the enclitics yethó (used by men) and nithó (used by women). Commands of this kind are usually understood as referring to an action of very short duration. Indian people often translate such commands with an English adverb of time added:

Hiyú nithó! 'Come here once!' ('Come here, won't you?')

Thóhıyaka yethó! 'Wait now!' ('Wait just a minute!')

A-words have a before these enclitics.

An entreaty - that is, a command which includes an element of pleading - is formed by the enclitic ye. Both men and women use this enclitic, and it is never changed to we. A-words have a before ye.

Here are some examples of the use of ye:

Hé šųhpála kı mak'ú ye! 'Please give me that puppy!'

Misú, héčų pi la šni ye! 'Dear little brothers, please do not do that!' (This example is from a folk tale.)

Women often use ná in the same way:

Ağıyapıblú etâ mak'ú ná! 'Please give me some flour!'

Wâzı ičú ná! 'Please get one!'

Omakiya ná! 'Please help me!'

Note that A-words have a before ná.

Commands which have overtones of these kinds are difficult to use without a good knowledge of interpersonal relations, which differ from society to society and from place to place. Whether familiarity is correct or rude, for example, depends on the people involved in each

situation. Therefore you should not try to use the command enclitics yethó, nithó, ye, and ná until you know Lakhóta life well. yo and ye -- the "regular" command enclitics -- are always correct.

7G2.3. We have, in English, another kind of imperative, one in which the speaker includes himself as a participant in the action which is commanded. This is expressed in English by the formulas "let me!" and "let us!" . "Let me" is used only rarely. "Let me see now!" and "Let me think now!" are examples. On the other hand, "Let us" (or "let's") is used very frequently. "Let's go!" and "Let's eat!" are examples.

The notion "let's" is expressed in Lakhóta by a we or you and I form of the verb, together with the enclitic ktA:

Waná waʔúǰchi pi kte.	'We will dance now.'
	'Let's dance now!'

The situation itself must make it clear whether this is to be understood as a command rather than as a statement.

If the verbal action mentioned involves motion, the command intent can be made very clear by adding a motion verb in its command form:

Hiyú wo, waʔúǰchi kte!	'Come on, let's dance!' (Spoken to one.)
Hiyú pi yo, waʔúǰchi pi kte!	'Come on, let's dance!' (Spoken to more than one.)

One of the dialogues we learned in this lesson contains an example of this kind: Hiyú pi yo, ukíyaya pi kte! 'Come on, let's go!'

7GD5. Transformation Drill. Your teacher will ask you a question. Reply with "let us. . .". Include Hiyú (pi) $\frac{yo}{ye}$ whenever this is appropriate.

Model

Teacher: Thípi kį iyéyaya pi he?

Student: Hiyú pi yo, thípi kį iyé'wya pi kte.

1. Thípi kį iyéyaya pi he?
2. Wícháša kį hé óyakiya he?
3. Híhahi kį yaškáta pi kta he?
4. Bob oyále he?
5. Wayáchi pi kta he?
6. Thaló etá ophéyathų he?
7. Šúka kį oyále he?
8. Waskúyeča etá iyáču he?
9. Wakháyeža kį óyakiya pi he?
10. Mni píga etá ophéyathų pi he?
11. Šúkawakhá kį oyále pi he?
12. Natáyazápi phežúta kį iyáču he?

7G2.4. Straight commands can seem very abrupt -- even rude -- in most languages. For this reason people have found other ways to convey the strong personal wish which commands express. These other ways are less direct, softer, not so likely to be taken personally by the hearer. Thus, in English, we might say "Why don't you pick me up at 7?" rather than "Pick me up at 7!" Phrased in this way, the hearer appears to be less obliged to do my bidding, although both the hearer and I understand that I expect to be picked up at 7.

Lakhota is very rich in words which soften the force of the principal meaning of sentences. Often these are enclitics, but not always.

Two of the dialogues in this lesson contain sentences which are not formal commands, but which are understood as softened commands:

Mithá'iyechíkiyake ogná wá pi héci.

'Maybe we should go in my car.'

Ečá inúke šni.

'Why don't you go to bed.'

Both héci and the construction ečá. . šni are used very frequently as a way of expressing a suggestion intended as a command.

As we have already noted in connection with the enclitics yethó nithó, and ye, correct use of héci and ečá. . šni calls for a rather good knowledge of interpersonal relations. You should learn the words, but use them with caution. Listen for them when you hear Lakhótas speaking, and one day you will be able to use them as the Lakhótas do.

Here is a copy of the enclitic chart with the new command enclitics added.

			yo, ye
			wo, we
			yethó, nithó
			ye, ná
			hěci
pi	ktA	šni	s'a
			sěčA
			láhčA
			láhčakA
			yeló, kištó
			he
			lah

7G3. Another look at tóna; the T-word tónakeča. So far all the examples which we have had of tóna have referred to countable nouns (Look, for example, at Drill 5GD1.) Tóna can also be used with mass nouns; its meaning is then 'how much?': Čňahápi tóna yachí he? 'How much sugar do you want?' Wakháyeža ki agúyapi tóna icú he? 'How much bread did the child take?'

There is another T-word tónakeča (this word is often shortened to tónakča) which can be used with count nouns wherever tóna is used. Which word is used seems to depend on personal preference of the speaker:

Wicháša tóna hí pi he? 'How many men came?'
 tónakča

Wówapi tóna luhá he? 'How many books do you have?'
 tónakča

With mass nouns which refer to solids (but not liquids), some Lakhótas use tónakeča when referring to a portion of a mass, tóna only when the mass noun is thought of as being in measured quantities:

Thaló tónakeča icú he? 'How much meat did he take?'

Thaló tóna icú he? 'How many pieces of meat did he take?'

For the same persons, the use of tóna rather than tónakeča can also clarify the meaning of a noun which can have either mass or count meaning:

Čňá tónakča luhá he? 'How much wood do you have?'

Čňá tóna luhá he? 'How many trees do you have?'

Agúyapiskúyela tónakča yachí he? 'How much cake do you want?'

Agúyapiskúyela tóna yachí he? 'How many cookies do you want?'

7GD6. Transformation Drill. Your teacher will make a statement which mentions an indefinite quantity of something. Ask how much of the quantity there is, using tóna for the count nouns, tónakeča for the mass nouns. Translate your sentence to English.

Model

Teacher: Hoksíla kĭ agúyapiskúyela eyá icú pi.

Student: Hoksíla kĭ agúyapiskúyela tóna icú pi he?

'How many cookies did the boys take?'

Hoksíla kĭ agúyapiskúyela tónakeča icú pi he?

'How much cake did the boys take?'

1. Hoksíla kĭ agúyapiskúyela eyá icú pi.
2. John iyéčĭkĭyake eyá yuhá.
3. Bébelá eyá khúža pi.
4. Čĥá eyá kákhiya hé.
5. Čĥá etá wachĭ kte.
6. Paul mázaská eyá iyéye.
7. Agúyapi etá ophé'ŭthŭ pi kte.
8. Wĭyá kĭ hé wówapi etá olé.
9. Wakháyeža kĭ waskúyeča etá lá.
10. Mary agúyapiblú etá čĥĭ kte.
11. Phezúta etá iwáču kte héča.
12. Sĭčĥágú eyá wachĭ pi.
13. Šúkawakhá eyá t'á pi.
14. Thaló eyá očéthi akál hé.

SUMMARY

1. Regular active verbs use wa 'I' and ya 'you' as affixes. Glottal stops separate some verbal affixes from stems in slow, careful speech.
2. Commands have no affix for the person spoken to (you). Commands are marked by several different enclitics. Some of these enclitics indicate the mood or attitude of the speaker, in addition to marking the sentence as a command.
3. 'let us' in Lakhōta is expressed by a 'we' form of the verb, with or without an accompanying motion verb in its command form. When no real command is present, the 'let us' must be understood as a command from the context.
4. tōna and tōnakeča both mean 'how many?', 'how much?'. Some persons, however, use tōna to mean 'how many?', tōnakeča to mean 'how much?'

75. Semantics. Beginning with this lesson, some of the lessons in this book will contain a section of Semantics. *Semantics is the study of the relationship between words and meanings, or of the way speakers of a language use words.* Semantics can be very different from one language to another.

One way to understand what is happening in semantics is to think of human experience (everything people observe and talk about) as completely undifferentiated, as if it were a single, uncut mass. In order to talk about their experience, speakers of every language have to divide up that experience into pieces, and use specific words for the different pieces. In dividing up experience, the speakers of various languages make different decisions about what kinds of things are referred to by a single word.

Perhaps an example will help to show how this works. In English we have three words for various things relating to trees. We speak of a tree when it is growing, of wood as the material of which a tree is made, and of a forest as a place where many trees grow. In French, the word bois covers both the material (wood) and the place where it grows (forest), but arbre means 'tree'. Speakers of English decided that the material and the place needed two different names, but speakers of French thought they were close enough to the same to be called by the same word. In Lakhóta, the word čhǎ can mean either 'tree' or 'wood', while a forest is čhúsoke (from čhǎ ǵ sóke 'be thick with trees'). Here, speakers feel that tree and wood are nearly enough the same to have the same word, and the word for forest is different, but it also includes the word for tree.

Studying semantics in another language, then, involves learning how they have cut up their world, and what words they use to refer to the division they have made. Lakhóta often differs greatly from English at this point, so we will spend a lot of time talking about how speakers of Lakhóta divide up the world.

7S1. Lakhóta Kinship. Societies all over the world have a number of systems for classifying persons who are related by blood, by marriage, by adoption, or possibly in other different ways. In these systems there are always key features by which a relationship is determined. Features which are frequently used are age, sex, and generation, but many other factors could be taken into account also. For example, relationships through the father might be distinguished from relationships through the mother.

If you did not already know it, you have probably guessed by now that the Lakhóta kinship system differs in several important ways from the west European kinship system used by English speakers.

The most noticeable difference is that there are many more terms for relatives in Lakhóta than there are in English. One reason for this is that more relationships have their own names than is true for English. Another is that slightly different or even entirely different words are used when speaking to a relative and when speaking about that relative.

But there is another difference which is even more important: Lakhótas are far more family oriented than White Americans. They think more about relationships, and much more of their daily life is

organized along family lines. They always expect to help their relatives and to be helped by them in return. Their family life is always a part of their thoughts, and they talk about their relatives more than most Whites do.

In order to understand interpersonal relationships in a Lakhóta community, then, you must understand the importance of kinship. You must also understand how the kin group is organized. You can not speak Lakhóta correctly unless you know the kin terms and their meanings.¹

In this lesson, and in two later lessons, we will talk about how relationships are defined by Oglalas and Brulés and we will learn their names for the relationships. Lakhóta speakers of other Sioux tribes may occasionally use a different term, or a slightly different form of a term, but the relationship itself will be the same.

In the description, we will specify the relationships with respect to a particular person. We shall call that person the Reference. In this lesson we will talk about the relationships the Reference has which are the result of direct descent. That is, we will talk about those relatives who are his parents, grandparents, or siblings (his brothers and sisters). Most of the terms which refer to relationship by direct descent are words which you have already learned. You also

1. An excellent discussion of the philosophy of Lakhóta kinship is given by the Lakhóta anthropologist Ella Deloria in her book Speaking of Indians (New York, Friendship Press, 1944). Her analysis of this crucial aspect of Lakhóta life, "Kinship's role in Dakota life," is given at the beginning of part two of her book.

know what some of the relationships are, so the description is partly a review.

7S1.1. When the Reference addresses his mother informally he calls her mamá. (Remember to nasalize the vowels in this word.) When the Reference addresses his mother more formally he calls her iná. Some persons call their father até in both formal and informal circumstances, but other persons use the term phapá as an informal term of address for their father. These words are used by both male and female speakers.

Note that these words correspond in their usage to the English terms mama, ma, mom, mommy and mother, and papa, pop, dad, daddy and father.

Both parents call their son čhíkš or čhíkší and their daughter čhúkš or čhúkší. English has two basic terms of address here, son and daughter, but sonny is also possible. Although Lakhótas are very fond of their children, there are no special terms of endearment for children such as 'honey' or 'darling'.

7S1.2. The grandparent-grandchild relationship is defined by generation (they must be two generations apart), sex of the grandparent, and partly by whether the Reference is the child of the grandparent's son or daughter.

In addressing the mother of his mother, the Reference uses the term učí. In addressing the mother of his father, he uses the term khuší. For both grandfathers the Oglala Reference uses kaká when he is speaking informally and thukášila when he is speaking more formally. All four grandparents use the term thakóža for the Reference. In address they would say mithakóža 'my grandchild'.

The Lakhóta grandparent-grandchild system differs from the English system in several ways. First, the grandmothers are distinguished according as they are related to the Reference through his mother or his father. In English this distinction can be made by adding 'maternal' ('of the mother') or 'paternal' ('of the father') to the grandparent terms, although this is never done when they are addressed by English speakers. It is frequently done in talking about ancestral names or other characteristics, however: 'My maternal grandmother's name was Evans' or 'My paternal grandfather was a lawyer (or a redhead, or six feet four inches tall)', etc. Apart from usage of this kind, 'maternal' and 'paternal' are seldom used.

Lakhóta also differs in having single, unanalyzable terms for each relationship. In English, the grandparent terms are built on the parent terms by adding grand. Since a grandparent term can be formed from any parent term, there are a number of these in English: grandma, grandmama, grandmother, grandpa, grandpapa, grandpop, granddad, granddaddy, and grandfather. These terms differ considerably in their degree of formality.

Finally, it is possible in English to distinguish the sex of the grandchild: grandson, granddaughter. Notice also that in English the grandchild terms, like the grandparent terms, are formed from the child terms with the addition of grand: grandchild, grandson, granddaughter, grandchildren, grandkids.

7S1.3. The siblings of the Reference (that is, his brothers and/or sisters) are classified in Lakhóta using three factors: the sex of the sibling, the sex of the Reference, and the relative ages of the Reference and his sibling.

Since three factors must be taken into account, 8 different relationships, and 8 names for the relationships, are possible. Here are the relationships and their Lakhóta names:

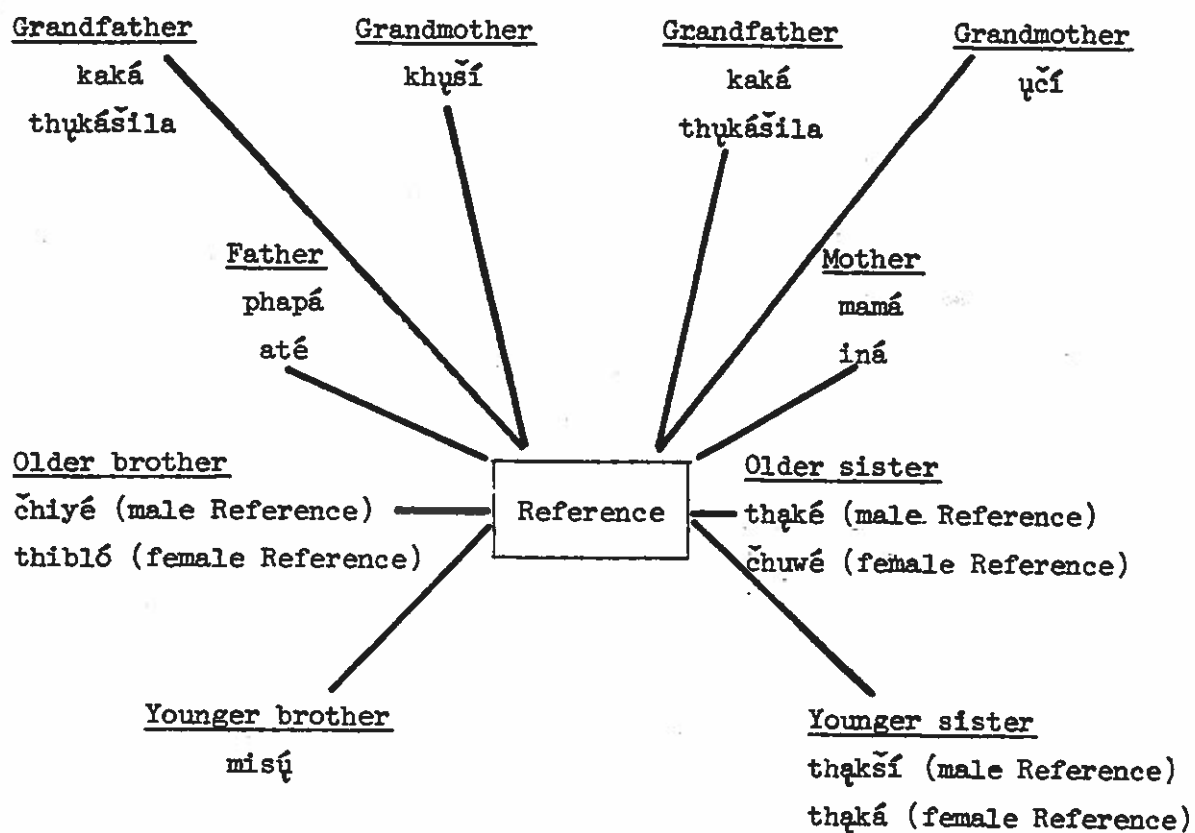
	<u>Male Reference</u>	<u>Female Reference</u>
Older brother	čhiyé	thibló
Younger brother	misú	misú
Older sister	thąké	čhuwé
Younger sister	thąksí	thąká

Notice that male and female speakers use the same term of address for their younger brother, although the relationship is still viewed as distinct, that is, an older male to a younger male and an older female to a younger male.

Since English defines the sibling relationships only in terms of the sex of the sibling, we have only two kin terms here: brother and sister. Relative age is expressed by adding older or younger, and this is done whenever relative age is important. But there is no way the sex of the Reference can also be indicated in expressing this relationship in English, and it is never done by the English speaker.

Brothers and sisters in traditional Lakhóta families are expected to show great respect for each other. They do not play together to any great extent, and when they are together otherwise their attitude toward each other is one of seriousness and reserve.

7S2. Chart of Nuclear family terms. To help you to visualize all of the relationships described above, here is a chart covering the three generations treated, together with the Lakhóta term:



All grandparents to grandchild: mithákoža

Both parents to child: čhíkš, čhíkší (to son)

čhųkš, čhųkší (to daughter)

7S3. When he wants to speak about, rather than to, relatives, a Lakhóta speaker must use different words. These words are often very similar to the words of address, but sometimes they are different.

The simplest way of speaking of a relative is to use a form of a verb which means 'to have someone as ____'. We already know three verbs of this kind: atéyA 'to have as father, to have a father-child relationship with someone', ináyA 'to have as mother, to have a mother-child relationship with someone', and čhuwéyA 'to have as older sister (female Reference), to have a sister relationship with someone'.

With one exception, these verbs are all derived by adding yA to the formal term of address. (yA becomes yA if the preceding syllable is nasalized.) The exception is sukáyA 'to have as younger brother', where the term of address is misú. A similar verb meaning 'to have as friend' is formed from kholá, which is the term of address for a friend. These verbs will be called 'verbs of relationship'.

The verbs of relationship are conjugated with regular active affixes: atéwaye 'he is my father, I have him as father'; ináyaye he? 'Is she your mother?' 'Do you have her as mother?', etc. The conjugated forms of these verbs become nouns by the addition of the topic marker ki: atéwaye ki 'my father', ináyaye ki 'your mother', etc.

Using these verbs it is possible to say anything one wishes about the relative specified in the verb.

Here are the relationship verbs for all of the kin terms of address you know. Learn these verbs:

atéyA	'to have as father'
čhikšiyA	'to have as son'
čhiyéyA	'to have as older brother' (male Reference)
čhukšiyA	'to have as daughter'
čhuwéyA	'to have as older sister' (female Reference)
ináyA	'to have as mother'
kholáyA	'to have as friend'
khušiyA	'to have as paternal grandmother'
sukáyA	'to have as younger brother'
šič'ěšiyA	'to have as cousin' (female Reference)
thakáyA	'to have as younger sister' (female Reference)
thakéyA	'to have as older sister' (male Reference)
thakhóžayA	'to have as grandchild'
thakšiyA	'to have as younger sister' (male Reference)
thıblóyA	'to have as older brother' (female Reference)
thukášılayA	'to have as grandfather'
učiyA	'to have as maternal grandmother'

Relatives may also be spoken of using special noun stems. These stems must always be used with a possessive prefix, and third person forms often have a suffix. atkúku 'his, her father' and šič'ėku 'her brother-in-law' are examples of kin noun stems. Since the formation of these nouns is rather difficult, we will put off learning them until a later lesson.

7S4. 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.

7SD1. Construct a 3 generation chart from memory, showing what the Reference calls the other family members. Construct another chart showing what each of the other family members call the Reference.

7SD2. Classify all of the members of your own immediate family according to the Lakhóta system. Determine which kin term you would use to address each person.

7SD3. Give the equivalent of each of the following kin terms in the other language:

- | | |
|-------------------|----------------|
| 1. thukášilaye kĭ | 7. son |
| 2. khųsí'ųyapi kĭ | 8. kaká |
| 3. thibló | 9. sukáyapi kĭ |
| 4. ųćíwaye kĭ | 10. daddy |
| 5. ǎhiyé | 11. daughter |
| 6. granddaughter | 12. ǎhuwéye kĭ |

7SD4. Translate the following sentences to Lakhóta:

1. My older sister (woman speaking) arrived yesterday.
2. Where does your son live?
3. Our grandfather is very tall.
4. Who is crying? That is my younger brother.
5. Is she your (pl) maternal grandmother?
6. My older brother (woman speaking) helped me last night.
7. Will his younger sister come?
8. Grandpa, give me some (etǎ) candy!
9. Mama, I am hungry.
10. Our older brother has bought a horse.

Lesson 7Translation Exercise

1. Come on, Sister, let's dance now! I don't want to, I am sleepy.
2. Who are those men? They are going to dance this evening.
3. What have you bought? We bought some meat.
4. Younger brother, please give me that! No, it isn't mine.
5. Will you be staying in Rapid City? Yes, we will be there.
6. How many cookies will you take? I'll take 7, I am very hungry.
7. How much flour does your older sister need?
8. It is likely to rain. It is cloudy and very sultry.
9. Grandma, please give me (some) coffee and cake.
10. That woman is a mother to me. That man is a father to me.
(Use the verbs atéyA and ináyA.)
11. The dog was digging by the road and he got run over.
12. The baby is crying, she is probably sleepy.
13. Older brother, let's go to Pine Ridge tonight!
14. Go to bed, younger sister! You must be tired. You're right, I am tired.
15. Who is sleeping? John is sleeping.

Lesson 7VOCABULARY

aǵúyapíblú	'flour'
aǵúyapi	'bread'
blú	'powder'
čha	'and so, and consequently' This conjunction is used when one thought follows logically from the preceding one.
čhikšiyA	'to have as son' čhikšíwaye 'I have him as son' čhikší'wya pi 'we have him as son, he has us as sons, they have us as sons'
čhiyéyA	'to have as older brother (male Reference)' čhiyéwaye 'I have him as older brother' čhiyé'wya pi 'we have him as older brother, he has us as older brothers, they have us as older brothers'
čhukš, čhukší	'daughter' This is a term of address.
čhukšiyA	'to have as daughter' čhukšíwaye 'I have her as daughter' čhukší'wya pi 'we have her as daughter, she has us as daughters, they have us as daughters'
ečá. . .sni	'why don't you. . .'. This expression makes a polite sug- gestion of the sentence in which it appears. Notice that the Lakhóta sentence with <u>ečá...sni</u> is neither a command nor a question.
héčha	'to be' In this lesson, <u>héčha</u> is used as an impersonal verb meaning 'to have to, to be necessary (to do something).'
héči	'maybe, perhaps, shouldn't we, etc.' This enclitic is used to make a deferential suggestion which has the force of a mild command. The speaker is included in the action.
hiyú	'to start out to come here' wahíyu 'I started out for here' wihíyu pi 'we started out for here'
hústakA	'to be tired' hústáke 'I am tired' hústáka pi 'we are tired'
h̄tayétu	'evening; to be evening'
h̄wá	'to be sleepy' mahwá 'I am sleepy'
ináhni	'quickly, hurriedly'

- ištšma 'to sleep' mištšme 'I sleep' ŷkištšma pi 'we sleep'
 itéka 'to be likely' This is an impersonal verb; it comes at the end of a sentence like an enclitic.
 ithócheš 'I certainly shall. . ., I intend to. . .'
 iyáya 'to start out going' ibláble 'I left to go' ŷkiyaya pi 'we left to go'
 iyŷka 'to go to bed' imúke 'I went to bed' ŷkiyuka pi 'we went to bed'
 kaká 'grandpa' This is a term of address.
 kholáya 'to have as friend' kholáwaye 'I have him as friend' kholá'ŷya pi 'we have him as friend, he has us as friends, they have us as friends'
 kŷšiya 'to have as paternal grandmother' kŷšíwaye 'I have her as paternal grandmother' kŷší'ŷya pi 'we have her as paternal grandmother, he has us as paternal grandmothers, they have us as paternal grandmothers'
 mamá 'mama' This is a term of address.
 máni 'to walk' mawáni 'I walk' ma'ŷni pi 'we walk'
 mas'óphiye 'store'
 máza 'metal, money'
 ophíye 'box, bundle'
 The word mas'óphiye refers to the cash register.
 mithá'iyechŷkiyake 'my car'
 mnipíga 'beer'
 pígA 'to be boiling' (pígA is a stative verb.)
 This word refers to the effervescence caused by carbonation of the beer.
 míciya ye 'go for me!'
 ná Enclitic which indicates an entreaty spoken by a woman. It can often be translated by 'please' in a sentence containing a command.
 ogná 'in'
 ophéthŷ 'to buy' ophéwathŷ 'I bought it' ophé'ŷthŷ pi 'we bought it'

- phapá 'daddy' This is a term of address'
- sukáya 'to have as younger brother' sukáwaye 'I have him as younger brother' suká'yya pi 'we have him as younger brother, he has us as younger brothers, they have us as younger brothers'
- šič'ěšiyA 'to have as male cousin (female Reference)' šič'ěšiyaye 'I have him as cousin' šič'ěši'yya pi 'we have him as cousin, she has us as male cousins, they have us as male cousins'
- škátA 'to play' waškáte 'I play' ũškáta pi 'we play'
- thaká 'younger sister of a woman' This is a term of address.
- thakáyA 'to have as younger sister (female Reference)' thakáwaye 'I have her as younger sister' thaká'yya pi 'we have her as younger sister, she has us as younger sisters, they have us as younger sisters'
- thakóžayA 'to have as grandchild' thakóžawaye 'I have him as grandchild' thakóža'yya pi 'we have him as grandchild, he has us as grandchildren, they have us as grandchildren'
- thakší 'younger sister of a man' This is a term of address.
- thakšíyA 'to have as younger sister (male Reference)' thakšíwaye 'I have her as younger sister' thakší'yya pi 'we have her as younger sister, she has us as younger sisters, they have us as younger sisters'
- thaló 'meat'
- théha 'far (said of a distant place); long (said of a long duration of time)'
- thiblóyA 'to have as older brother (female Reference)' thiblówaye 'I have him as older brother' thibló'yya pi 'we have him as older brother, he has us as older brothers, they have us as older brothers'
- thukášilayA 'to have as grandfather' thukášilawaye 'I have him as grandfather' thukášila'yya pi 'we have him as grandfather, he has us as grandfathers, they have us as grandfathers'
- tónakča Same as tónakeča.
- tónakeča 'how many? how much?' Some people pronounce this tónakča.
- učíyA 'to have as maternal grandmother' učíwaye 'I have her as maternal grandmother' učí'yya pi 'we have her as maternal grandmother, he has us as maternal grandmothers, they have us as maternal grandmothers'

wachí	'to dance'	wawáchi	'I danced'	wa'úchi pi	'we danced'
waná			'now, right now'		
waná théhą			'lately, recently'		

Unit II

Lesson 8

Table of Contents

8CD1.	Conversational Exchanges.....	8-1
8G1.	The T-words <u>tóhə</u> and <u>tohál</u>	8-2
8GD1.	Substitution Drill.....	8-3
8GD2.	Question and Answer Drill.....	8-4
8CD2.	Conversational Exchanges.....	8-5
8G2.	<u>tuktél</u> and <u>tukté él</u>	8-6
8GD3.	Translation Drill.....	8-7
8G3.	Adverbs.....	8-8
8G3.1.	Single word adverbs.....	8-8
8G3.2.	The position of adverbs in the sentence.....	8-11
8GD4.	Transformation Drill.....	8-12
8GD5.	Cued Expansion Drill.....	8-13
8G3.3	Adverbial Phrases.....	8-14
8GD6.	Cued Question and Answer Drill.....	8-16
8G3.4.	Contracted postpositional phrases.....	8-17
SUMMARY.....		8-18
SEMANTICS.....		8-19
8S1	Lakhóta Color Terms.....	8-19
8S2	Linguistic Acculturation.....	8-20
QUESTIONS.....		8-22
TRANSLATION EXERCISE.....		8-23
VOCABULARY.....		8-24

Unit IILesson 8

8CD1. Memorize these conversations and the additional vocabulary:

- I. 1. Paul! Owátoháya wáčhíyake šni. Tóhá yahí pi he?
 'Paul! I haven't seen you for a while. When did you come?'
2. Ĥtálehá yhí pi. Okó núm ečhél yk'ý pi kte.
 'We came yesterday. We'll be staying about two weeks.'
- II. 1. Lekší, ománi awášteyalaka he?
 'Uncle, do you like to travel?'
2. Há. Tohá¹ owákihi čhána šna omáwani.
 'Yes. I travel whenever I can.'
- III. 1. Thúkášila, tohá¹ wáčhípi kį iyáyį kta he?
 'When will the dance begin, grandpa?'
2. Eyá ečháni. Ĥ'okhá kį naháhčci hí pi šni.
 'Pretty soon. The singers haven't gotten here yet.'

Additional Vocabulary

apéha	'today, earlier today'
ektá'ophaya kį (Oglála)	'today, later today'
ektáwaphaya kį (Brulé)	'today, later today'
hahépi	'night, last night'
híhąni	'this morning (past)'
híhąni kį	'tomorrow'
šičáya	'badly'

¹ Although we spell this word with l, many speakers pronounce it with n. This is true for any written l after nasalized vowels. Imitate your own teacher and use either l or n here.

8G1. More T-words. In the conversational exchanges which you have just learned are two new T-words: tóhą and tohál. Both mean 'when?'.

The difference between these two words rests on the distinction between real and hypothetical sentences (Review 4G1.3). Tóhą is used when the sentence refers to a fact, tohál is used when the sentence refers to an action which is not yet a reality (hypothetical). Look again at the examples in the dialogues:

Tóhą yahí pi he?

'When did you come?'

Ĥtálehą.

'Yesterday.'

Tohál wachípi kí
iyáyí kta he?

'When does (will) the dance begin?'

Eyá echáni.

'Soon.'

Notice that yahí pi refers to an event which is already a fact, whereas iyáyí kta refers to an action which has not yet occurred.

Like other T-words, tóhą and tohál stand in questions where the requested information--in this case a time expression--stands in the reply.

These T-words, like other T-words, have indefinite use also (Review 3G3). You have learned examples of this also:

Owátchąya wachíyake šni.

'I haven't seen you for a while.'

Tohál owákihi chána šna
omáwani.

'I travel whenever I can.'

Notice that the distinction between real and hypothetical is present in these two words also. The reference in the first sentence is to a period of time known to have existed; in the second sentence the reference is to hypothetical times.

8GD1. Substitution Drill. Your teacher will give you a sentence containing a time expression. Make a question of the statement by replacing the time expression with either tóhą or tohál. Do not forget the question enclitic.

Model

Teacher: Ĥtálehą Robert hí.

Student: Tóhą Robert hí he?

1. Ĥtálehą Robert hí.
2. Ektá'ophaya kį wicháša etę ú pi kte.
3. Hįhąni kį Mnilúzahe Othųwahe ektá yá pi kte.
4. Paul Mary ehąni wayąke.
5. Šųhpála kį ąpéhą hwa pi.
6. Hąhépi lená wówapi kį iyéya pi.
7. Wachįpi kį ektá ečhąni ųkįyaya pi kte.
8. Phezúta kį hąhépi kį ičú kte.
9. Hįhąni hoksíla lená kaphópapi kį yatką pi.
10. Hįhąni kį Oglála Thįpi él ųhí pi kte.
11. Ĥtálehą bébela kį lí...la čhéye.
12. Hąhépi šųhpála tháwa kį t'é.
13. Hįhąni hoksíla wą khúže.
14. Ĥ'okhá kį hąhépi kį hí pi kte.
15. Wakhąyeža kį ečhąni iyúka pi kte yeló.

8GD2. Question and Answer Drill. Your teacher will ask you a question using either tóhą or tohął. Formulate a correct reply, replacing the T-word with an appropriate time expression.

Model:

Teacher: Wakháyeža kį tóhą čhéya pi he?

Student: Wakháyeža kį apéhą čhéya pi.

1. Wakháyeža kį tóhą čhéya pi he?
2. Tohął phežúta kį ųkícu pi kta he?
3. Wáčhípi kį tohął iyáyı kta he?
4. Mázaská kį tóhą iyéya pi he?
5. Tóhą Robert wáyąka pi he?
6. Tohął wıyą kį wakháyeža kį waskıyeča k'ú kta he?
7. Hé wíčháša kį tóhą t'á he?
8. Tohął h'okhá kį hí pi kta he?
9. Tóhą hé natá yazą he?
10. Wakhályapi etą tohął ųyátką pi kta he?
11. Tohął Oglála Thípi ektá hí pi kta he?
12. Tóhą okháta he?
13. Wówapi kį hé tóhą yawá pi he?
14. Tohął Nebraska ektá ní kta he?
15. Tóhą oyáte kį wíčhákhuža he?

8CD2. Memorize the following conversations and the additional vocabulary:

- I. 1. Thošká, letá tókhiya lá pi kta he?
'Nephew, where are you going from here?'
2. Thokéya Mnilúzahe Othúwahe ektá wya pi nahá heháł
Cheyenne ektá wya pi kte.
'First we'll go to Rapid City and then we'll go to Cheyenne.'
- II. 1. Kholá, lé othúwahe kį éł owóte thípi wazí há he?
'Friend, is there a cafe in this town?'
2. Há, kál wígli'ó'inažį kį hél isákhíb wazí hé.
'Yes, there's one over there beside the gas station.'
- III. 1. Thųwı, Mnikhówožu¹ Thípi tukté éł yaká he?
'Auntie, whereabouts is the Cheyenne River Reservation?'
2. Pierre kį iwáziyatahá na Mnišoše kį iwıyohpeyatahá yaké.
'It's (located) north of Pierre and west of the Missouri River.'

Additional Vocabulary

čha'ákayakápi	'chair'
čhá	'wood'
akáyakA	'sit on'
leksíya	'to have as uncle' leksíwaye 'I have him as uncle', leksí'wya pi 'we have him as uncle, he has us as uncles, they have us as uncles'.
Mnikhówožu, Mnikhówažu	'Miniconjou Sioux, Cheyenne River Sioux Indian'
oyúke	'bed'
thoškáya	'to have as nephew' thoškáwaye 'I have him as nephew', thošká'wya pi 'we have him as nephew, she has us as nephews, they have us as nephews'.
thųwıya	'to have as aunt' thųwıwaye 'I have her as aunt', thųwı'wya pi 'we have her as aunt, he has us as aunts, they have us as aunts'.
wáglotapi	'table'

¹This name is also pronounced Mnikhówažu

8G2. The T-word tukté is an interrogative pronoun meaning 'which?'. We have already learned a word derived from tukté, namely tuktél 'where?'. In the dialogue, tukté él is translated as 'whereabouts?', but a translation closer to the Indian meaning would be 'in which particular place?'.

We will be studying tukté in greater detail later when we take up the use of noun modifiers. For now, however, we need to learn the difference between the use of tuktél and tukté él.

The key to the difference between these two words meaning 'where?' is that one, tuktéli, refers to the most general location possible, whereas the other, tukté él, refers to one place among a small number of possible locations the questioner has in mind. In other words, when a speaker uses tukté él, he already thinks he knows in general where something is, but he needs it narrowed down to the particular location. When he uses tuktél he has no idea what the reply will be: he is asking for information which will be entirely new to him.

8GD3. Translation Drill. Given below are several sentences in Lakshota and English. Translate each sentence to the other language.

Model

Teacher: Whereabouts do you live?

Student: Tukté él yathí he?

1. Whereabouts do you live?
2. Son, where did you buy this?
3. Čhukší, tuktél wakháyeža kį škáta pí he?
4. Father, where did they find the horse?
5. Tukté él šúka kį k'á he?
6. Thaká, tukté él Robert ú he?
7. Where is Cheyenne?
8. Grandma, whereabouts are the Indians dancing?
9. Wíya kį tukté él yaká pí he?
10. Kholá, owóte thípi wazí tuktél há he?

8G 3. Adverbs. So far in our study of Lakhóta we have talked about several different kinds of words: nouns, verbs, enclitics, numerals, demonstratives, and T-words. The last major word type to discuss is called adverbs. Adverbs can be either single words or longer expressions, but they always provide additional information about the verbal action: when it occurred, where it took place, how it was done. This close association with the verb is the reason why words of this kind are called adverbs.

Depending on the kind of information which it gives us, we say that an adverb is an adverb of time, an adverb of place or an adverb of manner.

Some sentences do not contain an adverbial expression: adverbs are not an obligatory part of the sentence as are topics and verbs. But many sentences do contain an adverbial expression, and some sentences have more than one. You will see examples of sentences with one or more adverbial expressions later in this lesson.

8G3.1 Single word adverbs. You already know many examples of single word adverbs. Here is a list of most of the adverbs of this kind which we have learned. In the list are some new adverbs also (marked with *). These are included because you already know one or more adverbs which are closely related to the new adverbs. *Learn these new adverbs.* Following each adverb is the number of the lesson in which the adverb was first used.

Time

apéha	'earlier today'	(8)	híhāni kī	'tomorrow'	(8)
ečhāni	'soon'	(5)	h̄tāleha	'yesterday'	(8)
ehāni	'earlier'	(1)	nahāh̄ci	'still'	(6)
ektá'ophaya kī	'later today'	(8)	oh̄iniya	'always'	(6)
hāhēpi	'last night'	(8)	owātohaḡa	'for awhile'	(8)
hēčhena	'still, yet'	(6)	tnokéya	'first'	(8)
nehāl	'then'	(8)	tōha	'when?'	(8)
hīhāni	'this morning'	(8)	tohāl	'when?'	(8)
	waná		'now'	(7)	

Place

lél	'here'	(1)	*léčhiya	'here, this direction'	letā	'from here'	(8)
hél	'there'	(3)	hēčhiya	'there, that direction'	(4)	*hetā	'from there'
kál	'yonder'	(3)	kākhiya	'yonder, in yonder direction'	(4)	*katā	'from yonder'
	iwāziyataḡa	'to the north from'	(8)	iwíyoh̄peyataḡa	'to the west from'	(8)	
	tuktél	'where?'	(1)	tukté él	'whereabouts?'	(8)	
	tókhiya	'where to?'	(3)	isákhīb	'beside'	(8)	

Manner

ināh̄ni	'quickly'	(7)	tāḡā	'well'	(2)
līla	'very'	(1)	uḡná	'maybe'	(3)
	šičāya		'badly, too bad'	(8)	

Look at these examples of single word adverbs in sentences:

Time

1. Owátoháya wáčhíyake šni. 'I haven't seen you for a while.'
2. Ĥ'okhá kĭ naháħci hí pi šni. 'The singers haven't gotten here yet.'
3. Héčhena šúka tháka kĭ yaglúha he? 'Do you still have that big dog of yours?'
4. Toháł wáčhípi kĭ iyáyi kta he? 'When will the dance begin?'
5. Eyá ečhání. 'Pretty soon.'

Place

6. Kákhíya mńi kte. 'I'm going over yonder.'
7. Lél óhĭniya magázu s'a he? 'Does it always rain here?'
8. Letĕ tókhíya lá pi kta he? 'Where are you going from here?'

Manner

9. Líla nizí oníwayake. 'You are very pale.'
10. Tayé ya'ĕ he? 'How are you?' ('Are you living well?')
11. Ugná magázu kte séce. 'Maybe it will rain.'
12. Ináhni mas'óphiye ektá iyaya ye! 'Go to the store quickly!'

8G 3.2 The position of adverbs in the sentence. Look again at the examples given above. You will note that the adverbs are placed either directly before the verb or at the beginning of the sentence. Numbers 1 and 2, for example, have the adverb right before the verb; in number 1, the adverb is also at the beginning of the sentence. In numbers 3 and 4 the adverbs are at the beginning of the sentence, before the topic(s).

Adverbs are usually correct in either of these positions, although the adverbial meaning is somewhat emphasized when the adverb is placed first in the sentence.

Notice also that sentences number 7 and 8 contain two adverbs. When two or more adverbial expressions are used in a sentence their order is quite free. Look at the following sentences. All mean 'Last night the boys went to the store.' All are correct Lakhóta. The adverbial expressions are hahépi and mas'óphiye k̄i ektá.

1. Hahépi hoksíla k̄i mas'óphiye k̄i ektá í pi.
2. Hoksíla k̄i hahépi mas'óphiye k̄i ektá í pi.
3. Mas'óphiye k̄i ektá hahépi hoksíla k̄i í pi.
4. Mas'óphiye k̄i ektá hoksíla k̄i hahépi í pi.

8GD4. Transformation Drill. Your teacher will give you a sentence containing an adverb. Repeat the sentence, putting the adverb in the other adverb position.

Model

Teacher: Misú, apéha mázaska etá iyéyaya he?

Student: Misú, mázaska etá apéha iyéyaya he?

1. Misú, apéha mázaska etá iyéyaya he?
2. Wakháyeža eyá htáleha líla chéya pi.
3. Hahépi hokšila kī hí pi šni.
4. Toháł wíchása kī hená omakiya pi kta he?
5. Wíya kī tóha t'a he?
6. Kaká, héchena mázaska etá luhá he?
7. Paul híhani khúze yeló.
8. Eháni waskúyeča etá icú he?
9. H'okhá kī echáni hí pi kte.
10. Čhiyé, tóha wachípi kī iyáya he?
11. Thokéya Cheyenne ektá wya pi kte héci.
12. Ohíniya šúka kī čakú áglagla k'é s'a.
13. Ináñni mas'óphiye ektá iyáya ye!
14. Oyáte kī waná wachí pi.
15. Mamá, htáleha táku oyále he?
16. Síčhágú kī héchiya thí pi.

8GD5. Cued Expansion Drill. Your teacher will give you a sentence and a Lakhóta adverb. Add the adverb to the sentence, and translate your sentence to English.

Model

Teacher: Mary khúže šni he? ħtáleha

Student: ħtáleha Mary khúže šni he? Wasn't Mary sick yesterday?

1. Mary khúže šni he? ħtáleha
2. Wígli 'o'ínaží wáží há he? hél
3. Lakhóta kí hená wachí pi. šíčáya
4. Wichíčcala kí lé waníyetu akéwážíca kte. echáni
5. Thúkásíla, šúkawakhá kí olúspa he? híhani
6. Ománi awáštewalake. líla
7. Učíwaye kí Nebraska ektá ú. naháhci
8. Waskúyeča chí pi. ohiniya
9. Thaké, tohál ya'ú kta he? léchiya
10. Thibló, ní kta he? tókhiya
11. Magázu kte séce. ugná
12. Wakháyeža tóna wachí pi he? tayá
13. Mnikhówázu eyá hí pi. katé
14. Ĥ'okhá kí hé t'é. eháni
15. Mary šíč'éku ómakiye. hahépi

8G3.3. Adverbial phrases. In the sentence Ináñni mas'óphiye ektá iyáya yo! the words mas'óphiye ektá work together to designate a place. They are the equivalent of a single word, as we can see by replacing them with a single-word adverb such as héčhiya: Ináñni héčhiya iyáya yo! 'Quickly go over there!'

Words which function together as if they were a single word are called clauses if they include a verb, phrases if no verb is present. We will study adverbial clauses later. For now we will consider adverbial phrases.

The simplest kind of adverbial phrase has an adverb or noun followed by ki. These phrases refer to time. Here are some sentences containing adverbial phrases of this kind:

<u>Lé apétu ki mañpiyaya.</u>	'It's cloudy <u>today</u> .'
<u>Hahepi ki ya'ú pi kte šni he?</u>	'Aren't you coming <u>tonight</u> ?'
<u>Apétu zápta ki Mnilúzahe Othúwahe ektá ní kta he?</u>	'Are you going to Rapid City (next) <u>Friday</u> ?'
<u>Híhani ki wakháyeža ki khúža pi kte séce.</u>	'The children will probably be sick <u>tomorrow</u> .'

Notice that including ki in the adverbial phrase often makes it refer to hypothetical time: of these sentences, only the first example does not have hypothetical reference.

The other kind of adverbial phrase we know is formed by adding a postposition to a noun or pronoun or to a directional adverb. Postpositions are words with meanings such as at, beside, on, toward, along, with, by. They are called postpositions because in Lakhóta they follow the word they function with. In English such words come before the noun they govern, and so they are called prepositions. (Pre means 'before' in Latin, post means 'after'.)

Here is a list of the Lakhóta postpositions you already know:

aglágla	'along'
akáɭ	'on'
ektá	'to, at' (the speaker is not there)
él	'to, at' (the speaker is either there, or imagines he is there)
isákhíb	'beside'
ogná	'in'
ú	'by (means of which), with'

There are many other postpositions in Lakhóta, but this list includes several of the most frequently used ones: él, ektá, akáɭ.

Any postposition can be used with any noun (or pronoun), limited only by the meaning of the words. The result is a postpositional phrase. These phrases are used in their sentence like adverbs: usually they express place, but some express manner. Postpositional phrases which express time are rare.

Here are some sentences which show how postpositional phrases are used:

<u>Čhakú</u> <u>áglagla</u> k'é s'a.	'He used to dig <u>along the road</u> .'
<u>Sicháǵú</u> <u>Thípi</u> <u>ektá</u> wathí.	'I live <u>at Rosebud</u> .'
<u>Mnilúzahe</u> <u>Othúwahe</u> <u>él</u> thí.	'He lives <u>in Rapid City</u> .'
<u>Iyéčhikiya</u> ke <u>ú</u> nat'é.	'He was run over and killed <u>by a car</u> .'
<u>Tukté</u> <u>él</u> yaká he?	' <u>In what particular place</u> is it?'

ki is usually dropped between a noun and a postposition, unless the fact that the noun is specific is important. wá, on the other hand, is not dropped.

8GD6. Cued Question and Answer Drill. Your teacher will ask you a question in Lakhóta, then give you a noun. Answer the question, including a postpositional phrase based on the noun.

Model

Teacher: Tukté él yathí he? Oglála Thípi

Student: Oglála Thípi ektá wathí.

1. Tukté él yathí he? Oglála Thípi
2. Mázaská kǵ tuktél iyéyaya he? mas'óphiye
3. Čha'ákayakápi kǵ tuktél há he? wáglotapi
4. Owóte thípi tuktél há he? wígli'ó'ínažǵ
5. Wakháyeža kǵ tuktél škáta pi he? Mary thí
6. Lakhóta kǵ hená tókhiya iyáya pi he? wachípi
7. Thípi kǵ tuktél há he? čhakú
8. Wówapi kǵ tuktél yaká he? wáglotapi
9. Wahápi kǵ tuktél há he? očéthi
10. Mnikhówažu Thípi tuktél yaká he? South Dakota
11. Šúka tháka kǵ táku ú nat'á he? iyéčhǵkǵyake
12. Robert tuktél yaká he? oyúke

8G3.4. Contracted Postpositional phrases. Postpositions and the word they govern are sometimes joined into a single word. When this happens we no longer have a phrase. Instead we have a single word adverb. We have already learned some examples of compounds of this type:

<u>Phrase</u>	<u>Single Word</u>
lé etáḥa	letá
hé etáḥa	hetá
ká etáḥa	katá
iwáziyata etáḥa	iwáziyataḥa
iwíyoḥpeyata etáḥa	iwíyoḥpeyataḥa

This analysis gives us a new postposition: etáḥa (often shortened to etá) 'from'. *Learn this new postposition.* Tuktél was originally a contraction of this type, although it now differs slightly in meaning from tukté éi.

The formation of one word adverbs from postpositional phrases is one of the most difficult areas of Lakhóta grammar, because only some combinations of nouns and postpositions are shortened. You should not try to make these up yourself, but watch for them: it will help you build your vocabulary, and your Lakhóta will sound more native if you use shortened postpositional phrases you have heard.

SUMMARY

1. The new T-words tóhə and tohəl both mean 'when?'
2. tukté é1 means 'whereabouts?' whereas tuktél means 'where?'
3. Adverbs specify the time, place, or manner of an action. Adverbs come first in the sentence or else just before the verb. Adverbs may be single words, or they may be phrases. A frequent kind of adverb phrase is formed with a noun or a directional adverb and a postposition.

SEMANTICS

8S1. Color terms. One part of experience which speakers of various languages have cut up in rather different ways is colors. You already know three Lakhóta color words: sápA, 'black', ská 'white', and zí 'yellow'. Other basic color terms are šá 'red', thó 'blue, green', sá 'dull white', ǵí 'brown', and hóta 'gray'. But Lakhóta speakers and English speakers have some different ideas about which exact colors are designated by these terms.

On the one hand, Lakhóta divides the colors English calls 'white' into two different groups. Ská means a clear, bright white; a dull or dirty white is called sá. When you speak Lakhóta, you must learn to separate these two concepts and use the proper term for each.

On the other hand, English has two separate words for Lakhóta thó: 'blue' and 'green'. Normally these "two" colors are considered "the same" in Lakhóta. If you need to make a finer distinction, or to discuss shades, you do the same thing you would do with an English word which covers a broad range of meanings: you add some descriptive words. Thus something may be sky-blue or sea-green or snow-white. When Lakhótas are pressed for a word for 'green' which does not also include 'blue', they usually give the word čahǵpá phizí, literally 'rotten-wood gall (color)'. Colors are an excellent example of the way different cultures divide the world up differently, and reflect that difference in their language.

The new color words you should learn from this discussion are the following:

ǵí	'brown'	sá	'dull white'	šá	'red'
hóta	'gray'	thó			'blue, green'

8S2. Linguistic acculturation. One feature of all living languages is that they are able to grow and change along with the changing situations they have to describe. When Americans first sent vehicles into orbit around the earth, they borrowed a word from Russian to describe them-- sputnik. That word is now almost as much a part of the English language as car or train, which were themselves borrowed earlier from French. On the other hand, when men began to fly in such vehicles, English speakers made up a name for them from words they already had: astronaut. They already had astronomy and nautical, so they put parts of each one together to form the new noun they needed.

Another common way in which a language adjusts to cultural change is to use old terms with wider or extended meanings. At an earlier time, the English words car and carriage both referred only to vehicles pulled by animals. But it was very logical to continue to use these terms even after the draft animals were eliminated. This is an old phenomenon in English, as evidenced by our words read, which used to mean 'advise' or 'interpret', book, which came from the word for a beech tree, and write, which used to mean 'scratch marks into wood; carve (marks)'. When the ancestors of Englishmen first learned about writing, they used pieces of beech wood and scratched marks on them; then others 'interpreted' the marks. In this way old words gradually acquired new meanings.

Lakhóta has adjusted to the invasion of European cultural phenomena and concepts in several different ways. Direct borrowing of words from European languages is very rare: bébela 'baby', from English baby or possibly from French bébé, is an almost unique example.

The literal translation of English expressions into their Lakhóta equivalents is more common. We have already learned one example: osní olúspe 'you have caught cold'. In this expression the verb is used in both languages in a figurative sense: you can't actually grasp cold and hold it.

Lakhóta examples of extensions of meaning are also found fairly often. For example yawá 'to count' was extended to include reading also. Another example is the use of šun- 'dog' in compounds referring to horses, as šunšimaza 'horse shoe' (literally dog-foot-iron). Sometimes the old meaning is completely, or almost completely, lost. hápa today means 'shoe', but its earlier meaning was certainly 'moccasin'. Moccasin in modern Lakhóta is ham'íkčeka, literally 'common shoe'. Another instructive example is čahápi 'sugar'. Literally this means 'tree juice', and it is clear that the earliest meaning of this word was 'maple sugar'.

The favorite Lakhóta response to Euro-American culture has been to make up new words and expressions from old ones. You already know many examples, and you will learn many more. For example, we have iyěčikiyake 'it runs by itself' ('automobile'), wakhályapi 'what has been heated' ('coffee'), waskúyeca 'something sweet' ('candy'), owóte thípi 'place for eating house' ('cafe'). Even šúkawakhá 'horse' is an example of this. The literal meaning of šúkawakhá is 'awesome (or holy) dog'.

Since you are learning Lakhóta as it is spoken today, you will learn most words with their present-day meanings. Be on the watch, however, for descriptive terms, loan translations, and terms which may have changed their meanings. This will not only help you to learn new words, but it will also make your study of the language much more interesting.

QUESTIONS

Prepare original answers to the following questions. Be ready to answer the questions in class. Know what your answer means!

Model

Teacher: Maǵázu he?

Student: Hiyá, maǵázu šni éyaš uǵná maǵázu kte séce.

1. Tuwá atéyaya he? (čhıksıyA, čhiyéyA, čhıksıyA, čhuwéyA, ináyA, kholáyA, khıšıyA, leksıyA, sıkáyA, thakáyA, thakéyA, thakhóžayA, thakšıyA, thıblóyA, thoškáyA, thıkášılayA, thıwıyA, uçıyA)
2. Hahépi kı tókhiya ní kta he?
3. Apéna čhakú áglagla táku iyéyaya he?
4. Čhá (thıpi, owóte thıpi, wıgli'ow'ınažı, iyéčhıkiyake, kaphópapi) kı tuktél há he?
5. Lakhóta (wašıču, wičháša, wıyą, hokšıla, wičhıčala, oyáte, šıhpála) kı tuktél ú pi he?
6. Wówapi (hé, aǵıyapıskúyela, othıywahe, kháta, aǵıyapıblú, mfi) kı tuktél yaκά he?

TRANSLATION EXERCISE

1. Grandma, when will my auntie go (yÁ) to Rapid City? Tonight.
2. The singers have come. Now the dance will start.
3. Can you travel now? No, we can't, it's very cold, and it's snowing.
4. Auntie, do you like to drink coffee? (Translate: Do you like coffee drinking?) Yes, I drink (blatké) coffee whenever I can.
5. Mother, the women haven't come yet. When will they get here?
6. Daughter, the children are crying. They must be very tired.
7. Nephew, later on today I will give you ten dollars.
8. Uncle, where is the Pine Ridge Reservation? It is west of Rosebud.
9. That man dances badly, but this one dances well.
10. My uncle has arrived from the Cheyenne River Reservation.
11. Daddy, when will Grandma get (icú) my letter? She will probably get it tomorrow.
12. My nephew can not walk yet. He is still very small.
13. Mother, where is (use yakÁ) the money? It is on the table, beside the book.
14. Younger brother, find the letter! You have to find that letter.
15. Drink the pop quickly! Count the money! Go to the dance this evening!
16. The chair is brown, but the bed is white.

Lesson 8VOCABULARY

əpéhə	'today, earlier today'
čə'ákəyəkapi	'chair'
čhə	'wood'
akəl	'on'
yəkÁ	'to sit'
čhəna	'when?; see <u>tohəl</u> <u>čhəna</u> <u>šna</u> .
ečhél	'about, approximately'
ektá'ophaya kɪ (Oglala)	'today, later today'
ektáwaphaya kɪ (Brulé)	
eyá	'well, uh, er' This is a word which launches a sentence, and has no particular meaning. There are several Lakhóta words of this kind.
ǰí	'to be brown' magí 'I am brown'
nahépi	'night, last night'
behəl	'then, after that'
hetə	'from there'
hɪhəni	'this morning (past)'
hɪhəni kɪ	'tomorrow'
hótA	'to be gray' mahóte 'I am gray' ɸhóta pi 'we are gray'
h'okhá	'Indian singer; group of Indian singers'
isákhíb	'beside'
iwáziyatahə	'to the north from'
iwíyoh̄peyatahə	'to the west from'
katə	'from over yonder' This is shortened from <u>ká</u> <u>etəhə</u> .
léčhiya	'here, in this direction'

leksĩ	'blood uncle, mother's brother' This is a term of address.
leksĩya	'to have as blood uncle' leksĩwaye 'I have him as blood uncle', leksĩ'yya pi 'we have him as blood uncle, he has us as blood uncles, they have us as blood uncles'.
letā	'from here' This is shortened from <u>lé etāḡa</u> .
Mnikhówožu Thĩpi Mnikhówažu Thĩpi	'Cheyenne River Reservation'
Mnišoše	'Missouri River'
šoše	'to be turbid, to be muddy'
nahā	'and then'
okfihi	'to be able' owákihi 'I can, I am able' ȳkókihi pi 'we can, we are able'
ománi	'to travel' omáwani 'I travel' ȳkómani pi 'we travel'
owátohaya	'for a while'
oyūke	'bed'
sā	'to be dull white' masā 'I am dull white'
šā	'to be red' mašā 'I am red'
šičāya	'badly; too bad'
thó	'to be blue, to be green' mathó 'I am blue'
thokéya	'first, first of all, in the first place'
thošká	'nephew of a woman' This is a term of address.
thoškáya	'to have as nephew' thoškáwaye 'I have him as nephew' thošká'yya pi 'we have him as nephew, she has us as nephews, they have us as nephews'
thųwĩ	'blood aunt, father's sister' This is a term of address.
thųwĩya	'to have as blood aunt' thųwĩwaye 'I have her as blood aunt' thųwĩ'yya pi 'we have her as blood aunt, he has us as blood aunts, they have us as blood aunts'
tóḡa	'when?' (Used in real sentences.)
tohāł	'when?' (Used in hypothetical sentences.)

- tohŋl...čhŋna šna 'whenever' (Used in hypothetical sentences.)
- tukté éi 'whereabouts? in what particular place?'
- wachípi 'a dance'
- wachŋyake 'I saw you' This is a form of the verb wayákA.
- wáglotapi 'table'
- wayákA 'to see' wábláke 'I saw him, it' wáka pi 'we saw him,
i it, he saw us, they saw us'
- wígli'o'inažŋ 'gas station'
- wígli 'grease; oil, gasoline'
- o'inažŋ 'station, stopping place'
- ʔŋ 'to stay, to remain' This is the same verb which we have
already had in the meaning 'live, be'. waʔŋ 'I stay'
ukʔŋ pi 'we stay'

Unit II

Lesson 9

Table of Contents

9CD1	Conversational Exchanges.....	9-1
9G1	More on active verbs: y-verbs and nasal verbs.....	9-2
9G1.1	y-verbs.....	9-2
9G1.11	Irregular y-verbs.....	9-4
9G1.12	List of y-verbs.....	9-6
9GD1	Cued Integration Drill.....	9-7
9GD2	Translation Drill.....	9-7
9G1.2	Nasal verbs.....	9-8
9G1.21	Irregular nasal verbs.....	9-10
9G1.22	Other irregular nasal verbs.....	9-11
9G1.23	List of nasal verbs.....	9-13
9GD3	Integration Drill.....	9-14
9GD4	Translation Drill.....	9-14
9G2	Coming and going.....	9-15
9G2.1	Conjugation of motion verbs.....	9-17
9G2.2	The motion verb <u>hiyáya</u>	9-17
9GD5	Translation Drill.....	9-18
9G2.3	The collective plural of motion verbs.....	9-19
9GD6	Substitution Drill.....	9-20
9GD7	Substitution Drill.....	9-21
9GD8	Substitution Drill.....	9-22
SUMMARY.....		9-22
LONG DIALOGUE.....		9-23
TRANSLATION EXERCISE.....		9-24
VOCABULARY.....		9-25

Unit IILesson 9

9CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Thaháši, apéňą Paul wáláka he? Hé owále.
'Cousin, have you seen Paul today? I'm looking for him.'
2. Hã, hñhani atkúku kichí wabláke.
'Yes. I saw him this morning with his father.'
- II. 1. Thožá, Mary thí ektá táku tókhanu he?
'Niece, what did you do over at Mary's?'
2. Íska, íblotakí na wakhályapi blatké.
'Well, I sat down and drank coffee.'
- III. 1. Čhíkší! Naháhčci nuká ha he? Tákuwe wowaši ečhú lé šni he?
'Son! Are you still lying there? Why don't you go to work?'
2. Amáyuštą yo! Makhúža čha wowaši ečhú mní kte šni.
'Leave me alone! I'm sick and so I'm not going to go to work.'

Additional Vocabulary

hiyáya	'to pass by'
hiyú	'to leave somewhere and come here'
í	'to arrive somewhere away from here'
inází	'to stand up; to go up to and stop'
nází	'to be standing'
thahášiyA, thahášiyA	'to have as male cousin' (male Reference)
thožáya	'to have as niece'
wayáwa	'to read things; to attend school'
wíyuga	'to ask someone something'
ʔí	'to use; to wear'

9G1. More on active verbs: y-verbs and nasal verbs. Some active verbs take affixes in the I and you forms other than the wa- and ya- used with ordinary active verbs. There are two groups of these verbs.

The larger of the two groups includes hundreds of verbs which have a y followed by an oral vowel at the point in the verb where the personal affix is added. (Remember that personal affixes may be added at the beginning of the verb or inserted into the verb at some point.) This group is called y-verbs.

The other group includes only a few verbs. Nevertheless, most of these verbs are important and frequently used. These verbs have a y or ʔ followed by a nasalized vowel at the point in the verb where the personal affix is added. This group is called nasal verbs.

9G1.1. y-verbs. Here are sample tables which show the difference between the conjugation of ordinary active verbs and y-verbs. In the critical forms - those for 'I' and 'you' - notice that the affixes for y-verbs are bl for 'I', l for 'you', and that the y of the verb stem is dropped.

	<u>y-stem active</u>		<u>ordinary active</u>	
	<u>yuhá</u> 'have'		<u>čhí</u> 'want'	
<u>Singular</u>	1. <u>bluhá</u> 'I have (it)'		<u>wáčhí</u> 'I want (it)'	
	2. <u>luhá</u> 'you have (it)'		<u>yáčhí</u> 'you want (it)'	
	3. (hé) yuhá 'he has (it)'		(hé) <u>čhí</u> 'he wants (it)'	
	1. <u>wyúha</u> 'you and I have (it)'		<u>yčhí</u> 'you and I want (it)'	
<u>Plural</u>	1. <u>wyúha pi</u> 'we have (it)'		<u>yčhí pi</u> 'we want (it)'	
	2. <u>luhá pi</u> 'you have (it)'		<u>yáčhí pi</u> 'you want (it)'	
	3. (hená) yuhá <u>pi</u> 'they (distributive) have (it)'		(hená) <u>čhí pi</u> 'they (distributive) want (it)'	

	<u>y-stem active</u>	<u>ordinary active</u>	
	<u>wayáwa</u> 'attend school'	<u>waštélakA</u> 'like'	
<u>Singular</u>	1. <u>wabláwa</u> 'I go to school'	<u>wastéwalake</u>	'I like (it)'
	2. <u>waláwa</u> 'you go to school'	<u>waštéyalake</u>	'you like (it)'
	3. (hé) <u>wayáwa</u> 'he goes to school'	(hé) <u>waštélake</u>	'he likes (it)'
	1. <u>waʔíyawa</u> 'you and I go to school'	<u>waštéʔulake</u>	'you and I like (it)'
<u>Plural</u>	1. <u>waʔíyawa pi</u> 'we go to school'	<u>waštéʔulaka pi</u>	'we like (it)'
	2. <u>waláwa pi</u> 'you go to school'	<u>waštéyalaka pi</u>	'you like (it)'
	3. (hená) <u>wayáwa pi</u> 'they (distributive) go to school'	(hená) <u>waštélaka pi</u>	'they (distributive) like (it)'
	<u>íyotakA</u> 'sit down'	<u>icú</u> 'take'	
<u>Singular</u>	1. <u>íblotake</u> 'I sat down'	<u>iwáču</u>	'I took (it)'
	2. <u>ílotake</u> 'you sat down'	<u>iyáču</u>	'you took (it)'
	3. (hé) <u>íyotake</u> 'he sat down'	(hé) <u>icú</u>	'he took (it)'
	1. <u>úkíyotake</u> 'you and I sat down'	<u>úkíču</u>	'you and I took (it)'
<u>Plural</u>	1. <u>úkíyotaka pi</u> 'we sat down'	<u>úkíču pi</u>	'we took (it)'
	2. <u>ílotaka pi</u> 'you sat down'	<u>iyáču pi</u>	'you took (it)'
	3. (hená) <u>íyotaka pi</u> 'they (distributive) sat down'	(hená) <u>icú pi</u>	'they (distributive) took (it)'
	<u>éyotake</u> 'they (collective) sat down'		

Study these examples and learn them thoroughly. All regular y-stem verbs follow one of these conjugational patterns.

Most active verbs which have a y- at the point where the affix is added are conjugated with y-stem affixes, but not all. For example, 'I pleased him' is philáwaye, where the verb stem is philáyA. *Learning the I form of each verb you learn is important, then, not only because this form separates stative and active verbs, but also because this form identifies the different kinds of active verbs.*

9Gl.11. Three important y-verbs differ slightly from the others in their conjugational patterns. *Study these conjugations and learn them.*

yÁ 'to be on the way somewhere away from here' has á in the we- form where you would expect a:

Singular	1.	blé	'I am on my way there'
	2.	lé	'you are on your way there'
	3.	(hé) yé	'he is on his way there'
	1.	wyé	'you and I are on our way there'
Plural	1.	wyá pi	'we are on our way there'
	2.	lá pi	'you are on your way there'
	3.	(hená) yá pi	'they (distributive) are on their way there'
		áye	'they (collective) are on their way there'

iyáyA 'to leave, to set out for somewhere' is based on the verb yA. It is unusual among Lakhóta verbs because it takes an affix before each y in the I and you forms:

<u>Singular</u>	1.	<u>ibláb</u> le	'I left, I set out'
	2.	<u>ilá</u> le	'you left, you set out'
	3.	(hé) iyáye	'he left, he set out; it began'
	1.	úkíyaye	'you and I left, you and I set out'
<u>Plural</u>	1.	úkíyaya pi	'we left, we set out'
	2.	<u>ilála</u> pi	'you left, you set out'
	3.	(hená) iyáya pi	'they (distributive) left, they set out'
		éyaye	'they (collective) left, they set out'

The verb wáyáka 'to see' has a nasalized vowel following y when there is no personal affix and when the affix is y-, but an oral vowel otherwise:

<u>Singular</u>	1.	wábláke	'I saw (him, it)'
	2.	wá [̄] láke	'you saw (him, it)'
	3.	(hé) wáyáke	'he saw (him, it)'
	1.	wá [̄] yáke	'you and I saw (him, it)'
<u>Plural</u>	1.	wá [̄] yáka pi	'we saw (him, it)'
	2.	wá [̄] láka pi	'you saw (him, it)'
	3.	(hená) wáyáka pi	'they (distributive) saw (him, it)'

9G1.12. Here is a list of the y-verbs you already know:

<u>Stem</u>	<u>Meaning</u>	<u>I-form</u>	<u>We-form</u>
áyA	'carry along'	áble	úkáya pi
iyáya	'leave, set out; start'	ibláble	úkíyaya pi
iyotakA	'sit down'	íblotake	úkíyotaka pi, úkíyotaka pi
iyúkčą	'think; to suppose'	íblúkčą	úkíyukčą pi
oyúspa	'catch'	oblúspe	úkóyuspa pi
wayáka	'see'	wábláke	wá'úyaka pi
wayáwa	'read things; attend school'	wabláwa	wa'úyawa pi
yÁ	'be going'	blé	úyá pi
yatką	'drink'	blatké	úyátką pi
yawá	'read, count'	blawá	úyáwa pi
yuhá	'have; hold; keep'	bluhá	úyúha pi

9GD1. Cued Integration Drill. Your teacher will give you a Lakhóta verb stem and an English pronoun. Give the Lakhóta verbal form which combines the meaning of the verb stem and the pronoun.

Model

Teacher: yuhá, I

Student: bluhá

- | | | |
|------------------------|----------------------|------------------------|
| 1. yuhá, I | 6. yatká, they | 11. wayákA, you plural |
| 2. oyúspA, he | 7. oyúspA, you and I | 12. íyotakA, we |
| 3. yatká, you | 8. áyA, you | 13. yÁ, I |
| 4. wayákA, you and I | 9. iyúkčá, she | 14. yuhá, they |
| 5. íyotakA, you plural | 10. iyáyA, we | 15. wayáwa, we |

9GD2. Translation Drill. Your teacher will give you a verbal expression in either English or Lakhóta. Give the correct equivalent in the other language. Practice until forms can be produced without hesitation in either language.

Model

Teacher: ílotake

Student: 'you sat down'

- | | |
|----------------------|-----------------------|
| 1. ílotake | 9. yuhá pi. |
| 2. oblúspe | 10. we caught |
| 3. we drank | 11. íyotake |
| 4. wəʔyáka pi | 12. you left |
| 5. you and I have it | 13. wýá pi |
| 6. she thinks | 14. yatké |
| 7. ála pi | 15. they go to school |
| 8. ibláble | |

9Gl.2. Nasal verbs. Here are sample tables which show the difference between the conjugation of ordinary active verbs and nasal verbs. In the critical forms ('I', 'you'), notice that the affixes for nasal verbs are m for 'I', n for 'you', and that the y or ? of the verb stem is dropped in these forms. Notice also that the we forms have ɣk- rather than y- when the verb begins with ?, and that the ? remains.

Study these examples and learn them thoroughly. All regular nasal stem verbs follow one of these conjugational patterns.

	<u>nasal active</u>		<u>ordinary active</u>		
	<u>ʔɥ 'use'</u>		<u>čɥ 'want'</u>		
Singular	1.	mú	'I use, I wear (it)'	wáčɥ	'I want (it)'
	2.	nú	'you use, you wear (it)'	yáčɥ	'you want (it)'
	3.	(hě) ɥ	'he uses, he wears (it)'	(hě) čɥ	'he wants (it)'
Plural	1.	ɣkʔɥ	'you and I use, wear (it)'	ɣčɥ	'you and I want (it)'
	1.	ɣkʔɥ pi	'we use, wear (it)'	ɣčɥ pi	'we want (it)'
	2.	nú pi	'you use, wear (it)'	yáčɥ pi	'you want (it)'
	3.	(hená) ɥ pi	'they (distributive) use, wear (it)'	(hená) čɥ pi	'they (distributive) want (it)'

	<u>nasal active</u>		<u>ordinary active</u>	
	<u>wíyũǵA 'to ask someone something'</u>		<u>waštélakA 'like'</u>	
<u>Singular</u>	1. wímuǵe	'I ask him something'	waštéwalake	'I like (him, it)'
	2. wínuǵe	'you ask him something'	waštéyalake	'you like (him, it)'
	3. (hé) wíyũǵe	'he asks him something'	(hé) waštélake	'he likes (him, it)'
	1. wí'wũyũǵe	'you and I ask him something'	wašté'wũlake	'you and I like (him, it)'
<u>Plural</u>	1. wí'wũyũǵa pi	'we ask him something'	wašté'wũlaka pi	'we like (him, it)'
	2. wínuǵa pi	'you ask him something'	waštéyalaka pi	'you like (him, it)'
	3. (hená) wíyũǵa pi	'they (distributive) ask him something'	(hená) waštélaka pi	'they (distributive) like (him, it)'
	<u>iyũkA 'lie down, go to bed'</u>		<u>ičũ 'take'</u>	
<u>Singular</u>	1. imũke	'I went to bed'	iwáčũ	'I took (it)'
	2. inũke	'you went to bed'	iyáčũ	'you took (it)'
	3. (hé) iyũke	'he went to bed'	(hé) ičũ	'he took (it)'
	1. wũkíyũke	'you and I went to bed'	wũkíčũ	'you and I took (it)'
<u>Plural</u>	1. wũkíyũka pi	'we went to bed'	wũkíčũ pi	'we took (it)'
	2. inũka pi	'you went to bed'	iyáčũ pi	'you took (it)'
	3. (hená) iyũka pi	'they (distributive) went to bed'	(hená) ičũ pi	'they (distributive) took (it)'
	éyũke	'they (collective) went to bed'		

As with y-verbs, not all verbs with y or ʔ before a nasalized vowel are really nasal verbs. You must learn the 'I' form each time. For example, you know ʔŷ 'to wear; to use', mú 'I use', but ʔŷ 'to stay, to be in a place (animate)', waʔŷ 'I stay; I am (here)'. Another example is wayákA 'to see', for which you say wábláke 'I see', even though y comes before a nasalized vowel.

9G1.21 As we saw with y-verbs, some nasal verbs have certain peculiarities in their conjugations. *These differences must be noted and learned.*

A-verbs regularly have i in some of their forms, as you will remember from the description of these verbs given in Lesson 2 (2G4). This vowel change can cause a y-verb to be conjugated as a nasal-verb. The commonest verbs of this kind are yÁ 'be going somewhere away from here' and iyáya 'to set out for somewhere away from here'. Study the actual and potential conjugations of these verbs:

yÁ 'be going somewhere away from here'

	<u>Actual conjugation</u>	<u>Potential conjugation</u>
<u>Singular</u>	1. blé	1. mń kte
	2. lé	2. nń kte
	3. (hé) yé	3. (hé) yń kte
	1. wé	1. wń kte
<u>Plural</u>	1. wá pi	1. wá pi kte
	2. lá pi	2. lá pi kte
	3. (hená) yá pi (distributive)	3. (hená) yá pi kte (distributive)
	áye (collective)	áyń kte (collective)

In the potential conjugation, the 'I' form is irregular: it has mn- as its personal affix rather than m- alone.

The verb áya 'to take along' is also a nasal verb in its potential conjugation: ámmi kte 'I will take it along,' áni kte 'you will take it along.'

iyáya 'to set out for somewhere away from here'

	<u>Actual conjugation</u>	<u>Potential conjugation</u>
Singular	1. ibláble	1. iblámmi kte
	2. ilále	2. iláni kte
	3. (hé) iyáye	3. (hé) iyáyı kte
	1. ɣkíyaye	1. ɣkíyayı kte
Plural	1. ɣkíyaya pi	1. ɣkíyaya pi kte
	2. ilála pi	2. ilála pi kte
	3. (hená) iyáya pi (distributive) éyaye (collective)	3. (hená) iyáya pi kte (distributive) éyayı kte (collective)

Some Lakhóta speakers have eliminated the difference between the two halves of the 'I' and 'you' forms in the potential conjugation. These people say ibláblı kte 'I will leave' and ilálı kte 'you will leave' instead of iblámmi kte and iláni kte.

9G1.22. Certain other nasal verbs which have the affixes inserted must also be studied carefully. All these verbs have ? at the point where the affix is inserted, with a vowel both before and after the ?. The 'I' and 'you' forms of verbs of this kind are normal, and present no difficulty.

In the other forms, however, the ʔ may be dropped in rapid speech, together with the vowel which precedes it in the basic form. Study and learn the conjugations of ečháʔy and tókhaʔy in both their slow and rapid speech forms. Both slow and rapid speech forms are correct, but most speakers use the rapid forms most of the time.

ečháʔy 'do something'

	<u>Slow speech</u>	<u>Rapid speech</u>
<u>Singular</u>	1. ečhámu	ečhámu
	2. ečhānu	ečhānu
	3. (hé) ečháʔy	(hé) ečhý
	1. ečháʔykʔy	ečhýkʔy
<u>Plural</u>	1. ečháʔykʔy pi	ečhýkʔy pi
	2. ečhānu pi	ečhānu pi
	3. (hená) ečháʔy pi	(hená) ečhý pi

tókhaʔy 'to do what?'

<u>Singular</u>	1. tókhamu	tókhamu
	2. tókhanu	tókhanu
	3. (hé) tókhaʔy	(hé) tókhy
	1. tókhaʔykʔy	tókhykʔy
<u>Plural</u>	1. tókhaʔykʔy pi	tókhykʔy pi
	2. tókhanu pi	tókhanu pi
	3. tókhaʔy pi	(hená) tókhy pi

9G1.23. For your reference, here is a list of the nasal verbs you already know:

<u>Stem</u>	<u>Meaning</u>	<u>I-form</u>	<u>we-form</u>
áyA kte	'take along'	ámni kte	úkáya pi kte
ečhá'ų	'do'	ečhámu	ečhá'ųk'ų pi (ečųk'ų pi)
iyáyA kte	'leave'	iblámni kte	ųkíyaya pi kte
iyųkA	'lie down, go to bed'	imúke	ųkíyųka pi
tókha'ų	'do' (questions only)	tókhamu	tókha'ųk'ų pi (tókųk'ų pi)
yÁ kte	'be going'	mní kte	ųyá pi kte
yakÁ	'sit, be sitting'	maké	ųyáka pi
yųkÁ	'lie, be lying'	muké	ųhpáya pi ¹
'ų	'use, wear'	mú	ųk'ų pi

¹ The we-form ųyúka pi is not used. For 'we are lying down' the Lakhótas say ųhpáya pi, which is the we form of another verb, hpáyA. This verb also means 'be lying down'.

9GD3. Integration drill. Your teacher will give you a Lakhóta nasal verb and an English pronoun. Give the Lakhóta verb form which combines the meanings of the verb stem and the pronoun.

Model

Teacher: yÁ kte. I.

Student: mní kte.

- | | | |
|-------------------------|-------------------|-------------------------|
| 1. yÁ kte, I. | 6. iyúkA, I. | 11. yákÁ, she. |
| 2. áyA kte, you plural. | 7. yákÁ, they. | 12. ečhá'ų, they. |
| 3. tókha'ų, we. | 8. 'ų, you and I. | 13. yúkÁ, we. |
| 4. 'ų, you. | 9. yúkÁ, you. | 14. yÁ kte, we. |
| 5. iyáyA kte, he. | 10. yÁ kte, they. | 15. wíyųga, you plural. |

9GD4. Translation drill. Your teacher will give you a verbal expression in either English or Lakhóta. Give the correct equivalent in the other language. Practice until forms can be produced without hesitation in either language.

Model

Teacher: ųk'ų pi

Student: 'we use; we wear'

- | | | |
|------------------------|----------------------|-----------------------------|
| 1. ųk'ų pi. | 6. ečhúk'ų. | 11. you are lying down |
| 2. you will take along | 7. muké. | 12. he will leave. |
| 3. ečhų pi. | 8. they are sitting. | 13. mní kte |
| 4. iláni kte. | 9. ųkíyuka pi. | 14. I use |
| 5. wímųga | 10. tókhamu. | 15. we are on our way there |

9G2. Coming and Going. As you have probably guessed from sentences you have already learned, Lakhóta has several different verbs which are translated by English 'come' and 'go'. Even though they do not always match these verbs very closely, they are used in precise and consistent ways. In this lesson we will begin learning how to use the many Lakhóta verbs of motion.

Every Lakhóta verb of motion has direction as one of its main meanings. In all cases, the verb refers either to direction toward the speaker or away from the speaker. This is also true of many (but not all) of the English verbs of motion, come and go, for example. In addition to direction, Lakhóta verbs may also include in their meaning the stage of completion of the process of motion. There are three stages: starting, continuing, and ending.

In order to use a Lakhota verb of motion correctly, you must decide whether only the direction of the motion is important, or whether the state of completion of the motion is also important.

If only the direction is important, the Lakhóta speaker uses ú when the motion is toward himself, yÁ when the motion is away from himself. ú can thus be translated as 'come', yÁ as 'go'. Here are some examples where only the direction of the motion is of interest to the speaker:

Híhąni kį ya'ú kta he? 'Are you coming tomorrow?'

Tókhıya nı kta he? 'Where are you going to go?'

Ĥtálehą Robert Mnilúzahe Othúwahe ektá yé.

'Robert went to Rapid City yesterday.'

If the stage of completion of the action of motion is important, the Lakhóta speaker must choose a verb which indicates both the direction and the stage of completion of the motion. Here is a chart which shows the basic Lakhóta verbs of motion according to these two kinds of meaning:

	<u>Stage of Completion</u>		
	arriving	on the way	departing
here (coming)	hí	ú	hiyú
there (going)	í	yÁ	iyáya

Notice that both ú and yÁ are used again, this time to indicate motion which is already underway. Notice further that the departing verb is built from the arriving verb and the on the way verb in both cases. yÁ is reduplicated in the compound verb. (For the meaning of "reduplication" see 10G2.)

Read through the following Lakhóta sentences, concentrating on understanding the stage of completion which each verb indicates. Notice how the English translation seldom indicates the meaning with precision. In all of these cases the English speaker must depend on the context of the sentence to make the stage of completion of the motion clear.

Híhąni hé hí.	'He came this morning.'
Wahí kištó.	'Here I am.'
Denver ektá yé.	'He's going to Denver.' (He is still on his way.)
Tókhíya iyáya pi he?	'Where are they? (Where did they set out for?)
Tóhą Denver etąhą yahíyu he?	'When did you leave Denver?' (When did you leave Denver to come here?)

Tóhą Denver etáhą ilála he?	'When did you leave Denver?' (When did you leave Denver for there?)
Tohál letáhą iláni kta he?	'When will you leave here?'
Háhépi kį ya'í kta he?	'Will you get there tonight?'
Hiyú pi yo! ¼kiyaya pi kte.	'Come on, let's go!'

You should understand now why the English question 'Are you coming?' can mean at least three things in Lakhóta:

Yahí kta he?	'Will you arrive here?'
Ya'ú he?	'Are you on your way here?'
Yahíyu kta he?	'Will you leave for here?'

Similarly, 'Are you going?' can mean at least three things:

Ya'í kta he?	'Will you arrive there?'
Lá he?	'Are you on your way there?'
Iláni kta he?	'Will you set out for there?'

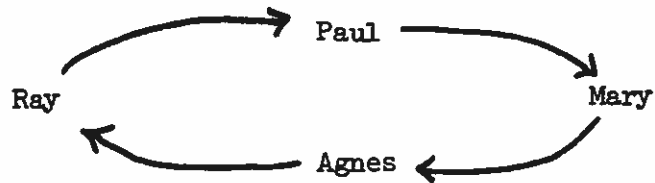
9G2.1. The conjugational patterns of these verbs are largely regular. For hí, ú, hiyú, and í, review the conjugation of regular active verbs (7G1). For the conjugation of iyáyA and yÁ, review the conjugation of y- stem and nasal verbs (9G1).

9G2.2. Another Lakhóta verb which is like these six verbs is hiyáyA. This verb is formed from hí 'to arrive here' and iyáyA 'to set out from here'. The meaning of hiyáyA is 'to pass by, to go from one place to another place, passing through here without stopping'.

Some speakers of Lakhóta conjugate this verb wahiyaye, yahiyaye, while others say wahíblable, yahílale. People who say wahíblable are thinking of the word as a compound of two separate elements. People who say wahiyaye are thinking of it as a single verb. Imitiate your own teacher's usage.

9GD5. Translation Drill.

Look at this diagram.



Ray and Mary are still; Paul and Agnes are moving.

Imagine that you are Mary, and translate the following into Lakhóta:

1. Paul is coming.
2. Paul hasn't come.
3. Paul isn't going.
4. Agnes went to Ray's. (Note: use Ray thí.)
5. Agnes will get to Ray's.
6. Agnes is going to Ray's.

Now imagine that you are Paul, and translate the following:

7. I'm going to Mary's
8. I'll reach Mary's
9. I'm coming from Ray's
10. I left Ray's.

9G2.3. There is one major difference in the conjugation of these verbs and that of most other active verbs. *These verbs, and most other verbs whose meaning includes motion, have their collective plural formed by the affix a- instead of wičha-.* Look at the following chart:

<u>Collective Plural</u> (group)		<u>Distributive Plural</u> (individuals)	
ahíyu	'they left for here'	hiyú pi	'they left for here'
aʔú	'they are coming here'	ú pi	'they are coming here'
ahí	'they arrived here'	hí pi	'they arrived here'
éyaye	'they left here'	iyáya pi	'they left here'
áye	'they are going there'	yá pi	'they are going there'
aʔí	'they arrived there'	í pi	'they arrived there'
ahíyaye	'they passed by'	hiyáya pi	'they passed by'
éyotake	'they sat down'	íyotaka pi	'they sat down'
éyúke	'they lay down, they went to bed'	iyúka pi	'they lay down, they went to bed'
énažǐ	'they stood up, they went up to'	inážǐ pi	'they stood up, they went up to'

Notice that with iyáya, íyotaka, inážǐ, and iyúka, the collective plural affix and the initial i of the verb have been merged to e. Notice also that the collective plural áye 'they are on their way there' is pronounced the same way as áye 'he took it along' and (tháka) áye 'he got (big)'

In actual use, the collective and distributive plurals of motion verbs are frequently interchanged. That is, either one is correct in many sentences. The meaning is different, nevertheless, and you must learn to think of plurals as either collective or distributive.

9GD6. Substitution Drill.

Your teacher will give you a sentence containing a distributive or a collective plural form of a verb of motion. Repeat the sentence, replacing the supplied plural form with the other form.

Model

Teacher: Mnikhówažu kį Oglála Thípi ektá í pi.

Student: Mnikhówažu kį Oglála Thípi ektá a'í.

1. Mnikhówažu kį Oglála Thípi ektá í pi.
2. Wašiču kį lená wačhípi ektá éyayi kte.
3. Wičháša kį kákhiya yá pi.
4. Atéwayi na ináwaye kį Denver etá hiyú pi.
5. H'okhá kį wačhípi él ahí kte.
6. Wíya etá a'ú kte.
7. Wakháyeža kį naháñci iyúka pi šni.
8. Eyotaki na wakhályapi yatká pi.
9. Lakhóta eyá hiyáya pi.
10. Tóhą Mni lúzahe Othúwahe ektá iyáya pi he?
11. Denver él hįhąni hí pi.
12. New York ektá áye.
13. Wačhí pi kį ináži pi.
14. Tóhą iyúka pi he?

9GD7. Substitution Drill. Your teacher will give you a sentence containing a motion verb. Repeat the sentence, reversing the direction of the motion. In some cases you will have to change adverbs and postpositions also.

Model

Teacher: Thųwǎ, mńi kte šńi.

Student: Thųwǎ, wa'ú kte šńi.

1. Thųwǎ, mńi kte šńi.
2. Síčhǎǵú wǎǰí iyáyǎ kta he?
3. Thųkásilawaye kǎ nahǎńńi yé šńi he?
4. Thahǎši, tóhǎ ilála he?
5. Lekšǎ, tuwǎ ú kte šńi he?
6. Thozǎ, tóhǎ Denver etǎ yahǎyu he?
7. Misú, tohǎl ųkǎ pi kta he?
8. Joe wǎńhǎpi ektǎ yé.
9. Mnikhówožu eyǎ ahǎ.
10. Hǎhǎni kǎ Nebraska ektǎ yahǎyu kta he?
11. Hǎtálehǎ wǎhǎ yeló.
12. Hǎhǎpi í pi séńe.
13. Tóhǎ oyáte kǎ éyaya he?
14. Ektǎ'ophaya kǎ Lakhóta wǎǰí hǎ kte.
15. ųńí, hǎhǎni kǎ ya'ú kta he?

9GD8. Substitution Drill. Your teacher will give you a sentence with either a starting or an arriving verb. Reverse the aspect: change "start" to "arrive" or "arrive" to "start", keeping the direction of the action constant.

Model

Teacher: Ray nahǎhǎci iyáye šni.

Student: Ray nahǎhǎci í šni.

1. Ray nahǎhǎci iyáye šni.
2. Mamá, tohǎl Mary hí kta he?
3. ǂpéha í pi.
4. Thaké, tóha Denver etǎha yahíyu he?
5. Mnilúzahe Othúwahe etǎha yahíyu pi kta he?
6. Híhǎni kí hí pi kte.
7. Lekší, tóha Nebraska ektá ya'í he?
8. Lakhóta kí ehǎni éyaye.
9. Até, híhǎni kí iblámni kte.
10. Čhukší, tohǎl yahíyu kta he?
11. Hǎhépi ǂkí pi.
12. Oyáte kí nahǎhǎci ahí šni.

SUMMARY

1. y-verbs have bl and l in the 'I' and 'you' forms. Nasal-verbs have m (or mn) and n in the same forms. Some verbs have a mixture of y- and nasal conjugation.
2. There are six common verbs which mean 'come' and 'go'.

Unit II

Lesson 9

Long Dialogue

Memorize the following dialogue so well that you can recite either Ray's lines or Mary's lines without looking at the page.

- Ray: Háu Mary! Wahí yeló.
- Mary: Wašté kištó. Thimá hiyú nithó. Tóhą Denver etą yahíyu pi he?
- Ray: Híhąni. Wíčkokařahiyáye wahéhąl Scotts Bluff él yhí pi.
- Mary: Bill na Agnes nakų hí pi šni he? Tókhíya iyáya pi he?
- Ray: Ehákela ú pi kte. Mas'óphiye él iyáya pi. Wóyute etą a'ú pi čhí pi.
- Mary: Tákuni a'ú pi šni éyaš, tókha šni. Mas'óphiye él théhą ú pi šni kį wašté.
- Ray: Hą. Tohąl wačhípi ektá ykíyaya pi kta he?
- Mary: Ečhąni. Joe ehąni iyáya čha waná í séče.

Translation

- Ray: Hello, Mary! Here I am. (Literally "I have come.")
- Mary: Good. Come inside. When did you leave Denver?
- Ray: This morning. We reached Scotts Bluff about noon.
- Mary: Didn't Bill and Agnes come? Where are they? (Literally "Where did they go?")
- Ray: They're coming later. They went to the store. They wanted to bring some groceries.
- Mary: They shouldn't bring anything, but it doesn't matter. They better not stay at the store too long.
- Ray: Yes. What time do we have to leave for the dance?
- Mary: Pretty soon. Joe already left, he's probably there by now.

TRANSLATION EXERCISE

Translate the following sentences to Lakhóta:

1. Niece, what did Mary do? She worked.
2. Daughter, where have the men gone? They probably went to town.
3. My friend is not well today - his leg hurts.
4. Grandchild, why is your brother still lying there? He should go to work.
5. I saw Bob yesterday at Paul's house. He took (a?í) some groceries over there.
6. Cousin, have you seen Paul's father? My father is looking for him.
7. Nephew, are you in school? Yes, I attend school in Colorado.
8. Leave my younger brother alone! He is sick and (so) he can't work.
9. Did you see my son today? No, he went to Rapid City.
10. They have probably reached the Cheyenne River Reservation.
11. Uncle, I haven't seen you for a while. Come inside the house! Sit down!
12. When will they (group) leave the Standing Rock reservation (Húkpaphaya Thípi) for here?
13. Did your cousin count the money? Yes, he has 25 dollars.
14. They (group) will get here tomorrow about noon. They left for here yesterday.
15. Grandma, where is my older sister sitting? She is sitting over there beside the stove.
16. The people were standing along the road, did you see them (wáwíchalaka he)?

Lesson 9

VOCABULARY

atkúku	'his, her father' This word is also used for one's father's brothers: 'his, her paternal uncle'.
ayústą	'to leave alone' ablúšťą 'I left (him) alone,' ũkáyušťą pi 'we left (him) alone; he left us alone, they left us alone'
a'ú	'to bring' awá'u 'I brought him, it,' ũká'u pi 'we brought him, it, he brought us, they brought us'
ečhá'u	'to do' ečhámu 'I did (it),' ečhá'ũk'u pi, ečhũk'u pi 'we did (it)' This word is used when an activity is mentioned: <u>wówaši ečhá'u</u> 'to work'.
ečhũ	'to do' Same as <u>ečhá'u</u>
ehákela	'later, later on'
etąhą, etą	'from'
hą	Enclitic which indicates that an activity or state is continuous throughout a period.
hiyáya	'to pass by without stopping' wahíyaye, wahíblable 'I passed by,' ũhíyaya pi 'we passed by'
í	'to arrive at a place away from here, to arrive there' wa'í 'I arrived there,' ũkí pi 'we arrived there'
inázi	'to stand up; to go up to and stop' ináwaži 'I stood up,' ũkínazi pi 'we stood up'
įska	<u>įska</u> is a sentence-launching word which Lakhótas use while they are thinking of what they will say. The first vowel is usually drawn out: į.....ska. Women use <u>įska</u> more than men, who usually say į.... instead. The nearest English equivalent is 'we...ll' or 'uh....'.
íyotakA	'to sit down' íblotake 'I sat down,' ũkíyotaka pi, ũkíyotaka pi 'we sat down'
kichí	'with, together with' This word is used when speaking of <u>two persons or things</u> . A different word, <u>ób</u> , is used when more than two persons or things are together.
lé	'you are going' This is a form of the verb <u>yÁ</u> .
mní kte	'I will go' This is a form of the verb <u>yÁ</u> .

nakŭ	'also'
nāzŭ	'to be standing' nawāzŭ 'I am standing,' na'ŭzŭ pi 'we are standing'
thahāšŭ, thahāšŭ	'male cousin of a man' This is a term of address.
thahāšŭyA, thahāšŭyA	'to have as male cousin (male Reference)' thahāšŭyaye 'I have him as male cousin,' thahāšŭ'yŭyA pi 'we have him as male cousin, he has us as male cousins, they have us as male cousins'
thŭ	'house' Lakhōtas use this word for 'house' as frequently as they use <u>thŭpi</u> .
thimā	'inside, inside the house'
thožā	'niece of a woman' This is a term of address.
thožāyA	'to have as niece' thožāyaye 'I have her as niece,' thožā'yŭyA pi 'we have her as niece, she has us as nieces, they have us as nieces'
tókha šni	'it doesn't matter; that's all right'
tókha'yŭ, tókhyŭ	'to do' (tókha'yŭ also means 'to misplace'.) tókhamu 'I did,' tókha'yŭk'yŭ pi, tókhyk'yŭ pi 'we did' tókha'yŭ must have an object. When no specific object is men- tioned, the T-word <u>táku</u> is used: <u>Táku tókhanu he?</u> 'What are you doing?'
wabláke	'I saw him, it' See <u>wayákA</u> .
wahéhaŭ	'at about that time, about then'
waláka	'you saw him, it' See <u>wayákA</u> .
wayáwa	'to read things; to attend school' wabláwa 'I read things, I attend school,' wa'yŭyawa pi 'we read things, we attend school'
wíchokáyahiyáye	'noon'
wíchokayŭ	'midday, meridian, midpoint in the sky'
hiyáya	'to pass by'
wíyŭgā	'to ask someone something' wímuḡa 'I asked him something,' wí'yŭyŭgā pi 'we asked him something'

wówaši ečhá'ų	'to do work, to work' wówaši ečhámu 'I work' wówaši ečh'ųk'ų pi 'we work'. In rapid speech these words are run together to <u>wówasch'ų</u> .
wówaši	'work'
ečhá'ų, ečh'ų	'to do'
wóyute	'food, groceries'
yukÁ	'to be lying down' muké 'I was lying down'
'ų	'to use' mú 'I use it' ųk'ų pi 'we use it'

Unit II

Lesson 10

Table of Contents

10CD1.	Conversational Exchanges.....	10-1
10G1.	The T-word <u>tákuwe</u>	10-2
10GD1.	Cued Question and Answer Drill.....	10-3
10G2.	Reduplication.....	10-4
10G2.1.	Reduplication of verbs with inanimate reference...	10-8
10GD2.	Transformation Drill.....	10-9
10GD3.	Transformation Drill.....	10-9
10G2.2	Reduplication of verbs with animate reference.....	10-10
10G2.3	Reduplicated numbers.....	10-10
10GD4.	Cued Expansion Drill.....	10-11
10G3.	The enclitic <u>hA</u> and the impersonal verb <u>nachécA</u> ...	10-12
10G3.1.	Enclitic chart.....	10-13
10GD5.	Integration Drill.....	10-14
SUMMARY.....		10-15
SEMANTICS.....		10-16
10S1	Lakhóta Weather Concepts and Terms.....	10-16
10S2	Alphabetical List of Weather Terms.....	10-18
READING EXERCISE.....		10-20
VOCABULARY TO READING EXERCISE.....		10-21
TRANSLATION EXERCISE.....		10-23
VOCABULARY.....		10-24

Unit IILesson 10

10CD1. Memorize the following conversations and the additional vocabulary:

- I. 1. Čhúkš, tákuwe thiyópa na ožážaglepi kĭ yugáǵa ha he?
'Daughter, why are the doors and windows open?'
2. Ičhĭ thimá šicámma čha hé ȳ.
'Because it smells bad in the house, that's why.'
- II. 1. Wakháyeža kĭ thagtháka áya pi laň! Líglila wóta pi!
'The children are sure getting big. They're eating an awful lot.'
2. Ečhání sĭté pi kta čha hé ȳ.
'That's because they'll soon be teenagers.'
- III. 1. Osíceča s'a laň! Ičámmapi ečé ečhŭ!
'Such awful weather we're having. All it does is snow!'
2. Ičhĭ Ištáwíčháyazapiwí čha hé ȳ. Ečhání akhé owáštečakĭ kta nachéče.
'That's because it's March. It'll probably soon be good weather again.'

Additional Vocabulary

hahépiwí	'moon'
ožážǵa	'light'
wí	'sun, celestial luminary'
yugáǵ	'to open with the hand' blugáǵ 'I opened it by hand', ȳȳugá pi 'we opened it by hand'
žǵǵǵ	'glass' Also: 'bottle, glass jar'

10G1. The T-word tákuwe. Tákuwe 'why?' differs from most other T-words in that it is most closely related to the comment in the reply. The same is also true of English: 'Why are you laughing?' 'I am laughing because I read something funny.' A tákuwe question thus requires a reply which is either the comment part of a sentence, or a whole sentence.

Tákuwe is used only in questions. It is the first word of the question, or else it comes just before the verb:

Tákuwe wakháyeža kǐ chéya pi he?

Wakháyeža kǐ tákuwe chéya pi he?

When giving a reason for something, Lakhóta speakers often end their statement with the expression ča hé ʋ 'and so that (is) the reason'. We have already seen three examples of this expression:

Ičhǐ thimá šičámna ča hé ʋ. 'Because it smells bad in the house, that's why.'

Ečhǎni sǐté pi kta ča hé ʋ. 'That's because they'll soon be teenagers.'

Ičhǐ Ištáwíčháyzápiwǐ
ča hé ʋ. 'That's because it's March.'

The expression ča hé ʋ is usually used in reply to a tákuwe question, especially when the reply is short, but it can be omitted.

If an A-word comes directly before ča hé ʋ it has a:

Ečhǎni sǐté pi kta ča hé ʋ.

'That's because they'll soon be teenagers.'

Although you will probably remember ča hé ʋ most easily by learning that it means 'that's why', you should realize that this phrase is the most common Lakhota equivalent for 'because'. The difficulty is that in English, 'because' comes at the beginning of the reply, while ča hé ʋ comes at the end.

10GD1. Cued Question and Answer Drill. Your teacher will ask you a tákuwe question, then give you some words to use in your reply. Make a correct reply using these words. Do not forget ča hé ʋ. The tape will give you only one of several possible replies.

Model

Teacher: Thakóža, tákuwe hé iyáču he? čhí

Student: Ičhí hé wáčhí čha hé ʋ.

1. Thakóža, tákuwe hé iyáču he? čhí
2. Thaká, tákuwe yachéya he? šųhpála, natʔÁ
3. Kholá, tákuwe mmisní latká he? okháta
4. Lekší, tákuwe thahášiwaye kí wayáwa šni he? wayáwa awáštelaKA šni
5. Thukášila, tákuwe wáčhí pí šni he? hʔokhá, hí pí šni
6. Thakší, tákuwe wówaši ečhánú šni he? okháta
7. Čhųks, tákuwe ozážaglepí kí lužá he? thimá, šicámma
8. Thožá, tákuwe wakhályapí óhınıyá latká he? wakhályapí yatká, awáštelaKA
9. Thahási, tákuwe wıyá kí hé čhéya he? atkúku, tʔÁ
10. Até, tákuwe mahpıyaya he? magážu ktA
11. Thıbló, tákuwe wówaši ečhı lé šni he? khúža
12. Misı, tákuwe inúka he? hústaka
13. Čhiyé, tákuwe líla wanıtukha he? apéna, líla wówaši echáʔı
14. Čhųksí, tákuwe wakháyeža kí škáta pí šni he? icámma
15. Thošká, tákuwe šųhpála kí thaktháka áya pí he? líglıla wóta pí

10G2. Reduplication. Examine these Lakhóta words which you have already learned:

waštéšte	'good'
P'op'óla	'Foggy'
maḥpíyaya	'it is cloudy'
mnis'és'e	'it is sprinkling'
ožážaglepi	'window'
yugága	'open'
thaḡtháka	'big'
líglila	'very, very (much)'

Each of these words contains two identical or nearly identical syllables next to each other (waštéšte; thaḡtháka). This copy or repetition of one syllable next to itself is a prominent characteristic of Lakhóta. This process is called reduplication.

In theory, any Lakhóta word may be reduplicated. In fact, reduplication is widely used in Lakhóta to invent new words and to add expressiveness to everyday speech.

Reduplication of an ordinarily unreduplicated word usually has one of three meanings:

1. Plurality is stressed.

Waskúyeča kí waštéšte. 'The candies are good.'

Hé phehí kí žizí. 'He is blond.' (Literally: his hairs are blond).

Takúku luhá he? 'What all do you have?'

Tónana ičú. 'He took several.'

This is, in fact, the only way the plurality of inanimate things can be indicated without using numbers or a word with plural meaning, such as many or several.

2. Distribution through space and/or repetition is indicated:

<u>Hélhel</u> égnaka pi.	'They put them <u>here and there</u> .'
Hená <u>númmupa</u> ahí.	'They came <u>in pairs</u> .'
<u>Ičúču</u> ahíyaye.	'He went around <u>picking things up</u> .'
<u>Mni-š'és'e</u>	'It is <u>sprinkling</u> .'
Agúyapi kĭ <u>waksáksa</u> .	'She <u>sliced</u> the bread up.'

3. More intensity (or less intensity) than that indicated by the unreduplicated word:

Hená <u>čheyaya</u> pi.	'They <u>cried a little bit</u> .'
<u>Léle</u> é čha ŷ wówa pi.	' <u>This right here</u> is what people write with.'
<u>Líglila</u> wóta pi.	'They're eating <u>an awful lot</u> .'

Reduplication can also have other meanings which are difficult to categorize. Study the following examples:

<u>Wóglaglaka</u> pi.	'They are <u>chitty-chatting</u> .' (notice the English reduplication!)
wóglakA	'to converse.'
Hé <u>wachíchi nážĭ</u> .	'He is <u>jumping up and down to keep warm</u> .'
wachí	'to dance.'
<u>Thíthi</u> pi la ke.	'They <u>live just any old way</u> .'
thí	'to dwell.'
<u>Wíyayę</u> iyéčhel ŷ wachí yo.	'Try to <u>behave like a respectable woman</u> !'
wíyę	'woman.'
Hé <u>lakhólkhota</u> .	'He <u>has adopted Indian ways</u> .' (said of a non-Indian)
lakhóta	'Indian.'

Reduplication presents some difficulties in form as well as in meaning. It is usually not possible to predict which syllable will be copied; this can be shown by three examples of reduplicated numbers:

yámmimni	'three by three'
tóbtopa	'four by four'
napčŷygyuka	'nine by nine'

Reduplication is at the end in 'three', at the beginning in 'four', and in the middle in 'nine'.

Two of these examples show another kind of change which occurs regularly when Lakhóta words are reduplicated. Notice that when tópa and napčŷyuka are reduplicated, the last sounds of their roots-- p and k -- are replaced by b and g. All roots which end in p, t, and k have these sounds replaced with another sound: p by b or m, t by l, k by g. Look at these examples:

tó <u>p</u> a	'four'	tó <u>b</u> topa	'four by four'
nú <u>p</u> a	'two'	nú <u>m</u> nupa	'two by two'
khát <u>A</u>	'hot'	khalk <u>h</u> átA	'hot over and over'
thá <u>k</u> a	'big'	thag <u>g</u> tháka	'big (inanimate plural)'

Roots which end in č usually have č replaced by g in reduplication:

šíc <u>A</u>	'bad'	šig <u>g</u> šícA	'bad (inanimate plural)'
--------------	-------	-------------------	--------------------------

Roots which end in z, ž, or ǰ have these sounds replaced by s, š,

and h respectively:

yaz <u>z</u> á	'hurt'	yás <u>s</u> yazá	'hurt here and there'
khú <u>ž</u> A	'sick'	khuš <u>š</u> khúžA	'sick over and over'
kág <u>A</u>	'make'	káh <u>h</u> kağA	'make over and over'

In some cases sounds are inserted in the reduplicated word which do not appear in the unreduplicated word:

wąǰí	'one'	wąǰíǰzi	'one by one'
lfla	'very'	lflila	'very, very much'

Some reduplicated words do not have a corresponding unreduplicated word. An example of this is olúluta 'be sultry'.

When A-words are reduplicated at the end, the final vowel no longer changes in any of the expected places:

<u>unreduplicated</u>	<u>reduplicated</u>
hǎske kǐ	hǎskaska kǐ
hǎska pi	hǎskaska pi
hǎskǐ kte	hǎskaska kte

If the reduplication is not at the end, the A-word has ǐ in the expected places, but a everywhere else:

<u>unreduplicated</u>	<u>reduplicated</u>
šǐče kǐ	šǐǰšǐča kǐ
šǐča pi	šǐǰšǐča pi
šǐčǐ kte	šǐǰšǐčǐ pi

From the foregoing description, you can see that reduplication is not any easy matter for the non-native. Many general patterns exist for both the form and the meaning of reduplicated words, but individual cases are difficult to predict.

Given these difficulties, it is best to memorize reduplicated words as you encounter them, and to restrict your use of these words to those contexts in which you learned them. At the time you learn a reduplicated word, find out also whether an unreduplicated equivalent exists, and what its meaning is. With time and experience you will begin to develop a feeling for reduplication which will permit you to use it creatively--as the Lakhôtas do.

LOG2.1 One place where you can not avoid using reduplication is in sentences where the verb is stative and the topic is inanimate. Since only animate plural topics have verbs with pi, inanimate plural topics are identified as plural by reduplication of the verb.

Here is a list of the stative verbs you know which can be reduplicated and used with an inanimate reference. Learn the reduplicated forms, and practice giving them in response to the unreduplicated forms. *Watch the position of stress on reduplicated forms!*

<u>Plain</u>	<u>Reduplicated</u>	<u>Meaning</u>
čík'ala	čigčík'ala	'little'
čístila	čistístila	'tiny'
hāskA	hāskaska	'tall; long'
khátA	khalkhátA	'hot'
sápA	sabsápA	'black'
ská	skaská	'white'
skúyA	skuskúyA	'sweet'
sní	snísni, snisní ¹	'cold'
šícA	šigšícA	'bad'
thāka	thagthāka	'big'
wāšé	wāšéšé	'good'
yazā	yāsyazā ²	'hurt'
yugā	yugāgā	'open'
zí	zizí	'yellow'
ží	žizí	'blond'

1. snísni means 'rather cold'; snisní means 'plural cold things'
2. When yazā is reduplicated, it is usually oyāsyazā 'to hurt inside'.

10GD2. Transformation Drill. Your teacher will give you a sentence containing an unreduplicated stative verb. Pluralize the sentence by reduplicating the verb.

Model

Teacher: Waskúyeča kĭ wašté šni.

Student: Waskúyeča kĭ waštéšte šni.

- | | |
|----------------------------|------------------------------|
| 1. Waskúyeča kĭ wašté šni. | 8. Wówapi kĭ šíča he? |
| 2. Ozǎžǎglepi kĭ yugǎ he? | 9. Ih'é kĭ čístila šni. |
| 3. Čhǎ'ákayakapi kĭ tháka. | 10. Wakhályapi kĭ kháte šni. |
| 4. Ochéthi kĭ sápe. | 11. Thípi kĭ ská. |
| 5. Othúwahe kĭ tháka šni. | 12. Wáglotapi kĭ čík'ala he? |
| 6. Čhǎ kĭ háske. | 13. Thiyópa kĭ zí. |
| 7. Kaphópapi kĭ sní. | 14. Kháta kĭ skúye yeló. |

10GD3. Transformation Drill. Your teacher will give you a sentence containing either a reduplicated or an unreduplicated verb. Change each sentence from singular to plural or plural to singular by making changes in the reduplication, if this is possible.

Model

Teacher: Wówapi kĭ zí he?

Student: Wówapi kĭ zízí he?

- | | |
|-----------------------------|--------------------------------|
| 1. Oyúke kĭ zí he? | 8. Thiyópa kĭ yugǎǎ šni. |
| 2. Kháta kĭ skúye šni. | 9. Čhákú kĭ šíce yeló. |
| 3. Apétu kĭ olúluta. | 10. Agúyapiskúyela kĭ ská. |
| 4. Iyéčhíkĭyake kĭ sabsápa. | 11. Žǎžǎ kĭ thǎgtháka šni. |
| 5. Thípi kĭ čík'ala he? | 12. Čhǎ kĭ lé líla háske yeló. |
| 6. Ozǎžǎglepi kĭ čístila. | 13. Wówapi kĭ lená waštéšte. |
| 7. Wakhályapi kĭ kháta he? | 14. Kaphópapi kĭ sní he? |

LOG2.2. Reduplicated verbal forms are also used with animate reference. The function of reduplication in such cases is complex. In some cases the meaning is slightly different: khúžapi 'they are sick', khúškhuža pi 'they are sickly'. In other cases, plain and reduplicated forms mean the same thing: Wakháyeža kĭ čĭk'ala pi, Wakháyeža kĭ čĭgčĭk'ala pi 'The children are small.' In still other cases you must reduplicate--that is, the plain form is not correct, even though pluralized by pi: Šúkawakhá kĭ sabsápa pi. 'The horses are black.' It is possible that in this case the hair of the horse is what the speaker has in mind.

Something similar is seen in the sentence Hĭ kĭ yásyaza pi. 'Their teeth hurt'. Reduplication pluralizes hĭ, the grammatical subject of the sentence, while pi pluralizes the logical subject, the people whose teeth are hurting.

In general, you must use reduplication to indicate that the inanimate topic of a stative verb is plural. You may use reduplication elsewhere, with a variety of meanings. The special meanings of reduplication must be learned along with the basic meaning of the unreduplicated forms.

LOG2.3. Reduplicated Numbers. Numbers may also be reduplicated, as you know from some of the examples given above. The usual meaning of a reduplicated number is '--- by ---, --- at a time'. For example, númnupa means 'two by two, two at a time, in pairs'. Here are the reduplicated forms of the numbers one through ten. *Learn these forms.*

<u>Plain</u>	<u>Reduplicated</u>
wąžĭ	wąžĭgžĭ
núpa	númnupa
yámni	yámmimni

<u>Plain</u>	<u>Reduplicated</u>
tópa	tóbtopa
záptą	záptąptą
šákpe	šákpekpe
šakówı	šakówıwı
šaglógą	šaglóglogą
napčıyuka	napčıyuyuka
wikčemma	wikčemmamma

10GD4 Cued Expansion Drill. Your teacher will give you a Lakhóta sentence and a number. Insert the reduplicated form of the number into the sentence, and translate your sentence to English.

Model

Teacher: Hoksíla kı hiyáya pi. wikčemma

Student: Hoksíla kı wikčemmamma hiyáya pi.

'The boys passed by in groups of ten.'

1. Hoksíla kı hiyáya pi. wikčemma
2. Oyáte kı iyéwichaya pi. záptą
3. Šúkawkhá kı kákhiya názi pi. núpa
4. Ĥ'okhá kı ahı. tópa
5. Lakhóta kı hél wachı pi. šakówı
6. Wıchıčala kı wayáwa pi. yámmı
7. Robert agıyapiskúyela kı icú. wázi
8. Wakháyeža kı škáta pi. napčıyuka
9. Šıka kı lé šıhpála óhıniyá wıcháyuha s'a. šaglógą
10. Mnipıga óhıniyá ophé'yıthı pi. šákpe

10G3. The enclitic hĀ and the impersonal verb načĕcĀ. Two recent dialogues which you have learned contain examples of the enclitic hĀ:

Nahāhĕci nukā hĀ he?	'Are you still lying there?'
Tākuwe thiyōpa na ožāžāglepi kĭ yugāgā hĀ he?	'Why are the doors and windows open?'

This enclitic emphasizes that the action referred to extends through a period of time. In the absence of any indication to the contrary, statements with hĀ are understood as going on at the present time.

Since hĀ is an A-word, it can also be confused with the question enclitic in some instances when it has the form he. Only the context will tell you in such instances whether he means question or continuing action.

The correct position of hĀ in the sentence is before pi. A-words have a before hĀ.

Here are some additional examples which illustrate the difference in meaning between sentences which contain hĀ and those which do not:

Mary thĭ ektā tāku tókhanu hĀ he?	vs	Mary thĭ ektā tāku tókhanu he?
'What were you doing at Mary's?'		'What did you do at Mary's?'
Wōwaši ečĥŭ hĀ pi kte.	vs	Wōwaši ečĥŭ pi kte.
'They will be working.'		'They will work.'

The impersonal verb načĕcĀ means about the same as the enclitic sĕcĀ, and the two can generally be interchanged. (An impersonal verb is a verb used only in a third person form, and always without a topic.) načĕcĀ is used as if it were an enclitic, and we include it on the enclitic chart here. A-words have a before načĕcĀ.

10G3.1 Here is a copy of the enclitic chart with the new enclitics added. Note the position of hA and náčěčA.

hA	pi	ktA	šni	s'a	yo, ye	
					wo, we	
					yethó, nithó	
					ye, na	
					hěci	
					séča	yeló, kištó
					náčěčA	
					láhcA	he
					láhcakA	lah

10GD5. Integration Drill. Add hA to each of the following sentences

Do not forget to change A to the correct vowel. Translate your sentence to English.

Model

Teacher: Lekšf, hoksfla kř tuktél yáká pi he?

Student: Lekšf, hoksfla kř tuktél yáká hA pi he?

'Uncle, where are the boys sitting?'

1. Lekšf, hoksfla kř tuktél yáká pi he?
2. Šřka kř řhakř aglágla k'ě.
3. WřyA kř kál wówašř echř pi.
4. Iná, tákuwe wakháyeža kř řhéya he?
5. Tháká, magážu he?
6. Khřšř, hř kř lřla omáyasyazA.
7. Thošká, tuwá wówašř echř he?
8. Lakhóta kř tuktél wachř pi kta he?
9. řhuwě, tuktél bébela kř yúká he?
10. Wřřřřřcala kř wayáwa pi.
11. Wřřháša kř mázaská kř yawá.
12. Wakháyeža kř waskřyeča wA řčř.
13. Atě, wřřháša kř lé ómakiye.
14. Ináwaye kř Nebraska ektá thř.
15. Thřwř, thřhřšřwaye kř ř he?

SUMMARY

1. Tákuwe is a T-word meaning 'why?' Statements in reply to tákuwe which give a reason usually contain the expression čha hé ŷ.

2. Reduplication is a widespread process in Lakhóta. It usually expresses plurality, distribution or repetition, or intensity. Due to its varied uses, reduplication is difficult for foreign speakers, and it should be approached with care.

3. The enclitic hÁ indicates an action which is continuous through a period of time. It precedes pi in a series of enclitics. The impersonal verb náčhécÁ means 'probably'. It is used like the enclitic sécÁ.

SEMANTICS

10S1. Lakhóta Weather Concepts and Terms.

An area of experience shared by all, but cut up differently in different languages, is the weather. People are always affected by the weather, and always talk about it.

In Lakhóta, most weather words are stative verbs. See the list at the end of this section.

Bad or unpleasant weather in Lakhóta is called ošíčeca; the opposite, 'good weather', is owáštečaka. The latter term may also refer to other good things, such as a good place to camp; the former is exclusively 'bad weather'.

Included under owáštečaka are mašté 'sunshine' (maštéšte 'it's sunny'), maḥpíya thó 'blue sky', and okáluze 'breeze'. (The sun itself is called wí, and maḥpíya can also mean 'cloud'.) A day can be described as wašté, and a day can also be characterized as ṭayá if the weather is pleasant.

Words for unpleasant weather phenomena were among those you learned early. Osní 'cold' and olúluta 'sultry' were two of them. If it is hot but not humid, you say okháte instead of olúluta. For extreme cold, instead of lfla osní, Lakhóta speakers say osníšičá.

In the summer, ošíčeca can include maḡážu 'rain' and thaté 'wind'. Maḡážu can be mmiš'és'e 'sprinkling', or mmiwóža 'drizzling'. These words are descriptive compounds starting with mmi 'water'. š'és'é means 'dripping', and wóža describes something like a curtain or a sheet. In addition, in the Great Plains a frequent weather phenomenon is wasú 'hail' (wá 'snow' and sú 'seed').

Sometimes, of course, rain is accompanied by wakíya, the thunder bird. Then you say wakíya'aglí, 'there's a thunder storm.' Literally this means 'The thunder birds have come home'. In addition, you describe lightning as wakíyatwápi 'the thunder birds are glaring'. Notice that wakíya is always treated as plural in Lakhóta. Besides looking, the thunder bird can make a noise. Then the Lakhótas say wakíyahothúpi. The verb hothú is used when any animal makes a noise, such as when a lion 'roars', a bird 'cries', 'chirps', or 'sings', a cow 'lows', a wolf 'howls', etc.

If you see a thunderstorm coming your way in the distance, you might say wakíya'ukíye 'the thunder birds are coming this way'. The verbs ukíye and aglí mean 'a group comes this way', and 'a group comes home' respectively. These are examples of collective plurals.

Thaté can be gentle (okáulusluze), or fierce (thaté tháka). Sometimes you will feel thaté osní 'cold wind', but if the wind blowing is hot, you have to say khalyá thaté or thaté na okháte 'The wind is blowing and it is hot.'

Sometimes you can hear the wind, in which case you say thaté kí kazó 'the wind is whistling (howling)'; and sometimes you will hear thaté o'íyokšiče 'There's a lonely wind' when the weather is quite dreary.

Another wind phenomenon, the whirlwind or dust devil, is called wamíyomni. Lakhótas often say this is a spirit. A much more severe phenomenon of the same sort, the twister or tornado, is called thatíyumni, literally, 'twisting wind'.

The worst kind of summer storm of all, however, a hurricane-like mixture of strong wind and heavy rain, is called mmi'fwoblu, 'water blizzard'. Woblú describes anything that swirls or tumbles: sand, snow, tumbleweeds, etc.; mmi'fwoblu therefore means 'water which swirls'.

In the winter, the most characteristic weather phenomenon is ičámna, 'it snows'. Afterwards, snow on the ground is called wá. If the snow (wá) is dry and blows around, we have wa'fwoblu, a 'ground blizzard'. If this happens when the snow is wet, we have wa'fwoslohę, a 'blizzard' (snow which crawls).

These words are only part of the Lakhóta weather vocabulary, but if you learn them, you will be able to talk in Lakhóta about most weather.

10S2. Here is an alphabetical list of the words we have just discussed. You should learn to use actively those which are starred; the others are just for your information.

*ičámna	'to snow, to be snowing'
kažó	'to whistle or howl, of the wind'
*magážu	'to rain; rain'
*mahpíya	'a cloud; the sky; to be cloudy'
mahpíya thó	'blue sky'
*mahpíyaya	'to be cloudy all over'
*mašté, maštéšte	'to be sunny'
*mmiš'és'e	'to sprinkle (of rain); sprinkling rain'
mmiwóza	'to be drizzling; to be raining in sheets'
mmi'fwoblu	'heavy rainstorm, with wind; hurricane; to be such a storm'

okáluza, okálusluza	'breeze; draft; to be breezy'
*okháta	'to be hot; heat'
*olúluta	'to be sultry; muggy; hot and humid; sweltering hot'
*osní	'to be cold weather'
osníšičA	'to be very cold weather'
*ošičeča	'to be bad weather'
*owáštečaka	'to be good, of weather or of a place'
o'iyokšičA	'to be lonely, to be sad (something said of the wind)'
*taḡá	'be well; be nice weather'
*thaté, thatéte	'wind; to blow, to be windy'
thaté thaka	'fierce wind'
thatíyomni	'tornado; to be a tornado'
*wá	'snow; to have snowed'
*wakíya	'the thunder bird; thunder'
wakíya'aglí	'there is a thunder storm' Literally: 'the thunder birds have come home'
*wakíya'hothúpi	'it's thundering; the thunder birds are making noise'
*wakíya'tuwápi	'lightning; to flash, of lightning'
wakíya'ukiye	'a thunder storm is (the thunder birds are) coming this way'
wamíyomni	'whirlwind; dust devil'
wasú	'hail; be hail'
wa'iwoblu	'ground blizzard; to be blowing, of snow'
wa'iwosloḡa	'blizzard; wet snow and wind; to be a blizzard'

Reading Exercise

Lakhóta óta h̄ca Míla H̄ska Thamákhočhe éł ū pi k̄i owákpamni oyáke éł ū pi. Owákpamni oyáke éł ū pi k̄i hená wówakpamni éł ū pi s'a. Otákuye okáspe khíčikhiyela thí pi s'a. Okáspe k̄i hená "thiyóšpaye" ewíčkakiya pi. Lakhóta k̄i h̄ñ thamákhá akál thí pi šni. Lená oyáte k̄i owákpamni étu na'íš oyáke ithákal ū pi. "Lakhóta kiwášiču" khiktópawíge tóna Míla H̄ska Thamákhočhe éł ū pi. Othúwahe tháka ečhekče lehál ū pi, Heská Othúwahe k̄i iyéčhel. "Lakhóta kiwášiču" óta Lakhóta thóyáke ektá kú pi s'a. Otákuye wágláka pi na oškáte ū kú pi s'a. Waléhaya akhé "Lakhóta kiwášiču" k̄i Lakhóta iyéčhelya tónačha ū pi okíhi pi.

Translation

Most Indians living in the United States live on reservations. Those living on reservations generally live on allotments. Groups of relatives usually stay close together. These groups are called "thiyóšpaye". Some Indians do not stay on their land. These people live at the agency or off the reservation. Several thousands of "urban Indians" live in the United States. They now live here and there in large cities such as Denver. Many "urban Indians" often return to their reservation. They return to see their relatives and for celebrations. At this time the "urban Indians" can live like Indians again for a while.

VOCABULARY TO READING EXERCISE

akhé	'again'
ečhékče	'here and there'
étu	'right at' (right there)
ewíčhakiya pi	'they are called'
ečíya	'to call one, to name one, to say to one'
ewákiye	'I said it to him'
Ĥeská Othúwahe	'Denver'
Ĥeská	'Rocky Mountains' literally 'white mountains'
othúwahe	'town, city'
húh	'some, part of them'
ithákal	'outside'
iyéčhel	'like'
iyéčhelya	'like'
khíčikhiyela	'close together, near to each other'
kú	'to come or go back to one's own home'
Lakhóta kiwášiču	'urban Indian, assimilated Indian' Literally an Indian who has "become White".
Lakhóta thóyake	'Reservation, Indian agency'
lehál	'now; thus far'
MílaháskA Thamákhoče	'The United States'
míla	'knife'
háskA	'long (also 'tall')'
thamákhoče	'his/her land, country'

This name refers to the ceremonial sabres which United States army officers wore during the 18th and 19th centuries. Americans were called "Long Knives" by most of the Indians in eastern North America. The British, on the other hand, were called "Red Coats".

naʔiʃ	'or'
okášpe	'group'
okíhi	'to be able'; owákihi 'I am able'
oškáte	'celebration, holiday'
otákuye	'relatives, relations, kin'
ótaňca	'most'
óta	'to be many'
owákpamni oyáke	'reservation', literally 'distribution agency'. Owákpamni is also used alone in the meaning of reservation.
owákpamni	'place of distribution, agency'
wakpámni	'to distribute things'
kpamni	'to distribute', wakpámni 'I distribute'
oyáke	'agency'
thamáka	'his land'
thiyóšpaye	Community or settlement of related people, often translated as 'clan', though this is not true in its strictest sense.
tónačq	'for a while, for a few days'
wąglákA	'to see one's own' wąwéglake 'I saw my own'
waléhqyq	'at this time'
wówakpamni	'allotment; something apportioned out or distributed.'

TRANSLATION EXERCISE

1. Daughter, open those windows. It's hot in the house.
2. These trees are small. Those are very tall.
3. It is March, but the days are still cold.
4. Younger sister, why don't you go to bed? I'm not sleepy, that's why!
5. These bottles are very small. Where did you find them?
6. Grandma, why is the baby crying? Because his teeth are hurting.
7. It must be very cloudy, I can't see the moon.
8. Uncle, do you want some beer? Wait now, I'll open the bottle.
9. The pups are sure getting big, how old are they? They are three months old.
10. What all do you have? I have bread and coffee and meat and apples.
11. The Indians arrived for the dance in groups of two.
12. That Whiteman lives like an Indian.
13. Mom, why did you buy these apples? They are terrible (use šičA).
14. We're having such awful weather. I'm going to go to Florida!
15. Grandma, what is that in the jar? Grandchild, those are plums, they're very sweet. Take some!

Lesson 10VOCABULARY

akhé	'again'
áya	'to become' amáye 'I became' ukáya pi 'we became'. This is actually the verb <u>áya</u> 'to take along'. When used with object affixes and a stative verb, it means 'to become' whatever the stative verb refers to. It evidently means something like 'to be taken or brought to a particular state': khúš amáye 'It took me to being sick, I became sick'
ča hé ʷ	'and that's why'
ečé	'only'
həhəpiwí	'moon, night-sun'
nothŭ	'to utter its characteristic cry' This verb is used only of animal noises. It is translated by a number of English verbs which refer to animal cries: <u>mew</u> , <u>neigh</u> , <u>bellow</u> , <u>chirp</u> , <u>cackle</u> , <u>quack</u> , etc. There are separate verbs, however, for the calls of dogs and dog-like animals.
ičámna	'it snows'
ičámnapi	'snowing'
ičŭ	'for, for because'
Ištáwícháyazəpiwí	'March' Literally this means 'month of sore eyes'. The reference is to snow blindness. <u>wícháyazə pi</u> is a collective plural.
líglíla	Reduplicated form of <u>líla</u> . A notion of habitual or repeated action is indicated when <u>líglíla</u> is used.
maŭpiya	'cloud; sky; heaven'
mašté, maštéste	'it is warm and sunny'
nachéča	Impersonal verb which indicates that a speaker considers his statement probably true. It is used like an enclitic.
ošiceča	'to be bad weather'
owáštečaka	'to be fair weather'
ožəza	'light'
ožəzəglepi	'window'

síté	'to be a young person' masíte 'I am a teenager' usíte pi 'we are young people'
šičámna	'to stink, to smell bad' mašičámna 'I stink'
mná	'to smell, to have an (unpleasant) odor' mamná 'I smell'
tákuwe	'why?'
thaḡtháka	Reduplicated form of <u>tháka</u> .
thaté, thatéte	'to be windy; the wind blows'
thiyópa	'door'
tųwá	'to stare, to glare'
wá	'snow on the ground'
wakíyą	'Thunder Bird'
wakíyąhothúpi	'it thunders' (Literally: 'the Thunder Birds call'); 'thunder'
wakíyątųwápi	'there is lightning' (Literally: 'the Thunder Birds are glaring'); 'lightning'
wí	'sun, celestial luminary'
wóta	'to eat (things)' wawáte 'I eat (things)' wa'ųyuta pi 'we eat (things)'. This verb is irregular and will be studied later.
yugá	'to open (with the hand)' bluḡá 'I opened it'
yugáḡą	Reduplicated form of <u>yugá</u> .
žazá	'glass; bottle, jar'

Unit II

SUMMARY AND REVIEW

1. Vocabulary Review.....	2R-1
2. Additional Grammar Practice.....	2R-5
3. Composition Exercises.....	2R-5
4. Test.....	2R-6
CUMULATIVE VOCABULARY Lessons 6-10.....	2R-7

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 meaning of each word. Check your definition against the definition given in the lesson indexed next to the word.

Stative Verbs

áyA	(10)	h̄wá	(7)	sá	(8)	thó	(8)
čigčík'ala	(6)	ištímA	(7)	šá	(8)	tuwé	(6)
čík'ala	(6)	mná	(10)	šičámna	(10)	t'Á	(6)
ǵí	(8)	nat'Á	(6)	šošé	(8)	was'ákA	(6)
hěcha	(7)	ničA	(7)	thągthąka	(10)	yugǵá	(10)
hústaka	(7)	pǵA	(7)	thąka	(6)	yugǵǵa	(10)
hótA	(8)					yukhǵ	(6)

Active Verbs

ayúštą	(9)	hothų	(10)	náźi	(9)	wiyuǵa	(9)
a'ú	(9)	í	(9)	okíhi	(8)	wótA	(10)
čhéyA	(6)	ináźi	(9)	ománi	(8)	wówaši ečhá'ų	(9)
čhǵ ktA	(6)	iyáyA	(7)	ophéthų	(7)	wówaši ečhų	(9)
ečhá'ų	(9)	iyotakA	(9)	škátA	(7)	yakÁ	(6)
ečhų	(9)	iyųkA	(9)	tókha'ų	(9)	yugǵá	(10)
gluńá	(6)	k'Á	(6)	tókhu	(9)	yugǵǵa	(10)
hǵ	(6)	k'ú	(6)	wáčhí	(7)	yųkÁ	(9)
hiyáyA	(9)	ločhǵ	(6)	wąyųkA	(9)	'ų	(8)
hiyú	(7)	máni	(7)	wayáwa	(9)	'ǵ	(9)

Verbs of Relationship

atéyA (7)	sukáyA (7)	thakšiyA (7)
čhikšiyA (7)	šič'ěšiyA (7)	thiblóyA (7)
čhiyéyA (7)	thahāšiyA (7)	thoškáyA (8)
čhukšiyA (7)	thakáyA (7)	thožāyA (9)
kholáyA (7)	thakéyA (7)	thukāsilayA (7)
khušiyA (7)	thakóžayA (7)	thuwīyA (8)
leksiyA (8)		učiyA (7)

Impersonal Verbs

hahépi (8)	mnis'ěš'e (6)	p'ó (6)
hīhēni (8)	ñtayētu (7)	thaté, thatéte (10)
ičámna (10)	nachéčA (10)	tókha šni (9)
itékA (7)	ošíceča (10)	wakīyāhothūpi (10)
maḥpiya (10)	owāštečakA (10)	wakīyātūwāpi (10)
mašté, maštéšte (10)		

Enclitics

hā (10)	la (6)	s'á (6)
hēcī (7)		s'elél (6)

Animate Nouns

atkúku	(9)	Mnikhówožu	(8)	Sichǎǵú Oyáte	(6)
h'okhá	(8)	Oglála Oyáte	(6)	šič'éku	(6)
Mnikhówožu	(8)	oyáte	(6)	wakíya	(10)

Terms of Address

čhúkš, čhúkší	(6)	šič'ésí	(6)	thǎksí	(6)
lekší	(8)	thǎǵsí	(9)	thošká	(8)
mamá	(7)	thahǵsí	(9)	thožǵ	(9)
phapá	(7)	thǎká	(7)	thųwí	(8)

Inanimate Nouns

agúyapi	(6)	mni píǵa	(7)	thí	(9)
agúyapíblú	(7)	Mnikhówožu Thípi	(8)	thiyópa	(10)
blú	(7)	Mnísoše	(8)	wá	(7)
čhǎ'ákayǎkapi	(8)	očéthi	(6)	wáchípi	(8)
čhǎkú	(6)	Oglála Thípi	(6)	wǎglotapi	(8)
hǎhépi	(8)	okó	(6)	wahǎpi	(6)
hǎhépiwí	(10)	oyúke	(8)	wakíyahothúpi	(10)
híhǎni	(8)	ožǎžǎ	(10)	wakíyǎtųwǎpi	(10)
icámnapí	(10)	ožǎžǎglepi	(10)	wí	(10)
ih'é	(6)	o'ínazǎ	(8)	wíchokǎyǎhiyáye	(9)
Ištáwícháyazǎpiwí	(10)	p'ó	(6)	wígli'o'ínazǎ	(8)
mahpíya	(10)	thaló	(7)	wóyute	(9)
mas'óphiye	(7)			žǎžǎ	(10)

Adverbs and Postpositions

aḡlāgla	(6)	hetā	(8)	ōhīniya	(6)
akāl	(6)	hīhāni	(8)	owátohaya	(8)
akhé	(10)	hīhāni kī	(8)	šičāya	(8)
apéhā	(6)	h̄tayétu	(7)	tákuwe	(10)
čhāna	(8)	ināh̄ni	(7)	théhā	(9)
ečé	(10)	isákh̄ib	(8)	tiimá	(9)
ečh̄el	(8)	iwāziyatāhā	(8)	thokéya	(8)
ehákela	(9)	iwīyoñpeyatāhā	(8)	tōhā	(8)
ektá'opnaya kī	(8)	katā	(8)	tōhāl	(8)
ektáwapnaya kī	(8)	kich̄í	(9)	tohāl...čhāna šna	(8)
etā, etāhā	(9)	léchiya	(8)	ų	(6)
hahēpi	(8)	letā	(8)	wahéhāl	(9)
héchena	(6)	līḡlila	(10)	waná	(7)
nehāl	(8)	nahāh̄ci	(6)	waná théhā	(7)
		ogná	(7)		

Other Words

čha 'which is'	(6)	ičh̄í	(10)	na'įš	(6)
čha 'and so'	(7)	įska	(9)	tónskeča	(7)
čha hé ų	(10)	ithóčeš	(7)	tónakča	(7)
ečá...šni	(7)	ná	(6)	ųšiyakel	(6)
eyá 'we...ll'	(8)	nahā	(8)	yųkna	(6)
		nakų	(9)		

2. Additional Grammar Practice.

You now know enough Lakhóta to make up literally hundreds of thousands of sentences.

Given below are suggestions for making up a number of sentences.

There are probably many more suggestions here than you need to follow, but you, or your teacher, should select enough to cover all the basic points.

- A. Make up some sentences with a noun (either animate or inanimate) and a stative verb. Include adverbs in each sentence.
- B. Make up some sentences with pronominal affixes as topic. Include some nouns and adverbs in the sentences.
- C. Make up some question and answer pairs using tóna, tónakeča, tuktél, tukté él and táku.
- D. Make up some sentences which have to do with coming and going.
- E. Take turns giving your classmates commands. Expect an appropriate response, either an action or a statement.
- F. Ask your classmates some tákuwe questions.
- G. Describe some inanimate nouns using reduplicated stative verbs.

3. Composition Exercises.

- A. Together with a friend, compose one or more dialogues using words and sentence structures which you have already had. The dialogues can be presented as a skit. Ask the class questions in Lakhóta on the content of the dialogue(s).
- B. Prepare one or more short passages on a subject or subjects of your own choosing. Use words and structures you already know. You can talk about people, animals, food, weather, and events such as dances, trips to the store, work, and coming and going.
- C. Make up a number of questions to ask your classmates about any of the topics mentioned in B.

4. Test.

For a test on Unit II, be sure that you know all of the following grammar points. Think about each one, then turn to the grammar section of the proper lesson and verify your recollections. Also, of course, you must know the sentences in the dialogues, the vocabulary in the long dialogues, and the selected vocabulary in the semantics sections. You should recognize all of the vocabulary in the reading passages.

1. The use and meaning of tuktél, tukté é1, táku, tókhiya, tóna, tuwá, tuwé, tókha and the position of T-words in sentences. (6G1)
2. How to use wə and eyá with mass nouns. (6G2)
3. What an active verb is, and which affixes to use with it. Distinguish regular, y-stem, and nasal verbs. (7G1, 9G1)
4. How to give commands: regular, polite, and "Let's". (7G2)
5. How to use tónakeča. (7G3)
6. The difference between tóhə and tohál. (8G1)
7. What adverbs are, where they go in sentences, and how adverbial phrases are formed. (8G2)
8. The forms and meanings of words for 'come' and 'go', including the collective plurals. (9G2)
9. How to use tákuwe and how to answer tákuwe questions. (10G1)
10. What reduplication is and how it is used. (10G2)
11. How to speak to and about most close relatives. (7S)

CUMULATIVE VOCABULARYLessons 6-10

aglágla	(6)	čík'ala	(6)	hñhñi kị	(8)
agúyapi	(6)	ečá...šni	(7)	hiyáyA	(9)
agúyapiblu	(7)	ečé	(10)	hiyú	(7)
akq̄l	(6)	ečhá'ų	(9)	hothų	(10)
akhé	(10)	ečhél	(8)	hústakA	(7)
apéha	(8)	ečhų	(9)	hótA	(8)
atéyA	(7)	ečíya pi	(6)	ñtayétu	(7)
atkúku	(9)	ehákela	(9)	h'wá	(7)
áyA	(10)	ektá'ophaya kị	(8)	h'okhá	(8)
ayústq̄	(9)	ektáwaphaya kị	(8)	í	(9)
a'ú	(9)	etq̄	(9)	ičámma	(10)
blú	(7)	etq̄ha	(9)	ičámnapi	(10)
čha 'which is'	(6)	eyá	(8)	ičhí	(10)
čha 'so'	(7)	gluhá	(6)	iñ'é	(6)
čha hé ų	(10)	ǵí	(8)	ináhni	(7)
čhákú	(6)	hĀ	(6)	inázi	(9)
čhāna	(8)	hĀ	(9)	isákhib	(8)
čhā'ákayakápi	(8)	hahépi	(8)	įska	(9)
čhéyA	(6)	hahépiwí	(10)	Ištáwičháyzapíwí	(10)
čhí ktA	(6)	hēčha	(7)	ištíma	(7)
čhiksíyA	(7)	hēčhena	(6)	itékA	(7)
čhiyéyA	(7)	hēci	(7)	ithóčeš	(7)
čhŭks̄, čhŭksí	(7)	nehq̄l	(8)	iwáziyatq̄ha	(8)
čhŭksíyA	(7)	hetq̄	(8)	iwíyoñpeyatq̄ha	(8)
čigčik'ala	(6)	hñhñi	(8)	iyáyA	(7)

íyotakA	(9)	mnipířa	(7)	oyáte	(6)
iyŭkA	(7)	Mníšose	(8)	oyŭke	(8)
kaká	(7)	mníš'és'e	(6)	ozáz̄a	(10)
katá	(8)	ná	(7)	ozáz̄ařlepi	(10)
kholáyA	(7)	nachéc̄A	(10)	o'inaz̄i	(8)
khŭšiyA	(7)	nahá	(8)	phapá	(7)
kichí	(9)	naháñci	(6)	pířA	(7)
k'Á	(6)	nakŭ	(9)	p'ó	(6)
k'ú	(6)	nat'Á	(6)	sá	(8)
la	(6)	náz̄i	(9)	šichářgú Oyáte	(6)
léchiya	(8)	na'řs	(6)	šité	(10)
leksř	(8)	níc̄A	(7)	šŭkáyA	(7)
leksřiyA	(8)	očéthi	(6)	s'a	(6)
letá	(8)	Oglála Oyáte	(6)	s'elél	(6)
lřglila	(10)	Oglála Thípi	(6)	šá	(8)
lochř	(6)	ořná	(7)	šičámna	(10)
mařpiya	(10)	óhřniya	(6)	šičáya	(8)
mamá	(7)	okřhi	(8)	šič'éku	(6)
máni	(7)	okó	(6)	šič'éši	(6)
mas'óphiye	(7)	ománi	(8)	šič'éšiyA	(7)
mašté, maštéste	(10)	ophéthŭ	(7)	šosé	(8)
mná	(10)	ošíceč̄A	(10)	škátA	(7)
Mnikhówařu Thípi	(8)	owášteč̄akA	(10)	tákuwe	(10)
Mnikhówořu Thípi	(8)	owátohařa	(8)	thãthãka	(10)

thah̄š̄si, thah̄š̄si	(9)	tóh̄a	(8)	waná thēh̄a	(7)
thah̄š̄siyA, thah̄š̄siyA	(9)	toh̄al	(8)	was̄'ákA	(6)
thákA	(6)	toh̄al...čh̄ana š̄na	(8)	watóh̄al š̄na	(6)
tháká	(7)	tókha š̄ni	(9)	wayákA	(8)
thákáyA	(7)	tókha'ų	(9)	wayáwa	(9)
thákéyA	(7)	tókhy	(9)	wí	(10)
thakóžayA	(7)	tónakča	(7)	wíčhokaȳa	(9)
thakš̄í	(7)	tónakeča	(7)	wíčhokáȳahiyáye	(9)
thakš̄iyA	(7)	tukté éI	(8)	wígli	(8)
thaló	(7)	tuw̄A	(10)	wígli'o'finaž̄i	(8)
thaté, thatéte	(10)	tuwé	(6)	wíyūḡa	(9)
thēh̄a	(7)	t'Á	(6)	wótA	(10)
thiblóyA	(8)	ų	(6)	wówaši	(9)
thimá	(9)	ųč̄iyA	(7)	wówaši ečh̄a'ų	(9)
thiyópa	(10)	ųš̄iyakel	(6)	wówaši ečh̄ų	(9)
thó	(8)	wá	(10)	wóyute	(9)
thokéya	(8)	wach̄í	(7)	yákÁ	(6)
thošká	(8)	wach̄ípi	(8)	yuḡá	(10)
thoškáyA	(8)	wáglotapi	(8)	yuḡáğ̄a	(10)
thož̄á	(9)	wah̄ápi	(6)	yúkÁ	(9)
thož̄áȳA	(9)	wah̄éh̄al	(9)	yukh̄A	(6)
thųkás̄ilayA	(7)	wak̄ıȳa	(10)	ž̄až̄á	(10)
thųw̄ı	(8)	wak̄ıȳahoth̄ıpi	(10)	'ų 'stay'	(8)
thųw̄ıȳA	(8)	wak̄ıȳatųw̄ıpi	(10)	'ų 'use'	(9)
		waná	(7)		

