

ELEMENTARY BILINGUAL

DICTIONARY

English-Lakhóta

Lakhóta-English

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This is a preliminary edition, and comments are invited. The book is available for use to all interested parties. Address inquiries, comments, or other correspondence to:

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

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## PREFACE TO THE PRELIMINARY EDITION

This elementary Lakhóta-English and English-Lakhóta dictionary has been prepared as one part of the Lakhóta teaching materials produced by the University of Colorado Lakhóta Project. The other materials are an introductory teaching grammar (20 lessons), an intermediate teaching grammar (10 lessons), and an elementary reader. The language is that of the Oglala and Brulé dialects of the Teton (western) branch of the Dakota language.

### The Orthography and Spelling Conventions

The orthography used in the dictionary is that used in the other materials prepared by the Colorado University Lakhóta Project. This orthography is a slightly modified form of the traditional orthography used for writing Lakhóta. It is largely a "phonemic" orthography, that is, one with each symbol representing only one basic sound. There is only one departure from this ideal in the orthographic usage followed here: h following p, t, or k may be pronounced h̃ by some speakers. It was decided that a distinction between h and h̃ could not be made in this position in the writing because not all Oglala and Brulé speakers agree on which sound is used in every word. Learners should imitate their teacher in each case. For dialects other than Oglala and Brulé this is less of a problem: other dialects tend to use only h in this position, agreeing with the spelling in the lessons, the reader, and the dictionary.

All key Lakhóta sounds but one are represented by one or two letters from the Latin alphabet; the only exception is the letter ʔ, which

represents the glottal stop. (A glottal stop is produced by sharply cutting off a sound through closure of the glottis, the organ which regulates the entry of air into the windpipe. The English expression of mild surprise and suspicion oh oh has a glottal stop between the two syllables: oh'oh.) All letters have the same sound value as in English, except when a diacritic is present. <sup>~</sup> above a consonant indicates that the consonant symbol represents a sound similar to, but different from, the English sound which the consonant letter represents when used without the diacritic. <sub>,</sub> beneath a vowel has the same function: it marks the Lakhóta vowel as representing a pronunciation similar to, but somewhat different from, the pronunciation of the corresponding English vowel. In all cases, <sub>,</sub> beneath a vowel indicates that the vowel is nasalized.

Here is a list of the letters used to write Lakhóta in the Colorado system, together with an indication of how the same sounds have been written in other Lakhóta spelling systems. Note that the order of the letters is the same as the order of the English alphabet, except that consonant letters with the diacritic are placed directly after the consonant without the diacritic. In the dictionary, vowels marked with <sub>,</sub> are not separated from vowels without <sub>,</sub>. At least two Lakhóta words containing the sound are given with each letter. The sound being exemplified is underlined in each Lakhóta word.

<u>Colorado</u>	<u>Buechel 1970</u>	<u>Other</u>	<u>Phonetic Value</u>
a	a	a	[a]
oyáte 'people'			
até 'father'			
ə	an	an, aŋ	[ə]
əpa 'morning'			
əpétu 'day'			
b	b	b	[b]
bló 'potato'			
kabú 'to make a drumming noise by striking'			
č	c, č	č, ch	[č]
čístila 'to be small'			
ičú 'to take'			
čh	c, c <sup>h</sup>	č, ch	[č <sup>h</sup> ]
čhažé 'name'			
kíčhú 'to give back'			
čʔ	cʔ	c, č, ch, ç	[čʔ]
ičʔf 'harness'			
šičʔéši 'male cousin of a woman'			
e	e	e	[e]
étu 'right there'			
eyé 'he said'			
g	g	g	[g]
glá 'to go home, to be going home'			
igmú 'lion'			

<u>Colorado</u>	<u>Buechel 1970</u>	<u>Other</u>	<u>Phonetic Value</u>
ǵ	g, ġ	g, gh	[ɣ]
ǵú 'to be burned'			
nǵl 'spirit'			
h	h	h	[h]
hē 'that one'			
ehē 'you said'			
ħ	h	r	[x]
ħóta 'to be gray'			
iħá 'to smile'			
i	i	i	[i]
ɪ 'mouth'			
itē 'face'			
ɨ	iŋ	in, iŋ	[ɨ]
wɨya 'woman'			
sɨtē 'tail'			
j	j	j	[j]
Jēzos 'Jesus'			
jéphāsi 'female cousin of a woman'			
k	k, k̄	k	[k]
kú 'to come home'			
akú 'to bring home'			
kh	k, k <sup>c</sup>	k	[k <sup>h</sup> , k <sup>x</sup> ]
khí 'to arrive at home there'			
kháta 'plum'			
akhé 'again'			

<u>Colorado</u>	<u>Buechel 1970</u>	<u>Other</u>	<u>Phonetic Value</u>
kʔ	kʔ	q, k	[kʔ]
<u>kʔú</u> 'to give'			
<u>wichákʔu</u> 'they gave it to them'			
l	l	l	[l <sup>h</sup> ]
<u>lé</u> 'this one'			
<u>ilé</u> 'it is blazing'			
m	m	m	[m]
<u>makhá</u> 'earth'			
<u>miméla</u> 'to be round'			
n	n	n	[n]
<u>natá</u> 'head'			
<u>kaná</u> 'those yonder'			
ñ	—	—	[ŋ]
<u>šunwiyela</u> 'mare'			
<u>šunmánitu</u> 'coyote'			
o	o	o	[o]
<u>ó</u> 'he wounded him'			
<u>olé</u> 'to look for'			
p	p, p̣	p	[p]
<u>púza</u> 'dry'			
<u>napé</u> 'hand'			
ph	p, p <sup>c</sup>	p	[p <sup>h</sup> , p <sup>x</sup> ]
<u>phizí</u> 'gall'			
<u>phéta</u> 'fire'			
<u>aphé</u> 'to hit him'			

<u>Colorado</u>	<u>Buechel 1970</u>	<u>Other</u>	<u>Phonetic Value</u>
pʔ	pʔ	p, p̣	[pʔ]
pʔé 'elm'			
wanápʔi 'necklace'			
s	s	s	[s]
sí 'foot'			
asápi 'milk'			
š	š	sh, ś, s	[š]
šá 'to be red'			
wasší 'fat meat'			
t	t, ṭ	t	[t]
táku 'what?'			
até 'father'			
th	t, t <sup>c</sup>	t	[t <sup>h</sup> , t <sup>x</sup> ]
thápa 'ball'			
thí 'to dwell'			
ithúhu 'forehead'			
tʔ	tʔ	t, ṭ	[tʔ]
tʔé 'he died'			
matʔé 'I fainted'			
u	u	u	[u]
ú 'to come'			
phuté 'upper lip'			
ʋ	uŋ, oŋ	un, uŋ, on, oŋ	[ʋ]
ʋí 'to use'			
pʋpʋ 'soft, rotten (wood)'			

<u>Colorado</u>	<u>Buechel 1970</u>	<u>Other</u>	<u>Phonetic Value</u>
w	w	w	w
wáta 'boat'			
yawá 'to read'			
y	y	y	y
yawá 'he read'			
iyáye 'he left'			
z	z	z	z
zí 'to be yellow'			
azé 'woman's breast'			
ž	j	ž, ž	[ž]
žáta 'to be forked'			
wóžu 'to plant a garden'			
ʔ	ʔ		[ʔ]
aʔí 'he brought it'			
éʔeye 'instead'			



All Lakhóta words have one or more syllables pronounced slightly louder than the other syllables in the word. This greater prominence is called stress, and syllables having greater prominence are called stressed syllables. Since it is not possible to predict absolutely which syllables are pronounced with stress, the position of the stress must be marked in each word. This is done by placing the acute accent (´) over the vowel of each stressed syllable. (See the above examples.)

English has even more complex and unpredictable kinds of stress than Lakhóta, but English spelling does not show stress at all. For learners of English this is unfortunate, since the written word is less useful as a result. This is only one of the ways that normal English spelling is not helpful - or is even harmful - for a learner of English.

Apart from identification of the symbols used in writing, some explanation must be given regarding forms of words and spelling conventions.

In speech of normal tempo some slurring occurs naturally in all languages; the kind and amount of slurring differs in utterances according to speed of delivery and the sentence context. Dictionary entries here are spelled as they are pronounced in slow, careful speech, as if each word were pronounced clearly and in isolation from other words. Lakhótas refer to this pronunciation as yat'įsya wóglakapi. Slow speech forms are taken as the basic and "correct" dictionary form of words because there is a high degree of general agreement on their form by Lakhóta speakers of all dialect backgrounds. A user must therefore determine the correct slow speech form of words before he can locate them in the dictionary.

Aside from the need to recognize possible slurring, there are other problems which must be kept in mind while attempting to determine correct slow speech forms. Three of these are the following:

- 1) the status of certain kinds of transitional sounds (sounds which result from passing from one key sound to another);
- 2) the existence, in some cases, of more than one correct form of a given word;
- 3) what is or is not a word, as opposed, for example, to a phrase or a sentence.

Each of these problems is discussed in the following paragraphs.

It is a fact of the Lakhôta sound system that when a stop consonant (p, t, k; b, d, g) or m comes before another consonant, a slight hiatus appears between the two sounds. When the two consonants are voiceless, the hiatus is also voiceless, and sounds like a puff a breath: pté 'buffalo' sounds like phté; kpé 'to be punched out' sounds like khpé, etc. When both consonants are voiced, the hiatus sounds like a very short vowel. Its quality is like the vowel in the English word up; this sound is often represented by uh in everyday phonetic spelling. Some examples: gmigmá 'to be round' sounds like guhmiguh<sup>m</sup>má; bló 'potato' sounds like buhló; mni 'water' sounds like muhní.

Another kind of transitional sound occurs when p, t, č, and k follow a nasalized vowel. In such cases a very short m-sound can be heard before p, a very short n-sound before the others: há<sup>m</sup>pa 'shoe', si<sup>n</sup>té 'tail', čh<sup>n</sup>čá 'her child', š<sup>n</sup>ka 'dog'. This transitional sound results normally from the shift from nasal to oral articulation required in order to pronounce these sounds in sequence.

The presence of these transitional sounds is not reflected in the written form of the word, so a reader or writer must learn to disregard them as he attempts to write the slow speech forms of particular words or to find them in the dictionary.

It is not unusual in Lakhóta for some words to occur in competing, slightly different forms, all of which are regarded by native speakers as equally correct. "June berries", for example, has three correct slow speech forms: wípazukha, wípazuṭka, and wípazuṭka. Other examples of the same kind are wakháheža, wakháyeža 'child', and wakhályapi, wakhálapí 'coffee (beverage)'.<sup>1</sup>

All known competing forms of words have been entered separately. There are probably some instances, however, of variants which did not come to the attention of the compilers, so that a user may not find a word given in the form he expects. However, he may find it in a slightly different form instead. Competing forms will normally fall very close to each other in the Lakhóta-English dictionary, but not always. Cross-reference between competing forms is always provided, regardless of how widely separated words are. Competing forms of words should not be regarded as misspellings; they are valid examples of variant forms whose correctness has been attested by native speakers.

Precisely what a "word" is in Lakhóta has largely been determined on common sense grounds. Most Lakhóta speakers agree on what is or is not a "word", and an attempt has been made to follow native intuition on this question. The main problem is whether long utterances should be written as separate pieces or together as a single piece. For example, in the

English expression, 'a knockdowndragout fight' is knockdowndragout one word, two words, or four words? Expressions of this kind are sometimes written with hyphens to indicate that several words are being used together as a single word (e.g. run-of-the-mill), but there is no real consistency in English usage in questions of this kind.

Lakhóta is actually very similar to English in the way compound expressions are formed and used, and so problems of how to spell such expressions occur frequently. After much experimentation, we have finally adopted the following guidelines for writing compound expressions.

1. The expression is written together (that is, as one word) if the meaning is unitary and not completely derivable from the sum of the meaning of the parts. For example, súkawkhá 'horse' means 'holy dog' if the meaning of each part is taken separately. Other examples are wígli?ukágapi 'fry bread' which means 'made with grease' if taken element by element, and pteyúha 'rancher, stockman' which means 'have buffalo' if taken element by element.

2. The expression is written as separate words if the meaning of the whole expression is the same as the meaning of the separate words taken together. So, for example, hi yáza 'to have a toothache' and wól hi 'to come to eat'. These expressions would be understood the same way, regardless of whether the constituent elements were written separately or together. Note, however, that the stress pattern shows that these are compounds.

3. Enclitics are written separately from the verbal stem when they are a part of the grammatical meaning of verbal expressions, but together with the verbal stem when they are part of the lexical (that is, whole)

meaning of the verbal expression. Here are some examples of the same enclitics:

<u>Grammatical meaning</u>	<u>Global meaning</u>
wachí hA 'to be dancing'	wěgahA 'to be broke (out of money)'
thāka la kA 'to be rather big'	waštélakA 'to like'
thí pi 'they live'	thípi 'house'
igmú la 'little lion'	igmúla 'house cat'

Meaning is ordinarily a clear guide in instances of this kind, since a native speaker can usually assign meaning with ease to the enclitic used as a grammatical element, but he can find no separate meaning for the enclitic when it must simply be present in order for the whole construction to have a specific meaning.

4. The elements yA and khiyA (causitive auxiliaries), are written joined to the verbal stem, even though native speakers can identify them and define their meaning. They have been traditionally written in this way, and there is no advantage in not writing them joined to the accompanying verb.

The writing of compound expressions is obviously an area where disagreement is possible, since one person might favor writing such expressions as a unit, while another might favor separation of the constituent elements.

Usage in this dictionary reflects the judgement of the compilers as to the preferable way to transcribe a given compound expression, but it will require the existence of a written tradition to settle all questions of this kind. Until that time, individual writers of Lakhóta will have to use their own judgement in specific cases.

Two additional points having to do with spelling must be mentioned.

Most Lakhóta words never change the form of their stem as the word is used in different sentence contexts. A small group of words, however has different stem final vowels when different enclitics follow the stem. Almost all of these are verbs; a few are enclitics. The meaning of the stem is constant, regardless of which vowel is used. Look at these examples:

Changeless Stem

Hé yawá.  
'He read it.'

Hé yawá čhí.  
'He wants to read it.'

Hé yawá kte.  
'He will read it.'

Hé yawá ye!  
'Please read that!'

Hé ap<sup>h</sup>é.  
'He waited for him.'

Hé ap<sup>h</sup>é he?  
'Did he wait for him?'

Hé ap<sup>h</sup>é na míš'eyá awáphe.  
'He waited for him and I  
waited for him too.'

Changing Stem

Hé ya<sup>h</sup>épe.  
'He drank it.'

Hé ya<sup>h</sup>épa čhí.  
'He wants to drink it up.'

Hé ya<sup>h</sup>épi kte.  
'He will drink it up.'

Khoyá ya<sup>h</sup>épi ye!  
'Hurry up and drink it!'

Hé ap<sup>h</sup>é.  
'He hit him.'

Hé ap<sup>h</sup>á he?  
'Did he hit him?'

Hé ap<sup>h</sup>í na na<sup>h</sup>táke.  
'He hit him and kicked him.'

It is obviously useful to know which words have vowel changes of this kind, because the changes are a regular and obligatory part of the use of these words. Since Lakhótas consider the stem with a final a to be the "basic" form of these words, we have entered the words in the dictionary in the a form. However, to draw attention to the changeability of the final vowel of such words, we spell the final a

with a capital letter: yañépA 'to drink up', aphÁ 'to strike, to hit'. Compare these with yawá 'to read' and aphé 'to wait for'. The use of A gives a visual signal that this word can appear with more than one final vowel form, and calls attention to its special characteristics.

In attempting to look up verbs or enclitic forms which end in a, á, e, í, or i, a user should remember that an entry with a final A or Ā covers all of these possibilities. If the word he is looking for agrees in all respects except the final vowel with a word spelled with A or Ā, then the word spelled with A or Ā is, in all likelihood, the word he is looking for.

The other spelling convention is both less frequent and less troublesome.

? is written at the beginning of words in only a very few instances in the dictionary, all of them verbs. ? in this position is not intended to be pronounced. Its function, when written, is to indicate that the first person dual or plural form has uk? as its personal affix rather than the expectable uk. For example, the verb ú means 'to come'. The "we form" of this verb is ukú pi. Compare this with the verb ?ú 'to use', which has uk?ú pi 'we use'. All verbs of this kind are entered both with and without the initial ?. Definition and examples are given in the ? entry. A cross-reference to the ? entry is given with the other entry.

### The Vocabulary

The vocabulary presently included in the dictionary is largely that which is used in the introductory teaching grammar, plus a number of nouns (names of plants, animals, tools, food, contemporary institutions, etc.) which ought to be known, in the opinion of the compilers, by young adults living on the Indian reservations of North and South Dakota. An attempt

was made to use basic and useful vocabulary in the introductory lessons, and to the extent that this attempt was successful the dictionary includes the necessary minimum for ordinary conversation. Any user will nevertheless note the inclusion of some less essential vocabulary, and the omission of some desirable vocabulary. The careful reader will note also that not all of the occurring forms of verbs (for example, simple transitive, indefinite transitive, reflexive, reciprocal, dative, benefactive, reflexive possessive) or nouns (unpossessed, possessed) are given. A complete dictionary should list all of the forms, even though most are predictable from the basic forms of verbs and nouns.

This uneven coverage will be remedied in time, as more vocabulary is added, for example, from reading passages and the reader.

#### The Format of Entries

The format used in the entries differs somewhat between the English-Lakhóta and the Lakhóta-English sections, although the same basic information is given in both.

In both sections an entry begins with a headword printed at the upper left of the entry. English headwords are printed in capital letters, Lakhóta headwords are printed in small letters.

Below and to the right of the headword appears the word from the other language which is nearest in meaning to the headword. This equivalent expression is the "gloss" or rough translation of the headword. If the gloss is sufficient for understanding of the glossed term, no further translation is given. If, however, a larger, more detailed definition is called for, this is given following the gloss.



In some cases, particular Lakhóta words can have more than one meaning, each one of varying distance from the other. The different meanings are registered in different ways. If the different meanings are close, they are separated by a comma: 'board, plank'. When a meaning is related, but more distant, it is separated by a semicolon: 'board, plank; lumber'. When meanings appear to be unconnected, the entry is subdivided into sections, or separate entries are made. An example of this is the word hú, which means 'leg', 'tire', and 'bush'. These appear as a subdivided entry in the Lakhóta-English section, but as separate entries in the English-Lakhóta section.

Most entries include sentence examples which illustrate the use and meaning of the Lakhóta word in question.

Various other kinds of information are given in entries, depending on the type of the Lakhóta word. Verbal entries include at least two conjugated forms, an 'I' or a 'you' form, and a 'we' form. These are given in order to indicate the correct position of the pronominal affixes in the conjugated forms of the verb. The 'my' form of a possessed noun is given when it begins with mi-, rather than ma-. When no possessed form is given, the learner can assume that the 'my' form begins with ma-.

In addition to the gloss, paradigmatic forms, and examples, entries may also include a literal translation of the Lakhóta head word (intended as a learning and memory aid), cross references to variant or synonymous forms, secondary meanings, and, in some cases, information as to the connotations of the word. For example, some words are only appropriate to female (or male) speech, some words are considered as slang, or vulgar, or poetic, etc.

In bringing this preface to a close, we would like to remind the user that this is a first attempt to provide a working and learning tool, and that we recognize its shortcomings. The uneven coverage, the inaccuracies in definition, the inadequacies in the examples are all a source of discomfort to us. But they are also a challenge, and we hope to remedy these defects in later editions. In the meantime, we hope that the bilingual dictionary will be of use to persons who are studying this fascinating and beautiful language.

ENGLISH-LAKHÓTA

## A

wą. Wą is used in sentences which refer to events or states which are (already) facts. Ithúkala wą wábláke. 'I saw a mouse.' Wicháša wą wáníyag hí. 'A man has come to see you.'

wąží. Wąží is used in sentences referring to events or states which are not (yet) facts. Iyéčhikiyake wąží luhá pi he? 'Do you folks have a car?' Kháta wąží icú wo! 'Take a plum!' Marvin šúkawakhá wąží ophéthų čhí. 'Marvin wants to buy a horse.' Lé apétu kį wówapi wąží iyáču kte séce. 'You'll probably get a letter today.'

## ABANDON

ayústą. TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT; TO STOP; TO LEAVE ALONE, TO LET ALONE; TO LET GO. ablústą 'I left him, it,' ukáyústą pi 'we left him, it, he left us, they left us.' Hé wíyą kį hignáku kį ayústą. 'That woman has left her husband.' Hoksíla kį wó'uspe ékihųni šni ayústą. 'The boy gave up his education without graduating.' Líla čhanúmupe éyaš, ablústą. 'I used to smoke a lot, but I have quit.' Igmúla kį zítkála wą oyúspe éyaš, ayústą. 'The cat caught a bird, but she let it go.'

## ABOUT THEN

wahéhal. ABOUT (THAT TIME), ABOUT THEN. Mázaškąšką napčíyuka wahéhal icámma. 'It began to snow about nine o'clock.' Wíchokayahiyáye wahéhal yhí pi kte. 'We'll arrive about noon.'

ACHE

yazá. TO BE IN PAIN, TO HURT, TO ACHE. mayáza 'I am in pain,' yázaza pi 'we are in pain.' Tuktél niyáza he? 'Where do you hurt?' Natá mayáza. 'My head is aching.'

ACROSS

ópta. Okáħmi ki ópta ibláble. 'I crossed the field.' Wáglotapi ki mópta yáke. 'He is sitting across the table from me.' Owíza ki oyúke ki ópta ihpéya yáke. 'The blanket is lying (thrown) across the bed.'

AGAIN

akhé. Akhé osní olúspa he? 'Have you caught a cold again?' Ĥtáleha hé hí na híħani ki akhé ú kte. 'He came yesterday and he will come again tomorrow.'

AILING

wayáza KA. TO BE AILING, TO SUFFER FROM A RECURRENT AILMENT OR COMPLAINT. wamáyaza ke 'I am ailing,' wa'yázaza pi ke 'we are ailing.' Wayáza KA is reduplicated wayásyaza KA. Waná waníyetu núm wamáyaza ke. 'This is the second year I haven't felt well.' Wayáza pi ke ehátanaš ománi pi šni iyéčheča. 'People shouldn't travel if they aren't feeling well.'

AIRPLANE

kiyékhiyapi. Kiyékhiyapi literally means they make them fly.

ALONE

ečéla. ONLY, ALONE, NO MORE. Lená wówapi ki ečéla bluhá. 'I have only these books.'

## ALONG

aglágla. ALONG, ALONG SIDE OF. Aglágla is used when the object to which something is related is on an open surface, as a road across a field. Šúka kĭ čħakú aglágla k'á he. 'The dog is digging along the road.' Igmúla kĭ amáglagla ħci ħpáye. 'The kitten is lying close beside me.'

opháya. ALONG, ALONG IN. Opháya is used when the location along, or motion along, is bounded in some way, as a stream in a valley or between hills. Wəkpála kĭ opháya yá pi yo! 'Follow (along) the stream!'

## ALREADY

ehāni. ALREADY, AT SOMETIME IN THE PAST, FORMERLY, OLD TIME. Paul ehāni hí. 'Paul already came.' Ehāni Lakhóta kĭ zuyáya pi. 'The old time Sioux went on the war path.'

## ALRIGHT

tókha šni. NEVER MIND, THAT'S ALRIGHT. Wóyute etāni a'ú pi šni éyaš, tókha šni. 'They shouldn't bring any food, but that's alright.'

ALSO

khó. ALSO, AS WELL, TOO, INCLUDED, COUNTED IN. Khó is used to coordinate nouns. Hokšíla kĭ škáta pi čha wičhíčala kĭ khó škáta pi. 'The boys are playing, and the girls are playing, too.' Asápi na čháhápi khó mú. 'I use cream and sugar, too.' Mnipíga khókho yatké. 'He drank beer as well as other things.'

nakŭ. ALSO, AS WELL, BESIDES. Nakŭ is used to coordinate verbs. Wŷyą eyá hí pi na nakŭ wakháyeža eyá hí pi. 'Some women came and also some children came.' Hé wičháša kĭ nakŭ mipíga eyá ahí. 'That man also brought some beer.' (That is, others brought beer and that man brought beer, too.)

AMERICAN INDIAN

Lakhóta. AMERICAN INDIAN, NATIVE AMERICAN; SIOUX INDIAN; LAKOTA, TETON DAKOTA.

AND

na. Šŷkawakhá na ptegléška khó wičhŷyuha pi. 'We have horses and cattle, too.' Čewáthi na lol'íwaň'a. 'I built a fire and cooked a meal.'

nahá. Nahá and na are usually interchangeable. Hé k'u nahá hehál akhé ikíkcu. 'He gave it to him, and then he took it back again.'

čha. AND, AND SO, CONSEQUENTLY. Čha is used when one statement follows logically from a preceding statement. Hé iň'é wá ahŷhpaya čha kat'é. 'A rock fell on him and he was killed.' Wakháyeža kĭ khúža čha hŷku kĭ awáya. 'The child is sick, and so his mother takes care of him.'

ANIMAL

wamákhaškə. Wamákhaškə literally means those moving about on the earth.

ANKLE

iškáhu.

ANT

thažúška.

ANTELOPE

thathókala. ANTELOPE; DOMESTIC GOAT.

ANUS

uzé. BUTTOCK, ANUS, ASS.

ANY

etə. Etə is used in sentences which do not state facts. Ordinarily sentences of this kind are questions, commands, or sentences which contain kte. Mázaská etə luhá he? 'Do you have any money?'

APPEAR

owəyəkə. TO LOOK, TO APPEAR, TO HAVE AN APPEARANCE MENTIONED IN THE ACCOMPANYING VERB. omáwəyəkə 'I look, I appear,' ukówəyəkə pi 'we look, we appear.' Nikhúza oníwəyəkə. 'You look sick.'

APPLE

thaspə.

APRICOT

thaspəhišmá čík'ala. The literal meaning of thaspəhišmá čík'ala is little peach.



ARIKARA

Phaláni. Niphálaní he? 'Are you an Arikara?'

ARM

istó.

ARREST

oyúspa. TO CATCH, TO SEIZE, TO ARREST. oblúspe 'I arrested him,' ykóyuspa pi 'we arrested him, he arrested us, they arrested us.' Čhaksáyuhá kį akénum owíčhayuspa pi. 'The police arrested twelve.'

ARRIVE

í. TO ARRIVE AT A PLACE AWAY FROM HERE. wa'í 'I arrived there,' ykí pi 'we arrived there.' Paul eháni iyáya čha waná í séce. 'Paul left already and he is probably there by now.'

hí. TO ARRIVE HERE, TO REACH HERE, TO GET HERE, TO COME. wahí 'I came,' yhí pi 'we came.' Tóhą yahí he? 'When did you get here?'

ARROW

wahįkpe.

ARTICHOKE

phąǵí. ARTICHOKE; DOMESTIC TURNIP.

ASH (TREE)

pséhtį.

ASHES

čhańóta.

## ASK

wíyũǵA. TO ASK ABOUT THINGS. wímũǵe 'I asked him about things,' wí'wũǵa pi 'we asked him about things, he asked us about things, they asked us about things.' Hé táku slolyá čhí čha wíyũǵe. 'He wanted to know something so he asked about it.'

## ASPIRIN

natáyazápi phežúta. Literally natáyazápi phežúta means head ache medicine.

síkpé thawóte. The literal meaning of síkpé thawóte is muskrat food. The reference is to a medicinal herb called by that name.

## ASS

ũzé. BUTTOCK, ANUS, ASS.

## ASSIMILATED

kiwášiču, kiwášiču. ASSIMILATED NATIVE AMERICAN, URBAN INDIAN. The literal meaning of kiwášiču is one who has become White.

## ASSINIBOINE

Hóhe. Nihóhe he? 'Are you an Assiniboine?'

AT

ektá. AT, IN, TO. Nebraska ektá yathí he? 'Do you live in Nebraska?' (This would be asked of someone not now in Nebraska.) Híhāni kī Nebraska ektá ywá pi kte. 'We're going to Nebraska tomorrow.' Toháł Wendell Nebraska ektá khí kta he? 'When will Wendell get back to Nebraska?' (This would be asked somewhere away from Nebraska).

él. AT, IN, ON. Phahí Síté él thí. 'He lives at (in) Porcupine, South Dakota.' (This would be said in South Dakota.) Hoksíla kī wachípi él í pi séce. 'The boys have probably arrived at the dance.' Wáglotapi kī él yáké. 'It is (sitting) on the table.'

ATTRACTIVE

čhó. PLEASING, ATTRACTIVE, PLEASANT; DELICIOUS. mačhó 'I am attractive,' yčhó pi 'we are attractive.' Hāpa čhočhó eyá luhá. 'You have pretty moccasins.' Wikhóškalaka kī hená líla čhočhó pi. 'Those young ladies are really attractive.' Wahápi kī lé čhó. 'This soup is delicious.'

AURORA BOREALIS

wanágiwachípi. AURORA BOREALIS, NORTHERN LIGHTS.

Wanágiwachípi literally means spirit dance.

AUTOMOBILE

iyéčhikiyáke. CAR, AUTOMOBILE. The literal meaning of iyéčhikiyáke is it runs by itself.

AWAIT

aphé. TO AWAIT, TO WAIT FOR. awáphe 'I waited for him,'  
ųkáphe pi 'we waited for him, he waited for us, they  
waited for us.' Phezúta?othí ektá amáphe yo! 'Wait for me at  
the drugstore!' Toháya ayáphe he? 'How long have you been  
waiting for him?'

AWHILE

owátohaya. FOR AWHILE. Owátohaya wáčhíyake šni. 'I haven't  
seen you for awhile.' Hoksíčala ki owátohaya čhíktakta he  
éyaš, waná ištíme. 'The baby was fussing for awhile, but  
now it has gone to sleep.'

AWL

thahíšpa?ihúpa. Thahíšpa?ihúpa literally means handled  
needle.

AXE

nazúspe, ičákse.

BABY

hoksíčala.

bébela. Bébela is used only of human babies. Many Lakota  
speakers recognize this as a loan word (French bébé) and do not  
use it.

hoksíyuha. TO HAVE A BABY, TO GIVE BIRTH TO A BABY.  
hoksíbluha 'I had a baby,' hoksí?ųyúha pi 'we had babies.'  
Mary hahépi hoksíyuha. 'Mary had a baby last night.'

BACK

niséhu. LUMBAR, SMALL OF THE BACK.

čhuwí. UPPER BACK, THE WIDE PORTION OF THE BACK ABOVE THE  
"SMALL" OF THE BACK.

nité. LOWER BACK, SMALL OF BACK.

BACK OF NECK

nažúte. NAPE OF THE NECK AND THE LOWER PART OF THE BACK OF  
THE HEAD.

BACKBONE

čḥakháhu. SPINE, BACKBONE.

BACKPACK

wakʔí.

BACON

waší. BACON; TALLOW, ANIMAL FAT.

BAD

šícA. TO BE BAD. mašíce 'I am bad,' ušícA pi 'we are bad.'

šícA is reduplicated šiksšícA. Bló eyá šiksšícA čha wanú

ophéwathu. 'I accidentally bought some bad potatoes.' MašícA

ilúkčə he? 'Do you think I am bad?'

ošíceča. TO BE BAD WEATHER. Thəníš May éyaš, naháñci ošíceča.

'It's May already and we're still having bad weather.'

Ošíceča čhána wahtéwala šni. 'I don't like it when it

is bad weather.'

šicáya. TOO BAD. Šicáya kte sʔelé. 'That'll be too bad for  
him.'

BADGER

hoká.

BADLY

šičáya. Hé hoksíla kĭ šičáya wačí. 'That boy dances badly.'

BAG

wókpa. PARFLECHE BAG, RAWHIDE BAG.

BALL

thápa.

BALLS

itká. TESTICLE, TESTES, BALLS.

BANK

mayá. CLIFF, BLUFF, BANK.

BARK AT

phápha. TO BARK AT SOMETHING. Phápha is used only of dogs and dog-like animals. Šŭka kĭ maphápha. 'The dog barked at me.' Šŭka kĭ táku phápha he? 'What is the dog barking at?'

BARN

pte'ónažĭ. COWBARN.

šŭn'ónažĭ. HORSEBARN, STALL.

BASEBALL

thab'áphapi. The literal meaning of thab'áphapi is struck ball.

BASKET

psawógnake. The literal meaning of psawógnake is reed box.

BASKETBALL

thabškátapi. The literal meaning of thabškátapi is ball game.

BAT (ANIMAL)

ňupákhigláke.

BATHE

nuwá. TO SWIM, TO BATHE. wanúwe 'I took a bath,' unúwá pi 'we took a bath.' Hoksíla kǐ nuwá pi. 'The boys are swimming.' Yanúwá awášteyalaka he? 'Do you like to swim?' Iyáyǐ na nuwá yo! 'Go take a bath!'

BE

há. TO BE IN AN UPRIGHT POSITION. Há is used only of inanimate things which have a narrow base when compared with their vertical extension (altitude). Waksíča kǐ wáglotapi akáǐ hé. 'The bowl is on the table.' Kákhiya čhá óta hé. 'There are a lot of trees over there.' Yathí kǐ tuktél há he? 'Where is your house?'

héčha. TO BE SUCH A ONE, TO BE ONE OF A MENTIONED KIND. hemáča 'I am,' heʔúča pi 'we are.' Hená wičháša kǐ Síčhǎǵú héčha pi. 'Those men are Rosebud Sioux.' Mitháwiču kǐ waʔúspekhiye héčha. 'My wife is a teacher.' Pteyúha heʔúča pi. 'We are cattle ranchers.'

ǎpáya. TO BE LYING. When used in this sense the reference is always to inanimate things whose main dimension is horizontal. ǎpáye. 'It is, it lies.' Wakpála kǐ kákhiya ǎpáye. 'The creek is over there.'

iyé. TO BE THE ONE(S). miyé 'I am the one,' úkíye pi 'we are the ones.' Tuwá hé héčhǎ he? Miyé. 'Who did that? I did. (I am the one.)' Tuwá lowá pi he? Úkíye pi. 'Who was singing? We were. (We were the ones.)'

CONTINUED ON NEXT PAGE

náži. TO BE STANDING. Náži is used in the sense of be only with iyéčhikiyake. Iyéčhikiyake nitháwa kǐ tuktél náži he? 'Where is your car?'

yaká. TO BE SITTING. Yaká is used in the sense of be only of inanimate things which have a broad base when compared with their vertical extension (altitude). Wówapi kǐ wáglotapi akál yaké. 'The letter is on the table.' Mnikhówožu Thípi tuktél yaká he? 'Where is the Cheyenne River Reservation?' Blé wá kál yaké. 'There is a lake over there.'

?ú. TO BE. With animate topics ?ú refers to general location; with inanimate topics ?ú refers to general location, but a location inside something is understood. Ničhiye tuktél ú he? 'Where is your older brother?' Tókhi ilála he? Léčhiya wa?ú. 'Where are you? (Literally: 'Where did you go?') I'm over here.' Wíšpaye kǐ tuktél ú he? 'Where is the frying pan?' Waksíča kǐ waksógnake mahél ú. 'The plates are in the cupboard.'

#### BEAD

pšithó. BEAD, BEADS.

#### BEADWORK

waksúpi.

#### BEAN

omníča. BEAN, BEANS.

#### BEAR

mathó.

#### BEARD

ikhúhǐ. Literally ikhúhǐ means chin hair.



BEAVER

čhápa.

BECAUSE

ičhí. FOR, BECAUSE, FOR YOU SEE. Tákuwe ožážaglepi kī iyúha yugǎǎǎ há he? Ičhí thimá okháte čha hé y. 'Why are all the windows open? Because it is hot in the house, that's why.'

BED

oyúke. The literal meaning of oyúke is place where you lie down.

iyúka. TO GO TO BED, TO LIE DOWN. imúke 'I went to bed,' ykíyuka pi 'we went to bed.' Hǎhépi mázaškǎškǎ tóna k'yú héhǎ inúka he? 'What time did you go to bed last night?' Makhúže ke; ithóčeš owátoháya imúkī kte. 'I feel kind of sick; I think I'll lie down for awhile.' Wakháyeža kī nahǎhǎci iyúka pi šní he? 'Have the children gone to bed yet?'

BEE

thehmúǎ zizíla. The literal meaning of thehmúǎ zizíla is little yellow-banded fly.

BEER

mnipíǎǎ. The literal meaning of mnipíǎǎ is boiling water. (This refers to the effervescence in the beer resulting from its carbonation.)

BELL

hǎhǎla.

BELLY

thezí. STOMACH, BELLY.

BELLY BUTTON

čhekpá. NAVEL, BELLY BUTTON.

BELONG

Itháwa. TO BELONG TO, TO BE ONE'S POSSESSION. mitháwa 'it is mine.' ŷkíthawa pi 'it is ours.' Nimíthawa. 'You are mine, I am yours.' Hé iyéčhikiyáke ki nitháwa he? 'Is that car yours?' Wówapi mitháwa ki tuktél yaká he? 'Where is my book?'

BELT

iphíyaka.

BENT

škópA. TO BE BENT. ŠkópA is reduplicated škoškópa. Míla škópa ki hé ŷ phíča šni. 'That bent knife can't be used.' Wíyutkuže ki lé škópe. 'This key is bent.'

BERRIES

waskúyeča. FRUIT, BERRIES; CANNED FRUIT, PRESERVES; CANDY, SWEETS IN GENERAL; DESSERT. Kákhiya waskúyeča óta icháže. 'There are a lot of (wild) fruits (berries) over there.'

BESIDE

isákhíb. Iyéčhikiyáke ki thípi ki isákhíb náží. 'The car is parked beside the house.' Nísakhíb maká héči? 'Shall I sit beside you?'

BESIDES

nakú. ALSO, AS WELL, BESIDES, TOO. Nakú is used to coordinate verbs. Wíyá eyá hí pi na nakú wakháyeža eyá hí pi. 'Some women came and also some children came.' Hé wičháša ki nakú mnipíga eyá ahí. 'That man also brought some beer.' (That is, others brought beer and that man brought beer too.)

BIRD

zĩtkála.

BITE

yañtáka. TO BITE, TO SEIZE WITH THE MOUTH. blañtáke 'I bit (him),' ʷyáñtaka pi 'we bit him, he bit us, they bit us.' Šũka kĩ tuktél niyáñtaka he? 'Where did the dog bite you?'

BITTER

phá. TO BE SOUR, TO BE BITTER; TO HAVE A STRONG SPICY TASTE. Phá is reduplicated phaphá. Phá is used only of inanimate objects. It refers to tastes which range from bitter through sour. Phá cannot be used when speaking of a souring process (as of milk). It refers only to a fixed state. Thaspázi kĩ lená phaphá. 'These oranges are sour.' Spayóla thawóte kĩ iyúha phá. 'All Mexican foods are spicy.' Thaspázitháka phá kĩ wañtəwala šni. 'I don't like bitter grapefruit.'

BLACK

sápa. TO BE BLACK. masápe 'I am black,' ʷsápa pi 'we are black.' Sápa is reduplicated sabsápa. Iyěčhĩkiyáke kĩ sápe. 'The car is black.' Iyěčhĩkiyáke sápa kĩ mitháwa. 'The black car is mine.'

BLACKBIRD

wáñpathaka.

## BLACKFEET

Sihásapa. BLACKFOOT SIOUX; PIEGAN. Sihánisápa he? 'Are you a Blackfoot Sioux?' Sihásapa kį Mnikhówožu Thípi éł thí pi. 'The Blackfoot Sioux live on the Cheyenne River Reservation.'

## BLOND

žizí. TO BE FAIRHAIRD, TO BE BLOND. mažizí 'I am blond,' ũžizí pi 'we are blond.' Žizí is used of human hair colors ranging from platinum blond through chestnut. Secondary connotations of žizí are fine texture and waviness. Ži is never used alone. Wašiču kį óta žizí pi. 'Many Whites are blond.' Wičháša žizí kį atéyaya he? 'Is the blond man your father?'

## BLOOD

wé.

## BLOW A WHISTLE

wayášlo. wablášlo 'I blow a whistle,' wa'ŭyašlo pi 'we blow a whistle.' Wiwáŷagwachí kį wayášlošlo pi. 'The sun dancers blow on whistles.' Čħaksáyuhá kį wayášlo. 'The policeman blew a whistle.'

## BLUE RACER (SNAKE)

wátho.

## BLUFF

mayá. CLIFF, BLUFF, BANK.

## BOARD

čħabláska. BOARD, PLANK, LUMBER. The literal meaning of čħabláska is flat wood.

BOAT

wáta. BOAT, CANOE, SHIP.

BODY

thăčhă. BODY, THE PHYSICAL BODY. Thăčhă is not used of a corpse. Thăčhă ečhétu šni. 'He is not sound of body, something is not right in his body.'

BOIL

piňyÁ. TO CAUSE TO BOIL, TO BOIL. piňwáye 'I boiled,' piň'wya pi 'we boiled.' Wakhályapi etă piňwáyĭ kte. 'I'll boil some coffee.'

BOILING

píġA. TO BE BOILING, TO BE EFFERVESCING. PíġA is reduplicated piňpiġA. Mní kĭ píġe. 'The water is boiling.' Mní piġa y spa'íc'iyē. 'She burned herself with boiling water.'

BOLT

wa'yokatkuġe, wíyokatkuġe, iyókatkuġe. BOLT, SCREW.

BONE

hohú (Brulé). huhú (Oglala)

BOOK

wówapi. BOOK; LETTER, MAIL; FLAG.

BOTTLE

žăžă. BOTTLE, FLASK; JAR; GLASS (MATERIAL); GLASS, DRINKING GLASS.

BOW (WEAPON)

itázipa.

BOWL

waksíca. DISH, BOWL, PLATE.

BOY

hokšíla. Lé hokšíla kĭ waníyetu zǎptǎ. 'This boy is five years old.' Bébela kĭ lé hokšíla. 'This baby is a boy.' Nahǎňci honíkšila pi. 'You are still boys.'

BRACE (CARPENTER'S TOOL)

waʔíyuhomni, wíyuhomni. SCREWDRIVER; BRACE.

BRAIN

nasú, nasúla. manásula, minásula 'my brains.'

BREAD

agúyapi. BREAD, LOAF OF BREAD. Agúyapi wahtéwala šni. 'I don't like bread.' Agúyapi yámni ophéthŭ wo! 'Buy three loaves of bread!'

BREAK

kawéga. TO BREAK IN TWO BY STRIKING WITH A TOOL. wakáweǵe 'I hit it and broke it in two,' ŭkáweǵa pi 'we hit it and broke it in two.' Čħabláska kĭ kawéǵe. 'He hit the board and broke it.'

BREAST

makhú. CHEST, BREAST.

azé. BREAST, TIT.

BREASTPLATE

wawóslata wanápʔĭ. HAIRPIPE BREASTPLATE.

BREECHCLOTH

čhegnáke. BREECHCLOTH; SHORTS, UNDERPANTS, UNDERWEAR. Čhegnáke literally means (male) genital cover. This cannot refer to feminine clothing.

BRING

a'ú. TO BRING (SOMETHING), TO CARRY (SOMETHING) ALONG WHILE COMING HERE. awá'u 'I brought (it),' ũká'u pi 'we brought (it), he brought us, they brought us.' Mnipíġa kġ tuwá a'ú he? 'Who brought the beer?'

BROKE

wéġahą. to be broke, to be out of money. mawéġahe 'I'm broke,' ũwéġahą pi 'we're broke.' Mawéġahą čha óčhičiya owákihi šni. 'I'm broke and I can't help you.'

BROTH

wahąpi. SOUP, BROTH, STEW.

BROWN

ġí. TO BE BROWN. ġí is reduplicated ġíġí. maġí 'I am brown,' ũġí pi 'we are brown.' Igmúla ũkíthawa pi kġ ġí. 'Our cat is brown.' Iyéčhġkiyake ġí kġ wašté. 'The brown car is pretty.' Ptąyétu čhąna čhąwápe kġ ġíġí. 'Leaves are brown in the fall.'

BRULÉ

Sičhąġú. ROSEBUD SIOUX, BRULÉ SIOUX. The literal meaning of Sičhąġú is Burned Thigh, and the tribe is sometimes called by this name. Indians using the term Brulé pronounce the word to rhyme with school. Mithąksi kġ Sičhąġú wą hġgnáye. 'My younger sister (male speaking) married a Brulé.' Wačhípi kġ hená Sičhąġú pi. 'Those dancers are Brulés.'

BUCKET

čhéġa. BUCKET; KETTLE.

BUFFALO

pté. BUFFALO COW, BUFFALO; CATTLE.

thatháka. BUFFALO BULL.

BUFFALO BERRY

maštíčaphuté. BUFFALO BERRY, BUFFALO BERRIES. Maštíčaphuté  
literally means rabbit snouts.

BUG

wablúška.

BUILDING

čhâthipi. HOUSE, WOODEN BUILDING.

BULLSNAKE

wągléga, wągléglega.

BUR

wináwizihutkhâ. COCKLEBUR. Wináwizihutkhâ literally means  
jealous woman plant.

BURN

špayâ. TO BURN, TO INJURE BY BURNING. špawáye 'I burned  
it,' špə'wya pi 'we burned it, it burned us, they burned us.'  
Wípablaye kî ỳ bébela kî wanú špayé. 'She accidentally burned  
the baby with the iron.'

BURNED

špâ. TO BURN, TO BE BURNED; TO BE COOKED. mašpâ 'I got  
burned,' ỳšpâ pi 'we got burned.' Špâ is reduplicated špašpâ.  
Špâ refers to the internal state rather than the external  
appearance of the object under consideration. Napé kî mašpâ.  
'My hand is burned.' Thaló kî špâ. 'The meat is cooked.'  
Oyáte špâ pi wayáza pi. 'Burned people suffer.'



BURNING

ilé. TO BE BURNING, TO BE ON FIRE. imále 'I am on fire,'  
ųkíle pi 'we are on fire.' ilé is reduplicated iléle. Waná  
phéta kį ilé. 'Now the fire is burning.' Phetířąřaye ilé kį  
etá oná. 'The prairie fire started from the burning lamp.'

BURROW

wařų, wařųka. HOLE, BURROW.

BURY

há. TO BURY. wańá 'I buried him, it,' ųńá pi 'we buried  
him, it, he buried us, they buried us.' Apétu tópa hékta há pi.  
'He was buried last Thursday.' Wařílńpaya kį tuktél há yo.  
'Bury the garbage somewhere.'

BUSH

hú. BUSH, SHRUB.

BUT

éyař, k'éyař. Most speakers shorten k'éyař to éyař. Blá  
wachńé éyař, owákihi řni. 'I wanted to go, but I couldn't.'

BUTCHER

pháta. TO BUTCHER UP, TO CUT UP MEAT. wapháte 'I butchered  
it,' ųpháta pi 'we butchered it.' The idea of the slaughtering  
of the animal is not included in pháta. Ptemákhicima kį lé  
ųpháta pi kte. 'We are going to butcher this steer.'

BUTTERFLY

kimímila.

BUTTOCK

ųzé. BUTTOCK, ANUS, ASS.

BUTTON

iyóčaske.

BUY

ophéthų. TO BUY. ophéwathų 'I bought (it),' ophé'ųthų pi  
'we bought (it).' Chuwígnaka kį lé tuktél ophéyathų he?  
'Where did you buy this dress?' Čhiyéwaye kį ptewániyapi  
wikčémna ophéwíčathų čhį. 'My older brother wants to buy  
ten head of cattle.'

BUZZARD

hečá.

CACTUS

ųkčéla. CACTUS; PEYOTE.

CAFE

owótethípi. CAFE, RESTAURANT. Literally this means place to  
eat house.

CAKE

agųyapiskúyela. CAKE; PASTRY; COOKIES. The literal meaning  
of agųyapiskúyela is sweet baked thing.

CALLED

ečíya pi, ewíčhakiya pi. TO BE CALLED. Mathó Sápa emáčiya  
pi. 'I am called Black Bear.' Lakhótuya "mice" kį "ithųkala"  
ewíčhakiya pi. 'In Lakota "mice" are called "ithųkala."

CALUMET

čhanúpa. INDIAN PIPE, CALUMET.

CANADA

Ůčiyapi Thamákhoče. Literally Ůčiyapi Thamákhoče means Grandmother's Land. The reference is to Queen Victoria who reigned from 1830 to 1901.

CANARY

zítkázi. The literal meaning of zítkázi is yellow bird.

CANDY

waskúyeča. CANDY, SWEETS IN GENERAL; DESSERT; FRUIT, BERRIES; CANNED FRUIT, PRESERVES.

CANNED FRUIT

waskúyeča. CANNED FRUIT, PRESERVES; FRUIT, BERRIES; DESSERT; CANDY, SWEETS IN GENERAL.

CANOE

wáta. BOAT; CANOE; SHIP.

CAR

iyěčhíkíyake. CAR, AUTOMOBILE. The literal meaning of iyěčhíkíyake is it runs by itself.

CARRY

kʔí. TO CARRY ON THE BACK, TO PACK. wakʔí 'I carry him, it on my back,' ykʔí pi 'we carry him, it on our backs, he carries us on his back, they carry us on their backs.' Wóphañte kʔí pi. 'They are carrying heavy packs.' Hokšílala kí kʔí. 'She is carrying the baby pick-a-back.'

CASKET

čhawógnaka. CASKET, COFFIN.

CAT

igmúla. DOMESTIC CAT. The literal meaning of igmúla is little lion.

CATCH

oyúspa. TO CATCH, TO SEIZE, TO ARREST. oblúspe 'I caught him, it,' ŷkóyuspa pi 'we caught him, it, he caught us, they caught us.' Igmúla ki zítkála wə oyúspe. 'The cat caught a bird.' Osní olúspa he? 'Have you caught cold?'

CATERPILLAR

waglúla. EARTHWORM, FISHWORM; WORM; CATERPILLAR.

CATFISH

howásapa.

CEASE

akísni. TO STOP, TO CEASE (USED OF NATURAL PROCESSES).  
Wáhíhé kʔy hé akísni. 'The snow fall has stopped.'  
Ošícěca kʔy hé akísni. 'The storm is over.'

CHAIR

čhaʔakayakapi. The literal meaning of čhaʔakayakapi is wood they sit on.

CHASE

khuwá. TO CHASE, TO HUNT. wakhúwa 'I chased (him),' ŷkhúwa pi 'we chased him, he chased us, they chased us.' Hokšíla ki šŷkawakhə ki wičhákhuwa pi. 'The boys are chasing the horses.'  
Tháhčca khuwá. 'He is deer-hunting.'

CHEEK

thaphú.

CHERRY

čhaphá. CHOKE CHERRY; DOMESTIC CHERRY, DOMESTIC CHERRIES.

The literal meaning of čhaphá is bitter wood, a reference to the bitter taste of choke cherry twigs.

CHEST

ognáke. STAND, CHEST.

makhú. CHEST, BREAST.

CHEYENNE

Šahíyela. Nišáhiyela he? 'Are you a Cheyenne?'

Mnikhówožu, Mnikhówažu. MINNECONJOU SIOUX, CHEYENNE RIVER SIOUX.

CHEYENNE RIVER RESERVATION

Mnikhówožu Thípi, Mnikhówažu Thípi.

CHICKEN

khokhéyaň'ąla, khokhóyaň'ąla, khokháyeň'ąla. CHICKEN, HEN; POULTRY.

CHILD

wakháyeža, wakháheža, čhíčá. Čhíčá is used whenever possession is expressed. Lé ąpétu kį ničhíčá kį tayá he? 'Is your child better today?' Naháňčí wakháyeža. 'He is still a child.'

CHIN

ikhú.

CHIPPEWA

Ĥaňáthųwą. OJIBWA, CHIPPEWA. Ĥaňáthųwą literally means (those who) live at the falls. Ĥaňáthųwą heníčha he? 'Are you a Chippewa?'

CHURCH

owáčhekiye. Owáčhekiye literally means where one prays.

thípiwakhâ. Thípiwakhâ literally means holy house.

CIRCULAR

gmigméla. TO BE ROUND (CIRCULAR). Gmigméla is reduplicated

gmigmígmela. Mázaskaská gmigmígmela. 'Coins are round.'

Wálewâ thehpí gmigméla wâ bluhá ye. 'Oh look here, I do  
have a round piece of leather.'

CITY

othúwahe. TOWN, CITY.

CLAW

šaké. FINGERNAIL; CLAW OF ANIMAL OR BIRD.

CLIFF

mayá. BLUFF, CLIFF, BANK.

CLOTH

mniňúka. CLOTH, GOODS, MATERIAL.

CLOUD

maňpíya. SKY; CLOUD; HEAVEN.

CLOUDY

maňpíyaya. TO BE CLOUDY. Lé apétu kî maňpíyaya. 'It is  
cloudy today.'

COAT

ógle. SHIRT, COAT.

COCKLEBUR

wináwizihutkhâ. Wináwizihutkhâ literally means jealous  
woman plant.

COFFEE

phežútasápa. COFFEE, GROUND COFFEE. Phežútasápa is used only of ground coffee, never of the beverage.

wakhályapi. HOT BEVERAGE, COFFEE; TEA. Wakhályapi is used only of brewed coffee. Many speakers pronounce this wakhálapi.

COFFIN

čhawógnaka. CASKET, COFFIN.

COLD

sní. TO BE COLD. Sní is reduplicated snisní. Sní is used only of inanimate things. Čhága kį sní. 'Ice is cold.'  
Wakhályapi sní wahtéwala šni. 'I don't like cold coffee.'  
Sní. 'It is (feels) cold.'

čhuwíta. TO BE COLD. mačhúwita 'I am cold,' učhúwita pi 'we are cold.' Čhuwíta is reduplicated čhuwíwita. Čhuwíta is used only when speaking of animate things. Ničhúwita ehátanaš, ožážaglepi kį natháka yo! 'Close the window if you are cold!'

osní. TO BE COLD WEATHER. Ĥtálehą líla osní. 'Yesterday it was very cold.'

COLT

čhįčála.

COMB

phěšá. COMB OF A DOMESTIC FOWL; DANCE ROACH.

COME

hí. TO ARRIVE HERE, TO REACH HERE, TO GET HERE, TO COME.  
 wahí 'I came,' yhí pi 'we came.' Tóhą yahí he? 'When did you  
 get here?'

hiyú. TO LEAVE SOMEWHERE TO COME TO A PLACE OF CLOSE FOCUS,  
 TO START OUT FOR HERE. wahíyu 'I left to come here,' yhíyu pi  
 'we left to come here.' This is usually used in reference to  
 the traveler's destination. Bismark etą mázaskąšką núpa héhą  
 wahíyu. 'I left Bismark for here at two o'clock.' Tohál  
 Lincoln etą yahíyu kta he? 'When will you leave Lincoln to  
 come here?'

ú. TO COME, TO BE COMING. wa?ú 'I am coming,' ykú pi 'we  
 are coming.' Hąhėpi kį ya?ú kta he? 'Are you coming tonight?'  
 Waná ú séce, ečhąni hí kte. 'He's probably on his way now,  
 he'll soon arrive.'

CONCEAL

naħmá. TO HIDE, TO CONCEAL. nawáħma 'I hide him, it,'  
 na?ħma pi 'we hide him, it, he hides us, they hide us.'  
 Mázaská kį tuktél naħmá he? 'Where did he hide the money?'  
 Ptewįyela kį ptehįčala kį nawíčhakiħma pi. 'Mother cows hide  
 their calves.'

ináħma. TO HIDE, TO CONCEAL, TO BE HIDDEN. ináwaħme 'I am  
 hiding,' ykínaħma pi, iná?ħma pi 'we are hiding.' Tuktél  
 ináyaħma he? 'Where are you hiding? Tuktél ináħme. 'He is  
 hiding out somewhere.' Tuktél é?inaħma yo! 'Run and hide!'



#### CONSEQUENTLY

čha. AND, AND SO, CONSEQUENTLY. Čha is used when one statement follows logically from a preceding statement. Hé iň'é wə ahĩpaya čha kat'é. 'A rock fell on him and he was killed.' Wakháyeža kɨ khúža čha hũku kɨ awáyake. 'The child is sick, and so his mother takes care of him.'

#### CONSIDER

yawá. TO CONSIDER; TO COUNT; TO READ. blawá 'I considered him, it,' yýáwa pi 'we considered him, it, he considered us, they considered us.' Hé owáyawa kɨ líla wašté yawá pi. 'That school is considered to be very good.'

#### CONSUME

thebyÁ. TO EAT UP, TO CONSUME. thebwáye 'I ate it up,' theb'ýya pi 'we ate it up.' Hokšíla kɨ aǵúyapiskúyela kɨ áyataya thebyá pi. 'The boys ate up all of the cake.'

#### CONVERSE

wóglaka. TO TALK, TO CONVERSE. wówaglaka 'I talked,' wó'uglaka pi 'we talked.' Owáphe wəží séča wó'uglaka pi. 'We talked for about an hour.' Lakhótuya wóglaka pi. 'They are talking in Lakhota.' Wóglaka awáštewalake. 'I like to talk.'

## COOK

špawá. TO COOK, TO CAUSE TO BE COOKED. špawáye 'I cooked it,' špawáya pi 'we cooked it.' Lé thaló ki špawáyi kte. 'I am going to cook this meat.'

lol'íh'á. TO COOK A MEAL, TO PREPARE FOOD. lol'íwah'á 'I prepare a meal,' lol'íwah'á pi 'we prepare a meal.'

Lol'íwah'á čha blá owákihi šni. 'I can't go; I am fixing dinner.'

## COOKED

špá. TO BE COOKED; TO BURN, TO BE BURNED. Špá is reduplicated špašpá. Špá refers to the internal state rather than the external appearance of the object under consideration. Thaló ki špá. 'The meat is cooked.'

## COOKIE

agúyapiskúyela. PASTRY; CAKE; COOKIES. The literal meaning of agúyapiskúyela is sweet baked thing.

## CORE

čhoǵi. MUSCLE, FLESH; CORE.

## CORN

wagmíza.

## COTTONTAIL RABBIT

maštísapa. Maštísapa literally means black rabbit.

šitésápela. The literal meaning of šitésápela is little black tail.

## COTTONWOOD

wágáčha. COTTONWOOD TREE. Wágáčha literally means brittle wood.

COULEE

ósmaka. COULEE, GULLY, DRAW, RAVINE, GULCH.

COUNCIL FIRE

očhéthi. STOVE, COOKSTOVE; HEATING STOVE, FURNACE; FIREPIT;  
COUNCIL FIRE. Ehāni Lakhóta Oyáte kī "Ochéthi Šakówi"  
ewíčhakiya pi. 'The old-time Sioux were called "The Seven  
Council Fires".'

COUNT

yawá. TO COUNT; TO READ; TO CONSIDER. blawá 'I counted it,  
them,' ywáwa pi 'we counted it, them, they counted us.'  
Mázaská kī yawá. 'He counted the money.'

COUNT IN

khó. TO BE COUNTED IN. makhó kte 'I will be counted in,'  
ukhó pi kte 'we will be counted in.' Khó?wuniya pi kta he?  
'Shall we include you, shall we count you in?'

COUNTRY

makhóche. LAND, COUNTRY.

COUP STICK

čhawápaha.

COURT

wakhíya. TO PAY COURT TO GIRLS, TO FLIRT. wawákiye 'I pay  
court, I flirt,' wa?ukhiya pi 'we are courting.' Some people  
say wókhiya; wówakhiye 'I pay court, I flirt,' wó?ukhiya pi 'we  
are courting.' Théča kī wakhíya pi. 'The young men are  
flirting.'

COVER

ákaḥpe. LODGE COVER, TEEPEE COVER.

wákaḥpe. COVERING, TARPAULIN.

COW

pteglěška, pteblěška (Oglala, Brulé). The literal meaning of pteglěška is spotted buffalo.

ptewániyapi (Missouri River Reservations). Ptewániyapi literally means domestic buffalo.

COWLICK

phewíwila.

COYOTE

šunmánitu. Šunmánitu literally means wilderness dog.

mayásleča.

CRADLEBOARD

iyók'ipa.

CRANE (BIRD)

pehā.

CRAZY

witkó. TO BE UNCONVENTIONAL, TO BEHAVE IN AN ERRATIC OR CRAZY WAY. wimátko 'I am crazy,' wi'útko pi 'we are crazy.' Hé wíya kī witkó. 'That woman does crazy things.' Wíya witkó kī akhé wa'ěčḡ ḥča ke! 'That crazy woman did it again!'

CREE

Šahíya. Nišáhiya he? 'Are you a Cree?'

CREEK

wakpála.

CRICKET

psipsíčala. The literal meaning of psipsíčala is little jumper.

CRIPPLED

hušté. TO BE CRIPPLED. mahúšte 'I am crippled,' ušté pi 'we are crippled.' Hušté is reduplicated huštéšte. Jack ksuyápi čha waná hušté. 'Jack got hurt and now he is crippled.' Hušté pi kį sagyé u máni pi. 'Crippled people walk with a stick.' Winúhčala hušté kį úšika pi. 'Crippled old women are pitiful.'

CROW

khąǵí.

CROW (INDIAN TRIBE)

Khąǵíwíčháša. Khąǵíwíčháša literally means crow person. Khąǵíwíníčháša he? 'Are you a Crow Indian?'

Psáloka. Psáloka is the Sioux pronunciation of the Crow's own name for themselves. English has also borrowed this name as one of the designations of the Crow Indians: Absaroka. Nipsáloka he? 'Are you a Crow Indian?'

CRY

čhéya. TO CRY, TO WEEP. wačhéye 'I cry,' učhéya pi 'we cry.' Anáǵoptą yo! Tuwá čhéye. 'Listen! Someone is crying.'

hothú. TO UTTER A CRY, TO UTTER THE CHARACTERISTIC CRY OF A SPECIES. Hothú is used only of animals. Šúkawkahą wąží hothú nayáh'ų he? 'Did you hear a horse neigh?' Hįhąni zįtkála kį hothú pi. 'The birds are singing this morning.'

CUM

hiyáye. SEMEN, CUM.

CUNT

šǎ. FEMALE GENITALS, CUNT (vulgar).

CUP

wa'íyatke, wíyatke.

CUT

waksÁ. TO CUT OFF WITH A KNIFE, TO SLICE. wawákse 'I cut (it with a knife),' wa'úksa pi 'we cut (it with a knife).' Agúyapi kǐ waksá yo! 'Slice the bread!' Hǎké waksǐ na mak'ú. 'He cut off a piece and gave it to me.'

wašpÁ. TO CUT OFF AN IRREGULAR PIECE OF SOMETHING, TO CUT OUT A CHUNK OF SOMETHING. wawáspe 'I cut off a piece,' wa'úšpa pi 'we cut off a piece.' Thaló kǐ hé hǎké wašpá yo! 'Cut off a piece of the meat!'

DAM

mmináthakapi. RESERVOIR; DAM.

DANCE

wačhí. TO DANCE INDIAN DANCES. wawáchi 'I dance,' wa'úchi pi 'we dance.'

wačhípi. DANCE.

DAWN

ápa'ó. DAWN. Some persons say ápó. Ápa'ó kǐ wǎbláke. 'I saw the dawn.'

TO DAWN. Ápa'ó. 'Day is breaking, it is dawn.'

DAY

apétu. DAY. Apétu yámni uk'ú pi kte. 'We will stay for three days.'

apétu. TO BE DAY. Waná apétu. 'It is day.'

čha. DAY. Čha is used only in counting days. The accompanying number always precedes čha. Letá tópa čha uǵlí pi kte. 'We'll come back home in four days.'

DEER

tháhca.

DELICIOUS

čhó. PLEASING, ATTRACTIVE, PLEASANT; DELICIOUS. Wahápi ki lé čhó. 'This soup is delicious.'

DESICCATED

sáka. TO BE DRY, TO BE DRIED OUT OR DESICCATED. Sáka is reduplicated sagsáka. Sáka is used only of inanimate (or dead) things. Čaphá ki waná sagsáke. 'The cherries are dry now.' Čaphá sáka waštéwalake. 'I like dried (choke) cherries.'

DESSERT

waskúyeča. DESSERT; SWEETS IN GENERAL, CANDY; FRUIT, BERRIES; CANNED FRUIT, PRESERVES. Wakháyeža waskúyeča líla waštélaka pi. 'Children really like sweets.'

DIE

nat'A. TO DIE BY FOOT ACTION, TO BE SMASHED UNDERFOOT, TO BE RUN OVER. namát'í kte 'he will step on me and kill me,' na'út'a pi kte 'we will be run over.' Híhāni šūhpála ukíthawa pi ki nat'é. 'Our puppy was run over this morning.'

DIG

k'Á. TO DIG. wak'é 'I dug (it),' uk'á pi 'we dug (it).'

Táku ŷ yak'á he? 'What did you use to dig with?'

DIGGING STICK

wa'íwopta, wíwopta.

DIRT

makhá. EARTH, DIRT, SOIL.

DISH

wakšiča. DISH, BOWL, PLATE.

DO

ečhá'ŷ. TO DO. ečhámu 'I do,' ečhá'ŷk'ŷ pi, ečhŷk'ŷ pi 'we do.' When no personal affix separates a and ŷ in rapid speech, the a is usually dropped: ečhá'ŷ becomes ečhŷ. Hená oyáte kŷ táku ečhŷ hŷ pi he? 'What are those people doing?' Omníčiye ečhŷk'ŷ pi kte. 'We will have a meeting.'

oň'ŷ. TO DO, TO DO AN ACT, TO PERFORM AN ACT. owáň'ŷ 'I did,' ŷk'óň'ŷ pi 'we did.' Witkó kŷ hé witkóya oň'ŷ. 'That jerk (character) did a crazy thing.' Hé wičháša kŷ tŷŷŷ oň'ŷ. 'That man does good deeds.'

DOCTOR

phežútawičháša.

DOG

šŷka.

DOLLAR

mázaská. The literal meaning of mázaská is white metal.

Mázaská waží iyéwaye. 'I found a dollar.'



DONKEY

súsula. DONKEY, MULE.

DOOR

thiyópa.

DOVE

thiwákiyela, wakíyela. PIGEON, DOVE. The literal meaning of thiwákiyela is house pigeon.

DRAGONFLY

thuswéca, suswéca.

DRAW

ósmaka. COULEE, GULLEY, DRAW, RAVINE, GULCH.

DREAM

ihábla. TO DREAM. iwáhable 'I dreamed,' ykíhąbla pi 'we dreamed.' Hąhépi čhąna iyáhąbla he? 'Do you dream at night?'

šičákikta. TO HAVE BAD DREAMS. šičáwékta 'I have bad dreams,' šičá'yúkíkta pi 'we have bad dreams.' Eháš óta wawáta čhąna šičáwékta. 'I have bad dreams when I eat too much.' Hąhépi šičáyékta he? 'Did you have a nightmare last night?'

DRESS

čhuwígnaka. Čhuwígnaka literally means back cover.

DRIED MEAT

pápa. DRIED MEAT.

wakáphapi. POUNDED DRIED MEAT.

DRINK

yatkĀ. TO DRINK. blatké 'I drank it,' yúatkā pi 'we drank it.' This verb is used of all liquids, including those which are considered as food. Wahápi kĭ etĕ latkĕ he? 'Did you eat (drink) any of the soup?'

DRUM

čhăčheĝa. Čhăčheĝa literally means wooden kettle.

DRY

púza. TO BE DRY. mapúze 'I am dry,' upúza pi 'we are dry.' Púza is reduplicated puspúza. Hayápi kĭ nahăhčĭ púze šni he? 'Are the clothes dry yet?' Áyataya maspáye éyaš, pús amáye. 'I was all wet, but I'm getting dry.' Hayápi púze kĭ wěč'ų. 'I put on dry clothes.'

sáka. TO BE DRY, TO BE DRIED OUT OR DESICCATED. Sáka is reduplicated sagsáka. Sáka is used only of inanimate (or dead) things. Čhaphá kĭ waná sagsáke. 'The cherries are dry now.' Čhaphá sáka waštéwalake. 'I like dried (choke) cherries.'

DUCK

maĝá.  
maĝáksiča.

DWELL

thí. TO LIVE, TO DWELL. wathí 'I live,' ųthí pi 'we live.' Khulwíčhaša Thípi ektá wathí. 'I live on the Lower Brulé Reservation.'

EAGLE

wąblí. EAGLE, WAR EAGLE.

EAR

núǵe. HUMAN EAR. manúǵe, minúǵe 'my ear.' Núǵe is used only of human ears or of ears shaped like human ears.

nakpá. EAR OF AN ANIMAL.

EARLIER

apéhą. (EARLIER) TODAY. Apéhą Mary wǵaláka he? 'Have you seen Mary today?'

ehǵni. AT AN EARLIER TIME, FORMERLY, ALREADY; OLD TIME.  
Paul ehǵni hí. 'Paul came earlier, Paul already came.'

EARRING

owǵ.

EARTH

makhá. EARTH, DIRT, SOIL.

EARTHWORM

waglúla. EARTHWORM, FISHWORM; WORM; CATERPILLAR.

EAST

wiyóhıyapata. Wiyóhıyapata literally means where the sun comes up.

## EAT

wóta. TO EAT A MEAL, TO EAT SOMETHING. wawáte 'I ate (something),' wayáte 'you ate (something),' wóte 'he ate (something),' wa'ŷyuta pi 'we ate (something).' Ehāni wa'ŷyuta pi. 'We already ate.' Ĥtayétu čhāna wahéħal wayáta he? 'What time do you eat in the evening?' Waná wóta čhí pi he? 'Do they want to eat now?' Tóħa wayáta he? 'When did you eat?' Mission él ŷkínažį na wa'ŷyutį kte. 'We'll stop and eat in Mission.'

yúta. TO EAT. wáte 'I ate it,' yáte 'you ate it,' yúte 'he ate it,' ŷyúta pi 'we ate it.' Omníča yáta awáštēyalaka he? 'Do you like to eat beans?' Šŷka kį thaló tákuni yúte šni. 'The dog didn't eat any meat.'

thebyÁ. TO EAT UP, TO CONSUME. thebwáye 'I ate it up,' theb'ŷyą pi 'we ate it up.' Hokšíla kį aģŷyapiskŷyela kį áyataya thebyá pi. 'The boys ate up all of the cake.'

## EIGHT

šaglóğą. EIGHT. Šaglóğą is reduplicated šaglóğloğą. Šaglóğą lél ŷ pi. 'Eight are here.' Šŷka kį khokhéyaň'ąla šaglóğą wičháyat'e yeló. 'The dog has bitten eight chickens to death.'

TO BE EIGHT IN NUMBER. Űšágloğą pi. 'There are eight of us.' Mázaškušškų šaglóğą. 'It is eight o'clock.'

EIGHTEEN

wikčémna akéšaglógǵa. Wikčémna akéšaglógǵa is usually shortened to akéšaglógǵa. Waníyetu amákešaglógǵa. 'I am eighteen years old.' Waníyetu ukákešaglógǵa pi. 'We are eighteen years old.' Ptegléška akéšaglógǵa kǵ lená ophéwíchaya pi. 'These eighteen cows have been sold.'

EIGHTY

wikčémna šaglógǵa. Waníyetu wikčémna uššáglógǵa pi. 'We are eighty years old.' Letǵ makhíyuthapi wikčémna šaglógǵa uthí pi. 'We live eighty miles from here.'

ELBOW

išpá.

ELECTRICITY

wakhǵgle.

ELEVEN

wikčémna akéwǵži. Wikčémna akéwǵži is usually shortened to akéwǵži. Ukákewǵži pi. 'There are eleven of us.' Ná, wǵlewǵ mázaská akéwǵži. 'Here, here are eleven dollars.' Hé wícháša kǵ wakhǵyeža wikčémna akéwǵži wícháyuha. 'That man has eleven children.'

wikčémna akéwǵžíča. ELEVEN (YEARS). Wikčémna akéwǵžíča is used only in stating age. It is usually shortened to akéwǵžíča. Waníyetu amákewǵžíča. 'I am eleven years old.' Waníyetu ukákewǵžíča pi. 'We are eleven years old.'

ELK

heňáka. BULL ELK. Heňáka literally means branched horns.  
upǵ. COW ELK.

ELM

p'ěčhą.

EMBARRASS

ištélyA. TO EMBARRASS SOMEONE, TO SHAME SOMEONE. ištélwaye  
'I embarrassed him,' ištél'wýą pi 'we embarrassed him, he  
embarrassed us, they embarrassed us.' Mičhíča kį wayátką pi  
s'a čha ištélmayą pi. 'My children are drunkards and they  
shame me.' Ištélniyą he? 'Did he embarrass you? Did he insult  
you?'

ENTRAILS

niǵé. ENTRAILS, GUTS. Niǵé refers to all of the internal  
organs used for digestion and excretion.

ERRATIC

witkó. TO BE UNCONVENTIONAL, TO BEHAVE IN AN ERRATIC OR  
CRAZY WAY. wimátko 'I am crazy,' wi'ųtko pi 'we are crazy.' Hé  
wíyą kį witkó. 'That woman does crazy things.' Wíyą witkó kį  
akhé wa'ěčhų ěča ke! 'That crazy woman did it again!'

ESTEEM

theńíla. TO LOVE, TO ESTEEM. thewáńila 'I love him, it,'  
the'ųńila pi 'we love him, it, he loves us, they love us.'  
Theńíla can only be used of animate things. Wíyą mitháwa kį  
themáńila šni. 'My wife doesn't love me.' Oyáte kį thakhólaku  
pi kį thewíčańila pi kte héčha. 'People should love their  
friends.' Sápela thewáńila. 'I love Blackie (a horse or a  
dog).'

EURO-AMERICAN

wašícų, wašícų. WHITE PERSON, PERSON OF EUROPEAN OR  
EURO-AMERICAN ANCESTRY OR CULTURE.

EVENING

ħtayétu. EVENING. South Dakota éł blokétu čħana ħtayétu kį  
hăskaska. 'Summer evenings are long in South Dakota.'

ħtayétu. TO BE EVENING. Ečħani ħtayétu kte čħa ųglá pi kte  
hěčħa. 'It will soon be evening, and we have to go home.'  
Wanįyetu čħana ečħákčħani ħtayétu. 'Evening comes early in  
the winter.'

EXPENSIVE

othěňika. TO BE EXPENSIVE; TO BE HARD TO BEAR (PHYSICAL OR  
MENTAL ANGUISH). Othěňika is reduplicated othěňiňika. Bló kį  
waná othěňiňike. 'Potatoes are expensive now.' Iyěčħikiųake  
othěňika wą ophěwathų. 'I bought an expensive car.' Wičħát'a  
čħana othěňike. 'When people die, it is hard to bear.'  
Othěňike. (Said to bereaved persons.) 'I share your grief.'  
(Literally: 'It is hard to bear.' )

EYE

ištá.

EYEBROW

ištáňe.

EYELASHES

íštimahąpi.

FACE

ité.

FAIRHAired

žizí. TO BE FAIRHAired, TO BE BLOND. mažizí 'I am blond,'  
ųžizí pi 'we are blond.' Žizí is used of human hair colors  
ranging from platinum blond through chestnut. Secondary  
connotations of žizí are fine texture and waviness. Ži is  
never used alone. Wašiču ki ōta žizí pi. 'Many Whites are  
blond.' Wičhása žizí ki atéyaya he? 'Is the blond man your  
father?'

FALL

ptayétu. FALL OF THE YEAR. Ptayétu čhāna thāhča ki  
čhebčhépa pi. 'Deer are fat in the fall.'

TO BE FALL. Ehāni ptayétu. 'It is already fall.'

hihpāya. TO FALL, TO FALL OFF. mahihpaye 'I fell,' ųhihpaya  
pi 'we fell.' Mičhíkši šūkawkahā etā hihpāye. 'My son fell  
off a horse.' Waktá yo, nihihpayi kte! 'Be careful not to  
fall!' (Literally: 'Be careful! You will fall.' )

FAT

wašī. BACON; ANIMAL FAT, TALLOW.

čhépa. TO BE FAT. machépe 'I am fat,' ųchépa pi 'we are fat.'  
Čhépa is reduplicated čhebčhépa. Ptayétu čhāna thāhča ki  
čhebčhépa pi. 'Deer are fat in the fall.' Oyāte čhépa ki  
watōhāł šna tayā ū pi šni. 'Sometimes fat people are not  
healthy.'



## FATHER

até. FATHER. Até is used when speaking of or to the biological father and to all persons whom he addresses as brother. Usually these are his actual brothers. The English meanings of até are thus father and paternal uncle. Até, ómakiya ye! 'Father (Uncle), please help me!' Niyáte kị tókhiya iyáya he? 'Where is your father (paternal uncle)?' (Literally: 'Where did your father or paternal uncle go?')

atkúku. HIS FATHER, HER FATHER. Híhàni Robert atkúku kichí wábláke. 'This morning I saw Robert with his father (paternal uncle).'

atéyA. TO HAVE SOMEONE AS FATHER, TO RECOGNIZE SOMEONE AS FATHER, TO HAVE A FATHER-CHILD RELATIONSHIP WITH SOMEONE. atéwaye 'I have him as father, he is my father,' até'wya pi 'we have him as father, he is our father, they have us as father, we are their fathers.' Hé wíhása kị até'wya pi. 'That man is our father.' Síté Glešká hé atéye. 'Spotted Tail is his father.' Atéwaye kị hýke šni. 'My father is sickly.'

## FEMALE

wíyela. TO BE FEMALE. mawíyela 'I am female,' wíyela pi 'we are females.' Ptehíčala wá thų pi yúkha wíyela. 'A calf has been born and it is a female.' Ptehíčala wíyela ečéla ophéwíchwathų. 'I buy only female calves.'

## FENCE

čhâ'yukaške, čhýkaške.

FIELD

wóžupi. GARDEN, FIELD.

FIFTEEN

wikčémna akézaptą. Wikčémna akézaptą is usually shortened to akézaptą. Waníyetu amákezáptą. 'I am fifteen years old.' Waníyetu ũkákezáptą pi. 'We are fifteen years old.' Lakhóta kį akézaptą othíwahe ektá iyáya pi. 'Fifteen of the Indians have left for town.'

FIFTY

wikčémna záptą. Waníyetu wikčémna ũzáptą. 'You and I are fifty years old.'

FIFTY CENTS

okhíse. Okhíse literally means half.

khąǵí. The literal meaning of khąǵí is crow. This refers to the bird on fifty-cent pieces of an earlier time.

FIGHT

khíza. TO FIGHT. wakhíze 'I am fighting,' ũkhíza pi 'we are fighting.' Šúka kį hé ũmá kį khíze. 'One of those dogs fought the other one.' Wičhávakhiza wačhí šni. 'I don't want to fight them.'

FIND

iyéya. TO FIND. iyéwaye 'I found him, it,' iyé'wya pi 'we found him, it, he found us, they found us.' Šúkawakhá kį iyéwičhayaya pi he? 'Did you find the horses?' Tuktél iyéniya pi he? 'Where did they find you?'

## FINGER

nabʔókaz̄yte. FINGER, INCLUDING THE METACARPALS (THOSE BONES WHICH CONTINUE FROM THE FINGERS THROUGH THE HAND).

š̄k̄ak̄ápi. RING FINGER. Š̄k̄ak̄ápi literally means (the) lazy one.

épazo. INDEX FINGER.

č̄hok̄á̄ȳą. MIDDLE FINGER.

š̄aš̄té. LITTLE FINGER.

## FINGERNAIL

š̄aké. FINGERNAIL; CLAW OF ANIMAL OR BIRD.

## FIRE

phéta. FIRE.

ilé. TO BE ON FIRE, TO BE BURNING. imále 'I am on fire,'  
ųk̄íle pi 'we are on fire.' Ilé is reduplicated iléle. Waná  
phéta k̄i ilé. 'Now the fire is burning.' Phet̄íž̄ą̄ȳe ilé k̄i  
et̄ą oná. 'The prairie fire started from the burning lamp.'

## FIREFLY

ųz̄éblinkblink. ųz̄éblinkblink is a term put together from the Lakota ųz̄é (ass, butt) and the English blink. The word is always used for a humorous effect. Another term of this kind is phež̄íhaphap grasshopper.

## FIREPIT

oč̄éthi. STOVE, COOK STOVE; HEATING STOVE, FURNACE;  
FIREPIT, COUNCIL FIRE. Oč̄éthi k̄i hoč̄ókab k̄ága pi. 'The  
firepit is put in the center.'

## FISH

hoḡą.

FISHWORM

waglúla. EARTHWORM, FISHWORM; WORM; CATERPILLAR.

FIVE

záptą. Záptą is reduplicated záptąptą. Záptą khúža pi.  
'Five are sick.' Mázaská záptą mak'ú. 'He gave me five  
dollars.'

TO BE FIVE IN NUMBER. Uzáptą pi. 'There are five of us.'  
Thašúke kį záptą pi. 'He has five horses.' (Literally: 'His  
horses are five.' )

FLAG

wówapi. BOOK; LETTER, MAIL; FLAG.

FLAT

blaská. TO BE FLAT. Blaská is reduplicated blaskáska. Ité  
blaská. 'He has a flat face.' Waglúla blaská wążí tóhąhći  
wáláka he? 'Did you ever see a flat worm?' Nebraska makhóče  
kį blaská. 'Nebraska is flat.'

FLATIRON

wa'ípablaye, wípablaye.

FLEA

hála.

FLESH

čoǵǵí. MUSCLE, FLESH; CORE.

FLINT

wahí.

FLIRT

wákhiya, wókhia. TO PAY COURT TO GIRLS, TO FLIRT.

wawákhiye 'I pay court, I flirt,' wa'úkhiya pi 'we are courting.' Théča kį wákhiya pi. 'The young men are flirting.'

FLOUR

aǵúyapiblu.

FLOWER

wanáħca.

FLUTE

wayázopi. FLUTE.

wayázo. TO PIPE, TO PLAY A FLUTE. wablázo 'I play a flute,' wa'úyažo pi 'we play a flute.' Tuwá wawákhiya čha wayázo. 'Someone is courting and playing a flute.' Walázo oyákihi he? 'Can you play a flute?'

FLY

thaħmúga, theħmúga, thoħmúga. FLY (INSECT).

kįyA. TO FLY. wakíye 'I fly,' ukíya pi 'we fly.' Waníyetu čhāna zįtkāla kį kįyA khiglā pi. 'Birds fly away in the winter.' Uǵičala kį nahāħci kįyA pi šni. 'The baby birds are not flying yet.' Wakíya owákihi ní. 'I wish I could fly.'

FOG

p'ó. TO BE FOGGY. Wǵ lé apétu kį líla p'ó. 'It sure is foggy today.'

FOG. Hįhāni p'ó. 'There was a fog this morning.'

FOOD

wóyute.

FOOT

sí.

FOR

ičhí. FOR, BECAUSE, FOR YOU SEE. Tákuwe ožǎžǎglepi kǐ iyúha yuǵǎǵǎ ha he? Ičhí thimá okháte čha hé ỳ. 'Why are all the windows open? Because it is hot in the house, that's why.'

FOR AWHILE

owátohaya. Owátohaya wǎchíyake šni. 'I haven't seen you for awhile.' Hoksíčala kǐ owátohaya čhíktakta he éyaš, waná ištíme. 'The baby was fussing for awhile, but now it has gone to sleep.'

FOREHEAD

ithúhu.

FORK

wa'íchaphe, wíchaphe. TABLE FORK; PITCHFORK.

FORMERLY

ehǎni. AT SOMETIME IN THE PAST, FORMERLY, ALREADY; OLD TIME. Lakhóta kǐ ehǎni zuyá yá pi. 'The Indians used to go to war.' Ehǎni Lakhóta kǐ "Očhéthi Šakówi" ewíchakiya pi. 'The old time Sioux were called "The Seven Council Fires."'

FORTY

wikčémna tópa, wikčémna tób. Information on the shortening of tópa to tób is given under four. Tohǎl waníyetu wikčémna nitópa kta he? 'When will you be forty years old?' Lekšíwaye kǐ ptegléška wikčémna tób wíyophewichaye. 'My uncle has sold forty head of cattle.'

## FOUR

tópa, tób. FOUR. Tópa is reduplicated tóbtopa. When tópa is the last word in a phrase it is usually shortened to tób.  
Mázaská tópa bluhá. (Mázaská tób bluhá.) 'I have four dollars.'  
Tópa t'á pi. (Tób t'á pi.) 'Four died.'

tópa. TO BE FOUR IN NUMBER. Ůtópa pi. 'There are four of us.'  
Thašŭke kŭ tópa pi. 'He has four horses.' (Literally: 'His horses are four.')

## FOURTEEN

wikčémna akétopa, wikčémna akétob. Wikčémna akétopa is usually shortened to akétopa or akétob. Information on the shortening of tópa to tób is given under four. Waníyetu amáketopa. 'I am fourteen years old.' Wikčémna ŭkáketopa pi. 'There are fourteen of us.' Blokétu wówapi akétob blawá. 'I read fourteen books during the summer.'

## FOX

thokhála.

šŭgíla.

## FROG

gnašká.

FROM

etáha. FROM. Etáha is often shortened to etá.

Wíchokayahiyáye Denver etá yhiyu pi. 'We left (from) Denver for here after noon.' Oyáte kį hená Khulwíchaša Thípi etáha pi. 'Those people are from the Lower Brulé Reservation.' Hé Mañpiya Líta etá ú. 'He descends from Red Cloud.'

hetá. FROM THERE. Hetá is a contraction of hé and etá, etáha (from). Hetá makhíyuthapi tóna yathí he? 'How many miles do you live from there?' Lincoln ektá mní kte nahá hetá Council Bluffs ektá mní kte. 'I'll go to Lincoln and then from there I'll go to Council Bluffs.'

katá. FROM OVER THERE. Katá is a contraction of ká (that one yonder) and etá, etáha (from). Pahá katá míyoglas'į hiyúye. 'He signaled from that hill with a mirror.'

letá. FROM HERE. Letá is a contraction of lé (this one) and etá, etáha (from). Letá bló eyá akhíyagla pi. 'They took home some potatoes from here.'

FRUIT

waskúyeča. FRUIT, BERRIES; CANNED FRUIT, PRESERVES; DESSERT; CANDY, SWEETS IN GENERAL. Kákhiya waskúyeča óta ičháge. 'There are a lot of (wild) fruits (berries) over there.' Blokéha waskúyeča líla óta ykága pi. 'Last summer we made a lot of preserves.'



FRY

čhe'úpA, čheyúpA. TO FRY. čhewá'ype 'I fried it,'  
 čhe'úk'upa pi 'we fried it.' Táku ogná thaló ki  
 čheyá'upi kta he? 'What are you going to fry the meat in?'  
 Thaló čhe'upa pi wahtéwala šni. 'I don't like fried meat.'

FULL

íphi. TO BE FULL, TO BE SATISFIED WITH EATING. ímaphí 'I am  
 full, I am satisfied with eating,' í'uphí pi 'we are full, we  
 are satisfied with eating.' Tayá ímaphí. Philámayaye. 'I am  
 satisfied (I am full). Thank you.' Íniphí he? 'Are you full  
 (are you satisfied)?'

ožúla. FULL; VERY. Ožúla is reduplicated ožúgžula. Thípi  
 ki ožúla yaká pi. 'There is a full house.' Žazá wóžapi ožúla  
 yúha pi. 'We have a full jar of wóžapi.' Nab'óžula bluhá.  
 'My hands are full.' (This is understood literally.) Wóžuha  
 ki ožúla ú. 'The sack is full.' Hé wíháša ki ožúla witkóko  
 ke. 'That man is very crazy.'

FUR

hí. HAIR, FUR.

FURNACE

očéthi. STOVE, COOK STOVE; HEATING STOVE, FURNACE;  
 FIREPIT, COUNCIL FIRE.

GALL, GALLBLADDER

phizí.

GAME BIRD

šiyó. WILD GAME BIRDS SUCH AS PRAIRIE CHICKENS, GROUSE,  
 SAGE HENS, AND PHEASANTS.

GARDEN

wóžupi. GARDEN, FIELD.

GAS STATION

wígli'o'ínaži. Wígli'o'ínaži literally means gasoline  
stopping place.

GASOLINE

wígli. GREASE; GASOLINE, OIL.

GENITALS

čhé. MALE GENITALS (Oglala); PENIS (Brulé).

susú. PENIS (Oglala); MALE GENITALS (Brulé).

šá. FEMALE GENITALS, CUNT (vulgar).

GET

ičú. TO GET, TO RECEIVE. iwáču 'I got (it),' ũkíču pi 'we  
got (it).' Wówapi mitháwa kį iyáču he? 'Did you get (receive)  
my letter?'

GET HERE

hí. TO ARRIVE HERE, TO GET HERE, TO REACH HERE, TO COME.  
wahí 'I got here,' ũhí pi 'we got here.' Tóhą yahí he? 'When  
did you get here?'

#### GET MARRIED

thawíćuthŭ. TO GET MARRIED. thawíćuwathŭ 'I got married,'  
thawíću'ŭthŭ pi 'we got married.' Thawíćuthŭ is used only  
with reference to males. Waníyetu hékta thawíćuwathŭ. 'I got  
married last winter.'

hignáthŭ. TO GET MARRIED. hignáwathŭ 'I got married,'  
higná'ŭthŭ pi 'we got married.' Hignáthŭ is used only  
with reference to females. Mičŭkšiši hīhāni kī hignáthŭ kte.  
'My daughter is getting married tomorrow.'

#### GET UP

kiktá. TO GET UP; TO WAKE UP. wékta 'I got up,' ŭkíkta pi  
'we got up.' Hīhāni watóhəl yékta he? 'What time did you get  
up this morning?' Waná kiktá pi kta héčha. 'It's time to get  
up.' Kiktá íyotaka yo! Phezúta kī čhič'ú kte. 'Sit up! I will  
give you your medicine.' Apétu iyóhila ečhákčhāni wékta. 'I  
wake up early every day.'

#### GET WELL

akísni. TO RECOVER, TO GET WELL. amákisni 'I got well,'  
ŭkákisni pi 'we got well.' Líla makhúže éyaš, waná  
amákisni. 'I was very sick, but I am well now.' Aníčisni  
he? 'Are you better now?'

#### GIRL

wičŭčāla. GIRL, YOUNG GIRL BEFORE PUBERTY. Robert  
wičŭčāla yāmnī wičāyuhá. 'Robert has three girls.'  
Héčhena wimáčŭčāla. 'I am still a girl.' Héčhena wi'ŭčŭčāla  
pi. 'We are still girls.'

GIVE

k'ú. TO GIVE SOMETHING TO SOMEBODY. wak'ú 'I gave it to him,' uk'ú pi 'we gave it to him, he gave it to us, they gave it to us.' Lé ógle kĭ čhiyéwaye kĭ mak'ú. 'My older brother gave me this coat.' Hăpa kĭ lená tuwá nič'ú he? 'Who gave you these shoes?' Thóhiyaki yethó! Mázaská wazí čič'ú kte. 'Just a minute! I'll give you a dollar.'

GIVE BACK

kičhú. TO GIVE SOMETHING BACK TO SOMEONE, TO RETURN SOMETHING. wéchu 'I gave it back to him,' ukíčhu pi 'we gave it back to him, he gave it back to us.' Čahăpi okíflote éyaš, kičhú šni. 'She borrowed some sugar, but she didn't return it.' Tókša híhăni kĭ mázaškaškă kĭ číčhu kte. 'I'll give your watch back to you tomorrow.'

GIVE UP

ayúštă. TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT; TO LEAVE ALONE, TO LET ALONE; TO LET GO. ablúštă 'I gave him, it up,' ukáyuštă pi 'we gave him, it up, he gave us up, they gave us up.' Hé wíyă kĭ hígnăku kĭ ayúštă. 'That woman has left her husband.' Hoksíla kĭ wó'uspe ékihăni šni ayúštă. 'The boy gave up his education without graduating.' Líla čhanúmupe éyaš, ablúštă. 'I used to smoke a lot, but I have quit.' Igmúla kĭ zĭtkála wă oyúspe éyaš, ayúštă. 'The cat caught a bird, but she let it go.'

GLASS

žąžą. GLASS (MATERIAL); GLASS, DRINKING GLASS; JAR, BOTTLE.  
Čhišká kį lé žąžą ų kága pi. 'This spoon is made of glass.'  
Žąžą wąží mak'ú wo! 'Hand me a glass!'

GLOVE

nab'íkpa.

GLUE

wa'iyaskabyapi, wiyaskabyapi.

GO

yÁ. TO GO, TO BE GOING. blé 'I went,' ųyą pi 'we went.'  
Ĥtálehą Mnilúzahe Othúwahe ektá lá he? 'Did you go to Rapid  
City yesterday?'

iyáya. TO LEAVE A PLACE AWAY FROM HERE IN ORDER TO GO  
SOMEWHERE ELSE, TO START OUT TO GO THERE. iblábale 'I left to go  
there,' ųkíyaya pi 'we left to go there.' Iyáya can not be  
used when the departure is in this direction. Tohál kákhiya  
iláni kta he? 'When will you leave for there?' Mázaškąšką tóna  
k'ų héhą Pierre etą iyáya pi he? 'When did they leave (from)  
Pierre?'

GO TO BED

iyúka. TO GO TO BED. imúke 'I went to bed,' ųkíyuka pi 'we  
went to bed.' Hąhépi mázaškąšką tóna k'ų héhą inúka he? 'What  
time did you go to bed last night?' Wakháyeža kį naháñci iyúka  
pi šní he? 'Have the children gone to bed yet?'

GO TO SCHOOL

wayáwa. TO STUDY, TO READ (THINGS); TO GO TO SCHOOL.

wabláwa 'I study,' wa'úyawa pi 'we study.' Naháñči Nebraska  
ektá waláwa he? 'Are you still attending school in Nebraska?'  
Waníyetu čhəna mičhíkši ki wayáwa. 'My son studies (goes to  
school, reads) during the winter.' Wičhíčala ki táku tókhų pi  
he? Wayáwa pi. 'What are the girls doing? They are reading.'

GOAT

thathókala. ANTELOPE; DOMESTIC GOAT.

tháhčasűkala. SHEEP; GOAT. Tháhčasűkala literally means  
deer dog.

GOOD

wašté. TO BE GOOD. mawášte 'I am good,' úwášte pi 'we are  
good.' Wašté is reduplicated waštéšte. Lé aǵúyapiskúyela ki  
líla wašté. 'This cake is very good.' Čhə'íwakse wašté wəží  
wachí kte. 'I need a good saw.'

GOODS

mnihúka. CLOTH, GOODS, MATERIAL.

GOOD WEATHER

owáštečaka. TO BE GOOD WEATHER. Ečhəni akhé owáštečaki kta  
čha akhé thəkál əkíštima pi əkókihi pi kte. 'It will soon be  
good weather again, and we will be able to sleep outside.'

GOOSE

maǵášapa. The literal meaning of maǵášapa is dirty duck.

GOURD

wagmú. GOURD; SQUASH, PUMPKIN.

## GOVERNMENT

thukášilayapi. U. S. GOVERNMENT. Thukášilayapi literally means the one they have as grandfather. Thukášilayapi ki Washington é1 yaké. 'Washington is the seat of the U. S. government.'

## GRAPE

čhŭwiyapehe. GRAPE, GRAPES. Čhŭwiyapehe literally means something which a tree is wrapped with.

## GRASS

pheží. GRASS, HAY.

## GRASSHOPPER

gnugnúška.

phežíhaphap. Phežíhaphap is a term put together from the Lakota pheží grass and the English hop. The word is always used for a humorous effect. Another term of this kind is ŭzéblinkblink firefly.

## GRATIFY

philáya. TO PLEASE, TO GRATIFY. philáwaye 'I pleased him,' philá'ŷya pi 'we pleased him, he pleased us, they pleased us.' Robert lol'óphekčathŭ čha philáye. 'Robert bought him some groceries and he was pleased.'

## GRAY

hóta. TO BE GRAY. maňóta 'I am gray,' ŷhóta pi 'we are gray.' Hóta is reduplicated holhóta. Šŭka hóta ki sápe ki thakpé. 'The gray dog attacked the black one.' Šŭšŷla ótaňča holhóta pi éyaš, hŭň khó sabsápa pi. 'Most donkeys are gray, but some are black.'

GREASE

wígli. GREASE; GASOLINE, OIL.

GRIND

yukpǎ. TO GRIND, ESPECIALLY DRY MATERIALS. blukpǎ 'I ground (it),' yúkpǎ pi 'we ground (it).' Hé úta kǐ iyúha yukpǎ.  
'She ground all of the nuts.'

GRINDSTONE

igǎǎga. WHETSTONE, GRINDSTONE.

GRIZZLY BEAR

mathóhota. Mathóhota literally means gray bear.

GROUSE

šiyó. Šiyó refers to all wild game birds such as prairie chickens, grouse, sage hens, and pheasants.

GROW

ičhǎǎga. TO GROW, TO BE GROWN UP. imáčhaǎe 'I grew up,'  
yúkičhaǎa pi 'we grew up.' Ĥeyáta imáčhaǎe. 'I grew up  
out in the country.' Hokšíla kǐ líla ičhǎǎ áya pi laǎ. 'The  
boys are certainly growing.' Omníca kǐ ičhǎǎe. 'The beans are  
growing.' Hé obláye kǐ él pheží óta ičhǎǎe. 'There is a lot  
of grass growing on that flat.' Ehǎni ičhǎǎe kǐ ohówičhala po!  
'Respect older people!'

GROWL

ǎló. TO GROWL. ǎló is used only of animals. Šúka kǐ ǎló he.  
'The dog is growling.'



## GUESS

ithó. I THINK, I MIGHT, I GUESS, ETC. Ithó wahí. 'I just dropped in.' Ithó othŭwahe ektá mní kte. 'I guess I'll go to town.'

ithóčeš. I THINK, I MIGHT, I GUESS, ETC. Ithóčeš is used most frequently in sentences in which the speaker refers to himself. It is never used in sentences about second persons (you). Ithóčeš is a contraction of ithó and ečhés. It is difficult to give an exact translation of ithóčeš since it expresses emotions or attitudes which are most clear from the whole situation in which the word is used. Ithóčeš ománi mní kte. 'I think I'll go for a walk.' Ithóčeš wahí. 'I came for the hell of it, I came for no particular reason.' Ithóčeš ománi ŷŷá héči? 'Shall we go for a walk, you and I?' He wičháša ithóčeš hí. 'That man came for no particular reason.'

## GULCH

ósmaka. COULEE, GULCH, GULLY, DRAW, RAVINE.

## GULLY

ósmaka. COULEE, GULCH, GULLY, DRAW, RAVINE.

## GUN

mázawakhá. RIFLE, GUN. Mázawakhá literally means wonderful metal.

## GUT

šupé. INTESTINE, GUT.

## GUTS

niǵé. ENTRAILS, GUTS. Niǵé refers to all of the internal organs used for digestion and excretion.

HAIL

wasú.

HAIR

hí. HAIR, FUR.

phéhí. HAIR OF THE HEAD.

HAIRPIPE BREASTPLATE

wawóslata wanáp'í.

HAMMER

imás'iyaphe.

HAND

napé. manápe, minápe 'my hand.'

HANDLE

ihúpa.

HARD

sutá. TO BE HARD, TO BE TOUGH. masúta 'I am tough,' usúta pi 'we are tough.' Sutá is reduplicated sugsúta. Čhága kị waná sutá. 'The ice is very hard now.' Makhá sutá ok'ěšiče. 'Hard ground is hard to dig.' Sutá čha akísni kte. 'He's tough, he'll be alright.' Thaló kị lé sutá čha yul phíča šni. 'This meat is so tough you can't eat it.'

HARD TO BEAR

othéňika. TO BE EXPENSIVE; TO BE HARD TO BEAR (PHYSICAL OR MENTAL ANGUISH). Othéňika is reduplicated othéňiňika. Wičhát'a čhána othéňike. 'It is hard to bear when people die.'  
Othéňike. (Said to bereaved persons.) 'I share your grief.'  
(Literally: 'It is hard to bear.' )

HARNESS

ičʔí.

HAT

waphóštą. HAT, BONNET.

HAVE

yuhá. TO HAVE. bluhá 'I have (it),' ɥyúha pi 'we have (it).'

Yuhá is used of things whose possession is readily transferrable. Iyěčhikiyake wəží luhá he? 'Do you have a car?'

yukhǎ. TO HAVE. mayúkhe 'I have,' ɥyúkha pi 'we have.'

Yukhǎ is used of things which belong inherently to a person, and which cannot be transferred to another person. Napé núm mayúkhe. 'I have two hands.'

HAVE A BABY

hokšíyuha. TO HAVE A BABY, TO GIVE BIRTH TO A BABY.

hokšíbluha 'I had a baby,' hokšíʔɥyúha pi 'we had babies.'

Mary hǎhépi hokšíyuha. 'Mary had a baby last night.'

yuhá. TO HAVE A CHILD, TO GIVE BIRTH TO A CHILD. Ĥtálehǎ mithǎ kǐ hokšíčala wǎ yuhá. 'Yesterday my younger sister had a baby.' (This sentence would be spoken by a woman.)

HAVE AS FATHER

atéya. TO HAVE SOMEONE AS FATHER, TO RECOGNIZE SOMEONE AS FATHER, TO HAVE A FATHER-CHILD RELATIONSHIP WITH SOMEONE.  
atéwaye 'I have him as father, he is my father,' até'wya pi  
'we have him as father, he is our father, they have us as  
father, we are their fathers.' Hé wíčháša kɨ até'wya pi.  
'That man is our father.' Síté Glešká hé atéye. 'Spotted  
Tail is his father.' Atéwaye kɨ hŭke ŝni. 'My father is  
sickly.'

HAVE AS ONE'S OWN

gluhá. TO HAVE AS ONE'S OWN POSSESSION, TO BE THE OWNER OF  
SOMETHING ONE HAS. Héčhena ŝŭka tháka kɨ hé yaglúha he? 'Do you  
still have that big dog of yours?' Šŭkawakhá tóna wíčháyagluha  
he? 'How many horses do you have (which belong to you)?'

HAVE ON

ʔŭ. TO WEAR ON THE BODY, TO HAVE ON. mú 'I wear (it),' ŭkʔŭ  
pi 'we wear (it).' Hé wíčháša kɨ ógle wə líla wašté ŭ. 'That  
man is wearing a very pretty jacket.'

HAVE TO

héčha. TO BE NECESSARY, TO HAVE TO. In order to have this  
meaning héčha must follow another verb. In this function héčha  
is virtually an enclitic. Aǵúyapi na čhəhəpi ophé'wəthə pi kte  
héčha. 'We have to buy bread and sugar.'

HAWK

čhetə.

HAY

pheží. HAY, GRASS.

## HE

hé. HE, SHE, IT, HIM, HER. Hé Jim atkúku. 'He is Jim's father.' Apéha hé wáláka he? 'Did you see him earlier today?' Hé yáchí he? 'Do you want it?'

## HEAD

natá. HEAD. manáta, mináta 'my head.' For your head some people say naníta, although nináta is the usual form.

phé. THE TOP OF THE HEAD.

nawáte. TEMPLE, SIDE OF THE HEAD.

## HEAR

naň'ų. TO HEAR; TO OBEY. nawáň'ų 'I heard (it),' na'ųň'ų pi 'we heard (it), he heard us, they heard us.' Híhani radio ogná nawáň'ų. 'I heard it on the radio this morning.'

## HEART

čháté. mácháte, mičháte 'my heart.'

## HEAVEN

maňpíya. SKY; CLOUD; HEAVEN.

## HEAVY

tké. TO BE HEAVY. matké 'I am heavy,' ųtké pi 'we are heavy.' Tké is reduplicated tketké. Máza kį tketké. 'Metals are heavy.' Nazųspe tké wáží wáchí kte. 'I need a heavy axe.'

## HELP

ókiya. TO HELP. ówakiye 'I helped him,' ó'ųkiya pi 'we helped him, he helped us, they helped us.' Lé wičháša kį ówakiye. 'This man helped me.' Thóhiyaki yethó, óčhičiyi kte. 'Wait a minute, I'll help you.'

HEN

khokhéyaň'ǵala, khokhóyaň'ǵala, khokháyeň'ǵala. CHICKEN, HEN;  
POULTRY.

HER

hé. HE, SHE, IT, HIM, HER. Hé Jim atkúku. 'He is Jim's  
father.' Apéha hé wáláka he? 'Did you see her earlier today?'  
Hé yachí he? 'Do you want it?'

HERB

phežúta. MEDICINAL HERB. Hé winúňčala kị phežúta ok'é.  
'That old lady digs medicinal herbs.'

HERE

ná. HERE! Ná is said when handing something to someone.  
Ná, phežúta kị lé yatká yo! 'Here, drink this medicine!'

léčhiya. TO THIS PLACE, HERE. Léčhiya is often shortened in  
rapid speech to léchi. Híhàni kị léčhiya yahí kta he? 'Are you  
coming here tomorrow?' Thápa kị léchi yake! 'The ball is over  
here!' Léčhiya yathí he? 'Do you live around here?'

lél. HERE; IN, AT, OR TO THIS PLACE. Léł íyotaka ye! 'Sit  
down here!'

HERON

hokhá.

## HIDE

há. HIDE, SKIN.

thahá. (ANIMAL) HIDE, SKIN.

theňpí. TANNED HIDE, LEATHER.

ináhma. TO HIDE, TO BE HIDDEN. ináwaňme 'I am hiding,'  
ųkínaňma pi, iná'ųňma pi 'we are hiding.' Tuktél ináyaňma  
he? 'Where are you hiding?' Tuktél ináňme. 'He is hiding out  
somewhere.' Tuktél é'inaňma yo! 'Run and hide!'

naňmá. TO HIDE, TO CONCEAL. nawáňma 'I hide him, it,'  
na'ųňma pi 'we hide him, it, he hides us, they hide us.'  
Mázaská kį tuktél naňmá he? 'Where did you hide the money?'  
Pteųyela kį ptehíčala kį nawíčhakiňma pi. 'Mother cows hide  
their calves.'

## HIGH

ųakátuya. TO BE HIGH; TO BE HIGHLY PLACED. mawųakátuya 'I am  
highly placed,' ųųakátuya pi 'we are highly placed.' ųakátuya  
is reduplicated ųakákátuya. Hé pahá kį lila ųakátuya. 'That  
hill is very high.' Letų wímahél'iyáye kį ečhétkiya pahá  
wakákátuya. 'There are high hills to the west of here.'  
Wíčhása kį hé wówaši ųakátuya yuhá. 'That man has a high  
position.'

## HIGHWAY

čųakú. ROAD, PATH, STREET, TRAIL, HIGHWAY.

## HILL

pahá.

HIM

hé. HE, SHE, IT, HIM, HER. Hé Jim atkúku. 'He is Jim's father.' Apéñą hé wáláka he? 'Did you see him earlier today?' Hé yačhí he? 'Do you want it?'

HIT

aphÁ. TO HIT. awáphe 'I hit him,' ɥkápha pi 'we hit him, he hit us, they hit us.' Ačhíphį kte kį ló! 'Look out, I am going to hit you!' Mákhıya čhıke šni amáphe. 'I didn't do anything to him, but he hit me anyhow.'

ó. TO SHOOT AND STRIKE, TO HIT, TO WOUND. wa'ó 'I hit it,' ɥkó pi 'we hit it.' Ó is used only in speaking of animate objects. Čhiyé ó pi. 'My older brother got hit.'

HOG

khukhúše. PIG, HOG.

HOLE

wašų, wašųka. HOLE, BURROW.

HORNET

wicháyapažípa.

HORSE

šųkawakhá. Šųkawakhá is usually pronounced with a slurring together of the two elements of the word, so that neither is clearly recognizable any longer. The literal meaning of šųkawakhá is wonderful dog.

HOSPITAL

okhúže thípi. Okhúže thípi literally means sick house.



## HOUSE

thí. HOUSE. Mary thí ektá iyáye. 'He went over to Mary's house.' Wathí kǐ kál hé. 'My house is over there.'

thípi. HOUSE. Hé thípi kǐ tuwá tháwa he? 'Whose house is that?'

čhǎthipi. HOUSE, WOODEN BUILDING.

## HOW MANY

tóna. TO BE HOW MANY?, TO BE HOW MUCH? Hǎhǎpi kǐ nitóna pi he? 'How many of you will there be tonight?' Šǔkawakhǎ tóna pi he? 'How many horses are there?' Waníyetu nitóna he? 'How old are you?' (Literally: 'How many winters are you?') Tóna khúža pi he? 'How many are sick?' Wakhǎyeža kǐ aǓyapiskúyela tóna thebyá he? 'How many cookies did the child eat?'

## HOW MUCH

tóna. HOW MANY?, HOW MUCH? Mázaská tóna luhá he? 'How much money do you have?'

## HOWL

hó. TO HOWL, TO GIVE VOICE. HÓ is used only of dogs and dog-like animals. Šǔnmánitu kǐ hǎhǎpi áyataya hó pi. 'The coyotes howled all night last night.'

šičáhowáya. TO YELP, TO HOWL, TO SCREAM. šičáwahówaye 'I screamed,' šičá'phówaya pi 'we screamed.' Šǔka kǐ hé tákuwe šičáhowáya he? 'Why is that dog howling?' Wíya kǐ hé tákuwe šičáhowáya hǎ he? 'Why is that woman screaming?'

## HUNGRY

ločhí. TO BE HUNGRY. lowáčhí 'I am hungry,' lo'ųčhí pi 'we are hungry.' Ĥtálehą hehątą wawáte šni čha líla lowáčhí. 'I haven't eaten since yesterday and I am sure hungry!' Loyáčhí he? Ná, agųyapi etą yúta ye! 'Are you hungry? Here, eat some bread!'

## HUNKPAPA

Hųkpaphaya. HUNKPAPA SIOUX, STANDING ROCK SIOUX. Hųkpaphaya wą hįgnáye. 'She married a Hunkpapa.' Nihųkpaphaya pi he? 'Are you Standing Rock Sioux?'

## HUNT

wakhúwa. TO HUNT. wawákhúwa 'I hunt,' wa'ųkhúwa pi 'we hunt.' Hįhąni kį wakhúwa ųyą pi kte. 'We are going hunting tomorrow.' Wakhúwa awásteyalaka he? 'Do you like to hunt?'

khuwá. TO CHASE, TO HUNT. wakhúwa 'I chased him,' ųkhúwa pi 'we chased him, he chased us, they chased us.' Hoksíla kį šųkawakhą kį wíchákhúwa pi. 'The boys are chasing the horses.' Tháhca khuwá. 'He is deer-hunting.'

## HURRIEDLY

ináhni. HURRIEDLY, QUICKLY, WITHOUT LOSING TIME. Ináhni mas'óphiye ektá mícíya yo! 'Go to the store for me quickly!'

## HURRY

ináhni. TO HURRY. ináwałni 'I am hurrying,' ųkínałni pi, iná'ųłni pi 'we are hurrying.' Waná théhą. Iná'ųłni pi kte hécha. 'It is getting late. We had better hurry.' Tókhiya ináhni lá he? 'Where are you hurrying to?'

HURT

yazá. TO BE IN PAIN, TO HURT, TO ACHE. mayáza 'I am in pain,' yýaza pi 'we are in pain.' Tuktél niyáza he? 'Where do you hurt?' Natá mayáza. 'My head is aching.'

ksúyeyA. TO HURT, TO CAUSE PAIN TO SOMEONE. ksúyewaye 'I hurt him,' ksúye?yýa pi 'we hurt him, he hurt us, they hurt us.' Tóna ksúyewičhaya pi he? 'How many got hurt?' Tuwá ksúyeniya he? 'Who hurt you?'

ICE

čhága.

IN

ogná. IN. Iyéčhikiyake ki ogná nahāñci yáká pi. 'They are still sitting in the car.' Hāhēpi Thukāšilayapi ki T.V.V. ogná hiyú. 'Last night the President was on T.V.'

ektá. AT, IN, TO. Nebraska ektá yathí he? 'Do you live in Nebraska?' (This would be asked of someone not now in Nebraska.) Hīhāni ki Nebraska ektá yýa pi kte. 'We're going to Nebraska tomorrow.' Tohāl Wendell Nebraska ektá khí kta he? 'When will Wendell get back to Nebraska?' (This would be asked somewhere away from Nebraska).

él. AT; IN; ON. Phahí Síté él thí. 'He lives at (in) Porcupine, South Dakota.' Hoksíla ki wāchípi él í pi séce. 'The boys have probably arrived at the dance.' Wáglotapi ki él yáké. 'It is (sitting) on the table.'

## INCLUDED

khó. ALSO, AS WELL, TOO; INCLUDED, COUNTED IN. Khó is used to coordinate nouns. Hoksíla kĭ škáta pi čha wičhíčala kĭ khó škáta pi. 'The boys are playing, and the girls are playing, too.' Asápi na čhahápi khó mú. 'I use cream and sugar, too.' Mnipíğa khókho yatké. 'He drank beer as well as other things.'

## INDEX FINGER

épazo.

## INDIAN

Lakhóta. NATIVE AMERICAN, AMERICAN INDIAN; SIOUX INDIAN; LAKOTA, TETON DAKOTA. Lakhóta wóyute waštéyalaka he? 'Do you like Indian food?' Nilákhota he? 'Are you a Lakhota (Sioux Indian, Native American)?'

## INTESTINE

šupé. INTESTINE, GUT.

## IRON

máza. IRON, STEEL. Čhéğa kĭ lé máza ů káğa pi. 'This kettle is made of iron.'

wa'ípablaye, wípablaye. Wípablaye kĭ ů bébela kĭ wanú špayé. 'She accidentally burned the baby with the iron.'

## IT

hé. HE, SHE, IT, HIM, HER. Apéha hé wáláka he? 'Did you see it earlier today?' Hé yachí he? 'Do you want it?'

## JACKRABBIT

maštíska. Maštíska literally means white rabbit.

## JAIL

okáškethípi. Okáškethípi literally means detention house.

JAR

žąžą. GLASS (MATERIAL); GLASS, DRINKING GLASS; JAR, BOTTLE.

JAW

čehúpa. LOWER JAW.

JERKEY

wakáblapi. The literal meaning of wakáblapi is what has been sliced thin (for drying).

JOB

wówaši. WORK, JOB. Wówaši olé. 'He is looking for work (he is looking for a job).' Pierre él wówaši yuhá. 'He has a job in Pierre.' Wówaši tké. 'It is hard (heavy) work.'

JUMP

psíča. TO JUMP UP AND DOWN IN PLACE. napsíče 'I jumped,' upsíča pi 'we jumped.' Wačhípi él wíyą kį psíča pi. 'The women jumped up and down in the dance.'

apsíča. TO JUMP OVER. awápsíče 'I jumped over him, it,' ųkápsíča pi 'we jumped over him, it, he jumped over us, they jumped over us.' Wakpála kį ųkápsíča pi. 'We jumped over the creek.' Ikázopi kį apsíča yo! 'Jump over the line!'

JUNE BERRY

wípazųtką, wípazukha, wípazųtką. JUNE BERRY, JUNE BERRIES.

KETTLE

čhéğa. BUCKET; KETTLE.

KEY

wa?íyutkuęe, wíyutkuęe.

KICK

nañtáka. TO KICK. nawáñtake 'I kicked him, it,' na'ųñtaka  
pi 'we kicked him, it, they kicked us.' Jim thašųke kị nañtáke.  
'Jim's horse kicked him.' Tákuwe namáyañtaka he? 'Why did you  
kick me?'

KIDNEY

ažųtka.

KILL

kté. TO KILL. wakté 'I killed it,' ųkté pi 'we killed it.'  
Ĥtálehą wičháša núm wičhákte pi. 'Yesterday two men were  
killed.'

KINSMAN

otákuye. RELATIVE, KINSMAN.

KNEE

čhąkpé.

KNIFE

míla.

KNOW

slolyÁ. TO KNOW. slolwáye 'I know him, it,' slol'ųwų pi 'we  
know him, it, he knows us, they know us.' Tóhą iyáya pi kị  
slolyáya he? 'Do you know when they left?' Hé wųyų kị slolwáye  
śni. Hé tuwé he? 'I don't know that woman. Who is she?'

LACROSSE

čhąškopá. The literal meaning of čhąškopá is crooked or  
bent stick.

LAKE

blé.

LAKOTA

Lakhóta. LAKOTA, TETON DAKOTA; SIOUX INDIAN; NATIVE AMERICAN, AMERICAN INDIAN. Oglála ki Lakhóta pi. 'The Oglalas are Teton Dakotas.' Malákhota. 'I am an Indian.' Lakhóta wóyute waštéyalaka he? 'Do you like Indian food?'

LAND

makhóče. LAND, COUNTRY.

LAP

šiyúte. Šiyúte can also refer to the front part of the sides of the thigh. This part of the body is called šiyúte whether the person is sitting or standing.

LAST

ehákela. TO BE LAST. emáhakela 'I am the last one,' ʔkéhakela pi 'we are the last ones.' Eníhakela he? 'Are you the last one (in the line)?'

LAST NIGHT

həhépi. NIGHT; LAST NIGHT. Həhépi Jim hú kawége. 'Jim broke his leg last night.' Həhépi líla makhúže. 'I was very sick last night.'

LATER

ehákela. LATER, LATER ON. Ehákela wawátı kte. 'I'll eat later.' Wakhəyeža ki həčhena khúšitku thı ektá škáta pi čha ehákela kú pi kte. 'The kids are still playing over at grandma's; they'll come home later.'

LATER TODAY

ektá'ophaya kɨ, ektáwaphaya kɨ. LATER ON TODAY. Ektáwaphaya kɨ Mnilúzahe Othúwahe ektá ɥá pi kte. 'Later on today we are going to Rapid City.'

LEAF

waǎpé. LEAF; TEA.

LEATHER

theǎpí.

LEAVE

iyáya. TO LEAVE A PLACE AWAY FROM HERE IN ORDER TO GO SOMEWHERE ELSE, TO START OUT TO GO THERE. ibláble 'I left to go there,' ɥkíyaya pi 'we left to go there.' Iyáya can not be used when the departure is in this direction. Toháł kákhiya iláni kta he? 'When will you leave for there?' Mázaškašká tóna k'ɥ héha Pierre etá iyáya pi he? 'When did they leave (from) Pierre?'

hiyú. TO LEAVE SOMEWHERE TO COME TO A PLACE OF CLOSE FOCUS, TO START OUT FOR HERE. wahíyu 'I left to come here,' ɥhíyu pi 'we left to come here.' This is usually used in reference to the traveler's destination. Bismark etá mázaškašká núpa héha wahíyu. 'I left Bismark for here at two o'clock.' Toháł Lincoln etá yahíyu kta he? 'When will you leave Lincoln to come here?'

CONTINUED ON NEXT PAGE



ayúšťą. TO LEAVE, TO ABANDON; TO LET GO; TO GIVE UP, TO  
QUIT; TO LEAVE ALONE, TO LET ALONE. ablúšťą 'I left him, it,'  
ųkáyušťą pi 'we left him, it, he left us, they left us.' Hé  
wíyą kį hįgnáku kį ayúšťą. 'That woman has left her husband.'  
Hokšíla kį wó'ųspe ékihųni šni ayúšťą. 'The boy gave up his  
education without graduating.' Líla čňanúmupe éyaš ablúšťą.  
'I used to smoke a lot, but I have quit.'

#### LEAVE ALONE

ayúšťą. TO LEAVE ALONE, TO LET ALONE; TO LEAVE, TO ABANDON;  
TO LET GO; TO GIVE UP, TO QUIT. ablúšťą 'I left him, it  
alone,' ųkáyušťą pi 'we left him, it alone, he left us alone,  
they left us alone.' Aǵųyapiskúyela kį lená ayúšťą ye! 'Leave  
these cookies alone!' Amáyušťą yo! Maňwá na mišťíma wačńí.  
'Leave me alone! I am sleepy and I want to sleep.'

#### LEFT HANDED

čhatká. TO BE LEFT HANDED. mačhátka 'I am left handed,'  
ųčhátka pi 'we are left handed.' Čhatká is reduplicated  
čhatkátka. Ničhátka he? 'Are you left handed?' Wičháša  
čhatká kį he sųkáwaye. 'The left handed man is my younger  
brother.'

#### LEG

hú. LEG; TIRE; THE BOTTOM PART OF ANYTHING.

#### LEGGING

hųská.

## LET ALONE

ayúšťą. TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT; TO LEAVE ALONE, TO LET ALONE; TO LET GO. ablúšťą 'I let him, it alone,' ũkáyúšťą pi 'we let him, it alone, he let us alone, they let us alone.' Hé wíyą kį hįgnáku kį ayúšťą. 'That woman has left her husband.' Hoksńıla kį wó'ųspe ékihųni Ńni ayúšťą. 'The boy gave up his education without graduating.' Líla čhanúmupe éyař, ablúšťą. 'I used to smoke a lot, but I have quit.' Igmúla kį zįtkála wą oyųspe éyař, ayúšťą. 'The cat caught a bird, but she let it go.'

## LET GO

ayúšťą. TO LET GO; TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT; TO LEAVE ALONE, TO LET ALONE. ablúšťą 'I let him, it go,' ũkáyúšťą pi 'we let him, it go, he let us go, they let us go.' Igmúla kį ithųkala wą oyųspe éyař, ayúšťą. 'The cat caught a mouse, but she let it go.' Wíkhą kį ayúšťą Ńni yo! 'Don't let go of the rope!'

## LETTER

wówapi. LETTER, MAIL; BOOK; FLAG. Ĥtálehą mičńkńsi wówapi wą iyáyewakhiye. 'I sent a letter to my son yesterday.' Wówapi kį waná ahí pi he? 'Did the mail come yet?'

## LETTUCE

mařńća thawóyute. The literal meaning of mařńća thawóyute is rabbit food.

LIE

Ówakhakhą. TO LIE, TO TELL A LIE. Ómawákhakhą 'I told a lie,' Ó'uwákhakhą pi 'we told a lie.' Óniwákhakhą šni kta tkhá. 'You shouldn't tell lies.' Ówakhakhą pi. 'They are liars.'

LIE DOWN

khúl yúkÁ. TO BE LYING DOWN. khúl muké 'I am lying down,' khúl yúyka pi 'we are lying down.' Húmastáka čha owátohaya khúl muké. 'I was tired, so I am lying down for awhile.'

iyúka. TO LIE DOWN. imúke 'I lay down,' ykíyuka pi 'we lay down.' Igmúla kį oyúke kį él yį na iyúke. 'The cat went and lay down on the bed.' Makhúže ke; ithóčeš owátohaya imúki kte. 'I feel kind of sick; I think I'll lie down for awhile.'

LIGHT

ilé. LIGHT.

yu'íle. TO TURN ON A LIGHT. blu'íle 'I turned on the light,' yú'íle pi 'we turned on the light.' O'íyokpaze; ilé kį yu'íle yo! 'It's dark in here, turn on the light!'

LIGHTED

ožážą. TO BE LIGHTED, TO BE ILLUMINATED. Thípi kį thimá ožážą he? 'Is there a light in the house?'

LIGHTNING

wakíyatųwápi. LIGHTNING. The literal meaning of wakíyatųwápi is the thunderbirds are looking.

Wakíyatųwápi kį waláka he? 'Did you see the lightning?'

wakíya tųwá. TO FLASH LIGHTNING. Wakíya tųwá pi. 'There is lightning.' Hąhépi kį áyataya wakíya tųwá na wakíya hothų pi. 'It lightnined and thundered all night.'

LIKE

waštélakA. TO LIKE. waštéwalake 'I like him, it,'  
waštéʔulaka pi 'we like him, it, he likes us, they like  
us.' Wahápi kɨ waštéyalaka he? 'Do you like the soup?'

awáštélakA. TO LIKE DOING WHATEVER IS MENTIONED IN AN  
ACCOMPANYING VERB. awáštewalake 'I like (doing) it,'  
awášteʔulaka pi 'we like (doing) it.' Wakhályapi yatká  
awáštéyalaka he? 'Do you like to drink coffee?'

LIKELY

náchéčA. TO BE PROBABLE, TO BE LIKELY. This impersonal verb  
indicates that a speaker considers his statement to be probably  
true. It is used like a sentence-final enclitic. Wahéħal  
mázaská maníčɨ kta náchéče. 'I'll likely be out of money by  
then.'

itékA. TO BE LIKELY. itékA is ordinarily used in an  
impersonal sense only, but it is occasionally found with  
stative affixes. Həhépi kɨ mağážu kte itéke. 'It is likely to  
rain tonight.' Robert yɨ kte itéke. 'It is likely that Robert  
will go.' Wačí ní kta he? Imáteke. 'Are you going to the  
dance? I might (I am likely to go).' Iníteka he? 'Do you think  
you might?'

LINE

ikázopi.

LIP

phuté. UPPER LIP.

ihá. THE LIPS, WITHOUT DIFFERENTIATION OF THE UPPER AND  
LOWER MEMBERS.

LIVE

thí. TO LIVE, TO DWELL. wathí 'I live,' uthí pi 'we live.'  
Khulwíchaša Thípi ektá wathí. 'I live on the Lower Brulé  
Reservation.'

LIVER

phí.

LIZARD

agléška.

LOAF OF BREAD

agúyapi. BREAD, LOAF OF BREAD. Agúyapi yámni ophéthų wo!  
'Buy three loaves of bread!'

LODGE

âkaňpe. LODGE COVER, TEPEE COVER.

thusú. LODGE POLE, TEPEE POLE.

LONG

hâska. TO BE LONG; TO BE TALL. mahâske 'I am long,' ųhâska  
pi 'we are long.' Hâska is reduplicated hâskaska. Zuzéča  
hâska wų wakát'e. 'I killed a long snake.' Maštíčala kį  
nakpá hâskaska yukhâ pi. 'Rabbits have long ears.' Hâpa kį  
lená ehâš hâskaska. 'These shoes are too long.'

LOOK

owųyąka. TO LOOK, TO APPEAR, TO HAVE AN APPEARANCE  
MENTIONED IN THE ACCOMPANYING VERB. omáwųyąke 'I look, I  
appear,' ųkówųyąka pi 'we look, we appear.' Nikhúža oníwųyąke.  
'You look sick.'

LOT

líglila. VERY MUCH, A LOT, LOTS. Líglila is the reduplicated form of líla. Wakháyeža kį líglila wóta pi laň. 'The children sure do eat lots.'

LOUSE

héya.

LOVE

theňíla. TO LOVE, TO ESTEEM. thewáňila 'I love him, it,' theʔúňila pi 'we love him, it, he loves us, they love us.' Theňíla can only be used of animate objects. Wíya mitháwa kį themáňila šni. 'My wife doesn't love me.' Oyáte kį thakhólaku pi kį thewíčhaňila pi kte héčha. 'People should love their friends.' Sápela thewáňila. 'I love Blackie (a horse, or a dog).'

LUMBAR

niséhu. LUMBAR, SMALL OF THE BACK.

LUMBER

čəabláska. BOARD, PLANK, LUMBER. The literal meaning of čəabláska is flat wood.

LUNG

čəagú.

MAGPIE

halháta. Halháta is supposedly what the magpie says when he gives his characteristic cry.

ųkčékiňa. ųkčékiňa literally means buries his dung.

MAIL

wówapi. LETTER, MAIL; BOOK; FLAG. Ĥtálehą mičhíkšī wówapi  
wą iyáyewakhiye. 'I sent a letter to my son yesterday.'  
Wówapi kį waná ahí pi he? 'Did the mail come yet?'

MALE

bloká. TO BE MALE. mablóka 'I am male,' ųblóka pi 'we are  
males.' Igmúla bloká wą ųyúha pi. 'We have a male cat.'  
Šųhpála kį lé bloká. 'This puppy is a male.'

MAN

wicháša. MAN, ADULT MALE. Hé wicháša kį tuwé he? 'Who is  
that man?' Čhíkš, ečhąni winíčhaša kte yeló. 'Son, you will  
soon be a man.'

MANDAN

Miwáthąni. Miwáthąni hemáča. 'I am a Mandan Indian.'

MARCH

Ištá Wičháyaząpi Wí. MARCH. The literal meaning of Ištá  
Wičháyaząpi Wí is the month of sore eyes. This refers to  
the high incidence of snow blindness at this particular period  
of late winter---early spring in the old days. Ištá Wičháyaząpi  
Wí éyaš, ečhąni ąpétu waštéšte. 'It is awfully warm for March.'  
(This literally means: 'Although it is March, the days are good  
earlier [than expected].) Ištá Wičháyaząpi Wí čhąna eyáš na  
ošíceča. 'The weather in March is usually bad.'

## MARRY

hignáthų. TO GET MARRIED. hignáwathų 'I got married,'  
higná'ųthų pi 'we got married.' Hignáthų is used only  
with reference to females. Mičųkši hñhani kį hignáthų kte.  
'My daughter is getting married tomorrow.'

hignáyą. TO MARRY. hignáwaye 'I married him,'  
hignáwicha'ųyą pi 'we (women) married them, they (women)  
married us.' Hignáyą is used only in speaking of females.  
Mičųkši Joe Little Thunder hignáyį kte. 'My daughter is  
marrying Joe Little Thunder.'

thawíčuthų. TO GET MARRIED. thawícuwathų 'I got married,'  
thawícu'ųthų pi 'we got married.' Thawíčuthų is used only  
with reference to males. Waníyetu hékta thawícuwathų. 'I got  
married last winter.'

yúza. TO MARRY. Yúza is used only in speaking of males.  
Wičháša kį lé mithákši yúzi kte. 'This man is marrying my  
younger sister.'

## MATERIAL

mnińúka. CLOTH, GOODS, MATERIAL.

## MATTER

tókha. WHAT IS WRONG? WHAT IS THE MATTER? tomákha he?  
'what's wrong with me?,' to'ųkha pi he? 'what's wrong with  
us?' Líla nizi. Tókha he? 'You're very pale. What's wrong?'

## MAYBE

ųgná. ųgná wa'ų owákihi kte séce, hñhani kį tókša  
očíciyaki kte. 'Maybe I can come, I'll tell you for sure  
tomorrow.'



ME TOO

míš'eyá, míš'eyá. I, TOO; ME, TOO. Míš'eyá blá wachí. 'I want to go, too.'

MEADOWLARK

thašiyagnupá. From the Indian point of view, the name of this bird imitates its cry. Plains Indians, no matter which language they speak, feel that the meadowlark's song is in human language, and each tribe has several interpretations of what the meadowlarks are supposed to be saying.

MEAT

thaló.

MEDICINE

phezúta. Phezútawicháša kį phezúta táku nič'ú he? 'What medicine did the doctor give you?'

MELT

ská. TO MELT, TO THAW. Wá kį ská áye. 'The snow is melting.'

skayá. TO CAUSE TO MELT (AS SNOW). skawáye 'I melted it,' ská'ųya pi 'we melted it.' Wá etá skayí na wakhályapi etá kága yo! 'Melt some snow and make some coffee!'

šló. TO MELT. Waší kį šló. 'The fat is melting.'

šloyá. TO CAUSE TO MELT. šlowáye 'I melted it,' ųšlóa pi 'we melted it.' Asápiwígli šloyá pi ų čheyúpa yo! 'Fry this in melted butter!'

METAL

máza. Máza kį tketké. 'Metals are heavy.'

MEW

howáya. TO MEW. Igmúla kį ločhį yélakha. Howáya he. 'The cat must be hungry, he is mewing.'

MEXICAN

Spayóla. Spayóla etá slolwíčhayaya he? 'Do you know any Mexicans?' Nispáyola he? 'Are you Mexican?'

MILKY WAY

Wanágithacháku. Wanágithacháku literally means ghost road.

MIND

thachá. MIND, SOUL. Matháchá kį mayáza. 'My soul is weary.'

MINK

ikhúsá.

MINNECONJOU SIOUX

Mnikhówažu, Mnikhówožu. MINNECONJOU SIOUX, CHEYENNE RIVER SIOUX. Mnikhówažu kį tuktél thí pi he? 'Where do the Minneconjous live?' Mnikhówažu hemácha. 'I am a Minneconjou Sioux.'

MIRROR

míyoglas'į.

MISSOURI RIVER

Mníšoše. The literal meaning of mníšoše is turbid (muddy) water. Letá tókhi étkiya Mníšoše kį ħpáya he? 'Which way is the Missouri River from here?'

MOCCASIN

ħam'íkčeka. ħam'íkčeka literally means ordinary shoe.

MONEY

mázaská. The literal meaning of mázaská is white metal.

Mázaská etá luhá he? 'Do you have any money?'

MOON

hahépiwí. The literal meaning of hahépiwí is night luminary.

Maňpíyaya čha hahépiwí kį wabláka owákihi šni. 'It is cloudy, and I can't see the moon.' Hahépiwí kį waná tháka ke. 'The moon is crescent (becoming full) now.'

MORNING

híhąani. MORNING. Some persons say híhąana. Híhąani kį kháte.

'It is a hot morning.'

híhąani. THIS (PAST) MORNING. Some persons say híhąana.

Híhąani wówapi wą Jim etá iwáču. 'I got a letter from Jim this morning.'

híhąani. TO BE MORNING. Some persons say híhąana. Nahąńci hahépi he? Hiyá, híhąani. 'Is it still night? No, it is morning.'

MOSQUITO

čhaphýka.

MOUNTAIN

hě.

MOUNTAIN LION

igmúthąka. Igmúthąka literally means big cat.

MOUNTAIN SHEEP

hečhíškayapi. Hečhíškayapi literally means they make spoons from their horns.

MOUSE

ithŭkala.

MOUTH

í. MOUTH, BOTH INSIDE AND OUTSIDE.

MOVIE

wówapiškąšką. MOVIE. Wówapiškąšką literally means moving picture.

MUCH

líglila. VERY MUCH, A LOT, LOTS. Líglila is the reduplicated form of líla. Wakhŕyeža kŕ líglila wóta pi laň.  
'The children sure do eat lots.'

MULE

sŕsŕla. DONKEY, MULE.

MUSCLE

čhogŕ. MUSCLE, FLESH; CORE.

MUSKRAT

sŕkphé, sŕkphéla.

MUSTACHE

phuthŕhi. The literal meaning of phuthŕhi is upper lip hair.

MUZZLE

phá. MUZZLE OF AN ANIMAL.

NAPE

nažŕte. NAPE OF THE NECK AND THE LOWER PART OF THE BACK OF THE HEAD.

## NARROW

očík'ala. TO BE NARROW. Očík'ala is reduplicated  
očíkčik'ala. Očík'ala is used only of inanimate things.  
Le čhakú kɨ líla očík'ala. 'This road is very narrow.' Čhakú  
očíkčik'ala kɨ wókhokpheke. 'Narrow roads are dangerous.'

## NASAL CAVITY

phaǎláte.

## NASAL MUCOUS

phaǎlí. NASAL MUCOUS, SNOT. mapháǎli, mipháǎli 'my nasal  
mucous.'

## NAVEL

čhekpá. NAVEL, BELLY BUTTON.

## NECESSARY

héčha. TO BE NECESSARY, TO HAVE TO. In order to have this  
meaning héčha must follow another verb. In this function héčha  
is virtually an enclitic. Agúyapi na čhahápi ophé'ɥthɥ pi  
héčha. 'We have to buy bread and sugar.'

## NECK

nažúte. NAPE OF THE NECK AND THE LOWER PART OF THE BACK OF  
THE HEAD.

thahú. THE NECK EXCLUDING THE THROAT.

## NECKLACE

wanáp'ɨ.

## NEED

čhɨ ktA. TO NEED (SOMETHING). wačhɨ kte 'I need it,' ɥčhɨ  
pi kte 'we need it.' Agúyapiblú etá wačhɨ kte. 'I need some  
flour.'

NEEDLE

thahĩšpa.

NEGRO

Hásapa. Hásapa literally means black skin.

NERVE

khá. NERVE, TENDON, VEIN.

thakhá. NERVE, TENDON, OR VEIN IN MEAT.

NEVER MIND

tókha šni. NEVER MIND, THAT'S ALRIGHT. Wóyute etáni a'ú pi  
šni éyaš, tókha šni. 'They shouldn't bring any food, but  
that's alright.'

NICKLE

kašpápi okhíse. NICKLE, FIVE CENTS. Kašpápi okhíse  
literally means half dime.

NIGHT

hahépi. NIGHT. Hahépi tóna tókhi ilála he? 'How many nights  
were you away?' December ogná hahépi kị hăskaska. 'Nights are  
long in December.'

hahépi. LAST NIGHT. Hahépi Jim hú kawéĝe. 'Jim broke his  
leg last night.' Hahépi líla makhúže. 'I was very sick last  
night.'

hahépi. TO BE NIGHT. Ečhăni hahépi kte. 'It will soon be  
night.' Hahépi čhăna hịhă wíkigni pi. 'Owls hunt at night.'

NINE

napčǵyuka. NINE. Napčǵyuka is reduplicated napčǵyũnyuka or napčǵyugyuka. Mičhũksi wanǵyetu napčǵyuka. 'My daughter is nine years old.' Wičháša napčǵyuka wičhákte pi yeló. 'Nine men were killed.'

napčǵyuka. TO BE NINE. Ŧnapčǵyuka pi. 'There are nine of us.'

NINETEEN

wikčémna akénapčǵyuka. NINETEEN. Wikčémna akénapčǵyuka is usually shortened to akénapčǵyuka. Wanǵyetu amákenapčǵyuka. 'I am nineteen years old.' Ŧkákenapčǵyuka pi. 'There are nineteen of us.' Pteglěška ki akénapčǵyuka nuní pi. 'Nineteen of the cattle are lost.'

NINETY

wikčémna napčǵyuka. Wanǵyetu wikčémna ninápčǵyuka he? 'Are you ninety years old?' Mázaská wikčémna napčǵyuka bluhá ní. 'I wish I had ninety dollars.'

NIPPLE

azéphikpe. Literally azéphikpe means breast tip.

NO

hiyá. NO. Ní kta he? Hiyá, mní kte šni. 'Are you going? No, I'm not (going).'

há. NO (IN REPLY TO A NEGATIVE QUESTION). Ní kte šni he? Há, mní kte šni. 'Aren't you going? No, I'm not (going).'

(Literally: 'Yes, I'm not going.' )

NOBODY

tuwéni. NO ONE, NOBODY. Lé hįhąni kį éł tuwéni hí šni.  
'Nobody came this morning.' Wíčháša tuwéni héčų okíhi šni.  
'No man can do that.' Hená Lakhóta kį tuwéni lakhótuya pi šni.  
'None of those Indians speak Sioux.'

NO ONE

tuwéni. NO ONE, NOBODY. Lé hįhąni kį éł tuwéni hí šni. 'No  
one came this morning.'

NOON

wíčhokąyahiyáye. Waná wíčhokąyahiyáye. 'Now it is noon.'  
Wíčhokąyahiyáye kį hí kta wawákta. 'I expect him at noon.'

NORTH

wazíyata.

NOSE

phasú. maphásu, miphásu 'my nose.'  
phóge. INSIDE OF NOSE.

NOT

šni. Robert nahąńci hí šni. 'Robert hasn't come yet.'  
Héčų šni yo! 'Don't do that!'

NOTHING BUT

ečé. ONLY, NOTHING BUT. Ičámnapí ečé ečų. 'All it does is  
snow!' Wí núm ečé tokhál wa?ų kte. 'I'll be away only two  
months.'

NOW

waná. NOW, RIGHT NOW, RIGHT AWAY. Waná mas?óphiye ektá blé.  
'I am on my way to the store now.' Kańlá kį waná kte. 'The  
bell is going to ring right away.'



NOW AND THEN

watóħal šna. NOW AND THEN, SOMETIMES. Watóħal šna oħ'ąšiče.  
'He is ornery now and then.' Léł ošičeča kį watóħal šna líla  
ahíyu. 'Sometimes storms are pretty bad here.'

OBEY

naň'ų. TO OBEY; TO HEAR. nawáň'ų 'I obeyed him, it,'  
na'ųň'ų pi 'we obeyed him, it, he obeyed us, they obeyed  
us. Namáyaň'ų šni kį čičásaksakį kte. 'If you do not obey  
me, I will punish you.'

OFFSPRING

čičá. CHILD, OFFSPRING. Čičá is used whenever possession  
is expressed. Lé ąpétu kį ničhíča kį tąyá he? 'Is your child  
better today?'

OGLALA SIOUX

Oglála. OGLALA SIOUX, PINE RIDGE SIOUX, OGLALA SIOUX TRIBE.  
Oglála kį éna kichíza pi s'a. 'The Oglalas are always  
fighting among themselves.' Hé wícháša kį Oglála he? 'Is that  
man an Oglala?' Oglála kį wákheye wícháša wikčémna omníčiye kį  
ektá yewíchaya pi. 'The Oglala Tribe sent ten delegates to the  
meeting.'

OIL

wígli. GREASE; GASOLINE, OIL.

OINTMENT

isláye. SALVE, OINTMENT.

OJIBWA

Ĥaĥáthųwạ. OJIBWA, CHIPPEWA. Ĥaĥáthųwạ literally means (those who) live at the falls. Ĥaĥáthųwạ heníĥa he? 'Are you a Chippewa?'

OLD

kạ. TO BE OLD. Kạ is reduplicated kạkạ. Mitháħapa kị waná kạ la. 'My shoes are worn out. (Humorous.)' Šųńwíyela kị hé waná kạ. 'That mare is old now.' Kạ kị ĥųń ĥųsté pi. 'Some old people are crippled.'

OLD MAN

wíĥáħĥala. Hé wíĥáħĥala kị miléksí. 'That old man is my uncle.' Eĥĥani wimáĥaĥĥala kte. 'I'll soon be an old man.'

OLD TIME

ehĥani. AT SOMETIME IN THE PAST, FORMERLY, ALREADY; OLD TIME. Lakhóta kị ehĥani zuyá yá pi. 'The Indians used to go to war.' Ehĥani Lakhóta kị "Oĥéthi Šakówí" ewíĥakiya pi. 'The old time Sioux were called "The Seven Council Fires." '

OLD WOMAN

wínúĥĥala. Wínúĥĥala ĥųń oĥĥmsíĥa pi. 'Some old women get ornery.' Wímánúĥĥala ĥa héĥų wáĥí šni. 'I am an old woman and I don't want to do that.'

ON

akál. ON. Igmúla kĭ oyŭke akál ĥpáye. 'The cat is lying on the bed.'

él. AT, IN, ON. Phahĭ Sĭté él thĭ. 'He lives at (in) Porcupine, South Dakota.' Hokšĭla kĭ wachĭpi él í pi séce. 'The boys have probably arrived at the dance.' Wáglotapi kĭ él ya ké. 'It is (sitting) on the table.'

ONCE

wáčala. ONLY ONCE. Čuwé wáčala hí na hehâta ú šni. 'My older sister came only once, but (and) she hasn't come since.'

ONE

wą. ONE. Wą is used in sentences which refer to events or states which are (already) facts. Wičĭčala yámni na hokšĭla wą wičĭyuha pi. 'We have three girls and one (a) boy.'

wąží. ONE. Wąží ošĭce. 'One is spoiled.' Thaspâ kĭ wąží špâ šni. 'One of the apples isn't ripe.' Hokšĭla kĭ tópa hí pi éyaš, wąží nahâñci hí šni. 'Four of the boys are here, but one hasn't come yet.'

wąžígži. ONE EACH, ONE APIECE. Wakhâyeža kĭ waskúyeča wąžígži ičú pi na škal íyaya pi. 'The children each took a piece of candy and went to play.'

wąžíla. ONLY ONE. Wakhâyeža kĭ wąžíla khúže. 'Only one of the children is sick.'

ONION

pšĭ.

ONLY

ečé. ONLY, NOTHING BUT. Ičámnapi ečé ečhý. 'All it does is snow!' Wí núm ečé tokhál wa'ý kte. 'I'll be away only two months.'

ečéla. ONLY, ALONE, NO MORE. Lená wówapi kɨ ečéla bluhá. 'I have only these books.'

wážíla. ONLY ONE. Wakháyeža kɨ wážíla khúže. 'Only one of the children is sick.'

OPEN

yugǎ. TO OPEN WITH THE HAND. blugǎ 'I opened it (by hand),' yúyugǎ pi 'we opened it (by hand).' Ná, lé máswógnaka kɨ yugǎ yethó. 'Here, would you please open this can?' Ožǎžǎglepi kɨ yugǎ yo! 'Open the window(s)!' Ožǎžǎglepi kɨ tákuwe yugǎgǎ pi he? 'Why are the windows open?'

OPERATE ON

pháta. TO OPERATE ON SOMEONE; TO BUTCHER. wapháte 'I operated on him,' ypháta pi 'we operated on him, he operated on us, they operated on us.' Híhǎni hé pháta pi. 'They operated on him this morning.'

OR

na'íš. Thahíšpa tháka na'íš čík'ala wǎží yáchí he? 'Do you want a big needle or a small one?' Aníphɨ na'íš naníhtaka he? 'Did he hit you or kick you?'

OTTER

ptǎ.

OVER THERE

kákhiya, kákhi. OVER YONDER; OVER THERE; IN, AT, OR TO THAT GENERAL AREA OVER YONDER. Kákhiya is often shortened to kákhi.  
Kákhiya mní kte. 'I am going over yonder.'

kál. THERE; YONDER; IN, AT, OR TO THAT PLACE OVER YONDER.  
Wakháyeža kį kál škáta pi. 'The children are playing over there.'

OWL

hihá.

PACK

k'í. TO CARRY ON THE BACK, TO PACK. wak'í 'I carry it on my back,' yk'í pi 'we carry it on our backs.' Wóphahte k'í pi. 'They are carrying heavy packs.' Hokšícála kį k'í. 'She is carrying the baby on her back.'

PAIN

ksúyeya. TO HURT, TO CAUSE PAIN TO SOMEONE. ksúyewaye 'I hurt him,' ksúye'pyą pi 'we hurt him, he hurt us, they hurt us.'  
Tóna ksúyewičhaya pi he? 'How many got hurt?' Tuwá ksúyeniya he? 'Who hurt you?'

yazą. TO BE IN PAIN, TO HURT, TO ACHE. mayąza 'I am in pain,' pyąza pi 'we are in pain.' Tuktél niyąza he? 'Where do you hurt?' Natá mayąza. 'My head is aching.'

PAINT

owá. TO WRITE; TO PAINT. owáwa 'I wrote it, I painted it,' ykówa pi 'we wrote it, we painted it.' Wówapi wą owáwa. 'I am writing a book.' Tuwá itówapi kį lé owá he? 'Who painted this picture?'

PALATE

čhaká. PALATE, ROOF OF MOUTH.

PALE

zí. TO BE PALE. mazī 'I am pale,' yzí pi 'we are pale.' Zí is reduplicated zízí. Wakháyeža ki lé líla zí; hé khúže séče. 'This child is very pale; he must be sick.'

PANTS

yzóǵi. TROUSERS, PANTS.

PAPER

mniňúhakhakháka. Mniňúhakhakháka literally means rustling cloth.

PARFLECHE BAG

wókpə. PARFLECHE BAG, RAWHIDE BAG.

PART IN HAIR

phesléte.

PASS

hiyáya. TO PASS BY. wahíyaye, wahíblable, hibláble 'I passed by,' yhiyaya pi 'we passed by.' This verb does not allow for a stop on the way, as the English pass by does. This verb is a compound of the verbs hí (to arrive here) and iyáya (to leave here, to go away). In the first and second person forms, some speakers add affixes to each verbal element (wahíblable, yahílale), while others add an affix with either one or the other (wahíyaye, yahíyaye or hibláble, hilále). Híhəni ópta hiyáya pi čha wəwíčablake. 'This morning I saw them pass by.'

PASTRY

agúyapiskúyela. PASTRY; CAKE; COOKIES. The literal meaning of agúyapiskúyela is sweet baked thing. Agúyapiskúyela ki toháya yúta pi he? 'How much of the cake did they eat?'

PATH

čhakú. ROAD, PATH, STREET, TRAIL, HIGHWAY.

PAWNEE

Sčíli. Eee, Sčíli ki akhé a'úžo pi. 'Oh, the Pawnees are whistling at us again.' [This is a traditional saying which people use when they hear whistling which sounds like signals (that is, whistling which has no melody). It refers to the days of intertribal warfare, when the members of a warparty kept in contact by means of whistling.] Nisčíli he? 'Are you a Pawnee?'

PEACH

thaspáhišmá. The literal meaning of thaspáhišmá is hairy apple.

PEEK

éyokas'í. TO PEEP, TO TAKE A PEEP, TO PEEK. éyowakas'í, éblokás'í 'I took a peep,' éyo'ukas'í pi 'we took a peep.' Tuwá éyomakas'í čha wábláke. 'I saw someone peeping at me.' Éyokas'í na bébela ki istíme ki wayáki nithó. 'Please peek in and see if the baby is asleep.'

PEEP

éyokasʔi. TO PEEP, TO TAKE A PEEP, TO PEEK. éyowakasʔi,  
éblokʔasʔi 'I took a peep,' éyoʔʔkasʔi pi 'we took a peep.'  
Tuwá éyomakasʔi čha wəbláke. 'I saw someone peeping at me.'  
Éyokasʔi na bébela kɨ istíme kɨ wəyáki yethó. 'Please peek in  
and see if the baby is asleep.'

PEMMICAN

wasná.

PENCIL

wíčazo.

PENIS

ché. MALE GENITALS (Oglala); PENIS (Brulé).

susú. PENIS (Oglala); MALE GENITALS (Brulé).

PENNY

mázašá, mázašala. Mázašá literally means red metal.

PEOPLE

oyáte. PEOPLE, TRIBE. Lél oyáte tóna thí pi he? 'How many  
people live here?' Oyáte hɨ́n čhetʔwíčhagla pi. 'You can't  
believe some people.' Oglála oyáte kɨ líla óta pi. 'The  
Oglala Tribe is very numerous.'

PEPPER

yamnúnnuǵapi (Brulé), yamnúnnužapi (Oglala).



PET

yustósto. TO STROKE, TO PET. blustósto 'I stroke (it),'  
uyústosto pi 'we stroke (it), he strokes us, they stroke  
us.' Šúka kį yustósto wačhí šni yo! 'Don't try to pet the  
dog!'

PEYOTE

ukčéla. CACTUS; PEYOTE.

PHEASANT

šiyó. Šiyó refers to all wild game birds such as prairie  
chickens, grouse, sage hens, and pheasants.

PICTURE

itówapi.

PIGEON

wakíyela. PIGEON, DOVE.

PIG

khukhúše. PIG, HOG.

PINCH

yužípa. TO PINCH. blužípa 'I pinched him,' uyúžípa pi 'we  
pinched him.' Hokšíla kį hé mayúžipe. 'That boy pinched me.'

PINE

wazí.

PINE RIDGE RESERVATION

Oglála Thípi.

PINE RIDGE SIOUX

Oglála. OGLALA SIOUX, PINE RIDGE SIOUX. Oglála ki éna  
kičhíza pi s'a. 'The Oglalas are always fighting among  
themselves.' Hé wičháša ki Oglála he? 'Is that man an Oglala?'

PIPE

čḥanúpa. INDIAN PIPE, CALUMET.

PIPE

wayážo. TO PIPE, TO PLAY A FLUTE. wablážo 'I play a flute,'  
wa'ųyažo pi 'we play a flute.' Tuwá wawákhíya čha wayážo.  
'Someone is courting and playing a flute.' Walážo oyákihi  
he? 'Can you play a flute?'

PIPESTEM

čḥanúpasíté. Čḥanúpasíté literally means pipe tail.

PISS

ležé. URINE, PISS. miléže 'my urine.'

léža. TO URINATE, TO PASS URINE, TO PISS. waléže 'I  
pissed,' ųléža pi 'we pissed.' Yaléža yakíniča he? 'Do you  
need to pee?'

PITCHFORK

wa'íčhaphe, wíčhaphe. TABLE FORK; PITCHFORK. This literally  
means what one pierces or impales with.

PLANK

čḥabláska. BOARD, PLANK, LUMBER. The literal meaning of  
čḥabláska is flat wood.

## PLANT

ožú. TO PLANT. owážu 'I planted it,' ŷkóžu pi 'we planted it.' Wagnú ŷkóžu pi. 'We planted squash.'

wóžu. TO PLANT A GARDEN, TO PLANT CROPS. wówažu 'I planted a garden,' wó'ŷžu pi 'we planted a garden.' Wóžu ŷkígluštą pi. 'We have finished planting.'

## PLATE

wakšiča. DISH, BOWL, PLATE.

## PLAY

škáta. TO PLAY. waškáte 'I play,' ŷškáta pi 'we play.' Wakháyeža kį thakál škáta pi. 'The children are playing outside.' Piano kį tuwá škáta ŷspé he? 'Who knows how to play the piano?'

## PLEASANT

čhó. PLEASING, ATTRACTIVE, PLEASANT; DELICIOUS. mačhó 'I am attractive,' ŷčhó pi 'we are attractive.' Hąpa čhočhó eyá luhá. 'You have pretty moccasins.' Wikhóškalaka kį hená líla čhočhó pi. 'Those young ladies are really attractive.' Wahąpi kį lé čhó. 'This soup is delicious.'

## PLEASE

nithó. This particle used by women indicates that the sentence in which it appears is a polite request. A close English equivalent is please. Mas'óphiye ektá míčiya nithó! 'Please go to the store for me!'

yethó. This particle which marks a familiar command spoken by a man is often equivalent to the English please. Thóhiyaki yethó, očíčiyaki kte yeló. 'Please wait a minute, I'll tell you.' Ožážaglepi ki yugá yethó! 'Please open the window!'

philáya. TO PLEASE, TO GRATIFY. philáwaye 'I pleased him,' philá'yya pi 'we pleased him, he pleased us, they pleased us.' Robert lol'óphekčathu čha philáye. 'Robert bought him some groceries and he was pleased.'

čhó. PLEASING, ATTRACTIVE, PLEASANT; DELICIOUS. mačhó 'I am attractive,' učhó pi 'we are attractive.' Hapa čhočhó eyá luhá. 'You have pretty moccasins.' Wikhóškalaka ki hená líla čhočhó pi. 'Those young ladies are really attractive.' Wahápi ki lé čhó. 'This soup is delicious.'

## PLOW

makhá'iyúblu. PLOW. The literal meaning of makhá'iyúblu is instrument for pulverizing earth.

makhá yublú. TO PLOW. makhá blublú 'I plow,' makhá yúblu pi 'we plow.' The literal meaning of makhá yublú is to plow the earth. Wétu čhána makhá yúblu pi. 'We plow in the spring.'

PLUM

kháta. PLUM, WILD PLUM. Kháta kị lená líla skuskúya.

'These plums are very sweet.'

PLUME

wáchehi.

POP

kaphópapi. SODA, POP, SOFT DRINK. The literal meaning of kaphópapi is (what) bursts open with a pop.

POPLITEAL

hu'ókahmi. POPLITEAL (BACK OF THE LEG BEHIND THE KNEE). The literal meaning of hu'ókahmi is place where the leg bends.

PORCUPINE

phahí.

POTATO

bló.

POULTRY

khokhéyaň'ala, khokhóyaň'ala, khokháyeň'ala. CHICKEN, HEN;

POULTRY.

POUR

papsú. TO CAUSE A LIQUID TO POUR OUT OR SPILL BY PUSHING.  
wapápsu 'I pour (it),' upápsu pi 'we pour (it).' Asápi kị wanú  
papsú. 'She spilled the milk accidentally.'

POUR

kapsú. TO CAUSE A LIQUID TO POUR OUT OR SPILL BY STRIKING.  
Žąžá kị ékahtaka yúkhá mní kị kapsú. 'She bumped the glass  
and spilled the water.'

PRAIRIE DOG

pispiža. Pispiža literally means squeaking or barking.

PREPARE MEAL

lol'íh'ą. TO COOK A MEAL, TO PREPARE FOOD. lol'íwañ'ą 'I prepare a meal,' lol'í'ųh'ą pi 'we prepare a meal.'  
Lol'íwañ'ą čha blá owákihi šni. 'I can't go now; I am fixing dinner.'

PRESERVES

waskúyeča. CANNED FRUIT, PRESERVES; FRUIT, BERRIES; DESSERT; CANDY, SWEETS IN GENERAL. Blokéhą waskúyeča líla óta ųkáğa pi. 'Last summer we made a lot of preserves.'

PRESIDENT

thųkášilayapi. PRESIDENT OF THE UNITED STATES; U. S. GOVERNMENT. Thųkášilayapi kį Thiská él thí. 'The President lives in the White House.'

PRETTY

wašté. TO BE PRETTY; TO BE GOOD. mawášte 'I am pretty,' ųwášte pi 'we are pretty.' Wašté is reduplicated waštéšte. Hé wikhóškalaka kį líla wašté. 'That young woman is very pretty.' Wíyą wašté wą wačípi ektá wąbláke. 'I saw a pretty woman at the dance.'

PRICKLY

phephé. TO BE PRICKLY, TO BE STICKERY. ųkčéla kį phephé. 'Cacti are prickly.' Jim ųkčéla phephé wą akál wanú íyotake. 'Jim accidentally sat down on a prickly cactus.'

PROBABLE

načhěča. TO BE PROBABLE, TO BE LIKELY. This impersonal verb indicates that a speaker considers his statement to be probably true. It is used like a sentence-final enclitic. Wahéħal mázaská maníčĭ kta načhěče. 'I'll likely be out of money by then.'

sěča. PROBABLY, MAYBE. Particle which indicates that the speaker considers his statement possibly or probably true, but not certainly true. Ugná mağážu kte sěče. 'Maybe it will rain.' Waná hé hěchiya í sěče. 'He is probably there by now.'

PUMP

hu'ípat'ize. TIRE PUMP.

mni'ípathaža. WATER PUMP.

PUMPKIN

wagmú. GOURD; SQUASH, PUMPKIN.

PUPPY

šĥpála.

QUICKLY

ináħni. HURRIEDLY, QUICKLY, WITHOUT LOSING TIME. Ináħni mas'óphiye ektá míciya yo! 'Go to the store for me quickly!' Tókhiya ináħni lá he? 'Where are you hurrying to?'

QUILLWORK

wóska.

QUILT

owíža.

## QUIT

ayúšťą. TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT; TO STOP;  
TO LET GO; TO LEAVE ALONE, TO LET ALONE. ablúšťą 'I left him,  
it,' ŷkáyušťą pi 'we left him, it, he left us, they left us.'  
Hé wíyą kį hįgnáku kį ayúšťą. 'That woman has left her husband.'  
Hokšíla kį wó'ųspe ékihųni šni ayúšťą. 'The boy gave up his  
education without graduating.' Líla čųnúmupe éyaš, ablúšťą.  
'I used to smoke a lot, but I have quit.'

## RABBIT

mašťíčala. RABBIT.

mašťįska. JACKRABBIT. Mašťįska literally means white rabbit.

šįtésápela. COTTONTAIL RABBIT. The literal meaning of  
šįtésápela is little black tail.

## RACCOON

wíčhítegleą.

## RAIN

mağážu. RAIN. Mağážu kį sní. 'The rain is cold.'

mağážu. TO RAIN. Hųhépi kį ŷgná mağážu kte séće. 'Maybe it  
will rain tonight.'

## RAINBOW

wįgmuke. Wįgmuke literally means snare or trap. The  
Indians believed that the rainbow caused the end of a  
rainstorm by trapping it, so that no more rain could get  
through.



RAPID CITY

Mnilúzahe Othúwahe. RAPID CITY, SOUTH DAKOTA. The literal meaning of Mnilúzahe Othúwahe is rapid flowing water town.

RATTLE

wagmúha. GOURD RATTLE, CEREMONIAL RATTLE. Wagmúha literally means squash rind.

RATTLESNAKE

sítěhla. Sítěhla literally means rattle tail.

RAVINE

ósmaka. COULEE, GULLY, DRAW, RAVINE, GULCH.

RAWHIDE

thahálo. RAWHIDE.

wókpa. PARFLECHE BAG, RAWHIDE BAG.

RAZZ

aš'á. TO RAZZ, TO TEASE, TO TAUNT SOMEONE BY YELLING AT HIM. awáš'a 'I razzed him,' ũkáš'a pi 'we razzed him, he razzed us, they razzed us.' Kašé na glihpáya čha aš'á pi. 'He stumbled and fell down, and so they razzed him.'

REACH HERE

hí. TO ARRIVE HERE, TO REACH HERE, TO GET HERE, TO COME. wahí 'I came,' ũhí pi 'we came.' Tóhą yahí he? 'When did you get here?'

READ

yawá. TO READ. blawá 'I read it, them,' yýáwa pi 'we read it, them.' Hé wówapi kį naháñči lawá he? 'Did you read that book yet?' Wičhíčcala kį táku tókhų pi he? Wayáwa pi. 'What are the girls doing? They are reading.'

wayáwa. TO STUDY; TO GO TO SCHOOL. wabláwa 'I study,' wa'yýáwa pi 'we study.' Naháñči Nebraska ektá waláwa he? 'Are you still attending school in Nebraska? Waníyetu čhąna mičhíkši kį wayáwa. 'My son studies (goes to school, reads) during the winter.'

RECEIVE

ičú. TO GET, TO RECEIVE. iwáču 'I got it,' ykíču pi 'we got it.' Wówapi mitháwa kį iyáču he? 'Did you get (receive) my letter?'

RECOVER

akísni. TO RECOVER, TO GET WELL. amákisni 'I got well,' ykákisni pi 'we got well.' Líla makhúže éyaš, waná amákisni. 'I was very sick, but I am well now.' Aníčisni he? 'Are you better now?'

RED

lúta. TO BE RED. Lúta is used today only in names. Mañpíya Lúta wičháša itháčhą tháka. 'Red Cloud was a great chief.'

REED

psá.

RELATIVE

takúye. RELATIVE, KINSMAN.

REMEMBER

kiksúyA. TO REMEMBER. wéksuye 'I remembered him, it,'  
ųkíkksuya pi 'we remembered him, it, he remembered us, they  
remembered us.' Waná čhíkksuye. 'Now I remember you.'  
Mayéksuya he? 'Do you remember me?'

RESERVOIR

mmináthakapi. RESERVOIR, DAM.

RESTAURANT

owótethípi. CAFE, RESTAURANT. Literally this means place to  
eat house.

RETURN

kičhú. TO GIVE BACK TO, TO RETURN SOMETHING. wěčhu 'I gave  
it back to him,' ųkíčhu pi 'we gave it back to him, he gave it  
back to us, they gave it back to us.' Čhahápi okíłote éyaš,  
kičhú šni. 'She borrowed some sugar, but she didn't return it.'  
Tókša hıhıni kı mázaškąšką kı čhıčhu kte. 'I'll give your  
watch back to you tomorrow for sure.'

RIB

thučhúhu.

RICE

psı. RICE, WILD RICE.

RIFLE

mázawakhá. RIFLE, GUN. Mázawakhá literally means wonderful  
metal.

RIGHT

išláyeta. TO BE RIGHT HANDED. imášlayeta 'I am right handed,' ũkíšlayeta pi 'we are right handed.' Lakota speakers prefer to use išláyeta with a verb; as 'he writes right handed;' rather than saying 'he is right handed.' Compare this with left hand: Išláyeta ũ wówa. 'He writes with his right hand.' Čhatkáya wówa. 'He writes left handed.'

wahéha. RIGHT THEN, AT THAT PRECISE TIME. Napčíyuka wahéha hiyú wo! 'Come precisely at nine!'

wahéhatu. TO BE RIGHT AT (THAT TIME), TO BE RIGHT THEN. Wehéhatu. 'It was right then.' Mázaškąšką napčíyuka wahéhatu čha mas'ámakiphe. 'He called me right at nine o'clock.'

waná. NOW, RIGHT NOW, RIGHT AWAY. Waná mas'óphiye ektá blé. 'I am on my way to the store now.' Kaňlá kį waná kte. 'The bell is going to ring right away.'

wičákha. TO TELL THE TRUTH, TO BE RIGHT. wičáwakhe 'I tell the truth,' wičá'ykha pi 'we tell the truth.' Wičáyakhe, hé šúka kį líla čhépe hčce yeló. 'You're right, that dog is very fat.'

RIND

há. SKIN, RIND, SHELL. Há is used of the outside covering of any material object. By extension it can refer to other "natural" coverings such as envelopes for letters, wrappings for packages, etc.

RING FINGER

šḱakápi. Šḱakápi literally means (the) lazy one.

RIVER

makhízita. RIVER.

Mníšoše. MISSOURI RIVER. The literal meaning of mníšoše is turbid (muddy) water. Letá tókhi étkiya Mníšoše ki ħpáya he?

'Which way is the Missouri River from here?'

ROACH

phěšá. ROACH (head ornament used by fancy dancers); COMB OF A DOMESTIC FOWL.

ROAD

čḱakú. ROAD, PATH, STREET, TRAIL, HIGHWAY.

ROCK

iň'é, íyḱ.

ROOF

čhaká. PALATE, ROOF OF MOUTH.

ROOT

húta.

ROPE

wa'íkhḱ, wíkhḱ.

ROSEBUD RESERVATION

Sičḱáǵú Thípi.

## ROSEBUD SIOUX

Sičhǎǵǵú. ROSEBUD SIOUX, BRULÉ SIOUX. The literal meaning of Sičhǎǵǵú is Burned Thigh, and the tribe is sometimes called by this name. Indians using the term Brulé pronounce the word to rhyme with school. Mithǎkǎsi kǐ Sičhǎǵǵú wǎ hǐǵnǎye. 'My younger sister (male speaking) married a Brulé. Wǎchǐpi kǐ henǎ Sičhǎǵǵú pi. 'Those dancers are Brulés.'

Sičhǎǵǵú Oyáte. ROSEBUD SIOUX TRIBE. Sičhǎǵǵú Oyáte tha'óyake kǐ Rosebud, South Dakota éł yǎké. 'The Rosebud Tribe has its agency at Rosebud, South Dakota.' Sičhǎǵǵú Oyáte kǐ Khulwǐčhaša Oyáte kǐ ísǎm thǎka. 'The Rosebud Sioux Tribe is larger than the Lower Brulé Tribe.'

## ROSEHIP

ǔǰǐǰitka. TOMATO; ROSEHIP, WILDROSE.

## ROUND

ǵmǐǵméla. TO BE ROUND (CIRCULAR). Gmǐǵméla is reduplicated ǵmǐǵmǐǵmela. Mázaskaská ǵmǐǵmǐǵmela. 'Coins are round.' Wǎlewǎ theǰpǐ ǵmǐǵméla wǎ bluhǎ ye. 'Oh look here, I do have a round piece of leather.'

ǵmǐǵmǎ. TO BE ROUND (SPHERICAL). Gmǐǵmǎ is reduplicated ǵmǐǵmǐǵma. Thǎpa kǐ ǵmǐǵmǐǵma. 'Balls are round.' Iǰ'é ǵmǐǵmǎ wǎ iyéwaye. 'I found a round rock.'

## RUN

ʔǐyǎka. TO RUN. wa'ímnake 'I ran,' ǔk'ǐyǎka pi 'we ran.' Sǐkawkǎhǎ oh'ǎkhoya ǐyǎka okǐhi pi. 'Horses can run fast.' Iyéčhǐkǐyǎke kǐ tayǎ ǐyǎke. 'The car runs well.'

SACK

wóžuha.

SADDLE

čhāwakʔi. Čhāwakʔi literally means wooden back rack.

SALIVA

thaǵé. SALIVA, SPIT. matháǵe, mitháǵe 'my saliva.'

SALT

mniskúya.

SALVE

isláye. SALVE, OINTMENT.

SAND

čhasmú, čhasmúska.

SANDBUR

phežíʔukčéla, phežíukčela. The literal meaning of phežíʔukčéla is grass cactus.

SANDWICH

thaló agúyapi čhogíkhiyapi. Thaló agúyapi čhogíkhiyapi literally means meat made to be the core of bread.

SANS ARC SIOUX

Itázibčhó. Itázibčhó kǐ Mnikhówožu Thípi él thí pi. 'The Sans Arc Sioux live on the Cheyenne River Reservation.'  
Itázibčhó heníča he? 'Are you a Sans Arc Sioux?'

SANTEE SIOUX

Isáýethi. Isáýethi kǐ ohíya pi. 'The Santees won.'  
Nisáýethi he? 'Are you a Santee?'

SAW

chąʔíwakse.

SAY

eyÁ. TO SAY. ephé 'I said,' ehé 'you said,' eyé 'he said,'  
 ʔkéya pi 'we said.' Táku ehá he? 'What did you say?'

SCHOOL

owáyawa. Owáyawa literally means reading (studying) place.

SCRATCH

iglúkʔeǵA. TO SCRATCH ONESELF, AS WHEN ITCHING. miglúkʔeǵe  
 'I scratch myself,' ʔkíglukʔeǵa pi 'we scratch ourselves.'  
 Mayášpuya čha miglúkʔeǵe. 'I am scratching because I itch.'

SCREAM

šičáhowáya. TO YELP, TO HOWL, TO SCREAM. šičáwahówaye 'I  
 screamed,' šičáʔuhówaya pi 'we screamed.' Šǵka kǵ hé tákuwe  
 šičáhowáya he? 'Why is that dog howling?' Wǵya kǵ hé tákuwe  
 šičáhowáya ha he? 'Why is that woman screaming?'

SCREW

waʔiyokatkuǵe, wǵiyokatkuǵe, iyókatkuǵe. BOLT, SCREW.

SCREWDRIVER

waʔiyuhomni, wǵiyuhomni. SCREWDRIVER; BRACE (CARPENTER'S  
 TOOL).

SEIZE

oyúspa. TO CATCH; TO SEIZE; TO ARREST. oblúspe 'I caught  
 him, it,' ʔkóyuspa pi 'we caught him, it, he caught us, they  
 caught us.' Igmúla kǵ zǵtkála wa ʔyúspe. 'The cat caught a  
 bird.' Osní olúspe he? 'Have you caught cold?'

yañtáka. TO BITE, TO SEIZE WITH THE MOUTH. blañtáke 'I bit  
 him,' ʔyañtaka pi 'we bit him, he bit us, they bit us.' Šǵka  
 kǵ tuktél niyañtaka he? 'Where did the dog bite you?'



SEMEN

hiyáye. SEMEN, CUM.

SEVEN

šakówi. SEVEN. Šakówi is reduplicated šakówiwi. Šakówi wówaši ečhú pi. 'Seven are working.' Ehāni Lakhóta ki "Očhéthi Šakówi" ewičhakiya pi. 'The old time Sioux were called "The Seven Council Fires".'

TO BE SEVEN IN NUMBER. Ušákowi pi. 'There are seven of us.' Mázaškąšką šakówi. 'It is seven o'clock.'

SEVENTEEN

wikčémna akéšakówi. Wikčémna akéšakówi is usually shortened to akéšakówi. Ečhāni waníyetu amákešakówi kte. 'I will soon be seventeen years old.' Ukákešakówi pi. 'There are seventeen of us.' Lé apétu ki wakháyeža akéšakówi hí pi šni. 'Seventeen children are absent (didn't come) today.'

SEVENTY

wikčémna šakówi. SEVENTY. Tohāni waníyetu wikčémna nišákowi kta he? 'When will you be seventy?' Lé aǵúyapi ki mázaskášála wikčémna šakówi. 'This bread costs seventy cents.'

SEW

kayéǵa. TO SEW. wakáyeǵe 'I sewed,' ukáyeǵa pi 'we sewed.' Kayéǵa refers to the sewing together of two surfaces. It is not used when speaking of applique work or sewing moccasin soles to uppers. Iná ógle wá kayéǵe. 'My mother sewed a shirt.'

SHAME

ištélyA. TO EMBARRASS SOMEONE, TO SHAME SOMEONE. ištélwaye

'I embarrassed him,' ištél'wya pi 'we embarrassed him, he embarrassed us, they embarrassed us.' Michiča ki wayátką pi s'a čha ištélmaya pi. 'My children are drunkards and they shame me.' Ištélniya he? 'Did he embarrass you? Did he insult you?'

SHARP

phé. TO BE SHARP-EDGED. Phé is reduplicated phephé, which means only prickly. There is no reduplicated form for phé meaning to be sharp-edged. Waktá yo! Míla ki lé phé. 'Be careful! This knife is sharp.' Míla ki lená líla phé. 'These knives are very sharp.' Wakháyeža míla phé yuhá škáta pi šni iyéčheča. 'Children should not play with sharp knives.'

phéstola. TO BE SHARP-POINTED. Phéstola is reduplicated phéstóstola. Čhasákala ki lé phéstola. 'This stick is pointed.' Čhą phéstola wą čhamíč'iphe. 'I gouged myself with a sharp stick.'

SHAWL

šiná.

SHE

hé. HE, SHE, IT, HIM, HER. Hé Jim atkúku. 'He is Jim's father.' Apéha hé wálaka he? 'Did you see her earlier today? Hé yačhí he? 'Do you want it?'

SHEEP

tháh̃cas̃úk̃kala. SHEEP; GOAT. Tháh̃cas̃úk̃kala literally means deer dog.

hech̃íšk̃ayapi. MOUNTAIN SHEEP. Hech̃íšk̃ayapi literally means they make spoons from their horns.

SHELL

há. SKIN, RIND, SHELL. Há is used of the outside covering of any material object. By extension it can refer to other "natural" coverings such as envelopes for letters, wrappings for packages, etc.

SHIELD

wahách̃aka.

SHIN

hubl̃ó. mihúblo 'my shin.'

SHIN BUTTES

ž̃až̃á Blaská. The Shin Buttes are located south of Oglala, South Dakota, on the Nebraska state line (Pine Ridge Reservation). The literal meaning of ž̃až̃á blaská is flat bottle.

SHIP

wáta. BOAT, CANOE, SHIP.

SHIRT

ógle. SHIRT; COAT.

SHOE

hápa. In compounds, hápa often appears as ham-.

## SHOOT

khuté. TO SHOOT AT SOMETHING, TO TAKE A SHOT AT SOMETHING.  
wakhúte 'I shot at him, it,' ykhúte pi 'we shot at him, it, he  
shot at us, they shot at us.' Khuté does not include the  
notion of striking the target. Thamázawakhá kị khuté. 'He  
shot his gun.' Žąžą ykhúte héci. 'Let's go shoot at bottles.'  
Tháhca kị khuté. 'He shot at the deer.'

ó. TO SHOOT AND STRIKE, TO WOUND. wa'ó 'I shot it, I  
wounded it,' ykó pi 'we shot it, we wounded it, he shot us, he  
wounded us, they shot us, they wounded us.' Ó is used only in  
speaking of animate things. Atéwaye kị tháhca wá ó. 'My  
father shot a deer.' Čhiyé ó pi. 'My older brother got shot.'

## SHORT

ptécela. TO BE SHORT. maptécela 'I am short,' yptécela pi  
'we are short.' Ptécela is reduplicated pteptécela. Wíkha  
kị lé eháš ptécela. Hé mak'ú wo! 'This piece of string is too  
short. Give me that one!' Thiwáhe kị iyúha ptécela pi.  
'Everyone in the family is short.' Hoksíla ptécela thabškáta  
pi okíhi pi šni. 'Short boys cannot play basketball.'

## SHOSHONI

Súsuni. SHOSHONI, SNAKE INDIAN. Washakie Súsuni kị éhake  
itháčhaya pi. 'The Shoshonies had Washakie as their last  
leader.' Masúsuni. 'I am a Shoshoni.'

## SHOULDER

abló. THAT PART OF THE SHOULDER WHICH IS NOT THE TOP.  
híyete. TOP OF THE SHOULDERS.

SHOUT

kipá. TO SHOUT AT SOMEONE TO ATTRACT ATTENTION. wakípa 'I yelled at him,' ukípa pi 'we yelled at him, he yelled at us, they yelled at us.' Čhakú íkhowakatáha ukípa pi. 'They called to us from across the street.'

SHOVEL

makhíwašpe. SPADE, SHOVEL.

SHRUB

hú. BUSH, SHRUB.

SICK

khúža. TO BE SICK. makhúže 'I am sick,' ukhúža pi 'we are sick.' Khúža is reduplicated khuškhúža. Khúža is used only when speaking of human beings; some persons use khúža to refer principally to a hangover. Wakháyeža ki tukté wáží khúža he? 'Which one of the children is sick?'

wayáza ka. TO BE AILING, TO SUFFER FROM A RECURRENT AILMENT OR COMPLAINT. wamáyaza ke 'I am ailing,' wa'wáyaza pi ke 'we are ailing.' Wayáza ka is reduplicated wayásyaza ka. Waná waníyetu núm wamáyaza ke. 'This is the second year I haven't felt well.' Wayáza pi ke ehátaš ománi pi šni iyéčheča. 'People shouldn't travel if they aren't feeling well.'

SILVER

mázaská. The literal meaning of mázaská is white metal.

SINEW

thakhá. SINEW; NERVE, TENDON, VEIN IN MEAT. Ham'íkčeka ki lená thakhá u kagége pi. 'These moccasins are sewn with sinew.'

SING

h'okhá, okhá. TO SING WITH THE DRUM, TO SING TRADITIONAL INDIAN MUSIC. h'owákha 'I sing Indian music,' h'o'úkha pi 'we sing Indian music.' Hąhépi kį wícháša kį hé h'okhá kte. 'That man will sing Indian music tonight.' Hoksíla ųkíthawa pi kį h'okhá ųspéc'íchiya pi. 'Our boys are teaching themselves to sing Indian style.'

SINGER

h'okhá, okhá. SINGER, INDIAN SINGER. This word is used only of persons who sing traditional Indian music. Hoksíla kį lé ícháge kį h'okhá hécha chí. 'This boy wants to be a singer when he grows up.' Wáchípi kį él h'okhá kį líla tųyá lowá pi. 'The singers at the dance really sang well.'

SIOUX

Hųkpaphaya. HUNKPAPA SIOUX, STANDING ROCK SIOUX. Hųkpaphaya wá hįgnáye. 'She married a Hunkpapa.' Nihųkpaphaya pi he? 'Are you Standing Rock Sioux?'

Ihákthųwá. YANKTON SIOUX. Ihákthųwá literally means (those dwelling at the end). Ihákthųwá kį Lake Andes él thí pi. 'The Yanktons live at Lake Andes (South Dakota).' Ihákthųwá henícha he? 'Are you a Yankton?'

Isųyethi. SANTEE SIOUX. Isųyethi kį ohíya pi. 'The Santees won.' Nisųyethi he? 'Are you a Santee?'

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Itázibčhó. SANS ARC SIOUX. Itázibčhó literally means without bows. The French name (Sans Arc) has the same meaning. Itázibčhó kį Mnikhówožu Thípi él thí pi. 'The Sans Arc Sioux live on the Cheyenne River Reservation.' Itázibčhó henícha he? 'Are you a Sans Arc?'

Lakhóta. SIOUX INDIAN; NATIVE AMERICAN, AMERICAN INDIAN; LAKOTA, TETON DAKOTA. Lakhóta kį South Dakota na North Dakota él ū pi. 'The Sioux Indians are in North Dakota and South Dakota.'

Mnikhówažu, Mnikhówožu. MINNECONJOU SIOUX, CHEYENNE RIVER SIOUX. Mnikhówažu kį tuktél thí pi he? 'Where do the Minneconjous live?' Mnikhówažu hemácha. 'I am a Minneconjou Sioux.'

Oglála. OGLALA SIOUX, PINE RIDGE SIOUX. Oglála kį éna kíčhíza pi s?a. 'The Oglalas are always fighting amongst themselves.' Hé wícháša kį Oglála he? 'Is that man an Oglala?'

Owóhenúpa. TWO-KETTLE SIOUX. Owóhenúpa itháchą hécha. 'He is the chief of the Two-Kettles.' Owóhenúpa hemácha. 'I am a Two-Kettle Sioux.'

Síčhągú. ROSEBUD SIOUX, BRULÉ SIOUX. The literal meaning of Síčhągú is Burned Thigh, and the tribe is sometimes called by this name. Indians using the term Brulé pronounce the word to rhyme with school. Mithákši kį Síčhągú wą hįgnáye. 'My younger sister (male speaking) married a Brulé.' Wáchípi kį hená Síčhągú pi. 'Those dancers are Brulés.'

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Sihásapa. BLACKFOOT SIOUX. Sihásapa kĭ Mnikhówožu Thípi éł  
thí pi. 'The Blackfeet Sioux live on the Cheyenne River  
Reservation.'

Thíthųwą. TETON SIOUX. Thíthųwą kĭ tónakča pi he? 'How many  
Tetons are there?' Țthíthųwą pi. 'We are Teton Sioux.'

#### SIT DOWN

Íyotaka. TO SIT DOWN. íblotake 'I sat down,' Țkĭiyotaka pi,  
Țkĭiyotaka pi 'we sat down.' Íyotaka pi yo! 'Sit down!' Oyáte  
kĭ oyás'į éyotake. 'All (of) the people sat down.' "Thatháka  
Íyotake" wašícuya "Sitting Bull" khá. "Thatháka Íyotake"  
means "Sitting Bull" in English.'

#### SIX

šákpe. SIX. šákpe is reduplicated šákpekpe. Šákpe wačí pi.  
'Six are dancing.' Zĭtkála šákpe mázaphéphé akáł ipáhlalya  
yáká pi. 'Six birds are sitting in a row on the barbed wire.'

TO BE SIX IN NUMBER. Țšákpe pi. 'There are six of us.'  
Šųhpála la kĭ šákpe pi. 'There are six little puppies.'

#### SIXTEEN

wikčémna akéšákpe. Wikčémna akéšákpe is usually shortened  
to akéšákpe. Waníyetu amákešákpe. 'I am sixteen years old.'  
Țkákešákpe pi. 'There are sixteen of us.' Šųka kĭ  
khokhéyah'ąla akéšákpe wĭcháyat'a pi. 'The dogs have  
killed sixteen chickens.'

#### SIXTY

wikčémna šákpe. Waníyetu wikčémna mašákpe. 'I am sixty  
years old.' Tuwá mázašála wikčémna šákpe yuhá he? 'Who has  
sixty cents?'



## SKIN

há. SKIN, RIND, SHELL. Há is used of the outside covering of any natural object. By extension it can refer to other "natural" coverings such as envelopes for letters, wrappings for packages, etc.

## SKINNY

thamáheča. TO BE SKINNY, TO BE POOR (OF ANIMALS).  
mathámaheča 'I am skinny,' ŷthámaheča pi 'we are skinny.'  
Thamáheča is reduplicated thamáheheča. Tákuwe šŷkawakhá kŷ  
hená thamáheča pi he? 'Why are those horses so poor (skinny)?'  
Ká wičháša thamáheča kŷ hé wičhášawakhá. 'That skinny man is  
the preacher.'

## SKUNK

maká.

## SKY

maňpíya. SKY; CLOUD; HEAVEN.

## SLAUGHTER

kté. TO SLAUGHTER, TO KILL. wakté 'I slaughtered him,' ŷkté  
pi 'we slaughtered him.' Pté kté ha pi. 'They are  
slaughtering cattle.' Wičháša tóna wičhákte pi he? 'How many  
men were killed?'

## SLEEPY

ňwá. TO BE SLEEPY. maňwá 'I am sleepy,' ŷňwá pi 'we are  
sleepy.' Hoksšičala kŷ ůwá čha čhéya he. 'The baby is sleepy,  
and so he is crying.'

SLICE

waksÁ. TO CUT OFF WITH A KNIFE, TO SLICE. wawáksa 'I cut (it with a knife),' waʔúksa pi 'we cut (it with a knife).'  
Agúyapi kɨ waksá yo! 'Slice the bread!' Hąké waksí na makʔú.  
'He cut off a piece and gave it to me.'

SMALL

čístila. TO BE SMALL. mačístila 'I am small,' ɥčístila pi 'we are small.' Čístila is reduplicated čístistila and čiscíčscila. Mathámaheča čha hé ɥ mačístila. 'I am small because I am thin.'

SMALL OF BACK

nité. LOWER BACK, SMALL OF BACK.  
niséhu. LUMBAR, SMALL OF THE BACK.

SMASH UNDERFOOT

natʔÁ. TO DIE BY FOOT ACTION, TO BE SMASHED UNDERFOOT, TO BE RUN OVER. namátʔi kte 'he will step on me and kill me,' naʔútʔa pi kte 'we will be run over.' Híhąni šųhpála ɥkíthawa pi kɨ natʔé. 'Our puppy was run over this morning.'

SMILE

iňá. TO SMILE. iwáňa 'I smile,' ɥkíňa pi 'we smile.'  
Hokšíčala kɨ iňá ɥąká he. 'The baby is sitting there smiling.'

SMOKE

šóta. Šóta kɨ istáʔomáyaya. 'The smoke makes my eyes smart.'

SNAKE

zuzéča.

## SNAKE INDIAN

Súsuni. SHOSHONI, SNAKE INDIAN. Washakie Súsuni kĭ éhake  
itháčhaya pi. 'The Shoshonies had Washakie as their last  
leader.' Masúsuni. 'I am a Shoshoni.'

## SNEEZE

pšá. TO SNEEZE. wapsá 'I sneezed,' ʷpšá pi 'we sneezed.'  
Anógopta yo! Tuwá pšá ye. 'Listen! Somebody sneezed.' Yapšá  
čhâna í aglâhpa yo! 'Cover your mouth when you sneeze!'

## SNOT

phaĥlí. NASAL MUCOUS, SNOT. maphâĥlí, mipháhli 'my nasal  
mucous.'

## SNOW

wá. SNOW. Wá is generally used of snow on the ground. Wá  
kĭ šápe. 'The snow is dirty.' Wá kahĭta yo! 'Shovel the  
snow!'

ičámna. TO SNOW. Hą'ópta ičámna čha waná líla wašmé. 'It  
snowed the whole night through, and now the snow is very deep.'

ičámnapí. SNOWING, ACT OF SNOWING, SNOW. Ičámnapi ečé ečhŭ.  
'All it does is snow.'

wašmá. THERE IS DEEP SNOW. Hahépi ičámna na waná wašmé.  
'Last night it snowed and now there is deep snow.' Wašmí na  
osní. 'There is a lot of snow on the ground and it is very  
cold.'

## SO

šska. WE....LL, SO.... šska is a sentence launching word that is used by a person who is just beginning to speak and who has not completely formulated his thought, in this word š is often pronounced very drawn out (š...ska). š....ska, tuwá oyúspa pi he? 'So....., who did they arrest?'

čha. AND, AND SO, CONSEQUENTLY. Čha is used when one statement follows logically from a preceding statement. Hé iň'é wə ahíňpaya čha kat'é. 'A rock fell on him and he was killed.' Wakháyeža kị khúža čha hųku kị awáya. 'The child is sick, and so his mother is taking care of him.'

## SOCK

hyyákhų. SOCK, STOCKING.

## SODA

kaphópapi. SODA, POP, SOFT DRINK. The literal meaning of kaphópapi is (what) bursts open with a pop.

## SOFT

phašpházela. TO BE SOFT. Oyúke phašpházela waštéyalaka he? 'Do you like a soft bed?' Wakpála ohúta kị éł phašpházela. 'The ground is very soft beside the creek.' Bébelá thaphú kị phašpházela. 'A baby's cheek is soft.'

## SOFT DRINK

kaphópapi. SODA, POP, SOFT DRINK. The literal meaning of kaphópapi is (what) bursts open with a pop.

## SOIL

makhá. EARTH, DIRT, SOIL.

SOLE OF FOOT

sihá, sičhúha.

SOME

eyá. Eyá is used in sentences which state facts. Wičháša eyá waniyaka čhí pi. 'Some men want to see you.'

etá. Etá is used in sentences which do not state facts. Ordinarily sentences of this kind are questions, commands, or hypothetical statements which contain kte. Thaló etá icú we. 'Take some meat!' Mázaská etá nič'ú he? 'Did he give you any money?' Bló etá ophéwathu kte. 'I'll buy some potatoes.'

SOMEONE

tuwá. Anágopta yethó, tuwá čhéye. 'Listen! Someone is crying.'

tuwé čha. Tuwé čha waniyaka čhí. 'Someone wants to see you.'

SOMETHING

táku. Hená táku icú pi. 'They took something.'

SOMETIMES

watóhəl šna. NOW AND THEN, SOMETIMES. Watóhəl šna oň'ąšiče. 'He is ornery now and then.' Lél ošičeča kị watóhəl šna líla ahíyu. 'Sometimes storms are pretty bad here.'

SOMEWHERE

tuktél. SOMEWHERE. Bébelá kị čhéyaya kištó. Tuktél yazá k'ų. 'The baby is fussing. He is certainly hurting somewhere.'

SOON

ečhāni, ečhāni. Ečhāni wa'ŷyuta pi kte kištó. 'We'll soon eat.' Čhíkš, ečhāni winičhaša kte. 'Son, you'll soon be a man.' Waníyetu kī lená ečhákčhāni wáskā. 'The snow has been melting sooner than usual the last few years.'

SOUL

thachā. MIND, SOUL. Mathāčhā kī mayāza. 'My soul is weary.'

SOUP

wahāpi. SOUP, BROTH, STEW.

SOUR

phā. TO BE SOUR, TO BE BITTER; TO HAVE A STRONG SPICY TASTE. Phā is reduplicated phaphā. Phā is used only of inanimate objects. It refers to tastes which range from bitter through sour. Phā cannot be used when speaking of a souring process (as of milk). It refers only to a fixed state. Thaspāzi kī lená phaphā. 'These oranges are sour.' Thaspāzithāka phā wahtēwala šni. 'I don't like bitter grapefruit.'

SOUTH

itókağata.

SPADE

makhíwašpe. SPADE, SHOVEL.

SPEAK

iyÁ. TO SPEAK. iwáye 'I spoke,' ũkíya pi 'we spoke.'  
Wicháša kį hé iyé šni. 'That man doesn't speak (i.e.; he  
is dumb).' Wanáš icháǵe éyaš, bébela iyé. 'She is grown up,  
but she talks baby talk.' Psáloka iyáya he? 'Do you speak  
Crow?'

SPEAR

wahúkheza.

SPHERICAL

gmigná. TO BE ROUND (SPHERICAL). Gmigná is reduplicated  
gmigníigma. Thápa kį gmigníigma. 'Balls are round.' Iň'é  
gmigná wá iyéwaye. 'I found a round rock.'

SPICY

phá. TO BE SOUR, TO BE BITTER; TO HAVE A STRONG SPICY  
TASTE. Phá is reduplicated phaphá. Phá is used only of  
inanimate objects. It refers to tastes which range from bitter  
through sour. Phá cannot be used when speaking of a souring  
process (as of milk). It refers only to a fixed state.  
Spayóla thawóte kį iyúha phá. 'All Mexican foods are spicy.'

SPIDER

įktó, iktó, įktómi, iktómi.

## SPILL

papsŭ. TO CAUSE A LIQUID TO POUR OUT OR SPILL BY PUSHING.  
wapápsŭ 'I pour (it),' ŷpápsŭ pi 'we pour (it).' Asápi ki wanú  
papsŭ. 'She spilled the milk accidentally.'

kapsŭ. TO CAUSE A LIQUID TO POUR OUT OR SPILL BY STRIKING.  
Žəžə ki ékahtaka yŭkhə, mní ki kapsŭ. 'She bumped the glass  
and spilled the water.'

## SPINE

čəkháhu. SPINE, BACKBONE.

## SPIIT

thagé. SALIVA, SPIT. matháge, mitháge 'my saliva.'

## SPLIT

kašléčA. TO SPLIT LONGITUDINALLY BY STRIKING (AS WOOD WITH  
AN AXE). wakášleče 'I split it,' ŷkášleča pi 'we split it.'  
Čhə óta kašléšleče. 'He split a lot of wood.' Čhə wə  
kašléče. 'He split a piece of wood.'

## SPOON

čhišká.

## SPRING

wiwíla. SPRING (WATER).

wétu. SPRING OF THE YEAR. Wétu éi ptehíčala hŭh wičháthŷ pi.

'Some calves are born in spring.'

TO BE SPRING. Le waníyetu ki ečhəni wétu. 'Spring was  
early this year.'



SPRINKLE

mniš'ésš'e. TO SPRINKLE. Líla maǵážu k'ų hé akísni na waná ečéla mniš'ésš'e. 'The hard rain has stopped and now it's only sprinkling.'

SQUARE

obléthų. TO BE SQUARE. Obléthų is reduplicated obléthųthų. Obléthų is used of inanimate things. Wáglotapi obléthų wáží luhá he? 'Do you have a square table?' Pšithó obléthųthų ečé bluhá. 'I have only square beads.' Wáglotapi kį lé obléthų. 'This table is square.'

SQUASH

wagmú. SQUASH, GOURD, PUMPKIN.

SQUIRREL

zičá.

STALL

šųň'ónažį. BARN, STALL.

STAND

ognáke. STAND, CHEST.

STAND UP

inážį. TO STAND UP; TO STOP, TO GO UP TO AND STOP. ináwažį 'I stood up,' ũkínažį pi 'we stood up.' Wíyą kį yáká hą yŭkhą, inážį. 'The woman was sitting, but then she stood up.'

STAR

wičáhpi.

START

iyáya. TO START (OF MOTORS AND ENGINES). Iyéčhikiya ke ki  
iyáye šni. 'The car wouldn't start.'

START OUT

iyáya. TO LEAVE A PLACE AWAY FROM HERE IN ORDER TO GO  
SOMEWHERE ELSE, TO START OUT TO GO THERE. ibláble 'I left to go  
there,' ũkíyaya pi 'we left to go there.' Iyáya can not be  
used when the departure is in this direction. Toháł kákhiya  
iláni kta he? 'When will you leave for there?' Mázaškašká tóna  
k?y héhą Pierre etą iyáya pi he? 'When did they leave (from)  
Pierre?'

hiyú. TO LEAVE SOMEWHERE TO COME TO A PLACE OF CLOSE FOCUS,  
TO START OUT FOR HERE. wahíyu 'I left to come here,' ũhíyu pi  
'we left to come here.' This is usually used in reference to  
the traveler's destination. Bismark etą mázaškašká núpa héhą  
wahíyu. 'I left Bismark for here at two o'clock.' Toháł  
Lincoln etą yahíyu kta he? 'When will you leave Lincoln to  
come here?'

STATION

o?ínažį. The literal meaning of o?ínažį is stopping place.  
Mázačhakú?o?ínažį ki tuktél há he? 'Where is the railroad  
station?' Atéwaye ki wígli?o?ínažį wą yuhá. 'My father owns a  
gas station.'

STEAL

manú. TO STEAL. mawánu 'I stole it,' ma?únu pi 'we stole it.'  
Tuwá mithá?iyečhikiya ke manú. 'Someone stole my car.'

STEEL

máza. IRON, STEEL. Čhéga kį lé máza ỳ kága pi. 'This kettle is made of iron.'

STEW

wahápi. SOUP, BROTH, STEW.

STICKERY

phephé. TO BE PRICKLY, TO BE STICKERY. Ỳkčéla kį phephé. 'Cacti are prickly.' Jim ỳkčéla phephé wạ akạl wanú iyotake. 'Jim accidentally sat down on a prickly cactus.'

STILL

héchena. George Nebraska él héchena wówaši echų. 'George still works in Nebraska.' Héchena ní kta he? 'Are you still coming?'

naháňci. Naháňci wóta hạ pi he? 'Are they still eating?'

STINK

mná. TO STINK. mamná 'I stink,' ỳmná pi 'we stink.' In most cases mná is used with another element to characterize the smell more closely. Šųka kį hé líla mná. 'That dog stinks.' Sewíma. 'It smells like fish.' Makhásapamná. 'The pond stinks of muck.' Hųwíma. 'It smells putrid.'

STIR UP TROUBLE

wa?óň?ạň?ạka. TO STIR UP TROUBLE. wa?ówaň?ạň?ạke 'I stir up trouble,' wa?ó?ụň?ạň?ạka pi 'we stir up trouble.' Oyáte kį hená wa?óň?ạň?ạka pi. 'Those people are trouble-makers.' Wa?óň?ạň?ạke šni yo! 'Don't be a trouble-maker!'

STOCKING

hųyákhų. SOCK, STOCKING.

STOMACH

thezí. STOMACH, BELLY.

STONE

ŷyq, ih'é.

STOP

ináži. TO STOP, TO GO UP TO AND STOP; TO STAND UP. ináwaži  
'I went up to and stopped,' iná'ųži pi 'we went up to and  
stopped.' Ožqžqglepi isákhíb ináži yo! 'Go stand by the  
window!' Iyéčhikiyake stop signs él ináži kte hécha. 'Cars  
should stop at stop signs.'

TO STOP SPONTANEOUSLY (REFERRING TO MOTORS, ENGINES, CLOCKS).  
Mázaškškq ki ináži. 'The clock has stopped.'

akísni. TO STOP, TO CEASE (USED OF NATURAL PROCESSES).  
Wáhihé k'ų hé akísni. 'The snowfall has stopped.'  
Osíceča k'ų hé akísni. 'The storm is over.'

ayúštq. TO LEAVE, TO ABANDON; TO GIVE UP, TO QUIT, TO STOP;  
TO LET GO; TO LET ALONE, TO LEAVE ALONE. ablúštq 'I stopped,'  
ųkáyuštq pi 'we stopped.' Hoksíla ki wó'ųspe ékihuni šni  
ayúštq. 'The boy gave up his education without graduating.'  
Líla čhanúmupe éyaš, ablúštq. 'I used to smoke a lot, but I  
have stopped.'

STORE

mas'óphiye. The literal meaning of mas'óphiye is metal box.  
The reference is apparently to the cash box (cash register).

STOVE

očéthi. STOVE, COOK STOVE; HEATING STOVE, FURNACE;  
FIREPIT; COUNCIL FIRE. Očéthi éł čethí yo! 'Build a fire in  
the stove!'

STREET

čhąkú. ROAD, PATH, STREET, TRAIL, HIGHWAY.

STROKE

yustósto. TO STROKE, TO PET. blustósto 'I stroke him, it,'  
ųyústosto pi 'we stroke him, it, he strokes us, they stroke us.'  
Šųka kį yustósto wačhí šni yo! 'Don't try to pet the dog!'

STRONG

waš'ákA. TO BE STRONG. wamáš'ake 'I am strong,' wa'ųš'aka  
pi 'we are strong.' Waš'ákA is reduplicated waš'ás'akA. Hé  
hokšíla la kį líla waš'áke. 'That little boy is very strong.'  
Wíčáške kį lé waš'áke šni s'elé. 'This string seems not very  
strong.' Wíčáša waš'ákA waží ečéla hé héčhų okíhi. 'Only a  
strong man can do that.'

STUDY

wayáwa. TO STUDY; TO GO TO SCHOOL; TO READ (THINGS).  
wabláwa 'I study,' wa'ųyawa pi 'we study.' Nahųńci Nebraska  
ektá waláwa he? 'Are you still attending school in Nebraska?'  
Waníyetu čhąna mičhįkší kį wayáwa. 'My son studies (goes to  
school, reads) during the winter.' Wíčhįčala kį táku tókhų pi  
he? Wayáwa pi. 'What are the girls doing? They are reading.'

STUMBLE

hukáše. TO STUMBLE. huwákáše 'I stumble,' hu?úkaše pi 'we stumble.' Humákáše na maglíhpaya kha. 'I stumbled and almost fell.' Hukáše oná'iphekeke. 'It's easy to stumble here.'

SUCH

hécha. TO BE SUCH A ONE, TO BE ONE OF A MENTIONED KIND. hemácha 'I am,' he?úcha pi 'we are.' Hená wícháša kị Sícháǵú hécha pi. 'Those men are Rosebud Sioux.' Mitháwiču kị wa?úspekhiye hécha. 'My wife is a teacher.' Pteyúha he?úcha pi. 'We are cattle ranchers.'

SUGAR

čhahápi. Literally čhahápi means tree juice. The earliest reference of the word was to maple sugar.

SUMMER

blokétu. SUMMER. Blokétu ópta o?íyokhiphi. 'It is pleasant in the summer.' Hél blokétu wa ópta wówaši'echámu. 'I worked there (through) one summer.'

TO BE SUMMER. Ečhání blokétu kte. 'It will soon be summer.'

SUN

wí. SUN; MOON. wí is closest in meaning to the English luminary, and it is used to refer to either the sun or the moon.

ápawí. ápawí literally means day luminary.

SUNFLOWER

wańcázi. Wańcázi literally means yellow flower.

SUNNY

mašté. TO BE WARM AND SUNNY. Mašté is reduplicated maštéšte. Lé apétu kị líla maštéšte. 'It's very sunny today.'

SWALLOW

istáničathāka. SWALLOW (BIRD).

SWEET

skúyA. TO BE SWEET; TO BE SALTY. SkúyA is reduplicated  
skuskúyA. Wakhályapi kĭ lĭla skúye. 'The coffee is too sweet.'  
Khāta skuskúya eyá ophéwathu. 'I bought some sweet plums.'  
Thaló kĭ lé lĭla ehás skúye. 'This meat is too salty.'

SWEETGRASS

wáchāga.

SWEETS

waskúyeča. SWEETS IN GENERAL, CANDY; DESSERT; FRUIT,  
BERRIES; CANNED FRUIT, PRESERVES. Wakhāyeža waskúyeča lĭla  
waštélaka pi. 'Children really like sweets.'

SWIM

nuwā. TO SWIM, TO BATHE. wanúwe 'I took a bath,' unúwā pi  
'we took a bath.' Hoksĭla kĭ nuwā pi. 'The boys are  
swimming.' Yanúwa awāšteyalake he? 'Do you like to swim?'  
Iyāyĭ na nuwā yo! 'Go take a bath!'

TABLE

wāglotapi.

TAKE

ičú. TO TAKE. iwāču 'I took him, it,' ukíču pi 'we took  
him, it, he took us, they took us.' Mĭla kĭ tuwā ičú he? 'Who  
took the knife?' Phežúta kĭ iyāču kĭ wašté. 'You better take  
the medicine.'

TAKE ALONG

áya. TO TAKE (SOMETHING) SOMEWHERE, TO CARRY (SOMETHING)  
ALONG WHILE GOING SOMEWHERE. áble 'I took it along,' ũkáya pi  
'we took it along, he took us along, they took us along.' Lé  
Mary thí ektá áya yo! 'Take this over to Mary's house!' Híhani  
kí hé áni kta he? 'Are you taking that tomorrow?' Mnipíga eyá  
ũkáya pi. 'We took along some beer.' Wačhípi ektá tuwá  
aníyí kta he? 'Who is taking you to the dance?'

TALK

wóglaka. TO TALK, TO CONVERSE. wówaglaka 'I talked,'  
wó'ũglaka pi 'we talked.' Owáphe waží séča wó'ũglaka pi.  
'We talked for about an hour.' Lakhótuya wóglaka pi. 'They  
are talking in Lakota.' Wóglaka awáštewalake. 'I like to  
talk.'

TALL

háska. TO BE TALL; TO BE LONG. maháske 'I am tall,' ũháska  
pi 'we are tall.' Háska is reduplicated háskaska. Hé čhâ kí  
líla háske. 'That tree is very tall.' Hená čhâ kí líla  
háskaska. 'Those trees are very tall.' Wičháša háska wá  
waníyaka čhí. 'A tall man wants to see you.'

TALLOW

waší. BACON; ANIMAL FAT, TALLOW.

TAPE RECORDER

howánağoye.

TARPAULIN

wákañpe. COVERING, TARPAULIN.



## TAUNT

aš'á. TO RAZZ, TO TEASE, TO TAUNT SOMEONE BY YELLING AT HIM. awás'a 'I taunted him,' ũkás'a pi 'we taunted him, he taunted us, they taunted us.' Kašé na glihpáya čha aš'á pi. 'He stumbled and fell down, and so they razzed him.'

## TEA

wakhályapi. HOT BEVERAGE, COFFEE, TEA. Wakhályapi is used only of the brewed drink. Lé wakhályapi kĭ líla kháte. 'This coffee is very hot.'

waĥpékhalypapi. The literal meaning of waĥpékhalypapi is heated leaves.

waĥpé. LEAF; TEA.

## TEASE

yuškéĥa. TO TEASE. bluškéĥa 'I teased him,' ũyúškeĥa pi 'we teased him, he teased us, they teased us.' Thawíču kĭ yuškéĥa s'a. 'He always teases his wife.' Bébela kĭ yuškéĥa šni yo! 'Don't tease the baby!'

aš'á. TO RAZZ, TO TEASE, TO TAUNT SOMEONE BY YELLING AT HIM. awás'a 'I razzed (him),' ũkás'a pi 'we razzed (him), he razzed us, they razzed us.' Kašé na glihpáya čha aš'á pi. 'He stumbled and fell down, and so they razzed him.'

## TEETH

hí. TOOTH, TEETH.

## TELEGRAPH

mas'ápha. TELEPHONE, TELEGRAPH.

## TELEPHONE

mas'ápha. TELEPHONE, TELEGRAPH.

TELL LIES

Ówakhąkhą. TO LIE, TO TELL A LIE. Ómawákhąkhą 'I told a lie,' Ó'ųwákhąkhą pi 'we told a lie.' Óniwákhąkhą šni kta tkhá. 'You shouldn't tell lies.' Ówakhąkhą pi. 'They are liars.'

TELL THE TRUTH

wičákha. TO TELL THE TRUTH, TO BE RIGHT. wičáwakhe 'I tell the truth,' wičá'ųkha pi 'we tell the truth.' Wičákha yo! Үgná ničáška pi kte. 'You had better tell the truth, or they will put you in jail.' Hé wičháša kį túheni wičákhe šni. 'That man never tells the truth.'

TEMPLE

nawáte. TEMPLE, SIDE OF THE HEAD.

TEN

wikčémna. TEN. Wikčémna is reduplicated wikčémnamna.  
Wikčémna ištíma pi. 'Ten are asleep.' Wayáwa kį  
wikčémna khiglá pi. 'Ten of the students have gone home.'  
TO BE TEN IN NUMBER. Үwíkčémna pi. 'There are ten of us.'  
Lakhóta kį wikčémna pi. 'There are ten Indians.' Mázaškašká  
wikčémna. 'It is ten o'clock.'

TENDER

štúkála. TO BE TENDER. Štúkála is reduplicated štųštúkála.  
Thaló štúkála waštéyalaka he? 'Do you like tender meat?' Thaló  
kį lé štúkála šni. 'This meat isn't tender.'

TENDON

khą. NERVE, TENDON, VEIN.  
thakhą. NERVE, TENDON, VEIN IN MEAT.

TEPEE

thípi. HOUSE, DWELLING; BUILDING.

ákañpe. LODGE COVER, TEPEE COVER.

thusú. LODGE POLE, TEPEE POLE.

TESTES

itká. TESTICLE, TESTES, BALLS.

TESTICLE

itká. TESTICLE, TESTES, BALLS.

TETON

Thíthųwą. TETON SIOUX. Thíthųwą kį tónakča pi he? 'How many Teton  
Tetons are there?' Үthíthųwą pi. 'We are Teton Sioux.'

Lakhóta. LAKOTA, TETON DAKOTA. Oglála kį Lakhóta pi. 'The  
Oglalas are Teton Dakotas.'

THANKS

philámayaye. THANK YOU. The literal meaning of philámayaye  
is you have pleased me.

THAT

hé. THAT, THAT ONE. Hé wícháša kį (Wícháša kį hé) ómakiye.  
'That man helped me.' Hé ophéwathų kte yeló. 'I'm going to  
buy that one.'

THAT

ká. THAT YONDER, THAT ONE YONDER. Ká pahá kį (Pahá kį ká)  
letę makhíyutha pi záptą yąké. 'That hill is five miles from  
here.' Ká wáláka he? 'Do you see that one yonder?'

THAT'S ALRIGHT

tókha šni. NEVER MIND, THAT'S ALRIGHT. Wóyute etáni a?ú pi  
šni éyaš, tókha šni. 'They shouldn't bring any food, but  
that's alright.'

THAW

ská. TO MELT, TO THAW. Wá ki ská áye. 'The snow is melting.'  
Wá ki ská. 'The snow has melted.'

THE

ki. Šúkawakhá ki ípuza pi. 'The horses are thirsty.' Ki  
is often used in Lakota where there is no direct equivalent in  
English. Hokšíla ki lé waníyetu wikčémna. 'This boy is ten  
years old.'

ki. Same as ki.

THEM

hená. THEY, THEM. hená naháñči hí pi šni. 'They haven't  
come yet.' Čhaksáyuhá ki hená owíčhayuspa pi. 'The police  
arrested them.'

THEN

hehǎł. THEN, AFTER THAT.

wahéha. RIGHT THEN, AT THAT PRECISE TIME. Napčǐyuka wahéha hiyú wo! 'Come precisely at nine!' Thokéya Lusk ektá ȳkí pi na hehǎł Cheyenne éł ȳkí pi kte. 'First we'll go to Lusk and then we will go to Cheyenne.'

wahéhał. ABOUT (THAT TIME), ABOUT THEN. Mázaškǎškǎ napčǐyuka wahéhał ičámma. 'It began to snow about nine o'clock.' Wíčhokayahiyáye wahéhał ȳhípi kte. 'We will arrive about noon.'

wahéhaȳtu. TO BE RIGHT AT (THAT TIME), TO BE RIGHT THEN. Wehéhaȳtu. 'It was right then.' Mázaškǎškǎ napčǐyuka wahéhaȳtu čha mas'amakiphe. 'He called me right at nine o'clock.'

THERE

héčhiya, héčhi. THERE; IN, AT, OR TO THAT GENERAL AREA. Héčhi is a fast speech variant of héčhiya. Héčhiya (héčhi) Lakhóta tóna thí pi he? 'How many Indians live there?'

hél. THERE; IN, AT, OR TO THAT PLACE. Hól wówaši'ečhámu. 'I work there.'

kákhiya, kákhi. OVER YONDER; OVER THERE; IN, AT, OR TO THAT GENERAL AREA OVER YONDER. Kákhi is a fast speech variant of kákhiya. Kákhiya mní kte. 'I am going over yonder.'

kál. THERE; YONDER; IN, AT, OR TO THAT PLACE OVER YONDER. Wakháyeža kǐ kál škáta pi. 'The children are playing over there.'

## THESE

lená. THESE, THESE ONES. Lená is the plural of lé. Lená wíčazo kį (Wíčazo kį lená) nitháwa he? 'Are these pencils yours?' Ĥtálehą lená wąbláke šni. 'I didn't see these (these ones) yesterday.'

## THEY

hená. THEY, THEM. Hená naháħci hí pi šni. 'They haven't come yet.' Čħaksáyuhá kį hená owíčhayuspa pi. 'The police arrested them.'

## THICK

šóka. TO BE THICK. Šóka is reduplicated šogsšóka. Šóka is used in describing inanimate things whose principal characteristic (or whose particular interest to people) is a broad surface. It can be used of ice, books, paper, cloth, leather, and building materials, but it may not be used of fingers, legs, trees, or other things of like kind. Ógle šóka wąží ophéyathų kį. 'You should have a heavy (thick) coat.' Wówapi šóka blawá awáštewalake šni. 'I don't like to read thick books.' Makhízita akáł čhága kį šóke. 'The ice on the river is thick.' Thípi kį lé čħabláska kį šogsšóke. 'The logs in this house are thick.' Čhą kį lé eháš líla šóke. 'This piece of wood is too thick.'

## THIGH

síčhą. Síčhą is used when speaking of the side of the thigh.  
čhečá. Čhečá is used when speaking of the front of the thigh.

THIN

zibzípela. TO BE THIN. Zibzípela is used only of inanimate objects. Mniňúhakhakháka kɨ lé zibzípela. 'This paper is thin.' Míla'ophé kɨ líla zibzípela. 'This knife blade is very thin.' Mniňúhakhakháka zibzípela ečé bluhá. 'I have only thin paper.'

THINK

iyúkčə. TO THINK THAT, TO HAVE THE OPINION THAT. iblúkčə 'I think that...,' ɣkíyukčə pi 'we think that...' Osní olúspa iblúkčə. 'I think that you have caught cold.' Ní kta ilúkčə he? 'Do you think you'll go?'

THIRSTY

ípuza. TO BE THIRSTY. ímapúza 'I am thirsty,' í'ɣpúza pi 'we are thirsty.' The literal meaning of ípuza is to be dry mouthed.

THIRTEEN

wikčémna akéyamni, akéyamni. Wikčémna akéyamni is usually shortened to akéyamni. Waníyetu aníkeyámni he? 'Are you thirteen years old?' Waníyetu ɣkákeyámni pi. 'We are thirteen years old.' Mázaská akéyamni blusóte. 'I spent thirteen dollars.'

THIRTY

wikčémna yámni. THIRTY. Waníyetu wikčémna mayámni. 'I am thirty years old.' September él ɣpétu wikčémna yámni. 'There are thirty days in September. Mázašála wikčémna yámni akáb wačhí kte. 'I still need thirty cents.'

THIS

lé. THIS, THIS ONE. Lé wíčazo kį (Wíčazo kį lé) nitháwa he?  
'Is this pencil yours?' Lé iwáču kte. 'I'll take this one.'

THIS MORNING

híhąni, híhąna. THIS (PAST) MORNING; MORNING; TOMORROW.  
Híhąni wówapi wą Jim etą iwáču. 'I got a letter from Jim  
this morning.'

THOSE

hená. those, those ones there. Hená is the plural of hé.  
Hená wíčháša kį (Wíčháša kį hená) ómakiya pi. 'Those men  
helped me.' Hená waštéwalake. 'I like those ones there.'

kaná. THOSE YONDER, THOSE ONES YONDER. Kaná is the plural  
of ká. Kaná pahá kį (Pahá kį kaná) letą makhíyuthapi záptą  
yąké. 'Those hills are five miles from here.' Kaná othéńhike.  
'Those ones over there are expensive.'

THOUSAND

khiktópawįǵe, khotópawįǵe. THOUSAND.  
opáwįǵe wikčemma. THOUSAND, TEN HUNDRED.  
khiktópawįǵe. TO BE A THOUSAND, TO BE THOUSANDS.  
Nikhíktopawįǵe pi. 'There are thousands of you.'  
Mílahąska Thamákhoché kį éł Lakhóta khiktópawįǵe pi.  
'There are thousands of Indians in the United States.'

THREAD

hańųta.



THREE

yámni. THREE. Yámni is reduplicated yámnimni. Yámni čhéya pi. 'Three are crying.' Wakháyeža yámni čhéya pi. 'Three children are crying.'

TO BE THREE IN NUMBER. Niyámni pi he? 'Are there three of you?' Mázaškášká yámni. 'It is three o'clock.'

THROAT

loté. THROAT, BOTH OUTSIDE AND INSIDE.

THUMB

nabháhuka.

THUNDER

wakíyáhothúpi. Wakíyáhothúpi literally means thunderers calling. Wakíyáhothúpi kí nayáh'ų he? 'Did you hear the thunder?'

wakíyą hothú. TO THUNDER. Wakíyą hothú pi čhána šna yuš'íyemaye. 'It scares me when it thunders.' Anágoptą yo! Wakíyą hothú pi. 'Listen! It is thundering.'

TICKLE

yuš'íš'í. TO TICKLE. bluš'íš'í 'I tickled him,' ųyúš'íš'í pi 'we tickled him, he tickled us, they tickled us.' Amáyustą ye! Mayúš'íš'í šni ye! 'Leave me along! Don't tickle me!'

TIRE

hú. TIRE; LEG; THE BOTTOM PART OF ANYTHING.

TIRE PUMP

hu'ípat'íze.

TIRED

watúkha. TO BE TIRED. wamátukha 'I am tired,' wa'ųtukha pi  
'we are tired.' Watúkha is reduplicated watúktukha.  
Wanítukha oníwųyake. Nikhúža sel? 'You look tired. Could  
you be sick?'

hústaka. TO BE TIRED. húmastáke 'I am tired,' hú'ųstáka pi  
'we are tired.' Wičháša ki líla hústaka pi čha iyúha ehani  
iyúka pi. 'The men were very tired and all of them have gone  
to bed already.'

TIT

azé. BREAST, TIT.

TO

ektá. AT, IN, TO. Nebraska ektá yathí he? 'Do you live in  
Nebraska?' (This would be asked of someone not now in  
Nebraska.) Híhąni ki Nebraska ektá ųyą pi kte. 'We're going  
to Nebraska tomorrow.' Tohąl Wendell Nebraska ektá khí kta he?  
'When will Wendell get back to Nebraska?' (This would be asked  
somewhere away from Nebraska).

TOBACCO

čhąlí.

TODAY

apétu kį lé, lé apétu kį. Apétu kį lé (Lé apétu kį)  
maĥpíyaya. 'It is cloudy today.'

ektá'ophaya kį, ektáwaphaya kį. LATER ON TODAY. Ektáwaphaya  
kį Mnilúzahe Othúwahe ektá wýę pi kte. 'Later on today we are  
going to Rapid City.'

apéhę. EARLIER TODAY. Apéhę Mary wáláka he? 'Have you seen  
Mary today?'

TOE

siphá.

TOGETHER

kičhí. TOGETHER WITH, IN THE COMPANY OF. Kičhí is used only  
when two persons or things are involved, both having equal  
importance. Híhąni Mary čhuwéku kičhí wábláke. 'I saw Mary  
this morning with her older sister.' Kičhí mayá'u kta he? 'Are  
you coming with me? Kičhí mayáka yo! 'Sit with me!'

TOMATO

ųžįžįtká. TOMATO; ROSEHIP, WILDROSE.

TOMORROW

híhąni kį, híhąna kį. Híhąni kį owákpamni ektá wagní kte.  
'I'll go home to the agency tomorrow.'

TONGUE

čhezí.

TONIGHT

hąhépi kį. Hąhépi kį tókša ohí'wýę pi kte. 'We will  
certainly win tonight.'

TOO

líla. VERY; TOO. Wakhályapi kĭ lé líla skúye. 'This coffee is too sweet.'

khó. ALSO, AS WELL, COUNTED IN, INCLUDED, TOO. Khó is used to coordinate nouns. Hoksíla kĭ škáta pi čha wičhíčala kĭ khó škáta pi. 'The boys are playing, and the girls are playing, too.' Asápi na čahápi khó mú. 'I use cream and sugar, too.'

nakŭ. ALSO, AS WELL, BESIDES, TOO. Nakŭ is used to coordinate verbs. Wíyą eyá hí pi na nakŭ wakháyeža eyá hí pi. 'Some women came and also some children came.' Hé wičháša kĭ nakŭ mnipíğa eyá ahí. 'That man also brought some beer.' (That is, others brought beer and that man brought beer, too.)

šičáya. TOO BAD. Šičáya kte s'elé. 'That'll be too bad for him.'

TOOL

mázawó'ilake, maswó'ilake. This literally means metal utensil.

TOOTH

hí.

TOUCH

épathą. TO TOUCH, TO FEEL BY TOUCHING. éwapathą 'I touched him, it,' é'ypathą pi 'we touched him, it, he touched us, they touched us.' Tuwá émapathą čha škámahĭgle. 'Someone touched me and I jumped.'

## TOUGH

sutá. TO BE HARD, TO BE TOUGH. masúta 'I am tough,' usúta pi 'we are tough.' Sutá is reduplicated sugsúta. Čhága kį waná sutá. 'The ice is very hard now.' Makhá sutá ok'ěšiče. 'Hard ground is hard to dig.' Sutá čha akísni kte. 'He's tough, he'll be alright.' Thaló kį lé sutá čha yul phíča šni. 'This meat is so tough you can't eat it.'

## TOWN

othųwahe. TOWN, CITY. Othųwahe ektá mní kte. 'I'm going to town.' Othųwahe tukté él yathí he? 'Which town do you live in?' Ĥeská othųwahe kį othųwahe líla thąka. 'Denver is a very big city.'

## TRACHEA

gloglóska. TRACHEA, WINDPIPE.

## TRAIL

čhąkú. ROAD, PATH, STREET, TRAIL, HIGHWAY.

## TRAVEL

ománi. TO TRAVEL. omáwani 'I travel,' ukómani pi 'we travel.' Toháł owákihi čhána šna omáwani. 'I travel whenever I can.' Ináwaye kį ománi awáhtela šni. 'My mother doesn't like to travel.'

## TREE

čhą. WOOD; TREE. Čhą tóna hą he? 'How many trees are there?'

## TRIBE

oyáte. PEOPLE, TRIBE. Othúwahe léel oyáte tóna thí pi he?  
'How many people live in this town?' Oyáte húp̃h̃ čhet'úwičhagla  
pi. 'You can't believe some people.' Oglála oyáte k̃i líla óta  
pi. 'The Oglala Tribe is very numerous.'

## TROUBLE

wa'óh̃'ąh̃'ąka. TO STIR UP TROUBLE. wa'ówaḥ̃'ąh̃'ąke 'I stir up  
trouble,' wa'ó'ųh̃'ąh̃'ąka pi 'we stir up trouble.' Oyáte k̃i  
hená wa'óh̃'ąh̃'ąka pi. 'Those people are trouble-makers.'  
Wa'óh̃'ąh̃'ąke šni yo! 'Don't be a trouble-maker!'

## TROUSERS

ųzóg̃i. TROUSERS, PANTS.

## TRUTH

wičákha. TO TELL THE TRUTH, TO BE RIGHT. wičáwakhe 'I tell  
the truth,' wičá'ųkha pi 'we tell the truth.' Wičákha yo! ųgná  
ničáška pi kte. 'You had better tell the truth, or they will  
put you in jail.' Hé wičháša k̃i túheni wičákhe šni. 'That man  
never tells the truth.' Wičáyakhe, hé šųka k̃i líla čhépe ḥče  
yeló. 'You're right, that dog is very fat.'

## TURKEY

waglékšą.

## TURN OFF

yusní. TO TURN OFF A LIGHT. blusní 'I turned off the  
light,' ųyúsni pi 'we turned off the light.' Waná ilé k̃i  
yusní pi kte héčha. 'It's time to turn out the light.'

TURN ON

yu'íle. TO TURN ON A LIGHT. blu'íle 'I turned on the light,' yú'íle pi 'we turned on the light.' O'íyokpaze, ilé kɪ yu'íle yo! 'It's dark in here, turn on the light!'

TURNIP

phaǵí. ARTICHOKE, DOMESTIC TURNIP.

thípsila. INDIAN (WILD) TURNIP.

TURTLE

khéya. TURTLE (LAND DWELLING).

phatkáša, phatkáša la. SNAPPING TURTLE (WATER DWELLING).

TWELVE

wikčémna akénupa, wikčémna akénum, akénupa, akénum.

Wikčémna akénupa is usually shortened to akénupa or akénum. Information on the shortening of núpa to núm is given under two. Héčhena waníyetu wikčémna aníkenúpa he? 'Are you still twelve years old?' Wikčémna ɷkákenupa pi. 'There are twelve of us.' Jézos wa'úspewichákiye wikčémna akénum wícháyuha. 'Jesus had twelve disciples.'

TWENTY

wikčémna núpa, wikčémna núm. Information on the shortening of núpa to núm is given under núpa. Waníyetu wikčémna manúpa. 'I am twenty years old.' Atéwaye kɪ ptegléška wikčémna núpa (wikčémna núm) ophéwíchathɷ. 'My father has bought twenty cows.'

## TWO

núpa, nóm. TWO. Núpa is reduplicated númnupa. At the end of a phrase, núpa is usually shortened to nóm. Núpa ahí. (Nóm ahí.) 'Two have come.' Iyěčhikiyake núpa yúha pi.

(Iyěčhikiyake nóm yúha pi.) 'We have two cars.'

TO BE TWO IN NUMBER. Mázaškášká núpa. 'It is two o'clock.' Čhiyéku kī núpa pi. 'He has two older brothers.' (Literally: 'His older brothers are two.')

## TWO-KETTLE SIOUX

Owóhenúpa. Owóhenúpa itháčha héčha. 'He is the chief of the Two-Kettles.' Owóhenúpa hemáčha. 'I am a Two-Kettle Sioux.'

## UNCONVENTIONAL

witkó. TO BE UNCONVENTIONAL, TO BEHAVE IN AN ERRATIC OR CRAZY WAY. wimátko 'I am crazy,' wi'útko pi 'we are crazy.' Hé wíyá kī witkó. 'That woman does crazy things.' Wíyá witkó kī akhé wa'éčhū hčá ke. 'That crazy woman did it again.'

## UNITED STATES

Mílahaska Thamákhóče. The literal meaning of Mílahaska Thamákhóče is Land of the Long Knives.

## UNITED STATES GOVERNMENT

thúkášilayapi. Thúkášilayapi literally means the one they have as grandfather. Thúkášilayapi kī Washington él yaké.

'Washington is the seat of the U. S. Government.'

## URBAN INDIAN

kiwášiču, kiwášiču. ASSIMILATED NATIVE AMERICAN, URBAN INDIAN. The literal meaning of kiwášiču is one who has become White.



URGE ON

as'á. TO URGE SOMEONE ON BY YELLING. awás'a 'I yelled him on,' ukás'a pi 'we yelled him on.' Lowâ ki awíčas'a pi.  
'They shouted approval of the singers.'

URINATE

léža. TO URINATE, TO PASS URINE, TO PISS. waléže 'I urinated,' qléža pi 'we urinated.' Yaléža yakíniča he? 'Do you need to urinate?'

URINE

leže. URINE, PISS. miléže 'my urine.'

USE

ʔú. TO USE. mú 'I use (it),' ukʔú pi 'we use (it).' Míla ki tuwá ú he? 'Who is using the knife?' Asâpi na čħăĥăpi khó mú.  
'I use (take) cream and sugar, too.'

UTERUS

thamní.

UTTER

hothú. TO UTTER A CRY, TO UTTER THE CHARACTERISTIC CRY OF A SPECIES. Hothú is used only of animals. Šŭkawakhâ wăží hothú nayáň'ų he? 'Did you hear a horse neigh?' Hîhăni zîtkála ki hothú pi. 'The birds are singing this morning.'

VEGETATION

wôhe. VEGETATION, WEEDS.

VEIN

khâ. NERVE, TENDON, VEIN.

thakhâ. NERVE, TENDON, VEIN IN MEAT.

VERY

líla. VERY; TOO. Líla hústáke. 'I am very tired.'

ožúla. FULL, VERY. Ožúla is reduplicated ožúgzula. Thípi  
 kĭ ožúla yáka pi. 'There is a full house.' Žazá wóžapi ožúla  
 yúha pi. 'We have a full jar of wóžapi.' Nab'óžula bluhá.  
 'My hands are full.' (This is understood literally.) Wóžuha  
 kĭ ožúla ů. 'The sack is full.' Hé wíháša kĭ ožúla wítkóko  
 ke. 'That man is very crazy.'

WAGON

čhapágmíyapi. Čhapágmíyapi literally means wood which is  
made to roll along.

WAIST

phagé. **WAIST.**

WAIT FOR

aphé. TO AWAIT, TO WAIT FOR. awáphe 'I waited for him,'  
 ykáphe pi 'we waited for him, he waited for us, they  
 waited for us.' Phezúta'othí ektá amáphe yo! 'Wait for me at  
 the drugstore!' Toháya ayáphe he? 'How long have you been  
 waiting?'

thóhiyaka. WAIT NOW, WAIT A MINUTE, HOLD ON! Thóhiyaka is  
 used in commands only; it is often shortened to hiyaka.  
 Thóhiyaki yethó, óchičiyi kte yeló. 'Wait now, I'll help  
 you.'

## WAKE UP

kiktá. TO GET UP, TO WAKE UP. wékta 'I got up,' ʁkíkta pi 'we got up.' Híḥḥani watóḥal yékta he? 'What time did you get up this morning?' Waná kiktá pi kta héčha. 'It's time to get up.' Kiktá íyotaka yo! Phezúta kí čhič'ú kte. 'Sit up! I will give you your medicine.' ʁpétu iyóhila ečhákčḥani wékta. 'I wake up early every day.'

## WALK

máni. TO WALK. mawáni 'I walk,' ma'ʁni pi 'we walk.' Hoksíčala kí naháḥci máni šni. 'The baby doesn't walk yet.' Iyěčhíkíyake kí wígli nasóta čha ma'ʁni pi kte héčha. 'The car is out of gas and we'll have to walk.' Khúže kač'ʁ máni okíhi šni. 'The man is too sick to walk.'

## WANT

čhí. TO WANT. wačhí 'I want him, it,' ʁčhí pi 'we want him, it, he wants us, they want us.' Thaspá waží wačhí laḥ! 'I'd sure like an apple!' Lá yačhí he? 'Do you want to go?'

## WARBONNET

wapháha.

## WARCLUB

íyapémnipi. íyapémnipi literally means stone club.

## WARM

mašté. TO BE WARM AND SUNNY. Mašté is reduplicated maštéšte. Mašté can only be used in comments; it is never used in topics. Lé ʁpétu kí líla maštéšte. 'It's very sunny today.'

WASH

yůžáža. TO WASH. blůžáža 'I wash him, it,' yůžáža pi 'we wash him, it, he washes us, they wash us.' Waksšiča kř yůžáža ye! 'Wash the dishes!' Ha yůžáža yo! 'Do the laundry!'

WASP

wičháyážipa.

WATER

mńí.

WATERMELON

špášńiyutápi. Špášńiyutápi literally means they eat it raw.  
wagmúšpášńi. Wagmúšpášńi literally means uncooked squash.

WATERPUMP

mńi'ípathaža.

WEAK

hůka šńi. TO BE WEAK; TO BE DYING. mahůke šńi 'I am weak,'  
uhůka pi šńi 'we are weak.' Lé wakhályapi kř lřla hůke šńi.  
'This coffee is too weak.' Wakhályapi hůke šńi wahtéwala šńi.  
'I don't like weak coffee.' Leksšíwaye kř hůke šńi. 'My uncle  
is dying.'

WEAR

ů. TO WEAR ON THE BODY, TO HAVE ON. mú 'I wear (it),' ůk'ů  
pi 'we wear (it).' Hé wičháša kř ógle wą lřla wašté ů. 'That  
man is wearing a very pretty jacket.'

WEASEL

ithůkasů, ithůkasůla.

WEEDS

wóhe. VEGETATION, WEEDS.

WEEP

čhéya. TO CRY, TO WEEP. wáčhéye 'I cry,' učhéya pi 'we cry.'  
Anáǵoptǵ yo! Tuvá čhéye. 'Listen! Someone is crying.'

WELL

eyá. WELL, ER, UH. Eyá is largely meaningless. It is used to launch sentences much as well is used in English. Eyá ehǵni učíkcik?ala ukíčhaǵa pi k?u héhǵ heyáta uthí pi. 'Well, long ago when we were small and growing up, we lived out in the country.'

ǵ, ǵska. WE....LL, SO..... ǵ and ǵska are sentence launching words that are used by a person who is just beginning to speak and who has not completely formulated his thought. ǵ is often pronounced very drawn out: ǵ....., ǵ.....ska. ǵ.....ska, tuwá oyúspa pi he? 'So....., who did they arrest?'

mnič?ápi. WELL (FOR WATER).

tǵǵ. TO BE WELL. matǵǵ 'I am well,' utǵǵ pi 'we are well.'  
Tǵǵ is reduplicated tǵtǵǵ. Niyáte ki tǵǵ šni onáwaň?u. 'I heard that your father isn't well.' Hé hokšíla ki líla tǵǵ wáčhí laň! 'That boy really dances well!'

WEST

wíyoňpeyata. Wíyoňpeyata literally means where the sun goes down.

WHAT

táku. WHAT? TO BE WHAT? Hé táku luhá he? 'What's that you have?' Hé táku he? 'What is that?'

WHEEL

hupǵgmiyǵ.

## WHERE

tuktél. WHERE? Tuktél John wáláka he? 'Where did you see John?' Tuktél niyázą he? 'Where do you hurt?'

tókhiya, tókhi. WHERE TO? Tókhi is a fast speech variant of tókhiya. Tókhiya lá he? 'Where are you going?' Nihířna tókhi iyáya he? 'Where is your husband (where has your husband gone)?'

## WHETSTONE

iřářa. WHETSTONE, GRINDSTONE.

## WHISKEY

mníwakhą. Mníwakhą literally means wonderful water.

## WHISTLE

wayášłopi. WHISTLE.

wayášło. TO BLOW A WHISTLE. wablášło 'I blow a whistle,' wa'řyašło pi 'we blow a whistle.' Wiwřyřgwachí kř wayášłošło pi. 'The sun dancers blow on whistles.' Čřaksáyuhá kř wayášło. 'The policeman blew a whistle.'

## WHITE

ská. TO BE CLEAR WHITE. maská 'I am clear white,' řská pi 'we are clear white.' Ská is reduplicated skaská. Wá kř skaská. 'Snow is (bright) white.'

sř. TO BE DULL WHITE. masř 'I am dull white,' řsř pi 'we are dull white.' Sř is reduplicated sřsř. Tha'ógle kř sř. 'His shirt is faded.' Ógle sř wř ř. 'He is wearing a faded shirt.' Wíyatke wřří sř čha imákiču wo! 'Get me a white cup!' Šřňhúla kř thezí sř. 'The pony's belly is off-white (The pony is white bellied).'

WHITE PERSON

Wašičų, Wašiču. WHITE PERSON, PERSON OF EUROPEAN OR  
EURO-AMERICAN ANCESTRY OR CULTURE.

WHO

tuwé. TO BE WHO? Hé tuwé he? 'Who is that?'

tuwá. WHO?, WHOM? Tuwá čhéya he? 'Who is crying?' Tuwá  
ayápha he? 'Who (whom) did you hit?'

WHY

tákuwe. Tákuwe wíyą kį čhéya he? 'Why is the woman crying?'  
Thaló kį tákuwe olápta he? 'Why did you leave the meat?'

ča hé ų. (AND) THAT IS WHY. Tákuwe hokšíla kį čhéya he?  
Iglúksa čha hé ų. 'Why is the boy crying? He cut himself,  
that's why.'

ečá ... šni. WHY DON'T YOU ... Sentences containing ečá ...  
šni are neither questions nor commands. They are statements in  
which a polite suggestion is made. Their function is thus that  
of a mild command. Note, however, that no command enclitic is  
used. Ečá inúke šni. Hunístaka oníwųyake. 'Why don't you go  
to bed? You look tired.'

WILD PLUM

khâta. WILD PLUM, PLUM.

WILD RICE

psį. WILD RICE, RICE.

WILD TURNIP

thįpsila. INDIAN (WILD) TURNIP.

WILDROSE

ųžįžįtka. WILDROSE; ROSEHIP; TOMATO.

WILLOW

čhašáša. Čhašáša literally means red tree.

WIND

thaté.

WINDOW

ožázaglepi. The literal meaning of ožázaglepi is light frame.

WINDPIPE

gloglóska.

WINE

mníšá. The literal meaning of mníšá is red liquid.

WING

hupáhu.

WINTER

waníyetu. WINTER; YEAR. Waníyetu kī osní. 'It is a cold winter, the winter is cold.' Waníyetu hūh osnísnī. 'Some winters are cold.'

waníyetu. TO BE WINTER. Ehāni waníyetu kte. 'It will soon be winter.' Thāníš waníyetu. 'It's winter already.'

WIPE

pakhīta. TO WIPE CLEAN. wapákhīte 'I wiped it clean,' upákhīta pi 'we wiped it clean.' Wičhīčala kī waksīpakhīta pi. 'The girls are wiping the dishes.' Wāglotapi kī pakhīta yo! 'Wipe off the table!'



WITH

ų. Táku ų hé yakáǵa he? 'What did you make that with?' When with refers to instrumentality, it is often not expressed with a separate word. An instrumental prefix is used instead. Hé nat'é. 'He killed it with his foot.'

kičhí. TOGETHER WITH, IN THE COMPANY OF. Kičhí is used only when two persons or things are involved, both having equal importance. Híhąni Mary čhuwéku kičhí wabláke. 'I saw Mary this morning with her older sister.' Kičhí mayá'u kta he? 'Are you coming with me?' Kičhí mayáka yo! 'Sit with me!'

WOLF

šųmáńitu tháka. Šųmáńitu tháka literally means big coyote.

WOMAN

wíyą. Wíyą kį wígli'ųkágapi káǵa hą pi. 'The women are making fry bread.' Uwíyą pi čha hečųk'ų pi ųkókihi pi šni. 'We are women and we can't do that.'

WOMB

thamńi.

WOOD

čhą. WOOD; TREE. Čhą tohąyą yakáksaksa he? 'How much wood did you chop?' Čhą tóna hą he? 'How many trees are there?'

WOODPECKER

čhąkátotola. The literal meaning of čhąkátotola is tree knocker.

WORK

wówaši'ěchá'ų. TO WORK. wówaši'ěchámu 'I work,'  
 wówaši'ěchá'ųk'ų pi 'we work.' The literal meaning of  
wówaši'ěchá'ų is to do work. In fast speech people say  
wówaši'ěchų or even wówašchų. Tuktél wówaši'ěchánu he?  
 'Where do you work?' Hąhépi kį théha wówaši'ěchųk'ų pi kte.  
 'We have to work late tonight.'

wówaši. WORK, JOB. Wówaši olé. 'He is looking for work (he  
 is looking for a job).' Pierre él wówaši yuhá. 'He has a job  
 in Pierre.' Wówaši tké. 'It is hard (heavy) work.'

WORM

waglúla. EARTHWORM, FISHWORM; WORM; CATERPILLAR.

WOUND

ó. TO SHOOT AND STRIKE, TO WOUND. wa'ó 'I shot it, I  
 wounded it,' ųkó pi 'we shot it, we wounded it; he shot us, he  
 wounded us; they shot us, they wounded us.' Ó is used only in  
 speaking of animate objects. Atéwaye kį tháhca wą ó. 'My  
 father shot a deer.' Čhiyé ó pi. 'My older brother got shot  
 (was wounded).'

WRIST

nab'ókaške. Literally nab'ókaške means place where  
something is tied at the hand.

WRITE

owá. TO WRITE; TO PAINT. owáwa 'I wrote it, I painted it,'  
 ųkówa pi 'we wrote it, we painted it.' Wówapi wą owáwa. 'I  
 am writing a book.' Tuwá itówapi kį lé owá he? 'Who painted  
 this picture?'

WRONG

tókha. WHAT IS WRONG? WHAT IS THE MATTER? tomákha he?  
'what's wrong with me?,' to'úkha pi he? 'what's wrong with  
us?' Líla nizí. Tókha he? 'You're very pale. What's wrong?'

YANKTON SIOUX

Ihákthųwą. Ihákthųwą literally means (those) dwelling at  
the end. Ihákthųwą kị Lake Andes éł thí pi. 'The Yanktons  
live at Lake Andes (South Dakota).' Ihákthųwą heníčha he? 'Are  
you a Yankton?'

YEAR

waníyetu. YEAR; WINTER. Waníyetu kị lená ečhákčhąni wá ską.  
'The snow has been melting earlier the last few years.'  
Waníyetu nitóna he? 'How old are you?' Waníyetu tóna k'ų  
héhą t'é. 'His age was unknown when he died.'

YELLOW

zí. TO BE YELLOW. mází 'I am yellow,' ųzí pi 'we are yellow.'  
Zí is reduplicated zízí. Thápa kị tukté wąží zí he? 'Which one  
of the balls is yellow?' Bébela kị thápa zí kị čhí. 'The baby  
wants the yellow ball.'

YELP

šičáhowáya. TO YELP, TO HOWL, TO SCREAM. šičáwahówaye 'I  
screamed,' šičá'ųhówaya pi 'we screamed.' Šúka kị hé tákuwe  
šičáhowáya he? 'Why is that dog howling?' Wíyą kị hé tákuwe  
šičáhowáya hą he? 'Why is that woman screaming?'

YES

hā. Ní kta he? Hā, mní kte. 'Are you going? Yes, I am (going).'

hiyá. In reply to a negative question, hiyá means yes. Ní kte šni he? Hiyá, mní kte. 'Aren't you going? Yes, I am (going).' (Literally: 'No, I am going.' )

YESTERDAY

htálehā. Htálehā wagnúšpašni wā theb'wya pi. 'We ate a watermelon yesterday.'

YET

nahāhči...šni. Hoksíčala kī nahāhči māni šni. 'The baby doesn't walk yet.'

YONDER

ká. THAT YONDER, THAT ONE YONDER. Ká pahá kī (Pahá kī ká) letā makhíyutha pi záptā yáké. 'That hill is five miles from here.' Ká wālāka he? 'Do you see that one yonder?'

kákhiya, kákhi. OVER YONDER; OVER THERE; IN, AT, OR TO THAT GENERAL AREA OVER YONDER. Kákhi is a fast speech variant of kákhiya. Kákhiya mní kte. 'I am going over yonder.'

kál. THERE; YONDER; IN, AT, OR TO THAT PLACE OVER YONDER. Wakhāyeža kī kál škāta pi. 'The children are playing over there.'

kaná. THOSE YONDER, THOSE ONES YONDER. Kaná is the plural form of ká. Kaná pahá kī (Pahá kī kaná) letā makhíyuthapi záptā yáké. 'Those hills are five miles from here.' Kaná othéhike. 'Those ones over there are expensive.'

## YOUNG

théča. TO BE YOUNG. mathéča 'I am young,' uthéča pi 'we are young.' Théča is reduplicated thegthéča. Théča oníwayake. Waníyetu nitóna he? 'You look young. How old are you?' Oyáte théča kí wayáwa pi. 'Young people go to school.'

## YOUNG ANIMAL

čhíčáala. YOUNG OF ANIMALS IN GENERAL. Wamákháška čhíčáala kí wétu čhána wícháthų pi. 'Animals bear their young in the spring.'

## YOUNG GIRL

wíchíčáala. GIRL, YOUNG GIRL BEFORE PUBERTY. Robert wíchíčáala yámni wícháyuha. 'Robert has three girls.' Héčhena wimáčhíčáala. 'I am still a girl.' Héčhena wi'účhíčáala pi. 'We are still girls.'

## YOUNG MAN

khoškalaka. YOUNG MAN. Hé khoškalaka kí tháwáwaye. 'That young man is my brother-in-law (male speaking).' Naháñči nikhóškalaka pi. Naháñči khoníškalaka pi. 'You are still young men.'

## YOUNG WOMAN

wikhóškalaka. YOUNG WOMAN. Hená wikhóškalaka kí tuwé pi he? 'Who are those young ladies?' Waná winíkhóškalaka čha hoksíla ób heháya škáte šni ye. 'You are a young lady now and you shouldn't be playing with boys.'

LAKHÓTA-ENGLISH

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~~1917~~

~~1917~~

abló

THAT PART OF THE SHOULDER WHICH IS NOT THE TOP. See also

hiyéte.

agláglá

ALONG, ALONG SIDE OF. Agláglá is used when the object to which something is related is on an open surface, as a road across a field. A different word is used when the area is enclosed in some way, for example, a stream running through a canyon. Šúka kɨ čhákú agláglá kʔá he. 'The dog is digging along the road.' Igmúla la kɨ amáglagla lahči hpáye. 'The kitten is lying close beside me.' Úkáglagla lahči yáká pi. 'They sat close beside us.' See also opháya.

aglěška

LIZARD.

agúyapi

BREAD. Agúyapi wahtéwala šni. 'I don't like bread.'

LOAF OF BREAD. Agúyapi yámni ophéthɨ wo! 'Buy three loaves of bread!'

agúyapiblú

FLOUR. The literal meaning of agúyapiblú is bread powder.

agúyapiskúyela

COOKIE. The literal meaning of agúyapiskúyela is sweet baked thing. Agúyapiskúyela tóna icú he? 'How many cookies did he take?'

CAKE. Agúyapiskúyela kɨ toháya yúta pi he? 'How much of the cake did they eat?'

PASTRY. Agúyapiskúyela waštéyalaka he? 'Do you like pastry?'

ákaḥpe

LODGE COVER, TEPEE COVER.

akā́l

ON, UPON. Some people pronounce this akā́n. Igmúla kᵢ oyúke  
akā́l ḥpáye. 'The cat is lying on the bed.'

akā́n

ON, UPON. Same as akā́l.

akénapčǵyuka

NINETEEN. Same as wikčémna akénapčǵyuka.

akénun

TWELVE. Same as wikčémna akénupa. Information on the  
shortening of núpa is given under núpa.

akénupa

TWELVE. Same as wikčémna akénupa.

akéšaglǒḡa

EIGHTEEN. Same as wikčémna akéšaglǒḡa.

akéšakówᵢ

SEVENTEEN. Same as wikčémna akéšakówᵢ.

akéšakpe

SIXTEEN. Same as wikčémna akéšakpe.

akétob

FOURTEEN. Same as wikčémna akétopa. Information on the  
shortening of tópa is given under tópa.



akétopa

FOURTEEN. Same as wikčémna akétopa.

akéwaži

ELEVEN. Same as wikčémna akéwaži.

akéyamni

THIRTEEN. Same as wikčémna akéyamni.

akézaptą

FIFTEEN. Same as wikčémna akézaptą.

akhé

AGAIN. Akhé osní olúspa he? 'Have you caught cold again?'

Ĥtáleha hé hí na híhąni kį akhé ú kte. 'He came yesterday

and he will come again tomorrow.'

akísni

TO STOP, TO CEASE (USED OF NATURAL PROCESSES). Wáhíhé k?ų hé akísni. 'The snowfall has stopped.' Ošíceča k?ų hé akísni.

'The storm is over.'

TO RECOVER, TO GET WELL. amákisni 'I got well,' ųkákisni pi 'we got well.' Líla wamáyaząke éyaš, waná amákisni. 'I was very sick, but I am well now.' Aníčisni he? 'Are you better now?'

ápawí

SUN. Apawí literally means day luminary. See also wí.

ápa'ó

DAWN. Some people pronounce this ápó. Ápa'ó kɨ wabláke. 'I saw the dawn.'

TO BE DAWN. Ápa'ó. 'Day is breaking, it is dawn.'

ápéhə

EARLIER TODAY. Ápéhə Mary wáláka he? 'Have you seen Mary today?'

ápétu

DAY. Ápétu yámni ɥk'ɥ pi kte. 'We will stay for three days.'

TO BE DAY. Waná ápétu. 'It is day.' See also čə.

ápétu kɨ lé

TODAY. Lé ápétu kɨ is also used. Ápétu kɨ lé (Lé ápétu kɨ) maŋpíyaya. 'It is cloudy today.'

aphá

TO HIT. awáphe 'I hit him,' ɥkápha pi 'we hit him, he hit us, they hit us.' Ačhíphɨ kte kɨ ló! 'Look out, I am going to hit you!' Mákhiya čhɨke šni amáphe. 'He hit me for no reason.'

aphé

TO AWAIT, TO WAIT FOR. awáphe 'I waited for him,' ɥkáphe pi 'we waited for him, he waited for us, they waited for us.' Phezúta'othí ektá amáphe yo! 'Wait for me at the drugstore!' Toháya ayáphe he? 'How long have you been waiting for him?'

apsíča

TO JUMP OVER. awápsiče 'I jumped over him, it,' ŷkápsiča pi  
'we jumped over him, it, he, it jumped over us, they jumped  
over us.' Wakpála kŷ ŷkápsiča pi. 'We jumped over the creek.'  
Ikázopi kŷ apsiča yo! 'Jump over the line!'

aš'á

TO URGE ON BY YELLING. awáš'a 'I urged him on,' ŷkáš'a pi  
'we urged him on, he urged us on, they urged us on.' Lowǣ kŷ  
awíčhaš'a pi. 'They shouted approval of the singers.'

TO RAZZ, TO TEASE. awáš'a 'I razzed (him),' ŷkáš'a pi 'we  
razzed (him), he razzed us, they razzed us.' Kašé na glihpáya  
čha aš'á pi. 'He stumbled and fell down, and so they razzed  
him.'

até

FATHER. Até is used when speaking of or to the biological  
father and to all persons whom he addresses as brother. The  
usual English meanings of até are thus father and paternal  
uncle. Até, ómakiya ye! 'Father (Uncle), please help me!'  
Niyáte kŷ tókhiya iyáya he? 'Where is your father (paternal  
uncle)?'

atéyA

TO HAVE SOMEONE AS FATHER (PATERNAL UNCLE), TO RECOGNIZE  
SOMEONE AS FATHER (PATERNAL UNCLE), TO HAVE A FATHER-CHILD  
(UNCLE-NEPHEW/NIECE) RELATIONSHIP WITH SOMEONE. atéwaye 'I have  
him as father (paternal uncle), he is my father (paternal uncle),'  
até'yyą pi 'we have him as father (paternal uncle), he is our  
father (paternal uncle), they have us as fathers (paternal  
uncles), we are their fathers (paternal uncles.)'  
Síté Glešká hé atéye. 'Spotted Tail is his father (paternal  
uncle).' Atéwaye kį hŭke šni. 'My father (paternal uncle) is  
sickly.'

atkúku

HIS OR HER FATHER (PATERNAL UNCLE). Híhąni Robert atkúku  
kíčhí wąbláke. 'This morning I saw Robert with his father  
(paternal uncle).'

atkúku pi

THEIR FATHER (PATERNAL UNCLE), THEIR FATHERS (PATERNAL  
UNCLES). Atkúku pi kį wówaši ečhŭ pi. 'Their fathers (paternal  
uncles) are at work.'

awáštélakA

TO LIKE DOING WHATEVER IS MENTIONED IN AN ACCOMPANYING VERB.  
awáštewalake 'I like (doing) it,' awášte'ųlaka pi 'we like  
(doing) it.' Wakhályapi yatką awášteyalaka he? 'Do you like  
to drink coffee?'

áya

TO TAKE SOMEONE, SOMETHING SOMEWHERE, TO CARRY SOMETHING ALONG WHILE GOING SOMEWHERE. áble 'I took him, it somewhere,' ũkáya pi 'we took him, it somewhere, he took us somewhere, they took us somewhere.' Mniŕíĝa eyá ũkáya pi. 'We took along some beer.' Wačhípi ektá tuwá aníyĭ kta he? 'Who is taking you to the dance?' Lé Mary thĭ ektá áya yo! 'Take this over to Mary's house!' Hĭhĭni kĭ hé áni kta he? 'Are you taking that tomorrow?'

ayúšťą

TO LEAVE, TO ABANDON. ablúšťą 'I left him, it,' ũkáyušťą pi 'we left him, it, he left us, they left us.' Hé wĭyą kĭ hĭĝnáku kĭ ayúšťą. 'That woman has left her husband.'

TO GIVE UP, TO QUIT. Hoksĭla kĭ wó'ŭspe ékihŭni ŝni ayúšťą. 'The boy gave up his education without graduating.' Líla čĭanúmupe éyaš, ablúšťą. 'I used to smoke a lot, but I have quit.'

TO LEAVE ALONE. Aĝúyapiskúyela kĭ lená ayúšťą ye! 'Leave these cookies alone!' Amáyušťą yo! Maňwá na mišťĭma wačĭĭ. 'Leave me alone! I am sleepy and I want to sleep.'

TO LET GO. Igmúla kĭ ithŭkala wą oyúspe éyaš, ayúšťą. 'The cat caught a mouse, but she let it go.' Wĭkhą kĭ ayúšťą ŝni yo! 'Don't let go of the rope!'

azé

BREAST, TIT.

azéphikpe

NIPPLE. Literally azéphikpe means breast tip.

ažútká

KIDNEY.

aʔú

TO BRING (SOMETHING), TO CARRY (SOMETHING) ALONG WHILE COMING HERE. awáʔu 'I brought him, it,' ʔkáʔu pi 'we brought him, it, he brought us, they brought us.' Mnipíǵa kǵ tuwá aʔú he? 'Who brought the beer?'

bébelá

BABY. Bébelá is used only of human babies. Bébelá la kǵ hé wašté la laǵ. 'That little baby is sure cute.' Nahǵǵi nibébelá ní! 'I wish you were still a baby!'

blaská

TO BE FLAT. Blaská is reduplicated blaskáska. Ité blaská. 'He has a flat face.' Waglúla blaská wǵí tóǵǵi wǵláka he? 'Did you ever see a flat worm?' Nebraska makhóce kǵ blaská. 'Nebraska is flat.'

blé

LAKE.

blé

I WENT. See yÁ.

bló

POTATO, POTATOES.

bloká

TO BE MALE. mablóka 'I am male,' ʏblóka pi 'we are males.'  
Šuǎpála kɨ lé bloká. 'This puppy is a male.' Igmúla bloká wǎ  
ʏyúha pi. 'We have a male cat.'

blokétu

SUMMER. Blokétu ópta o'íyokiphi. 'It is pleasant in the  
summer.' Héł blokétu wǎ ópta wówaši ečhámú. 'I worked there  
(through) one summer.'

TO BE SUMMER. Ečhǎni blokétu kte. 'It will soon be summer.'

čhǎ

TREE. Čhǎ tóna hǎ he? 'How many trees are there?'

WOOD. Čhǎ tohǎyǎ yakáksaksa he? 'How much wood did you  
chop?' Hé čhǎ ʏ kǎǵa pi. 'This is made of wood.'

čhǎ

DAY. Čhǎ is used only in counting days. The accompanying  
number always precedes čhǎ. Letǎ tópa čhǎ ʏglí pi kte. 'We'll  
come back home in four days.' See also apétu.

čha

AND, AND SO, CONSEQUENTLY. Čha is used when one statement  
follows logically from a preceding statement. Hé iǎ'é wǎ  
ahǎhpaya čha kat'é. 'A rock fell on him and killed  
him.' Wakhǎyeža kɨ khúža čha hǎku kɨ awǎyake. 'The child  
is sick, and so his mother takes care of him.'

čha hé ʋ

(AND) THAT IS WHY. Tákuwe hoksíla kɨ čhéya he? Iglúksa čha  
hé ʋ. 'Why is the boy crying? He cut himself, that's why.'

čḥáʔákayakapi

CHAIR. Čḥáʔákayakapi literally means wood they sit on.

čḥabláska

BOARD, PLANK; LUMBER. The literal meaning of čḥabláska is  
flat wood.

čḥáčheḡa

DRUM. Čḥáčheḡa literally means wooden kettle.

čḥáḡa

ICE.

čḥagú

LUNG.

čḥahápi

SUGAR. Literally čḥahápi means tree juice. The earliest  
reference of the word was to maple sugar. Do not confuse  
čḥahápi 'sugar' with čḥahapí 'maple syrup.'

čḥahapí

MAPLE SUGAR, MAPLE SYRUP.

čḥahóta

ASHES.

čḥaká

PALATE, ROOF OF MOUTH.



čḥakátotola

WOODPECKER. The literal meaning of čḥakátotola is tree  
knocker.

čḥakháhu

SPINE, BACKBONE.

čḥakpé

KNEE.

čḥakú

ROAD, PATH, TRAIL, STREET, HIGHWAY.

čḥalı́

TOBACCO; CIGARETTE.

čḥanúpa

INDIAN PIPE, CALUMET.

čḥanúpasité

PIPESTEM. Čḥanúpasité literally means pipe tail.

čḥápa

BEAVER.

čḥapágmiyapi

WAGON. Čḥapágmiyapi literally means wood which is made to  
roll along.

čhaphá

CHOKE CHERRY, CHOKE CHERRIES; DOMESTIC CHERRY, DOMESTIC CHERRIES. The literal meaning of čhaphá is bitter tree. This refers to the bitter taste of cherry twigs.

čhaphúka

MOSQUITO.

čhasmú

SAND.

čhašáša

WILLOW. Čhašáša literally means red tree.

čhaté

HEART. mačháte, mičháte 'my heart.'

čhâthipi

HOUSE, WOODEN BUILDING.

čhatká

TO BE LEFT-HANDED. mačhátka 'I am left-handed,' ũchátka pi 'we are left-handed.' Čhatká is reduplicated čhatkátka. Ničhátka he? 'Are you left-handed?' Wičháša čhatká kĭ he sŭkáwaye. 'The left-handed man is my younger brother.'

čha'ŭkaške

FENCE. The literal meaning of čha'ŭkaške is (what) detains or imprisons with wood.

čhâwak'ĭ

SADDLE. Čhâwak'ĭ literally means wooden back rack.

čḥawápaha

COUP STICK, STANDARD.

čḥawógnake

CASKET, COFFIN.

čḥaʔíwakse

SAW. The literal meaning of čḥaʔíwakse is instrument for cutting wood.

čhé

MALE GENITALS (Oglála), PENIS (Brulé). See also susú.

čhečá

THIGH. Čhečá is used when speaking of the front of the thigh.

čhegnáke

BREECHCLOTH; UNDERSHORTS, SHORTS, BRIEFS. Čhegnáke literally means (male) genital cover. This can not refer to female clothing.

čhéga

KETTLE; BUCKET.

čhehúpa

LOWER JAW.

čhekpá

NAVEL, BELLY BUTTON.

čhépA

TO BE FAT. mačhépe 'I am fat,' ʋčhépa pi 'we are fat.'

ČhépA is reduplicated čhebčhépA. Ptayétu čhəna tháhca kɨ  
čhebčhépA pi. 'Deer are fat in the fall.' Oyáte čhépa kɨ  
watóhəl šna tayə́ ʋ pi šni. 'Sometimes fat people are not  
healthy.'

čhetá

HAWK.

čhéya

TO CRY, TO WEEP. wačhéye 'I cry,' ʋčhéya pi 'we cry.'

Anágoptə yo! Tuvá čhéye. 'Listen! Someone is crying.'

čheyúpa

TO FRY. čewáʋpe 'I fried it,' čheʋkʋpa pi 'we fried it.'

Same as čheʋpa.

čhezí

TONGUE.

čheʋpa

TO FRY. čewáʋpe 'I fried it,' čheʋkʋpa pi 'we fried it.'

Táku ogná thaló kɨ čheyáʋpɨ kta he? 'What are you going to fry  
the meat in?' Thaló čheʋpa pi wahtéwala šni. 'I don't like  
fried meat.' See also čheyúpa.

čhí

TO WANT. wačhí 'I want him, it,' ʋčhí pi 'we want him, it,  
he wants us, they want us.' Thaspə wəží wačhí lah! 'I'd sure  
like an apple!' Lá yačhí he? 'Do you want to go?'

čhí ktA

TO NEED (SOMETHING). wačhí kte 'I need it,' ŷčhí pi kte 'we need it.' Čhí ktA is used only in speaking of needs which are governed by will. It can not be used, for example, to refer to physical needs. Agúyapiblu etá wačhí kte. 'I need some flour.' See also kiníca.

čhíčá

CHILD, OFFSPRING. Čhíčá is used whenever possession is expressed. Lé apétu kį ničhíca kį tayá he? 'Is your child better today?' Tokhé čhíčála khó yukhé so? 'You mean to tell me he has young'uns?'

čhíčála

COLT. Šunwíyela ŷkíthawa pi kį čhíčála wá yuhá. 'Our mare has had a colt.'

YOUNG OF ANIMALS IN GENERAL. Wamákhaská čhíčála kį wétu čhína wičháthų pi. 'Animals bear their young in the spring.' Zuzéca othí wá él zuzéca čhíčála óta atáwičhawaye. 'I came upon a lot of baby snakes in a snake den.'

čhíšká

SPOON.

čhó

TO BE PLEASING, ATTRACTIVE, PRETTY, PLEASANT. mačhó 'I am attractive,' ŷčhó pi 'we are attractive.' Hápá čhočhó eyá luhá. 'You have pretty moccasins.' Wikhóškalaka kį hená líla čhočhó pi. 'Those young ladies are really attractive.' Htayétu kį lé čhó. 'It is pleasant this evening.'

TO BE DELICIOUS. Wahápi kį lé čhó. 'This soup is delicious.'

čhoǵǵı

MUSCLE, FLESH.

čhokáya

IN THE MIDDLE. Čhákú čhokáya náži. 'He is standing in the middle of the road.' Mni čhókaya kigmúke. 'He dived into the middle of the water, he dived in midstream.'

MIDDLE FINGER.

čhúkaške

FENCE. Same as čhá'ukaške.

čhuwı

UPPER BACK, THE WIDE PORTION OF THE BACK ABOVE THE "SMALL" OF THE BACK.

čhuwíc'ıpa

CRADLE BOARD, INDIAN CRADLE CARRIED ON THE BACK. The literal meaning of čhuwíc'ıpa is (what) is carried on the upper back.

čhuwıgnaka

DRESS. Čhuwıgnaka literally means back cover.

čhuwıta

TO BE COLD. mačhúwita 'I am cold,' ıchúwita pi 'we are cold.' Čhuwıta is reduplicated čhuwıwita. Čhuwıta is used only when speaking of animate things. Ničhúwita ehátanaš, ožžaglepi kı natháka yo! 'Close the window if you are cold!'

čhúwıyapehe

GRAPE, GRAPES. Čhúwıyapehe literally means something which a tree is wrapped with.

čístila

TO BE SMALL. mačístila 'I am small,' ũčístila pi 'we are small.' Čístila is reduplicated čistístila and čiscíščila. Mathámaheča čha hé ũ mačístila. 'I am small because I am thin.'

ečá ... šni

WHY DON'T YOU ... Sentences containing ečá ... šni are neither questions nor commands. They are statements in which a polite suggestion is made. Their function is thus that of a mild command. Note, however, that no command enclitic is used. Ečá inúke šni. Hunístaka oníwayake. 'Why don't you go to bed? You look tired.'

ečé

ONLY, NOTHING BUT. Ičámnapi ečé ečhú. 'All it does is snow!' Wí núm ečé tokhál wa'ú kte. 'I'll be away only two months.' See also ečéla.

ečéla

ONLY, THIS OR THESE AND NO MORE. Lená wówapi kĭ ečéla bluhá. 'I have only these books.'

ečhána

SOON. Same as ečhání, and ečhání.

ečhání

SOON. Same as ečhání, and ečhána.

ečhāni

SOON. Some people say ečhāna; others say ečhāni. Čhíkš, ečhāni winíčhaša kte. 'Son, you'll soon be a man.' Waníyetu kī lená ečhákčhāni wáská. 'The snow has been melting sooner than usual the last few years.' Ečhāni wa?ųyuta pi kte kištó. 'We'll soon eat.'

ečhá?ų

TO DO. ečhāmu 'I do,' ečhá?ųk?ų pi, ečhųk?ų pi 'we do.'  
When no personal affix separates a and ų in rapid speech, a is usually dropped: ečhá?ų becomes ečhų. Hená oyáte kī táku ečhų hā pi he? 'What are those people doing?'

ečhų

TO DO. See ečhá?ų.

ečíya pi

TO BE CALLED. Mathó Sápa emáčíya pi. 'I am called Black Bear.' Lakhótuya "mice" kī "ithųkala" ewíčhakiya pi. 'In Lakhota "mice" are called "ithųkala."

ehákela

TO BE LAST. emáhakela 'I am the last one,' ųkéhakela pi 'we are the last ones.' Eníhakela he? 'Are you the last one (in the line)?'

LATER, LATER ON. Ehákela wawátį kte. 'I'll eat later.'  
Wakhųyeža kī héčhena khųšítku thí ektá škáta pi čha ehákela kú pi kte. 'The kids are still playing over at grandma's; they'll come home later.'



ehána

OLD TIME; AT SOME TIME IN THE PAST, FORMERLY; ALREADY. Same as eháni.

eháni

AT SOME TIME IN THE PAST, FORMERLY. Some people say ehána.  
Lakhóta kį eháni zuyá yá pi. 'The Indians used to go to war.'

OLD TIME. Eháni Lakhóta kį "Očhéthi Šakówi" ewíčhakiya pi.  
'The old time Sioux were called "The Seven Council Fires."'

ALREADY.. Paul eháni hí. 'Paul already came.'

ektá

AT; IN; TO. Nebraska ektá yathí he? 'Do you live in Nebraska?' (This would be asked of someone not now in Nebraska.) Híhąni kį Nebraska ektá ųųá pi kte. 'We're going to Nebraska tomorrow.' Tohął Wendell Nebraska ektá khí kta he? 'When will Wendell get back to Nebraska?' (This would be asked somewhere away from Nebraska).

ektáwaphaya kį

LATER ON TODAY. Ektáwaphaya kį Mnilúzahe Othúwahe ektá ųųá pi kte. 'Later on today we are going to Rapid City.'

ektá'ophaya kį

LATER ON TODAY. Same as ektáwaphaya kį.

él

AT; IN; TO; ON. Phahí Síté él thí. 'He lives at (in) Porcupine, South Dakota.' Hoksíla kį wačhípi él í pi séče.  
'The boys have probably arrived at the dance.' Wáglotapi kį él ųąké. 'It is (sitting) on the table.'

épathą

TO TOUCH, TO FEEL BY TOUCHING. éwapathą 'I touched him, it,'  
é'upathą pi 'we touched him, it, he touched us, they touched  
us.' Tuwá émapathą čha škāmahigle. 'Someone touched me and I  
was startled.'

épazo

INDEX FINGER.

etą

ANY. Etą is used in sentences which do not state facts.  
Ordinarily sentences of this kind are questions, commands, or  
sentences which contain ktA. Mázaská etą luhá he? 'Do you have  
any money?' See also eyá.

SOME. Thaló etą icú we. 'Take some meat!'

etą

FROM. Same as etąhą.

etąhą

FROM. Etąhą is often shortened to etą. Wíčhokąyahiyáye isám  
iyáye Denver etą uhíyu pi. 'We left (from) Denver for here  
after noon.' Hé Maňpíya Lúta etą ú. 'He descends from Red  
Cloud.'

TO BE FROM A PLACE. Oyáte kį hená Khulwíčhaša Thípi etąhą pi.  
'Those people are from the Lower Brulé Reservation.'

ewíčhakiya pi

THEY ARE CALLED, THEY ARE NAMED. See ecíyapi.

eyá

SOME. Eyá is used in sentences which state facts. Wicháša  
eyá waniyaka čhí pi. 'Some men want to see you.' See also  
etá.

eyá

WELL, ER, UH. Eyá is largely meaningless. It is used to  
launch sentences much as well is used in English. Eyá ehāni  
učíkčik'ala ukíčhağa pi k'ų hēhą heyáta ųthí pi. 'Well, a  
long time ago when we were small and growing up, we lived out  
in the country.'

eyÁ

TO SAY. ephé 'I said,' ehé 'you said,' eyé 'he said,' ųkéya  
pi 'we said.' Táku ehá he? 'What did you say?' See also leyÁ,  
heyÁ, and kéyÁ.

éyaš

BUT. Blá wachí éyaš, owákihi šni. 'I wanted to go, but I  
couldn't.' See also k'éyaš.

éyokas'į

TO PEEP, TO TAKE A PEEP, TO PEEK. éyowakas'į, éblokass'į 'I  
took a peep,' éyo'ųkas'į pi 'we took a peep.' Tuwá éyomakas'į  
čha wabláke. 'I saw someone peeping at me.' Éyokass'į na  
bébela kį istíme kį wayákį nithó. 'Please peek in and see if  
the baby is asleep.'

gloglóska

TRACHEA, WINDPIPE.

gluhá

TO HAVE AS ONE'S OWN POSSESSION, TO BE THE OWNER OF SOMETHING ONE HAS. Héčhena šŕka tháka kŕ hé yaglúha he? 'Do you still have that big dog of yours?' Šŕkawakhá tóna wičháyagluha he? 'How many horses do you have (which belong to you)?'

gmigmá

TO BE ROUND (SPHERICAL). Gmigmá is reduplicated gmigmígma. Thápa kŕ gmigmígma. 'Balls are round.' Ih'é gmigmá wá iyéwaye. 'I found a round rock.'

gmigméla

TO BE ROUND (SPHERICAL). Gmigméla is reduplicated gmigmígmela. Ih'é kŕ lé tayákel gmigméla šni. 'This rock isn't completely round.'

gnašká

FROG.

gnugnúška

GRASSHOPPER. See also phezíhophop.

ǵí

TO BE BROWN. ǵí is reduplicated ǵíǵí. Igmúla ũkíthawa pi kŕ ǵí. 'Our cat is brown.' Iyéčhŕkiyáke ǵí kŕ wašté. 'The brown car is pretty.' Ptáyétu čhána čhawápe kŕ ǵíǵí. 'Leaves are brown in the fall.'

hâ

YES. Ní kta he? Hâ, mní kte. 'Are you going? Yes, I am (going).'

NO. In reply to a negative question, hâ means no. Ní kte šni he? Hâ, mní kte šni. 'Aren't you going? No, I'm not (going).' (Literally: 'Yes, I'm not going.' )

há

SKIN, HIDE. Há kisápe ke. 'He has dark skin.' Ha mápatı.  
'My skin is rough.' Há kı lé tuwá kpayá he? 'Who tanned this  
hide?'

RIND. Wagnúšpašni há kı lé šoke. 'This watermelon has a  
thick rind.'

SHELL. Wítka há kı lená ihpéya ye! 'Throw away these egg  
shells!'

há

TO BE, TO BE IN A PLACE. HÁ is used only of inanimate  
objects having a base which is narrow when compared with the  
height of the object. Héčhiya čhá óta hé. 'There are a lot of  
trees over there.' Wígli'o'inažı wazı tuktél há he? 'Where is  
a gas station?'

há

Enclitic which indicates that an action or state is  
continuous. Its meaning is similar to the meaning added to an  
English verb by the -ing suffix. Naháňci nuká há he? Kiktá  
yo! 'Are you still lying there? Get up!' Ĥtálehá wakháyeža  
kı thakál škáta há pi. 'Yesterday the children were playing  
outside.'

hahépi

NIGHT. Hahépi tóna tókhi ilála he? 'How many nights were you away?' December ogná hahépi kị hậskaska. 'Nights are long in December.'

TO BE NIGHT. Echậni hahépi kte. 'It will soon be night.' Hahépi chậna hịhậ wíkigni pi. 'Owls hunt for their prey at night.'

LAST NIGHT. Hahépi Jim hú kawếge. 'Jim broke his leg last night.'

hahépi kị

TONIGHT. Hahépi kị tóksa ohí'wya pi kte. 'We will certainly win tonight.'

hahépiwí

MOON. The literal meaning of hahépiwí is night luminary. Maḥpíyaya cha hahépiwí kị wậbláka owákihi šni. 'It is cloudy, and I can't see the moon.' Hahépiwí kị waná thậka ke. 'The moon is crescent (becoming full) now.'

hahậta

THREAD.

hála

FLEA.

halhậta

MAGPIE. Halhậta is supposedly what the magpie says when he gives his characteristic cry. See also ukcếkiha.

ham'íkcẹka

MOCCASIN. Ham'íkcẹka literally means ordinary shoe. See hậpa.

hąpa

SHOE.

Hásapa

NEGRO, BLACK. Hásapa literally means black skin. Hąké Hąmasápa. 'I am part Negro.' Hásapa wąží tóhąhći wąláka he? 'Have you ever seen a Negro?'

hąska

TO BE TALL. mahąske 'I am tall,' ųhąska pi 'we are tall.' Hąska is reduplicated hąskaska. Hé čhą kį lıla hąske. 'That tree is very tall.' Hená čhą kį lıla hąskaska. 'Those trees are very tall.' Wichąśa hąska wą wąńıyąka čhı. 'A tall man wants to see you.'

TO BE LONG. Zuzéča hąska wą wakát'e. 'I killed a long snake.' Maśtįčala kį nakpá hąskaska yukhą pi. 'Rabbits have long ears.' Hąpa kį lená ehąś hąskaska. 'These shoes are too long.'

he

Particle which indicates a question. Nithá'ıyečhıkiyąke kį tuktél hą he? 'Where is your car?' See also hųwó.

hé

THAT, THAT ONE. Hé wichąśa kį (Wichąśa kį hé) ómakiye. 'That man helped me.' Hé ophéwathų kte yeló. 'I'm going to buy that one.'

HE, SHE, IT, HIM, HER. Hé Jim atkúku. 'He is Jim's father.' ąpéhą hé wąláka he? 'Did you see him (her, it) earlier today?' Hé yačhı he? 'Do you want it?'

hečá

BUZZARD.

hě́cha

TO BE SUCH A ONE, TO BE ONE OF A MENTIONED KIND. hemá́cha 'I am a,' heʔú́cha pi 'we are.' Mitháwiču kį waʔúspekhiye hě́cha. 'My wife is a teacher.' Hená wícháša kį Sičhágú hě́cha pi. 'Those men are Rosebud Sioux.' Pteyúha heʔú́cha pi. 'We are cattle ranchers.'

TO BE NECESSARY, TO HAVE TO. In order to have this meaning hě́cha must follow another verb. In this function hě́cha is virtually an enclitic. Agúyapi na čhahápi ophéʔuthų pi kte hě́cha. 'We have to buy bread and sugar.'

hě́chena

STILL. George Nebraska éł hě́chena wówaši ečhų. 'George still works in Nebraska.' Hě́chena ní kta he? 'Are you still coming?'

hě́chi

THERE. Conversational variant of hě́chiya.

hečhíškayapi

MOUNTAIN SHEEP. Hečhíškayapi literally means they make spoons from their horns.

hě́chiya

THERE; IN, AT, OR TO THAT GENERAL AREA. Hě́chiya is often shortened to hě́chi. Hě́chiya (hě́chi) Lakhóta tóna thí pi he? 'How many Indians live there?'



héci

Enclitic which marks a polite suggestion. It is equivalent to a command, but is used when speaking to someone who should not be commanded by the speaker. Waná ʷyá pi héci. 'Shall we go now?' Bló etá awá?u héci? 'Should I bring potatoes?' Mithá?iyéčhikiyake ogná ʷyá pi héci. 'Maybe we should go in my car.'

héḥa

THEN. Héḥa is used in sentences which refer to actual events. ʷčígčik?ala ʷkíčhaḡa pi k?ʷ héḥa ḥeyáta ʷthí pi. 'While we were small and growing up (then) we lived out in the country.' See also heḥál.

heḥál

THEN. Heḥál is used in sentences which refer to hypothetical events. Some people pronounce this word heḥán. Thokéya Lusk ektá ʷkí pi na heḥál Cheyenne éł ʷkí pi kte. 'First we'll get to Lusk and then we will get to Cheyenne.' See also héḥa.

heḥáka

ELK. Heḥáka literally means branched horns.

hél

THERE; IN, AT, TO THAT PLACE. Hél thí pi. 'They live there.'

hená

THOSE, THOSE THERE. Hená is the plural of hé. Hená wičháša kḷ (Wičháša kḷ hená) ómakiya pi. 'Those men helped me.' Héna waštéwalake. 'I like those (things) there.'

THEY, THEM. Hená naháñci hí pi šni. 'They haven't come yet.' Čḥaksáyuhá kḷ hená owíčhayuspa pi. 'The police arrested them.'

hetǎ

FROM THERE. Hetǎ makhíyuthapi tóna yathí he? 'How many miles do you live from there?' Lincoln ektá mní kte nahǎ hetǎ Council Bluffs ektá mní kte. 'I'll go to Lincoln and then from there I'll go to Council Bluffs.' Bob hí na owáphe yámni hetǎ Jim ís'eyǎ hí. 'Bob came and three hours later Jim also came.'

héya

LOUSE.

hí

TO ARRIVE HERE, TO REACH HERE, TO GET HERE, TO COME. wahí 'I came,' uhí pi 'we came.' Tónǎ yahí he? 'When did you get here?'

hí

TOOTH, TEETH.

hí

HAIR, FUR.

hígnáthų

TO GET MARRIED. hígnáwathų 'I got married,' hígná'ųthų pi 'we got married.' Hígnáthų is used only with reference to females. Mičųkǎsi híhǎni kị hígnáthų kte. 'My daughter is getting married tomorrow.'

hígnáyǎ

TO HAVE FOR HUSBAND, TO MARRY. hígnáwaye 'I married him,' hígnáwicha'ųya pi 'we married them.' Hígnáyǎ is used only in speaking of females. Mičųkǎsi Joe Little Thunder hígnáyị kte. 'My daughter is marrying Joe Little Thunder.'

híhǎ

OWL.

híhǎna

MORNING. Same as híhǎni.

híhǎni

MORNING. Some persons say híhǎna. Híhǎni kǐ kháte. 'It is a hot morning.'

TO BE MORNING. Nahǎñci hǎhépi he? Hiyá, híhǎni. 'Is it still night? No, it is morning.'

THIS (PAST) MORNING. Híhǎni wówapi wǎ Jim etǎ iwáču. 'I got a letter from Jim this morning.'

híhǎni kǐ

TOMORROW. Some persons say híhǎna kǐ. Híhǎni kǐ owákpamni ektá wagnǐ kte. 'I'll go home to the agency tomorrow.'

híhǎpáya

TO FALL, TO FALL OFF. mahíhǎpaye 'I fell,' uhíhǎpaya pi 'we fell.' Waktá yo, nihíhǎpayǐ kte! 'Be careful not to fall!' Mičhǐkǐsi šǔkawakhǎ etǎ híhǎpáye. 'My son fell off a horse.'

hiyá

NO. Ní kta he? Hiyá, mnǐ kte šni. 'Are you going? No, I'm not (going).'

YES. In reply to a negative question, hiyá means yes. Ní kte šni he? Hiyá, mnǐ kte. 'Aren't you going? Yes, I am (going).' (Literally: 'No, I am going.' )

hiyáya

TO PASS BY. wahíyaye, wahíblable, hibláble 'I passed by,'  
qhíyaya pi 'we passed by.' This does not allow for a stop  
on the way, as the English pass by does. This verb is a  
compound of the verbs hí (to arrive here) and iyáya (to leave  
here, to go away). In the first and second person forms, some  
speakers add affixes to each verbal element (wahíblable,  
yahílale), while others add an affix to either one or the  
other (wahíyaye, yahíyaye or hibláble, hilále). Híh̄ani ópta  
hiyáya pi čha w̄awíčhablake. 'This morning I saw them pass by.'

hiyáye

SEMEN, CUM.

hiyéte

TOP OF THE SHOULDER.

hiyú

TO LEAVE SOMEWHERE TO COME TO A PLACE OF CLOSE FOCUS. wahíyu  
'I left to come here,' qhíyu pi 'we left to come here.' This  
is usually used in reference to the traveller's destination.  
Bismark et̄ māzašk̄šk̄ n̄pa h̄h̄ wahíyu. 'I left Bismark for  
here at two o'clock.' Toh̄al Lincoln et̄ yahíyu kta he? 'When  
will you leave Lincoln to come here?'

hó

VOICE.

TO HOWL, TO GIVE VOICE. Hó is used only of dogs and dog-like  
animals. Š̄nm̄anitu k̄ h̄h̄epi áyataya hó pi. 'The coyotes  
howled all night last night.'

hogǎ

FISH.

Hóhe

ASSINIBOINE. Nihóhe he? 'Are you an Assiniboine?'

hohú

BONE (Brulé).

hokhá

HERON.

hokšícála

BABY. Hokšícála oh'ǎwihaya la wǎ yuhá. 'She has a cute baby.'

Honíkšícála k'ǎ héhǎ niwášte la. 'You were cute when you were a baby.'

hokšíla

BOY. Lé hokšíla kǐ waníyetu záptǎ. 'This boy is five years old.' Bébela kǐ lé hokšíla. 'This baby is a boy.' Nahǎhǎci honíkšíla pi. 'You are still boys.'

YOUNG MAN. This meaning is poetic. Lakhóta hokšíla kǐ ohítika pi. 'The Indian boys were brave.'

hokšíyuha

TO HAVE A BABY, TO GIVE BIRTH TO A BABY. hokšíbluha 'I had a baby,' hokší'ǎyúha pi 'we had babies.' Mary hǎhépi hokšíyuha. 'Mary had a baby last night.'

hothú

TO UTTER A CRY, TO UTTER THE CHARACTERISTIC CRY OF A SPECIES. Hothú is used only of animals. Šúkawkhǎ wǎží hothú nayǎh'ǎ he? 'Did you hear a horse neigh?' Hǐhǎni zǐtkála kǐ hothú pi. 'The birds are singing this morning.'

howánaǵoye

TAPE RECORDER.

howásapa

CATFISH.

howáya

TO MEW. Igmúla kǵ ločhǵ yélakha howáya he. 'The cat must be hungry, he is mewling.'

hú

BUSH, SHRUB.

hú

LEG.

hú

TIRE.

hubló

SHIN. mihúblo 'my shin.'

huhú

BONE (Oglála).

hǵka šni

TO BE WEAK. mahǵke šni 'I am weak,' ǵhǵka pi šni 'we are weak.' Lé wakhályapi kǵ líla hǵke šni. 'This coffee is too weak.' Wakhályapi hǵke šni wahtéwala šni. 'I don't like weak coffee.'

TO BE DYING. Leksíwaye kǵ hǵke šni. 'My uncle is dying.'

hukáše

TO STUMBLE, TO TRIP. huwákaše, humákaše 'I stumbled, I tripped,' huyákaše, huníčaše 'you stumbled, you tripped,' huʔúkaše pi 'we stumbled, we tripped.' Kašé alone also has the same meaning. Humákaše na maglíhpaya kha. 'I stumbled and almost fell.' Hukáše onáʔiphekeke. 'It's easy to stumble here.'

Húkpaphaya

HUNKPAPA SIOUX, STANDING ROCK SIOUX. Húkpaphaya wą hįnáye. 'She married a Hunkpapa.' Nihúkpaphaya pi he? 'Are you Standing Rock Sioux?'

hupágmıyąyą

WHEEL.

hųská

LEGGING.

hústaka

TO BE TIRED. húmastáke 'I am tired,' húʔústáka pi 'we are tired.' Hústaka is never used to modify a noun. Wíčháša kį lıla hústaka pi čha iyúha ehąni iyúka pi. 'The men were very tired and all of them have gone to bed already.' See also watúkha.

hušté

TO BE CRIPPLED. mahúšte 'I am crippled,' ũhúšte pi 'we are crippled.' Hušté is reduplicated huštéšte. Jack ksuyápi čha waná hušté. 'Jack got hurt and now he is crippled.' Hušté pi kĭ sagyé ũ máni pi. 'Crippled people walk with a stick.' Winúhčala hušté kĭ ũšika pi. 'Crippled old women are pitiful.'

húta

ROOT.

huyákhŭ

SOCK, STOCKING.

hu'ípat'ize

TIRE PUMP. The literal meaning of hu'ípat'ize is (what) a tire is inflated with.

hu'ókaĥmi

POPLITEAL (BACK OF THE LEG BEHIND THE KNEE). The literal meaning of hu'ókaĥmi is place where the leg bends.

ĥá

TO BURY. waĥá 'I buried it,' ũĥá pi 'we buried it.' Apetutópa hékta ĥá pi. 'He was buried last Thursday.' Wašílĥpáya kĭ tuktél ĥá yo! 'Bury the garbage somewhere!'

Ĥaĥáthŭwá

OJIBWA, CHIPPEWA. Ĥaĥáthŭwá literally means those who live at the falls. Niĥáĥathŭwá he? 'Are you a Chippewa?' Ĥaĥáthŭwá wá ĥĭgnáwayĭ kte. 'I am marrying a Chippewa.'

ĥé

MOUNTAIN.



Ĥesápa

BLACK HILLS (SOUTH DAKOTA). See also Pahásapa.

ĥláĥla

BELL.

ĥlól

TO GROWL. Ĥlól is used only of animals. Šŭka kĭ ĥlól he.

'The dog is growling.'

ĥoká

BADGER.

ĥóta

TO BE GRAY. maĥóta 'I am gray,' ũĥóta pi 'we are gray.'

Ĥóta is reduplicated ĥolĥóta. Šŭka ĥóta kĭ sápe kĭ thakpé.

'The gray dog attacked the black one.' Šŭšŭla óta ĥča ĥolĥóta pi éyaš, ĥŭĥ khó sapsápa pi. 'Most donkeys are gray, but some are black.'

ĥtáleĥa

YESTERDAY. Ĥtáleĥa wagnúšpašni wə theb'ŭya pi. 'We ate a watermelon yesterday.'

ĥtayétu

EVENING. South Dakota él blokétu čĥana ĥtayétu kĭ ĥáskaska.

'Summer evenings are long in South Dakota.'

TO BE EVENING. Ečĥani ĥtayétu kta čĥa ũglá pi kte ĥéčĥa.

'It will soon be evening, and we have to go home.' Waníyetu

čĥana ečĥákčĥani ĥtayétu. 'Evening comes early in the winter.'

ĥupáhu

WING.

ňupákhigláke

BAT (ANIMAL).

ňwá

TO BE SLEEPY. maňwá 'I am sleepy,' uňwá pi 'we are sleepy.'  
ňwá is reduplicated ňwahňwá. ňwá is used only of humans. ňwá  
is not used to modify topics; it can only be used as a verb.  
Hokšícála ki ěwá čha čhéya he. 'The baby is sleepy, and so he  
is crying.'

ň'okhá

SINGER, INDIAN SINGER. This word is used only of persons who  
sing traditional Indian music. Some persons say okhá. Hokšíla  
ki lé icháge ki ě'okhá héčha čhí. 'This boy wants to be a  
singer when he grows up.' Wachípi ki él ě'okhá ki líla tųá  
lowá pi. 'The singers at the dance really sang well.'  
Ě'o'ųkha pi. 'We are Indian singers.'

TO SING WITH THE DRUM, TO SING TRADITIONAL INDIAN MUSIC.  
ň'owákha 'I sing Indian music,' ě'o'ųkha pi 'we sing Indian  
music.' Hąhépi ki wičháša ki hé ě'okhá kte. 'That man will  
sing Indian music tonight.' Hokšíla ųkíthawa pi ki ě'okhá  
ųspéč'íčhiya pi. 'Our boys are teaching themselves to sing  
Indian style.'

f

MOUTH, BOTH INSIDE AND OUTSIDE.

f

TO ARRIVE AT A PLACE AWAY FROM HERE. wa'í 'I arrived there,'  
ųkí pi 'we arrived there.' Paul ehąni iyáya čha waná í séce.  
'Paul left already and he is probably there by now.'

í

WE....LL, SO.... í is a sentence launching word that is used by a person who is just beginning to speak and who has not completely formulated his thought. í is often pronounced very drawn out. í...., tuwá oyúspa pi he? 'So...., who did they arrest?' See also íska

ičákse

AXE. See also nazúspe.

ičámna

TO SNOW. Hą'ópta ičámna čha waná líla wašmé. 'It snowed the whole night through, and now the snow is very deep.'

ičámnapi

SNOWING, SNOW. Ičámnapi ečé ečú. 'All it does is snow.'

ičháġA

TO GROW, TO BE GROWN UP. imáčhaġe 'I grew up,' ɥkíčhaġa pi 'we grew up.' Ĥeyáta imáčhaġe. 'I grew up out in the country.' Hoksíla kɥ líla ičháġ áya pi laġ. 'The boys are certainly growing.' Hé obláye kɥ él pheží óta ičháġe. 'There is a lot of grass growing on that flat.' Ehąni ičháġe kɥ ohówičhala pi yo! 'Respect older people!'

ičġí

FOR, BECAUSE, FOR YOU SEE. Tákuwe ožážaglepi kɥ iyúha yugáġġa hą he? Ičġí thimá okháte čha hé ɥ. 'Why are all the windows open? Because it is hot in the house, that's why.'

ičú

TO TAKE. iwáču 'I took him, it,' ɥkíču pi 'we took him, it, he took us, they took us.' Míla kɨ tuwá ičú he? 'Who took the knife?' Phezúta kɨ iyáču kɨ wašté. 'You better take the medicine.'

TO GET, TO RECEIVE. Wówapi mitháwa kɨ iyáču he? 'Did you get (receive) my letter?'

ičʔɨ

HARNESS.

iglúkʔeǵA

TO SCRATCH ONESELF, AS WHEN ITCHING. miglúkʔeǵe 'I scratch myself,' ɥkíglukʔeǵa pi 'we scratch ourselves.' Mayáspuya čha miglúkʔeǵe. 'I am scratching because I itch.'

igmúla

DOMESTIC CAT.

igmúthaka

MOUNTAIN LION. Igmúthaka literally means big cat.

iǵúǵa

A ROCKY PLACE.

ihá

THE LIPS, WITHOUT DIFFERENTIATION OF THE UPPER AND LOWER MEMBERS. See also phuté.

ihâbla

TO DREAM. iwâhable 'I dreamed,' ɥkíhâbla pi 'we dreamed.' Hâhépi čhâna iyâhâbla he? 'Do you dream at night?'

Ihákthųwạ

YANKTON SIOUX. Ihákthųwạ literally means (those) dwelling at the end. Ihákthųwạ kị Lake Andes é1 thí pi. 'The Yanktons live at Lake Andes (South Dakota).' Ihákthųwạ heníčha he? 'Are you a Yankton?'

ihúpa

HANDLE.

iňá

TO SMILE. iwáňa 'I smile,' ųkíňa pi 'we smile.' Hoksíćala kị iňá yąká he. 'The baby is sitting there smiling.'

iň'é

ROCK. See also íyạ.

ikhú

CHIN.

ikhúhị

BEARD. Literally ikhúhị means chin hair.

ikhúsạ

MINK. Ikhúsạ literally means white chin.

iktó

SPIDER; IKTÓ, THE TRICKSTER. Same as iktó.

ịktó

SPIDER; IKTÓ, THE TRICKSTER. Same as iktó.

iktómi

SPIDER; IKTÓMI, THE TRICKSTER. Same as iktómi.

ịktómi

SPIDER; IKTÓMI, THE TRICKSTER. Same as iktómi.

ilé

TO BE BURNING. imále 'I am on fire,' ukíle pi 'we are on fire.' Ilé is reduplicated iléle. Waná phéta kị ilé. 'Now the fire is burning.' Phetížžaye ilé kị etá oná. 'The grass fire started from the burning lamp.'

imás'iyaphe

HAMMER. The literal meaning of imás'iyaphe is what metal (nails) is (are) hit with.

ináhma

TO HIDE. ináwañme 'I am hiding,' ukínañma pi, iná'ųñma pi 'we are hiding.' Tuktél ináyañma he? 'Where are you hiding?' Tuktél ináñme. 'He is hiding out somewhere.' Tuktél é'inañma yo! 'Run and hide somewhere!' Thiyópa ilázata ináwañme. 'I hid behind the door.'

ináñni

TO HURRY. ináwañni 'I am hurrying,' ukínañni pi, iná'ųñni pi 'we are hurrying.' Waná théha. Iná'ųñni pi kte hécha. 'It is getting late. We had better hurry.'

HURRIEDLY, QUICKLY, WITHOUT LOSING TIME. Ináñni mas'óphiye ektá míčiya yo! 'Go to the store for me quickly!' Tókhiya ináñni lá he? 'Where are you hurrying to?'

ináži

TO STAND UP. ináwaži 'I stood up,' ukínaži pi 'we stood up.'  
Wíya kị yaká ha yúkha, ináži. 'The woman was sitting down, but  
then she stood up.'

TO GO UP TO AND STOP. Ozážaglepi isákhíb ináži yo! 'Go stand  
by the window!', Go over by the window!' Iyéčhíkíyake stop signs  
él ináži kte hécha. 'Cars should stop at stop signs.'

TO STOP SPONTANEOUSLY (REFERRING TO MECHANICAL DEVICES SUCH  
AS MOTORS, ENGINES, CLOCKS). Mázaškášká kị ináži. 'The clock  
has stopped.'

íphi

TO BE FULL, TO BE SATISFIED WITH EATING. ímaphí 'I am full,  
I am satisfied with eating,' í'uphí pi 'we are full, we are  
satisfied with eating.' Táyá ímaphí. Philámayaye. 'I am  
satisfied (I am full). Thank you.' Íniphí he? 'Are you full  
(are you satisfied)?'

iphíyaka

BELT.

ípuza

TO BE THIRSTY. ímapúza 'I am thirsty,' í'upúza pi 'we are  
thirsty.' The literal meaning of ípuza is to be dry mouthed.

isákhíb

BESIDE. Iyéčhíkíyake kị thípi kị isákhíb náži. 'The car is  
parked beside the house.' Nísakhíb maká héci? 'Shall I sit  
beside you?'

Isá̄yethi

SANTEE SIOUX. Nisá̄yethi he? 'Are you a Santee?' Isá̄yethi k̄i  
ohíya pi. 'The Santees won.'

ǰska

WE....LL, SO.... ǰska is a sentence launching word that is  
used by a person who is just beginning to speak and who has not  
completely formulated his thought. In this word ǰ is often  
pronounced very drawn out (ǰ....ska). ǰ....ska, tuwá oyúspa pi  
he? 'So...., who did they arrest?' See also ǰ.

islá̄ye

SALVE, OINTMENT.

istó

ARM.

iškáhu

ANKLE.

išlá̄yet̄a

TO BE RIGHT-HANDED. imášlayet̄a 'I am right-handed,'  
ȳkíšlayet̄a pi 'we are right-handed.' Lakhota speakers  
prefer to use išlá̄yet̄a with a verb; as 'he writes  
right-handed;' rather than saying 'he is right-handed.'  
Compare this with čhatká to be left-handed. Išlá̄yet̄a ȳ wówa.  
'He writes with his right-hand.'

išpá

ELBOW.

ištá

EYE.



ištáhe

EYEBROW.

Ištáwíčháyazapiwí

MARCH. The literal meaning of Ištáwíčháyazapiwí is the month of sore eyes. This refers to the high incidence of snow blindness in the old days at this particular period of late winter--early spring. Ištáwíčháyazapiwí éyaš, ečhāni apētu waštěšte. 'It is awfully warm for March.' [This literally means: 'Although it is March, the days are good earlier (than expected).] Ištáwíčháyazapiwí čhāna eyá šna ošičeča. 'The weather in March is bad now and then. March is usually bad.'

ištélyA

TO EMBARRASS SOMEONE, TO SHAME SOMEONE. ištélwaye 'I embarrassed him,' ištél'wya pi 'we embarrassed him, he embarrassed us, they embarrassed us.' Mičhíča kī wayátkā pi s'a čha ištélmaya pi. 'My children are drunkards and they shame me.' Ištélniya he? 'Did he embarrass you? Did he insult you?'

ištimahapi

EYELASHES.

Itázibčhó

SANS ARC SIOUX, NO BOW SIOUX. Itázibčhó literally means without bows. The French name (Sans Arc) has the same meaning. Itázibčhó kī Mnikhówožu thípi él thí pi. 'The Sans Arcs live on the Cheyenne River Reservation.' Itázibčhó henícha he? 'Are you a Sans Arc?'

itázipa

BOW (WEAPON).

ité

FACE.

itékA

TO BE LIKELY. ItékA is ordinarily used in an impersonal sense only, but it is occasionally found with stative verb affixes. Hąhépi kį magážu kte itéke. 'It is likely to rain tonight.' Robert yį kte itéke. 'It is likely that Robert will go.' Wačhí ní kta he? Imáteke. 'Are you going dancing? I might (I am likely to go).' Iníteka he? 'Do you think you might?'

Itháwa

TO BELONG TO, TO BE ONE'S POSSESSION. mitháwa 'it is mine.' ųkíthawa pi 'it is ours.' Nimíthawa. 'You are mine, I am yours.' (Only context can indicate which meaning is appropriate.) Hé iyěchįkiyake kį nitháwa he? 'Is that car yours?' Wówapi mitháwa kį tuktél yáká he? 'Where is my book?'

ithó

I THINK, I MIGHT, I GUESS, ETC. Ithó is an adverb, not a verb, as suggested by the English equivalents. Ithó wahí. 'I just dropped in.' Ithó othųwahe ektá mní kte. 'I guess I'll go to town.' See also ithóčhesě, whose meanings and use are the same as ithó, except that ithó is not so strong.

ithóčeš

I THINK, I MIGHT, I GUESS, ETC. Ithóčeš is used most frequently in sentences in which the speaker refers to himself. It is never used in sentences about second persons (you). Ithóčeš is a contraction of ithó and ečės. It is difficult to give an exact translation of ithóčeš since it expresses emotions or attitudes which are most clear from the whole situation in which the word is used. Ithóčeš is an adverb, not a verb, as suggested by the English equivalents. Ithóčeš ománi mní kte. 'I think I'll go for a walk.' Ithóčeš wahí. 'I came for the hell of it, I came for no particular reason.' Ithóčeš ománi ŷyā hēcí? 'Shall we go for a walk, you and I?' He wíchása ithóčeš hí. 'That man came for no particular reason.' See also ithó.

TO HELL WITH IT! Interjection of disgust and displeasure at being ignored. Ithóčeš is very strong. Ithóčeš! Wagní kte. 'To hell with it! I'll go back home.'

ithúhu

FOREHEAD.

ithúkala

MOUSE.

ithúkasá

WEASEL. Same as ithúkasála.

ithúkasála

WEASEL. See also ithúkasá.

itká

TESTICLE, BALLS.

itókaġata

SOUTH.

itówapi

PICTURE.

íyą

STONE. See also ih'é.

iyÁ

TO SPEAK. iwáye 'I spoke,' ųkíya pi 'we spoke.' Wicháša kį hé iyé šni. 'That man doesn't speak (i.e., he is dumb).' Wanáš icháġe éyaš, bébela iyé. 'She is grown up, but she talks baby talk.' Psáloka iyáya he? 'Do you speak Crow?'

íyąkA

TO RUN. See ?íyąkA.

íyąkapémnipi

WARCLUB. íyąkapémnipi literally means stone club.

iyáyA

TO LEAVE A PLACE AWAY FROM HERE IN ORDER TO GO SOMEWHERE ELSE. iblábale 'I left to go there,' ųkíyaya pi 'we left to go there,' iblámni kte 'I will leave to go there,' iláni kte 'you will leave to go there.' IyáyA can not be used when the departure is in this direction. Instead of iblámni kte and iláni kte, some speakers say iblábli kte and iláli kte. Tohál kákhiya iláni kta he? 'When will you leave for there?' Mázaškašká tóna k'ų héhą Pierre etą iyáya pi he? 'When did they leave (from) Pierre?'

TO START (OF MOTORS AND ENGINES). Iyéčhikíyąke kį iyáye šni. 'The car didn't start.'

iyéčhikiyáke

CAR, AUTOMOBILE. The literal meaning of iyéčhikiyáke is it runs by itself.

iyéyA

TO FIND. iyéwaye 'I found him, it,' iyé'uyá pi 'we found him, it, he found us, they found us.' Šúkawakhá kį iyéwíčhayaya pi he? 'Did you find the horses?' Tuktél iyéniyá pi he? 'Where did they find you?'

iyóčaške

BUTTON.

iyókatkuže

BOLT, SCREW. See also wa'iyokatkuge.

iyók'įpa

CRADLEBOARD.

íyotakA

TO SIT DOWN. íblotake 'I sat down,' ųkíyotaka pi 'we sat down.' Íyotaka pi yo! 'Sit down!' Oyáte kį oyás'į éyotake. 'All (of) the people sat down.' "Thatháka íyotake" wašícuya "Sitting Bull" khá. "'Thatháka íyotake" means "Sitting Bull" in English.'

iyúka

TO GO TO BED. imúke 'I went to bed,' ukíyuka pi 'we went to bed.' Hahépi mázaškášká tóna k'ų héhą inúka he? 'What time did you go to bed last night?' Wakháyeža kį naháňci iyúka pi šní he? 'Have the children gone to bed yet?'

TO LIE DOWN. Igmúla kį oyúke kį él yí na iyúke. 'The cat went and lay down on the bed.' Makhúže ke; ithócheš owátohąyą imúkį kte. 'I feel kind of sick; I think I'll lie down for awhile.'

iyúkčą

TO THINK SO, TO HAVE THE OPINION THAT. iblúkčą 'I think that...,' ukíyukčą pi 'we think that...' Osní olúspa iblúkčą. 'I think that you have caught cold.' Ní kta ilúkčą he? 'Do you think you'll go?'

ká

THAT YONDER, THAT ONE YONDER. Ká pahá kį (Pahá kį ká) letą makhíyuthapi záptą yąké. 'That hill is five miles from here.' Ká wáláka he? 'Do you see that one yonder?'

ką

TO BE OLD. maką 'I am old,' uką pi 'we are old.' Ką is reduplicated kąką. Mitháhąpa kį waná ką la. 'My shoes are worn out. (Humorous.)' Šųwíyela kį hé waná ką. 'That mare is old now.' Ką kį hűň hušté pi. 'Some old people limp.'

kákhi

OVER YONDER, OVER THERE. Conversational variant of kákhiya.

kákhiya

OVER YONDER; OVER THERE; IN, AT, OR TO THAT GENERAL AREA  
OVER YONDER. Kákhiya is often shortened to kákhi. Kákhiya mní  
kte. 'I am going over yonder.'

kál

THERE; YONDER; IN, AT, OR TO THAT PLACE OVER YONDER.  
Wakháyeža kī kál škáta pi. 'The children are playing  
over there.'

kaná

THOSE YONDER, THOSE ONES YONDER. Kaná is the plural form of  
ká. Kaná pahá kī (Pahá kī kaná) letā makhíyuthapi záptā yáké.  
'Those hills are five miles from here.' Kaná othéñhike.  
'Those ones over there are expensive.'

kaphópapi

SODA, POP, SOFT DRINK. The literal meaning of kaphópapi is  
(what) bursts open with a pop.

kapsŭ

TO CAUSE A LIQUID TO POUR OUT OR SPILL BY STRIKING. wakápsŭ  
'I bumped it and spilled it,' ŭkápsŭ pi 'we bumped it and  
spilled it.' Žāžā kī ékañtaka yŭkhā, mní kī kapsŭ. 'She  
bumped the glass and spilled the water.'

kašléčA

TO SPLIT LONGITUDINALLY BY STRIKING (AS WOOD WITH AN AXE).  
wakášleče 'I split it,' ŭkášleča pi 'we split it.' Čhā óta  
kašléšleče. 'He split a lot of wood.' Čhā wā kašléče. 'He  
split a piece of wood.'

kašpápi okhíse

NICKLE, FIVE CENTS. Kašpápi okhíse literally means half dime.

katá

FROM OVER THERE. Katá is a contraction of ká [that (one) yonder] and etá, etáha (from). Pahá katá míyoglas'í hiyúye.  
'He signalled from that hill with a mirror.'

kawéga

TO BREAK IN TWO BY STRIKING WITH A TOOL. wakáwege 'I hit it and broke it in two,' ukáwega pi 'we hit it and broke it in two.'  
Čhačhláaska kī kawége. 'He hit the board and broke it.'

kayéga

TO SEW. wakáyege 'I sewed,' ukáyege pi 'we sewed.' Kayéga refers to the sewing together of two surfaces. It is not used when speaking of applique work or sewing moccasin soles to uppers. Iná ógle wá kayége. 'My mother sewed a shirt.'

khá

NERVE, TENDON, VEIN.

kháǵí

CROW (BIRD).

FIFTY CENTS. The literal meaning of kháǵí is crow. This refers to the bird on fifty-cent pieces of an earlier time.  
See also okhíse.

Kháǵíwícháša

CROW INDIAN. Kháǵíwícháša literally means crow person.  
Kháǵíwínícháša he? 'Are you a Crow Indian?' See also Psáloka.



khâta

PLUM, WILD PLUM, DOMESTIC PLUM. Khâta kî lená lîla skuskúya.

'These plums are very sweet.'

khéya

LAND DWELLING TURTLE.

khiktópawîǵe

THOUSAND. Some persons say khoktópawîǵe. Mázaská khiktópawîǵe bluhá ní! 'I wish I had a thousand dollars!'

TO BE A THOUSAND, TO BE THOUSANDS. Nikhíktopawîǵe pi. 'There are thousands of you.' Mílahaska Thamákhoche kî éł Lakhóta khiktópawîǵe pi. 'There are thousands of Indians in the United States.'

khíza

TO FIGHT. wakhíze 'I am fighting,' ŷkhíza pi 'we are fighting.' Šŷka kî hé ŷmá kî khíze. 'That dog fought the other one.' Wicháwakhiza wachí šni. 'I don't want to fight them.'

khó

TO BE INCLUDED, TO BE COUNTED IN. makhó kte 'I will be included,' ŷkhó pi kte 'we will be included.' Khó'ŷuniya pi kta he? 'Shall we include you, shall we count you in?'

ALSO, AS WELL, TOO. Khó is used to coordinate nouns. Hokšíla kî škáta pi čha wichíčcala kî khó škáta pi. 'The boys are playing, and the girls are playing, too.' Asápi na čahápi khó mú. 'I use cream and sugar, too.' Mnipíǵa khókho yatké. 'He drank beer as well as other things.'

khokháyeň'ǵala

CHICKEN, HEN; POULTRY. Same as khokhéyaň'ǵala.

khokhéyaň'ǵala

CHICKEN, HEN; POULTRY. Some people say khokhóyaň'ǵala and khokháyeň'ǵala.

khokhóyaň'ǵala

CHICKEN, HEN; POULTRY. Same as khokhéyaň'ǵala.

khoktópawǵe

THOUSAND. Same as khiktópawǵe.

khoškálaka

YOUNG MAN. Hé khoškálaka kǵ tǵahǵwaye. 'That man is my brother-in-law.' (This would be spoken by a male.) Nahǵǵnci nikhóskalaka pi. Nahǵǵnci khonǵskalaka pi. 'You are still young men.'

khukhúše

PIG, HOG.

khúl yǵká

TO LIE DOWN. khúl muké 'I lie down,' khúl yǵǵka pi 'we lie down.' Húmastáka čha owátohǵaya khúl muké. 'I was tired, so I am lying down for awhile.'

khuté

TO SHOOT, TO SHOOT AT, TO TAKE A SHOT AT. wakhúte 'I shot,' ǵkhúte pi 'we shot.' Khuté does not include the notion of striking the target. Thamázawakhǵ kǵ khuté. 'He shot his gun.' Žǵžǵ ǵkhúte héci. 'Let's go shoot at bottles.' Thǵǵnci kǵ khuté. 'He shot at the deer.' See also ó.

khuwá

TO CHASE. wakhúwa 'I chased him,' ʷkhúwa pi 'we chased him, he chased us, they chased us.' Hoksíla kɨ šúkawakhá kɨ wičhákhuwa pi. 'The boys are chasing the horses.'

TO HUNT GAME. Tháhca khuwá. 'He is deer-hunting.'

khúžA

TO BE SICK. makhúže 'I am sick,' ʷkhúža pi 'we are sick.' KhúžA is reduplicated khuškhúžA. KhúžA is used only when speaking of human beings. This verb means lazy in Santee Dakota, and this difference in meaning causes some confusion between d- and l- dialect speakers. It is often understood as referring to a hangover, but it also is used when other kinds of illnesses are meant. Wakháyeža kɨ tukté wáží khúža he? 'Which one of the children is sick?' See also wayáza kA.

kɨ

THE. Kɨ is often used in Lakota where there is no direct equivalent in English. Šúkawakhá kɨ ípuza pi. 'The horses are thirsty.' Hoksíla kɨ lé waníyetu wikčémna. 'This boy is ten years old.' See also ki.

ki

THE. Same as kɨ.

kičhí

TOGETHER WITH, IN THE COMPANY OF. Kičhí is used only when two persons or things are involved, both having equal importance. Híhəni Mary čhuwéku kičhí wəbláke. 'I saw Mary this morning with her older sister.' Kičhí mayá'u kta he? 'Are you coming with me?' Kičhí mayáka yo! 'Sit with me!'

kichú

TO GIVE BACK TO, TO RETURN SOMETHING TO SOMEONE. wěchu 'I gave it back to him,' ũkíchu pi 'we gave it back to him, he gave it back to us, they gave it back to us.' Čhahápi okíłote éyaš, kichú šni. 'She borrowed some sugar from her, but she didn't return it.' Tókša hıhıni kı mázaškąšką kı kichıchu kte. 'I'll give your watch back to you tomorrow.'

kiksúya

TO REMEMBER. wéksuye 'I remembered him, it,' ũkısuya pi 'we remembered him, it, he remembered us, they remembered us.' Waná čhıksuye. 'Now I remember you.' Mayéksuya he? 'Do you remember me?'

kiktá

TO GET UP. wékta 'I got up,' ũkıkta pi 'we got up.' Hıhıni watóhıal yékta he? 'About what time did you get up this morning?' Waná kiktá pi kta hécha. 'It's time to get up.' Kiktá íyotaka yo! Phezúta kı čhıchu kte. 'Sit up! I will give you your medicine.'

TO WAKE UP. Apétu iyóhila ečhákčhıni wékta. 'I wake up early every day.'

kimímila

BUTTERFLY.

kipá

TO SHOUT AT SOMEONE TO ATTRACT ATTENTION. wakıpa 'I yelled at him,' ũkıpa pi 'we yelled at him, he yelled at us, they yelled at us.' Čhakú ikhówakatahı ũkıpa pi. 'They called to us from across the street.'

kištó

Particle which indicates an assertion spoken by a woman. It is usually pronounced kštó. Híhāni kī wasná wakáǵi kte kištó. 'Tomorrow I am going to make wasná.' See also kštó and kšt.

kīyǎ

TO FLY. wakīye 'I fly,' ukīya pi 'we fly.' Wanīyetu čhāna zītkála kī kīyǎ khiglá pi. 'Birds fly away in the winter.' Užíčala kī nahāhči kīyǎ pi šni. 'The baby birds are not flying yet.' Wakīya owákihi ní. 'I wish I could fly.'

kīyékhīyapi

AIRPLANE. Kīyékhīyapi literally means they make them fly.

ksúyeyA

TO HURT, TO CAUSE PAIN TO SOMEONE. ksúyewaye 'I hurt him,' ksúye'yya pi 'we hurt him, he hurt us, they hurt us.' KsúyeyA can refer to either physical or mental pain. Tóna ksúyewichaya pi he? 'How many got hurt?' Tuwá ksúyeniya he? 'Who hurt you?'

kšt

Particle which indicates an assertion spoken by a man. Iníla, bébela kī istíme kšt. 'Quiet, the baby is sleeping.' See also kištó.

kštó

Conversational variant of kištó.

ktA

Particle which indicates a potential (not yet real) action or state. It often corresponds to the English future. Šųhpála wǎží ůk'ú pi kte. 'They are going to give us a puppy.' Yí kta kéye. 'He said he would go.' Lakhóta kta čhí. 'He would like to be an Indian.'

kté

TO SLAUGHTER. wakté 'I slaughtered him,' ůkté pi 'we slaughtered him.' Pte kté hǎ pi. 'They are slaughtering cattle.'

TO KILL. Ĥtálehǎ wíchása núm wíchákte pi. 'Yesterday two men were killed.' Šunmánitu tóna wícháyakte he? 'How many coyotes did you kill?'

k'Á

TO DIG. wak'é 'I dug (it),' ůk'á pi 'we dug (it).' Táku ů yak'á he? 'What did you use to dig with?'

k'éyasǎ

BUT. Same as éyasǎ.

k'í

TO CARRY ON THE BACK, TO PACK. wak'í 'I carry him, it on my back,' ůk'í pi 'we carry him, it on our backs, he carries us on his back, they carry us on their backs.' Wóphahte k'í pi. 'They are carrying packs.' Hokšíčala k'í. 'She is carrying the baby on her back.'

kʔú

TO GIVE (SOMETHING TO SOMEBODY). wakʔú 'I gave it to him,'  
ʔkʔú pi 'we gave it to him, he gave it to us, they gave it  
to us.' Lé ógle kɪ čhiyéwaye kɪ makʔú. 'My older brother gave  
me this coat.' Hąpa kɪ lená tuwá ničʔú he? 'Who gave you these  
shoes?' Thóhiyąkɪ yethó! Mázaská wąží čhičʔú kte. 'Just a  
minute. I'll give you a dollar.'

lá

TO ASK FOR SOMETHING, TO REQUEST. walá 'I asked for it,' ʔlá  
pi 'we asked for it, he asked for us, they asked for us.'  
Wówapi hé walá čha makʔú pi. 'I asked for that book so they  
gave it to me.' Waskúyeča ečéla lá yo! 'Ask only for candy!'

la

This enclitic is used with nouns and verbs. The use of la  
indicates that the speaker has a feeling of affection for the  
person or thing the sentence refers to. La can also indicate  
small size or endearing characteristics of personality or  
appearance. Šųpála la čikčikʔala la kɪ lená hiyú na  
wąwíčhayąkɪ nithó! 'Just come here and look at these  
little puppies!' Čhičála mitháwa kɪ "Hóte la" ečíya pi. 'My  
colt's name is "Little Gray".'

laḥ

Particle which indicates that the speaker has an emotional attitude toward the situation he is speaking about. Laḥ is a conversational variant of láḥcA and láḥcakA. Laḥ has no single English equivalent. Often it corresponds to a mild expletive such as gee, but just as often it is the equivalent of an English adverb such as surely or to an exclamatory intonational contour. Mnipíga waží wačhí laḥ. 'Gee, I'd sure like a beer!' George ločhí s'a laḥ. 'That George is always hungry!'

Lakhóta

SIOUX INDIAN. Malákhota. 'I am a Sioux.' Lakhóta oyáte kị South Dakota na North Dakota él ũ pi. 'The Sioux people are in North Dakota and South Dakota.'

LAKOTA, TETON DAKOTA. Oglála kị Lakhóta pi. 'The Oglalas are Teton Dakotas.'

NATIVE AMERICAN, AMERICAN INDIAN. Lakhóta wóyute waštéyalaka he? 'Do you like Indian food?' Nilákhota he? 'Are you a Native American?' Táku nilákhota he? 'What tribe are you?'

lé

THIS, THIS ONE. Lé wíčazo kị (Wíčazo kị lé) nitháwa he? 'Is this pencil yours?' Lé iwáču kte. 'I'll take this one.'

lé

YOU WENT. See yÁ.

léčhi

TO THIS PLACE, HERE. Conversational variant of léčhiya.



léčhiya

HERE; IN, AT, OR TO THIS GENERAL AREA. Léčhiya is often shortened in rapid speech to léčhi. Léčhiya yathí he? 'Do you live around here?' Híhāni kī léčhiya yahí kta he? 'Are you coming here tomorrow?' Thápa kī léčhi yáke! 'The ball is over here!'

lél

HERE; IN, AT, OR TO THIS PLACE. Lél íyotaka ye! 'Sit down here!'

lená

THESE, THESE ONES. Lená is the plural of lé. Lená wícazo kī (Wícazo kī lená) nitháwa he? 'Are these pencils yours?' Htálehā lená wābláke šni. 'I didn't see these (these ones) yesterday.'

letā

FROM HERE. Letā is a contraction of lé [this (one)] and etā, etāhā (from). Letā bló eyá akhíyagla pi. 'They took some potatoes home from here.'

léžA

TO URINATE, TO PASS URINE, TO PISS. waléže 'I pissed,' ūléža pi 'we pissed.' Yaléža yakíniča he? 'Do you need to pee?'

ležé

URINE, PISS. miléže 'my urine.'

líglila

VERY MUCH, LOTS. Líglila is the reduplicated form of líla. Wakháyeža kī líglila wóta pi laň. 'The children sure do eat lots.' See líla.

líla

VERY. Líla húmastáke. 'I am very tired.'

TOO. Wakhályapi kĭ lé líla skúye. 'This coffee is too sweet.'

See also líglíla.

ločhĭ

TO BE HUNGRY. lowáčhĭ 'I am hungry,' lo'účhĭ pi 'we are hungry.' Ĥtálehą hehąta wawáte šni čha líla lowáčhĭ. 'I haven't eaten since yesterday and I am sure hungry!' Loyáčhĭ he? Ná, aǵúyapi etą yúta ye! 'Are you hungry? Here, eat some bread!'

lol'íh'ą

TO COOK A MEAL, TO PREPARE FOOD. lol'íwah'ą 'I prepare a meal,' lol'í'uh'ą pi 'we prepare a meal.' Lol'íwah'ą čha blá owákihi šni. 'I can't go now; I am fixing dinner.'

loté

THROAT, BOTH OUTSIDE AND INSIDE.

lúta

TO BE RED. Lúta is used today only in names. Maǵpíya Lúta wíháša itháčhą thąka. 'Red Cloud was a famous (Oglála) Chief.'

ma

Exclamatory word used by women. Ma líla okháte! 'Gee, it sure is hot!'

maǵá

DUCK. See also maǵáksiča.

maǵáksiča

DUCK. See also maǵá.

maḡásapa

GOOSE. The literal meaning of maḡásapa is dirty duck.

maḡážu

RAIN. Maḡážu ki sní. 'The rain is cold.'

TO RAIN. Haḡépi ki uḡná maḡážu kte séce. 'Maybe it will  
rain tonight.'

maḡpíya

CLOUD; SKY; HEAVEN.

maḡpíyaya

TO BE CLOUDY. This is the reduplicated form of maḡpíya. Lé  
ḡpétu ki maḡpíyaya. 'It is cloudy today.'

maká

SKUNK.

makhá

EARTH; DIRT. Makhá ki wí ki ísam thaka. 'The earth is  
bigger than the moon.' Ité makhá ičhípapšapša kte. 'I'll wipe  
your face in the dirt.' (This is an insult.) Makhá istá  
omákháblu. 'Dirt blew in my eyes.'

makháblu

SOIL. Lé1 makháblu ki šíce. 'The soil is poor here.'

makhá'iyúblu

PLOW. The literal meaning of makhá'iyúblu is instrument for  
pulverizing earth.

makháyublú

TO PLOW. makháblublú 'I plow,' makhá'uyúblu pi 'we plow.'  
The literal meaning of makháyublú is to plow the earth. Wétu  
čhána makhá'uyúblu pi. 'We plow in the spring.'

makhíwašpe

SPADE.

makhízita

RIVER.

makhóčhe

LAND, COUNTRY.

makhú

CHEST, BREAST. Makhú is not used of female breasts. See also azé.

máni

TO WALK. mawáni 'I walk,' ma'úni pi 'we walk.' Hoksíčala ki naháhči máni šni. 'The baby doesn't walk yet.' Iyéčhikiyaake ki wígli nasóta čha ma'úni pi kte héčha. 'The car is out of gas and we'll have to walk.' Khúže kač'ú máni okíhi šni. 'The man is too sick to walk.'

manú

TO STEAL. mawánu 'I stole it,' ma'únú pi 'we stole it.' Tuwá mithá'iyéčhikiyaake ki manú. 'Someone stole my car.' Wakháyeža ki hé mázaská manú weló. 'That child steals money.'

mas'ápha

TELEPHONE, TELEGRAPH.

mas'óphiye

STORE. The literal meaning of mas'óphiye is metal box. The reference is apparently to the cash box (cash register).

mašté

TO BE WARM AND SUNNY. Mašté is reduplicated maštéšte. Mašté can not be used as a noun modifier. Lé apétu ki líla maštéšte. 'It's very sunny today.'

maštíčala

RABBIT. See also maštíška and maštísapa.

maštíčaphuté

BUFFALO BERRY, BUFFALO BERRIES. Maštíčaphuté literally means rabbit snouts.

maštíčathawóyute

LETTUCE. The literal meaning of maštíčathawóyute is rabbit food.

maštísapa

COTTONTAIL RABBIT. Maštísapa literally means black rabbit. See also maštíča, maštíčala, maštíška, and šitésápela.

maštíška

JACKRABBIT. Maštíška literally means white rabbit. See also maštíčala and maštísapa.

mathó

BEAR.

mathóhóta

GRIZZLY BEAR. Mathóhóta literally means grey bear.

mayá

CLIFF, BLUFF, BANK

mayásleča

COYOTE. See also šunmánitu.

máza

METAL. Máza ki tketké. 'Metals are heavy.'

IRON. Čhéga ki lé máza ʋ káǵa pi. 'This kettle is made of iron.'

mázaská

SILVER. The literal meaning of mázaská is white metal. Some persons say mázaskáska for silver.

MONEY. Mázaská etǵ luhá he? 'Do you have any money?'

DOLLAR. Mázaská wǵí iyéwaye. 'I found a dollar.'

mázaskáska

SILVER. Same as mázaská.

mázaskázi

GOLD. The literal meaning of mázaskázi is yellow silver.

mázašá

PENNY. Mázašá literally means red metal. Some people say mázašála.

mázašála

PENNY. Same as mázašá.

mázawakhǵ

RIFLE, GUN. Mázawakhǵ literally means wonderful metal.

mázawóʔilake

TOOL. Most people pronounce this maswóʔilake. The literal meaning of mázawóʔilake is metal utensil.

maswóʔilake

TOOL. Same as mázawóʔilake.

míla

KNIFE.

Mílahǎska

WHITE AMERICAN (USUALLY A MILITARY PERSON). Literally Mílahǎska means long knife. The name refers to the sabers once worn by U. S. soldiers. Mílahǎska akíčita kǐ wayáka iwíchaču pi. 'The American soldiers were taken prisoner.' Mílahǎska kǐ ób kichíza pi. 'They fought with the Americans.' Mílahǎska henícha he? 'Are you an American?'

Mílahǎska Thamákhoče

UNITED STATES. Literally Mílahǎska Thamákhoče means Land of the Long Knives. See Mílahǎska.

mimá

TO BE ROUND (CIRCULAR). Mimá is reduplicated mimáma. Zǎzǎ kǐ mimá he? Há, miméla. 'Is the bottle round? Yes, it is round.'

mimáya

CIRCULAR, IN A CIRCLE. Mimáya káǎ yo! 'Make it circular!' (Instruction to Sun Dancers.)

miméla

TO BE ROUND (SPHERICAL). Miméla is reduplicated mimímela. Mázaskaská mimímela. 'Coins are round.' Mǎlewǎ thehpí miméla wǎ bluhá ye. 'Oh look, I do have a round piece of leather.'

míš'eyǎ

I, TOO; ME, TOO. Some people pronounce this word míš'eyá and míš'iyǎ. Míš'eyǎ blá wǎchí. 'I want to go, too.' Míš'eyǎ wǎmáyaǎke. 'He saw me, too.'

míš'eyá

I, TOO; ME, TOO. Same as míš'eyǎ.

míš'iyá

I, TOO; ME, TOO. Same as míš'eyá.

míš'iyá

I, TOO; ME, TOO. Same as míš'eyá.

Miwáthani

MANDAN INDIAN. Miwáthani henícha he? 'Are you a Mandan?'

míyoglas'í

MIRROR.

mná

TO HAVE AN UNPLEASANT ODOR. mamná 'I smell,' ymná pi 'we smell.' Mná is reduplicated mnamná. In most cases mná is used with another element to characterize the smell more closely.

Šúka kī lé líla mná. 'That dog stinks.' Sewímma. 'It smells like fish.' Makhásapa mná. 'The pond stinks (the pond stinks of muck, of slime).' Ĥwí mná. 'It (meat) smells putrid.'

mní

WATER.

mní kte

I WILL GO. See yá.

mnič'ápi

WELL (WATER). The literal meaning of mnič'ápi is dug water.

mnihúhakhakháka

PAPER. Mnihúhakhakháka literally means rustling cloth.

mnihúha

CLOTH; MATERIAL, GOODS.



Mnikhówažu

MINNECONJOU SIOUX, CHEYENNE RIVER SIOUX. Some people pronounce this word Mnikhówožu. Mnikhówažu kį tuktél thí pi he? 'Where do the Minneconjous live?' Mnikhówažu hemácha. 'I am a Minneconjou Sioux.'

Mnikhówožu

MINNECONJOU SIOUX, CHEYENNE RIVER SIOUX. Same as Mnikhówažu.

Mnilúzahe Othúwahe

RAPID CITY, SOUTH DAKOTA. The literal meaning of Mnilúzahe Othúwahe is rapid town.

mmináthakapi

RESERVOIR, DAM.

mnipíga

BEER. The literal meaning of mnipíga is boiling water.

(This refers to the effervescence in the beer resulting from its carbonation.)

mniskúya

SALT. Mniskúya literally means sweet water.

mnisní

COLD WATER.

mníšá

WINE. The literal meaning of mníšá is red liquid.

Mníšoše

MISSOURI RIVER. The literal meaning of mníšoše is turbid (muddy) water. Letá tókhi étkiya Mníšoše kį ħpáya he? 'Which way is the Missouri River from here?'

mníš'ěš'e

TO SPRINKLE. Líla magážu k'ų hé akísni na waná ečéla  
mníš'ěše. 'The hard rain has stopped and now it's only  
sprinkling.'

mnitháka

BODY OF WATER. Mnitháka wá kál yaké. 'There is a body of  
water over there.'

mníwakhą

WHISKEY. Mníwakhą literally means wonderful water.

mní'ípathaža

WATERPUMP. The literal meaning of mní'ípathaža is what water  
is forced up with.

na

AND. Šųkawakhą na pteglěška khó wičųyuha pi. 'We have  
horses and cattle, too.' Čewáthi na lol'íwaň'ą. 'I built a  
fire and cooked a meal.' See also nahą.

ná

HERE (TAKE THIS)! Ná is spoken when handing something to  
someone. Ná, thaló etą ičú we. 'Here, take some meat!' Ná,  
phežúta kį lé yatką yo! 'Here, drink this medicine!'

nabháhųka

THUMB.

nab'įkpa

GLOVE. The literal meaning of nab'įkpa is finger ends, a  
reference to the shape of gloves.

nab'ókas̃ke

WRIST. Literally nab'ókas̃ke means place where something is tied at the hand.

nab'ókaz̃te

FINGER, INCLUDING THE METACARPALS (THOSE BONES WHICH CONTINUE FROM THE FINGERS THROUGH THE HAND.)

nach̃éč̃A

TO BE PROBABLE, TO BE LIKELY. This impersonal verb indicates that a speaker considers his statement to be probably true. It is used like a sentence-final enclitic. Wahéh̃al mázaská maníč̃i kta nach̃éč̃e. 'I'll likely be out of money by then.'

nah̃á

AND. Nah̃á and na are usually interchangeable. Hé k'ú nah̃á heh̃al akhé ikíkč̃u. 'He gave it to him, and then he took it back again.' See also na.

nah̃áñč̃i

STILL. Nah̃áñč̃i wach̃í h̃a pi he? 'Are they still dancing?' Nah̃áñč̃i wóta h̃a pi he? 'Are they still eating?'

nah̃áñč̃i....š̃ni

YET. Nah̃áñč̃i wayáta š̃ni he? 'Did you eat yet?' Hoks̃íč̃ala k̃i nah̃áñč̃i máni š̃ni. 'The baby doesn't walk yet.'

nah̃m̃A

TO HIDE, TO CONCEAL. nawáñma 'I hide him, it,' na'q̃ñma pi 'we hide him, it, he hides us, they hide us.' Mázaská k̃i tuktél nayáñmá he? 'Where did he hide the money?' Ptew̃íyela k̃i pteh̃íč̃ala k̃i nawíč̃akiñma pi. 'Mother cows hide their calves.'

naḥtáka

TO KICK. nawáḥtake 'I kicked him, it,' naʔḥtaka pi 'we kicked him, it, he kicked us, they kicked us.' Jim thašúke ki naḥtáke. 'Jim's horse kicked him.' Tákuwe namáyaḥtaka he? 'Why did you kick me?'

naḥʔú

TO HEAR. nawáḥʔú 'I heard him, it,' naʔḥʔú pi 'we heard him, it, he heard us, they heard us.' Híḥani radio ogná nawáḥʔú. 'I heard it on the radio this morning.'

TO OBEY. nawáḥʔú 'I obeyed him, it,' naʔḥʔú pi 'we obeyed him, it, he obeyed us, they obeyed us.' Namáyaḥʔú šni ki čičásaksaki kte. 'If you do not obey me I will whip you.' (This threat would not usually be carried out by a parent against a child.)

nakpá

EAR OF AN ANIMAL. Maštíčala ki nakpá háskaska yukhá pi. 'Rabbits have long ears.'

nakú

ALSO, AS WELL, BESIDES. Nakú is used to coordinate verbs. Wíya eyá hí pi na nakú wakháyeža eyá hí pi. 'Some women came and also some children came.' Hé wičháša ki nakú mniپیگا eyá ahí. 'That man also brought some beer.' (That is, others brought beer and that man brought beer, too.)

napčiyuka

NINE. Napčiyuka is reduplicated napčiyunyu or napčiyugyu.  
Mičhúkši waniyetu napčiyuka. 'My daughter is nine years old.'  
Wičháša napčiyuka kté pi yeló. 'Nine men were killed.'

TO BE NINE. Unápčiyuka pi. 'There are nine of us.' Čhičá  
pi napčiyuka pi. 'They have nine children.' (Literally:  
'Their children are nine in number.' )

napé

HAND. manápe, minápe 'my hand.'

nasú

BRAIN. See also nasúla.

nasúla

BRAIN. manásula, minásula 'my brains.' Some people say nasú.

natá

HEAD. manáta, mináta 'my head.' See also phé

natáyazápi phežúta

ASPIRIN. Literally natáyazápi phežúta means head ache  
medicine.

natʔA'

TO DIE BY FOOT ACTION, TO BE SMASHED UNDERFOOT, TO BE RUN  
OVER. namátʔi kte 'he will step on me and kill me,' naʔútʔa pi  
kte 'we will be run over.' Híhəni šuňpála ukíthawa pi ki natʔé.  
'Our puppy was run over this morning.'

nawáte

TEMPLE, SIDE OF THE HEAD.

nazúspe

AXE. See also ičákse.

nažúte

NAPE OF THE NECK AND THE LOWER PART OF THE BACK OF THE HEAD.

na'íš

OR. Thaspá tháka na'íš čík'ala wáží yachí he? 'Do you want a big apple or a small one?' Aníphí na'íš naníhtaka he? 'Did he hit you or kick you?'

níča

TO BE LACKING AN INTIMATE POSSESSION. maníče 'I do not have (it),' ŷníča pi 'we don't have (it).' Some persons habitually use šni with níča, although the meaning is actually negative without šni. Mázaská maníče. 'I don't have any money.' Čhá ŷníča pi. 'We're out of wood.'

niǵé

ENTRAILS, GUTS. Niǵé refers to all of the internal organs used for digestion and excretion.

niséhu

LUMBAR, SMALL OF THE BACK. See also nité.

nité

LOWER BACK, SMALL OF BACK. See also niséhu.

nithó

Particle used by women that indicates that the sentence in which it appears is a polite request. A close English equivalent is please. Mas'óphiye ektá míciya nithó! 'Please go to the store for me!'

núǵe

(HUMAN) EAR. manúǵe, minúǵe 'my ear.' Núǵe is used only of human ears or of ears shaped like human ears. See also nakpá.

núm

TWO. Núm is a conversational variant of núpa.

núpa

TWO. Núpa is reduplicated númnupa. At the end of a phrase, núpa is usually shortened to núm. Núpa ahí. (Núm ahí.) 'Two have come.' Iyéčhikiyake núpa yúha pi. (Iyéčhikiyake nŭm yúha pi.) 'We have two cars.'

TO BE TWO IN NUMBER. Mázaškšká núpa. 'It is two o'clock.' Čhiyéku kĭ núpa pi. 'He has two older brothers.' (Literally: 'His older brothers are two.')

nuwá

TO BATHE. wanúwe 'I took a bath,' ynúwá pi 'we took a bath.' Iyáyi na nuwá yo! 'Go take a bath!'

TO SWIM. Hoksíla kĭ nuwá pi. 'The boys are swimming.' Yanúwá awáštēyalaka he? 'Do you like to swim?'

ó

TO SHOOT AND STRIKE, TO HIT, TO WOUND, wa'ó 'I shot him, it, I wounded him, it,' úkó pi 'we shot him, it, he shot us, he wounded us, they shot us, they wounded us.' Ó is used only in speaking of animate objects. Atéwaye kĭ tháhca wá ó. 'My father shot a deer.' Čhiyé ó pi. 'My older brother got shot.' See also khuté.

obléthų

TO BE SQUARE. Obléthų is reduplicated obléthųthų. Obléthų is used of inanimate objects. Wáglotapi obléthų wáží luhá he? 'Do you have a square table?' Pšithó obléthųthų eće bluhá. 'I have only square beads.' Wáglotapi kį lé obléthų. 'This table is square.'

očéthi

STOVE, COOK STOVE, HEATING STOVE. Wakhályapi kį očéthi akál hé. 'The coffee is on the stove.' Očéthi él čethí yo! 'Build a fire in the stove!'

FIREPIT. Očéthi kį hočhókab kága pi. 'The firepit is in the center.'

COUNCIL FIRE. Eháni Lakhóta Oyáte kį "Očéthi Šakówi" ewíčhakiya pi. 'The old-time Sioux were called "The Seven Council Fires".'

očík'ala

TO BE NARROW. Očík'ala is reduplicated očíkčik'ala. Očík'ala is used only of inanimate things. Le čhakú kį lila očík'ala. 'This road is very narrow.' Čhakú očíkčik'ala kį wókhokpheke. 'Narrow roads are scary.'



Oglála

OGLALA SIOUX, PINE RIDGE SIOUX. Oglála kǵ éna kičhíza pi s'a.  
'The Oglalas are always fighting.' Omáglala. 'I am an Oglala.'  
Hé wičháša kǵ Oglála he? 'Is that man an Oglala?'

OGLALA SIOUX TRIBE, PINE RIDGE SIOUX TRIBE. Oglála kǵ  
wákheyewičháša wikčémna omníčiye kǵ ektá yewičhaya pi. 'The  
Oglala Tribe sent ten delegates to the meeting.'

ógle

SHIRT; COAT. Ógle kǵ ěnahéyela kič'ǵ. 'He wears his shirt  
in a slovenly way.' Ógle šóka wažǵí wačhǵí kte. 'I need a thick  
coat.'

ogná

IN. Iyěčhǵkiyáke kǵ ogná nahǵhǵci yáka pi. They are still  
sitting in the car.' Hǵhǵpi Thǵkášilayapi kǵ T. V. ogná hiyú.  
'Last night the President was on T.V.'

VIA, BY MEANS OF. Sioux Falls ektá Pierre ogná ǵkǵ pi. 'We  
went to Sioux Falls via Pierre.' Mázačhǵkú ogná yá pi. 'They  
went by train.'

ognáke

CABINET, STAND, CHEST OF DRAWERS.

oh'ǵ

TO DO, TO DO AN ACT, TO PERFORM AN ACT. owǵh'ǵ 'I did,'  
ǵkóh'ǵ pi 'we did.' Witkó kǵ hé witkóya oh'ǵ. 'That  
jerk (character) did a crazy thing.' Hé wičháša kǵ tayǵ oh'ǵ.  
'That man does good.'

okáške thípi

JAIL. Okáške thípi literally means detention house.

okhá

TO SING INDIAN STYLE; INDIAN SIGNER. Same as ħ'okhá.

okhíse

FIFTY CENTS. Okhíse literally means half. See also khǎǵí.

okhúže thípi

HOSPITAL. Okhúže thípi literally means sick house.

ókiya

TO HELP. ówakiye 'I helped him,' ó'ųkiya pi 'we helped him, he helped us, they helped us.' Lé wícháša kį ómakiye. 'This man helped me.' Thóhiyąkį yethó, óchičiyį kte. 'Wait a minute, I'll help you.'

ománi

TO TRAVEL. omáwani 'I travel,' ųkómani pi 'we travel.' Tohǎl owákihi čhǎna šna omáwani. 'I travel whenever I can.' Ináwaye kį ománi awáhtela šni. 'My mother doesn't like to travel.'

omníča

BEAN, BEANS.

opáwiǵe wikčémna

THOUSAND. The literal meaning of opáwiǵe wikčémna is ten hundred. See also khiktópawíǵe.

opháya

ALONG, ALONG IN. Opháya is used when the location along, or motion along, is bounded in some way, as a stream in a valley or between hills. Wakpála kį opháya yá pi yo! 'Follow (along) the stream!' See also aglágla.

ophéthų

TO BUY. ophéwathų 'I bought him, it,' ophé'ųthų pi 'we bought him, it.' Chuwígnaka kį lé tuktél ophéyathų he? 'Where did you buy this dress?' Chiyéwaye kį ptewániyapi wikčémna ophéwičhathų čhí. 'My older brother wants to buy ten head of cattle.'

ópta

ACROSS. Okáħmi kį ópta ibláble. 'I crossed the field.' (Literally: 'I crossed the bend.' Cultivated fields are usually in bottomlands in the Great Plains.) Wáglotapi kį mópta yąké. 'He is sitting across the table from me.' Owíža kį oyúke kį ópta iħpéya yąké. 'The blanket is lying (thrown) across the bed.'

ósmaka

COULEE, RAVINE, DRAW, GULCH.

osní

TO BE COLD WEATHER. Ĥtáleħą lıla osní. 'Yesterday it was very cold.'

ošíceča

TO BE BAD WEATHER. Thąńíš May éyaš, naháħci ošíceča. 'It's May already and we're still having bad weather.' Ošíceča čhána wahtéwala šni. 'I don't like it when it's bad weather.'

otákuye

RELATIVE, KINSMAN.

othěňika

TO BE EXPENSIVE. Othěňika is reduplicated othěňiňika. Bló  
kį waná othěňiňike. 'Potatoes are expensive now.'  
Iyěčhikįyąke othěňika wą ophėwathų. 'I bought an  
expensive car.'

TO BE HARD TO BEAR (PHYSICAL OR MENTAL ANGUISH). Wičhát'a  
čhąna othěňike. 'When people die, it is hard to bear.'  
Othěňike. (Said to bereaved persons.) 'I share your grief.'  
(Literally: 'It is hard to bear.' )

othųwahe

TOWN, CITY. Othųwahe ektá mní kte. 'I'm going to town.'  
Othųwahe tukté éł yathí he? 'Which town do you live in?' Hěská  
Othųwahe kį othųwahe lıla thąka. 'Denver is a very big city.'

owá

TO WRITE. owáwa 'I wrote it,' ųkówa pi 'we wrote it.'  
Wówapi wą owáwa. 'I am writing a book.'  
TO PAINT. owáwa 'I painted it,' ųkówa pi 'we painted it.'  
Tuwá itówapi kį lé owá he? 'Who painted this picture?'

owáčhekiye

CHURCH. Owáčhekiye literally means where one prays. See  
also thípiwakhá.

ówakhąkhá

TO LIE, TO TELL A LIE. Ómawakhąkhá 'I told a lie,'  
ó'ųwákhąkhá pi 'we told a lie.' Óniwakhąkhá šni kta  
tkhá. 'You shouldn't tell lies.' Ówakhąkhá pi s'a. 'They are  
liars.'

owáštečakA

TO BE GOOD WEATHER. Ečhāni akhé owáštečakī kte čha akhē  
thakāl ūkīštima pi ūkōkīhi pi kte. 'It will soon be good  
weather again, and we will be able to sleep outside.'

owátohaḡaḡ

FOR AWHILE. Owátohaḡaḡ wačhīḡake šni. 'I haven't seen you  
for awhile.' Hokšícāla kī owátohaḡaḡ čhīktakta he éyaš, waná  
ištíme. 'The baby fussed for awhile, but now it has gone to  
sleep.'

owáḡakA

TO LOOK, TO APPEAR, TO HAVE AN APPEARANCE MENTIONED IN AN  
ACCOMPANYING VERB. omáḡaḡake 'I look, I appear,' ūkōḡaḡaka pi  
'we look, we appear.' Personal affixes may be used on both  
the verb which accompanies owáḡakA and owáḡakA itself, or just  
with owáḡakA: Nithéča oníḡaḡake, théča oníḡaḡake. 'You look  
young;' Makhúža omáḡaḡaka he? Khúža omáḡaḡaka he? 'Do I look  
sick?'

owáḡawa

SCHOOL. Owáḡawa literally means reading place.

owí

EARRING.

owíža

QUILT, COVER, BLANKET.

owóte thípi

CAFE, RESTAURANT. Literally owóte thípi means place to eat  
house.

oyáte

PEOPLE. Oyáte always has a strong collective connotation. Othúwahe lé é1 oyáte tóna thí pi he? 'How many people live in this town?' Oyáte hŭň čet'ŭwíčhagla pi. 'Some people can't be believed.'

TRIBE. Oglála Oyáte kŭ lŭla óta pi. 'The Oglala Tribe is very numerous.' Nithóyate kŭ tónakča pi he? 'How many are their in your tribe?'

oyŭke

BED. The literal meaning of oyŭke is place to lie.

oyúspa

TO CATCH, TO SEIZE, TO GRAB. oblúspe 'I caught him, it,' ŭkóyuspa pi 'we caught him, it, he caught us, they caught us.' Igmúla kŭ zŭtkála wə oyúspe. 'The cat caught a bird.' Osní olúspe he? 'Have you caught cold?' Igmúla kŭ oyúspe yo! 'Grab the cat!'

TO ARREST. Čhəksáyuhá kŭ akénum owíčhayuspa pi. 'The police arrested twelve.'

óza

LODGE LINING.

ožážə

TO BE LIGHTED, TO BE ILLUMINATED. Thípi kŭ thimá ožážə he? 'Is there a light in the house?'

ožážəglepi

WINDOW. The literal meaning of ožážəglepi is light frame.

ožú

TO PLANT. owážu 'I planted it,' ŷkóžu pi 'we planted it.'  
Wagnú ŷkóžu pi. 'We planted squash.'

TO BE OVERGROWN WITH PLANTS OR TREES. Pahá kĭ hé áyataya wazĭ  
ožú. 'That hill is completely overgrown with pines.'

ožú

PATCH, THICKET.

ožúla

FULL. Ožúla is reduplicated ožúgzula. Thĭpi kĭ ožúla yąká  
pi. 'There is a full house (The house is full of people).'  
Žąžą wóžapi ožúla ŷyúha pi. 'We have a full jar of wóžapi.'  
Nab'óžula bluhá. 'My hands are full.' (This is understood  
literally.) Wóžuha kĭ ožúla ŷ. 'The sack is full.'

VERY. Hé wĭchása kĭ ožúla wĭkóko ke. 'That man is very  
crazy.'

o'ínažĭ

STATION. The literal meaning of o'ínažĭ is stopping place.  
Mázačhakú o'ínažĭ kĭ tuktél há he? 'Where is the railroad  
station?' Atéwaye kĭ wĭgli'o'ínažĭ wą yuhá. 'My father has a  
gas station.'

O'óhenúpa

TWO-KETTLE SIOUX. O'óhenúpa itháčha hěčha. 'He is the chief  
of the Two-Kettles.' O'óhenúpa hemáčha. 'I am a Two-Kettle  
Sioux.'

pahá

HILL.

pakhŕta

TO WIPE OFF. wapákhŕte 'I wiped it off,' upákhŕta pi 'we wiped it off.' Wŕchŕčala kŕ waksŕpakhŕta pi. 'The girls are wiping the dishes.' Wáglotapi kŕ pakhŕta yo! 'Wipe off the table!'

pápa

DRIED MEAT.

papsŕ

TO CAUSE A LIQUID TO POUR OUT OR SPILL BY PUSHING. wapápsŕ 'I pour it out,' upápsŕ pi 'we pour it out.' Asápi kŕ wanŕ papsŕ. 'She spilled the milk accidentally.'

pe

Contraction of the enclitics pi and ye. See ye.

peló

Contraction of the enclitics pi and yeló. See yeló.

phá

MUZZLE OF AN ANIMAL.



phá

TO BE SOUR. Phá is reduplicated phaphá. Phá is used only of inanimate objects. It refers to tastes which range from sour through bitter. Phá cannot be used when speaking of a souring process (as of milk). It refers only to a fixed state.

Thaspázi kị lená phaphá. 'These oranges are sour.'

TO BE BITTER. Wagmú kị lená iyúha phaphá. 'These squash are all bitter.' Wakhályapi kị lé líla ehás phá. 'This coffee is too bitter.'

TO HAVE A STRONG SPICY TASTE. Spayóla wóyute kị phá.

'Mexican food is hot (spicy).'

phaǵé

WAIST.

phaǵí

JERUSALEM ARTICHOKE; DOMESTIC TURNIP.

phańí

PORCUPINE.

phańláte

NASAL CAVITY

phańlí

NASAL MUCOUS, SNOT. mapháńli, mipháńli 'my nasal mucous.'

Phaláni

ARIKARA INDIAN. Mitháksíla kị Phaláni wạ hịgnáye. 'My younger sister married an Arikara.' Phaláni henícha he? 'Are you an Arikara?'

phápha

TO BARK AT SOMETHING. Phápha is used only of dogs and dog-like animals. Šŭka kŭ maphápha. 'The dog barked at me.' Šŭka kŭ tákŭ phápha he? 'What is the dog barking at?'

phasú

NOSE. maphásu, miphásu 'my nose.' Phasú is used only of human noses.

phašpházela

TO BE SOFT. Oyŭke phašpházela waštéyalaka he? 'Do you like a soft bed?' Wakpála ohúta kŭ él phašpházela. 'The ground is very soft beside the creek.' Bébela thaphŭ kŭ phašpházela. 'A baby's cheek is soft.'

phátA

TO BUTCHER UP, TO CUT UP MEAT. wapháte 'I butchered it,' ũpháta pi 'we butchered it.' The idea of the slaughtering of the animal is not included in phátA. Ptemákhičima kŭ lé ũpháta pi kte. 'We are going to butcher this steer.'

TO OPERATE ON SOMEONE. Hŭhŭni hé pháta pi. 'They operated on him this morning.'

phatkáša

WATER DWELLING TURTLE.

phé

THE TOP OF THE HEAD.

phé

TO BE SHARP-EDGED. Phé is reduplicated phephé, which means only prickly. There is no reduplicated form for phé meaning to be sharp-edged. Waktá yo! Míla kị lé phé. 'Be careful! This knife is very sharp.' Míla kị lená líla phé. 'These knives are very sharp.' Wakháyeža míla phé yuhá škáta pi iyéčheča šni. 'Children should not play with sharp knives.'

phehâ

CRANE.

phehî

HAIR OF THE HEAD.

phephé

TO BE PRICKLY, TO BE STICKERY. Ůkčéla kị phephé. 'Cactuses are prickly.' Jim Ůkčéla phephé wạ akâł wanú iyotake. 'Jim accidentally sat down on a prickly cactus.'

phesléte

PART IN THE HAIR.

phéstola

TO BE SHARP-POINTED. Phéstola is reduplicated phéstóstola. Čhạ sákala kị lé phéstola. 'This dried branch is pointed.' Čhạ phéstola wạ čhamíč'iphe. 'I gouged myself with a sharp stick.'

phésá

ROACH (head ornament used by fancy dancers).

COMB OF A DOMESTIC FOWL.

phéta

FIRE.

phewíwila

COWLICK.

pheží

GRASS; PRAIRIE HAY. Pheží tkeʔíyuthapi khiktópawíǵe núpa ophéwathų kte. 'I'm going to buy a ton of hay.' Pheží kį thó áye. 'The grass is getting green.'

phežíhophop

GRASSHOPPER. Phežíhophop is a term put together from the Lakota pheží 'grass' and the English hop. The word is only used for a humorous effect. Another term of this kind is ųzéblinkblink firefly. See also gnugnúška.

phežíʔųkčéla

SANDBURR. The literal meaning of phežíʔųkčéla is grass cactus. Some people pronounce this phežíųkčela.

phežíųkčela

SANDBURR. Same as phežíʔųkčéla.

phežíúta

MEDICINE. Phežíúta wícháša kį phežíúta táku ničʔú he? 'What medicine did the doctor give you?'

MEDICINAL HERB. Hé winúhčala kį phežíúta okʔé. 'That old lady digs medicinal herbs.'

phežíútasápa

COFFEE, GROUND COFFEE. The beverage is called wakhályapi. Phežíútasápa kį othéńike. 'Coffee is expensive.'

phí

LIVER.

philámayaye

THANK YOU. The literal meaning of philámayaye is you have pleased me.

philáyA

TO PLEASE, TO GRATIFY. philáwaye 'I pleased him,' philǎ'yya pi 'we pleased him, he pleased us, they pleased us.' Robert lol'óphekičathų čha philáye. 'Robert bought some groceries for him and it pleased him.'

phizí

GALLBLADDER; GALL.

phóǵe

INSIDE OF NOSE.

phuté

UPPER LIP.

phuthíhi

MUSTACHE. Literally phuthíhi means upper lip hair.

pi

Particle that indicates that the verb has animate plural reference. Lo'ųčhi pi šni. 'We aren't hungry.' Tóhą yahí pi he? 'When did you (pl.) come?' Šůka kį kičhíza pi. 'The dogs are fighting.'

píǵA

TO BE BOILING, TO BE EFFERVESCENT. PíǵA is reduplicated píhpíǵA. Mní kį píǵe. 'The water is boiling.' Mní píǵa ų spa'íc'iye. 'She burned herself with boiling water.'

piňyÁ

TO CAUSE TO BOIL, TO BOIL. piňwáye 'I boiled it,' piň'úya pi  
'we boiled it.' Wakhályapi etá piňwáyı kte. 'I'll make some  
coffee.'

pispíza

PRAIRIE DOG. Pispíza literally means squeaking or barking.

po

Contraction of the enclitics pi and yo. See yo.

psá

REED.

Psáloka

CROW INDIAN. Psáloka is the Sioux pronunciation of the  
Crows' own name for themselves. English has also borrowed  
this name as one of the designations of the Crow Indians:  
Absaroka. Nipsáloka he? 'Are you a Crow Indian?' See also  
Khagíwicháša.

psawógnake

BASKET. The literal meaning of psawógnake is reed box.

pséhtı

ASH TREE.

psı

WILD RICE, RICE.

psíča

TO JUMP UP AND DOWN IN PLACE. wapsíce 'I jumped,' ıpsíča pi  
'we jumped.' Wáchıpi éł wıya kı psíča pi. 'The women jumped  
up and down in the dance.'

psipsícala

CRICKET. The literal meaning of psipsícala is little jumper.

psá

TO SNEEZE. wapsá 'I sneezed,' upsá pi 'we sneezed.' Yapsá  
čhāna í aglāhpa yo! 'Cover your mouth when you sneeze!'

psí

ONION.

psithó

BEAD, BEADS.

ptā

OTTER.

ptayétu

FALL OF THE YEAR. Lé ptayétu kī líla osní. 'It is very cold  
this fall.'

TO BE FALL. Ečhāni ptayétu. 'Fall was early this year.'

pté

BUFFALO, BUFFALO COW. See also thathāka.

ptēblěška

COW (BRULÉ AND OGLALA), DOMESTIC COW, CATTLE. Same as  
ptēglěška. See also ptewāniyapi.

ptěcela

TO BE SHORT. maptěcela 'I am short,' uptěcela pi 'we are  
short.' Ptěcela is reduplicated ptēptěcela. Wíkhā kī lé ehās  
ptěcela. Hé mak'ú wo! 'This piece of string is too short.  
Give me that one!' Thiwāhe kī iyúha ptěcela pi. 'Everyone in  
the family is short.' Hoksíla ptěcela thabškāta pi okíhi pi  
šni. 'Short boys cannot play basketball.'

pteglěška

COW, DOMESTIC COW, CATTLE. The literal meaning of pteglěška is spotted buffalo. See also pteblēška and ptewániyapi.

pte'ónažǵ

COWBARN.

ptewániyapi

COW (MISSOURI RIVER DIALECTS), DOMESTIC COW, CATTLE. The literal meaning of ptewániyapi is tame (pet) buffalo. See also pteglěška and pteblēška.

púza

TO BE DRY. mapúze 'I am dry,' upúza pi 'we are dry.' PÚZA is reduplicated puspúza. Hayápi kǵ nahǵhǵǵǵ púze šni he? 'Are the clothes dry yet?' Áyataya maspáye éyaš, pús amáye. 'I was all wet, but I'm getting dry.' Hayápi púze kǵ wěč'ǵ. 'I put on dry clothes.'

p'ěchǵ

ELM TREE.

p'ó

FOG. P'ó kǵ ošóta s'elé. 'Fog is like smoke.'

TO BE FOGGY. Wǵ lé apétu kǵ líla p'ó. 'It sure is foggy today.' Hǵhǵani p'ó. 'There was a fog this morning.'



sá

TO BE DULL WHITE, TO BE OFF-WHITE. masá 'I am dull white,'  
usá pi 'we are dull white.' Sá is reduplicated sasá.  
Šunhúla kĭ thezí sá. 'The pony's belly is off-white.'  
Wiyatke waží sá čha imákiču wo! 'Get me a white cup!'

TO BE FADED. Tha'ógle kĭ sá. 'His shirt is faded.' Ógle sá  
wa ũ. 'He is wearing a faded shirt.'

sáka

TO BE DRY, TO BE DRIED OUT OR DESICCATED. Sáka is  
reduplicated sagsáka. Sáka is used only of inanimate (or dead)  
things. Čaphá kĭ waná sagsáke. 'The cherries are dry now.'  
Čaphá sáka waštéwalake. 'I like dried (choke) cherries.'

sám

Sám is used in counting. It has no English equivalent. Sám  
is used in numbers over twenty between elements of the number  
which belong to different decimal places. Opáwiže sám wikčémna  
yámni. 'One hundred thirty.' Wikčémna šákpe sám tópa.  
'Sixty-four.' See isápha.

sápA

TO BE BLACK. masápe 'I am black,' usápa pi 'we are black.'  
SápA is reduplicated sabsápA. Iyéčhĭkiyáke kĭ sápe. 'The car  
is black.' Iyéčhĭkiyáke sápa kĭ mitháwa. 'The black car is  
mine.'

Sćíli

PAWNEE INDIAN. Eee, Sćíli kį akhé a'ųžo pi. 'Oh, the Pawnees are whistling at us again.' This is a traditional saying which people use when they hear whistling which sounds like signals (that is, whistling which has no melody). It refers to days of intertribal warfare, when members of a war party kept in contact by means of whistling. Nisćíli he? 'Are you a Pawnee?'

sěčA

PROBABLY, MAYBE. Particle which indicates that the speaker considers his statement possibly or probably true, but not certainly true. Many sentences with sěčA also begin with ųgná. ųgná magážu kte sěce. 'Maybe it will rain.' Waná hé hěchiya í sěce. 'He is probably there by now.'

sí

FOOT; PAW; HOOF; FOOT OF A BIRD.

síčhą

THIGH. Síčhą is used when speaking of the side of the thigh.

Síčhąǵú

ROSEBUD SIOUX, BRULÉ SIOUX. The literal meaning of Síčhąǵú is burned thigh, and the tribe is sometimes called by this name. Indians using the term Brulé pronounce the word to rhyme with school. Mithąkši kį Síčhąǵú wą hįgnáye. 'My younger sister (male speaking) married a Brulé.' Wáčípi kį hená Síčhąǵú pi. 'Those dancers are Brulés.' Síčhąǵú kį itháchą wą glańńíga pi. 'The Rosebud Sioux have elected a president.'

Sichǎǵú Oyáte

ROSEBUD SIOUX TRIBE. Sichǎǵú Oyáte tha'óyake kǐ Rosebud, South Dakota éł yǎké. 'The Rosebud Tribe has its agency at Rosebud, South Dakota.' Sichǎǵú Oyáte kǐ Khulwíchaša Oyáte kǐ ísǎm thǎka. 'The Rosebud Sioux Tribe is larger than the Lower Brule Tribe.'

Sichǎǵú Thípi

ROSEBUD SIOUX RESERVATION.

sichúha

SOLE OF THE FOOT. See also sihá.

sihá

SOLE OF THE FOOT. See also sichúha.

Sihásapa

BLACKFEET SIOUX. Sihánisápa he? 'Are you a Blackfoot Sioux?' Sihásapa kǐ Mnikhówožu Thípi éł thǐ pi. 'The Blackfeet Sioux live on the Cheyenne River Reservation.'

sǐkpéthawóte

ASPIRIN. The literal meaning of sǐkpéthawóte is muskrat food. The reference is to a medicinal herb called by that name. See also natáyazápi phežúta.

sǐkphé

MUSKRAT. Same as sǐkphéla.

sǐkphéla

MUSKRAT. Same as sǐkphé.

siphá

TOE.

sítěhla

RATTLESNAKE. Sítěhla literally means rattle tail.

sítésápela

COTTONTAIL RABBIT. The literal meaning of sítésápela is little black tail. See also maštísapa.

ská

TO BE CLEAR WHITE. maská 'I am clear white,' ʃská pi 'we are clear white.' Ská is reduplicated skaská. Wá kɨ skaská. 'Snow is (bright) white.'

skǎ

TO BE MELTED. Wá kɨ skǎ áye. 'The snow is melting.' Wá kɨ skǎ. 'The snow has melted.'

skǎyÁ

TO CAUSE TO MELT (AS SNOW). skǎwáye 'I melted it,' skǎʔwǎyǎ pi 'we melted it.' Wá etǎ skǎyǎ na wakhályapi etǎ kǎga yo! 'Melt some snow and make some coffee!'

skúyA

TO BE SWEET. SkúyA is reduplicated skuskúya. Wakhályapi kɨ líla skúye. 'The coffee is too sweet.' Khǎta skuskúya eyá ophéwathɨ. 'I bought some sweet plums.'

TO BE SALTY. Wahǎpi kɨ líla skúye. 'The soup is too salty.' Thaló skuyá líla ípuza makǎge. 'Salty meat makes me very thirsty.'

slolyÁ

TO KNOW. slolwáye 'I know (it),' slol'úya pi 'we know (it),  
he knows us, they know us.' Tóhą iyáya pi kį slolyáya he? 'Do  
you know when they left?' Hé wıya kį slolwáye šni. Hé tuwé he?  
'I don't know that woman. Who is she?'

sní

TO BE COLD. Sní is reduplicated snisní. Sní is used only of  
inanimate things. Čhága kį šni. 'Ice is cold.' Wakhályapi  
sní wahtéwala šni. 'I don't like cold coffee.' Sní. 'It is  
(feels) cold.'

Spayóla

MEXICAN. Spayóla etá slolwíčhayaya he? 'Do you know any  
Mexicans?' Nispáyola he? 'Are you Mexican?' This is the Sioux  
rendering of the Spanish term español: Spanish, Spaniard.

susú

PENIS (Oglala); MALE GENITALS (Brulé). See also ché.

súsula

DONKEY. Súsula can also mean mule.

Súsuni

SHOSHONI INDIAN. Washakie Súsuni kį éhake itháchaya pi.  
'The Shoshonis had Washakie as their last leader.' Masúsuni.  
'I am a Shoshoni.'

sutá

TO BE HARD. masúta 'I am hard,' usúta pi 'we are hard.'

Sutá is reduplicated suksúta. Čháǵa kǐ waná sutá. 'The ice is very hard now.' Makhá sutá ok'é šiče. 'Hard ground is hard to dig.'

TO BE TOUGH. Sutá čha akísni kte. 'He's tough, he'll be alright.' Thaló kǐ lé sutá čha yul phíča šni. 'This meat is so tough you can't eat it.'

šǵ

FEMALE GENITALS. Šǵ is regarded by Lakota speakers as a vulgar term.

šaglǒǵa

EIGHT. Šaglǒǵa is reduplicated šaglǒǵloǵa. Šaglǒǵa lél ú pi. 'Eight are here.' Šúka kǐ khokhéyaň'ǵala šaglǒǵa wičháyat'e yeló. 'The dog has bitten eight chickens to death.'

TO BE EIGHT IN NUMBER. Ušǵloǵa pi. 'There are eight of us.' Mázaškǵškǵ šaglǒǵa. 'It is eight o'clock.'

Šahíya

CREE INDIAN. Nišáhiya he? 'Are you a Cree Indian?' Šahíya kǐ Učíyapi Thamákhoče tuktél thí pi. 'The Crees live somewhere in Canada.'

Šahíyela

CHEYENNE INDIAN. Nišáhiyela he? 'Are you a Cheyenne Indian?' Lé Šahíyela kǐ lekšílawaye. 'This Cheyenne is my uncle by marriage.'

šaké

FINGERNAIL, CLAW OF ANIMAL OR BIRD.

šakówĭ

SEVEN. Šakówĭ is reduplicated šakówĭwĭ. Šakówĭ wówaši ečhŭ pi. 'Seven are working.' Ehāni Lakhóta kĭ "Očhéthi Šakówĭ" ewíčhakiya pi. 'The old time Sioux were called "The Seven Council Fires".'

TO BE SEVEN IN NUMBER. Ušákowĭ pi. 'There are seven of us.' Mázaskášká šakówĭ. 'It is seven o'clock.'

šákpe

SIX. Šákpe is reduplicated šákpekpe. Šákpe wačhĭ pi. 'Six are dancing.' Zĭtkála šákpe mázaphephé akál ipáňlalya ya ká pi. 'There are six birds sitting in a row on the barbed wire.'

TO BE SIX IN NUMBER. Ušákpe pi. 'There are six of us.' Šŭňpála la kĭ šákpe pi. 'There are six little puppies.'

šašté

LITTLE FINGER.

šícA

TO BE BAD. mašícé 'I am bad,' ŭšícA pi 'we are bad.' ŠícA is reduplicated šiksšícA. MašícA ilúkčA he? 'Do you think I am bad?' Bló eyá šiksšícA čha wanú ophéwathŭ. 'I accidentally bought some bad potatoes.'

šičáhowáA

TO SCREAM, TO YELP, TO HOWL. šičáwahówaye 'I screamed,' šičá'ŭhówaya pi 'we screamed.' Šŭka kĭ hé tákuwe šičáhowáya he? 'Why is that dog howling?' Wĭya kĭ hé tákuwe šičáhowáya hA he? 'Why is that woman screaming?'

šičákiktÁ

TO HAVE BAD DREAMS, TO HAVE A NIGHTMARE. šičáwékta 'I have bad dreams,' šičá'ukíkta pi 'we have bad dreams.' The literal meaning of šičákiktÁ is to wake up badly. Ehás óta wawāta čhāna šičáwékta. 'I have bad dreams when I eat too much.' Hahépi šičáyékta he? 'Did you have a nightmare last night?'

šičáya

BADLY. Hé hokšíla kĭ šičáya wačhí. 'That boy dances badly.'  
TOO BAD. Šičáya kte s'elé. 'That'll be too bad for him.'

šič'éku

HER BROTHER-IN-LAW. See šič'é.

šiná

SHAWL.

šiyó

WILD GAME BIRDS SUCH AS PRAIRIE CHICKENS, GROUSE, SAGE HENS,  
AND PHEASANTS.

šiyúte

LAP. Šiyúte can also refer to the front part of the sides of the thigh. This part of the body is called šiyúte whether the person is sitting or standing.

škakápi

RING FINGER. Škakápi literally means (the) lazy one.

škáta

TO PLAY. waškáte 'I play,' uškáta pi 'we play.' Wakháyeža kĭ thakál škáta pi. 'The children are playing outside.'  
Hokšíla thabškátapi waštélaka pi. 'Boys like basketball.'  
Piano kĭ tuwá škáta ušpé he? 'Who knows how to play the piano?'



### škópA

TO BE BENT. ŠkópA is reduplicated škoškópa. Míla škópæ kĭ hé ũ phíča šni. 'That bent knife can't be used.' Wíyutkuže kĭ lé škópe. 'This key is bent.'

### šló

TO MELT (AS FAT). Waší kĭ šló. 'The fat is melted.'

### šloyÁ

TO CAUSE TO MELT. šlowáye 'I melted it,' ũšlóya pi 'we melted it.' Asápiwígli šloyá pi ũ čheyúpa yo! 'Fry this in melted butter!'

### šni

NOT. Robert naháhči hí šni. 'Robert hasn't come yet.' Héčhŷ šni yo! 'Don't do that!'

### šókA

TO BE THICK. ŠókA is reduplicated šogsšókA. ŠókA is used in describing inanimate things whose principal characteristic (or whose particular interest to people) is a broad surface. It can be used of ice, books, paper, cloth, leather, and building materials, but it may not be used of fingers, legs, trees, or other things of like kind. Aǵúyapi šogsšóka wahtéwala šni. 'I don't like thick pieces of bread.' Ógle šóka waží ophéyathŷ kĭ. 'You should buy a heavy (thick) coat.' Wówapi šóka blawá waštéwalake šni. 'I don't like to read thick books.' Makhízita akál čháǵa kĭ šóke. 'The ice on the river is thick.' Thípi kĭ lé čhąbláska kĭ šogsšóke. 'The boards in this house are thick.'

šóta

SMOKE. Šóta kī ištá omáyaya. 'The smoke makes my eyes smart.'

špá

TO BURN, TO BE BURNED. mašpá 'I got burned,' ūšpá pi 'we got burned.' Špá is reduplicated špašpá. Špá refers to the internal state rather than the external appearance of the object under consideration. Napé kī mašpá. 'My hand is burned.' Oyáte špápi wayáza pi. 'Burned people suffer.'

TO BE COOKED. Thaló kī špá. 'The meat is cooked.'

špášniyutápi

WATERMELON. Špášniyutápi literally means they eat it raw.

See also wagmúšpašni.

špaŷá

TO BURN, TO INJURE BY BURNING. špaŷáye 'I burned him, it,' špaŷáŷya pi 'we burned him, it, he burned us, they burned us.' Wípablaye kī ū bébela kī wanú špaŷé. 'She accidentally burned the baby with the iron.'

TO COOK, TO CAUSE TO BE COOKED. Thaló eyá ophéwathū na špaŷáye. 'I bought some meat and cooked it.' Lé thaló kī špaŷáŷya pi kte. 'We are going to cook this meat.'

štúkála

TO BE TENDER. Štúkála is reduplicated štúštúkála. Thaló kī lé štúkála šni. 'This meat isn't tender.'

TO BE RIPE (OF CORN ONLY). Wagmíza kī štúkála. 'The corn is ripe.' See waštúkála.

šugíla

FOX. See also thokhála.

šųgmánitu

COYOTE, WOLF. Šųgmánitu literally means wilderness dog.

Some people say šųmánitu. See also mayásleča.

šųgmánitu tháka

WOLF. Šųgmánitu tháka literally means big wilderness dog.

Some people say šųmánitu tháka.

šųhpála

PUPPY.

šųka

DOG.

šųkawakhá

HORSE. Šųkawakhá is usually pronounced with a slurring together of the two elements of the word, so that neither is clearly recognizable any longer. The literal meaning of šųkawakhá is wonderful dog.

šųmánitu

COYOTE. Same as šųgmánitu. See also mayásleča.

šųmánitu tháka

WOLF. Same as šųgmánitu tháka.

šųn'ónažį

HORSEBARN, STALL.

šųpé

INTESTINE, GUT. See also nigé.

táku

WHAT? Hé táku luhá he? 'What's that you have?'

TO BE WHAT. Hé táku he? 'What is that?'

SOMETHING. Hená táku icú pi. 'They took something.'

takúye

RELATIVE, KINSMAN.

tayá

TO BE WELL. matáya 'I am well,' utáya pi 'we are well.'

Tayá is reduplicated tatáya. Niyáte ki tayá šni onáwaň'ų.

'I heard that your father isn't well.'

WELL. Hé hoksíla ki líla tayá wačí laň! 'That boy really dances well!'

tháb'áphapi

BASEBALL. The literal meaning of tháb'áphapi is struck ball.

tháčhâ

BODY. Tháčhâ ki áyataya mayáza. 'My whole body aches.'

MIND, SOUL. Apétu yámni ki tháčhâ ki maňpíyata khiglé. 'On the third day his soul ascended into Heaven.'

tháčhâ

BODY; MIND, SOUL. Same as tháčhâ.

thagé

SALIVA, SPIT. matháge, mitháge 'my saliva.'

thahálo

RAWHIDE, UNTANNED HIDE.

thahíšpa

NEEDLE.

thahĩšpa ihúpa

AWL. Thahĩšpa ihúpa literally means handled needle.

thahú

THE NECK EXCLUDING THE THROAT.

tháhčca

DEER.

tháhčcašúkala

SHEEP; GOAT. Tháhčcašúkala literally means deer dog.

thahmúga

FLY (INSECT). Same as thahmúga.

thakhá

SINEW. Ham'íkčeka kĭ lená thakhá ū kagěge pi. 'These moccasins are sewn with sinew.'

thakpÁ

TO SEEK VENGEANCE, TO TRY TO GET EVEN. thawákpe 'I am getting even with him,' tha'úkpa pi 'we are getting even with him, he is getting even with us, they are getting even with us.' ThakpÁ refers only to the process, not the result of seeking revenge. Ištélmaya čha thawákpĭ kte. 'He embarrassed (insulted) me and I will get even with him.'

thaló

MEAT.

thaló agúyapi čhogĭkhiyapi

SANDWICH. Thaló agúyapi čhogĭkhiyapi literally means meat made to be core of bread.

thamáheča

TO BE SKINNY. mathámaheča 'I am skinny,' uthámaheča pi 'we are skinny.' Thamáheča is reduplicated thamáheheča. Ká wícháša thamáheča kį hé wíchášawakhq̄. 'That skinny man is the preacher.'

TO BE POOR (OF ANIMALS). Tákuwe šúkawakhq̄ kį hená thamáheča pi he? 'Why are those horses so poor (skinny)?'

thamní

UTERUS, WOMB.

thápa

BALL.

thaphú

CHEEK.

thaspq̄

APPLE.

thaspq̄hišmá

PEACH. The literal meaning of thaspq̄hišmá is hairy apple.

thaspq̄hišmá čík'ala

APRICOT. The literal meaning of thaspq̄hišmá čík'ala is little peach. See also thaspq̄hišmá.

thaspq̄zí

ORANGE. The literal meaning of thaspq̄zí is yellow apple.

thašiyagnupá

MEADOWLARK. From the Indian point of view, the name of this bird imitates its cry. Plains Indians, no matter which language they speak, feel that the meadowlark's song is in human language, and each tribe has several interpretations of what the meadowlarks are saying.

thaté

TO BLOW, WIND BLOWS. Thatósni. 'A cold wind is blowing.'  
Thatéte. 'It is breezy.' Thaté čhâna wahtéwala šni. 'I don't like it when it blows.'

thathâka

BUFFALO BULL. See also pté.

thathókala

ANTELOPE; DOMESTIC GOAT.

tháwa

See Itháwa.

thawíčuthú

TO GET MARRIED. thawícuwathú 'I got married,' thawícu'wathú pi 'we got married.' Thawíčuthú is used only with reference to males. Waníyetu hékta thawícuwathú. 'I got married last winter.'

thazúška

ANT.

thebyá

TO EAT UP, TO CONSUME. thebwáye 'I ate it up,' theb'úyá pi 'we ate it up.' Hokšíla kî agúyapiskúyela kî áyataya thebyá pi. 'The boys ate up all of the cake.'

théča

TO BE YOUNG. mathéča 'I am young,' uthéča pi 'we are young.'  
Théča is reduplicated thekthéča. Théča oníwayake. Waníyetu  
nitóna he? 'You look young. How old are you?' Oyáte théča kį  
wayáwa pi. 'Young people go to school.'

theńíla

TO LOVE. thewáńhila 'I love him, it,' the'úńhila pi 'we love  
him, it, he loves us, they love us.' Theńíla can only be used  
of animate objects. Wíyą mitháwa kį themáńhila šni. 'My wife  
doesn't love me.' Oyáte kį thakhólakupi kį thewíčańhila pi kte  
héča. 'People should love their friends.' Sápela thewáńhila.  
'I love Blackie (a horse or a dog).'

theńmúga

FLY (INSECT). Thońmúga and thańmúga are also used by some  
people.

theńmúga zizíla

BEE. The literal meaning of theńmúga zizíla is little  
yellow-banded fly.

theńpí

LEATHER.

thezí

STOMACH, BELLY.

thí

TO LIVE, TO DWELL. wathí 'I live,' uthí pi 'we live.'  
Khulwíčaša thípi ektá wathí. 'I live on the Lower Brulé  
Reservation.'

HOUSE. Mary thí ektá iyáye. 'He went over to Mary's house.'



thípi

HOUSE. Hé thípi kĭ tuwá tháwa he? 'Whose house is that?'

thípiwakhĕ

CHURCH. Thípiwakhĕ literally means holy house.

thípsila

INDIAN (WILD) TURNIP.

Thíthųwĕ

TETON SIOUX. Thíthųwĕ kĭ tónakĉa pi he? 'How many Tetons are there?' Ūthíthųwĕ pi. 'We are Teton Sioux.'

thiwákiyela

PIGEON, DOVE. The literal meaning of thiwákiyela is house dove.

thiyópa

DOOR.

thóhiyakA

WAIT A MINUTE, HOLD ON! ThóhiyakA is used in commands only; it is often shortened to hiyakA. Thóhiyakĭ yethó, óĉhiĉiyĭ kte yeló. 'Wait now, I'll help you.'

thoĥmúĝa

FLY (INSECT). Same as theĥmúĝa.

thokhála

FOX. See also šųĝĭla.

thuĉhúhu

RIB.

thukášilayapi

U. S. GOVERNMENT. Thukášila literally means grandfather.  
Thukášilayapi kɨ Washington éɫ yáke. 'Washington is the seat  
of the U. S. government.'

PRESIDENT OF THE UNITED STATES. Thukášilayapi kɨ Thiská éɫ  
thí. 'The President lives in the White House.'

thuswéca

DRAGONFLY.

thušú

LODGE POLE, TEPEE POLE.

tké

TO BE HEAVY. matké 'I am heavy,' ɥtké pi 'we are heavy.'  
Tké is reduplicated tketké. Máza kɨ tketké. 'Metals are  
heavy.' Nazúspe tké wáží wáčhɨ kte. 'I need a heavy axe.'

tób

FOUR. Tób is a conversational variant of tópa.

tókha

WHAT IS WRONG? WHAT IS THE MATTER? Tomákha he? 'what's wrong  
with me?,' to'úkha pi he? 'what's wrong with us?' Líla nizí.  
Tókha he? 'You're very pale. What's wrong?'

tókha šni

NEVER MIND, THAT'S ALRIGHT. Wóyute etáni a'ú pi šni éyaš,  
tókha šni. 'They shouldn't bring any food, but that's  
alright.'

tókhi

WHERE TO? Tókhi is a conversational variant of tókhiya.

tókhiya

WHERE TO? Tókhiya is often shortened to tókhi. Tókhiya lá he? 'Where are you going?' Nihígna tókhi iyáya he? 'Where is your husband (where has your husband gone)?'

SOMEWHERE. Hahépi tóna tókhiya ilála he? 'How many nights were you away (somewhere)?' Hé tókhiya nahmé séče. 'He is probably hiding somewhere.'

tóna

HOW MANY? Hahépi kī nitóna pi he? 'How many of you will there be tonight?' Šúkawkhā tóna pi he? 'How many horses are there?' Waníyetu nitóna he? 'How old are you?' (Literally: 'How many winters are you?') Tóna wóta pi he? 'How many have eaten?' Wakhýeža kī aǵúyapiskúyela tóna thebyá he? 'How many cookies did the child eat?'

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

tópa

FOUR. Tópa is reduplicated tóbtopa. Mázaská tópa bluhá. (Mázaská tób bluhá.) 'I have four dollars.' Tópa t'á pi. (Tób t'á pi.) 'Four died.'

TO BE FOUR IN NUMBER. Tópa is reduplicated tóbtopa. When tópa is the last word in a phrase it is usually shortened to tób. Utópa pi. 'There are four of us.' Thasǵke kī tópa pi. 'He has four horses.' (Literally: 'His horses are four.')

tuktél

WHERE? Tuktél John wáláka he? 'Where did you see John?'

Tuktél niyáza he? 'Where do you hurt?'

SOMEWHERE. Bébela kǐ čhéyaya kištó. Tuktél yazá k'ų. 'The baby is fussing. He is certainly hurting somewhere.'

tukté éł

WHERE ABOUTS?, WHERE EXACTLY? Tukté éł yathí he? 'Whereabouts do you live?'

tuwá

WHO?, WHOM? Tuwá čhéya he? 'Who is crying?' Tuwá wáláka he? 'Who (whom) did you see?'

SOMEONE. Anáǵopta yethó, tuwá čhéye. 'Listen! Someone is crying.'

tuwé he?

TO BE WHO? matúwe he? who am I?, 'ųtúwe pi he? 'who are we?'

Hé wíya kǐ tuwé he? 'Who is that woman?' Nitúwe pi he? 'Who are you folks?' Hé tuwé he? 'Who is that?'

tuwé čha

SOMEONE. Tuwé čha wáníyaka čhǐ. 'Someone wants to see you.'

tuwéni

NO ONE, NOBODY. Lé hǐhǐni kǐ éł tuwéni hí šni. 'Nobody came this morning.' Wičháša tuwéni héčų okíhi šni. 'No man can do that.' Hená Lakhóta kǐ tuwéni Lakhótuya pi šni. 'None of those Indians speak Sioux.'

ú

TO COME, TO BE COMING. wa'ú 'I am coming,' ukú pi 'we are coming.' Hahépi kį ya'ú kta he? 'Are you coming tonight?' Waná ú séce, echāni hí kte. 'He's probably on his way now, he'll soon arrive.'

ų

WITH. Čhę kį nazųspe ų wakákse. 'I cut the wood with an axe.' Wįgli'ųkágapi wįgli ų kága pi. 'Frybread is made with grease.'

ŭ

TO USE; TO WEAR. See ʔŭ.

ŭ

TO LIVE, TO STAY. See ʔŭ.

Ŭciyapi Thamákhoče

CANADA. Literally Ŭciyapi Thamákhoče means Grandmother's Land. The reference is to Queen Victoria, who reigned from 1837 to 1901.

ųgná

MAYBE. ųgná always comes first in a sentence which often ends in séča. ųgná wa'ú owákihi kte séce, hįhāni kį tókša očíciyaki kte. 'Maybe I can come, I'll tell you for sure tomorrow.'

ųkcékiņa

MAGPIE. ųkcékiņa literally means buries his dung. See also halhāta.

ųkćéla

CACTUS.

ųzé

BUTTOCK, ASS, BUTT; ANUS, ASS-HOLE.

ASS, ASS-HOLE. Líla ųzé. 'He is a real ass-hole.'

ųzéblinkblink

FIREFLY. ųzéblinkblink is a term put together from the Lakota ųzé (ass, butt) and the English blink. The word is only used for a humorous effect. Another term of this kind is phežíhophop 'grasshopper.'

ųzóǵı

TROUSERS, PANTS.

ųžíǵıtka

WILDROSE; ROSEHIP; TOMATO. The fruit of the wild rose (rose hips) turn tomato red when ripe.

wá

SNOW. wá usually refers to snow on the ground. Wá kı šápe. 'The snow is dirty.' Wá kahıta yo! 'Shovel snow!' Wáhihé k'ų hé akısnı. 'The snowfall has stopped.' See also ıćámna.

wą

A. Wą is used in sentences which refer to events or states which are (already) facts. Ithúkala wą wąbláke. 'I saw a mouse.' Wičháša wą wáníyaġ hí. 'A man has come to see you.' See also wąží.

ONE. Wą is used in sentences which refer to events or states which are (already) facts. Wičhíčala yámni na hoksíla wą wičhúyuha pi. 'We have three girls and one (a) boy.'

wą

Interjection used by men. It can indicate mild surprise or be used simply to launch a statement. Women say ma. Wą, hoksíla kį wąží hiňpáye! 'Oh, one of the boys has fallen down!' Wą lé ąpétu kį líla okháte! 'Boy, is it ever hot today!'

wąblí

EAGLE, WAR EAGLE.

wablúška

BUG.

wáčala

ONLY ONCE. Čhuwé wáčala hí na hehąta ú šni. 'My older sister came only once, but (and) she hasn't come since.'

wáčąga

SWEETGRASS.

wáčehį

PLUME.

wáčí

TO DANCE INDIAN-STYLE DANCES. wayáčhi 'you dance,' wa'ųčí pi 'we dance.' Hé hoksíla tąyą wáčí laň. 'That boy really dances well.'

wachípi

DANCE.

wąglégleǵa

BULLSNAKE. Same as wągléǵa.

wągléǵa

BULLSNAKE. Same as wąglégleǵa.

waglékšą

TURKEY.

wáglotapi

TABLE.

waglúla

EARTHWORM, FISHWORM; WORM; CATERPILLAR.

wagníza

CORN, MAIZE.

wagnú

SQUASH; GOURD; PUMPKIN.

wagnúha

GOURD RATTLE, CEREMONIAL RATTLE. Wagnúha literally means squash rind.

wagnúšpašni

WATERMELON. Wagnúšpašni literally means uncooked squash.

See also špašniyutápi.

wáčhą

COTTONWOOD TREE.

waháčhąka

SHIELD.



waháčhəkakič'í

SNAIL. The literal meaning of waháčhəkakič'í is he carries his shield on his back.

wahápi

SOUP, BROTH, STEW.

wahéha

RIGHT THEN, AT THAT PRECISE TIME. Napčíyuka wahéha hiyú wo!  
'Come precisely at nine!'

wahéhal

ABOUT THAT TIME, ABOUT THEN. Mázaškąšką napčíyuka wahéhal  
ičámna. 'It began to snow about nine o'clock.'  
Wičhokąyahiyáye wahéhal yí pi kte. 'We will arrive  
about noon.'

wahéhatu

TO BE RIGHT AT (THAT TIME), TO BE RIGHT THEN. Wahéhatu. 'It  
was right then.' Mázaškąšką napčíyuka wahéhatu čha  
mas'amakiphe. 'He called me up right at nine o'clock.'

wahí

FLINT.

wahíkpe

ARROW.

wahúkheza

SPEAR.

wańcá

FLOWER. See also wanáńca.

wańcázi

SUNFLOWER. Wańcázi literally means yellow flower.

wáhpátháka

BLACKBIRD.

waǎpé

LEAF.

TEA. Waǎpé refers to the tea leaves, not to the beverage.

See also waǎpékhalyapi.

waǎpékhalyapi

TEA. The literal meaning of waǎpékhalyapi is heated leaves.

wakáblapi

JERKEY. The literal meaning of wakáblapi is what has been sliced thin (for drying).

wákaǎpe

COVERING; TARPAULIN; TABLECLOTH. This is a shortened form of wa'ákaǎpe. The literal meaning of wákaǎpe is what has been thrown over something.

wakáphapi

POUNDED DRIED MEAT. The literal meaning of wakáphapi is what has been pounded up.

wakátuya

TO BE HIGH. mawákatuya 'I am high up,' uwákatuya pi 'we are high up.' Wakátuya is reduplicated wakákatuya. Hé pahá kǐ líla wakátuya. 'That hill is very high.' Letá wímahél'iyáye kǐ eǎhétkiya pahá wakákatuya. 'There are high hills to the west of here.'

TO BE HIGHLY PLACED. Wicháša kǐ hé wówaši wakátuya yuhá. 'That man has a high position.'

wakhǫgle

ELECTRICITY. The earlier meaning of wakhǫgle was lightning.

wakhǫheža

CHILD. Same as wakhǫyeža.

wakhǫyeža

CHILD. Some people pronounce this wakhǫheža. See also čhičá.

wakhálapi

COFFEE. Same as wakhályapi.

wakhályapi

COFFEE. Wakhályapi is used only of brewed coffee. Some persons pronounce this word wakhálapi. Lé wakhályapi kǫ lǫla kháte. 'This coffee is very hot.' See also phezútasápa, and waǫpékhalyapi.

wákhia

TO COURT, TO FLIRT. wayákhie 'you court, you flirt,' waʔúkhia pi 'we are courting.' Wákhia is used only in speaking of males. Some people say wókhia. Théča kǫ wákhia pi. 'The young men are courting.' See also wókhia.

wakhúwa

TO HUNT. wawákhua 'I hunt,' waʔúkhua pi 'we hunt.' Hǫhǫni kǫ wakhúwa ʔyǫ pi kte. 'We are going hunting tomorrow.' Wakhúwa awášteyalaka he? 'Do you like to hunt?'

wakíyáhothú pi

TO THUNDER. Wakíyáhothú pi literally means thunderbirds call.

Wakíyáhothú pi čhána šna yuš'íyemaye. 'Thunder scares me.'

Anáǵoptą yo! Wakíyáhothú pi. 'Listen! It is thundering.'

wakíyáhothúpi

THUNDER. Wakíyáhothúpi literally means call of the thunderbird. Wakíyáhothúpi kį nayáh'ų he? 'Did you hear the thunder?'

wakíyátųwá pi

TO FLASH LIGHTNING. The literal meaning of wakíyátųwá pi is the thunderbirds are staring. Wakíyátųwá pi. 'There is lightning.' Hąhépi kį áyataya wakíyátųwá na wakíyáhothú pi. 'There was lightning and thunder all night.'

wakíyátųwápi

LIGHTNING. The literal meaning of wakíyátųwápi is the thunderbird's stare. Wakíyátųwápi kį wáláka he? 'Did you see the lightning?'

wakíyela

PIGEON, DOVE.

wakpála

CREEK.

waksÁ

TO CUT OFF WITH A KNIFE, TO SLICE. wawákxa 'I cut it (with a knife),' wa'ųksa pi 'we cut it (with a knife).' Aǵúyapi kį waksá yo! 'Slice the bread!' Hąké waksį na mak'ú. 'He cut off a piece and gave it to me.'

waksíča

DISH, BOWL, PLATE.

waksůpi

BEADWORD. The literal meaning of waksůpi is what has been sewn on for decoration.

wakʔi

BACKPACK. The literal meaning of wakʔi is what is used for packing.

wamákhaška

ANIMAL. Wamákhaška literally means what moves about on the earth.

waná

NOW. Waná masʔóphiye ektá blé. 'I am on my way to the store now.'

RIGHT AWAY. Kaňlá kɨ waná kte. 'The bell is going to ring right away.'

wanági

SPIRIT, GHOST; SOUL.

wanágithacháku

MILKY WAY. Wanágithacháku literally means ghost road.

wanágiwachípi

AURORA BOREALIS, NORTHERN LIGHTS. Wanágiwachípi literally means spirit dance.

wanáňca

FLOWER. The literal meaning of wanáňca is what blooms. See also waňcá.

wanápʔi

NECKLACE. The literal meaning of wanápʔi is what is worn around the neck.

waníyetu

WINTER. Waníyetu hŭh osnísni. 'Some winters are cold.'

Waníyetu kŭ osní. 'It is a cold winter, the winter is cold.'

TO BE WINTER. Ehŭni waníyetu kte. 'It will soon be winter.'  
Thŭnŭš waníyetu. 'It's winter already.'

YEAR. Waníyetu kŭ lená ečhákčhŭni wáskŭ. 'The snow has been melting earlier the last few years.' Waníyetu nitóna he? 'How many years old are you?' Waníyetu tóna k'ŭ héhŭ t'é. 'His age was unknown when he died.'

wapháha

WARBONNET.

waphóštŭ

HAT. The literal meaning of waphóštŭ is what is worn on the head.

waskúyečŭ

FRUIT; BERRIES. The literal meaning of waskúyečŭ is what is sweet. Kákhiya waskúyečŭ óta ičhŭge. 'There are a lot of (wild) fruits (berries) over there.'

CANNED FRUIT, PRESERVES. Blokéhŭ waskúyečŭ líla óta ŭkága pi. 'Last summer we made a lot of preserves.'

CANDY. Waskúyečŭ wažŭ íčŭ wo! 'Take a piece of candy!'

SWEETS IN GENERAL, DESSERT. Wakhŭyečŭ waskúyečŭ líla waštélaka pi. 'Children really like sweets.'

wasná

PEMMICAN.

wasú

HAIL.

wašǵ

ANIMAL FAT, TALLOW; BACON.

Wašícǔ

WHITE PERSON. Same as Wašícǔ.

Wašícǔ

WHITE PERSON, PERSON OF EUROPEAN OR EURO-AMERICAN ANCESTRY OR CULTURE. Many people pronounce this word Wašícǔ. Hé Wašícǔ kǐ líla háške. 'That Whiteman is very tall.'

TO BE A WHITE PERSON. mawášícǔ, wamášícǔ 'I am a Whiteman.'

wašmÁ

TO BE DEEP SNOW ON THE GROUND. Wašmé. 'There is a lot of snow.' Wašmí na osní. 'There is a lot of snow on the ground and it is very cold.' Háhépi icámna na waná wašmé. 'Last night it snowed and now there is deep snow.'

wašpÁ

TO CUT OFF AN IRREGULAR PIECE OF SOMETHING, TO CUT OUT A CHUNK OF SOMETHING. wayášpe 'you cut off a piece,' wa'ǔšpa pi 'we cut off a piece.' Thaló kǐ hé háké wašpá yo! 'Cut off a piece of the meat!'

wašté

TO BE GOOD. mawášte 'I am good,' ǔwášte pi 'we are good.' Wašté is reduplicated waštéšte. Lé aǓyapiskúyela kǐ líla wašté. 'This cake is very good.' Čhá'íwakse wašté wáží wáchǐ kte. 'I need a good saw.'

TO BE PRETTY. Hé wikhóškalaka kǐ líla wašté. 'That young woman is very pretty.' Wǐyá wašté wá wáchípi ektá wábláke. 'I saw a pretty woman at the dance.'

waštélakA

TO LIKE. waštéwalake 'I like him, it,' waštéʔulaka pi 'we like him, it, he likes us, they like us.' Wahápi kị waštéyalaka he? 'Do you like the soup?'

waštúkala

HOMINY. The literal meaning of waštúkala is what is soft.

wašŭ

HOLE. Magázu kị wašŭ óta káge. 'The rain made a lot of holes, washed out a lot of holes.' See also wašŭka.

BURROW, DEN OF AN ANIMAL. Šŭkawakhá kị pispíza othí wašŭ wá éi naʔóhpe. 'The horse stepped in a prairie dog burrow.'

wašŭka

HOLE, BURROW, DEN OF AN ANIMAL. See also wašŭ.

wašʔákA

TO BE STRONG. wamášʔake 'I am strong,' waʔŭšʔaka pi 'we are strong.' Hé hokšíla la kị líla wašʔáke. 'That little boy is very strong.' Wíčaške kị lé wašʔáke šni sʔelé. 'This string seems not very strong.' Wícháša wašʔákA wáží ečéla hé héčhŭ okíhi. 'Only a strong man can do that.'

wáta

BOAT, CANOE, SHIP.

wátho

BLUE RACER (SNAKE).

watóhəl šna

NOW AND THEN, SOMETIMES. Watóhəl šna oňʔášice. 'He is ornery now and then.' Lél ošiceča kị watóhəl šna líla ahíyu. 'Sometimes storms are pretty bad here.'



watúkha

TO BE TIRED. wamátukha 'I am tired,' wa'útukha pi 'we are tired.' Watúkha is reduplicated watúkhakha. Wanítukha oníwayake. Waníyaza ka sel? 'You look tired. Could you be sick?' See also hústaka.

wawóslata wanáp'í

HAIRPIPE BREASTPLATE.

wayášlo

TO BLOW A WHISTLE. wablášlo 'I blow a whistle,' wa'ýášlo pi 'we blow whistles.' Wiwáyagwachí kį wayášlošlo pi. 'The sun dancers blow on whistles.' Čħaksáyuhá kį wayášlo. 'The policeman blew a whistle.'

wayáwa

TO READ (THINGS). wabláwa 'I read,' wa'ýyawa pi 'we read.' Wičħíčala kį táku tókhų pi he? Wayáwa pi. 'What are the girls doing? They are reading.'

TO STUDY, TO GO TO SCHOOL. Naháħći Nebraska ektá waláwa he? 'Are you still attending school in Nebraska?' Waníyetu čħana mičħíkši kį wayáwa. 'My son studies (goes to school) during the winter.'

wayáza kA

TO BE AILING, TO SUFFER FROM A RECURRENT AILMENT OR COMPLAINT. wamáyaza ke 'I am ailing,' wa'úyaza pi ke 'we are ailing.' Wayáza kA is reduplicated wayásyaza kA. Waná waníyetu núm wamáyaza ke. 'This is the second year I haven't felt well.' Wayáza pi ke ehátanáš ománi pi šni iyéčheča. 'People shouldn't travel when they are ailing.' See also khúža.

wayážo

TO PIPE, TO PLAY A FLUTE. wablážo 'I play a flute,' wa'úyážo pi 'we play a flute.' Tuvá wawákihiya čha wayážo. 'Someone is courting and playing a flute.' Walážo oyákihi he? 'Can you play a flute?'

wazí

PINE.

wazíyata

NORTH.

## wąží

A. Wąží is used in sentences referring to events or states which are not (yet) facts. Such sentences are usually questions, commands, or sentences containing the particle ktA.  
Iyéčhikiyąke wąží luhá pi he? 'Do you folks have a car?' Kháta wąží icú wo! 'Take a plum!' Marvin šúkawakhá wąží ophéthų čhí. 'Marvin wants to buy a horse.' Lé ąpétu kį wówapi wąží iyáču kte séče. 'You'll probably get a letter today.' See also wą.

ONE. Wąží ošíce. 'One is spoiled.' Thaspá kį wąží špá šni. 'One of the apples isn't ripe.' Hoksíla kį tópa hí pi éyaš, wąží naháhći hí šni. 'Four of the boys are here, but one hasn't come yet.'

## wąžíča

ONE DOLLAR; ONE O'CLOCK.

## wąžígži

ONE EACH, ONE APIECE. Wakháyeža kį waskúyeča wąžígži icú pi na škal iyaya pi. 'The children each took a piece of candy and went to play.'

## wąžíla

ONLY ONE. Wakháyeža kį wąžíla wayáwa. 'Only one of the children is reading.'

## wa'íchaphe

TABLE FORK; PITCHFORK. This word is usually pronounced wíchaphe. The literal meaning of wa'íchaphe is what one pierces or impales with.

wa'íkhą

ROPE. This word is usually pronounced wíkhą.

wa'íwopta

DIGGING STICK. This word is usually pronounced wíwopta. The literal meaning of wa'íwopta is what one digs with using the point.

wa'íyaskabyapi

GLUE. This word is usually pronounced wíyaskabyapi. The literal meaning of wa'íyaskabyapi is what one causes to stick on with.

wa'íyatke

CUP. This word is usually pronounced wíyatke. The literal meaning of wa'íyatke is what one drinks with.

wa'íyokatkuǵe

BOLT, SCREW. This word is usually pronounced wíyokatkuǵe.

wa'íyuhomni

SCREWDRIVER; BRACE (CARPENTER'S TOOL). This word is usually pronounced wíyuhomni. The literal meaning of wa'íyuhomni is what one screws, turns around and around with.

wa'óh'ǵh'ǵka

TO STIR UP TROUBLE. wa'ówaǵh'ǵake 'I stir up trouble,'  
wa'ó'ǵh'ǵka pi 'we stir up trouble.' Oyáte kǵ hená  
wa'óh'ǵh'ǵka pi. 'Those people are trouble-makers.'  
Wa'óh'ǵh'ǵake šni yo! 'Don't be a trouble-maker!'

wé

BLOOD.

we

Particle which marks a formal command spoken by a woman. Same as ye. We is used when the preceding word ends in u, ų, or o. Mnipíga wǎží ičú we! 'Take a beer!'

wěgahǎ

to be broke, to be out of money. mawěgahe 'I'm broke,' ųwěgahǎ pi 'we're broke.' Mawěgahǎ čha óčičiya owákihi šni. 'I'm broke and I can't help you.'

weló

Particle which marks an assertion spoken by a man. Same as yeló. Weló is used when the preceding word ends in u, ų, or o. Wakhǎyeža kǐ hé mázaská manú weló. 'That child steals money.'

wétu

SPRING OF THE YEAR. Wétu él ptehǐčala ótańča wičáthų pi. 'Most calves are born in spring.'

TO BE SPRING. Lé waniyetu kǐ ečhǎni wétu. 'Spring was early this year.' Oh'ǎkhoya wétu. 'Spring was early.'

wí

SUN, MOON. Wí literally means lunary. See also ǎpawí, and hǎhépiwí.

wičákha

TO TELL THE TRUTH. wičáwakhe 'I tell the truth,' wičá'ųkha pi 'we tell the truth.' Wičákha yo! ųgnǎ ničáska pi kte. 'You had better tell the truth or they will put you in jail.' Hé wičáša kǐ túheni wičákhe šni. 'That man never tells the truth.'

TO BE RIGHT. Wičáyakhe, hé sǔka kǐ líla čhépe hće yeló. 'You're right, that dog is very fat.'

wičákhA šni

TO PRETEND, TO FEIGN. Waštécake éyaš, wičákhe šni. 'He is nice, but it isn't genuine.'

wíčazo

PENCIL.

wicháhčala

OLD MAN. Hé wicháhčala kĭ miléksi. 'That old man is my uncle.' Ečhāni wimáchaňčala kte. 'I'll soon be an old man.'

wicháhpi

STAR.

wíchaphe

TABLE FORK, PITCHFORK. Same as wa?íčaphe.

wicháša

MAN, ADULT MALE. Hé wicháša kĭ tuwé he? 'Who is that man?' Čhĭks, ečhāni winíchaša kte yeló. 'Son, you will soon be a man.'

wicháyapažípa

HORNET.

wicháyazípa

WASP.

wichĭčala

GIRL, YOUNG GIRL BEFORE PUBERTY. Robert wichĭčala yámni wícháyuha. 'Robert has three girls.' Héčhena wi?účĭčala pi. 'We are still girls.'

wichítegleğa

RACCOON.

wíchokáyahiyáye

NOON. The literal meaning of wíchokáyahiyáye is the sun passes the middle. Waná wíchokáyahiyáye. 'Now it is noon.'  
Wíchokáyahiyáye kǐ hí kta wawákta. 'I expect him at noon.'

wigli

GREASE; GASOLINE, OIL, PETROLEUM.

wigli'o'ínažǐ

GAS STATION. Wigli'o'ínažǐ literally means gasoline stopping place.

wígmuke

RAINBOW. Wígmuke literally means snare or trap. The Indians believed that the rainbow caused the end of a rainstorm by trapping it, so that no more rain could get through.

wikčémna

TEN. Wikčémna is reduplicated wikčémnamna. Wikčémna íštíma pi. 'Ten are asleep.' Wayáwa kǐ wikčémna khiglá pi. 'Ten of the students have gone home.'

TO BE TEN IN NUMBER. Ūwikčémna pi. 'There are ten of us.'  
Lakhóta kǐ wikčémna pi. 'There are ten Indians.' Mázaškášká wikčémna. 'It is ten o'clock.'

wikčémna akénapčǐyuka

NINETEEN. Wikčémna akénapčǐyuka is usually shortened to akénapčǐyuka. Waníyetu amákenapčǐyuka. 'I am nineteen years old.' Ūkákenapčǐyuka pi. 'There are nineteen of us.'  
Ptegléška kǐ akénapčǐyuka nuní pi. 'Nineteen of the cattle are lost.'

wikčémna akénum

TWELVE. Same as wikčémna akénupa. Information on the shortening of núpa to núm is given under núpa.

wikčémna akénupa

TWELVE. Wikčémna akénupa is usually shortened to akénupa or akénum. Information on the shortening of núpa to núm is given under núpa. Héčhena waníyetu wikčémna aníkenupa he? 'Are you still twelve years old?' Wikčémna ũkákenua pi. 'There are twelve of us.' Jézos wa?ũspewichákiye wikčémna akénum wícháyuha. 'Jesus had twelve disciples.'

wikčémna akéšaglóga

EIGHTEEN. Wikčémna akéšaglóga is usually shortened to akéšaglóga. Waníyetu amákešaglóga. 'I am eighteen years old.' Waníyetu ũkákéšaglóga pi. 'We are eighteen years old.' Ptegléška akéšaglóga kí lená wíyophewíchaya pi. 'These eighteen cows have been sold.'

wikčémna akéšakówi

SEVENTEEN. Wikčémna akéšakówi is usually shortened to akéšakówi. Ečhāni waníyetu amákešakówi kte. 'I will soon be seventeen years old.' ũkákéšakówi pi. 'There are seventeen of us.' Lé apétu kí wakháyeža akéšakówi hí pi šni. 'Seventeen children are absent (didn't come) today.'

wikčémna akéšakpe

SIXTEEN. Wikčémna akéšakpe is usually shortened to akéšakpe. Waníyetu amákešakpe. 'I am sixteen years old.' ũkákéšakpe pi. 'There are sixteen of us.' Šŭka kí khokhéyaň?ala akéšakpe wícháyat?a pi. 'The dogs have killed sixteen chickens.'



wikčémna akétob

FOURTEEN. Same as wikčémna akétopa. Information on the shortening of tópa to tób is given under tópa.

wikčémna akétopa

FOURTEEN. Wikčémna akétopa is usually shortened to akétopa or akétob. Information on the shortening of tópa to tób is given under tópa. Waníyetu amáketopa. 'I am fourteen years old.' Wikčémna ũkáketa pi. 'There are fourteen of us.' Blokétu ópta wówapi akétob blawá. 'I read fourteen books during the summer.'

wikčémna akéwazí

ELEVEN. Wikčémna akéwazí is usually shortened to akéwazí. ũkákewazí pi. 'There are eleven of us.' Ná, wálewá mázaská akéwazí. 'Here are eleven dollars.' Hé wíháša kí wakhéyeža wikčémna akéwazí wíháyuha. 'That man has eleven children.'

wikčémna akéwazíča

ELEVEN (YEARS). Wikčémna akéwazíča is used only in stating age. It is usually shortened to akéwazíča. Waníyetu amákewazíča. 'I am eleven years old.' Waníyetu ũkákewazíča pi. 'We are eleven years old.'

wikčémna akéyamni

THIRTEEN. Wikčémna akéyamni is usually shortened to akéyamni. Waníyetu aníkeyamni he? 'Are you thirteen years old?' Waníyetu ũkákéyamni pi. 'We are thirteen years old.' Mázaská akéyamni blusóte. 'I spent thirteen dollars.'

wikčémna akézaptą

FIFTEEN. Same as akézaptą. Waníyetu amákezaptą. 'I am fifteen years old.' Waníyetu ukákezaptą pi. 'We are fifteen years old.' Lakhóta kį akézaptą othúwahe ektá iyáya pi. 'Fifteen of the Indians have left for town.'

wikčémna napčíyuka

NINETY. Waníyetu wikčémna ninápčíyuka he? 'Are you ninety years old?' Mázaská wikčémna napčíyuka bluhá ní. 'I wish I had ninety dollars.'

wikčémna nóm

TWENTY. Same as wikčémna núpa. Information on the shortening of núpa to nóm is given under núpa.

wikčémna núpa

TWENTY. Information on the shortening of núpa to nóm is given under núpa. Waníyetu wikčémna manúpa. 'I am twenty years old.' Atéwaye kį pteglěška wikčémna núpa (wikčémna nóm) ophéwíchathų. 'My father has bought twenty cows.' See also wikčémna nóm.

wikčémna šaglóğą

EIGHTY. Waníyetu wikčémna ušágloğą pi. 'We are eighty years old.' Letą makhíyuthapi wikčémna šaglóğą uthí pi. 'We live eighty miles from here.'

wikčémna šakówi

SEVENTY. Waníyetu wikčémna nišákowį kta he? 'Will you be seventy?' Lé ağúyapi kį mázaskášála wikčémna šakówi. 'This bread costs seventy cents.'

wikčémna šákpe

SIXTY. Waníyetu wikčémna mašákpe. 'I am sixty years old.'

Tuwá mázašála wikčémna šákpe yuhá he? 'Who has sixty cents?'

wikčémna tób

FORTY. Same as wikčémna tópa. Information on the shortening of tópa to tób is given under tópa.

wikčémna tópa

FORTY. Information on the shortening of tópa to tób is given under tópa. Toháł waníyetu wikčémna nitópa kta he? 'When will you be forty years old?' Lekšíwaye kį ptegléška wikčémna tób wíyophewičhaye. 'My uncle has sold forty head of cattle.'

See also wikčémna tób.

wikčémna yámni

THIRTY. Waníyetu wikčémna mayámni. 'I am thirty years old.'

September él apétu wikčémna yámni. 'There are thirty days in September. Mázašála wikčémna yámni akáb wachį kte. 'I still need thirty cents.'

wikčémna zápřa

FIFTY. Waníyetu wikčémna ųzápřa. 'You and I are fifty years old.'

wíkha

ROPE. Same as wa'íkha.

wikhóškalaka

YOUNG WOMAN. Hená wikhóškalaka kį tuwé pi he? 'Who are those young ladies?' Waná winíkhoškalaka čha hokšíla ób hehýya škáte šni ye. 'You are a young lady now and you shouldn't be playing with boys.'

wináwizihutkhá

COCKLE BURR. Wináwizihutkhá literally means jealous woman plant.

winúhčala

OLD WOMAN. Winúhčala hŭň očhámšiča pi. 'Some old women get cranky.' Wimánuhčala čha héčhamu wačhí šni. 'I am an old woman and I don't want to do that.'

wípazukha

JUNE BERRY, JUNE BERRIES. See also wípazŭtka and wípazŭtká.

wípazŭtka

JUNE BERRY, JUNE BERRIES. See also wípazukha and wípazŭtká.

wípazŭtká

JUNE BERRY, JUNE BERRIES. See also wípazŭtka and wípazukha.

witkó

TO BE UNCONVENTIONAL, TO BEHAVE IN AN ERRATIC OR CRAZY WAY.  
wimátko 'I am crazy,' wi'ŭtko pi 'we are crazy.' Hé wŭyá kŭ  
witkó. 'That woman does crazy things.' Wŭyá witkó kŭ akhé  
wa'éčhŭ hča ke! 'That crazy woman did it again!' Hé wičháša kŭ  
ožúla witkóko ke. 'That man is very crazy.'

wiwíla

SPRING (WATER). Wiwíla wá iyé'ŭyá pi. 'We found a spring.'  
Wiwíla mni kŭ líla sní. 'The spring water is very cold.'

wíwopta

DIGGING STICK. Same as wa'íwopta.

wíyą

WOMAN. Wíyą kį wígli'ųkágapi kága hą pi. 'The women are making fry bread.' Uwíyą pi čha héčųk'ų pi ųkókihi pi šni. 'We are women and we can't do that.'

wíyaskabyapi

GLUE. Same as wa'íyaskabya pi.

wíyatke

CUP. Same as wa'íyatke.

wíyela

TO BE FEMALE. mawíyela 'I am female,' uwíyela pi 'we are females.' Ptehíčala wą thųpi yųkhą wíyela. 'A calf has been born and it is a female.' Ptehíčala wíyela ećéla ophéwíčhawathų. 'I buy only female calves.'

wiyóhiyapata

EAST. Wiyóhiyapata literally means where the sun comes up.

wiyohńeyata

WEST. Wiyohńeyata literally means where the sun goes down.

wíyokatkuģe

BOLT, SCREW. Same as wa'íyokatkuģe. See also iyókatkuģe.

wíyųģA

TO ASK ABOUT THINGS. wímųģe 'I asked him about things,' wí'ųyųģa pi 'we asked him about things, he asked us about things, they asked us about things.' Hé táku slolyá čhí čha wíyųģe. 'He wanted to know something and so he asked him about it.'

wíyuhomni

SCREWDRIVER; BRACE (CARPENTER'S TOOL). Same as wa'íyuhomni.

wo

Particle which marks a formal command spoken by a man. Same as yo. Wo is used when the preceding word ends in u, u, or o.

Mnipíġa waží ičú wo! 'Take a beer!'

wóglakA

TO TALK, TO CONVERSE. wówaglake 'I talked,' wó'uglaka pi 'we talked.' Owáphe waží séča wó'uglaka pi. 'We talked for about an hour.' Lakhótuya wóglaka pi. 'They are talking in Lakhota.' Wóglaka awáštewalake. 'I like to talk.'

wóĥe

VEGETATION, WEEDS.

wókhiyA

TO PAY COURT, TO FLIRT. wówakhiye 'I pay court, I flirt,' wó'ukhiya pi 'we are courting, we flirt.' WókhiyA is used only in speaking of males, and it is freely interchanged with wákhiyA. Théča kĭ wókhiya pi. 'The young men are courting.'

wókpą

PARFLECHE BAG, RAWHIDE BAG.

wóska

QUILLWORK.

wóta

TO EAT (SOMETHING). wawáte 'I ate (something),' wayáte 'you ate (something),' wóte 'he ate (something),' wa'ųyuta pi 'we ate (something).' Wąbláke k'ų héhą wóta he. 'When I saw him he was eating something.'

TO EAT A MEAL. Ehąni wa'ųyuta pi. 'We already ate.'  
Ĥtayétu čhąna watóhąl wayáta he? 'What time do you eat in the evening?' Waná wóta čhį pi he? 'Do they want to eat now?' Tóhą wayáta he? 'When did you eat?' Mission él ųkınažį na wa'ųyutį kte. 'We'll stop (two persons) and eat in Mission.'

wówapi

BOOK. Wówapi kį iyúha blawá. 'I read all of the books.'

LETTER, MAIL. Ĥtálehą mičhįksi wówapi wą iyáyewakhiye. 'I sent a letter to my son yesterday.' Wówapi kį waná ahí pi he? 'Did the mail come yet?'

FLAG. Ĥtayétu čha wówapi gluhpá pi. 'It was evening so they took down the flag.'

wówapiškąšką

MOVIE. Wówapiškąšką literally means moving picture.

wówaši

WORK, JOB. Wówaši olé. 'He is looking for work (he is looking for a job).' Pierre él wówaši yuhá. 'He has a job in Pierre.' Wówaši tké. 'It is hard (heavy) work.'

wówaši ečhá'ų

TO WORK. wówaši ečhámu 'I work,' wówaši ečhá'ųk'ų pi 'we work.' The literal meaning of wówaši ečhá'ų is to do work. Some people say wówaši ečhų, or even wówašchų. Tuktél wówaši ečhánu he? 'Where do you work?' Hąhépi kį théńą wówaši ečhųk'ų pi kte. 'We have to work late tonight.'

wóyute

FOOD; GROCERIES.

wóžu

TO PLANT (A GARDEN, CROPS). wówažu 'I planted a garden,' wó'ųžu pi 'we planted a garden.' Wóžu ųkígluštą pi. 'We have finished planting.'

wóžuha

SACK.

wóžupi

PLANTED AREA, GARDEN, FIELD.

yÁ

TO BE GOING, TO BE ON THE WAY. blé 'I was going,' ųyą pi 'we were going.' Míčhųkši owáyawa ektá yé. 'My daughter is on her way to school.'

TO GO. blé 'I went,' ųyą pi 'we went.' Htáleńą Mnilúzahe Othųwahe ektá lá he? 'Did you go to Rapid City yesterday?'

yańtáka

TO BITE, TO SIEZE WITH THE MOUTH. blańtáke 'I bit him,' ųyáńtaka pi 'we bit him, he bit us, they bit us.' Šųka kį tuktél niyáńtaka he? 'Where did the dog bite you?'



yámni

THREE. Yámni is reduplicated yámnimni. Yámni čhéya pi.  
'Three are crying.' Wakháyeža yámni čhéya pi. 'Three  
children are crying.'

TO BE THREE IN NUMBER. Niyámni pi he? 'Are there three of  
you?' Mázaskášká yámni. 'It is three o'clock.'

yamnúmnugápi

PEPPER (BRULÉ). See also yamnúmnuzápi.

yamnúmnuzápi

PEPPER (OGLALA). See also yamnúmnugápi.

yatká

TO DRINK. blatké 'I drank (it),' yúatká pi 'we drank (it).'  
This verb is used of all liquids, including those which are  
considered as food. Wahápi kǐ etá latká he? 'Did you eat  
(drink) any of the soup?' Bébelá kǐ asápi kǐ yatké šni. 'The  
baby isn't drinking the milk.'

yawá

TO READ. blawá 'I read it, them,' yúáwa pi 'we read it, them.'  
Hé wówapi kǐ naháñci lawá he? 'Did you read that book yet?'

TO COUNT. Mázaská kǐ yawá. 'He counted the money.'

TO CONSIDER. Hé owáyawa kǐ líla wašté yawá pi. 'That school  
is considered to be very good.'

yazá

TO HURT, TO ACHE. mayáza 'I am in pain,' yúáza pi 'we are in  
pain.' Tuktél niyáza he? 'Where do you hurt?' Natá mayáza.  
'My head is aching.'

ye

Particle which marks a formal command spoken by a woman. Same as we. The particles pi (plural) and ye are ordinarily contracted to pe when both are present in a command. Wahápi etá yatká ye! 'Eat (drink) some soup!' Wahápi etá yatká pi ye (pe)! 'Eat (drink) some soup!'

yé

HE, SHE, IT GOES. See yÁ.

yeló

Particle which marks an assertion spoken by a man. The particles pi (plural) and yeló are ordinarily contracted to peló when both are present in a sentence. Same as welo. Hé wíháša kĭ líla ksápe yeló. 'That man is very wise.' Hená wíyá kĭ líla wóšiča pi yeló (peló). 'Those women are real troublemakers.'

yethó

PLEASE. Particle which marks a familiar command spoken by a man. Yethó is often equivalent to the English please. Thóhĭyákĭ yethó, očĭčĭyákĭ kte yeló. 'Please wait a minute, I'll tell you.' Ožážaglepi kĭ yugá yethó! 'Please open the window!'

yo

Particle which marks a formal command spoken by a man. The particles pi (plural) and yo are ordinarily contracted to po when both are present in a command. Same as wo. Héčĭy šni yo! 'Don't do that!' Hiyú pi yo (po)! 'Come here!'

yugǎ

TO OPEN WITH THE HAND. blugǎ 'I opened it (by hand),' yúgǎ pi 'we opened it (by hand).' Ná, lé mas'ógnaka kǐ yugǎ yethó? 'Here, would you open this can, please?' Ožǎžǎglepi kǐ yugǎ yo! 'Open the window(s)!' Ožǎžǎglepi kǐ tákuwe yugǎgǎ hǎ he? 'Why are the windows open?'

yugǎgǎ

OPEN. Reduplicated form of yugǎ.

yuhá

TO HAVE. bluhá 'I have him, it,' yúhá pi 'we have him, it, he has us, they have us.' Yuhá is used of things whose possession is readily transferrable. Iyéčhǐkiyǎke wǎží luhá he? 'Do you have a car?' See also yukhǎ.

TO HAVE A BABY, TO GIVE BIRTH TO A BABY. Yuhá in this sense is respectful and used only of human beings. Htálehǎ mithǎ kǐ hokšǐčala wǎ yuhá. 'Yesterday my younger sister had a baby.' (This sentence would be spoken by a woman.)

yukpǎ

TO GRIND, ESPECIALLY DRY MATERIALS. blukpǎ 'I ground it,' yúkpǎ pi 'we ground it.' Úta kǐ iyúha yukpǎ. 'She ground all of the nuts.'

yusní

TO TURN OFF A LIGHT. blusní 'I turned off the light,' yúsni pi 'we turned off the light.' Waná ilé kǐ yusní pi kte héčha. 'It's time to turn out the light.'

yustósto

TO STROKE, TO PET. blustósto 'I stroke it,' yústosto pi 'we stroke it, he strokes us, they stroke us.' Šŭka kŭ yustósto šni yo! 'Don't pet the dog!'

yuškéŋa

TO TEASE. bluškéŋa 'I teased him,' yúškehŋa pi 'we teased him, he teased us, they teased us.' Thawíču kŭ yuškéŋa s'a. 'He always teases his wife.' Bébela kŭ yuškéŋa šni yo! 'Don't tease the baby!'

yuš'íš'í

TO TICKLE. bluš'íš'í 'I tickled him,' yúš'íš'í pi 'we tickled him, he tickled us, they tickled us.' Amáyuštŋa ye! Mayúš'íš'í šni ye! 'Leave me alone! Don't tickle me!'

yúta

TO EAT. wáte 'I ate it,' yáte 'you ate it,' yúte 'he ate it,' yúta pi 'we ate it.' Omníča yáta awaštéyalaka he? 'Do you like to eat beans?' Šŭka kŭ thaló tákuni yúte šni. 'The dog didn't eat any meat.'

yúza

TO MARRY. Yúza is used only in speaking of males. Wičháša kŭ lé mitháksila yúzi kte. 'This man is marrying my younger sister.'

yužáža

TO WASH. blužáža 'I wash him, it,' yužáža pi 'we wash him, it, he washes us, they wash us.' Waksíca kɨ yužáža ye! 'Wash the dishes!' Hayúžáža yo! 'Do the laundry!' Owákayuzázapi kɨ iyéčhikɨyake kɨ lužáža kte hécha. You have to wash the car on Saturday.'

yužípa

TO PINCH. blužípa 'I pinched him,' yužípa pi 'we pinched him, he pinched us, they pinched us.' Hoksíla kɨ hé mayúžipe. 'That boy pinched me.'

yu'íle

TO TURN ON A LIGHT. blu'íle 'I turned on the light,' yu'íle pi 'we turned on the light.' O'íyokpaze, ilé kɨ yu'íle yo! 'It's dark in here, turn on the light!'

záptɔ

FIVE. Záptɔ is reduplicated záptaptɔ. Záptɔ khúža pi. 'Five are sick.' Mázaská záptɔ mak'ú. 'He gave me five dollars.'

TO BE FIVE IN NUMBER. Uzáptɔ pi. 'There are five of us.' Thasúke kɨ záptɔ pi. 'He has five horses.' (Literally: 'His horses are five.')

zí

TO BE YELLOW. mazí 'I am yellow,' ʋzí pi 'we are yellow.'  
Zí is reduplicated zízí. Thápa kɨ tukté wǎzí zí he? 'Which  
one of the balls is yellow?' Bébela kɨ thápa zí kɨ čhí. 'The  
baby wants the yellow ball.'

TO BE PALE. Wakháyeža kɨ lé líla zí; hé khúže séce. 'This  
child is very pale; he must be sick.'

zibzípela

TO BE THIN. Zibzípela is used only of inanimate objects.  
Mniňúhakhakháka kɨ lé zibzípela. 'This paper is thin.'  
Míla'ophé kɨ líla zibzípela. 'This knife blade is very thin.'  
Mniňúhakhakháka zibzípela eće bluhá. 'I have only thin paper.'

zičá

SQUIRREL.

zɨtkála

BIRD.

zɨtkázi

CANARY. The literal meaning of zɨtkázi is yellow bird.

zuzéča

SNAKE.

žǎžǎ

GLASS (MATERIAL); GLASS, DRINKING GLASS; JAR, BOTTLE. Čhǎšká  
kɨ lé žǎžǎ ʋ kǎga pi. 'This spoon is made of glass.' Žǎžǎ  
wǎzí mak'ú wo! 'Hand me a glass!'

Žažá Blaská

SHIN BUTTES. The buttes are located south of Oglala, South Dakota, on the Nebraska state line (Pine Ridge Reservation). The literal meaning of žážá blaská is flat bottle.

žizí

TO BE FAIRHAired, TO BE BLOND. mažíži 'I am blond,' užíži pi 'we are blond.' Žizí is used of human hair colors ranging from platinum blond through chestnut. Secondary connotations of žizí are fine texture and waviness. Ží is never used alone. Wašiču ki óta žizí pi. 'Many Whites are blond.' Wičháša žizí ki atéyaya he? 'Is the blond man your father?'

ʔiyaka

TO RUN. waʔimnake 'I ran,' ukʔiyaka pi 'we ran.' Šúkawakhá ohʔákhoya iyaka okíhi pi. 'Horses can run fast.' Iyéčhikiyake ki tayá iyake. 'The car runs well.'

ʔú

TO USE. mú 'I use (it),' ukʔú pi 'we use (it).' Míla ki tuwá ú he? 'Who is using the knife?' Asápi na čhahápi khó mú. 'I use (take) cream and sugar, too.'

ʔú

TO WEAR ON THE BODY, TO HAVE ON. mú 'I wear (it),' ukʔú pi 'we wear (it).' Hé wičháša ki ógle wá líla wasté ú. 'That man is wearing a very pretty jacket.'