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Lakota-Sioux

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1. ko'şkalaka wà o'zuye 'opxa 'keya-p young man a warparty (he) joined (they) say-pl.

2. ho na ha wa'na zu'ya 'ayi 3. na ha so and then now warpath (they) went and then

'txoka ma'kxo'che i'k'òta i'huni-pi 4. yuku'a o'zuye enemy land there (they) reached-pl. then warparty

txaka wà 'ata-wi'ča-ya-pi 'keya-pi
large a (they) met-them-...-pl. (they) say-pl. then

ko'şkalaka ki le 'eya nà'ta 'eya ël 'opxa young man the this to charge in (he) joined

6. ho na ha ku'wa-o'wiša-hiyu-pi 7. o'zuye so and then (they) chased-them-this way-pl. warparty

txaka-pi ča'ke na'pxa-pi
large-pl. so (they) fled-pl. so and then creek

'čhå gali'šu-pi 9. e'čuha a'šüka-t'ài'yeya-pi through (they) came-pl. just then ..hourse (they) shot (his)-pl.

ke 10. ho'ča e'taha wa'k'popxa i'naxema 'xpaiy (he) said then from along creek (he) hid (he) lay down

na ha i'čhål a'wi-ya ke 11. ho 'txoka and then until sun-go down (he) said so enemy

ki le'na la'kxota ki ku'wa-o'wiša-hiyu-pi the these Lakota the (they) chased-them-this way-pl.

12. na ha ho 'lila 'txehal ku'wa-òahixpe-wi'čha-ya-pi and then so very great distance (they) chased-...-them-...

13. 'ho'ča 'ampo-e'čiyataka 'op'òta a'ke kigi'la-pi ke then day-about across again (they) went-pl. (he)said

14. 'ho'ča hel 'xpaiyahi na ha am'pet'ò-ata hel then there (he) lays and then day-all there

'xpaiyahi 15. na ha ho xta'yetu ël ho wana ti-'òatakiya (he) lay and then so evening in so then home-toward

gi'ni-k'òta i'yuk'xà ke 16. ho yuku'a e'čuha (he) go-will (he) thought (he) said and then just then

'lila ma'gažu a'hi 17. na ha max'piya na'xleča much rain (it) came and then cloud (it) burst
This young man has joined a warparty 2 and they were going on a warpath 3 and they have now reached enemy territory. 4 They have met a large enemy war party. 5 So this young man was one among those that led the charge. 6 The enemy had charged also 7 but since it was a large war party they had to retreat. 8 Just as they were coming close to a creek 9 this young man's horse was shot from under him. 10 So from then on he had to hide along the creek all day until the sun had set. 11 The enemy had chased the Sioux 12 for a long distance covering many miles 13 and it was about daybreak when they returned and passed by where this young man lay hidden. 14 So he lay hidden there all day long until the sun went down. 15 Then he would return home under cover of darkness. 16 He could not remain hidden in the valley anyhow because it started to rain. 17 There was a cloud burst and it began to flood the valley where he was laying so he started for the mountains nearby where there were overhanging cliffs. 18 He started for this mountain where there were overhanging cliffs where he would seek shelter from the rain. 19 It was raining so hard he was not able to see where or how he was going but he felt his way with his head bowed, facing the storm. 20 Whenever the lightening flashed he was able to see ahead and he would start running ............
1. hokahé waná eya wambalí
   lets get started now (attention of listeners) eagle

ki hą waxúpa-khosa ki witšáyuwita
the (continutive) wings-to flap the to call them together

ke 2. ho-nähé minítšiyapi wambalí
he said (narrative marker)—then they had counsel eagle

ki waxúpa-khosa witšáyuwita ophmínítšiye kihé
the wings-to flap to call the together with—meeting that

tuwéxtši wahóxpi kágúnkhta wápínspe khúthta wáži igúni-pi
someone nest will make to teach to him one to seek-pl

3. ho-yünkxa minítšiyapiná halháta ki
   (narrative marker)—then the meeting—and magpie the

he wahóxpi kágúnkhta yuštámpi 4. hey wahóxpi
that nest will make they decided that nest

wašte kága tša héwón wahóxpi kax-wáyúpikatša he
good he made so nest able—to make that

kax-únspe-kíŋkhta yuštámpi 5. ho-tsa khe
able-to teach—to him they decided (narrative marker)

   waná halhátakhá witšítxokaph inžinéhá 6.
   therefore now the magpie in front he stood up

ho-wahóxpi kax-únspe witšákiyunkhta
(narrative marker)—nest to make—teach him towards them

inaže ná heyé 7. ho thokáxheyé
he stood and he said (narrative marker) first of all

tšásákala eté iyátsúpiná kha?ítšiyo phtephteya
sticks some you take and one cross (pluralize the prev.)

eya?itúnakapi-ná tšásákhalá eya itšu-ná ho
you put—and stick some he took and (narrative marker)

ka?ítšiyo phtephteya 8. hóywúkka
one cross (pluralize the prev.) ground then

pškókihá heye ho-eya miš-ayaš owákhihi miš-eyaš
nighthawk he said listen now I—also able to I—also

heyná owákhihi eyi-ná kíya?iyáye 9. ho
these able to he said—and he went to fly away (narr. mar.)
The eagle gathered all the winged birds or fowls together so it was said. 2. and then they had a meeting. The eagle gathered all the winged fowls together and had a meeting. The reason for this - they wanted to find someone who could teach them how to make nests. 3. In this meeting they decided to appoint the magpie to teach how to make nests. 4. The reason they appointed him was that he built a good nest and they appointed him to teach. 5. So the magpie got in front of the meeting and he got up to teach. 6. He got up and said first of all. 7. You take a few sticks and lay them criss-cross on the ground and he took a few sticks and laid them criss cross on the ground. 8. Then the night hawk said I know how to do this- its easy-I can do it myself and he flew away. 9. So he went and layed down a few sticks on the ground criss cross, not in order, and 10. that is how they make their nests and raise their young to this day, with hardships.
Submitted by: Patricia C. Stendal  
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Language: Lakota Sioux  
Date: July 22, 1963

1. ho-héq (narrative marker) for that reason  
   zhinthkáala ki  
   lehól  
   ?a?óš̌ž̌̂tkihpání-nia  
   wáhóxpe  
   this present time  
   one higher than the other (reduplicator) nest  
   txáwa-pi-khihà  
   ?ó?̱̊íš̌̂híhaha  
   ila  
   ?̱̊íkax  
   ?̱̊íyá-pí  
   his own-plural-?  
   in a row  
   ?  
   to make carrying on-plural  

2. ho  
   wáhóxpi kilé kax  
   aya  
   (narrative marker) nest  
   this to make carrying on  
   héq̱̊  
   ?iš̌̂u  
   nahá  
   ṯ̊ára  
   wáŋkal  
   ṯ̊ára  
   ?íkhižathe  
   for that reason  
   he took then  
   tree up  
   tree forked  
   wa  
   ōekhta  
   ōgênake  
   3. ṯ̊ára  
   ki-lé  
   ẖ̊áskhi  
   na  
   a  
   over there  
   tree  
   this-here  
   ṯ̊all  
   and  
   tx̱̊ŋka  
   ho  
   na  
   ōkhižathe  
   tx̱̊ŋka  
   hétu-ṯ̊ára  
   big (narrative marker) and forked  
   big  
   there-right  
   ōgênakhe  
   hétšhiya  
   wáhóxpi  
   ki  
   ōgênakhe  
   4. ho  
   he put it up there  
   nest  
   the  
   he put it  
   (narrative marker)  
   na  
   ōḵ̊hšà  
   kax  
   ōyaye  
   5. ho  
   hétšhel  
   and  
   around to make to carry  
   (narrative marker) so that  
   kax  
   ōyaye  
   na  
   ha  
   ho  
   wátúk  
   tiyahal  
   to make to carry and then  
   (narrative marker) whereabouts  
   yuš́q̱̊  
   6. ho  
   yúkx̱̊a  
   wážíni  
   ōiyáha  
   (narrative marker) so  
   not one equal  
   ōekxáišši  
   ōfšala  
   hétšhel  
   wáhóxpi-khile  
   wáhétšhetuya  
   he made not  
   he alone  
   so that  
   nest -  
   ?  
   complete  
   ōḵ̊age  
   7. ho  
   ṯ̊šáŋkhe  
   ho  
   (narrative marker)  
   then  
   or  
   and  
   (narrative marker)  
   ōmpétu  
   lehá  
   halháta  
   ki  
   hé  
   wáhóxpi  
   tháwa  
   ki  
   he  
   day  
   this  
   magpie  
   the  
   that  
   nest  
   his  
   own  
   the  
   that  
   liša  
   wášte  
   8. ṯ̊šáŋke  
   ōihópkeya  
   wáŋkátuya  
   na  
   very  
   good  
   and  
   or  
   then  
   outstanding  
   most  
   high  
   and  
   ṯ̊š̱̊a  
   ōkižate  
   sutá  
   ki  
   hétšhiya-ṯ̊š̱̊a  
   káge  
   tree  
   forked  
   strong  
   the  
   yonder (continuative) he made  
   ōḵ̊  
   9. ho  
   ōḵ̊  
   m̱̊níháyaye  
   ōyaš  
   ōḵ̊ax  
   (narrative marker) continuative  
   flood  
   but  
   float
Lakota Sioux (Continued)

it went able -not or water even reach

?okíhi-šni ll. ho na?iš nakọ txate txąŋka
able - not (narrative marker) or also wind big

?éyaš tšaŋ ki le yužu ?eȟantaš tšhela wahóxpi
but tree the this uproot if only nest

ki lé ?ihoŋke ?okíhi
the this the end able

1. So to this day all birds' nests are built as far as they
saw the magpie build. 2. He took this nest he was building on
the ground and put it in the fork of a big tree. 3. This
tree is large and tall with a big strong fork. That is where
he placed the nest. 4. He started to build around the fork.
5. He kept building around the fork until he finished the nest.
6. He was the only one who finished the nest. All the others
had left before he finished it. 7. So to this day the magpie
is the only one who has a good nest. 8. It's built in a tall
tree in the highest and strongest fork. 9. If it floods it
will not be swept away. 10. The water will not reach it.
11. If a tornado comes it must uproot the tree to destroy
the nest.
A MARRIAGE CEREMONY

1. si'tšagu-'thipi-čl a'petuwa-čl ome'nitšiye Rosebud Reservation-home-in day-in council

hekʔ-'rakya wa'nietu wikʔ-tšemlnga nỳ̂h a'ke-šakowí way back winters ten two again-seven

wa'he-tuk te-hal 2. ho'he to'gaši 'thipi 'stutša about-that-time so father-in-law home right at

ome'nitšiye 3. oga'lala council Pine Ridge Sioux Reservation council

4. a'te kxą'gi ga'lešga ki'tší wa-'?i ho'na hál father crow spotted with I-go then there

y-'kipi 5. 'hōnawáną y-'kigélakapi y-ga'liyatšupi we-arrived now we-moved (camp) we-left

6. k'ta-'yukxa a'te wulu'yum o-'ma-kiyakiną hą ho just-then father William me-he told agreed so

wi'kho ogélakawą hél ki'tší wa'ony k'ta tša ma-'kʔupi young lady-a there with stay will be me-give

'họtša ho'hehą eya 7. ki'tší o'wak'pamini-ta y-'kipina so then about (P mrk.) with agency-to we-arrived

woi'yułhiye 'wɔapi y-'kitšupi 'hona y-ga'lipi permission paper we-took then we-came back

he'tšu-kʔ?upi-na tʰi-'yata y-ga'li-pi-na y-'kigaluwiyeyapi he did-we-and home-at us-came-(pl) and us-ready-(pl)

na hex'ta-kiya y-'ki-pi 8. 'hona hél 'wana oʔ'tap'ta and back-toward us-went-(pl) then there now (reciprocal)

'kkekł wa'kitšitš'ču-pi 9. 'honahą he'hál-wana (state of being) things-they give-they so then there-now

a'petuwa-čl y'kitšiyuzapi-xta wa-čl-i'hōnì 10. ho'heʔ day-a-in us-marry-they-will a-on-reach so

txo'gaheya i'nikaxa-pi 'honahą hél wią mi'txawa-kihą first one sweat bath-they so then there woman my own-have for

'heha 'wana hýka-kʔ'ta-tša ho-yu'wiyea-pi 11. ho that now ceremonial-(fut.) so (mrk) prepare-they (mrk)
1. "nikaxa-pi na iga'luštą-pi əl hohe'hal 'wana ho
sweed bath-they and finished-they in so then now (mrk)
huka-k' 'ta-tša wi'vuxtšala wə agš'li-pi 12. 'honahą
ceremony-(fut.)-so old lady a brought-they so then
he 'wią mi'txawa-kihą bu'ka ki'yi-k'te 13. 'hotša
that woman my own-have for ceremony to make-(fut.) so
o'wištstå-pi ta'tąka-ha-wə o'wištstå-pi
spread a blanket-they buffalo-hide-a spread a blanket-they
nə'hą həl 'eganaya-pi 14. 'honahą 'wokiyake 'honahą
then there placed-they so then talked to so then
wa'tšekiye iga'luštą əl 'honą 'wiyaka 'watšįį
prayed (3rd) finished (3rd) in then also feather eagle plume
wə a'opoza-pi 15. 'honahą ho'he'q ətąhą
a put in hair-they so then for that reason from
təakułtəŋə e'tıy-tə-tša he'na əspe-kįyapi
what-how many do- would those to teach-they to her
o'kiyaka-pi 16. ho 'hetą hi'yunahą 'wana 'sąpxa
to tell-they (mrk) from there they came-and now past
pe'žuta-yuta oms'nitšiye-k'te ho'he'q iga'luwiyea-pi
medicine (Peyote)-to eat council-(fut.) so ready-they
na yuwį'yęa-pi 17. 'hona ətayaə əl 'wana tįhe'thi-pi
and prepare-they then also evening in now build fire
'thonahą oms'nitšiye 18. 'yuńxą 'wana oms'nitšiye he'eyą
so then council then now council that way
to'gahe'a'ə-šna wa'tšekiya-pi 19. pe'žuta-yuta-pi
first-(action) object prayed-they medicine-to eat-they
iga'luštą-pi e'ḥatanaş ho'he wi'tša-a-wa lo'wą-k'te-kile
finished-they and then that man-a sing-(fut.)-this here
i'ye-tuwa tśex'əpsekį-k'ta kahi'nixe 20. hona'he
he-who drum-to beat-(fut.) appoint then that
tśex'-ı'ak'tšipxe ho'hetš-əl hų'hep-ata iyąke 21. 'honahą
drum-he beat for him so that-in night-all going on so then
a'yapa-pi ho'he iga'luštą-pi i'kta-hetš-əl
daylight came on-they so they finished-they to the end-that-in
'eyą
(F. mrk.)
A MARRIAGE CEREMONY
Explanation and Free Translation

The above text concerns only the preparation for the wedding ceremony. After this preparation, colored feathers were given to both the man and the woman. Each feather signified a duty or characteristic of a good husband or wife. Just prior to the giving of feathers, specific types of food are given to the couple with accompanying duties of service to the family and mankind. The legal marriage follows these ceremonies and then a feast for all attending. The wedding is concluded with the giving of gifts.

The free translation of this text which is concerned with only the preparatory activities is as follows:

1. On a certain day there was a council on the Rosebud Reservation about twenty seven years ago. 2. The council was at my father-in-law's place. 3. The treaty council. 4. I went with my father, spotted crow, and we arrived there. 5. Now we prepared to leave. 6. Just then my father, William, told me that there was a young lady there that they wanted me to marry. 7. We went to the agency with her and obtained a marriage license and came home, and after we came home we started preparations and then went back. 8. So then they gave gifts to each other. 9. So the day we were to get married arrived. 10. So first of all they prepared a sweat-bath because my wife was going to go through kinship ceremony. 11. After they finished the sweat bath, first they brought an elderly lady. 12. She was going to lead the kinship ceremony. 13. So they prepared a place by spreading a buffalo robe on the ground and set her on that. 14. She gave her a charge to keep and prayed over her and put a white eagle plume on her head. 15. They told her and taught her all the things she had to do concerning the ceremony. 16. And then came next now for the Peyote meeting. So they prepared and were ready. 17. Now first they built a fire and prepared the Peyote for the meeting. 18. Now the first thing they do is pray. 19. When they finish eating Peyote, then the man who begins to sing picks out his own drummer. 20. This singing and drumming goes on all night. 21. They sing all night until daylight.

'eya is a type of utterance final marker.
ho is a marker used to call one's attention to what is being said.
TEXT I

1. ḥọ. 'yokʰa. 'woɾetšʰa. wa yo'ha.//
   So then a way of doing things and he has (the horse)

   to' hôp tʰa'ka'sila tša'kʰu 'ogana. 'yin.aha./ tu'wa 'ʔa-taya
   when grandfather rode that way he goes who meets

   'hátʰanaš/ 'haᵘ ə'yə 'tšanašna/ ḥọ. 'ʔišʰeya/ 'ʔokakʰki
   he would hello say if he would so he too horse the

   won'tšagʰni pʰa'takʰ i'naži// 2. ḥọ. 'tša/ tʰo'ka'sila/ ḥọ.//
   right away suddenly to stop then grandfather so

   'i'na-xʰni. tʰo'kê kiya 'yakʰš tu'wa tša'kʰge'na
   in a hurry where he goes who on the road

   'a-ta-yin.ª/ 'haᵘ e'ya 'tšanašna/ ḥọ. pʰa'takʰ i'naži
   he meets hello says when he so suddenly to stop

   'tšanašna tʰo'ka'sila 'tona/ hix'pʰa. no'se'sna. ?i'yaye//
   whenever grandfather how many fall close to he went

   3. ḥọ na. 'a'kʰe wa'tuk ti ye'hal ?i'na-xⁿi// 4. wa'si'pʰ
      so and again about when time in a hurry told to

   tšakʰe. ma'sop'iye ta'kiyá// 5. 'ʔikato 'lila ?i'na-xⁿi
      so then store towards to gallop very in a hurry

   'yekʰ wale'hal// ko's'kalaka e'ya. 'ata wi'tšaya
   he is going just then young men some he met he to them

   tša 6. 'haᵘ 'haᵘ e'yap tšakʰe 'haᵘ 'haᵘ
      (continuative) hello they said so then hello hello

   e'yakelᵃ 7. 'tha'ki pʰa'takʰ i'naži 'tša/
      he answered his own (horse) suddenly stopped (continuative)

   ?i'yop' teya hix'paya/ ma'kʰo'ik tʰa hix'paya// 8. ho'hẹtʰa.
      to go past to fall to the ground he fell

   tʰo'ka'sila iyoki'pʰi-šni 'tša/ 'ka²ospe-kʰ ta
   grandfather liked it not (continuative) he was going to re-

   train him (-kʰta is future) he said

FREE TRANSLATION

1. This horse had a habit and whenever Grandfather rode this
   horse down the road and met somebody and they greeted each other,
   "Hello", the horse would stop right away. 2. Then, if Grandfather
   was in a hurry to where he was going and met someone on the road,
   when they said, "Hello", the horse would stop short, and Grandfather
   came near falling off several times.
3. So again at another time he was in a hurry. 4. She (grandmother) sent him on an errand to the store. 5. He was galloping along in a hurry when he met some young men. 6. "Hello, Hello," they said, so he said, "Hello, Hello." 7. His own (horse) stopped suddenly (and he fell off. 8. Grandfather did not like it, so he said he was going to re-train him.

TEXT II

1. hg? he'?tsa t'h?q'ka'sila ma'sop'iye'ta "oi so that one grandfather store towards he went na' 'g*a?gu 2. wa'lehal 'iyohakap mi'n'i and he was going home just then afterwards water hi'yaye// 3. hg? 't?sa/ t?qa'kogana t?si'yak?'h?opi it is going Then on the way (home) bridge 'wa/ 'okax 'i'yaye// 4. ho? 't?sa/ a (indef. article) floated down it went then g'linaha/ 'ohota ?el 'i'na?i// 'eya? 'lila he is going (home) shore there he stopped but very mi'n'i-ki ?me'ya hi'yae// 5. hg? 't?sa t?si'yak?'opi he? water the flowing ya// 5. t?si'yak?'opi there it went then bridge there a'gala?la 'i'na?i/ 6. 'ohota ?el 'i'na?i/ on the edge he stopped shore there he stopped 7. wa'lehal k'ho's'kalaka e'ya• ?o'ma 'e'tsiyataha just then young men some other from 'uno na ?o'met'siyataha 'ohota ?el 'hi• 'i'na?i-pi// they came other from shore in they came they stopped

8. hg? 'tsake/ 'het?ena k'ho's'kalaka he'na/ (-pi=plural) so then that way young men those 'ha? 'ha? e'yap? -t'aaaa k'ho'ka'sila 'ha? e'k? hello hello they said then Grandfather hello he said wa'lehal 't?awaki na's'lokiyayi na mi'n'ik h t?o'ka just then his own (horse) jumped ahead and water middle pi'g?es'?e i'yae// 9. hg? 'het?ena hg? mi'n'i 'mahel i'yayi splash he went so then so water under he went na o'hota e'k'ta 'kak'hi k'hi'na?i// 10. t'h?q'ka'sila and shore over there that side he stood. Grandfather 'ata 'spay? k'ha'zugzugyila 'k?i// 11. hg? h?e'ha all wet dripping he arrived (home) So then ?i''t'sinopa t'h?q'ka'sila 'so'ka'osp e'nakiyae// no more Grandfather broke horses he quit
1. So Grandfather had been to the store and was going home.
2. It had rained and flooded in the meantime. 3. So on his way home the bridge was washed out. 4. So he stopped on the bank, but the stream was flowing very deep. 5. So he stopped at the edge of the bridge abutment. 6. He came to a stop on the shore. 7. Just then some young men stopped on the other side. 8. So then the young men called out, "Hello, hello"; then Grandfather answered, "Hello"; (and) just then his horse jumped ahead and landed in the creek with a big splash. 9. So then he went through the water and stood on the other shore. 10. Grandfather went home dripping wet. 11. So Grandfather quit breaking horses.