



1963

Lakota Sioux text

Clifford Monroe

Jim Butler
SIL-UND

Chadwick Stendal
SIL-UND

Patricia C. Stendal
SIL-UND

Irwin Firchow
SIL-UND

See next page for additional authors

Follow this and additional works at: <https://commons.und.edu/sil-work-papers>



Part of the [Linguistics Commons](#)

Recommended Citation

Monroe, Clifford; Butler, Jim; Stendal, Chadwick; Stendal, Patricia C.; Firchow, Irwin; and Graham, Glenn H. (1963) "Lakota Sioux text," *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*: Vol. 7 , Article 6.

DOI: 10.31356/silwp.vol07.06

Available at: <https://commons.und.edu/sil-work-papers/vol7/iss1/6>

This Language Text is brought to you for free and open access by UND Scholarly Commons. It has been accepted for inclusion in Work Papers of the Summer Institute of Linguistics, University of North Dakota Session by an authorized editor of UND Scholarly Commons. For more information, please contact und.common@library.und.edu.

Lakota Sioux text

Authors

Clifford Monroe, Jim Butler, Chadwick Stendal, Patricia C. Stendal, Irwin Firchow, and Glenn H. Graham

1. ko'škalaka wə 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'kxoče i'k'ʔta i'huni-pi 4. yuxka o'zuye
 enemy land there (they) reached-pl. then warparty
- txaka wə 'ata-wi'ča-ya-pi 'keya-pi 5. ho'ča
 large a (they) met-them-...-pl. (they) say-pl. then
- ko'škalaka ki le 'eya na'ta 'eya εl 'opxa
 young man the this to charge in (he) joined
6. ho na ha ku'wa-ʔa'wiča-hiyu-pi 7. o'zuye
 so and then (they) chased-them-this way-pl. warparty
- txaka-pi ča'ke na'pxa-pi 8. ho na ha wa'k'pala
 large-pl. so (they) fled-pl. so and then creek
- 'ʔohə gəli'ču-pi 9. e'čuha a'šuka-tʔa'ʔi'yeya-pi
 through (they) came-pl. just then ..horse (they) shot (his)-pl.
- ke 10. hoča e'taha wa'k'popxa i'naxəma 'xpayi
 (he) said then from along creek (he) hid (he) lay down
- na ha i'čhel 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-ʔa'wiča-hiyu-pi
 the these Lakota the (they) chased-them-this way-pl.
12. na ha ho 'lila 'txehal ku'wa-ʔahixpe-wi'ča-ya-pi
 and then so very great distance (they) chased-...-them-....
13. 'hoča 'ampo-e'čiyataha 'op'ʔta a'ke kigi'la-pi ke
 then day-about across again (they) went-pl. (he)said
14. 'hoča hel 'xpayahi na ha am'petʔ-ata hel
 then there (he) lays and then day-all there
- 'xpayahi 15. na ha ho xta'yetu εl ho wana ti-'ʔatakiya
 (he) lay and then so evening in so then home-toward
- gi'ni-k'ʔta i'yuk'čə ke 16. ho yuxka 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

čake 'osmaką wą wa'k'pala 'opxa 'xpaya hohel he'tu
 then valley a creek along (he) lay there from

'naže 18. na ha xe-yatakiya i'yaya
 (he) stood up and then mountain-toward (he) went

'keya-pi ho xe-'yatakiya 'hečiya i'guga
 (they)-say-pl. so mountain-toward over there overhanging cliffs

'txa-kiya ča 'hečiya i'huni ke 19. ho na
 big-pl. so over there (he) arrived (he) said so and

ha 'lila ma'gažu čake 'tokeške ye 'toket'kiya 'yekiha
 then much rain then how to go which way to go-if

wayake-šni ho eyaš e'ya yu'txa-txa-kel pa'tuš-tuš-kel
 (he) saw-not so but (he) felt-felt-along (he) crouched-

crouched-moving ye 20. ho na ha wa'kiya
 (he) went so and then thunder

tų'wahigela-pi 'čana-šna ho a'ke ma'kxoče
 (they) opened eyes-pl. (it) happened so again land

wa'yakina-šna na 'šlokhiyaye
 (he) saw and (he) started running

1 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 lightning flashed he was able to see ahead and he would start running

Submitted by: Chadwick Stendal
Informant: Clifford Monroe
Language: Lakota Sioux
Date: July 27, 1963

1. hokahé waná eya wambalıf
lets get started now (attention of listeners) eagle
- ki ha waxúpa-khosa ki witšáyuwita
the (continutive) wings-to flap the to call them together
- ke 2. ho-nahá minítšiyapi wambalıf
he said (narrative marker)-then they had counsel eagle
- ki waxúpa-khosa witšáyuwita ophminítšiyé khihé
the wings-to flap to call the together with-meeting that
- tuwéxtši wahóxpi kágunkhta waʔónspe khunthta waži igni-pi
someone nest will make to teach to him one to seek-pl
3. ho-yunkxa minítšiyapina halháta ki
(narrative marker)-then the meeting-and magpie the
- he wahóxpi kágunkhta yuštámpi 4. hey wahóxpi
that nest will make they decided that nest
- wašte kága tša héʔon wahóxpi kax-waⁱyúpiكاتša he
good he made so nest able-to make that
- kax-ʔunspe-kinkhta yuštámpi 5. ho-tsa_khe
able-to teach-to him they decided (narrative marker)
- waná halhátakehi_h witšítxokaph inážina_h 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 na heyé 7. ho thokáxheya
he stood and he said (narrative marker) first of all
- tšasákhala etá iyátšupina khaʔitšiyó phtephteya
sticks some you take and one cross (pluralize the prev.)
- eyagunkapi-na tšasákhala eya itšu-na ho
you put- and stick some he took and (narrative marker)
- kaʔitšiyó phtephteya ʔégnake 8. hoyúpkxa
one cross (pluralize the prev.) ground then
- píškokiha héye ho-eya miš-eyaš owákhihi miš-eyaš
nighthawk he said listen now I-also able to I-also
- heyná owákhihi eyí-na kiyaʔiyáye 9. ho
these able to he said-and he went to fly away (narr. mar.)

he ampétu lehá piško kihe wahóxpi thaŵa
that day to-this nighthawk the-that nest his own

ki-hą eya tšansákalą tónakeyɫ kaʔitšo phtéptéya
the now sticks several one cross (plural. prev.)

keyɫ egınakapi 10.hél-aka wíthkaki ɫkhpákħ-
not in order they put down there-ontop of the eggs hatch-pl.

witšákiyapi na ɔnžítسالaki itšax-witšhakiyapi eya stustéla
they let and nestling to grow- towards them now trouble

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
 Informant: Clifford Monroe
 Language: Lakota Sioux
 Date: July 22, 1963

1. ho-hé^o zĩnthkála ki
 (narrative marker)-for that reason bird the
- lehé^l ʔaʔótšhikhpani-nia wahóxpe
 this present time one higher than the other-(reduplicater) nest
- txáwa-pi-khihą ʔóʔitšhahah ila ʔékax ʔayá-pi
 his own-plural-? in a row ? to make carrying on-plural
2. ho wahóxpi kilé kax aya
 (narrative marker) nest this to make carrying on
- hé^o ʔitšú nahá tšhą wąpkal tšą ʔókhizathe
 for that reason he took then tree up tree forked
- wa ʔekhta ʔégenake 3. tšhą ki-lé hąskhi na
 a over there tree this-here tall and
- txąpka ho na ʔókhizathe txąpka hétu-tšha
 big (narrative marker) and forked big there-right
- ʔégenakhe hétšhiya wahóxpi ki ʔégenakhe 4. ho
 he put it up there nest the he put it (narrative marker)
- na ʔokhša kax ʔéyaye 5. ho hétšhel
 and around to make to carry (narrative marker) so that
- kax ʔáye na ha ho watúk^o tiyahął
 to make to carry and then (narrative marker) whereabouts
- yuštą 6. ho yúkxą wažini ʔiyéha
 (narrative marker) so not one equal
- ʔekxágišni ʔišəla hetšhél wahóxpi-khile wahétšhetuya
 he made not he alone so that nest - ? complete
- ʔékage 7. ho tšhąpkhe ho
 (narrative marker) then or and (narrative marker)
- ʔompétu lehą halháta ki hé wahóxpi tháwa ki he
 day this magpie the that nest his own the that
- lila wášte 8. tšhápke ʔihąpkeya wąpkátuya na
 very good and or then outstanding most high and
- tšha ʔókižate sutá ki hétšhiya-tšha káge
 tree forked strong the yonder (continuative) he made
9. ho tšha m^onihéyaye ʔeyaš ʔokax
 (narrative marker) continuative flood but float

ʔiyáya ʔokíhi-šni 10. naʔiš m^əníki ʔeyéha ʔihoni
 it went able -not or water even reach

ʔokíhi-šni 11. ho naʔiš nakə txate txąka
 able - not (narrative marker) or also wind big

ʔéyaš tšha ki le yužų ʔehantaš ʔtšhela wahóxi
 but tree the this uproot if only nest

ki lé ʔihąke ʔokíhi
 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'tšəgu-'t^hipi-εl ə'petuwa-εl omε'nitšiye
 Rosebud Reservation-home-in day-in council
 hək[?]'takiya wa'nietu wik[?]'tšəminə nup^h a'ke-šakɔwi
 way back winters ten two again-seven
 wa'he-tuk te-həɭ 2. ho'he tɔ'gaši 't^hipi 'εtutša
 about-that-time so father-in-law home right at
 omε'nitšiye 3. oga'lala omε'nitšiye
 council Pine Ridge Sioux Reservation council
 4. a'te kxə'gi ga'lešga ki'tš^hi wa-'ʔi ho'na həl
 father crow spotted with I-go then there
 ʁ-'kipi 5. 'hənwəna ʁ-'kigəlakapi ʁ-gə'liyatšupi
 we-arrived now we-moved (camp) we-left
 6. k[?]ta-'yukxə a'te wɪli'yum o-'mə-kiyakinə hə ho
 just-then father William me-he told agreed so
 wi'k^hošgalakawə həl ki'tš^hi wa'ʔy k[?]ta tša mə-'k[?]ʔupi
 young lady-a there with stay will be me-give
 'hotša ho'hehə eya 7. ki'tš^hi o'wak[?]pamɪni-ta ʁ-'kipina
 so then about (P mrk.) with agency-to we-arrived
 woi'yuk^hiye 'woapi ʁ-'kitšupi 'hona ʁ-ga'lipi
 permission paper we-took then we-came back
 he'tšy-k[?]ʔupi-na t^hi-'yata ʁ-gə'li-pi-na ʁ-'kigaluwiyeypi
 he did-we-and home-at us-came-(pl)-and us-ready-(pl)
 na hex'ta-kiya ʁ-'ki-pi 8. 'hona həl 'wana op[?]'tap[?]ta
 and back-toward us-went-(pl) then there now (reciprocal)
 'keɪl wa'kitšitš[?]ʔu-pi 9. 'honahə he'hal-wana
 (state of being) things-they give-they so then there-now
 ə'petu-wa-εl ʁ'kitšiyuzapi-xta wə-εl-i'həni 10. ho'heʔɔ
 day-a-in us-marry-they-will a-on-reach so
 txo'gaheya i'nikaxa-pi 'honahə həl wiə mi'txawa-kihə
 first one sweat bath-they so then there woman my own-have for
 'heha 'wana huka-k[?]'ta-tša ho-yu'wiyea-pi 11. ho
 that now ceremony-(fut.)-so (mrk)- prepare-they (mrk)

i'nikaxa-pi na iga'luštą-pi ɛl hohe'həl 'wana ho
sweat bath-they and finished-they in so then now (mrk)

hyka-k'ʔta-tša wi'nyxtšala wə agi'li-pi 12. 'honahą
ceremony-(fut.)-so old lady a brought-they so then

he 'wią mi'txawa-kiha hu'ka ki'yı-k'ʔte 13. 'hotša
that woman my own-have for ceremony to make-(fut.) so

o'wištɔ-pi ta'tąka-ha-wə o'wištɔ-pi
spread a blanket-they buffalo-hide-a spread a blanket-they

na'hą həl 'eganaka-pi 14. 'honahą 'wokiya 'honahą
then there placed-they so then talked to so then

wa'tšekiye iga'luštą ɛl 'hona 'wiyaka 'watšihı
prayed (3rd) finished (3rd) in then also feather eagle plume

wə a'ʔopaza-pi 15. 'honahą ho'heʔə 'etaha
a put in hair-they so then for that reason from

ta'aku-təna e'tšy-k'ʔta-tša he'na u'spe-kiyapi
what-how many do- would those to teach-they to her

o'kiyaka-pi 16. ho 'hetą hi'yunahą 'wana 'sapxa
to tell-they (mrk) from there they came-and now past

pe'žuta-yuta omɛ'nitšiye-k'ʔte ho'heʔə iga'luwiyea-pi
medicine (Peyote)-to eat council-(fut.) so ready-they

na yuwı'yea-pi 17. 'hona xta'yetu ɛl 'wana tš^he't^hi-pi
and prepare-they then also evening in now build fire
-they

'honahą omɛ'nitšiye 18. 'yukxa 'wana omɛ'nitšiye he'eya
so then council then now council that way

to'gaheʔa'e-šna wa'tšekiya-pi 19. pe'žuta-yuta-pi
first-(action) object prayed-they medicine-to eat-they

iga'luštą-pi e'hačanaš ho'he wi'tš^haša-wa lo'wə-k'ʔte-kile
finished-they and then that man-a sing-(fut.)-this here

i'ye-tuwa tšex-apxeki-k'ʔta kahi'nixe 20. hona'he
he-who drum-to beat-(fut.) appoint then that

tšex-'ʔak' tšipxe ho'hetš-ɛl hu'hep-ata 'iyake 21. 'honaha
drum-he beat for him so that-in night-all going on so then

a'yapa-pi ho'he iga'luštą-pi i'k'ʔta-hetš-ɛl
daylight came on-they so they finished-they to the end-that-in

'eya
(P. 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. hq̣. 'yok^ha. 'wo[?]etšq̣. wa yo'ha.//
 So then a way of doing things and he has (the horse)
- tq̣'hoq̣ t^hq̣'ka.šila tšq̣'k^hu 'ogana. 'yin.aha./ tu'wa 'ʔa.taya
 when grandfather rode that way he goes who meets
- 'ha^hanaš/ 'ha^u e'ya 'tšanašna/ hq̣. 'ʔiš[?]eya/ 'šq̣kak^haki
 he would hello say if he would so he too horse the
- won'tšag^əni p^ha'tak^h i'naži// 2. hq̣.'tša/ t^hq̣ka.šila/ hq̣.//
 right away suddenly to stop then grandfather so
- ʔi'na.x^əni. 'tq̣.ket[?]kiya 'yak^hεš tu'wa tšq̣'k^hoq̣^əna
 in a hurry where he goes who on the road
- 'ʔa.ta.yin.a/ 'ha^u e'ya 'tšanašna/ hq̣. p^ha'tak^h i'naži
 he meets hello says when he so suddenly to stop
- 'tšanašna t^hq̣'ka.šila 'tq̣na./ hix'p^ha. nq̣'sešna. ʔi'yaye//
 whenever grandfather how many fall close to he went
3. 'hq̣ na. ʔa'k^he wa'tuk[?]ti ye'ha^l ʔi'na.x^əni./ 4. wa'šip^h
 so and again about when time in a hurry told to
- tšq̣^he. ma'sop[?]iye ta'kiya/ 5. 'ʔikato 'lila ʔi'na.x^əni.
 so then store towards to gallop very in a hurry
- 'yek^h wale'ha^l// k^hoš'kalaka e'ya. 'ata. wi'tšaya
 he is going just then young men some he met he to them
- tša 6. 'ha^u 'ha^u ʔe'ya[?]tšq̣^he 'ha^u 'ha^u
 (continuative) hello hello they said so then hello hello
- e'yaq̣e^l 7. 'tha.ki p^ha't^hak^h i'naži 'tša/
 he answered his own (horse) suddenly stopped (continuative)
- ʔi'yop[?]teya hix'paya/ ma'ka[?]ik ta hix'paye// 8. ho'hetq̣.
 to go past to fall to the ground he fell
- t^hq̣'ka.šila iyoki'p^hi-šni 'tša/ 'ka[?]ospe-k[?]ta
 grandfather liked it not (continuative) he was going to re-
- train him (-k[?]ta is future) 'keyε// 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. h_o• he'ʔetša t^h_o'ka.šila ma'sop^ʔiyε'-ta 'ʔi
so that one grandfather store towards he went
- na• 'g^a_le gu 2. wa'leha^l 'ʔiyohakap^h mi'n.i
and he was going home just then afterwards water
- hi•'yaye// 3. h_o•'tša/ tša'kogana tši'yak^ʔt^h_opi
it is going Then on the way (home) bridge
- 'wa/ 'okax ʔi'yaye// 4. ho•'tša/
a (indef. article) floated down it went then
- g^l'linaha./ 'ohota ʔel ʔi'naži// 'eyaš 'lila
he is going (home) shore there he stopped but very
- mi'n.i-ki šme'ya hi'yε // 5. h_o•'tša tši'yak^ʔt_opi he^l
water the flowing deep then bridge there
- a'g^alag^ala ʔi'naži / 6. 'ohota 'ʔel ʔi'naži/
on the edge he stopped shore there he stopped
7. wa'leha^l k^hoš'kalaka e'ya• ʔo'ma ʔe'tšiyataha
just then young men some other from
- 'ʔu.na ʔo'metšiyataha 'ohota εl 'hi• 'naži-pi //
they came other from shore in they came they stopped
- (-pi=plural) 8. h_o• tša^{ke}./ 'hetšena k^hoš'kalaka he'na /
so then that way young men those
- 'ha^u 'ha^u e'yap^ʔ -tša^{ke} t^h_o'ka.šila 'ha^u e.k^h
hello hello they said then Grandfather hello he said
- wa'leha^l 't^hawaki naš'lokiyayi na mi'n.ik^h tša'ka
just then his own (horse) jumped ahead and water middle
- pi^{ge}s'ʔε i'yε // 9. h_o• 'hetšena h_o• mi'n.i 'mahel i'yayi
splash he went so then so water under he went
- na o'hota ε•'k^ʔta 'kak^hi k^hi'naži // 10. t^h_o'ka.šila
and shore over there that side he stood. Grandfather
- 'ata 'spayi^ʔ k^ha'zugzugyila 'k^hi // 11. h_o• he'ha.
all wet dripping he arrived (home) So then
- ʔi'tšinopa t^h_o'ka.šila šo'ka^ʔospe e'nakiye //
no more Grandfather broke horses he quit

FREE TRANSLATION

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.