

Introduction

This is the first volume in a series of Lakota language textbooks. It is designed for the youngest learners – kindergarten to grade three. With minor alteration, it can also be used successfully in higher grades, especially in cases where the students have had little, or no, structured Lakota instruction. Similarly, it can be utilized by adult self-learners at the beginner level.

It should be noted that this textbook is not a grammar. It does not attempt to list or explain paradigms of verb inflection or other grammatical rules. Its main goal is to provide contextualized and sequenced teaching material in a way that introduces basic beginning Lakota semantic categories and associated sentence structures.

The other purpose of this book is to provide a tool to help teachers introduce vocabulary and sentence patterns through age-appropriate and effective methods.

The lesson units in this textbook are sequenced in a way that builds upon material from earlier units. Lessons should, therefore, be utilized in the given order. We recommend that this textbook be used with a Lakota language class that meets four to five times weekly, with three times being the absolute minimum.

Format of the Textbook

This book is a combination of a textbook, picture dictionary, activity book, and teacher's guide. All units begin with an introductory page (referred to as the Lesson Page) that provides context for the new vocabulary (usually in the form of a full page illustration). The following page provides detailed instructions for teachers and parents, and suggestions for additional

activities. Additional activities, like coloring, provide children with needed breaks and help them relate to the new vocabulary and sentence structure.

Teacher's Guide

An integral part of the textbook is the teacher's guide. It consists of this brief introduction to the teaching methods, instructions for each of the lessons, a guide for teaching activities (page 90), and an orthography and pronunciation guide (page 96). It is very important that teachers familiarize themselves with all these sections before they start using the textbook. Instructions for the individual lesson units are located directly within those units. This structure provides teachers with easy access to the lesson guidelines during classes and supports the use of the teacher's guide. Parents should also take advantage of this section as a way to go through some of the lessons with their children at home.

In the teacher's guide, braces {} provide an English translation to the preceding Lakota phrase or word. This translation is not intended to be spoken or written during the classroom activities.

An important part of this Lakota language program is the initial teacher training workshop offered for the involved teachers before the beginning of each school year. During these workshops, teachers are introduced to the teaching methods in a more detailed way than is possible in this brief introduction.

Teaching Methods

Teachers need to be aware that teaching a language to young children has very specific demands. Students on the K-1 level are not

familiar with classification for parts of speech and other language related terminology. Because abstract thinking skills are not highly developed at this age, children relate to and acquire new vocabulary best when they are able to see and touch the items whose names they hear. The more senses that are employed, the more learning will occur. The theoretical basis of this textbook is that vocabulary is introduced through pictures and reinforced contextually.

The methodology of this textbook is based on the phases of natural language acquisition. At first the children only listen; then they respond physically to words they recognize (TPR – Total Physical Response); later they use single words in place of whole sentences. At this stage children are more likely to react to a question rather than to talk on their own.

Therefore, young students learn a language in four stages:

- 1. Seeing, touching and hearing**
- 2. Recognizing** (Point at!, Show me!, Find!, Touch!)
- 3. Understanding** (“yes” and “no” questions - *Is this white?*; “or” questions - *Is this large or small?*; commands - *Take this!*, *Go there!*; and other simple sentences etc.)
- 4. What is this? Describing that.** (More complex sentences used actively by the students.)

In a classroom environment, young students can attain stage three (i.e. passive understanding). Stage four should not be the ultimate goal of teaching children of K-1 age. The passive knowledge gained by stage one to three is a very good base for later advancement towards active speaking. This approach mirrors the natural progress of language acquisition, in which the silent period takes up to three years.

The methods employed in this course are largely based on using flashcards. Both the

teacher and the children will perform many different kinds of activities with them. Sometimes they will hold them in their hands, but frequently the teachers will need to exhibit them in a place easily seen by all the children. A magnetic board is ideal for this. Alternatively, they could use a large corkboard and pin the flashcards, or they may stretch a line along a wall and clothespin the cards to it. It is also very useful to have more than one place in the classroom where they can exhibit the flashcards.

Because abstract comprehension is not part of a typical early elementary student’s cognitive toolbox, grammar rules and sentence patterns should be demonstrated rather than explained. Children learn by doing things rather than thinking about them. They can master various sentence patterns and grammatical rules best by hearing and practicing them frequently. Nevertheless, the subconscious knowledge of some simple grammar rules can still be strengthened by simple motivating questions. For instance, after a lesson demonstrating the question-making enclitic “**he**”, the teacher can ask: “Children, what do you think this ‘**he**’ stands for?” – Children are likely to respond: “It makes a question,” or, “It is for asking questions.”

For children, language acquisition is more an emotional and social enterprise, rather than an intellectual one. Therefore, learning activities should, whenever possible, imitate real life situations and family environments.

Teachers should make sure that classmates do not ridicule another student’s pronunciation or performance. This can be extremely discouraging for young learners (and learners in general) and can lead to an unconscious dislike or fear of the subject. Feeling safe is one of the most important things a child can feel while learning a new

language. Therefore, in the classroom and in any teaching or learning activity teachers should develop a secure environment where students can feel both cared for and excited about speaking the language.

It is very important that teachers continue giving the children positive feedback in spite of the quality of their performance or progress. Criticism can be very discouraging for young students in this sensitive phase.

There are many ways that teachers can correct a student's errors in gentle and reassuring ways. For example, after a child makes a mistake, the teacher can repeat the word or sentence correctly (with a smile on his/her face) and with a praising word, such as “*wašté*” (good) for other things that were done well. Additionally, the teachers can say something like this: “*Wašté* (good), now try to say it after me again with better pronunciation.”

The reading and writing portions of this textbook were designed for upper elementary students as way to allow the textbook to be flexibly used at those levels before the sequels are produced. At the early elementary level, children should not be required to acquire writing ability in Lakota. Therefore, this textbook encourages students to read and to recognize words (e.g. by matching them with pictures). Students will also be asked to copy words rather than write independently.

The joy of teaching young children is that they learn much faster than adults do. Unfortunately, children also forget things much faster than adults. This is why it is necessary to constantly repeat, review and reinforce the learned vocabulary and sentence patterns (the three R's of language learning). These are best accomplished through a variety of activities, which keep children motivated.

Young children often have trouble concentrating on one type of activity for a long time. If any activity becomes too long or repetitive, they lose interest in it and no longer pay attention. In that case, they either start becoming apathetic or find something else to do. Some teachers may believe that such behavior indicates lack of intelligence or self-control. However, it is natural for children to react in this way.

Considering all this, the language teacher is advised to be empathetic with the children and on constant alert for such tendencies. If a significant number of students become restless or lose their interest in what is going on, a change in activity should take place. Very often, students can be re-stimulated by an activity involving the Total Physical Response approach, such as “point at”, “stand up” etc.

The teacher's guide occasionally suggests a specific series of activities in each unit. Teachers should monitor themselves and allow for breaks or changes to a different type of activity. The activities suggested in the teacher's guide section should be evenly distributed in lessons throughout the week. This technique encourages constant reviewing.

Small children often lack adult-type self-control. They cannot remain completely still for any significant length of time and get easily over-excited when they have a chance to be active. It helps to use methods that both involve children actively and those that provide quiet time. Active techniques like moving around the classroom, singing, interactions, and TPR, provide a dynamic atmosphere, stimulating the children. Calm-inducing techniques, such as coloring, drawing, writing, and copying, provide children with time to process concepts learned earlier and to rest between active periods. Teachers who carefully balance these two types

of activities achieve a healthy kind of learning that brings out the best in children.

Introducing, exercising, or reinforcing vocabulary and sentences through English should be avoided as much as possible. Translating from one language to another is a complex process that is difficult even for adults. Translation has rarely been an effective means for teaching a language.

Finally, please remember that the most important thing that teachers can do is to be patient and empathetic when working with young children.

Classroom Instructions in Lakota

Teachers should use as much Lakota as possible when interacting with the child. They can find a list of useful classroom instructions and expressions in Lakota on page 109.

Consistent use of classroom instructions in Lakota is one of the many methods that contextualize vocabulary and sentence structure.

Content of the Book

The lesson units in this book are built around themes and topics that reflect the culture and local natural environment. The thematic topics in this book try to cover the most immediate surroundings of the child.

Each unit presents a set of words of the particular theme or semantic domain. Children naturally learn nouns easiest and the structure of this textbook reflects this. Nevertheless, each unit also introduces one or two verbs and a sentence structure, so that the nouns can be used in sentences and in dialogues that contextualize the vocabulary.

Teaching the Culture

It is very important to include cultural content in language teaching, while also being age-

appropriate. Some of the more intellectual or spiritual parts of Lakota culture should become part of language teaching only when students are ready for it. We should remember that children want to be able to talk in Lakota about things in their own world – about toys, games, sports, and other things that they do. These two aspects of language teaching have to be balanced so that children will be motivated to learn the language. This textbook is aimed at teaching culture by teaching language proficiency.

Culture is encoded in language and people learning languages are automatically acquiring knowledge of culture as they learn to speak. Still, it is sometimes useful to provide cultural learning during language lessons. This can be best done by incorporating cultural learning into activities in the Lakota language.

Subdialects and Local Variants

Lakota is spoken slightly differently in different communities (these varieties are usually called “sub-dialects”). Identified local variants are addressed in the “For Teachers and Parents” section. Teachers and parents are encouraged to employ the variants used in their community or area whenever they arise. In this case, teachers should explain to their students that a different word is used in their community than the one presented.

We believe it is important to have respect for variations, thus honoring the richness of Lakota language and culture in its entirety.

Next Volumes

Finally, this is the first volume in a series of textbooks. Students will be able to advance levels on a year-by-year basis. Teachers, however, are still encouraged to continue to use this volume for higher grades to help reinforce topics and semantic domains.

The beginning stage is the most important part in learning a language

Early elementary learners need enthusiastic and lively teachers who are willing to do playful activities with them. They learn largely by playing and they appreciate teachers who are able to join them while still maintaining the position of teacher and organizer.

The beginning stage of learning a language is very important. If Lakota classes become boring for the children, they are likely to keep that impression with them for a long time. However, if a teacher can make the class interesting, fun and playful, then children will be motivated to continue learning the language. This approach should, with any luck, enable them to enjoy studying the deeper meanings of their language and culture as they grow older.

Additional Activities and Support for Teachers

The Lakota Language Consortium web-site (www.lakhota.org) provides additional resources and ideas for teaching activities, methods and classroom advice. New activities will be continually updated.

Useful tools can also be found there, such as special fonts with characters for Lakota, a Lakota language spellchecker for MicrosoftWord®, printable sheets with tests and additional exercises, and printable flashcards.

Orthography (Spelling)

This textbook uses an orthography that consistently marks each of the meaningful sounds of the language with a distinct symbol. Because of this, it is easy to learn and use. It has been tested with students of various ages and has proven to be very effective. Students are able to read this orthography consistently without

problems and find it simple to learn. Some of the primary reasons include:

- Nasal vowels and aspirated stops are represented by letters rather than diacritics; therefore:
- The orthography is easy to write and type.
- It represents differences between similar words more clearly, such as **maká** “skunk” vs. **makǎá** “earth”; and **kíza** “squeak” vs. **khíza** “to fight”, etc.
- It uses internationally-recognized characters which are available as Unicode fonts.
- It is consistent – each sound is assigned to a character (this makes it easier for children and students to read and write every word properly). Consistent phonetic orthography makes pronunciation of written words perfectly predictable.

The main characteristics of the orthography are:

- Instead of multiple diacritics only one is employed:

ǵ, ħ, š, ž as opposed to **g, h, s, z**

- Stress is marked consistently: **eyáya** “he kept saying” vs. **éyaya** “he took it away” etc.
- Aspirated stops are differentiated from plain stops by letters **h** and **ħ** rather than by diacritics, e.g.:
tó “yes” vs. **tǎó** “blue”
kéya “he said that” vs. **khéya** “snapping turtle”

The orthography is explained in detail on page 96. In that section teachers can find instructions and suggestions on how to teach reading, writing, and pronunciation in Lakota.

For Teachers And Parents (Unit 1)

Vocabulary on pg. 103.

Sounds: Lakota oral vowels, pg. 96.

The opening page of this unit introduces greetings used by boys (and men) “**háu**” and by girls (and women) “**háŋ**.” In the traditional Lakota social environment, greetings were usually accompanied by kinship terms (these will be introduced later). Traditionally, women used “**háŋ**” only in response to a greeting. More recently, this word has become a part of regular greeting as children of both sexes are taught to say greetings.

- **Háu / Háŋ**

To begin, ask the children to shake hands (**napékičhiyuza po!**) in pairs and greet each other with **háu** or **háŋ**.

- **Táku eníčiyapi hwo/he?**

Write this sentence on the board and then demonstrate like this: Point at yourself (or put the palm of your hand on your chest) and say:

[Your name] emáčiyapi.

Then point with your hand to one of the children and say:

Táku eníčiyapi hwo/he?

Help the child answer, e.g.: [David] **emáčiyapi.**

Practice with all children in the classroom. Then ask them this: “Children, do you know how to say, ‘What is your name?’ in Lakota?”

They should be able to say: **Táku eníčiyapi hwo/he?**

Then ask them to question and answer each other about their names in Lakota.

After the children are familiar with these sentences you may add the use of gender endings, **emáčiyape ló** for boys and **emáčiyapi kštó** for girls.

- Point at the characters of Robert and Lisa on the left hand page and say this:

Lé hokšíla héčha.

Lé wičhíŋčala héčha.

- Then point at a boy and a girl in the classroom and repeat the two sentences.

Point at the character of Robert and Lisa again and play the audio CD with their dialogue. Then say:

Hokšíla kiŋ Robert ečiyapi.

Wičhíŋčala kiŋ Lisa ečiyapi.

Ask the children to repeat each of the sentences.

- Point at one of the children in the classroom and ask:

Hokšíla kiŋ lé táku ečiyapi hwo/he?

The children answer:

Gerry ečiyapi. or **Hokšíla kiŋ (lé) Gerry ečiyapi.**

Repeat the activity pointing at other children.

- Then call on a child and ask him/her something like this, while pointing at another student:

Teacher: Peter! Hokšíla kiŋ lé táku ečiyapi hwo/he?

Peter: Hokšíla kiŋ Ron ečiyapi.

Then ask the children to point at one of their classmates and ask you about his or her name:

Hokšíla / Wičhíŋčala kiŋ lé táku ečiyapi hwo/he?
or: **Hé táku ečiyapi hwo/he?**

With third graders and older students you can also teach and practice these sentences (only in Lakota):

Nítúwe hwo/he? {Who are you?} → **Robert Crow hé miyé.** {I am Robert Crow.}

Nítáku hwo/he? {What are you?} → **Hokšíla/Wiçhíŋčala hemáča.** {I am a boy/girl.} or **Homákšíla.** {I am a boy.} / **Wimáçhiŋčala** {I am a girl.}

Toníktuka hwo/he? {How are you?} / **Toníkheča hwo/he?** {How are you?} → **Matáŋyaŋ yeló/kštó.** {I am fine.}

Taŋyáŋ glá yo/ye (po/pe)! {Good bye!, “Go home well!”} **Tókša akhé.** {Later again.}

In order not to confuse the children, these questions and their corresponding answers should be taught and practiced one at a time.

The English translations provided in braces {} are for reference only and are not intended to be spoken out loud in the classroom. Arrows (→) indicate a response in a dialogue sequence.

Gender endings will also be introduced, but only in a passive way – so that children understand them. They should start using them actively only after they are familiar with the sentence structure. Most reviewers agreed that **yeló** and **kštó/ye** add strong assertion and that children don’t use them as often as adults do.

After this unit, the children should be able to say the following sentences in Lakota: “What is your/his/her name?,” “How are you?,” and “Good bye.” They should also be able to say: **(Lakšíota) hokšíla / wiçhíŋčala hemáča.** {I am a (Lakota) boy/girl.}

Note 1: Some contemporary materials by native speakers (e.g. Albert White Hat) state that the question word “**he**” is only used by women, while men always use “**hwo**” or “**huŋwó**.” Though this may be true in some communities, it is not the case among most current speakers in Pine Ridge. Also, all historic materials (such as texts collected by Deloria, Buechel and others), as well as contemporary studies document that “**he**” is used by both sexes. The enclitic **hwo/huŋwó** is used by men only in formal situations. Teachers should teach whatever usage is common in their communities.

Note 2: The word **wiçhíŋčala** {girl} is sometimes spelled **wiŋçhíŋčala**.

Note 3: Teachers may want to introduce the students to the fast speech pronunciation of **Táku eníčiyapi he?**, which is **Tág eníčiyab he?**

Note 4: The definite article may be pronounced either as **kiŋ** or **ki**. This textbook attempts to follow the more traditional spelling **kiŋ**.

For Teachers and Parents (Unit 2)

Vocabulary of this unit is on page n. 103.

Lé wówapi héčha. (write this on the board)

- Pick up various objects and say Lakota sentences like: **Lé (wówapi) héčha.**
- Write the words **lé**, **wówapi** and **héčha** in a column on the blackboard. Then ask the children if they know what the words mean. Praise them if they do, help them if they don't: **lé** {this}, **wówapi** {book}, **héčha** {it is (such)}.
- Then use flashcard activities and games (page 90–93) to teach the new words.
- Ask the children to find the things learned on the first page of this lesson, point at them and say their Lakota name. Ask them to notice how the words are written. (Alternatively, play the audio CD and ask the children to point at the things they hear named).
- Have the children do the coloring activity on the following page (the children should be able to recognize the words and color the items accordingly).

Lé táku hwo/he? (write this on the board)

- While holding up the previously taught classroom objects ask: **Lé táku hwo/he?**
- (The children should be able to guess the meaning of the sentence, if they can't, demonstrate the answer. This should help them understand the context. Do not translate the sentence into English.)
- Ask **Lé táku hwo/he?** about several objects.
- Write the words **lé**, **táku** and **hwo/he?** in a column on the blackboard. Then ask the children if they know what the words mean. Praise them if they do, help them if they don't: **lé** {this}, **táku** {what}, **hwo/he?** {question}.
- Then ask the children to point at objects (or hold them) and ask you with **Lé táku hwo/he?**
- Tell the children that now they know the Lakota question **Lé táku hwo/he?** and therefore they can ask their parents or grandparents in Lakota about various things. This should be done at the end of class. Start the next class by reviewing the previous one (vocabulary, **Lé héčha.**, **Lé táku hwo/he?**).

Sounds – Plain Stops

Plain stops (**č**, **k**, **p**, **t**) are among the most common Lakota consonants, but are very rare in English. Early correct and consistent practicing of their pronunciation is essential for learning the Lakota language. The textbook introduces plain stops before aspirated stops. This keeps students from tending to pronounce stops the way they sound in English. Follow the instructions on page 96 to teach plain stops.

“Yes” and “No” (Hán and Hivá)

- Take out **6 flashcards** of previously learned vocabulary and show them to the children (they say the words).

- Choose one of the flashcards but make sure children don't see which one you have.
 - Tell them to guess the card you chose by saying the Lakota word (make sure you only call on one child at a time).
 - If the word isn't correct, shake your head “no” very clearly and say: **Hiyá.**
 - If a child guesses the word correctly, nod your head “yes” very clearly and say: **Hán.** At the same time show the card.
 - Play this game 3 or 4 times, with different sets of flashcards
- After several rounds ask the children this question:
- Children, what do you think the Lakota word is for “Yes”?
 - Children should be able to say **Hán.**
 - Children, what do you think the Lakota word is for “No”?
 - Children should be able to say **Hiyá.**
 - Put the labels (or write the words) of **Hán** and **Hiyá** on the board and pronounce them clearly again. Children repeat.

Ask the children to do the activities on the second activity page. With older or more advanced students you can also teach the sentence **Lé wówapi (héčha) šni.** – This is not a book.

Note 1: lé versus **hé**: The distinction between “this” (**lé**, within arm's length) and “that” (**hé**, outside of arm's length) is not addressed in this textbook. Teachers should judge whether their students are ready for this concept. If so, they should demonstrate it by holding and/or pointing at objects and saying **Lé táku hwo/he?** and **Hé táku hwo/he?** The answers use **lé** or **hé** depending on the distance of the one who answers from the object.

Note 2: The sentence **Lé wówapi héčha.** {This is a book.} can also be said without **héčha**: **Lé wówapi.** The verb **héčha** is only used to describe an object; it is not used for identification.

Note 3: In yes/no questions in English there is a rising pitch at the end of the question. This is never the case in Lakota – melody of the sentence always falls on **hwo/he**. Make sure the children don't pronounce questions in Lakota with rising pitch.

Note 4: The original meaning of **wakšiča** is “bowl”, while “plate” is **wakšiča blaská**. For the sake of simplicity we use **wakšiča** as the generic term for dish.

Note 5: **Oákaŋke** is a more recent form of **oákaŋŋke**.

Note 6: Variations of “chalkboard” are **čhaŋbláska**, **čhaŋbláska akáŋwówapi**, **čhaŋbláska wówapi**, **él-wówapi**.

Note 7: Some people differentiate between **wičazo** {pencil} and **mnísapa wičazo** {pen}, but most use **wičazo** as a generic term.

Note 8: Two reviewers gave the word **wíyukse** for “scissors”.

For Teachers and Parents (Unit 3)

Vocabulary on pg. 103.

Sounds: nasal vowels (instructions for teaching nasal vowels on pg. 97).

Practice pronunciation of nasal vowels: **aŋ, iŋ, uŋ.**

With 2nd – 3rd graders you can practice writing **aŋ, iŋ, uŋ.**

• **Teaching numbers 1 to 6**

Use cards with digits and practice the pronunciation of Lakota numbers 1 to 6. You may also use the audio CD. Order the numbers in forward and backward sequences of 1–2–3–4–5–6 and 6–5–4–3–2–1. Once the children are able to say these sequences well, practice the numbers at random.

• **Work with the Lesson Page (numbers 1–6)**

Hold the Lesson Page towards the children. Point at the first picture and say:

Wíyatke waŋží.

Children repeat after you while pointing at one picture at a time: **wíyatke waŋží; wíyatke núŋpa,** etc.

• **Break**

At this point let the children relax from active learning by doing the exercises on the following page (exercises dealing with numbers 1–6).

After the break or in the next class: **Tóna hwo/he?**

Hold the Lesson Page towards the children. Point at a picture and say: **Tóna hwo/he?**

Demonstrate the answer by saying the number of objects in the picture, e.g.: **Yámni.**

Point at another picture and ask again (**Tóna hwo/he?**). Children answer using only the number.

• **Teaching numbers 7 to 12**

Teach the numbers 7 to 12 the same way as 1–6 previously.

• **Tóna hwo/he?**

Use the same exercises for **Tóna hwo/he?** as previously, for 7 to 12 and for 1 to 12.

• **Break**

Let the children relax by doing exercises dealing with numbers 7 to 12 on the second activity page.

After the break or in the next class:

• **Play games with numbers**

1) Bingo

The children each have cards sets numbered 1 to 12 or card sets of images in multiples of 1 to 12 (you can create these cards by copying the Lesson Page and letting the children color the objects).

The children put the cards in rows and columns 3 by 4 in a random order.

You will then say numbers in Lakota and they will turn over the card with the appropriate number. The child that has a full row or column turned over first wins and

says “BINGO!” Play as long as the children are enjoying themselves.

2) Use ten to twelve flashcards of previously taught vocabulary (classroom items). Put the flashcards on the board and number them from 1 to 12.

Say the name of each of the items and ask the children to say its number. Then switch, say the numbers, and have the children say the items.

If the children are old enough to know the digits and their values, use cards with the Lakota words for 1 to 12 and ask the children to match these with digits (e.g. on the board, on their desks etc.)

• **Waníyetu nitóna hwo/he?**

Let the children look at the dialogue at the bottom of the Lesson Page. Play the audio CD with the dialogue twice. (You may also read it.) Then point at the boy in the picture and say:

Lé táku hwo/he? → Hokšíla.

Hé waníyetu tóna hwo/he? → (Waníyetu) šákpe.

Ask the children: “Do you know how to say ‘I am six?’” Some children should answer with “**mašákpe.**”

Then ask: “Do you know how to say, ‘I am six years old.’?” → **Waníyetu mašákpe.** “How do we say ‘How old are you?’” → **Waníyetu nitóna hwo/he?**

Then ask several children:

Hokšíla, waníyetu nitóna hwo/he?

Wičhíŋčala, waníyetu nitóna hwo/he?

Afterwards have the children practice the dialogue in pairs. Another way of telling age is using the verb **henákeča**: **Waníyetu wikčémna henámakeča.** {I am ten years old.}

• **Mázaškaŋškaŋ tóna hwo/he?**

With more advanced or older children you may be able to teach time telling. Use a paper clock with movable hands or pictures with 1 to 12 o'clock. Practice saying:

Mázaškaŋškaŋ tóna hwo/he? → Mázaškaŋškaŋ núŋpa.

Ask the children as you point at a picture (clock). Then let them ask you while pointing at a clock.

You may also use the expression **Oápŋe/Owápŋe tóna hwo/he?** for “What time is it?”

(As a further way of reviewing numbers, teach days of the week (create labels for them).)

• **What can you say about yourself?**

See if some children can say three sentences about themselves such as:

Robert Gray Eagle emáčiyapi.

Hokšíla hemáča yeló. Waníyetu mašákowiŋ.

Note: Some reviewers indicated that **waŋží** is used to express the number of objects (e.g. ‘one book’), while **waŋči** is used for counting. Others felt there was no such distinction.

For Teachers and Parents (Unit 4)

Vocabulary on pg. 103;

Sounds: **fi** and **ǵ** (see instructions on pg. 97).

Balance the dialogue activities with the exercise pages at the end of the unit.

1. Colors

- There are 14 words for colors in this lesson. To begin, teach the first 8 colors and then the remaining 6 (They are compounds of the first 8).
- Use flashcards activities (page 90–93) to teach the new vocabulary.
- Review the numbers: put 10 to 12 flashcards of colors on the board and number them. Ask the children to say the number of the color you name. Switch the activity, you say numbers, the children say the colors.

2. Colors on the Lesson Page

- Once the children know the colors very well, work with this unit's Lesson Page. The children should open their books and look at the page. Ask them to say the Lakota word of an animal or thing whose color you will say, e.g.: teacher: **tǵó**; children: **wówapi**. (Start with the first 8 colors, then add the remainder.)
- Do the same activity, this time you say the items and the children say the colors.

• **Demonstrate** the following question and answer dialogue (perhaps with an advanced student):

Q: **Wówapi kiŋ lé oówa tókča hwo/he?** {What color is the book?}

A: **(Wówapi kiŋ lé) tǵó**. {It is blue (The book is blue.)}

- In the K-1 level use the simpler question while pointing at the item (**Lé oówa tókča hwo/he?** {What color is this?}) and let the children give a short answer (**Lé šá**. {This is red.}) With older students elicit the full sentences by having the children ask each other the question (e.g. **Wíčazo kiŋ lé oówa tókča hwo/he?**).

Avoid describing plural objects. The plural forms of the colors will be introduced in later chapters (inanimate plural cf. Unit 5, animate plural cf. Unit 15).

- Have the children work in pairs or in groups of 3 to 4. They should ask each other: **Lé oówa tókča hwo/he?** about the different things in the textbook and in the classroom.

3. Modifier Position

In this unit the children are introduced for the first time to the position of a modifier (i.e. color). Because the position differs from that in English, it is important to demonstrate and practice it extensively. Do not explain it, but demonstrate it repeatedly.

- Ask the children to point at the picture you name. (**Oákaŋke makípazo wo!**).
- Then name the individual pictures on the first page of the unit, e.g.:

Lé wówapi tǵó; **Lé igmú ǵí**; **Lé wakšiča ská**. etc.

- Now change the activity. Point at a picture (or a classroom object) and ask **Lé táku hwo/he?** The children should describe it with a noun and modifier.
- If you think the children grasped the modifier position well enough, have them do similar activity in pairs or groups.

4. Na = And

Demonstrate the use of **na** {and} with objects of multiple color. Hold up a multicolored object and say slowly and carefully a phrase like: **Lé wóžuha kiŋ tǵó na šá**. {This bag is blue and red.}

Repeat with other objects. Ask the children: “Children, do you know how we say ‘and’ in Lakota?”

Ask the children to point to other multicolored objects and describe them, e.g.: **Lé wówapi tǵózi na zí**.

5. Review “Yes” and “No” (Háj and Hiyá)

Ask about pictures or classroom objects. Have the children answer with **Háj** and **Hiyá** like this:

Šúŋka kiŋ lé ská hwo/he? {Is the dog white?} → **Hiyá** {No.}

Wówapi kiŋ lé tǵó hwo/he? → **Háj**.

Iyúšla kiŋ lé tǵóša hwo/he? → **Háj**. etc.

The introduction of **kiŋ** should be passive. Children are not expected to use it themselves. With the upper grades, you can practice this actively – the students can ask similar questions in their work groups. They may use a structure like:

Šúŋka kiŋ lé ská hwo/he?

Note 1: The question, **Oówa tókča hwo/he?** is not a phrase recognized by all communities. Lakota speakers working with the Colorado Lakota Project used this phrase for asking color of non-animate objects. David Little Elk uses the phrase for both inanimate objects and animals. The reviewers of this textbook were less absolute about its use, especially in the context of the color of birds. **Híŋtokča hwo/he?** was given for fur bearing animals.

Note 2: In some communities **hóta** has a changeable “A” (**hóta**). When used at the end of sentences and before some enclitics (such as **šni**) **hóta** becomes **hóte** in these communities and among some individuals.

Note 3: The word for “pink” is **šastáŋ** in some communities, and **šasáŋ** or **šamná** in others. Use whatever is more common in your local area.

Note 4: The word **tǵó** is also used to express the green color of grass and leaves. This will be more thoroughly explained in a later unit. Feel free to tell the children in case they ask or it becomes an issue.

Note 5: Albert White Hat uses **zítǵo** instead of **tǵózi** for “green”. And so this may be the usage on Rosebud. Use your local variant.

Note 6: Some speakers stress the compounded colors on the first syllable others on the second (e.g. **ziša** instead of **zišá**).

For Teachers and Parents (Unit 5)

Vocabulary on pg. 103

Sounds: **kfi** and **kh** (for instructions cf. p. 97)

Have ready the flashcards of geometric shapes in different colors and sizes.

Geometric Shapes

Geometric shapes are important in Lakota culture. They have always been used as symbols for natural features in traditional artwork. Therefore, it is important for children to learn to recognize the various shapes and name them in Lakota.

Children enjoy activities with colored shapes cut out of paper. This unit offers many flexible options and activities which help build the vocabulary of numbers, colors, and sizes.

1. Begin the unit by teaching words for geometric shapes. Use the flashcard activities (cf. p. 90–93).
2. Try the following activities after you are certain that the children know the shape vocabulary. With flashcards or two objects of different size, demonstrate the difference between **tǎ́ŋka** {big} and **čik'ala** {small}. Put two flashcards on the board, e.g. small dog and big dog. Then write and say the two words (**tǎ́ŋka**, **čik'ala**).
3. Start working with the Lesson Page of this unit. Ask the children to point at the shape that you name. Say e.g.: **miméla tǎ́ŋka**, **oblótfiŋ čik'ala**, **oise-yámni čik'ala**, **oblótfiŋ-háŋska tǎ́ŋka**. The children point at the proper shape.
4. Ask the children to point at the shape that has the color you name, as in: **sápa**, **šá**, **sáŋ**, **tǎ́ŋša** etc. Finally, ask the children to say the color of the object that you name. E.g. **miméla čik'ala** → **šá**; etc.

Break

Let children relax by coloring objects in the exercises one and two on the following page. Help them understand the written instructions if they can't read. Alternatively, use the two exercises as a review at the beginning of the next class.

Review of Háŋ and Hiyá

Later, do a flashcard activity involving shapes with which you review the words **Háŋ** and **Hiyá**, and the question **Lé miméla (héčha) hwo/he?**. Children answer with **Háŋ** or **Hiyá**.

Review of Numbers

Prepare 10–12 flashcards with different geometric shapes in both large and small versions and in different colors. Put the cards on the board and number them (1 to 10 or 1 to 12).

1. Name individual shapes. The children should say the numbers, like:
oblótfiŋ tǎ́ŋka → **tópa**; **miméla tǎ́ŋša** → **wikčémna**
2. Say the numbers. The children name the shapes, e.g.:
núŋpa → **oise-yámni**; **záptaŋ** → **ičázopi**
3. Say the numbers. The children say the sizes, e.g.
waŋží → **tǎ́ŋka**; **napčiyuŋka** → **čik'ala**

Colors in the Inanimate Plural

This is the first time children are introduced to the inanimate plurals of the colors (i.e. their reduplicated forms). Avoid using the plural for animate items (e.g. animals). This is introduced later in Unit 15 (page 60).

Choose flashcards of geometrical shapes. Ideally choose those with multiple shapes of the same type and color on one card. With their help, demonstrate the plural forms of colors; make sure to start with the basic color terms, i.e. those that don't combine two colors (**šá**, **tǎ́ŋša**, **ská**, **sáŋ**, **zí**, **ǵí**, **hóta**, **sápa**):

- Show a flashcard (e.g. with three red squares) and say: **Lená šašá**. Continue with other shapes until all the colors are used.
- Show the same flashcards one by one and ask the children to say the colors in the plural.
- Do the same activity with compound color terms (**tǎ́ŋzi**, **tǎ́ŋša**, **tǎ́ŋsaŋ**, **tǎ́ŋsapa**, **zíša**) without reduplicating them.

Prepare labels with singular and plural forms of color terms. Make two columns on the board, one with header “One” (or **waŋží**) the other with “Many” (or **óta**). Then ask the children to put the labels in the proper column keeping the singular and plural forms on the same line.

The children can practice the plural forms further in exercises 5 and 6 on the next page (provide help to non-reading students).

Ask the children if they are able to explain to you which of the color-words are doubled and which are not.

Demonstrate the verb bluhá {I have}:

Hold up an object (or a picture) and say, e.g.: **Oblótfiŋ waŋ bluhá**. {I have a square.}

Repeat this several times and then ask children to hold something up. Ask them this:

Táku (čha) luhá hwo/he? {What do you have?}

Once you are sure the children know the meaning of **bluhá** and **luhá**, let them hold similar conversations in pairs. With more advanced students use more complex sentences, e.g.: **Oblótfiŋ zízí tópa bluhá**.

In the next class, review **bluhá** and **luhá**. With more advanced students, demonstrate **yuhá** {he/she has}. Ask about individual students in ways like: **Robert táku (čha) yuhá hwo/he?** {What does Robert have?}

Note 1: A variant of the word **oblótfiŋ** {square} is **oblétfiŋ**. Use and teach whichever variant is more common in your local area. Deloria gives “**obló**” as the root of the word. Many speakers (especially in Medicine Root District and in Cheyenne River) refer to **obló-yámni** as the word for triangle.

Note 2: The five-point star was preferred by the reviewers because of its common use today. Traditionally, four point stars were used as well as stars of unspecified number of points.

Note 3: The word **ičázopi** {line} implies that the line was made with a pen or pencil, while **ičáǵopi** would be a line made with a stick in sand or carved in wood.

For Teachers and Parents (Unit 6)

Vocabulary on pg. 104.

Sounds: **tš, th** (instructions cf. p. 98).

In order for children to enjoy learning and using a language they need to be able to talk about things they like. Toys are as important to children today as they were long ago.

Before you start this lesson unit ask the children to look at the Lesson Page. Ask them if they have any of the toys in the picture at home. The children should tell you which they have and you will ask them to bring one of their toys to the next class. You may want to make sure that no one brings their bicycle or that too many bring the same thing. For the following activities it helps to have a variety of toys.

Allowing children to use their own toys stimulates learning activity by creating a real-life situation. In case children cannot bring their toys, use flashcards of the toys instead for the same activities.

- Ask the children (one at a time) to hold up their toy and to ask you something like:

Student: **Lé táku hwo/he?**

Teacher: **Lé iyéčhiŋkyaŋke héčha.**

Each child repeats after the teacher (**Eyá yo!**).

- Hold up a toy and demonstrate the following sentence:

Iyéčhiŋkyaŋke waŋ bluhá. {I have a car.}

Help the children to say the same sentence about their toys. With the youngest children, be happy even if they say only the name of the toy.

If you feel that your students managed the sentence structure, encourage the use of gender endings (**yeló** or **kštó/ye**) after **bluhá**.

- Then ask individual children something like:

Robert, táku (čha) luhá hwo/he?

{Robert, what do you have?}

Each child answers like:

Šŋkawakliáj waŋ bluhá. {I have a horse.} or

Šŋkawakliáj čha bluhá. {A horse is what I have.}

Don't be disappointed if some children give you only the term for the toy and praise them in any case. They may also omit the indefinite article (**waŋ**).

- Tell the children to ask each other about their toys:

Táku (čha) luhá hwo/he? {What do you have?} →

Matšió (waŋ bluhá) (yeló/kštó). {(I have a) bear.}

You may also want to add color to the sentence later. Demonstrate this by taking a toy into your hands and saying: **Iyéčhiŋkyaŋke tšió waŋ bluhá.** {I have a blue car.}

- **Try this activity:** Ask the children to sit or stand in a circle and to try to memorize what toys the other children have. Then have the children put the toys behind their backs (or put them away). Ask the children to try to remember and name somebody else's toy (without naming the person sitting next to them). For example:

David iwátšokšu waŋ yuhá. {David has a truck.}

(With advanced students: **David iwátšokšu sápa waŋ yuhá.** {David has a black truck.})

Whenever a child makes a correct guess, he or she exchanges his/her place with the child being guessed or receives a point/picture/sticker.

Workbook Pages

Use the coloring exercises on the following pages to give the small children a break. If appropriate, you can also use the colored images for additional exercises. The children can, for instance, describe the colors of their pictures: **Šŋka sápa waŋ bluhá.** {I have a black dog.}

You can adapt many of the flashcard activities on page 90 to be used with the toys.

With older or more advanced students introduce **mitšáwa, nitšáwa, tšáwa**, e.g.:

Iyéčhiŋkyaŋke mitšáwa kiŋ tšió. {My car is blue.}

or

Iyéčhiŋkyaŋke (tšió) kiŋ mitšáwa. {The (blue) car is mine.}

Make sure to review **bluhá, luhá** and **yuhá** in every class of this lesson, using one of the short activities above.

Note 1: Some of the toy words, such as “teddy bear”, “toy car” etc. would normally be modified with **hokšičala**, e.g.: **matšió hokšičala** {teddy bear}. For purposes of teaching new vocabulary and sentences, we recommend using the shorter terms. Children will learn the proper terms later.

Note 2: Variations for “doll” are **hanpóšpu hokšičala, hopóšpu**, and **hokšičala káŋapi**.

For Teachers and Parents (Unit 7)

Vocabulary on pg. 104.

Sounds: **pĕ, ph** (instructions cf. p 98)

Use flashcard activities to introduce new vocabulary (cf. pages 90–93).

To begin, teach only the modern clothing and introduce the traditional clothes only in higher grades. The K-3 students can recognize them passively, but should not be required to know them.

After the flashcard activities have been used to reinforce the new vocabulary, review the colors in this way:

Teacher: **Ógle kiŋ lé oówa tókča hwo/he?**

Student: **Tĕózi.**

Teacher: **Uŋzóge kiŋ lé oówa tókča hwo/he?**

Student: **Tĕó.**

Afterwards, reverse the dialogue:

Children should say the clothing items and you tell them the color. This can also be done in pairs.

Later, ask the children to close their books and look around (ideally they should be seated in a circle). Then make a statement such as:

Ógle zi makípazo wo! {Show me a yellow shirt.}

Háŋpa tĕotĕó makípazo wo! {Show me blue shoes.}

The children should point at a classmate who is wearing the mentioned item of clothing.

Introduce the verb **úŋ** {to wear}

After the children are familiar with the new vocabulary, introduce the verb **úŋ** {to wear}. You can do it like this. Take your jacket and say:

Lé ógle šókela hécha.

Then, put it on and say:

Ógle šókela múŋ.

Name some other things that you are wearing, e.g.:

Uŋzóge sápa múŋ. Ógle šá múŋ. etc.

Then ask individual children what they are wearing:

Teacher: **Táku (čha) núŋ he?** {What are you wearing?} Student: **Uŋzóge tĕó múŋ.** {I am wearing blue pants.}

Then ask the children to do the same activity in pairs.

When the children become familiar with the verb forms **múŋ** {I wear} and **núŋ** {you wear}, you can introduce **úŋ** {he/she wears}. As an exercise, let them choose one of their classmates and describe what he or she is wearing.

Review of inanimate plural:

With paired clothing items, such as shoes, socks and gloves, you can review the inanimate plural of colors. For instance:

Háŋpa ġiġi bluhá.

Huŋyákĕuŋ ħolĕóta bluhá.

Napíŋkpa sapsápa bluhá.

Demonstrate the sentences first and then help the students repeat them about their own clothes.

Play “Who is it?”

Tell the children that you are going to think of someone in the class and they must guess who it is. They need to ask questions such as: **Ógle zi úŋ hwo/he?** {Is he/she wearing a yellow shirt?}, **Uŋzóge sápa úŋ hwo/he?** {Is he/she wearing black pants?} etc.

Mitĕáwa, kiŋ

With the upper grades or more advanced classes you may introduce (or review) the following sentence structure:

Ógle nitĕáwa kiŋ oówa tókča hwo/he? {What color is your shirt?}

Ógle mitĕáwa kiŋ sápe. {My shirt is black.}

Háŋpa nitĕáwa kiŋ oówa tókča hwo/he? {What color are your shoes?}

Háŋpa mitĕáwa kiŋ tĕotĕó. {My shoes are blue.}

New versus Old

You can also introduce the adjectives **lečhála** {new} and **tĕaŋníla** {old}. Both are used only with inanimate objects. You can practice these two words in sentences such as:

Uŋzóge mitĕáwa kiŋ tĕaŋníla. {My pants are old.}

Nitéhepi mitĕáwa kiŋ lečhála. {My skirt is new.}

Háŋpa mitĕáwa kiŋ tĕaŋníníla. {My shoes are old.}

Háŋpa mitĕáwa kiŋ lečhákčhala. {My shoes are new.}

Note 1: In Pine Ridge **lečhála** is commonly used for “new” and **tĕéča** for “young”, while in Cheyenne River **tĕéča** seems to be used in both senses.

Note 2: **Uŋzóġiŋ** is another form of **uŋzóge** {pants}.

Note 3: The word **nitéhepi** {skirt} is only recognized in some communities. If your local variant is different, introduce that word in your classes. **Nitéhepi** is given by Riggs in his Dakota dictionary and later by Buechel in his Lakota dictionary (indicated as an old word by White Rabbit) and by Deloria some 10 years later. She also provided the word **uŋpí** {skirt, petticoat}. **Nitéhepi** is probably in use on the Rosebud and the Cheyenne River reservations as indicated in books by Albert White Hat and David Little Elk.

Note 4: The word for jacket is both **ógle šóka** and **ógle šókela**.

Note 5: Other terms for “neck-scarf” are **tĕahú iyákpehaŋpi** and **tĕahú iyápehe**. **Watĕéšlaka** is given for “head-scarf”.

Note 6: The generic term for moccasins is **haŋpíkčeka**. Beaded moccasins are called **haŋpíkčeka kšúpi** or **háŋpakšupi**. **Wanáp’iŋ** is any necklace, while **huhú wanáp’iŋ** is specifically the one in the picture (one reviewer gave **wawóslata wanáp’iŋ**).

For Teachers and Parents (Unit 8)

Vocabulary on pg. 104.

Sounds: **č, čh** (instructions on pg. 99).

The Lesson Page shows the kinship terms used by a boy (in the picture of a contemporary family) and those used by a girl (in the picture of a pre-reservation family). Teachers may want to explain to the children that the kinship terms in the two pictures are not different because of the different time periods, but because they are used by a boy and a girl.

Teachers may also explain to the children that members of a family preferably address each other with kinship terms rather than personal names. Names are more often used for reference than for address.

The labels in the pictures provide the terms of address. The terms **misúŋkala** {younger brother} and **mitfiáŋkala** {woman's younger sister} include the notion of "my" (**mi-**).

Teach the kinship terms

- Point at a character in the picture and then say the appropriate kinship term. Children repeat. Then play the audio CD and children should point at the characters in their books.

- You can also use the picture of the contemporary Lakota family to review some clothing terms. Ask about the characters in the picture and the children should respond with the proper kinship term such as:

Teacher: **Tuwá ógle šá úŋ hwo/he?**

Children: **Tfiŋkášila.**

- Ask the children to draw a picture of their family on a sheet of paper. They should draw their parents, grandparents and siblings. Ask the children to write the names of their relatives on the picture (This should be done with sensitivity for the children who don't live with their families).

"My-" forms of kinship terms

Introduce the "my-" reference construction by giving the example of "my father": **até-waye kiŋ** (**-waye kiŋ** is appended to the kinship term). Then ask the children to create the "my-" forms of the relatives you name:

Teacher: **iná** → **Students:** **iná-waye kiŋ** etc.

The terms are:

ináwawe kiŋ {my mother}; **atéwawe kiŋ** {my father}; **uŋčíwawe kiŋ** {my grandmother}; **tfiŋkášilawawe kiŋ** {my grandfather}; **čhiyéwawe kiŋ** {my older brother (man speaking)}; **thiblówawe kiŋ** {my older brother (woman speaking)}; **tfiŋkéwawe kiŋ** {my older sister (man speaking)}; **čhuwéwawe kiŋ** {my older sister (woman speaking)}; **tfiŋkšiwawe kiŋ** {my younger sister (man speaking)}; **suŋkávawe kiŋ** {my younger brother}; **tfiŋkávawe kiŋ** {my younger sister (woman speaking)}; **čhiŋkšiwawe kiŋ** {my son}; **čhuŋkšiwawe kiŋ** {my daughter}.

Make the children aware of the two exceptions to the rule:

misúŋkala → **suŋká-waye kiŋ** {my younger brother}

mitfiáŋkala → **tfiŋkávawe kiŋ** {my younger sister}

With students who read, write some of the terms on the board. Read them and then ask the children if they can find

out how to say "my mother" or "my father". To make it clearer to the students you can use a hyphen: **iná-waye kiŋ**. This should make it easier for the children to see where the "my" part stands. (See the explanation of slow and fast pronunciation of **-waye kiŋ** on page 101). It should be made clear that this construction can be used only with kinship terms; remind them of **mitfiáwa** which is used for things. A more thorough explanation of the **-ye kiŋ** form is covered in Level 2.

Talk about your family

Using their family pictures, have them describe their family in a way like: **Iná-waye kiŋ Mary ečiyapi. Até-waye kiŋ Bob ečiyapi.** etc.

- čhiŋkší** and **čhuŋkší:** Introduce and practice the terms **čhiŋkší** {son} and **čhuŋkší** {daughter}.

Optional: With more advanced students, introduce the 3rd person singular forms of reference (i.e. his/her ...). They are: **húŋku** {his/her mother}; **atkúku** {his/her father}; **kfiúŋšítku** {his/her grandmother}; **tfiŋkášítku** {his/her grandfather}; **čhiyéku** {his older brother}; **thiblóku** {her older brother}; **tfiŋkéku** {his older sister}; **čhuwéku** {her older sister}; **tfiŋkšítku** {his younger sister}; **suŋkáku** {his/her younger brother}; **tfiŋkáku** {her younger sister}; **čhiŋkšítku** {his/her son}; **čhuŋkšítku** {his/her daughter}.

- You can also add the **-yaye kiŋ** form for "your [kinship term]". Your students can practice this construction in a dialogue such as:

1) Robert: **Iná-yaye kiŋ táku ečiyapi hwo/he?**

2) David: **Iná-waye kiŋ Mary ečiyapi.**

3) Robert: **David húŋku Mary ečiyapi.**

- Ask the children: "What do you call me if I address you like this?":

Teacher: **Thibló.** {Older brother (woman speaking)}

Student: **Tfiŋkší.** {Younger sister (man speaking)}

This is a complex activity and should only be used with more advanced students.

The exercises on the second workbook page will also require a teacher's assistance.

Note 1: The other kinship terms, such as: aunt, uncle, cousins, etc. are introduced in Level 2.

Note 2: **Tfiŋkášila** is a formal term of address. Informally, children call their grandfathers **kaká** (among the **Oglála** and **Sičhánŋu**) or **lalá** (in the northern Lakota communities). Teachers should introduce these terms as well (including **kaká-waye kiŋ** / **lalá-waye kiŋ** for "my grandfather").

Note 3: Most communities use **uŋčí** as the only or generic term for "grandmother". Some communities, however, use **uŋčí** for the maternal grandmother and **kfiŋší** for the paternal grandmother.

Note 4: **Mitfiáŋkala** and **misúŋkala** are often shortened to **mitfiáŋ** and **misúŋ**.

For Teachers and Parents (Unit 9)

Vocabulary on pg. 104.

Sounds: **s, š** and **z, ž** (for instructions cf. pg. 99).

Children usually enjoy learning body part terms. There are many fun activities they can do while learning them.

The vocabulary in this unit is introduced and practiced through activities involving the children's own bodies. If teachers want extra material they can make their own handout activities, such as having the children match words with a picture of a person.

There are eighteen body parts in this unit. Introduce them to the children in two groups:

- 1) **natá, thezí, napé, čhaŋté, čhuwí, istó, sí, hú, tšiahú**
- 2) **makhú, čhekpá, išpá, napsúkaza, siókaza, čhaŋkpé, uŋzé, hiŋyéte, sičháj**

The second group should be introduced after the children are thoroughly familiar with the first group.

- Touch your arm with your hand and say **istö**. Ask the children to do the same and repeat the word after you. Continue with other words from the first group. Alternatively, use the audio CD to demonstrate by touching while you listen. Explain that **čhaŋté** means “heart” as it may not be obvious just by touching the left side of your chest.

After you feel that the children know the words, reinforce the words through the following activity:

- Ask the children to touch the body part you name. Then say: **Natá églutšiaŋ po!** {Touch your heads!}. **Sí églutšiaŋ po!** {Touch your feet!} etc.
- Then ask the children to name the body part that you touch.

Do the same sequence of activities for the second group of body parts.

• Play the game **Simon heyé:**

Children touch the named body part only if **Simon heyé** {Simon Says} is used. For instance:

Simon heyé: Natá églutšiaŋ po! [The children touch.]

Simon heyé: Sí églutšiaŋ po! [The children touch.]

Čhuwí églutšiaŋ po! [The children don't touch.]

• With more advanced classes teach these sentences:

Sí núŋpa mayúkšie. {I have two feet.}

Napé núŋpa mayúkšie. {I have two hands.}

Natá waŋžila mayúkšie. {I have only one head.} etc.

Ideally, the children should repeat these sentences after you while also pointing at the mentioned body part(s).

• How many?

Ask the children to say the number of a body part you name, e.g.:

čhuwí → **waŋží; natá** → **waŋží, hú** → **núŋpa, čhekpá** → **waŋží; istó** → **núŋpa, išpá** → **núŋpa, napsúkaza** → **wikčémna**, etc.

• How many legs?

Name various animals, creatures or even things and ask the children to respond with the appropriate number of legs, e.g.:

hokšila → **núŋpa; šúŋka** → **tópa; waŋblí** → **núŋpa; iktómi** → **šaglóŋaŋ; wablúška** → **šákpe; oákaŋke** → **tópa; akáŋwowapi** → **tópa** etc.

• Play with Rhymes

Children love rhymes and songs. They are enjoyable and help with word memorization and sentence structures.

Most of the body parts have at least one rhyming companion. Therefore you can play a game with the children like this:

Tell them that you will say a body part. They must respond with one that rhymes and at the same time touch the body part they name. Demonstrate: **thezí** ↔ **čhuwí**.

Here are the pairs: **išpá** ↔ **čhekpá (+ natá); tšiahú** ↔ **makhú (hú); thezí** ↔ **čhuwí (+ sí); napé** ↔ **čhaŋkpé (+ uŋzé); napsúkaza** ↔ **siókaza**. There are no rhymes for **istö** and **sičháj**.

You can also use the favorite song “Head, Shoulders, Knees and Toes” in Lakota.

With advanced students introduce (demonstrate) possessive pronouns: for 1st person singular the prefix **ma-** or **mi-** is used (**manáta** {my head}, **minápe** {my hand}), for 2nd person singular prefix **ni-** is used (**nisi** {your foot}).

With older students make sure to explain that **mitšháwa/nitšháwa/tšháwa** are not used with body parts.

Independent personal pronouns (like **mitšháwa**) are not used with body parts (and kinship terms). This is one of the most common errors students make when translating from English to Lakota.

Furthermore, in sentences like, “My nose is big,” possessive pronouns aren't used at all. Instead, the information is carried in the verb, as in:

“My nose is big.” = **Pšasú matšiaŋka**. {nose – I am big.}

- The “Touch your ... ” game is very good when a change in activity is needed.

Note 1: **Hiŋyéte** is sometimes used as the generic term for “shoulder”. Its meaning refers to the back part of the shoulder. Other anatomical terms for this area are: shoulder joint – **abló**, the upper arm – **aščó**, and the forearm – **istö**. **Istö** is also used as a generic word for the entire arm. **Note 2:** Many reviewers gave **sipšía** as the variant for “toes”, while some referred to it as the “big toe” only. **Note 3:** Variants for “fingers” are: **napsúkaza, napsúokaza, napsúkazuŋte** and **napsú**. **Note 4:** All reviewers except two stated that **uŋzé** {buttocks} has no derogatory connotation in Lakota language.

For Teachers and Parents (Unit 10)

Vocabulary on pg. 105.

Sounds: **h, w, y, l, m, n** (cf. pg. 99).

First, teach new words by using various flashcard activities (cf. pages 90–93). Teach the fruits first. After several flashcard activities you can let the children color the outlined images on the following workbook page. Then do some other flashcard activities. With second graders you can let the children match the words to the pictures (on the next page). After you are sure that the students are familiar with fruits, start introducing vegetables with the same strategy.

• **Waskúyeča naiṣ Watḥóťño** {Fruit or Vegetable}

Put a flashcard with an apple on the blackboard and write **waskúyeča** above it. Then say: **Tḥaspáj kiṅ waskúyeča héčha**. {Apple is a fruit.}

Then put a flashcard of potatoes on the blackboard, write **watḥóťño** above it and say **Bló kiṅ watḥóťño héčha**. {Potato is a vegetable}.

Then ask the children to match the other flashcards with one of the two groups. You may want to make sure that the children understand the words **waskúyeča** and **watḥóťño** before they start matching other cards. Individual children come, take a flashcard, and add it to one of the groups.

After all the flashcards are divided between the two groups, the teacher names a fruit or vegetable, the children respond with **waskúyeča** or **watḥóťño**.

This activity can be used for review in the next class, this time without the pictures.

• **Review Inanimate Plural of Colors**

Show the children a flashcard of a banana and ask: **Ziškopela kiṅ lé oówa tókča hwo/he?** {What color is the banana?}. The children respond with: **(Ziškopela kiṅ) zí**. Show the picture of strawberries and ask: **Wažúšteča kiṅ lená oówa tókča hwo/he?** {What color are the strawberries?} Children respond with: **(Wažúšteča kiṅ lená) šašá**, or **Lená šašá**.

Continue with the plural constructions of other fruits and vegetables. This way the children review the inanimate plural of colors (reduplicated forms).

You may also practice with sentences like this:
Ziškopela kiṅ (lená) zízí. {Bananas are yellow.}
Uṅžínžínťka kiṅ (lená) šašá. {Tomatoes are red.}
Bló kiṅ (lená) ġíġí. {Potatoes are brown.}

• **Wašté naiṣ šiča**

Write **wašté** and **šiča** on the board, say those words and ask the children if they know what they

mean. They will be familiar with **wašté**. Give them a hint about **šiča** by saying it is the opposite of **wašté**. The students repeat the words after you.

Demonstrate this activity. The teacher names (or shows a picture of) a fruit/vegetable, individual children respond with **wašté** or **šiča** according to their likes and dislikes. Children can do this either in pairs or groups, or by standing in a circle taking turns in naming the fruits/vegetables.

• **Waštéwalake or Waštéwalake šni**

Write the two words on the board. Then take a picture of one of your favorite fruits and say e.g.: **Ziškopela kiṅ wašté. Waštéwalake**. Repeat with another fruit/vegetable and then ask the children if they guessed what **waštéwalake** means {I like}. Encourage and help them with hints.

Then ask them to say **waštéwalake** or **waštéwalake šni** in response to various fruits and vegetables you name/show. The same activity can be done in pairs and groups.

• **Ziškopela waštéwalaka hwo/he?**

Ask the children to look at the characters on the previous page and to try to guess what they are saying. Encourage them and give hints.

Then write **waštéwalaka hwo/he?** {do you like?} on the board, and start asking the children questions like: **Tḥínpsinla waštéwalaka hwo/he?** {Do you like turnips?}. Ask several children individually, ask them to respond with **Háj**, **waštéwalake** or **Hiyá, waštéwalake šni**.

Then they can ask you. Children love asking their teachers questions about their likes and dislikes. Take advantage of it. Moreover, if you show that you like most of the fruits and vegetables, you can motivate good eating habits in your students as fruits and vegetables are very important in a healthy diet.

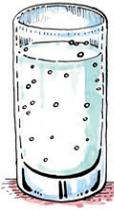
• **Tell me**

Tell me a fruit that begins with **tḥí** (**tḥaspáj**);
Tell me a vegetable beginning with **th** (**tḥínpsinla**).

Tell me a vegetable beginning with **k** (**kuṅkúnj**) etc.

Notes: The illustration shows plums growing wildly in the plains area, not the commercially sold plums, which are darker purple. Two reviewers gave a variant for strawberries: **waziškeča**.

Food and Drink



mní



waḥpékħalyapi



asáŋpi



tħaspáŋ haŋpí



tħaspáŋzi haŋpí



kaḥópapi



wakħályapi

Líla ímapuza.



Mní yatkáŋ yo!



For Teachers and Parents (Unit 12)

Vocabulary on pg. 105. **Sounds:** clusters **bl, gm, gn, gl, mn** (instructions on pg. 99).

Teach the food and drink vocabulary with the flashcard activities (page 90–93). Divide the vocabulary into two parts. Afterwards, practice with these activities:

- Put a food item flashcard on the board and write **wóyute** above it. Put a card with a drink item flashcard on the board and write **wóyatke** above it. The students should repeat after you: **wóyute, wóyatke**. Call on individual students to choose a flashcard and match it with a group.

Afterwards, name individual foods and drinks. The students should respond with **wóyute** or **wóyatke**. Repeat or review this in the next class, this time without the pictures. With more advanced students use: **Kaplıópapi kiŋ wóyatke hécha.** – {Pop is a drink.}

- Review of Waštélaka:** The teacher names a food or drink item and calls on a child. The child responds with **waštéwalake** or **waštéwalake šni** according to his/her likes and dislikes.

- Ask individual students questions like: **Asáŋpi waštéyalaka hwo/he?** {Do you like milk?}. Students respond with: **Háŋ, waštéwalake,** or **Hiyá, waštéwalake šni.** The students can do the same exercise in pairs.

- Lowáčhiŋ {I am hungry}, Ímapuza {I am thirsty}**

Read the dialogue on the food page and ask the children to try and guess what the characters are saying. The context should help the students to guess the correct answer. If not, give them more hints.

Then write on the board **lowáčhiŋ** {I am hungry}. Ask the students to repeat the word after you.

Then write on the board **líla** {very}. Have the students repeat **Líla lowáčhiŋ** after you or the audio CD.

Call upon individual children to tell you that they are very hungry. Each time give them a flashcard of a food, vegetable or fruit and say something like: **[Tħaspáŋ] yúta yo/ye.** {Eat an [apple].}. After all or most of the children have received cards, ask them if they remember how to say “Eat!” Explain that men say **yúta yo** and women say **yúta ye** for “Eat!” Afterwards, say **Líla lowáčhiŋ** addressing individual children and have them respond with: **[Ağúyapi] yúta yo/ye,** and give you the card.

Older students can practice in pairs, using dialogues like:

A) **Loyáčhiŋ hwo/he?** → B) **Háŋ, lowáčhiŋ.**

A) **Ağúyapi yúta ye!** → B) **Philámayaye.**

- Use the strategy and activities explained above for **ímapuza** {I am thirsty} (and **Ínipuza hwo/he?** {Are you thirsty}).

- Thirsty or Hungry?**

Write the words **Loyáčhiŋ** and **Ínipuza** on the board and practice their pronunciation. Then tell the children that you are going to name something you want to eat or drink. Have them tell you whether you are thirsty or hungry:

Teacher: **Hoğáŋ wačhiŋ.** → Students: **Loyáčhiŋ.**

Teacher: **Mní wačhiŋ.** → Students: **Ínipuza.**

Ask the students if they remember how to say “I want” (**wačhiŋ**). Reverse roles. The children say what they want.

- Eating Habits**

Ask about Bob and Gary on the following page in ways like this: **Bob tħaspáŋ waštélaka hwo/he?** {Does Bob like apples?} → **Hiyá, waštélake šni.**

(Use this activity to promote healthy eating habits.)

Note: A colloquial pronunciation of **wakħályapi** is **wakħálapi.**

For Teachers and Parents (Unit 13)

Vocabulary on pg. 105; **Sounds:** glottal stop (pg. 100).

This lesson unit is devoted to common and culturally-relevant plains animals. Children enjoy learning about animals as well as animal names. This provides an opportunity to practice and review sentence structures, verbs, and modifiers that can be used with animal names. Introduce new vocabulary with the help of flashcard activities (see pages 90–93). Make children aware of and practice the pronunciation difference between **hečá** {turkey vulture} and **héčha** {to be such, to belong to a class (of nouns)}. After the children are familiar with the Lakota words for animals, do the following activities:

- Put the flashcard with a deer on the board and write **wamákħiaškaŋ** above it. Then put the flashcard with one of the birds on another side of the board, and write **ziŋtkála** above it. Do the same with one of the three insects and write: **wablúška**. Then ask the children to repeat after you: **wamákħiaškaŋ, ziŋtkála, wablúška**.

Then show another flashcard and ask one of the children to add it to one of the three groups. Have a child come and take a flashcard from you and then add it to the appropriate group. Continue until all the flashcards are divided into groups.

Hold on to the card with the rattlesnake and in the end put it on the board under a new category, **zuzéča**. In this activity the generic word **zuzéča** – {snake} is used as a category. (According to some native speakers snakes belong to the same group as insects.)

- With the cards still on the board, ask the children to say the group of the animal you name, in ways like:

Teacher: **tħiatħiánka** → **Student:** **wamákħiaškaŋ**

Teacher: **hečá** → **Student:** **ziŋtkála**, etc.

- Put the flashcards away and tell the children that you are going to find out if they can say **ziŋtkála, wamákħiaškaŋ, wablúška, zuzéča** without seeing the pictures. Then name individual animals, birds and insects.

With older students, have them say sentences like this: **Tħiatħiánka kiŋ wamákħiaškaŋ héčha**. {A buffalo is an animal.}

- Put the deer flashcard on the board and write **tħiánka** above it. Then put the butterfly card on the board and write **čik’ala** above it. Ask the children to decide which of the animals are **tħiánka** and which are **čik’ala**. Show one card at a time and call on the children to add them to one of the two groups. If you don’t like a child’s choice or if a child can’t decide, ask the other children to help make the decision (by saying **tħiánka** or **čik’ala**). (Children usually make such decisions by comparing the size of an animal with themselves. In any case, you should make them feel that the decision is really up to them.)

Once all the animals are divided between big and small, ask the children to say **tħiánka** or **čik’ala** in response to you naming animals as in: **Teacher:** **maštĩnska** → **Student:** **čik’ala**).

- You can do similar activities with other characteristics

of animals, such as animals that walk (**máni**) versus those that fly (**kiŋyán**), those that are loud (**hótħiaŋka** or **hotħiún**), and those that make no noise (**iŋila ún**).

- Review **waštéwalake** {I like} and **waštéwalake šni** {I don’t like}. Show or name individual animals. The children respond with one of the verbs.

- With older or more advanced classes, introduce the infix **-wičha-** for plural animate objects. Try this activity:

Put a picture of a buffalo on the board. Write and say: **Tħiatħiánka waŋ waŋbláke**. {I see a buffalo.} Then, put another picture of a buffalo on the board. Write and say:

Tħiatħiánka núŋpa waŋwičhablake. {I see two buffalo.}

Let the children practice with other animals. Have them write and say the sentences on their own. Afterwards, ask them: “When do we use **-wičha-**?” Children should respond with something like: “When we talk about more than one animal.” Then, take a book (or put in on the table) and say: **Wówapi waŋ waŋbláke**. Add another book and say: **Wówapi núŋpa waŋbláke**. Then ask the children again: “Do you know when to use **-wičha-**?” Children: “Only when talking about animals (and people).”

- These same guidelines will be used for the vocabulary in units 23 and 24. After the students know the animal terms from all three lessons, repeat the above activities with all the animals. This could be done if you have some spare time at the end of the school year or if you want to have a playful class before the holidays.

- After finishing unit 15 you can use the animals in units 13, 23 and 24 to review animate plural, as in:

Teacher: **Wablúška kiŋ tónapi hwo/he?**

Student: (**Wablúška kiŋ**) **yámni**.

T: **Ziŋtkála kiŋ tónapi hwo/he?** → **S:** **Ziŋtkála kiŋ šákpepi**.

T: **Zuzéča kiŋ tónapi hwo/he?** → **S:** **Zuzéča kiŋ waŋžila**.

Note 1: Some Lakota animal names are differentiated between male and female. The textbook pictures refer only to the male term. Some Lakota people use **tħiatħiánka** {buffalo bull} as a generic name for buffalo, others state it can only be used for “buffalo bull”. Another term for buffalo bull is **pteblóka**, while buffalo cow is **ptewínyela**. **Pté** and **pteččáka** are other generic terms for buffalo (also used for a buffalo herd). **Note 2:** A more recent pronunciation of **šunġmáŋitu** is **šunġmáyetu**. Another less commonly used term for coyote is **mayášeča** or **yašlé**. **Note 3:** **Ikpisaŋla** {pronghorn} is also known as **niġésaŋla**. **Note 4:** **Čhaŋšká** {red-tailed hawk}, the most common hawk on the northern plains, is also referred to as **čhaŋšká upíġi** {red-tailed **čhaŋšká**}. Other kinds of hawks are called **čhetáŋ**. This term is widely used and tends to be the preferred word for hawks in general. **Note 5:** Some speakers use **Waŋblí** as a generic term for both types of eagles (golden eagle and bald eagle). Specific terms for eagles in Lakota are: **waŋblí** {adult golden eagle}, **waŋblí glešká** {young golden eagle}, **anúnġħiasaŋ** {bald eagle}. The picture shows a young golden eagle. **Note 6:** Make the students aware of the pronunciation difference between **makħiá** {ground, earth, dirt} and **maká** {skunk}. **Note 7:** **Kimimila** is a variation of **kimimela**. **Note 8:** Both **maštĩnska** and **maštĩŋčala** are used for jackrabbit.

For Teachers and Parents (Unit 15)

Vocabulary on pg. 106.

Sounds: consonant clusters, on pg. 100.

Animate plural

The main object of this unit is to understand how the animate plural ending **-pi** is used (with people and animals). There is less vocabulary in this unit in order to give more time to demonstrate and practice this concept. At the K-1 level, students only need a passive knowledge of the grammatical rules in this lesson. With older or more advanced classes you may want to encourage work towards active usage.

- Introduce new vocabulary through flashcard games (cf. pages 90–93).
- After the children are familiar with the new words, ask them to open their textbooks and work with the Lesson Page like this:

Lená ... héčhapi.

- Point at the dog and say:

Teacher: **Lé táku hwo/he?** Student: **Lé šúnka héčha.**
Repeat with cat and spider.

- Point at a group of animals in the picture and say:

Lená táku héčhapi hwo/he? {What are these?}

Answer yourself if the children can't do so:

Lená khukhúše héčhapi. {These are pigs.}

If necessary repeat with other animals.

The children should be able to grasp the usage and meaning of **Lená ... héčhapi** as opposed to **Lé ... héčha.**

Ask the children to point at a group of animals and ask you in this way: **Lená táku héčhapi hwo/he?** Repeat until all the children have spoken.

Then reverse roles. You ask them and they answer (with plural in **Lená** and **héčhapi**).

Write on the board a few example sentences, e.g.:

Lená maǵá héčhapi.

Lená ptegléška héčhapi.

Then ask the children: “Why do you think we have **-pi** here?”

They should be able to formulate an answer. If not, help them (e.g. “It is there because there are many animals”).

To ensure that the children understand the difference between animate and inanimate plural, try this: Hold up two pens or touch two chairs and say: **Lená wíčazo héčha.**; **Lená oákaŋke héčha.**

Then point at two boys and say: **Lená hokšila héčhapi.**

Do this at the end of class or follow it by a new activity.

Lená tónapi hwo/he?

After reviewing the **Lená ... héčhapi** sentence, start introducing the suffix **-pi** with numbers.

Ask the children to count the animals in the picture.

Then tell them that you will say the number of animals in a group and they will point at and name the animal group. Try it like this:

Teacher: **núnpapi** → Student: **waglékšun**

Teacher: **záptapi** → Student: **khukhúše**

Teacher: **tópapi** → Student: **šúnkawakšán**

Teacher: **waŋžila** → Student: **iktómi / šúnka / igmú**

Ask them: “Children, did you notice what I added to the numbers?” They should respond with something like: “You added **-pi**, because there are several animals”

Reverse the activity. The teacher names the animals and children say numbers in plural. With more advanced classes you may practice this in full sentences:

Lená tónapi hwo/he? → **Lená núnpapi.**

Ptegléška kiŋ tónapi hwo/he? → **Ptegléška kiŋ yámnipi.**

Afterwards, let them name a group of animals and you tell them the number of animals as in:

Children: **khukhúše** → Teacher: **záptapi** etc.

Colors in Animate Plural

Ask the children to point to the group of animals who have the color you name as in:

Teacher: **ňolňótapi** → Student: **wakiŋyela**

Teacher: **šašápi** → Student: **kňokhėjaň'aŋla**

Teacher: **skaskápi** → Student: **maǵá**

Teacher: **šastápi** → Student: **khukhúše**

Teacher: **zizípi** → Student: **šúnkawakšán**

Note: With the exception of compounded colors terms (e.g. **tňózi**), colors are both reduplicated and pluralized when referring to animals. Some speakers don't reduplicate colors in animate plural, but many do. The reduplication may be referring to the numerous hairs or feathers of animals.

Practice sentences like this: **Maǵá kiŋ (lená) skaskápi.**

Review of Sizes

Teacher: **Ptegléška kiŋ tňánka naiŋš čik'ala he?**

Student: **Ptegléška kiŋ tňánka.**

Note 1: There are many synonyms and local variants for “chicken (hen)”. These include: **kňokhėjaň'aŋla**, **kňokhėjaň'aŋla**, **kňokhėjaň'aŋla**, but there may be others. Use whatever variant is common in your area.

Note 2: The word **khukhúše** {pig} sometimes appears as **khukhúša**. **Note 3:** **Šúnkawakšán** {horse} is colloquially pronounced “šúnkakšán”. Children should begin with the careful or “yat'iqsya” or slow pronunciation. The word **tňášúnka** is only used to express “his/her horse” and will be introduced later.

Note 4: **Ptegléška** {cow} is often pronounced **ptebléška**. **Note 5:** Some speakers reduplicate the animate plural of colors, others do not, as in: **Ziŋtkála kiŋ šašápi.** versus **Ziŋtkála kiŋ šápi.**

For Teachers and Parents (Unit 16)

Vocabulary on pg. 106. **Sounds** on pg. 100.

In this unit the vocabulary is introduced and practiced through activities involving children's own faces. If teachers want extra materials, they can make their own handout activities, such as having the children match words with a picture of a face.

There are 14 facial or head parts in this unit. Introduce them to the children in two groups:

- 1) **í, núŋge, p̄hasú, ištá, p̄hehíj, hí, p̄lahté**
- 2) **ihá, ikhú, t̄hahú, t̄haplúŋ, nawáte, ištáhehíj, osúŋ, ité**

Teachers should have the students be very familiar with the first group of terms, before they teach the second group.

- Touch your nose with your index finger and say **p̄hasú**. Ask the children to do the same and repeat the word after you. Repeat with other words from the first group. Alternatively, use the audio CD. Demonstrate by touching when you hear the word.

After you feel that the children are quite familiar with the words, reinforce them through the following activities:

- Ask the children to touch the facial part you name. Then say: **P̄hasú églut̄hāŋ po/pe!** {Touch your nose!}. **Núŋge églut̄hāŋ po/pe!** {Touch your ears!} etc.

- Later, ask the children to name the facial part that you touch.

Do the same sequence of activities for the second group of facial parts.

Play the game **Simon Heyé:**

Children touch the named facial/body part only if **Simon heyé** {Simon says} is said first. For instance:

Simon heyé: Natá églut̄hāŋ po! [Children touch.]

Simon heyé: Sí églut̄hāŋ po! [Children touch.]

Ikhú églut̄hāŋ po! [Children do not touch.]

With the more advanced classes, teach these sentence structures:

P̄hehíj masápsape. {My hair is black.}

Ištá maŋíŋi. {My eyes are brown.}

And also:

Ištá núŋpa mayúk̄he. {I have two eyes.}

Núŋge núŋpa mayúk̄he. {I have two ears.}

P̄hasú waŋžila mayúk̄he. {I have one nose.}

With advanced classes, add the word **čheži** {tongue}.

How many?

Ask the children to give the number of the facial parts you name, as in:

í => waŋží, p̄hasú => waŋží, núŋge => núŋpa, t̄hahú => waŋží, nawáte => núŋpa, ištá => núŋpa, p̄hehíj = óta, hí => óta, etc. Introduce **óta** beforehand.

Older or more advanced students can create sentences of this type: **Í waŋžila mayúk̄he.** {I have only one mouth.} **Ištá núŋpa mayúk̄he.** {I have two eyes.} **Iktómi sí šaglógāŋ yuk̄hē.** {The spider has eight legs.} etc.

Play with Rhymes

Children love rhymes and songs. They are enjoyable and help with word memorization and sentence structures.

Most of the facial parts have at least one rhyming companion. Try playing a game with the children like this:

Tell them that you will say a facial part. They must respond with one that rhymes and at the same time touch the facial part they name, such as: **hí – í.**

Here are the pairs: **ikhú ↔ p̄hasú ↔ t̄hahú; i ↔ hí; osúŋ ↔ t̄haplúŋ; p̄hehíj ↔ ištáhehíj; ihá ↔ ištá; p̄lahté ↔ nawáte ↔ ité ↔ núŋge**

Play “Who is it?”

Tell the children that you are going to think of someone in the class and they must guess who it is. They should ask questions such as: **P̄hehíj hāŋska yuk̄hāŋ hwo/he?** {Does he/she have long hair?}, **Uŋžóge sápa ūŋ hwo/he?** {Is he/she wearing black pants?} etc.

With advanced students, demonstrate and explain **possessive pronouns**. For the 1st person singular, the prefix **ma-** or **mi-** is used (**miite** {my face}, **map̄hehíj** {my hair}). For the 2nd person singular, the prefix **ni-** is used, e.g. **nip̄hehíj** {your hair}.

With older students, make sure to explain that **mit̄háwa/nit̄háwa/t̄háwa** are not used with body parts.

Independent personal pronouns (like **mit̄háwa**) are not used with body parts (and kinship terms). This is one of the most common errors students make when translating from English to Lakota.

Note 1: **P̄hóge** is given by some speakers as the term for “nose”, though most suggest this refers to “nostrils”. Another, more specific, term for “nostrils” is **p̄hógeofiloka**.

Note 2: **Natá** is only used for human heads. The heads of animals and things are called **p̄há**.

Note 3: **Núŋge** is only used for human ears. **Nakpá** is used for animal ears.

For Teacher and Parents (Unit 18)

Vocabulary on pg. 107. Sounds on pg. 100.

This unit introduces 10 terms, which describe people or occupations. Students will already be familiar with **hokšila** {boy} and **wichíŋčala** {girl}.

Some of the activities for this unit are complex and the teacher should adjust them according to the students' age.

• Review the following dialogue

Nítúwe hwo/he? {Who are you?}

Robert Jumping Eagle hé miyé. {I am Robert Jumping Eagle.}

Dana Running Elk miyé. {I am Dana Running Elk.}

• Demonstrate and practice the following dialogue

Nítáku hwo/he? {What are you?}

Homákšila. or **Hokšila hemáča.** {I am a boy.}

Wimáčhiŋčala. or **Wichíŋčala hemáča.** {I am a girl.}

You can extend the sentence like this:

Lakšóta homákšila. / **Lakšóta hokšila hemáča.**

{I am a Lakota boy.}

Lakšóta wimáčhiŋčala. / **Lakšóta wichíŋčala hemáča.**

{I am a Lakota girl.}

With older students, you can ask them to find out and define the difference between **Nítúwe hwo/he?** {Who are you?} (referring to your name) – and **Nítáku hwo/he?** {What are you?} (referring to your other types of identity, like tribe, occupation etc.)

• Use the flashcard activities (page 90–93) to introduce new vocabulary.

You may explain how the words portray the stages in life:

hokšila {boy}, **wicháša** {man}, **wicháŋčala** {old man}

wichíŋčala {girl}, **wíŋyaŋ** {woman}, **winúŋčala** {old woman}.

With older students, add **kľoškalaka** {young man} and **wikľoškalaka** {young woman} for the third stage of life. This will complete the explanation of the four stages traditionally recognized in Lakota culture.

Work with the Lesson Page

• Review of Yuhá (I):

Wicháša kiŋ lé táku (ča) yuhá hwo/he? {What does the man have?} → **Tľaspáŋ (waŋ yuhá).** {(He has an) apple.}

Wašiču kiŋ lé táku (ča) yuhá hwo/he? {What does the white man have?} → **Wíyatke (waŋ yuhá).** {(He has a) cup/glass.}

Wíŋyaŋ kiŋ lé táku (ča) yuhá hwo/he? {What does the woman have?} → **Igmú sápa (waŋ yuhá).** {(She has a) cat.}

Waŋspekhiya kiŋ lé táku (ča) yuhá hwo/he? {What does the teacher have?} → **Wówapi (waŋ yuhá).** {(She has a) book.}

• Review of Yuhá (II.) (Who Questions)

Tuwá tľaspáŋ waŋ yuhá? {Who has an apple?} – **Wicháša kiŋ.** {The man.} etc.

• Review of Yuhá (III.) (“Yes” and “No” Questions)

Waŋspekhiya kiŋ lé igmú waŋ yuhá hwo/he? {Does the teacher have a cat?} → **Háŋ / Hiyá.**

• Review the Verb Úŋ (to Wear)

Tuwá ógle sápa waŋ úŋ hwo/he? {Who is wearing a black shirt?} → **Čhaŋksáyuhá kiŋ.** {The policeman.}

Tuwá ógle zigziča tľózi waŋ úŋ? {Who is wearing a green sweater?} → **Winúŋčala kiŋ.** {The old woman.}

• Other Verbs

With older students, you can review some other verbs, such as, **Tuwá náziŋ hwo/he?** {Who is standing?}; **Tuwá máni hwo/he?** {Who is walking?}; **Tuwá wayátkaŋ hwo/he?** {Who is drinking?} and **Tuwá wóglaka hwo/he?** {Who is talking?} etc.

• “I” – forms

Introduce “I”-forms with **hemáča** (e.g.: **Wicháša hemáča** {I am a man.}). Practice them like this. Explain to the students that you will say a verb, and they should react with the appropriate person and “I”-form, as in:

Teacher: Igmú waŋ luhá. → **Student: Wíŋyaŋ hemáča.**

T: Ógle sápa waŋ núŋ. → **S: Čhaŋksáyuhá hemáča.**

T: Ništíŋme. → **S: Wichíŋčala hemáča.**

T: Wóyaglake. → **S: Winúŋčala hemáča.**

You may explain and demonstrate the alternate “I”-form of nouns that refer to life stages:

homákšila {I am a boy}

wimáčaša {I am a man}

kľomáškálaka {I am a young man}

wimáčaŋčala {I am an old man}

wimáčhiŋčala {I am a girl}

wíŋmáyaŋ {I am a woman}

wimákľoškalaka {I am a young woman}

wimánuŋčala {I am an old woman}

• Who has what?

Provide the children with various flashcards of people, animals and things. The students should choose one card with a person and another with a thing or animal. When called on, they should hold them up and say sentences like: **Wicháša kiŋ lé šúŋka (sápa) waŋ yuhá.** {This man has a (black) dog.}

Hokšila kiŋ lé tľápa waŋ yuhá. {This boy has a ball.}

Later, they can identify themselves with the character on their flashcard and say similar sentences in the first person singular: **Hokšila hemáča. Tľápa waŋ bluhá.** {I am a boy. I have a ball.}

Note: Variations for policeman are: **čhaŋksáyuhá** in Pine Ridge, **wawóyuspa** in Cheyenne River and **akíčhita** in Rosebud.

For Teachers and Parents (Unit 19)

Vocabulary on pg. 107. Sounds on pg. 100.

Use flashcard activities to teach the vocabulary of the living room items (page 90–93).

Review the verbal form **waŋbláke** {I see}.

• **Reviewing Colors (I.)**

Using the new vocabulary terms, you can review colors, in ways like:

Čhowiŋža kiŋ ģí. {The floor is brown.}

Oákaŋke kiŋ tšózi na šá. {The chair is green and red.}

Ikliŋčhola kiŋ tšó. {The radio is blue.}

Čhowiŋžakaŋpe kiŋ saŋ na zí na lióta na šá. {The carpet is whitish, yellow, gray, and red.}

Wičhítanaškaŋkaŋ kiŋ sápe. {The television is black.}

Thiyópa kiŋ tšózi. {The door is green.}

Mazóčhethi kiŋ šá. {The stove is red.}

Omás'apŋe kiŋ lióta/sápe. {The telephone is gray/black.}

Pšitšó kiŋ šašá na tšotšó na zizí na skaská na sapsápe. {The beads are red, blue, yellow, white, and black.} etc.

• **Reviewing Colors (II.) and Mitšáwa**

Have the children color the images on the following page. After they are done, they can describe their items using sentences like:

Thiyópa mitšáwa kiŋ zí. {My door is yellow.}

Pšetízaŋzaŋ mitšáwa kiŋ tšó. {My lamp is blue.} etc.

• **Work in Pairs**

Working in pairs, the students can ask each other about their pictures in ways like: **Omás'apŋe nitšáwa kiŋ oówa tókča he?** {What color is your telephone?} → **Hé šá.** {It is red.} Older students can talk about the things they have at their homes.

• **Review of Bluhá/Luhá**

Working in pairs, the students can ask each other about their pictures (or things at home) in ways like:

Omás'apŋe waŋží luhá he? {Do you have a telephone?}

Háj, omás'apŋe tšó waŋ bluhá. {Yes, I have a blue telephone.}

• **Review of Kinship Terms:**

Tell the students something like this: “Imagine you are the girl in the picture. How would you address the people in the living room?”

Iná, até, thibló, misúŋ, kaká/tšunkášila, uŋčí.

Afterwards, say: “Imagine you are the boy in the picture. How would you address the people in the living room?”

Iná, até, tšaŋké, misúŋ, kaká/tšunkášila, uŋčí.

• **Review Clothing and Colors**

Tell the students something like this: “Imagine you are either the girl or the boy. Tell us what everybody else in the living room is wearing.”

Iná-waye kiŋ ógle šá úŋ.

Tšunkášila-waye kiŋ uŋzóŋe tšio na ógle šá úŋ.

Até-waye kiŋ ógle ská úŋ.

Uŋčí-waye kiŋ čhuwígnaka tšózi úŋ.

Miyé ógle zí múŋ. etc.

The teacher can stimulate answers by asking questions like:

Tšunkášila-yaye kiŋ táku (čha) úŋ hwo/he? {What is your grandfather wearing?}

Ógle šá úŋ. {He is wearing a red shirt.}

or:

Tuwá ógle ská úŋ? {Who is wearing a white shirt?}

Até-waye kiŋ. {My father.}

• **Táku Tókšunpi (Review of Verbs)**

Ask the students what the individual people in the picture are doing, using constructions like:

Wičháčala kiŋ lé táku tókšun he? {What is the old man doing?} → **(Hé) wóglake.** {He is talking.}

(In this case, a verb is used that the students are familiar with. Other verbs, such as **ohúnkakaŋ** {he is storytelling} might be more appropriate. You may introduce this afterwards.)

Wičháša kiŋ lé táku tókšun he? {What is the man doing?} → **(Hé) anáŋoptaŋ.** {He is listening.}

Hokšila na wičhíčala kiŋ lená táku tókšunpi he? {What are the boy and the girl doing?} →

(Lená/Hená) anáŋoptaŋpi. {They are listening.}

You can also introduce **wakšú** {to do beadwork} as in: **Wiŋyaŋ kiŋ lé wakšú.** {The woman is doing beadwork.}

• **Homework**

Ask the children to name things at home and then to ask their parents/grandparents about their colors in Lakota.

Note: A variant for “radio” is **ikliŋčhola kaŋwógyapi.**

For Teachers and Parents (Unit 20)

Vocabulary on pg. 107; Sounds: more clusters, pg. 100.

This unit is designed as a review lesson and will enable you to review and reinforce much of the previously introduced vocabulary, such as verb forms and sentence structures.

To begin, stimulate the children with questions about their interests in pow-wows. Ask them whether they or their family members dance or sing. What are their favorite dances or songs?

Working with the Lesson Page

• Review and Reinforce Verbs and Sentences

T: **Táku (čha) waŋláká hwo/he?** {What do you see?}

S: **Płíěša waŋ waŋbláke.** {I see a head roach.}

T: **Snasná wačí waštéyalaka hwo/he?** {Do you like the jingle dress dance?}

S: **Háŋ, waštéwalake.** {Yes, I like it.}

• Review the Traditional Clothing Items

These are: **šiná** {blanket}; **haŋpíkčeka** {moccasins}; **huŋská** {leggings}; **wanáp'iy** {necklace}; **ógle** {shirt}; **tłíahá ógle** {leather shirt}; **čhuwígnaka** {dress}; **tłíahá čhuwígnaka** {leather dress}; and **čhegnáke** {breech cloth}. (You can add more specific vocabulary, such as **háŋpakšupi** {beaded moccasins} if you feel the need.)

You may want to review the traditional clothing presented in the Unit 7 Lesson Page.

• Pow-wow Items

These are: **płíěša** {head roach}; **íčalu** {feather fan}; **waháčaŋka** {shield}; and **uŋkčéla káŋapi** {bustle}.

The children should already know the word **uŋkčéla** {cactus} introduced in Unit 11. You may want to explain that **uŋkčéla káŋapi** means something like, “made in the shape of a cactus (with feathers pointing out like cactus spines).”

• Review the Verb **Yuhá**

Ask the children something like: “Can you tell me in Lakota what traditional clothes you have.” You may give them an example by saying what you have, as in:

Haŋpíkčeka bluhá.

Íčalu waŋ bluhá. *

Huŋská bluhá. etc.

* Please, note that **waŋ** is used only with non-pair items.

• Review colors, sizes, possessives

Use the traditional clothing items to review modifiers (colors, sizes, possessives), in ways like this:

Colors (and Possessives)

Haŋpíkčeka mitłíáwa kiŋ tlıó na šá. {My moccasins are blue and red.}

Čhuwígnaka mitłíáwa kiŋ zí. {My dress is yellow.} etc.

Sizes (and Possessives)

Waháčaŋka mitłíáwa kiŋ čík'ala. {My shield is small.}

Íčalu mitłíáwa kiŋ tlıáŋka. {My fan is big.}

Uŋkčéla káŋapi mitłíáwa kiŋ čík'ala. {My bustle is small.} etc.

• Review the Kinship Terms

Ask the children something like this: “What do your relatives do at a pow-wow? Do they dance? Do they sing? Do they like to watch the dancers?” (The term for “spectators” is **wawáŋyaŋke**.) Have the children respond using sentences like:

Iná-waye kiŋ šiná úŋ wačí. {My mother is a shawl dancer.}

Até-waye kiŋ lí'oklíá wičháša héčha. {My father is a singer.}

Thíbló-waye kiŋ oštéšteya wačí. {My older brother is a fancy dancer. (a girl speaking)}

Čhiyé-waye kiŋ ikcé wačí wičháša. {My older brother is a traditional dancer. (a boy speaking)} etc.

• Review Vocabulary for People and Verbs

While pointing at images on the Lesson Page, demonstrate sentences that describe what the people are doing. Afterwards, have the children say similar sentences.

Hokšíla kiŋ lé wačí. {This boy is dancing.}

Wičhíŋčala kiŋ lé wačí. {This girl is dancing.}

Wičháša kiŋ lé wawáŋyaŋke. {This man is watching.}

Wiŋyaŋ kiŋ lé lowáŋ. {This woman is singing.}

• Uŋspé (To Know How)

With older or more advanced students, introduce the following constructions:

Wačí uŋmáspe. {I know how to dance. (I can dance).}

Lowáŋ uŋmáspe. {I know how to sing. (I can sing).}

Notes:

There are many variants for the pow-wow terms, particularly among the dance categories. Variants to those on the Lesson Page include: “Traditional Dance” – **Eháŋk'ehaŋ Wačí**; “Women’s Traditional Dance” – **Tłíahá Čhuwígnaka Úŋ**; “Shawl Dance” – **Sítóhomni Wačí**; “Men’s Fancy Dance” – **Sítóhomni Wačí**; “Grass Dance” – **Kalála Wačí / Nítéglegleŋa Wačí / Uŋzéglegŋa Wačí / Płiežimignaka / Płieží Wačí**. Reviewers also suggested the term **Omáha Wačí**, but disagreed on which dance it referred to. A variant of **Snasná Wačí** is **Kasná Wačí**. **Wapłíěša** is a variant of **płíěša**. Most of the reviewers gave **oklíá** as the contemporary form for **lí'oklíá** (or **lí'oklíá wičháša** {singers}). An additional variant of “singer” is **lowáŋ wičháša**.

For Teachers and Parents (Unit 22)

Vocabulary on pg. 108. **Sounds** on pg. 100.

The colors that symbolize the four directions and seasons differ between communities and individuals. The Lesson Page shows the colors used in some communities on the Pine Ridge and the Cheyenne River reservations. Another very wide-spread variant of the four colors is: West = black, North = red, East = yellow, and South = white. Please have your students become familiar with whatever colors are common in your local community. Ideally, draw the four-direction circle, color it with the colors of your community and put it on a wall in the classroom to help the students become familiar with it. If the children see that the teacher respects cultural variations, it will teach them to honor and value diversity and richness in Lakota culture. Traditionally, the four-directions circle is oriented with the winter quarter up. You may want to make that clear to your students.

Lakota names of the months vary among communities. Also, most months have more than one name. The reviewers agreed that those chosen here belong among the most commonly used.

Most Lakota speakers today use English names for months when indicating the occurrence of events. Pre-reservation Lakota people used a lunar calendar with 13 lunar months. This calendar is incompatible with the 12-month western calendar. Today, the Lakota month names are used mostly in a ceremonial or formal context. The goal of this unit is not to teach active usage of the month names, but to have the students become aware of them and their meanings. Active usage will be introduced at higher levels.

The following activities should be adjusted to the students' age and to their reading ability.

• **What do the months mean?**

Teachers can explain that in traditional times, months were named after things that occurred in nature. Using the Lesson Page, have the students listen to the teacher or audio CD naming the months. Have them guess what the names mean. The students should already be familiar with many of the words used in month names, such as: **pñeží**, **čhaŋpñá**, **thíŋpsinla**, **tñó**, **sápa**, **ǵí**, etc. Therefore, they should be able to guess many of the month names.

Explain that when referring to the color of leaves and grasses, **tñó** {blue} is used to mean "green." Ask them to find the month names that include **tñó** and to guess what the names mean, as in:

Pñeží Tñó Wí {April} = "The moon of green grass"
Ask the students: "Why do you think this month is called that?" (Answer: Because this moon occurs when the first green grass appears).

Čhaŋwápe Tñó Wí {May} = "The moon of green leaves"
Ask the students: "Can you guess what **čhaŋwápe** means?" (Answer: "tree leaf/leaves".)

Ask: "How many months have a tree in their picture?" (Answer: "Four.") Read these month names with the children and write them in a column on the board:

Čhaŋwápe Tñó Wí {May}
Čhaŋwápe Ǵí Wí {September}
Čhaŋwápe Kasná Wí {October}
Čhaŋnápñopa Wí {February}

Ask the students: "Do any of these names have anything in common?" (Answer: "They all begin with **čháŋ**.") Ask:

"What do you think **čháŋ** means?" (Answer: "tree/wood.");
"What does **čhaŋwápe** mean?" (Answer: "tree leaf/leaves.");
"What do you think **kasná** means?" (Answer: "The sound the wind makes (in the trees/leaves).");

"What do you think **nápñópa** means?" (Answer: "The popping sound that trees make when it is very cold.");
"Why do you think these months are named in this way?"

Continue with the other months using a similar strategy of questions and hints, such as:

Ištáwíčhayazaŋ Wí {March} = "The moon of sore eyes."
(Answer: "The sun's reflection on the snow causes snow blindness.") The students should already know **ištá** {eyes}. **Wíčháyazaŋ** means "they hurt."

Thíŋpsinla Itkáñča Wí {June} = "The moon when turnips are in blossom." (Ask "What happens to turnip plants in June... look at the picture"...; "What does **itkáñča** mean?")
Wasúthŋu Wí {August} = "The moon of ripeness."

Waniyetu Wí {November} = "The winter moon (winter begins)."

Tñahé Kapšúŋ Wí {December} = "The moon when deer shed their antlers." (also pronounced **Tñahéčapšun Wí**; **tñahé** {horns, antlers}, **kapšúŋ** {to throw down}).

Wióthefika Wí {January} = "The moon when the sun is scarce"; **wí** {sun}, **thefika** {scarce} **wí** {moon}.

• **Weather**

Have the children look at the weather images along the edge of the Lesson Page. Have them figure out what the individual words mean. Practice pronunciation.

• **Owáštečake naiŋš Ošičečake**

You may divide the weather terms into two groups, **owáštečake** {good/pleasant weather} and **ošičečake** {bad/unpleasant weather}. Have the children help you place the weather terms in two groups.

• **Seasons**

Ask the children to look at the four large pictures and figure out which seasons they illustrate. Ask them to read the Lakota names for the seasons. Teach them the proper pronunciation and help them memorize the words with additional activities.

Tell the students that you will say names of months and they should respond with the appropriate season, as in **T: Wasúthŋu wí. → S: blokétu**. etc. (Use the picture during this activity.) Then try matching weather terms with seasons.

• **Tñatúve Tópa**

Using questions and hints, help the students find out what the four words in the inner circle mean (four directions). Ask questions like: "Which direction does winter come from?" (Answer: "North.") etc. In this way, connect the directions with the seasons. At the end, explain that each season and direction has its own color. If your community uses different colors, you may ask the children to draw, color and glue four circular sectors over the image.

• **Seasons and Directions**

Name a season or direction (or even a month) and have the students say the appropriate color.

Classroom Activities – Flashcard Methods

Flashcard methods are an essential component of this textbook. The textbook itself should be used to reinforce the knowledge gained by flashcards activities and especially to provide opportunities for recognizing or reading Lakota words. Flashcard activities are lively and retain children's attention for a much longer time than working with a textbook alone.

Flashcard Activities to Introduce New Vocabulary

The number of flashcards used for introducing new vocabulary items will depend upon two factors, the age of the children and their knowledge of the language. With young beginners, sets of 6 to 8 flashcards are recommended (up to 12 can be used for review activities). For older or more advanced students you can use up to 14 cards.

Flashcard activities are either passive or active. The passive are focused on children's ability to recognize words (aurally or visually). The active expect the students to use the words or sentences themselves. The teaching and learning process should go from passive to active.

1. See and Pronounce

- Take out a set of new vocabulary flashcards (6–8).
- Show the flashcards one by one to the children and say the Lakota words.
- Children as a group repeat after you.

2. Point at a Card (Passive Knowledge of Vocabulary)

- Place 6 to 12 previously introduced flashcards around the classroom.
- Say Lakota words and have the children point at the proper flashcards.
- (Optionally, allow the children to go to the card and bring it to you or to their desk depending on the needs of your next activity.)
- With more advanced students, use sentences, such as: **Šúŋka waŋ makípazo wo!** {Show me a dog!} or **Šúŋka kiŋ tuktél úŋ hwo/he?** {Where is the dog?}.

3. The Disappearing Card (Active)

This activity is very effective for practicing or reviewing vocabulary. Children usually enjoy it very much.

- Place up to 10 previously-introduced vocabulary flashcards on the board.
- Have the children say the Lakota words in the order in which the cards are on the board.

- Take one of the cards away and let the children say all the words again, including the missing card.
- Continue taking cards away as long as the children can say all the words in their original order.

The same activity can be used with written words instead of flashcards. This technique is used to practice the written form of the words. However, this version is much less enjoyable, especially for young children.

4. Missing Card

- Place about 6 to 8 flashcards on the board.
- Have the children turn around. (**Okáwiŋğa po/pe!**) Take one of the flashcards away.
- Have the students say the word (or description) of the missing card.

5. A New Card

- Place about 8 to 10 flashcards on the board.
- Have the children turn around or close their eyes (**Ištógmuza po/pe!**). Replace one of the flashcards with a different flashcard.
- Have the students say the word (or description) of the new card. Continue with other cards.

6. Connecting Words to Flashcards

- Place up to 20 previously-introduced flashcards on the board.
- One by one, show the children the written Lakota words for the displayed items.
- Call on individual children to take a written word and put it above the appropriate flashcard.

7. Number the Flashcard

This is an efficient activity for teaching numbers and it is useful for introducing or practicing new vocabulary after numbers are learned.

- Put a set of flashcards on the board (up to 10) and number them.
- Say any Lakota number from 1 to 10 and have the children say the Lakota word under that number.
- Reverse the activity. Say the word and have the children say the numbers.

8. Modifier Versus Noun (or Noun Versus Verb)

This activity is useful for practicing modifiers (colors, sizes) as well as verbs.

- Put a set of flashcards on the board.
- Say the color (or other modifier) and have the children say the noun.
- Then say the noun and the children say the color.

- For verbs, say the verb and have the children say the noun.
- Say the noun and have the children say the verb.
- At the end, ask the children to say both the noun and modifier (or noun and verb).

9. If True, Clap Your Hands!

- Show a set of flashcards one by one to the children.
- If you say the correct word for it, the children should clap their hands, if incorrect they remain silent.

• This activity can be altered in many ways. For example, you can add a modifier like **šúnka sápa** or a verb, like **šúnka kiŋ iŋyaŋke**. Children enjoy it thoroughly.

• **Comment:** Clapping hands is effective with young children (1st to 6th grade) because it keeps them active and employs their kinesthetic memory. With older students, you may want to replace clapping with a verbal response, such as **Háŋ** {Yes} vs. **Hiyá** {No} or **Wičákĕ** {True} vs. **Wičákĕ šni** {False}, **Wičáyakĕ** {You are right.} vs. **Wičáyakĕ šni** {You are not right.}.

10. Odd One Out! (Active)

- Select 4 to 6 flashcards of the same lexical class, such as animals, toys, and numbers. Include one card that is not in the same lexical set as the others.
- Hold up each card in turn and have the children say the name of the item. When you show the card that does not belong, have the children call out, “Odd one out!” (or in Lakota, e.g.: **Ópĕa šni!** {Doesn’t belong!})
- Repeat with different sets of cards.

11. What is the Opposite?

- Have the children say the word expressing the opposite of the item on the flashcard you show them. (Examples: man-woman, dog-cat, large-small, black-white etc.)

12. Lip Reading

- Place 6 to 10 flashcards on the board.
- Point at one and mouth the word without making any sound.
- Have the children look at your lips as you mouth the word and guess what you are saying.
- Try repeating the same activity without pointing at the flashcards.

13. Copy Me!

- Hold up a flashcard and say the word. Ask children to copy you.
- Say the word again, this time very softly. Have the children repeat the word softly.
- Say the word in varying ways, such as loudly, slowly, quickly, sadly, angrily. Each time, have the children copy the way you say it.

(This activity feels like a game for children. It is very useful for memorizing the proper pronunciation of words. Do the activity for max. 5 minutes.)

14. Guess the Card, Children!

- Show any 6 previously-learned flashcards to the children.
- Remove one of the flashcards without letting the children see which one you have.
- Have them guess the card by saying a sentence like:
- **Hé wówapi héčha hwo/he?** (make sure you only call on one child at a time).
- If the guess is not correct, say: **Hiyá, hé wówapi héčha šni.**
- If a child guesses the word correctly, nod your head yes and say: **Háŋ, hé wówapi héčha.**
- Play this game 3 or 4 times, with different sets of flashcards.
- Optionally, allow the child who guessed correctly to pick a card and answer the questions.

15. Guess the Card, Teacher!

- Show a set of 6 to 8 flashcards to the class.
- Place them in a pile face down in front of you. Take one card from the middle of the pile and place it on the bottom without looking at it.
- Flip the pile over with the bottom card facing the children so that they can see the picture, but you can’t.
- Ask them **Lé [šúnka] héčha hwo/he?**
- The children answer like this: **Hiyá, hé [šúnka] héčha šni.** You should keep guessing until you are correct and then say **Háŋ, hé [šúnka] héčha.** (With some classes you may only be able to use **háŋ** and **hiyá.**)

Note: Avoid using a single word (e.g. **šúnka**) to guess the card. These activities allow a wide variety of questions, such as, **Hé [wówapi] héčha hwo/he?** or **Wówapi waŋží bluhá hwo/he?** etc.

16. What's Next?

- Show a set of 6 to 8 flashcards and show them to the class.
- Shuffle the flashcards and place them in a pile face down in front of you.
- Call on a child and ask, **Táku ihákab yá hwo/he?** or **Táku ókihaŋ hwo/he?** {What's next?}. The child has to guess the card before you turn it over. You can make a guess too.
- Then turn over the card to see who was right.
- If you guess correctly, you score a point, and if the child guesses correctly the class scores a point.

17. Little by Little

- Choose a flashcard, cover it with a piece of another card and hold it up for the class to see.
- Move the covering card a few inches down, revealing the card below. Ask: **Lé táku hwo/he?**
- Children answer with a guess, e.g.: **Hé gnašká héčha.**
- Allow a few more inches of the card to be moved and ask again: **Lé táku hwo/he?**
- Children guess again, e.g.: **Hé oákaŋke héčha.**
- Keep revealing a bit more of the flashcard until children guess the picture.

18. Bring a Card, a Team Game

- Divide the class into two teams.
- Have each team stand in a line behind a desk covered with the 10 upturned flashcards. Both teams have the same cards.
- At the start of each round have one member of each team approach the desk.
- As the teacher says a word or phrase, such as **Šúŋka sápe**, the students must choose which card matches the phrase.
- The first student who brings the correct flashcard to the board wins a point for his/her team. If you want to avoid running, allow the children to simply show the flashcard.

19. Alphabetical Order

- Distribute 6 to 8 flashcards to the children (or to two groups of them) and have them line up alphabetically according to what card each individual child has.
- (Choose the items carefully. First have the children become familiar with the order of the Lakota alphabet, which includes the special characters with diacritics.)

20. Guess the Color

- Choose an animal or an object and tell the children the Lakota word for it, like: **kimímela**, **wíyatke** etc.
- Then tell them that you have its color in your mind and that they must guess the color by asking like this: **Kimímela zí.**
- Teacher answers: **Hiyá, zí šni.** or **Háŋ, zí.**
- Alternatively, have the child who guessed correctly do your job.

21. Guess the Color, Children!

- Show 6 to 8 flashcards of things, clothing, animals to the children and have them memorize the words using: **Lená kiksúya po/pe!** {Memorize them}.
- Put the flashcards in a pile. Look at one of them (without showing it to the children) and ask them:
- **Wówapi kiŋ oówa tókča hwo/he?** {What color is the book?}
- The children answer: **Wówapi kiŋ thózi.**
- Continue with the other flashcards.

22. Guess the Color, Teacher!

- Choose 6 different flashcards and repeat the previous activity. This time, you need to try to remember the color of the items and have the children ask you about them.
- The children ask: **Wówapi kiŋ oówa tókča hwo/he?**

23. Who has what?

- Have the children, each with a flashcard, form a circle (You may gesture and say **Yumímeya inážiŋ po/pe!**).
- Be part of the circle. Put your flashcard on the floor in front of you and signal the children to do the same (at the same time you can say: **Khúta égnaka po/pe!**).
- Have the children clap their hands, if you say a correct sentence. Say sentences like:
- **David zuzéča waŋ yuhá. / Tina thátháŋka waŋ yuhá.** etc.
- Later you can make it more difficult by mentioning the colors as well, e.g.:
- **Peter kimímela ská waŋ yuhá.** {Peter has a white butterfly.}

24. Kiŋ + Oówa tókča; Guess the Color, Teacher!

- Have the children turn their flashcards over so that the blank side up.
- Teacher says: **Ógle.**
- The student who has the flashcard of a shirt raises his/her hand and asks you this way:

- **Ógle kiŋ oówa tókča hwo/he?**
- Teacher answers: **Ógle kiŋ hótá.**
- The child shows the flashcard. If the teacher's guess is correct, all the children clap their hands.
- Note that when asking about animals **híŋtokča** is used instead: **Šúŋka kiŋ lé híŋtokča hwo/he?** {What color is the dog? / What hair color does the dog have?}.

25. Plurals

- Use flashcards illustrating items in both singular and plural. The children find both cards and say:
 - **Lé gnašká hěcha. Lená gnašká hěchapi.** (animate objects)
 - **Lé wóžuha hěcha. Lená wóžuha hěcha.** (inanimate objects)
- This activity is good for practicing **hé/lé** versus **hená/lená** as well as for practicing **hěchapi** (for animate objects) and **hěcha** (for plural of inanimate objects).

26. Matching Games

- You can match different sorts of flashcards, such as animals and what they eat (**šúŋkawakháh – pñeží**), animals and where they live (**hoğáh – mní**).
- This can produce short sentences like “The frog is in the pond.” “The fish is in the river.” and so on.

27. Collecting and Grouping Cards

- Have the children group the flashcards into sets like people, animals, clothes, food, etc.
- Alternatively, give each child a card and have him/her find a classmate who has a card belonging to the same set (animals, clothes etc).

28. Spelling Game

(Only for older students where Lakota writing has begun.)

Divide the class into two teams, A and B. Put a flashcard on the board. Choose a child from Team A to come and write the word on the board next to the card. Award one point if the child identifies the object correctly, and one point for the correct spelling. Then choose another flashcard and ask a child from Team B to come and write the word. The team with the most points at the end is the winner.

29. Stop

Take six flashcards. Say a word and then show the children the flashcards one by one. As soon as they see the card which matches the word you said, they call out **Inážíŋ!** (Stop!)

30. What's Your Card?

- Take five or six lexical sets of flashcards, such as food, clothes, and animals.
- Call on an individual child to come to your desk and give him or her a flashcard. Explain that they must not show it to anyone.
- After each child has a flashcard explain that they must find children with cards in the same lexical set as their own.
- Children walk around the class asking each other **Táku (čha) luhá hwo/he?** When they have found all the members of their set they sit down.

31. How many cards can you remember?

- Put ten to sixteen flashcards on the board.
- Have the children look at the cards for two minutes. Remove them and ask the children to write down as many words as they can remember.

32. Memory (Find the Pair)

Lay a set of picture and word cards face down on a table. The players turn over two cards in each turn. If they find a pair, they can take the cards. If they do not find a pair, they must turn the cards over again and leave them there. This game increases language skills and improves awareness of spatial relationships. It should be played with smaller cards (not with the large flashcards). There are three main variants of the game:

1) Each item is represented by two identical cards with pictures. The players play the game in groups of four and have them turn over two cards in each turn. If they find a pair, they take the cards and score a point, but they have to say the Lakota word for the pair. Otherwise, they must turn the cards over again in their original place.

2) Each item is represented by two cards. One has a picture, the other a word in Lakota. Players play the game in groups of four and have them turn over two cards in each turn. If they find a pair, they take the cards and score a point. Otherwise they turn the cards over again in their original position.

3) Each item is represented by two identical cards with pictures and a word. One of the cards has the word in English, the other in Lakota. The players play the game in groups of four and they turn over two cards at each turn. If they turn over a card with the English word, they have to say the Lakota word and vice versa. If they find a pair, they take the cards and score a point, but they have to say the proper words. Otherwise, they turn the cards over again in their original position.

Orthography and Pronunciation Guide

Oral Vowels

a	like ‘a’ in <i>father</i>	sá <u>p</u> a, n <u>a</u> , š <u>á</u> , sk <u>á</u> , k <u>á</u> l, sut <u>á</u>
e	like ‘e’ in <i>bed</i>	h <u>é</u> l, l <u>é</u> l, h <u>e</u> ná, <u>é</u> na, <u>eh</u> é, w <u>ew</u> é, h <u>ey</u> é
i	like ‘i’ in <i>machine</i>	in <u>á</u> , lí <u>l</u> a, z <u>í</u> , ní <u>p</u> i, th <u>í</u> , th <u>í</u> p <u>i</u> , ní <u>č</u> a
o	like ‘o’ in <i>soft</i>	on <u>á</u> , on <u>í</u> , w <u>ó</u> ze, ol <u>é</u> , ž <u>o</u> ž <u>ó</u> , ok <u>ó</u> , yel <u>ó</u>
u	like ‘u’ in <i>tune</i>	ú <u>p</u> i, a <u>ú</u> , h <u>ú</u> , h <u>ú</u> ta, hu <u>h</u> ú, s <u>ú</u> , yu <u>h</u> á

Nasal vowels

aŋ	like ‘o’ in <i>money</i> , nasalized	aŋ <u>p</u> étu, toh <u>á</u> ŋ, čh <u>a</u> ŋkú, waŋ <u>ž</u> í
iŋ	like ‘i’ in <i>min</i> k, nasalized	in <u>k</u> pa, in <u>y</u> aŋ, khin <u>i</u> ŋ, win <u>y</u> aŋ
uŋ	like ‘oo’ in <i>moon</i> , nasalized	ú <u>y</u> aŋ, uŋ <u>sp</u> é, kaú <u>n</u> ka, nak <u>ú</u> ŋ, mú <u>n</u>

Fricatives

		examples
s	like ‘s’ in <i>so</i>	s <u>í</u> , s <u>á</u> pa, mi <u>s</u> úŋkala
š	like ‘sh’ in <i>shop</i>	š <u>ú</u> ŋka, hok <u>š</u> íla
s’	like s followed by the glottal stop	míyoglas <u>s</u> ’iŋ,
š’	like š followed by the glottal stop	š’ <u>é</u> š’ <u>e</u> ,
z	like ‘z’ in <i>zero</i>	z <u>í</u> , z <u>i</u> čá, z <u>á</u> ptan
ž	like ‘z’ in <i>azure</i>	waŋ <u>ž</u> í, wó <u>ž</u> uha
ǰ	like the French or German ‘r’	ǰ <u>í</u> , šaglóǰaŋ, ǰ <u>ú</u>
ħ	close to Spanish x in Mexico	ħ <u>ó</u> ta, ħ <u>é</u> , wičháħ <u>p</u> i, heħ <u>á</u> ka
ħ’	like ħ followed by the glottal stop	wičhóħ <u>’</u> aŋ

Continuants

h	like ‘h’ in <i>hat</i>	h <u>í</u> , h <u>ú</u> , si <u>h</u> á
w	like ‘w’ in <i>was</i>	w <u>í</u> , w <u>ó</u> w <u>a</u> pi
y	like ‘y’ in <i>yoke</i>	yuh <u>á</u> , y <u>á</u> mni
l	like ‘l’ in <i>lap</i>	lu <u>h</u> á, l <u>é</u> , mi <u>s</u> úŋka <u>l</u> a
m	like ‘m’ in <i>map</i>	m <u>á</u> za, y <u>á</u> mni
n	like ‘n’ in <i>nap</i>	n <u>ú</u> ŋpa, n <u>at</u> á, š <u>n</u> i

Stops

The proper pronunciation and writing of the three different types of stops is essential for determining the meaning of Lakota words (cf. How to teach stops on page 96.).

1) Plain Stops (This is the most frequent type of stop in Lakota, up to 75% of all stops.)

č	no equivalent in English, (but close to ‘ch’ in <i>rich</i>)	wí <u>č</u> azo, pté <u>č</u> ela, e <u>č</u> íyapi, <u>č</u> ónala, i <u>č</u> ú
k	like ‘k’ in <i>skin</i>	šú <u>ŋ</u> ka, wíyat <u>ke</u> , <u>ki</u> mímela, <u>ki</u> ŋ, šakówi <u>ŋ</u> , tá <u>ku</u>
p	like ‘p’ in <i>spin</i> or in <i>happy</i>	tó <u>pa</u> , šák <u>pe</u> , <u>pi</u> spíza, napí <u>ŋ</u> ka, <u>po</u> , í <u>pu</u> za
t	like ‘t’ in <i>still</i>	tá <u>ku</u> , a <u>té</u> , maští <u>ŋ</u> čala, tó <u>pa</u> , t <u>u</u> wé

2) Aspirated Stops (These represent about 23% of all stops in Lakota.)¹

A) Aspirated stops with strong (or guttural) aspiration (about 15% of all stops)

The strong (or guttural) aspiration is not marked in most printed documents, because there are local and individual variations. However, teachers are encouraged to mark strong aspiration in writing whenever they feel it appropriate. This is particularly helpful for beginning students. In most communities the strong aspiration generally occurs before **a, aŋ, o, uŋ**.

kǎ	no equivalent in English	kǎ <u>á</u> ta, kǎ <u>ŋ</u> ta, kǎ <u>ó</u> , kǎ <u>ŋ</u> šítku
pǎ	no equivalent in English	pǎ <u>á</u> ta, s <u>čé</u> pǎ <u>ŋ</u> , napǎ <u>ó</u> pa, čhapǎ <u>ŋ</u> ka
tǎ	no equivalent in English	mitǎ <u>á</u> wa, tǎ <u>ŋ</u> ka, tǎ <u>ó</u> , tǎ <u>ŋ</u> kášila

B) Aspirated stops with soft aspiration (about 8% of all stops)

čh	like ‘chh’ in <i>much haste</i>	č <u>h</u> áŋ, č <u>he</u> ží, č <u>hi</u> yé, č <u>h</u> owíŋža, č <u>h</u> uŋkší, č <u>h</u> íŋ
kh	like ‘kh’ in <i>khaki</i> (the color)	k <u>h</u> íza, ak <u>hé</u> , k <u>h</u> úža, k <u>h</u> úl, k <u>h</u> uwá, ak <u>h</u> í, pak <u>h</u> íŋta
ph	like ‘ph’ in <i>steep hill</i>	í <u>ph</u> i, <u>ph</u> uté, n <u>ph</u> íŋ, a <u>ph</u> íya
th	like ‘th’ in <i>sit here</i>	t <u>h</u> í, t <u>h</u> ušú, t <u>h</u> ebyá, wath <u>í</u> , t <u>h</u> íŋpsíŋla

3) Ejective Stops (stops followed by glottal stops; only about 2% of stops in Lakota)

č’	like ‘ch’ followed by a glottal stop	ki <u>č</u> ’úŋ, i <u>č</u> ’í <u>č</u> ’u, ni <u>č</u> ’ú, mni <u>č</u> ’ápi, ši <u>č</u> ’é
k’	like ‘k’ followed by a glottal stop	k’ <u>ú</u> , ok’ <u>ó</u> , k’ <u>á</u> , ok’ <u>é</u> , k’ <u>í</u> ŋ, k’ <u>u</u> ŋ
p’	like ‘p’ followed by a glottal stop	op’ <u>ó</u> , p’ <u>é</u> , wanáp’ <u>í</u> ŋ, kap’ <u>ó</u> ža
t’	like ‘t’ followed by a glottal stop	nat’ <u>á</u> , kat’ <u>é</u> , nat’ <u>í</u> ŋza, čhet’ <u>ú</u> ŋgla, ot’ <u>ó</u> gnaka

¹ Stops have **soft aspiration** before **i, iŋ, u**; and **strong aspiration** before **a, aŋ, o, uŋ**. Individual speakers and communities have varying habits on aspiration before **e**, thus both types of aspiration can occur before **e**. However, whenever ‘e’ is the result of the change from ‘a’ or ‘aŋ’, it is preceded by strong aspiration (e.g. **epǎé ló**). The same rule is applied for ‘iŋ’ (**epǎíŋ kte**).

Guide for Teaching Pronunciation, Reading and Writing

When teaching kindergarteners, it is best to avoid explaining pronunciation. Teachers and parents should instead rely fully on demonstration and repetition. Beginning with the first grade, the number of targeted pronunciation exercises should slowly increase. Children like imitating sounds and are very good at it. Therefore, if the activities are playful enough, children will have no problem learning new sounds.

At the early elementary levels, the goal should be to teach passive knowledge of Lakota spelling. This means that the sounds of individual letters as well as the pronunciation of syllables should be recognized. They need not be required to write words on their own or without guidance. The exercises are aimed at the students' recognition of sounds and sometimes their ability to read Lakota words, but not at their active writing in Lakota.

By grade four teachers may start providing more exercises involving active usage of written Lakota. Because the Lakota language is spelled consistently, it is much easier to write than English. Thus, a passive knowledge on the K-3 level is often a sufficient basis for later literacy in Lakota beginning with grade 4. It is not important that the words used in pronunciation exercises be learned as vocabulary items. They are for studying the sounds only. For now, their meaning is not important. Some of the words in the exercises are rare and the children do not need to know them at this point. On some occasions we will also use individual syllables that are not words at all.

Unit 1. Oral Vowels (a, e, i, o, u)

Before the lesson, produce handouts by creating sheets with the Lakota vowels on them. Have the children cut these five vowels out of the sheets.

Write the five oral vowels on the board: **a e i o u**. Ask the children to repeat them after you: **a e i o u**.

Then say the vowels in the following syllables (choose at random). Children should repeat each syllable and at the same time raise a card with the appropriate vowel.

ba, ha, la, wa, ya	sa, za, (ša, ža, ča)
be, he, le, we, ye	se, ze, (še, že, če)
bi, hi, li, wi, yi	si, zi, (ši, ži, či)
bo, ho, lo, wo, yo	so, zo, (šo, žo, čo)
bu, hu, lu, wu, yu	su, zu, (šu, žu, ču)

Vowels should be taught in syllables above (they are formed with consonants that have the same or similar

pronunciation in Lakota as in English). The syllables in parentheses should only be practiced orally, because **š, ž** and **č** have not yet been introduced.

Unit 2: Plain stops (č, k, p, t)

Plain stops are among the most common Lakota consonants, but are extremely rare in English. (In fact, most English speakers don't even hear the sound of plain stops unless trained for it). Therefore, proper and consistent practice of their pronunciation at an early stage of learning Lakota is essential. It is important to teach Lakota plain stops before teaching aspirated stops, whose pronunciation is closer to most English stops. Plain stops are introduced in Unit 2.

- Write these English words on the board: **kin, pin, till**. Read the words to the children (or ask them to read the words if they are in reading age).
- Take a sheet of paper, hold it at the upper margin and place it in front of your mouth. Stand sideways to the children and say the words "**kin**," "**pin**," "**till**."
- Ask the children: "What happened to the paper when I said those English words?"
- The children should respond with something like "It moved."
- Teacher: "Try it yourself. Take a sheet of paper and say these words."
- Teacher explains: "The sheet of paper moves, because there is a puff of air following the letters **k, p,** and **t** in the English words."
- Teacher: "A few English words don't have this puff of air, for instance: skin, spin, still. Try it yourself and see that the paper is no longer moving."
- Teacher: "Most k's, p's, t's in Lakota don't have this puff of air. We have to practice saying these letters without it. Let's practice, repeat after me:"
- **ská, skúya, kíza, oákaŋke; ištá, istó, táku, tóna, tuwé, itówapi; spáya, pápa, púza, pispíza**
- Use a similar approach to explain that the same difference exists between English **ch** (as in chair) and Lakota **č** (many **č**'s in Lakota are without the puff of air). Practice it saying these words:
- **čónala, wíčazo, tókča, wakšiča, hokšičala, zuzéča, zičá, šiča, ičú, winúhčala**
- With young students it is recommended to introduce one stop at a time, in this order: **k, p, t, č**.

Create handouts for children to cut out little cards with **č, k, p, t**. Then say the words above at random. The children should repeat and raise the appropriate cards.

Note for teachers: To an untrained English ear the Lakota plain stops **k, p, t, č** sound like the English **g, b, d, j**. For example the Lakota word **táku** seems to sound like “**dágu**” or the word **čónala** like “**jónala**.” These two sets of sounds may seem similar to English speakers, but in reality, they are different. The best way to practice the proper pronunciation of Lakota plain stops is to have the students try to imitate the stops in **skin, spin, still**. You can expect that your students may pronounce **k, p, t, č** as **g, b, d, j** in the beginning. Encourage them positively if they do and make them repeat after you as frequently as possible. Mastering the pronunciation of plain stops is one of the most important things about learning the Lakota language.

Unit 3: Nasal Vowels (aŋ, iŋ, uŋ)

The three vowels: **aŋ, iŋ, uŋ** are called “nasals” because the air passes through both the nose and the mouth when they are pronounced. Children should not have problems learning to express these sounds if you give them enough time and opportunity to practice. Write **aŋ** on the board and have the children repeat these words after you:

aŋ: waŋ, aŋpétu, sáŋ, háŋ, waŋží, yaŋká

Do the same with **iŋ** and **uŋ**:

iŋ: iŋyaŋ, iŋkpa, wíŋyaŋ, nážiŋ, wakíŋyaŋ

uŋ: uŋčí, úŋpi, nakúŋ, uŋyúha, iyúŋka

Remind students to identify these letter combinations **aŋ, iŋ, uŋ** as one sound each.

Unit 4: Lakota sounds ħ and ǵ

Lakota letters **ħ** and **ǵ** are sometimes referred to as gutturals. They are marked with a dot in some writing systems. The LLC orthography employs the wedge in order to use as few diacritics as possible throughout the writing system. The wedge is also easier to see.

Children will be able to pronounce these sounds easily just by imitating their teacher or the audio CD.

Write the letters on the board and have the children repeat the following words:

ħ: ħóta, ħé, ħá, húŋħ, ħwá, waħčá, ħló, ħláħla, waħpé, ħoká

ǵ: ǵí, ǵú, ǵáŋ, maǵá, káǵe, šaglóǵaŋ, ǵiǵí, čháǵa, ǵópa, ǵépa

Practice **ħ** and **ǵ** in syllables:

ħ: ħa, ħe, ħi, ħo, ħu, ħaŋ, ħiŋ, ħuŋ

ǵ: ǵa, ǵe, ǵi, ǵo, ǵu, ǵaŋ, ǵiŋ, ǵuŋ

Ideally, work with the flashcards of these syllables.

Write **ǵ** and **ħ** on the left and right hand sides of the board and ask the children to point at the letter they hear. Then say the words above, picking words with **ǵ** and **ħ** at random.

Make a comparison of **h** versus **ħ** and **g** versus **ǵ** with the appropriate exercises. Have the children point at the proper side of the board or show the flashcard etc.

Note: The letter **ǵ** only appears before vowels (**ǵa, ǵe, ǵi, ǵo, ǵu, ǵaŋ, ǵiŋ, ǵuŋ**).

Unit 5: kħ, kh

The sounds **kħ** and **kh** are aspirated stops. Aspirated stops are much more infrequent than plain stops (**k**). Still, being able to differentiate aspirated stops from plain stops is essential for learning correct pronunciation and understanding. It is important to start teaching aspirated stops with **kħ** and **kh**, because these digraphs don't occur in English (unlike **ph** and **th**). Once the children understand the concept of reading and pronouncing **kħ** and **kh** they will easily transfer this concept to **pħ, ph** and **tħ, th**.

- Review the pronunciation of plain stops and make sure the children are very familiar with them before you start teaching **kħ, kh**. Write **k** on the left hand side of the board and ask the children:

- “Do you remember how this Lakota sound differs from the English one?”

- Their answer should be similar to this: “It doesn't have the puff of air (following it).”

- Praise the children if they give you the correct answer. Encourage and help them with hints if they can't recall. If needed, repeat the demonstration with the sheet of paper in front of the mouth.

- Then say this: “Most Lakota **k**'s don't have this puff of air. But sometimes **k** is followed by the letter **ħ**, which we have learned recently. Then we have **kħ**.”

- Have the children practice the pronunciation of **kħ** by repeating these words after you or the CD:

kħáta, kħó, makħá, kħál, kħuŋší, kħáŋta

- Write **kħ** on the board separately from **k** like this (don't write **kh** yet):

left side of the board	middle of the board	right side of the board
k	kħ	kh

- Ask the children to listen and point at that side of the board with the letter they hear. Alternatively use small paper cards with the letters **k**, **kǎi**, **kh** – children raise the card with the sound they hear.
- Then read the following words (or play the CD) making a pause after each word for the children to point at the proper side of the board (or raise a card). Praise them with **wašté** after each proper response and repeat the word if some of the students react incorrectly:

šúŋka, nakúŋ, kǎáta, kǎó, maká, makǎá, kál, kǎál, kúŋza, kǎuŋšǎi, kǎŋta, kiŋ.

Then say: “Occasionally the letter k is followed by a puff of air just like in English. When that happens the puff of air is written as the letter **h**: **kh**.” (Note: **kh** is the least frequent of these three k’s)

Write **kh** on the right hand side of the board and say these words: **khíza, khuté, khuwá, okhíse.**

Then again ask the children to listen and point at the side of the board with the sound they hear:

khíza, kíza, nakúŋ, khúta, okhíse, okíhi, khuwá, maká, akhí, kiŋ, khiŋíŋ.

Then mix all three types together, children point at the left, middle or right hand side of the board:

šúŋka, khíza, nakúŋ, khúta, kǎáta, kíza, kǎó, maká, akhí, makǎá, kál, kǎál, kúŋza, kéye, kǎuŋšǎi; khuwá.

Unit 6: **tǎi, th**

For teaching **tǎi** and **th** use the same strategy as in teaching **kǎi, kh** above. (Don’t forget to review the pronunciation of plain **t**, as in **táku**.)

left side of the board	middle of the board	right side of the board
t	tǎi	th

For practicing pronunciation use these sets of words:

tǎi: tǎáŋka, tǎó, tǎuŋkášila, mitǎáŋkala, otǎúŋwahe, tǎaŋčháŋ, tǎáwa.

t versus tǎi: táku, tǎáŋka, tó, tǎó, tǎuŋkášila, mitǎáŋkala, tuŋwáŋ, otǎúŋwahe, tǎaŋčháŋ, tuwé, tǎáwa.

t versus th: tuwá, thušú, othí, ištíŋma, maštíŋčala, čethí, thibló, tóna, thíŋta, thíŋpsila, táku.

Mix all of the words in the end.

Ask the children: “What is the difference between the pronunciation of ‘**th**’ in English and in Lakota?”

Children should be able to explain, help them if needed. Then write on the board:

English	Lakota
think	thípi
thank	tháŋka
that	tháté

Ask the children to point at that side of the board with the word you say. Then ask them to say the words on their own.

The children may have a problem distinguishing the English and Lakota pronunciation of **th** in the beginning, but if the teacher provides enough practice the students will eventually learn the proper sound.

Unit 7: **pǎi, ph**

For teaching **pǎi** and **ph** use the same strategy as in teaching **kǎi, kh** above. (Don’t forget to review the pronunciation of plain **p**, as in **púza**.)

left side of the board	middle of the board	right side of the board
p	pǎi	ph

For practicing pronunciation use these sets of words:

pǎi: pǎasú, čhapǎúŋka, apǎé, napǎé, pǎehíŋ
p versus pǎi: paksá, pǎasú, púza, čhapǎúŋka, apǎé, napé, napǎé

p versus ph: ípi, íphi, phuté, púza, aphíya, napíŋkpa

Mix all of the words in the end.

Ask the children: “What is the difference between the pronunciation of ‘**ph**’ in English and in Lakota?” Children should be able to explain, help them if needed. Then write on the board:

English	Lakota
Phil	philá
phone	phóŋe

Ask the children to point at that side of the board with the word you say. Then ask them to say the words on their own.

Don’t worry too much if the children pronounce **ph** as [f] in the beginning. If you provide them with consistent practice of the pronunciation and encourage them, they will learn to distinguish between the English and Lakota pronunciation of **ph**.

Unit 8: č, čh

For teaching **č** and **čh** use the same strategy as in teaching **kħ**, **kh** above. At first review the pronunciation of plain stops **k**, **p**, **t**. Then explain that also Lakota **č** often lacks the puff of air and that there is no such sound in English. Therefore the children have to try to omit the puff of air after **č**. You may tell the children that Lakota **č** sounds closer to the English sound “j”, but it is not the same.

Practice **č** with these words: **ičú, šiča, wíčazo, níča, ečéla, kačóčo**.

left side of the board	right side of the board
č	čh

For practicing pronunciation use these sets of words:

č: šiča, kačóčo, ičú, zuzéča, wakšiča, zičá, tókča

č versus čh: šiča, čháŋ, čhóza, kačóčo, čhuwíta, ičú, zuzéča, čhápa, wakšiča, čhetáŋ, zičá, tókča

Note: The difference between the sounds **č** and **čh** is sometimes difficult to hear even for adult native speakers. Don't be disappointed if the students struggle with this or if they tend to pronounce **č** as the English “j” at the beginning. Also, the sound **čħ** does not occur in Lakota.

Unit 9: s, š and z, ž

Write the letter “s” on the board and ask the children to repeat the words below after you or the audio CD. Then do the same with words for **š**.

s: sápa, sí, sutá, misúŋka, oíse, sáŋ, séče, siŋté, sáka, sakhíb

š: šápa, ši, šiča, šeča, šúŋka, šákpe, wašté, šiná, tħaŋkší, hokšíla

Then say words with **s** or **š** at random and ask the children to repeat and raise the card with the appropriate letter.

Then do the same activity for **z** and **ž**:

z: zičá, záptaŋ, zí, zúŋta, ziŋtkála, zaŋníyaŋ, zilyá, zíša

ž: žičá, žáta, ží, žaŋžáŋ, žíŋča, žožó, yužúŋ, tħakóža, nážiŋ,

In the end say the words for **s, š, z, ž** at random. The children should repeat and raise the appropriate cards.

Whenever the consonants **s, š, z, ž** appear at the beginning of a word, their pronunciation is a little bit longer than in English.

Unit 10: h, w, y, l, m, n

These Lakota consonants have the same or similar pronunciation as in English. Practice saying them in syllables like this:

ha, he, hi, ho, hu, háŋ, hiŋ, huŋ

wa, we, wi, wo, wu, waŋ, wiŋ

ya, ye, yi, yo, yu, yaŋ, yiŋ, yuŋ

la, le, li, lo, lu

ma, me, mi, mo, mu

na, ne, ni, no, nu

Unit 11: Ejective Stops

Ejective stops are very infrequent (only about 2% of stops in a text). They are written with the letter for the stop and for a glottal stop marked by an apostrophe ('). The glottal stop is a sharp closing of the glottis. Let the children repeat after you or the audio CD:

k': k'á, k'é, k'íŋ, k'ú, k'o

p': p'á, p'é, p'í, p'ó, p'u

t': t'á, t'é, t'i, t'o, t'u

č': č'á, č'e, č'i, č'o, č'u

Write plain stops on one side of the board and glottalized stops on the other side. Then, say the following words and the children should point to the appropriate group (or raise cards with letters):

plain: tuwá, nakúŋ, napé, čónala, táku,

maká, púza, čočo, tópa, pazó, kiskíza

glottalized: t'á, ak'íŋ, p'ó, kič'á, t'uŋgyá,

nap'íŋ, kič'úŋ, t'óza, k'uŋháŋ, p'é, šič'éši

Unit 12: Voiced Clusters: bl, gm, gn, gl, mn

Lakota speakers add a little “uh” sound (called a schwa, or a consonant release) between the two sounds to help go from one to the next. The release is never written, but the children will learn to pronounce it if they frequently hear and practice it.

Ask the children to repeat after you (or after the CD):

blé, bló, bluhá, ibláble, waŋblí, gmigmá,

igmú, wadmíza, gnašká, gní, glá, glé, gló,

ógle, gluhá, wígli, mní, wikčémna, yámni,

yamnúnmuğa.

Unit 13: Glottal Stop

We have already seen the glottal stop that occurs after **č, k, p** and **t**. It also frequently follows the Lakota sounds: **ħ, s, š**. Write these on the left hand side, middle and right hand side of the board (**ħ', s', š'**). Then demonstrate and practice pronunciation of one of the three at a time:

ħ': ħ'áŋ, oħ'áŋ, naħ'úŋ, akíħ'aŋ, iħ'é,
ħ'eħ'é, kaħ'ól, ħ'okħ'á, ħ'úŋyaŋ, oyúħ'i

s': s'á, kas'á, kas'íŋ, s'e, oyús'o, oyás'íŋ,
as'íŋ, nas'ós'o, yas'ós'o

š': š'á, š'é, waš'áka, yuš'íŋš'íŋ,
yuš'íŋyeya, iš'ós'o, onáš'oš'o, wiš'oš'o,

Units 14-23: Consonant Clusters

Below is a full list of consonant clusters that occur in the Lakota language (with the exception of **bl, gm, gn, gl, mn** which were dealt with in the previous unit). Practice the pronunciation of these clusters in:

gw, gy, ħč, ħl, ħm, ħn, ħp, ħt, ħw, kč, kp, ks, kš, kt, pč, ps, pš, pt, sč, sk, sl, sm, sn, sp, st, sw, šk, šl, šm, šn, šp, št, šw, tk.

Practice these consonant clusters in syllables with the five oral vowels (e.g. **sma, sme, smi, smo, smu**). Clusters composed of two stops (**kč, kp, kt, pč, pt, tk**) are going to be among the most difficult for the children. You may need to give them extra time to practice them. Clusters with **s, š** or **č** as their second member, like: **ħč, kč, ks, kš, pč, ps, pš, sč**, might also be a challenge for some children.

Ask the children to repeat the words with these clusters. With older or more advanced classes, you can ask students to raise cards with letters to indicate the combination of consonants. Practice only 3–4 consonant clusters per a lesson depending on the children's progress.

- 1) **gw**: gwéza, nagwáka;
- 2) **gy**: sagyé, waš'ágya;
- 3) **ħč**: ħčiħčí, waħčá, ħče;
- 4) **ħl**: kaħlí, siŋtéħla, paħlóka;
- 5) **ħm**: theħmúġa, ħmí, ináħma;
- 6) **ħn**: ináħni, waħná, kaħníġa;
- 7) **ħp**: kaħpá, maħpíya, yuħpá;
- 8) **ħt**: ħtayétu, yaħtáka, pħaħtá;
- 9) **ħw**: ħwá, kaħwóka, kaħwá;
- 10) **kč**: kakčá, iyúkčaŋ, wikčémna;

- 11) **kp**: kakpá, čhekpá, kpazó;
- 12) **ks**: ksápa, ksízeča, kaksá;
- 13) **kš**: wakšíča, kšú, kšikšáŋ;
- 14) **kt**: kté, ktaŋktáŋ, yuktáŋ;
- 15) **pč**: napčá, napčiyuŋka, epčá;
- 16) **ps**: psáka, psíča, kapsiŋta;
- 17) **pš**: pšuŋkħá, kapšúŋ, napšíža;
- 18) **pt**: pté, naptá, anáġoptaŋ;
- 19) **sč**: čisčila, sčépħaŋ, sčú;
- 20) **sk**: ská, skumná, skiskíta;
- 21) **sl**: slolyá, sloháŋ, slí;
- 22) **sm**: smí, smáka, čhasmú;
- 23) **sn**: snasná, snáza, sní, kasní, asní;
- 24) **sp**: spáŋla, spáya, spéya;
- 25) **st**: stáka, stóla, stostó, stustá;
- 26) **sw**: swaká, swúla, swuswúla;
- 27) **šk**: škáta, škáŋ, škečá, škišká;
- 28) **šl**: šlá, šlašlá, šlí, šló;
- 29) **šm**: šmá, šmašmá, šmí, ħiŋšmá;
- 30) **šn**: šná, yušná, šni, šníža;
- 31) **šp**: špáŋ, yušpí, yašpú;
- 32) **št**: štáka, štáŋ, yuštáŋ, kaštáŋ, hušté;
- 33) **šw**: šwéka, šwú, kašwú, wišwí;
- 34) **tk**: tká, tketké, tkúŋza

Standards for Written Lakota²

Every language has more than one style of speech. Style refers to the differences in speech in various situations. People usually speak differently in a formal setting than they do in a family environment. The two distinctive styles in Lakota are called **yat'ínsya wóglaka** and **ikčéya wóglaka**. **Yat'ínsya wóglaka** is a careful, formal speech in which every word is pronounced carefully and all the sounds are clearly articulated. **Ikčéya wóglaka** on the other hand is a style of casual, informal pronunciation. Slurring, omissions of certain sounds, and contractions of words are common.

It is usually the case that a standard for written language is based on the formal style of speech. For example, in English people say, "I'm gonna go," or, "I gotta go." Yet, we write these expressions according to the slow pronunciation, like, "I am going to go," and, "I have got to go."

In Lakota we can also base the spelling of written language on **yat'ínsya wóglaka**. This means that the

² This section is largely based on a Lakota language study written by David Rood and Alan Taylor (Rood, D., Taylor, A.: Lakota Language Project, 1976, Colorado University, Boulder) and partly on the author's own research.

proper spelling of words should reflect the slow and careful pronunciation.

This does not mean, however, that the students should not learn **ikčéya wóglaka**. Teachers should introduce the fast speech forms to the children (they are often addressed in the teacher’s guide) once the students are familiar with the formal pronunciation and spelling.

The following are the most frequent differences between **yat’įnsya wóglaka** and **ikčéya wóglaka**. Teachers should study them carefully so that they spell and pronounce words according to the formal style.

Consonant h:

When the sound represented by “h” appears between vowels (e.g. **luhá**) it is often dropped in **ikčéya wóglaka**.

Here are some examples of words pronounced in careful versus slow speech:

<u>Slow speech</u>	<u>Fast speech</u>
luhá he?	luá e?
wahįkpe	waiįkpe
hanhėpi	hanėpi
otfįųwae	otfįųwae
óhuta	óta
nahalıči	naalıči
hóhotela	hótela

Consonants w and y between two vowels:

Consonants **w** and **y** are pronounced in two different ways – strongly and weakly. In **yat’įnsya wóglaka** (careful speech) they are strong, which means they sound just like in English. But in **ikčéya wóglaka** they become weak. In fact, they are so weak that they nearly disappear. Sometimes they actually do disappear. When this happens it changes the pronunciation of the neighboring vowels.

A) Consonants w and y are always strong in the following cases:

- 1) in slow and careful speech (**yat’įnsya wóglaka**)
- 2) in fast speech, if
 - a) they are at the beginning of a word (**wakšįča**, **yašlé**)
 - b) they follow a consonant (**š’agyá**, **slolyá**).

B) Consonants w and y are always weak in fast speech when:

- 1) **o**, **u**, or **uį** comes before or after **w**.

- 2) **e**, **i** or **į** comes before or after **y** (**y** usually isn’t as weak as **w**).

<u>w</u>		<u>y</u>	
ú w o	úo	čhi y é	čhié
ol w añ	olóaį	w y įyañ	wįyañ
ow y įža	oiįža	óki y a	ókia
w w api	wóapi	kh y ea	khéa

C) In fast speech, consonants w and y always disappear in the following combinations:

- (1) **-aya-**, **-eyé-**, **-aįya-**, **aįyañ-**; (2) **-owo-**; (3) **-aye-**, **-aįye-**; (4) **awa-**, **-aįwa-**, **-aįwañ-**, **-awañ-**,

The pronunciation of the weak **w** and **y**, or of the sound remaining after their disappearance depends on the surrounding vowels:

- 1) **-aya-** and **-eye-** are pronounced as a long Lakota **a** or **e** respectively (*double vowel stands for long vowel*):

ké w e	kée
wašté w eló	waštée ló
Sloly y á he?	Slolyáa he?
hay w api	háapi

If either or both of the surrounding **a**’s are nasal, the long vowel is nasal too

w w ąy w ąņke	wá w ąņke
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- 2) **-owo-** is pronounced as a long Lakota **o**:

owó w te	óóte
abló w oz w ą	ablóó w ą

- 3) **-aye-** is pronounced as a long vowel which sounds similar to the **a** in the English word “cab”. The sound is nasalized if the preceding **a** is a nasal:

iyá w e	iyǣ
philámay w e	philámayǣ
kit w ąyela	kitǣ w ąla
wakł w ąnyeža	wakłǣ w ą w ęža

- 4) **-awa-** is pronounced as a long vowel which sounds like the vowel at the beginning of “August”, but with extra lip-rounding and the *au* in “audit”. This sound is represented in the International Phonetic Alphabet (IPA) with “ɔ̞” and uses colon for marking a long vowel. The sound is nasalized if at least one of the **a**’s is nasal:

<u>mitháwa</u>	<u>mitǰá:</u>
<u>iyówawa</u>	<u>iyówǰ:</u>
<u>šúŋkawakǰáŋ</u>	<u>šúŋkǰ:kǰáŋ</u>
<u>wawáŋyaŋka</u>	<u>wǰ:ŋyaŋka</u>

Suffix –pi before kta, kištó, na, kiŋ

The pronunciation of suffix **–pi** (plural) in fast speech before **kta**, **kištó/kštó**, **na** and **kiŋ** depends on the preceding vowels:

- 1) after **i** or **u**, the suffix is pronounced **u**:

<u>Ípi</u> kštó.	<u>Íu</u> kštó.
Lé ič <u>úpi</u> kte.	Lé ič <u>úu</u> kte.

- 2) after **iŋ** or **uŋ** the suffix is pronounced **uŋ**:

<u>Naǰ'úŋpi</u> kte.	<u>Naǰ'úŋuŋ</u> kte.
<u>Khiŋiŋpi</u> kte.	<u>Khiŋiŋuŋ</u> kte.

- 3) after **e** or **o**, the suffix is pronounced **o**:

<u>Niwáštepi</u> kštó.	<u>Niwášteo</u> kštó.
<u>Ópi</u> kte.	<u>Óo</u> kte.

- 4) after **a** or **aŋ**, the suffix is pronounced **o**, but the pronunciation of the vowel combinations **ao** and **aŋo** is merged:

<u>Yápi</u> kte.	<u>Yáo</u> kte.
<u>Anáŋoptaŋpi</u> kte.	<u>Anáŋoptaŋo</u> kte.
<u>Iyáyapi</u> kštó.	<u>Iyááo</u> kštó.

Suffix –pi before yeló, ye, yo

In both fast and slow speech the suffix **–pi** is merged with the following enclitics:

- 1) **–pi + yeló = –pe ló:**

John emáčiyape ló. (never John emáčiyapi yeló.)

- 2) **–pi + yo** (male imperative) = **po**

Anáŋoptaŋ po. (never Anáŋoptaŋpi yo.)

- 3) **–pi + ye** (female imperative) = **pe**

Ú pe. (never Úpi ye.)

Note that the combination **–pi + ye** does occur unmerged, but in such case **ye** is not a female imperative, but an enclitic of polite command used by both men and women, as in: **Akhé úpi ye.** {Please, come again.}

Suffix –pi before he

In fast speech, the suffix **–pi** is contracted to **–b** when it comes before the question enclitic **he**:

Táku eníčiyapi he? Táŋ eníčiyab he?

Combination of nasal vowel and p or b.

When one of the nasal vowels (**aŋ**, **iŋ**, **uŋ**) comes before **p** or **b**, then they are fused together in fast speech and the results sounds like **m**:

correct spelling fast speech

<u>háŋpa</u>	<u>hámpa</u>
<u>wáŋblí</u>	<u>wamblí</u>
<u>thíŋpsíŋla</u>	<u>thím̄psíŋla</u> (or <u>thím̄síŋla</u>)
<u>háŋblé</u>	<u>hamblé</u>

Intervocalic Glottal Stop

A glottal stop is a sharp stop of the air-flow. It is the sound represented by “-” in English **uh-oh**. In Lakota language glottal stop is traditionally marked by an apostrophe.

In slow and careful Lakota speech, the glottal stop occurs between every two vowels. But in fast speech it is frequently dropped. See some of these examples:

slow speech fast speech (correct spelling)

<u>a'ú</u>	<u>aú</u>
<u>o'ówa</u>	<u>oówa</u>
<u>a'í</u>	<u>aí</u>
<u>ó'uŋkiyapi</u>	<u>óuŋkiyapi</u>
<u>na'íŋš</u>	<u>naíŋš</u>

In some vowel combinations, **y** is pronounced in the original place of glottal stop. In such cases, the spelling both with and without **y** are correct:

slow speech

i'ógnaka =>
thi'óšpaye =>
čhe'úŋpa =>

correct spelling

iógnaka => iyógnaka
thióšpaye => thiyóšpaye
čheúŋpa => čheyúŋpa

The LLC orthography does not mark intervocalic glottal stops and therefore the correct spelling of words is without it. However, teachers should pronounce it when they speak to students. This way the children will grasp the proper **yat'íŋsya** pronunciation and at the same time will be able to drop the intervocalic glottal stop in fast speech.