

Powwows and Family

Week 3: September 9 - September 12

Week 4: September 16 - September 19

Themes:

Powwows - Jingle Dress and Men's Grass Dance

Porcupines

Family

Shapes

Family Song - Thiwáhe Olólwan

There are many songs that the children sing on a regular basis in the immersion nest that they may be singing at home. The family song (Thiwáhe Olólwan) is one of them. It is a finger play that was created by LaValla Moore. Each finger represents a family member, with the thumb being yourself. As you sing the song you move the fingers to do the actions:

Iná inážiŋ, iná ománi, iná thewáħhila ***
Até inážiŋ, até ománi, até thewáħhila ***
Uŋčí inážiŋ, uŋčí ománi, uŋčí thewáħhila ***
Lalá inážiŋ, lalá ománi, lalá thewáħhila ***

Iná inážiŋ	my mother stands up	lift up index finger
Iná ománi	my mother wanders about	move index finger around
Iná thewákiħhila	I love my mother	make thumb "kiss" index finger *kiss*kiss*kiss*

The children love when we include names in the song:

Thípi inážiŋ, Thípi ománi, Thípi thewáħhila. ***
_____ inážiŋ, _____ ománi, _____ thewáħhila ***

Kinship Terms

Family and kinship are integral to the Lakota culture. Understanding how to talk about family in Lakota can often be difficult for a beginner. In English we use the same word no matter who we are talking about but distinguish by adding “my” “your” or “his/hers”:

	my	your	his/her
mother	my mother	your mother	his/her mother
father	my father	your father	his/her father
grandmother	my grandmother	your grandmother	his/her grandmother
grand father	my grandfather	your grandfather	his/her grandfather

In Lakota we have different words for each term. Compare with the English above:

	my	your	his/her
mother	iná	nihúŋ	húŋku
father	até	niyáte	atkúku
grandmother	uŋčí	nikhúŋši	khúŋšitku
grand father	lalá/tŋuŋkášila	nithúŋkašila	tŋuŋkášitku

Often people will apply English to their Lakota and say things such as “I saw your iná” or “I talked with his até” but in reality, this does not make very much sense! Respect the language and push yourself to always use the correct kinship terms.

The Lakota terms above for mother, father, grandmother and grandfather are used by everyone, regardless of gender. This is also true of the following terms for aunt and uncle, daughter and son:

	my	your	his/her
aunt	tŋuŋwíŋ	nithúŋwíŋ	tŋuŋwíŋču
uncle	lekší	nilékši	lekšítku
daughter	čhuŋkší/mičhúŋkši	ničhúŋkši	čhuŋwíŋtku
son	čhiŋkší/mičhíŋkši	ničhíŋkši	čhiŋkšítku/čhiŋhíŋtku

Talking about Porcupines and Grass Dancers

We learned about the Grass Dance and where it came from. We also learned about how porcupine hair is made into roaches for grass dancers and talked about porcupines.

Pheží mignáka wačí kij iwóuŋglakapi.

Lé wačí kij Omáhaŋ etáŋhaŋ ú.

Eháŋni p̣heží nastó héčhunpi.

P̣heží mignaka wačí wičháša kij p̣héša úŋ.

Wap̣héša kij p̣háhiŋ uŋ kágapi.

P̣háhiŋ kij p̣hep̣hé.

We talked about the Grass Dance.

This dance came from the Omaha

Long ago they flattened the grass.

The grass dancers wear roaches.

They make roaches with porcupine hair

The porcupine is pointy.

We also show pictures of the dancers and as comprehension questions:

P̣heží mignáka wačí wičháša kij waŋwičhalaka(pi) he? Do you see the grass dancers?

Háŋ, waŋwičhablake.

Yes, I see them.

P̣heží mignáka wačí wičháša tóna waŋwičhalaka(pi) he? How many dancers do you see?

P̣heží mignáka wačí wičháša záptaŋ waŋwičhablake. I see five grass dancers

P̣heží mignáka wačí wičháša _____ waŋwičhablake. I see _____ grass dancers

New Shapes & Colors

New shapes and colors were introduced to the children. (Review for returning students):

wičháŋpi	star
óp̣ho	oval
oíse šaglóg̣aŋ	octagon
zíša	orange
ṭhóša	purple
ṭhózi	green

The shapes and colors were combine as well as the the sentence pattern “I have a star is purple” using the verb yuhá and the word čha (difficult to define):

_____ waŋ _____ čha bluhá!

I have a (object) that is (color). [PATTERN]

Táku čha bluhá he?

What is it I have?

Wičháŋpi waŋ ṭhóša čha bluhá.

I have a star that is purple.

Táku čhá luhá he?

What is it you have?

_____ waŋ _____ čha luhá!

You have a _____ that is _____.

Vince óp̣ho waŋ zíša čha yuhá.

Vince has an oval that is orange.

Mine! Miṯháwa!

When talking about something that belongs to you, we use the verb ṯháwa - this verb is not used with inalienable possessions, body parts, or kinship terms. So, you would not say something like *iná miṯháwa to mean “my mother” because iná already implies the “my” and miṯháwa is not used with kinship terms - this is a common mistake with beginning Lakota language learners. You use this verb when talking about physical objects that you own:

Wíyatke kiṅ hé tuwá ṯháwa he?	Who does that cup belong to?
Wíyatke kiṅ lé niṯháwa he?	Does this cup belong to you?
Háj, wíyatke kiṅ hé miṯháwa.	Yes, that cup belongs to me.
Hiyá, wíyatke kiṅ hé miṯháwa šni.	No, that cup does not belong to me.
Wíyatke kiṅ hé Čhaṅté ṯháwa.	That cup belongs to Čhaṅté.
Čhaṅté ṯháwa.	That belongs to Čhaṅté.
Wakšiča kiṅ hé niṯháwa šni.	That plate does not belong to you.
Owáyawa kiṅ lé uṅkíṯhawapi.	This school belongs to us.

Vocabulary

English	Lakota	Conjugation
porcupine, porcupine quill	pḥahíṅ	
hair of the head	pḥehíṅ	
hair/fur of animals	híṅ	
to make smth	káǵA	1s: wakáǵe 2s: yakáǵe 1p: uṅkáǵapi
roach	wapḥéša	
to use smth, to wear smth (as clothing)	úṅ	1s: múṅ 2s: núṅ 1p: uṅk'úṅpi
to be soft	pḥaṅšpḥáṅžela	

English	Lakota	Conjugation
to be prickly	p̄hēp̄hē	
star	wičháh̄pi	
oval	óp̄h̄o	
octagon	oíse šaglóḡgaŋ	
grass dance	p̄hēš̄í mignáka wačhí	
grass	p̄hēž̄í	
to smooth with the feet (grass)	nastó	1s: nawásto 2s: nayásto 1p: nauŋstopi
long ago	eháŋni	
from	etáh̄haŋ	
Omaha	Omáh̄haŋ	
to come	ú	1s: waú 2s: yaú 1p: uŋkúpi
it belongs to sb	tháwa	1s: mitháwa 2s: nitháwa 1p: uŋkíthawapi
owáyawa	school	
wíyatke	cup	
wakšíča	plate	