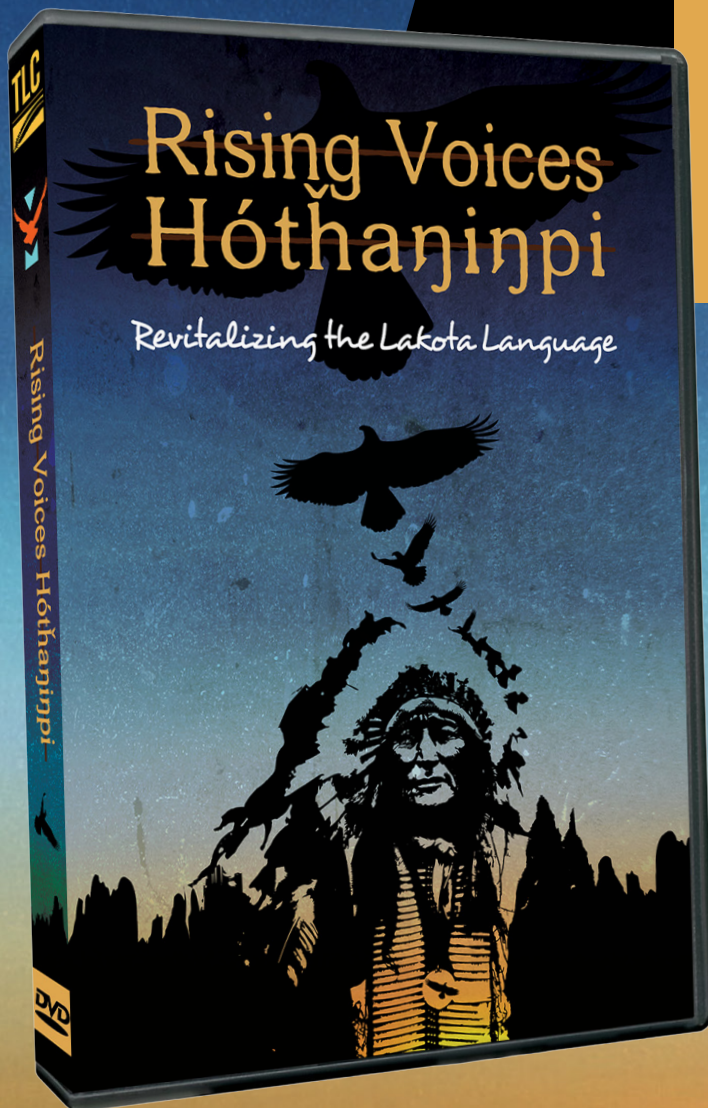


Rising Voices Hóthanjippi

Revitalizing the Lakota Language



Teacher's Guide

Textbook features:

- Short exercises in English to guide comprehension and solidify knowledge of the content of the film.
- These exercises encourage students to look beyond the film, to the history and geography of the Lakota people, but also to issues of language in their own communities.

Rising Voices Hóthanjipi

Revitalizing the Lakota Language

This Teacher's Guide coincides with a one-hour documentary film *Rising Voices/Hóthanjipi*. The film is serious but unconventional, at times describing life on the reservation from the Lakota perspective. Woven through the documentary are sections of four short films by Lakota filmmakers made especially for inclusion in *Rising Voices/Hóthanjipi*. The film is a portrait of a culture, an unflinching look at the language loss and a probing analysis of the revitalization efforts that have brought hope to the Native speakers on the Lakota reservations of North and South Dakota.

Teacher's Guide



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A FILM BY **LAWRENCE HOTT** AND **DIANE GAREY** A PRODUCTION OF **FLORENTINE FILMS/HOTT PRODUCTIONS**
EXECUTIVE PRODUCER **WILHELM MEYA** EXECUTIVE PRODUCER FOR VISION MAKER MEDIA **SHIRLEY K. SNEVE**
ASSISTANT DIRECTOR FOR VISION MAKER MEDIA **GEORGIANA LEE**
WRITTEN BY **KEN CHOWDER** NARRATED BY **KIMBERLY NORRIS GUERRERO**



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risingvoicesfilm.com

Note: This book contains cultural stories and references to the Lakota culture appearing in the movie Rising Voices/
Hóthą́į́łpi. Please visit risingvoicesfilm.com for more information.

Age groups appropriate to use the guide : 6th-12th grade.

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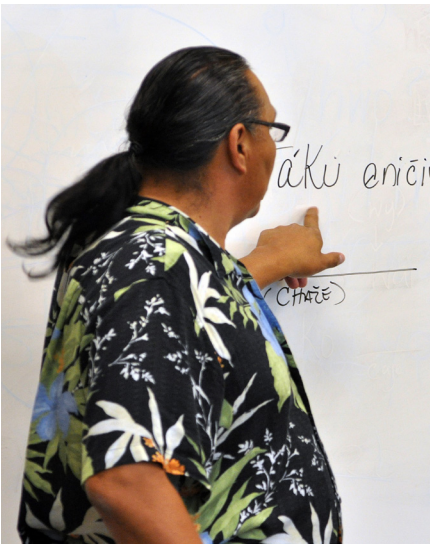
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II. <i>Expansion Activities (Exercises A-C)</i>	pg. 6-7
These are activities that can be done to bring in a wide range of skills or classes. The following are a list of research topics, and suggested production activities based on the research, that take in everything from history to art to basic math.	
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For each exercise in the Lakota language section, you may want to fast forward to the part of the film referenced. Here is the link for the online dictionary: http://lakotadictionary.org/nldo.php# Note that you may need to register (free) in order to access more than a couple of word searches in the online dictionary.	
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I. Comprehension Questions




I. EXERCISE A: First, read these comprehension questions. Then, watch the film. Circle the correct answer for each question according to the film. Check your work with a partner.

- Before the arrival of European settlers, how many languages were spoken in North America?
 - 600
 - 1000
 - 20
- How many indigenous languages have survived in North America today?
 - less than 50
 - about 20
 - more than 100
- What is another name for the Lakota tribe?
 - the Chippewa Nation
 - the Apache Nation
 - the Sioux Nation
- How many speakers of Lakota are left?
 - 5000
 - 50,000
 - 500
- What is mentioned as the average age of Lakota speakers?
 - 24
 - 50
 - 70
- How many years did the United States have an official policy of getting rid of Native American languages?
 - over 30
 - over 80
 - over 200
- Why did the United States government want to get rid of Native American languages?
 - They saw them as uncivilized, backwards and non-Christian.
 - They saw them as too popular with immigrants from Europe.
 - They saw them as a weapon other countries could use to attack the United States.
- Which American general was defeated by the Lakota at the Battle of the Little Bighorn in 1876?
 - Arthur St. Clair
 - Philip Sheridan
 - George Armstrong Custer



9. How many Lakota men, women and children were massacred at Wounded Knee, South Dakota, in 1890?
 - a. at least 1500
 - b. at least 150
 - c. almost 15,000
10. What is one place that people can go to talk with fluent Lakota speakers today?
 - a. The Lakota Summer Institute
 - b. The Smithsonian Institution
 - c. The Carlisle Indian Industrial School

 **I. EXERCISE B:** First, read these comprehension questions. Then, watch the film. Circle ALL the answers that are actually mentioned in the film. Check your answers with a partner.

1. What kinds of stereotypical images of American Indians are mentioned in the film? Circle all that apply.
 - a. clothing with feathers
 - b. war bonnets
 - c. wolf howling
 - d. tipis
 - e. peace pipe
2. Which of the following are mentioned as popular representations of American Indians in the United States?
 - a. Buffalo Bill Cody's Wild West Show
 - b. Dances with Wolves
 - c. The Last of the Mohicans
 - d. The Lone Ranger and Tonto
 - e. Hiawatha
3. What were the goals of the United States Anti-Native American language policy?
 - a. to Christianize the Native American population
 - b. to teach English to the Native American population
 - c. to insure jobs for all of the Native American population
 - d. to insure assimilation of the Native American population
 - e. to insure that all Native American men joined the United States Army
4. Which famous Lakota leaders are mentioned in the film?
 - a. Sitting Bull
 - b. Crazy Horse
 - c. Red Cloud
 - d. Spotted Elk
 - e. Black Elk
5. What different Lakota symbols does Renelle White Buffalo include in her painting?
 - a. the four Lakota colors
 - b. the four directions
 - c. feathers and arrows
 - d. lines representing the borders of the reservation
 - e. circles
6. What different words does Ben Black Bear use to talk about thunder and lightning? Listen closely, and circle all that apply.
 - a. wakínyaŋ ukíye
 - b. h́úhúh h́inglé
 - c. wakínyaŋ aglí
 - d. wakínyaŋ tuŋwáŋpi
 - e. wakínyaŋ hoth́úŋpi

7. What major problems of reservation life do they talk about in this film?

- a. drugs
- b. alcohol
- c. gang wars
- d. poverty
- e. suicide

8. What types of strategies are the Lakota trying in order to revitalize their language?

- a. language immersion day care for preschool age children
- b. fluent teachers writing stories for children to read
- c. individuals posting words and sentences at home
- d. young adult learners taking formal language classes
- e. writing letters to Lakota learners in other parts of the world



I. EXERCISE C: Who said this in the film? Read through the matching exercise, then watch the film. Draw lines to match the statement with the person in the film who said it.

1. Kill the Indian; save the man.

2. I speak Lakota through my art.

3. I wasn't able to speak Lakota to my own children because I was afraid for them.

4. Over half of the people are now what I am, which is called an urban Indian.

5. I do carry the embarrassment and the shame of not being able to understand and speak my language.

6. The Lakota word for children, wakǰáŋheža, comes from the word wakǰáŋ, sacred.

7. There's so many issues here on the reservation with drugs and alcohol; suicides.

8. Lakota actually probably saved my life.

9. When we have a thunder storm coming, we, without realizing it, would be thinking that "Hey, there's a Thunder Being returning."

10. In order for Lakota to survive, it needs to reclaim these old territories. And claim new ones.

a. Philomene Lakota, a teacher from the Red Cloud school.

b. Barack Obama, 44th President of the United States.

c. JoAllyn Archambault, Director of American Indian Programs, Smithsonian Institute.

d. Jan Ullrich, linguist and author.

e. Travis Condon, a pharmacist.

f. Richard Henry Pratt, founder of the Carlisle Indian Industrial School.

g. Ben Black Bear, linguist and author.

h. Nacole Walker, a young linguist and teacher.

i. Tipiziwin Young, a young teacher from Standing Rock.

j. Renelle White Buffalo, painter.





I. EXERCISE D: After you have watched the film, decide whether the following statements are true or false according to what the film says.

1. T/F : _____ Language learning often takes a back seat on reservations, which struggle with poverty: At every recent census, 6 or 7 of the 10 poorest counties in the United States are the counties making up the Lakota reservations.
2. T/F : _____ The Lakota or the Sioux Indians are not well known by the average American. When people think of “Indians,” they often visualize an Apache or Cherokee warriors.
3. T/F : _____ English is not only a means of communication, but is a part of social identity, from televised sitcoms to Shakespeare. In that same way, for the same reason, Lakota people want to revitalize their language as an integral part of who they are.
4. T/F : _____ Once called the Sioux Nation, it is one of the smallest tribes in North America. These days, about half of the people live on reservations in North and South Dakota. The other half live off the reservation where there are chances for better employment.
5. T/F : _____ The relationship between identity and language is no longer an important issue at all for the Lakota people.
6. T/F : _____ In the 19th century, the language began to decline as a result of United States government policy. Lakota children were removed to residential schools where they were not allowed to speak their language.
7. T/F : _____ The United States took Indian land all over the continent. This policy led to war with many tribes.
8. T/F : _____ Parents and grandparents developed a fear of transmitting the language to their children because they themselves were punished for speaking it in the residential schools.
9. T/F : _____ Philomene Lakota states that those living on the Pine Ridge reservation have no obligation to speak the language; it is no longer important.
10. T/F : _____ Lakota is a language at risk: Just 5000 people still speak it, and the average age of speakers will soon be 70.





II: Expansion Activities



II. EXERCISE A: Let's make a walk-through exhibit about the Lakota Nation for your school!

The teacher will divide the class into groups or teams. Each team will research one of the following topics. You can use your school library, an encyclopedia that you may have at home, or the Internet to find out about the Lakota people and events. For each person, create a poster that shows why we remember that person or event. Also write a 250-word explanation, to put next to the poster to help people understand.

When everyone has finished, make an exhibit in the hallways of your school. You can help other students in your school learn something about the Lakota Nation by giving them more details!

TOPICS:

a. Sitting Bull	f. The Battle of the Little Big Horn
b. Crazy Horse	g. The Black Hills
c. Red Cloud	h. The Carlisle Indian Industrial School
d. Wounded Knee 1890	i. The buffalo as a Lakota staple for food and other resources
e. Wounded Knee 1973	



II. EXERCISE B: Let's plan a trip to Lakota country! (Your teacher will divide you into groups.)

You want to plan a visit to the following places in South Dakota:

LOCATIONS:

1. The Wind Cave park in the Black Hills.	4. The Crazy Horse memorial.
2. Custer State Park in the Black Hills.	5. The Badlands National Park.
3. Pine Ridge Indian reservation, to visit the site of the 1890 Wounded Knee massacre.	



Your tasks to plan your trip:

1. Seeing the sites:	Do research to find out about each of these places. What should you expect to see or do there?
2. Getting there:	Locate each of these places on a map. Then, assume that you will go by car. How far is it from where you live? What route will you take? How long will it take you to drive it? How much gas will you need if you assume your car gets 25 mpg? What will be the cost of your gasoline at current prices?
3. Packing for your trip:	You are not yet sure when you might be able to go. You have 3 choices of dates: July 1-14 (summer vacation), December 26-January 8 (winter vacation), or March 8-19 (spring vacation)
4. Check the weather:	See what the weather will be for dates you will be traveling, and see what kind of clothing you would need to take. What is the average temperature at each season?
5. Check the websites:	Check the websites of places you want to visit: Are they open during all of your 3 possible vacation dates?

Here are some Internet links to get you started:

<http://www.nps.gov/badl/index.htm>

<http://gfp.sd.gov/state-parks/directory/custer/>

<http://www.nps.gov/wica/index.htm>

<http://crazyhorsememorial.org/>

<http://www.history.com/topics/native-american-history/wounded-knee>



II. EXERCISE C: Let's talk to your relatives or neighbors! Then create a newspaper article about the people you have interviewed. *(Your teacher will organize you into partner groups.)*

First, talk to each other about your relatives, or other people you know in the community who presently speak, or may have grown up speaking, another language. When you have identified at least two of these people, set up a time to interview them about their language. Here are some questions to get you started, but you should write 2 or 3 questions of your own!

1. *What languages do you speak?*
2. *Do you still use both/all of those languages every day?*
3. *Who do you speak each language with? In what situation? Work? Home?*
4. *How do you feel about having your children or grandchildren learning all the languages you speak? Is it necessary? Important? Not relevant to their lives?*
5. *Are there newspapers, signs, translations of important government documents, available in your language (other than English)? If not, how does that affect you?*

When you have notes from all of your interviews, write a newspaper article about the people you have interviewed, comparing their situation, and that of the Lakota in the film you watched. How are the situations the same? Different?

Combine your article with the articles of the other groups in class to create a newspaper edition about the use(s) and loss of language.





III: Lakota Language Activities!



III. EXERCISE A: Listen to the section spoken by Kyyalyn Eagle Shield, a young Lakota girl. Draw lines to match the Lakota questions on the left with the answers Kyyalyn gives on the right.

1. Táku eníčiyapi he?

2. Nilákhota he?

3. Ništíjma he?

4. Yékta he?

5. Hi-yákpazaža he?

6. Napé niglúžaža he?

7. Ógle kiŋ yéč'uj he?

8. Ógle kiŋ yaglúšloka he?

a. Háŋ, ógle kiŋ wéč'uj.

b. Háŋ, wékta.

c. Háŋ, ógle kiŋ waglúšloke.

d. Háŋ, hi-wákpazaža.

e. Háŋ, malákhota.

f. Kyyalyn emáčiyapi.

g. Háŋ, mištíjme.

h. Háŋ, napé mignglúžaža.



III. EXERCISE B: Listen to the section in which the Lakota teacher and coach Matt Rama gives the terms that are being used in basketball. Circle each of the words that are mentioned in this section as pertaining to basketball. Cross out any words you don't hear or see.

yukhápa
kapsípsiča
kaŋ'ól'iyéya

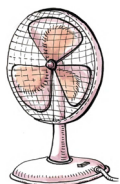
íŋyaŋka
khoté
iŋpékhiya

yuŋpá
kakhápa
kašná



III. EXERCISE C: PART 1: Listen to the section in which Lakota musician Kevin Locke describes the various ways in which something can be torn. Then, match the Lakota word with the best picture below. You can use the New Lakota Dictionary or the online dictionary to check your work.

1. yuŋléča



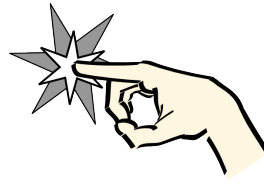
2. naŋléča



3. paŋléča



4. yaŋléča



5. woŋléča





III. EXERCISE C, PART 2: Now use the New Lakota Dictionary, or the online dictionary, to find some other ways that things can be torn. Make a list of at least 5 other ways.

Note: Tear (1) in the dictionary refers to tear from the eyes, as crying.

Word	Description of way of tearing
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____



III. EXERCISE D: Let's speak in Lakota!

Here are some short conversations to practice with two or three different partners in your class. In each word, put the stress (loudest part) on the syllables with accent marks. Here is a link to help you with Lakota pronunciation: www.lakhota.org/ALPHABET/alphabet

What is your name?

Partner 1: Táku eníčiyapi he?

Partner 2: [My Name] emáčiyapi.

Where do you live?

Partner 1: Tuktél yathí he?

Partner 2: [My town] él wathí.

Do you like [apples / bananas / strawberries]?

Partner 1: Tǎspáj waštéyalaka he?

Partner 2: Háŋ, tǎspáj waštéwalake. (yes)

Hiyá, tǎspáj waštéwalake šni. (no)

Partner 1: Zíškopela waštéyalaka he?

Partner 2: Háŋ, zíškopela waštéwalake. (yes)

Hiyá, zíškopela waštéwalake šni. (no)

Partner 1: Wažúšteča waštéyalaka he?

Partner 2: Háŋ, wažúšteča waštéwalake. (yes)

Hiyá, wažúšteča waštéwalake šni. (no)





IV: Synopsis

(marked in minute:second intervals)



0:22 - 1:42 Introduction

- 0:22 - Various Lakota people speak in Lakota as well as English, talking about the importance of speaking Lakota as a Lakota in Lakota country.



1:42 - 5:04 Background

- 1:42 - Once called the “Sioux,” the Lakota Nation is one of the largest tribes in North America. These days, about half of Tribal members live on reservations in North and South Dakota. The other half live off the reservation where there are chances for better employment.
- 3:00 - Before Columbus, there were more than 600 languages in North America. Lakota is one of the 20 that remain today. Lakota is a language at risk. Just 5,000 people still speak it, and the average age of speakers will soon be 70. Also, one rarely hears Lakota nowadays because speakers are so widely separated that they don’t get together for conversations.
- 3:46 - Lakota is not alone. This is a time in human history when many languages around the world are becoming extinct. It is a universal problem.
- 3:59 - The Lakota have a unique place in the story of America. The Lakota are the iconic image of Native America. When people think of “Indians,” they often visualize a Lakota warrior. Many American Indian stereotypes, like tipis, clothes with feathers and buffalo hunters, come from images of the Lakota as represented in literature and film. The Lakota are the “Indian” of the American imagination.



5:04 - 8:08 The Changing Lakota Identity

- 5:04 - As the language slips away, Lakota identity is changing. Speakers question how you demonstrate your Indian-ness without braids, without tipis, and especially without language. The relationship between identity and language is a central issue for many young Lakotas.
- 5:52 - Murry Lee interviews a selection of Lakota people, most of them young, although one elder is included. They comment that Lakota is spoken very little in most of their households. When asked how much Lakota you need to speak to be an Indian, the answers vary. Most say that they still feel that they are Indian even without knowing the language, although the elder feels sorry for the young ones who don’t know their language.





8:08 - 13:02 Assimilation Policies and the Lakota Language

- 8:08 - Lakota was a language that existed in North America for centuries before the founding of the United States. But, in the 19th century, the language began to decline as a result of United States government policy. Lakota children were removed to residential schools where they were not allowed to speak their language.
- 8:45 - Language repression was only part of the United States government strategy. The United States took Indian land all over the continent. This policy led to war with many tribes. At the Battle of Little Bighorn, in 1876, the Indians, led by Sitting Bull and Crazy Horse, defeated General George Armstrong Custer of the United States army. However, a year later, Crazy Horse was jailed and stabbed to death. In 1890, Sitting Bull was shot by people who worked for the government.

That same year, the United States Cavalry massacred at least 150 men, women and children at Wounded Knee, South Dakota. Wounded Knee became a sad emblem of government misdeeds.

Older people remember hearing about Sitting Bull's death from their grandparents, who were alive at that time.

- 10:09 on October 5, 1879, a group of Lakota children were taken to Carlisle, Pennsylvania, to the Carlisle Indian Industrial School. The goal was to assimilate the Lakota children into the larger Christian, English-speaking United States culture. According to the founder of the Carlisle school, one should: "Kill the Indian and save the man." Boarding schools cut off Indian hair, forced Christianity on the children, and forbade the speaking of Native American languages.

Parents and grandparents developed a fear of transmitting the language to their children because they themselves were punished for speaking it in the residential schools. So children in later generations had to pick the language up on their own if they could.

Carlisle became the model for 26 Bureau of Indian Affairs schools in 15 States. There were also hundreds of schools sponsored by religious organizations. For generations, through the 1950s, assimilation was the goal of all these schools.

One teacher, Philomene Lakota, remembers that she was shamed and had her mouth washed out with soap for speaking "goobledigook," that is, Lakota. She didn't teach Lakota to her own children because she was afraid for them. Tipiziwin Young, a young teacher at Standing Rock, notes that she doesn't carry the boarding school memories; however she has a different problem, she is ashamed that she does not speak her language fluently.



13:02-21:05 - Lakota identity as/in Lakota language

- 13:02 - People who don't speak the language find other ways of expressing their Lakota identity, though art or in the way that they live.

In a short film by Yvonne Russo, Renelle White Buffalo paints her identity. For Renelle, the reservation was not a place where she could do what she wanted to do. She wanted to go to college and be successful. She left the reservation but finds her Lakota voice through her art. She uses Lakota symbolism: circles, lines representing the borders of the reservation, the Lakota colors red, black, white and yellow, representing the four directions.



- 15:10 - These days, few of the children on the reservation speak Lakota. The adults are seeing the real possibility of the complete loss of the language, and resulting loss of identity, so some of them are creating programs and encouraging the young to learn Lakota.

Since the 1970s, the United States government has passed laws to support the learning of Native American languages. Even so, language learning often takes a back seat on reservations, which struggle with poverty: At every recent census, 6 or 7 of the 10 poorest counties in the United States are the counties making up the Lakota reservations. These counties also struggle with drug addiction, alcoholism and suicide.

- 16:58 - In Lakota country, some people see language loss as part of this problem, and language revitalization as part of the solution.
- 17:45 - One Lakota man, Travis Condon, started learning Lakota when he had a son. When he speaks Lakota, he has a lot of pride. Another Lakota woman, Nacole Walker, says that she learned a lot about herself by learning Lakota, and becoming a Lakota teacher.
- 19:09 - Languages express the world around us in a unique way. Ben Black Bear talks about the thunder beings as a unique way that the Lakota think about storms.
- 19:48 - Kevin Locke talks about the precision of Lakota for expressing gesture, or type of action: There are different words for tearing, tearing with the hands, with the feet, by pushing, with the wind etc. For him, the Lakota language offers a different perspective or a different angle on the world we live in.
- 20:34 - English is not only a means of communication, but a part of social identity, from televised sitcoms to Shakespeare. In that same way, for the same reason, Lakota people want to revitalize their language as an integral part of who they are.



21:05 - Teaching Lakota Today

- 21:05 - Gabe Black Moon, a teacher, remembers that the first day he went to school, he couldn't speak English at all. He wants to bring the language back.
- 21:49 - Although Jan Ullrich, a linguist, talks about meeting more and more young people who want to learn, they have the problem of finding speakers to talk with. One place they can go is the Lakota Summer Institute, held each year at Sitting Bull College.
- 22:57 - At the college, a group of fluent speakers are writing materials to be used for beginners. One fluent speaker, Delores Taken Alive, reads one of her colleagues' stories out loud. The speakers comment on the importance of consistent spelling and writing in order to help young learners.
- 24:11 - For the past 4 decades, children on the reservation have had Lakota classes; however the language continues to fade away. Nacole Walker, now a language teacher herself, talks about knowing numbers and animals, but not the alphabet or sentences. Brian Dodge, a Kindergarten through fifth grade teacher on the reservation, talks about the frustration of having students for only a half hour per week, and as a result not being able to take them beyond the usual "What is this?" vocabulary lessons. One scholar notes that classroom teaching is ineffective unless it is accompanied by speaking outside of the classroom.



- 25:54 - Philomene Lakota talks about her students, who have some good days when they are speaking in her class. She is filled with pride then, but notes that the good days are rare. She tells her students that they are in the biggest battle of their lives; their weapon is the language.
- 27:27 - Basketball is the most popular sport on the reservations. Families turn out to see their children play. At the same time as the basketball tournament, there is now a Lakota language bowl; however the turnout is far smaller. As Matt Rama, another teacher, notes, “Basketball skills can be taught in a relatively short time, while language revitalization can take years.”

Philomene Lakota states that those living on the Pine Ridge reservation have an obligation to start speaking the language even if it’s one word at a time. Matt Rama has started using Lakota vocabulary for basketball practice, consulting with fluent elders for the correct way to say things.

- 31:11 - In a Lakota immersion daycare center, small children are speaking Lakota in response to teacher’s question. The Lakota language immersion nest at Sitting Bull College is the first on Standing Rock. They have eleven 3 to 5 year olds. No English is spoken. The main concern is whether the children will lose the language fluency they are developing now as they move to regular school.
- 33:17 - There are only a handful of immersion programs in Lakota country, and they serve only a tiny percentage of the thousands of students that are in reservation schools. As teachers comment, it’s true that it’s only little tiny bits, but the reality is that a little bit is better than nothing at all.
- 33:54 - The Pine Ridge immersion nest, Íyapi Glúkinipi, has 10 children. Director Peter Hill’s goal is to have the children become fluent in Lakota alongside the English they are learning at home.
- 34:48 - Didier Dupont is the director of an immersion school in Kyle, South Dakota. He says that they don’t teach the language, rather they use the language to teach everything else. The Kyle school has about 30 students in kindergarten through fifth grade. Ideally, the number of these schools would be multiplied so that parents who want to can have their children in an immersion school without traveling miles and miles.
- 36:30 - In fact, bringing back a native language is expensive. Most of these programs survive year-to-year on grants.
- 37:06 - Outsiders come to the reservation to learn about Lakota culture. A few stay long enough to learn the language; a very few learn it well enough to teach it. So part of the revitalization actually comes from outsiders. One teacher comments that the Lakota shouldn’t resent the fact that some of the teachers are not native, since the Lakota are so close to losing the language in the next fifty years if they don’t support all of the efforts at revitalization.
- 38:21 - Some of the people from outside who have come and stayed are married to Lakota people. Most have learned the language by using it. A young teacher comments that if the outsiders can learn Lakota, so can she.



- 39:45 - Jan Ullrich, a linguist fluent in Lakota comments that the language was not originally a written language. Missionaries developed the first orthography, or spelling, but it was not adequate because the missionaries didn't hear all the phonemes or meaningful sounds of the language. Rather, they simplified the language. As a linguist who came to Lakota country, Mr. Ullrich had to first unlearn much of what he learned from the old missionary sources, which were faulty.

Young students at first felt embarrassed because they didn't know as much Lakota as he did. But one of them comments that it is their language, and they will help anyone learn it.

Mr. Ullrich goes on to say that its important that the work that he and other linguists do be geared to something practical, in the community.

- 42:08 - For example, there is a project to record all of the words in the New Lakota Dictionary, 22000 words recorded by native speakers, creating a model of Lakota language pronunciation for generations to come. It's important that it be done correctly, notes Mr. Ullrich.
- 43:32 - Before there was English, Lakota society used Lakota in all sorts of situations. Now, the contexts in which Lakota is used are more limited. But in order for Lakota to survive, it needs to reclaim the old territories, and claim new ones.
- 43:43 - The Berenstain Bears have been dubbed into Lakota, which is very important for language learning. More of this type of project is needed.
- 44:56 - Some speakers label things in the home to help their children learn.
- 45:37 - Alayna Eagle Shield works with her daughter, Kyyalyn Eagle Shield, on verb conjugations. A short film of Kyyalyn answering questions in Lakota is shown.

Others, like Travis Condon, label actions that fit the room, as scattering, sprinkling, eating things for the dining room. Not everyone feels that this kind of effort is possible though, with everything that is going on otherwise in their lives.

Another issue is the perception that Lakota is "old." Brian Dodge's students see the language as "old," it can be hard to get them to use it in their daily lives possibly due to their similar backgrounds. The central question is how to avoid having the Lakota language become an artifact like a moccasin in a museum.

- 48:43 - In a short film, *Tradition Transformation*, Dana Claxton shows how context can give new meaning to traditional artifacts and language.
- 50:30 - On one of the reservations recently, an elder passed away. One of the realizations brought on by this passing is that time is really going by. Elders are passing away and with them goes the language. Young people are beginning to recognize that they have to take over, which means that they can't get by just knowing words and phrases. One person comments that the old ones were very proud when they learned English; the Lakota need the young people to be proud when they learn Lakota.



- 51:42 - The Lakota language revival is bigger than any one person. Some people believe that the language also structures how one approaches the gods. Some believe that spirits don't hear prayers in English. Without Lakota, one can't pray as effectively.

The hope is that the Lakota people will not fall into the trap of being survivors of a dead language. In the end, it will have to be not the elders but their grandchildren who save the language.

Philomene Lakota concludes by saying that there are no goodbyes in Lakota; just "we will see each other again."





V: Answer Key

I. Comprehension questions

Exercise A:

- a. 600
- b. about 20
- c. the Sioux Nation
- a. 5000
- c. 70
- b. over 80
- a. They saw them as uncivilized, backwards and non-Christian.
- c. George Armstrong Custer
- b. at least 150
- a. The Lakota Summer Institute

Exercise B:

- a, b, c, d
- a, b
- a, b, d
- a, b
- a, b, d, e
- a, c, d, e
- a, b, d, e
- a, b, c, d

Exercise C:

- f. Richard Henry Pratt
- j. Renelle White Buffalo
- a. Philomene Lakota
- c. JoAllyn Archambault
- i. Tipiziwin Young
- b. Barack Obama
- h. Nacole Walker
- e. Travis Condon
- g. Ben Black Bear
- d. Jan Ullrich

Exercise D:

- **TRUE** - Language learning often takes a back seat on reservations, which struggle with poverty: At every recent census, 6 or 7 of the 10 poorest counties in the United States are the counties making up the Lakota reservations.
- **FALSE** - The Lakota are well known by the average American. Further explanation is in Synopsis 3.59.
- **TRUE** - English is not only a means of communication, but is a part of social identity, from televised sitcoms to Shakespeare. In that same way, for the same reason, Lakota people want to revitalize their language as an integral part of who they are.
- **FALSE** - Once called the Sioux Nation, it is one of the biggest tribes in North America. These days, about half of the people live on reservations in North and South Dakota. The other half live off the reservation where there are chances for better employment.
- **FALSE** - For the past 10 years the relationship between identity and language is an important issue for native tribes all over the world.
- **TRUE** - In the 19th century, the language began to decline as a result of United States government policy. Lakota children were removed to residential schools where they were not allowed to speak their language.



7. - **TRUE** - The United States took Indian land all over the continent. This policy led to war with many tribes.

8. - **TRUE** - Parents and grandparents developed a fear of transmitting the language to their children because they themselves were punished for speaking it in the residential schools.

9. - **FALSE** - Philomene Lakota states that those living on the Pine Ridge reservation have an obligation to speak the language.

10. - **TRUE** - Lakota is a language at risk: Just 5000 people still speak it, and the average age of speakers will soon be 70.

Note: II: Expansion activities do not require a key.

III: *Let's learn some Lakota!*

Exercise A:

1. f. Táku eníčiyapi he? Kyyalyn emáčiyapi.
2. e. Nilákhota he? Malákhota.
3. g. Ništíŋma he? Háŋ, mištíŋme.
4. b. Yékta he? Háŋ, wékta.
5. d. Hi-yákpažaža he? Háŋ, hi-wákpažaža.
6. h. Napé niglúžaža he? Háŋ, napé miglúžaža.
7. a. Ógle kiŋ yéč'uŋ he? Háŋ, ógle kiŋ wéč'uŋ.
8. c. Ógle kiŋ yaglúšloka he? Háŋ, ógle kiŋ waglúšloke.

Exercise B:

Circled:

- kapsípsiča (dribble)
- kaŋ'ól'iyéya (pass)
- khuté (shoot)
- kašná (miss)
- yuŋpá (rebound)

Crossed out:

- íŋyaŋka (run)
- iŋpékhíya (throw something to someone)
- kakhápa (to strike/hit a flying object with a tool, as a ball with a bat)
- yukhápa (to catch something flying, as a ball)

Exercise C, Part 1:

yuŋléča	tear with fingers
naŋléča	tear with foot
paŋléča	tear with pressure (poking finger)
yaŋléča	tear with teeth
woŋléča	tear by the wind

Exercise C, Part 2, Suggestions:

1. kaŋléča: to split something open, tear by striking
2. waŋléča: to cut something open
3. yusléča: to tear something lengthwise with the hands
4. yupóta: to tear something to pieces or strips
5. yuŋ'eh'e: to tear something into shreds



You can learn Lakota too!

Try these things to improve your learning:

1. Get the New Lakota Dictionary
2. Watch the Lakota Berenstain Bears
3. Attend the Lakota Summer Institute

Learn Lakota Phrases

Philámayaye.

I thank you.

Tókša akhé waŋčhíyaŋkiŋ kte.

See you later!

Čhaŋtéwašteya napéčhiyuzapi.

I greet you with a happy heart & open hand!

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