

THE SLIM BUTTE RACCOON

PAHA ZIZIPELA WICITEGLEGA KIN



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THE JUST-FOR-FUN-STORIES

These are stories
told just for fun
Teton Lakota call them
"Ohunkakan."

They are not true.
They never were.
They never could be.
But what does it matter
in just-for-fun stories?

OHUNKAKAN

Lenake wic'owoyake
wo'imagaga un oyakapi.
T'it'owan Lak'ota kin lec'el
c'ajeyatapi
"Ohunkakan."

Lena wowic'ake šni.
Tohani wowic'ake šni.
Na tohani wowic'ake kte šni.
ho tk'a hena ot'okahe
wo'ohunkakanpi hec'a he'un?

The first story is about
the Pine Ridge Porcupine
Who lived at the Agency.
Do you think you have seen him?
Maybe so!

The second story is about
Mister Raccoon
in the watermelon patch.
Do you think you have seen him?
Maybe so!

Ohuŋkakaŋ t'okahe kiŋ he
Wazi Ahaŋhaŋ P'ahiŋ waŋ
owakpamni el t'i.
Waŋlake seca ilukc'aŋ he?
Sece!

Ohuŋkakaŋ inupa kiŋ he
Wic'iteglega he ec'a
wagmušpaŋšni ojupi mahel
uŋ.
Waŋlake seca ilukc'aŋ he?
Sece!

The third story is about
the Prairie Mouse
who spent her summer
at the rodeos.

Do you think you saw her?
I did.

The fourth story is about
the Hen of Wahpeton
who almost
went to Hollywood.

This is the Second story—

Ohunƙakan ƙyamni ƙin he
it'unƙala omanis'a
bloketu opta wanƙanyanƙ
omani

ok'i'inyanke ec'ekc'e un.
Wanlake seca ilukc'an he?
Wanlake s'elec'eca.

Ohunƙakan itopa ƙin he
K'ok'oyaħ'anla winyela Waħp'etun
etanhan ƙin he
Hollywood ekta iya tk'a.

Le ohunƙakan inupa—

About the

SLIM BUTTE RACCOON

PAHA ZIZIPELA WIC'ITEGLEGA KIN



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THE SLIM BUTTE RACCOON

Everyone knows about raccoons,
how they look like bears,
only very much smaller,
how their noses point out
and their ears point up,
how their faces are spotted
and their tails are ringed.

PAHA ZIZIPELA WIC'ITEGLEGA KIN

Tuweke eyaš wic'iteglega kin
slolwic'ayapi.

Wamak'aškaŋ eya mač'o he
iyec'ecapi

tk'a e'e lila cikcik'alapi.

P'ute kin p'estostopila
na nakpa kin atintinyan hanpi
na ite kin gleglegapi
na sinŋe kin k'o gleglegapi.



Everyone knows about raccoons,
how they walk very slowly
and climb very fast,
how they hunt at night
and sleep in the daytime,
how they eat corn and frogs
and melons and fish.

Tuweke eyaš wic'iteglega kin
slolwic'ayapi.

Lila mani hunkapi šni
tk'a lila c'an'ali oħan'opila.

Tok'el han'hepi opta wokilepi
na an'poskanj ištimapu kin
na tok'el wagnmiza na gnaška
na wagnmušpan'šni na hogan' k'o
wic'ayutapi kin he.



Everyone knows about racoons
because they live near
where we are living.

Tuweke eyaš wic'iteglega kin
slołwic'ayapi
inč'inj tuktel unť'ipi kin
inš' eya ik'anyela t'ipi.

But everyone does not know
about the Slim Butte Raccoon
because this is the first time
his story has been told.

Tk'a tuwe oyas'in
Paha Zizipela Wic'iteglega kin
he slolyapi šni
inč'inj le ot'okaheya
t'a'ohunjkakanj kin oyakapi kin
he'unj.



At first
this raccoon
lived with his mother
and three little sisters
in a nest in a hollow cottonwood
on the banks of Slim Butte Creek.

But after he grew old enough
to find his own food,
he moved much nearer
to the Slim Butte School
and the community garden.

Wana ot'okaheya wic'iteglega kin he
hunku kin kic'it'i.

Na t'anjšitku yamni k'o op t'i.
Wagac'an c'unjšloke mahel
wahoŋpi ot'ipi he Paha Zizipela
Wakpa maya iyukšan etu.

Ho yunċ'an wana sanpa ic'aŋ'aye
na iyec'inċkala woyute i'ic'igni
kta hec'a.

Paha Zizipela Owayawa ot'i kin el
na ok'olakic'ie owoju wan el
lila ik'anċyela t'ok'anċ kit'i.



His family could not understand
why he moved away
because raccoons
like to live near
other raccoons
and not near a school house.

Taku uŋ t'ok'anl et'i kiŋ he
t'itakuye kiŋ okaŋnigapi ŝni
iŋc'iŋ wic'iteglega kiŋ
tuktel wic'iteglega t'ipi kiŋ el
k'anyela na ptayela t'ipi c'iŋpi
kiŋ he'uŋ,
na owayawa t'ipi el hec'a kiŋ
tuweni el t'i ŝni he'uŋ.

But they let him go
and, at first,
he came back to visit them
every two days.

Ho ešaš iyayiŋ kta iyowiŋk'iyapi.
Na t'okaheya
inupa c'aŋ el
ic'imani gli.

Then he came back every four days,
then every six days,
then every eight days
and after awhile
he did not come back
for a long time.

He liked his mother
and his sisters
and his cousins
and his aunts.

It was not
that he did not like them.

Na hankeya itopa c'an el gli.
Na hankeya išakpe c'an el gli.
Na hankeya išaglogaŋ c'an el gli.
Ohanjeta
lila t'ehaŋ
hektakiya gli šni.

Huŋku kiŋ e
na t'anjšitku iyuha
na hakataku iyuha
na t'unwicu kiŋ oyas'in k'o
t'ewic'añila.
T'ewic'añila šni na unyaŋ
iwic'ayaya hec'a šni.

Oh no,
that was not the reason
he did not come back
to visit them.

The reason was
that he liked the Indians
who worked in the garden
by the Slim Butte School.
He liked these Indians
better,
much better
than he liked his family raccoons.

Hank'eya
hektakiya gli šni
na ic'imani hi šni
hena hec'a uŋ hec'uŋ šni.

Taku uŋ hec'uŋ kiŋ he
Paha Zizipela Owayawa kiŋ el
owoju waŋ el Lak'ota wowaši
ec'uŋpi hena iwašte wic'alake.
Lak'ota kiŋ lena wašte wic'alake
sanp'a wašte
na lila iwašte wic'alake
t'itakuye wic'iteglega k'uŋ
wic'isanp wašte wic'alake.



He kept looking at the Indians
and watching them
from where he was hiding
on a limb
of a cottonwood tree.

He kept looking and watching
and watching and looking.
Everything that the Indians did
he thought was wonderful.

Ohini Lak^ota kin awanjwic^ayanjka
uj.

Wagac^auj waj etaj
aletka waj etaj o^oina^hmeya c^a
na[^] hetaj wawakⁱlyayanjke.

Ho hec^e wakⁱl wa^aatujwa he.
Lak^ota taku ec^unpi kin o^yasⁱuj
lila wak^anja wa^eec^unpi kecⁱuj
yanjka he.



Before very long
he knew all about Indians
how they walked,
how their hands looked,
how they washed the things
they took out of the garden.

Ec'anañci
Lak'ota ataya owic'akañnige.
Tok'el manipi kin he
nape tokcapi kin he
na wojupi icupi kin he
na tok'el yujajapi kin hena
awic'ableze.

He began to think

"I am like them
a little.

I walk on the bottoms of my feet.

I wash my food before I eat it.

My front feet

look like little hands

with black gloves on them.

I really am

like those Indians—

at least a little."

Wana iyukc'an,

"Lena ciscila
iyewic'amac'eca.

Sic'uha kin un mawani.

Woyute watinkta it'okap blujaja.

Sit'okatanhan kin

wic'ašanape s'elec'eca cikcik'ala
eyaš

napinkpa sapsapa unpi iyec'eca

Lak'ota kin hena

nakuŋ cik'ayela eyaš

iyewic'amac'eca hce."

The more he thought about it,
the more he thought he was like
the wonderful Indians
who worked in the garden.

Lila le el wiyukc'an kin
sanp'a Lak'ota owoju el
wak'anya wowaši ec'unpi
hena iyewic'ac'eca lila wic'ala.

He kept thinking,
"I am like them a little,
a little, a little.
I am like them a lot,—
maybe."

Ohini lila iyukc'aŋ he.
"Cik'ala iyewic'amac'eca.
Ungnaš t'aŋkaye ĥci.
Iyewic'amac'eca
sece."

He spent almost all the days
watching the Indians
to see if he was like them,
and almost all the nights
looking in the water
to see
if he looked like an Indian.

Angpetu iyohi kinil
Lak'ota kin awanwic'ayanika he
iyewic'ac'eca seca he'un.
Na hanhepi iyohi kinil
mni ekta a'okakin he
Lak'ota iyewic'ac'eca seca
wanyanika c'in.



But he never did look
like an Indian
until one day
one of the Indians
wore a pair of dark glasses.
Mister 'Coon could not wait
for night to come.
He ran at once
to the creek
to look at himself.

Ho tk'a tohani
Lak'ota kin iyewic'ac'eca šni
yunk'an anpetu wan el
Lak'ota kin wanji
ištamaza sapsapa un c'anke,
wic'iteglega op'ikešni
na hanhepi kta ap'ešni.
Wan'agna
wakpala anatan
wan'inglakin kta he'un.



He leaned far over
to look in the water.
He saw the patches of black
around his eyes.
He saw the band of black
across his nose.

Lila ekta ĥci a'okakin
wakpala mni el
yujk'aŋ išta ohomini
sapsapa icazopi waŋ'inglake.
Na p'ute opta
sapa c'a waŋ'inglake.

They really did look
like the Indian's dark glasses.

Uŋs uŋmakeci Lak'ota ištamaza
sapa uŋ
he lila iyec'eca.



He was so pleased.

Lila iyokip'i ĥce.

He was so delighted.

Na lila wiyuškiŋ.

He forgot all the things
his mother had taught him.

C'anke huŋku kiŋ taku unspek'iye
k'un

He forgot how to act
like a raccoon should act.

hena iyuha akiktunje.

Wic'iteglega tok'el t'oĥ'anpi
iyec'eca

hena ec'un kta k'o akiktunje.

He stopped hiding
in the trees.

C'an wanċal

inaĥma yanke un ayuštaŋ.

He came out in the open
to watch the Indians
at work in the garden.

K'utakiya glic'u na iglut'an'ing
na owoju el Lak'ota wowaši
ec'unpi kiŋ

awanwic'ayanċ naziŋ he.

The Indians saw him,
but they did not care.
They said,
"Let the 'coon alone.
He's a good little fellow.
He does not steal things."

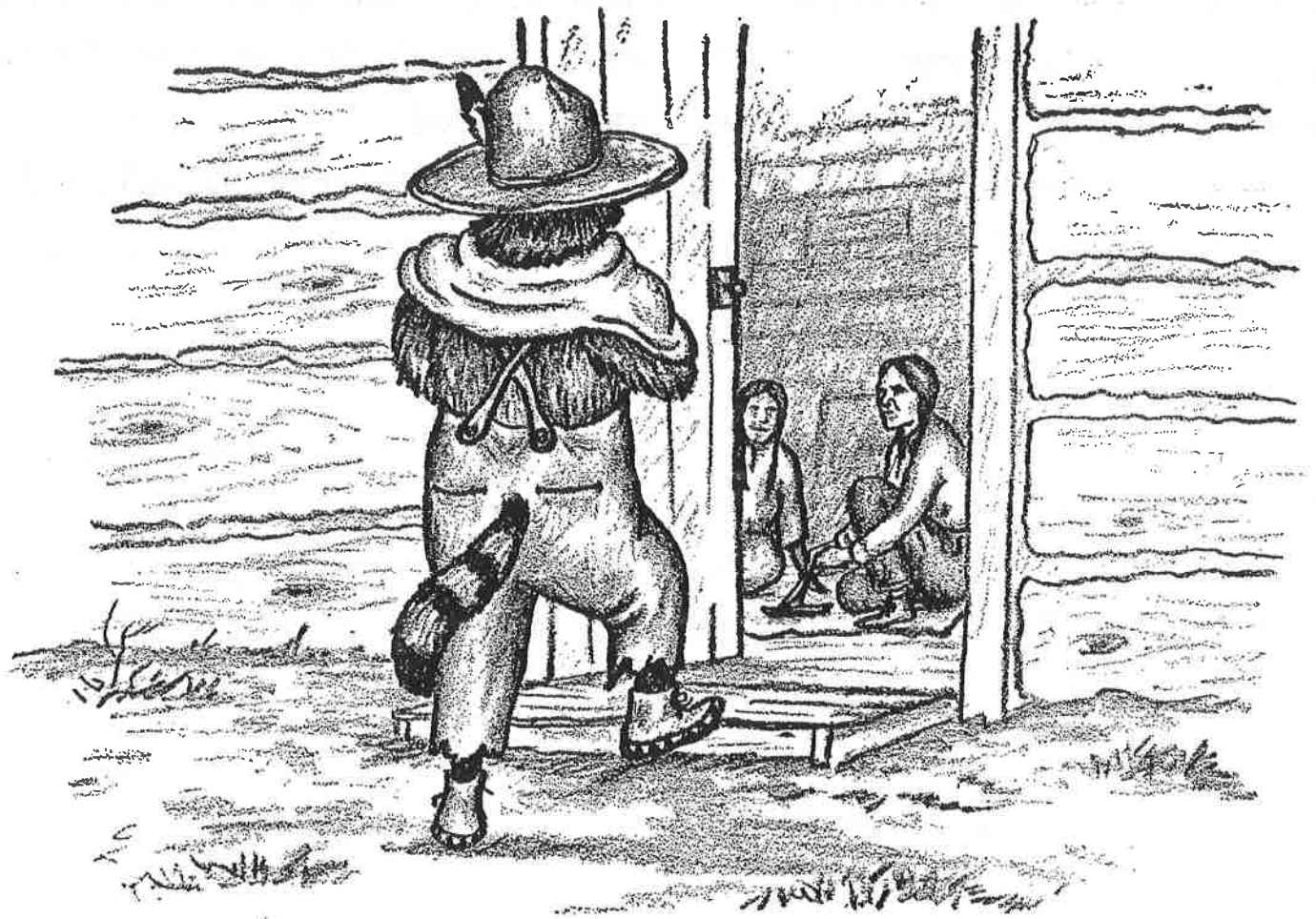
The Slim Butte Raccoon
did not know that.
He did not know
what the Indians were saying.
He could not understand Sioux.
He thought
that the Indians thought
he was an Indian.

Lak'ota kiŋ wic'iteglega wanyankapi
tk'a tok'akiyapi šni.
Leyapi,
"Wic'iteglega ayušta po.
He waštecalaka itekelo.
Wamanu šni uŋ welo."

Paha Zizipela Wic'iteglega kiŋ
he slolye šni.
Lak'ota kiŋ taku ekiyapi kiŋ hena
slolye šni,
Lak'ota iyapi okašnige šni he'uŋ.
Lec'iŋ Lak'ota kiŋ hena lec'iŋpi
wic'iteglega Lak'ota seca
wicalapi.

More than ever
it made him want to know
all there was to know.
He even started
to learn to speak Sioux.

C'anke hetan ohini
taku tona slolyapic'a kin hena
iyuha unspe'ic'ic'iyin kte ĥcin.
C'anke wanaš
Lak'ota iyapi unspe'ic'ic'iya he.



And

he went right up
to the doors of the houses
to see what the Indians did
when they went home
from the garden.

Everything they did

he thought he could do.

He was very bold.

Na

katin'yeya iyaye

t'ipi iyohila t'i'yaza ye.

Lak'ota owoju etan glipi

na t'iyata gli unpi

hena awic'ablezin kta

wanwic'ayan'k i he

Taku ec'unpi kin oyas'in

hena ec'unj okihi wic'a'ic'ila.

Lila iwalitake.



When the Indians had a fair
Mister Raccoon went
with the people
from his district.

When the Indians had a dance
he sat in the corner
of the Omaha House
and kept time to the music.

Tohanl Lak'ota kin ok'i'inyanke
yuhapi c'ana
wic'iteglega ekta op'a.

Iye t'a'okašpe unpi
hena op'op'a.

Tohanl Lak'ota kin wac'ipi c'ana
Omaha Owac'i kin el
t'i'yokañmi el yanka he
na c'añc'ega ap'api kin oña
sikapsanpsan yanka he.

Once,

he went to a Give-Away
and when the generous Indian
who was having the Give-Away
gave him a shiny brass button,
he forgot he had started life
as a baby raccoon.

Tukte'ehan

wiḥpeyapi t'an̄ka waṅ ekta i.
Yun̄k'an̄ Lak'ota o'ic'ihika waṅ
wana wiḥpeya he,
na mazazi c'eškik'an̄ waṅ
wic'iteglega k'u.
C'an̄ke wic'iteglega c'in̄cala ic'aga
k'un̄
hena k'o akiktun̄je.

But he did not forget for long
because the next day
his mother and his aunts
and his cousins and his sisters
came to visit him.

Tk'a t'ehaṅšni ec'el
ihihagna el
hūṅku na t'ūṅwicu
na hakataku na t'aṅkšitku k'o
a'ic'imani hipi.



Slim Butte Raccoon was very upset.
He felt very bad.
He thought to himself,
"This cannot be.
I am not like these raccoons.
I am very much like
my Indian neighbors."

Ho c'anke Paha Zizipela
Wic'iteglega iyokip'i šni.
Lila c'ante šice.

Lec'el awac'inghingle,
"Lec'eca kte šni tk'a.
Wic'iteglega kiŋ lena
iyewic'amac'eca šni.

Tuwa lila iyewic'amac'eca kiŋ he
Lak'ota eya t'i'unma wic'awaye
kiŋ hena epi."



Slim Butte Raccoon tried
to be different.

He washed his food
in the creek.

He ate it by holding it
in his front feet.

He walked on the bottoms
of his hind feet.

Paha Zizipela Wic'iteglega
t'o'unj kin
etanj iglut'okeca kte hcinj.
Wakpala ekta
woyute yutinjke unj hena
glujaja he.
Sit'okatanhanj kinj unj
oyuspina he oagna wote.
Sihektatanhanj kinj unj
wosla mani he.



It did not help.

He was not different.

He looked and acted

like his family

looked and acted,—

like raccoons.

Then one night

while he was walking

in the Indians' garden,

he had a great thought.

He would have a Give-Away

just like the Indians

had Give-Aways.

That would show

that he was different.

Tk'a he wiyokihi šni.

Iglut'okeca k'unj he k'o.

Owanyanke na oħ'anj kinj k'o

t'itakuyepi tokc'api.

T'oħ'anpi na owanyanke

wic'iteglega hec'api.

Yunjk'anj hanhepi wanj el

Lak'ota owoju ekta

omani i ec'unhan

wiyukc'anpi wanj el hi.

Lak'ota iyec'elya

wiħpeyapi wo'ec'unj

he oğna ec'unjktā awac'ij.

Hec'unj kinhanj

unğnaš Lak'ota s'elec'eca kte.

At first,
the visiting raccoons
did not think much
of the Give-Away.
They had never been to one.
They did not know
if they would like it.

But Slim Butte Raccoon
would not listen
to the things they said.
He said he knew all about
all kinds of Give-Aways,
all about all of them.
That's what he said.

T'okaheye ĥci
wic'iteglega ic'imani hipi kiŋ
wiĥpeyapi wo'ec'uŋ kiŋ
tok'ak'iyapi ĥce Ńni.
Tohani hec'a wanjini el ipišni.
Iyokip'ip'ci kte sece k'eyaš
he slolyapi Ńni.

Ho tk'a Paha Zizipela
Wic'iteglega kiŋ
taku wic'o'ie eyapi kiŋ
hena naĥ'uŋ c'ing Ńni.
Wiĥpeyapi owetona kiŋ iyuha
hena iyuha slolya keye.
Wiĥpeyapi iyokaĥmi kiŋ k'o iyuha
slolyac'a eyec'i.

He said Give-Aways

were given to honor someone.

This Give-Away, he told them,
would be given to honor himself
because, after all,
he was not like
other raccoons.

"Wiŋpeyapi kiŋ lena," eyec'i,
"tuwa yu'onihanpi kta uŋ
wa'ec'unpi.

Wiŋpeyapi kiŋ le ak'eš," eyec'i
uŋ unгнаš iye yu'onihanpi
okihipi, keye.

Iŋc'iŋ

wic'iteglega unmapi kiŋ
iyewic'ac'eca šni he'un.

Then came the trouble
to find the things
to give away.
He had spent all his days
watching the Indians
and all his nights
looking at himself
in the creek waters
so he never took time
to get things for himself.
He owned just what he had on!

C'anke wana wošice hiyagli'ic'iye
wiḥpeyiṅ kta
takuni iyeye šni.
Anpetu iyohila škiṅciye
Lak'ota kiṅ awaṅwic'ayanke
na haṅhepi iyohila
wakpala mni ekta
waṅ'inglak ihe.
C'anke ok'ašniyaṅ uṅ
na ec'el takuni ḥci yuha šni
ic'iye.
T'aṅc'aṅ k'it'uṅ kiṅ hec'eglagla
yuha!

He had nothing to give,
but he had to give something.

Taku wic'ak'u kta yuha šni
tk'a taku wawic'ak'u kta wan
hec'a.

So he looked around
and he looked around.

C'anke okšanjšan wak'ita he.



He found a shovel
and a hoe and a rake.
He found a box
and a wagon
and a worn-out glove,
but what good
would they be
for a family of raccoons!

Yunċ'anj mak'ipapte wan
na maħ'icamna wan na
wiyuhinċe wan hec'el iyeye.
Nakunċ c'anjwopiye wan
na c'anjpagmiyanċanpi wan
na napinċkpa ħ'eħ'e wan hec'el
iyeye.
Ho tk'a wiċ'iteglega t'iwahe kin
he
henake taku iwašte okihi he?

He did not know what to do,
until at last,
he thought
of the watermelons
in the melon patch
that belonged
to the Indians' garden.

Tok^ćel ec^ćuŋ kte kiŋ slolye šni.
Ohaŋketa
Lak^ćota t^ća^ćowojupi waŋ el
wagmušpaŋšni
ojupi waŋ haŋć^ća
he awiyukć^ćaŋ.

They would be fine.
They would be good.
Just the things
to give away
at the Give-Away.

Lila tanyan kte.
Na lila wašte kte.
Hena eñca
hoyeya
otuñ'api wašteke.



So he called his family
to the melon patch
and he made a speech
and he sang a song
and he gave all the melons away.

The raccoon family
liked his speech.
They liked his song.
They liked the melons.
They liked everything about
the Give-Away.

Ho c'anke wagmušpaŋšni owoju e
t'at'iwahe kiŋ wic'akic'ó.
Na el wo'oglake waŋ kage
na olowaŋ waŋ ahiyaye
na wagmušpaŋšni kiŋ ataya
iyuha otuħ'aŋ.

Wic'iteglega t'iwahe kiŋ
wo'oglake kage kiŋ he
waštelaŋkapi.
Olowaŋ ahiyaye kiŋ waštelaŋkapi.
Wagmušpaŋšni kiŋ waštelaŋkapi.
Na taku otuħ'aŋ kiŋ
k'ó ataya iyuha waštelaŋkapi.



They ate all night
just as fast as they could.

When the last rind
of the last melon was gone
every sister and cousin and aunt
and the mother
made a speech.

They said the same things!

Hanhepi kin ataya wic^cawote
t^cohanyan oh^han^kopi kin
hehanyan wotapi.

Wana wagmušpaŋšni kin henala
c^can^ke wana ha waŋ ehake
yaskupi

t^can^kšitku kin iyuha na
hakataku na t^cun^wicu

na huŋku kin k^co
wo^oglake kagapi.

Iyuha iyak^cilec^cel wo^oglake kagapi

They said,
no raccoon ever had given
a Give-Away.

So at last
they were ready to believe
that this raccoon
was not a raccoon.

For all they knew
he might be an Indian.

Leyapi
wic'iteglega wanjini tohani
otuħ'ąj šni.

C'ąjke oħąketa
lec'el wic'ala'ic'iyapi
wic'iteglega kiŋ le
wic'iteglega hec'a šni.
Lak'ota hec'a s'elec'eca
owaheħąyela slolyapi.

They said other things, too.
They said
since this raccoon
was not a raccoon
it was all right with them
if he was an Indian!

They said
they had liked
to honor him
by eating his melons.
The melons were good
and now
goodbye
they had to go home.

Nakuŋ taku it'okt'okeca eyapi.
Leyapi
iŋc'ing wic'iteglega kiŋ le
wic'iteglega šni kiŋ he'uŋ
naku Lak'ota hec'a k'eyaš
iyuha iyokip'ipi keyapi!

Leyapi
t'awagmušpaŋšni yutapi kiŋ
he'uŋ
iyokip'iya yu'onihanpi keyapi.
Wagmušpaŋšni k'uŋ lila oyul wašte
na wana
"hokahe"
eyapi na k'igłapi.

They went home.
The mother
and the aunts
and the sisters
and the cousins
went home.

Slim Butte Raccoon was pleased.
He was delighted.
He felt wonderful.
He felt honored.

He felt very honored.

Wana ak^ciyagle.
Hun^{ku} kin
na t^cun^{wi}cupi kin
na t^can^kšit^kupi kin k^o
iyuha ak^ciyagle.

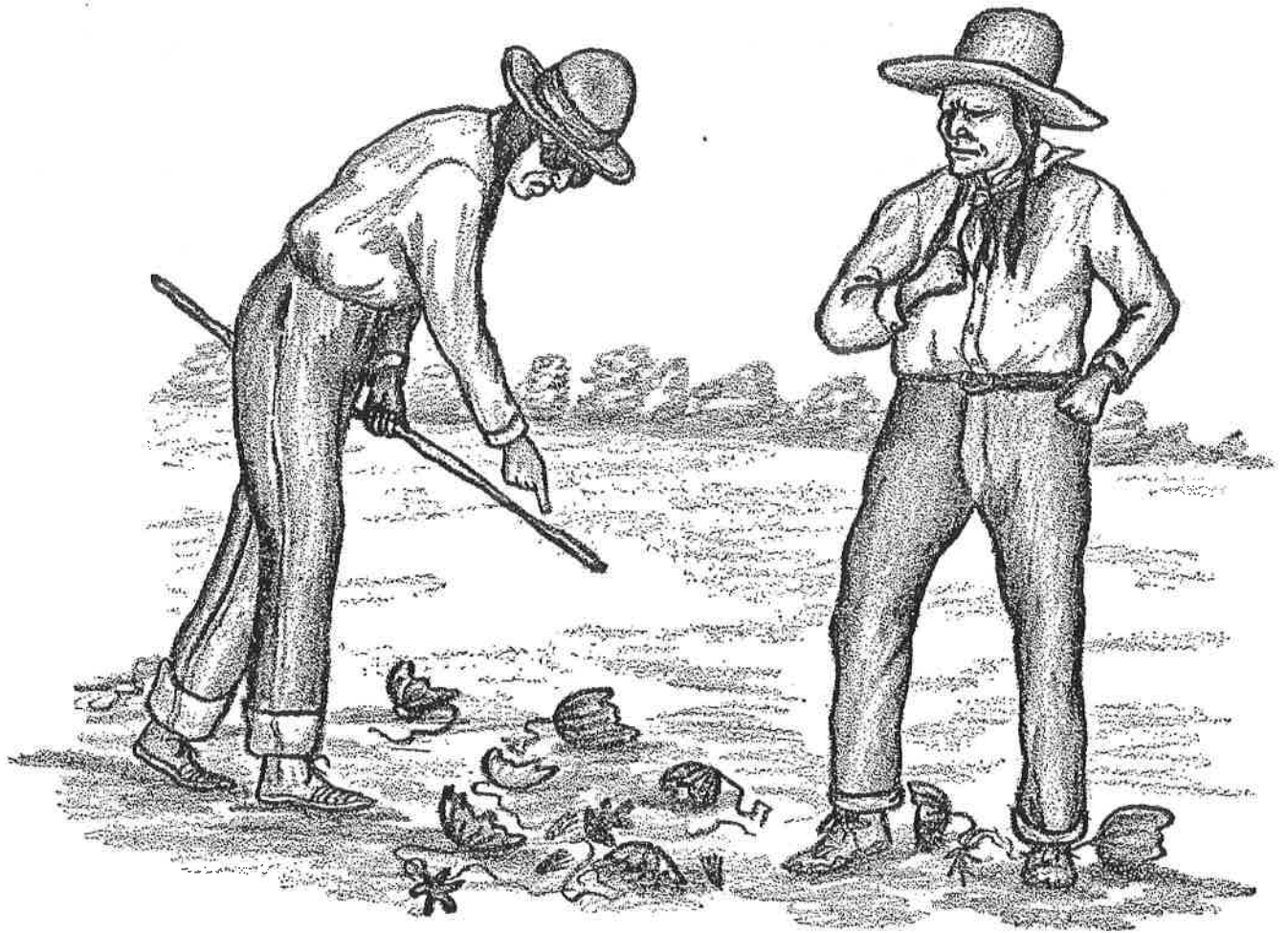
Paha. Zizipela Wic^citeglega kin
lila iyokip^ci ĥce.
Lila wiyuški.
Lila inihan^ɔ.
Woyu^ɔonihan^ɔ ojula.

Lila woyu^ɔonihan^ɔ ojula.

Until the next day.

Woyu'onihanj ojula k'unj anpetu
wanjila kip'i.





When the Indians came
to their melon patch
and found that their melons
had been eaten
they were surprised.
They were angry.
They were not pleased about it.

Yunċ'aŋ Lak'ota kin
wagmušpaŋšni ojupi el hipi.
K'eyaš wagmušpaŋšni k'uŋ oyaš'ing
tok'aĥ'aŋ.
lyuha tepyapi owehe.
C'aŋke lila iyuš'inyanyaŋpi.
Lila c'aŋzekapi
na lila iyokip'ipi šni.

The one with the dark glasses said, Yunj^can^h ištamaza sapa un^h k²un^h
"Look! It's 'coons.
I see the tracks of 'coons
In our melon patch."

Another one said,

"Yes It's 'coons.

The big fellow
that we have been good to
called the other raccoons
to eat our melons."

he heye,

"Wanyan^hka po! Wic^citeglega pelo!
Owoju un^hkit^cawapi kin^h el
wic^citeglega oye un^hpe c^ca
wan^hblake lo!"

Ak^ce wan^hji heye.

"Han^h! Wic^citeglegape lo!
Hokšila t^can^hka wan^h
yakiwašte han^hpi k²un^h he ec^ca
wic^citeglega un^hman^hpi iyuha
wic^cakic^co
na wagmušpan^hšni k²un^h oyas^hin^h
teb²un^hkiya pelo."

The one who had given
Slim Butte Raccoon
the shiny brass button
at the Give-Away said,
"That's too bad.
I should have known
that raccoons are all alike."

Lak'ota kin wanji
Paha Zizipela Wic'iteglega kin
c'eškik'anzi wiyakpa wan
otukiñ'an k'un he heye,
"Lila šicaya ec'amu welo!
Wic'iteglega kin iyuha
ak'ilec'ecapi kin
he tanyan slolwaya iyec'eca
tk'a yelo!"

Now all this time
the Slim Butte Raccoon
had been lying along a branch
feeling very full of watermelon
and very full of honor,
but when he understood
the Sioux words
that the Indians were saying
he was ashamed.

Na wana hetan t'ahenakiya
Paha Zizipela Wic'iteglega kin
c'an aletka ak'isoka wan akan
hpaya he.

Lila wagmušpanšni ip'it'ac'a
na woyu'onihan iyajula hpaya
he.

Ho tk'a Lak'ota iyapi
okašnige kin hehanl
Lak'ota kin taku eyapi nah'un
kin hena
lila wo'ištece ojula.

He was so ashamed
that he went
head-first down the tree
and swung along
after his family,
putting his feet down
in the foot tracks
of his mother.

Lila išteca uŋ
cʰaŋ etaŋ pʰakʰutakiya
hiyuʰicʰiye
na tʰitakuye
anawicʰakitaŋ.
Huŋku kiŋ
oye kʰigle kiŋ oŋna
oye oŋtan mani kʰigle.



When he got to his mother's house,
he said,

'Oh Mother,
have you noticed
how much alike are we?'

His mother thought
for a long time
and then she said,

'Yes,
I believe I have.'

Wana hunku t'i kin el k'ihunji e
heye.

"Ina,
lila a'unkilec'eca kin he
ayableze so?"

Hunku kin
t'ehan iyukc'an yanika he
na leye,

"Han,
awableza wic'awala ye."

Slim Butte Raccoon
was glad of that.
It was good to be home again
and to be a raccoon
with the other raccoons.

Paha Zizipela Wic'iteglega kin
he ic'ante wašte.
T'iyata ak'e gli unpi kin he lila
wašte.
Na ak'e kiwic'iteglegapi
na wic'iteglega op'o'unyanpi
k'o lila wašte.

This is all.

It is finished.

The story of Slim Butte Raccoon
is finished.

Le wana 'henala.

O'ihanke.

Ohun'kakan Paha Zizipela

Wic'iteglega kin

o'ihanke.

BILINGUAL READERS

Of all cultural traits, language is the most persistent, as those familiar with the minority problems of Europe clearly recognize. It is not surprising, therefore, to find that despite hundreds of years contact with English speaking Whites, there are still Indian tribes many of whose members persist in the use of their native tongue. Throughout most of the country it is the older Indians who have not learned English, but in remote areas even the children who are taught English in the schools revert to a use of the Indian tongue in communication with their elders. Under ordinary conditions this need not be a matter of great concern, for it is a tendency of minority peoples everywhere who feel their culture threatened. However, at the present time, there are changes of great magnitude taking place in the Indian country. Conservation of natural resources is a vital issue in many areas, where overgrazing, water and wind erosion

are rapidly destroying the fertility of the soil. In many other areas, understanding of new opportunities for Indian self-government and credit is blocked by difficulties of translation, and the older more conservative Indians are at a loss what to believe.

Therefore, at long last, the government which for many years made effort to stamp out the native languages has reversed its policy, and is endeavoring through the Indian schools to increase familiarity with the written form of the languages spoken by large numbers of Indians. Except for the Navaho, many Indian languages have been written by Indians and missionaries as well as linguists for a number of years. Some of the older mission schools have taught Indians to write their own language, and there are some which are still doing it, so the government is not initiating something new, but recognizing and accepting as good, another of the practices initiated

by the groups which founded Indian education.

The first effort of the present program of bilingual teaching was concentrated on the Navaho, which contains the largest number and proportion of non-English speaking individuals. When this effort of the government became known throughout the service, requests began to come from other tribal groups for the preparation of bilingual material for use in their schools. This little book is one of a series prepared for use in the schools of the Sioux country, at the request of many adult Sioux. As time goes on it is planned to publish material suited to each school grade, and to prepare and distribute for adult use, translations into Lakota (the Teton dialect) of significant documents dealing with Indian affairs.

After mature consideration it has been decided that the publication of the material in parallel columns in both English and the native tongue should contribute most effectively to the development of active bilingualism upon the part of both children

and their elders. The emphasis in the school will naturally be upon the English—in the home upon reading the native tongue. In this way, the young people may help educate their parents in the use of English, while the new readers assist the adults in preserving the use of the native language among their children.

Each story accepted for publication deals intimately and accurately with some phase of Indian life in the linguistic area being dealt with. It is therefore believed that the material will provide exceptionally valuable experience reading for teachers in the lower grades. For the same reason these books should prove of value to teachers in White schools who are engaged in units of work on Indian life.

The preparation of material in the native languages is under the immediate direction of Dr. Edward A. Kennard, specialist in native languages. Emil Afraid of Hawk, an experienced interpreter of the older generation, translated this series of books.

THE ARTIST

Andrew Standing Soldier is a 22-year-old full-blood Sioux Indian who has had no formal instruction in art. His father was a government scout at the Battle of Wounded Knee which occurred on the Pine Ridge reservation in December 1890. His father encouraged Andrew to sketch and told him how the Indians and soldiers were dressed during the period when this conflict occurred. It has been Andrew's ambition for some time to paint a mural of this battle.

Andrew continued sketching animals and human figures, doing most of his earlier work in crayon on rough drawing paper. He has never completed high school, feeling responsibility for care of his family. His skill as an artist was recognized by some of the teachers at Oglala Community High School, and he was encouraged to participate in various contests. He won fourth prize with a poster design for

the Indian exhibit at the San Francisco World's Fair of 1939. He did some experimental mural work at the Oglala Community High School under the direction of Indian Service advisers and the special summer school staff in art in 1937. In 1939 he was chosen to paint the mural in the lobby of the new federal Post Office at Blackfoot, Idaho, on the Fort Hall reservation. This work was done in egg tempera and depicts early days among the Bannock and Shoshone Indians of this area, as described to Andrew by the older Indians.

Andrew's illustrations in this volume are done with lithographic pencil on pebbled-board because Andrew preferred to follow a style similar to that used in his earlier crayon drawings. His work differs completely from that of the Pueblo Indians of the Southwest which had become familiar to many through the paintings of students of Santa Fe Indian School

During 1940 and 1941 Andrew has completed a frieze in fresco for Oglala Community High School. This is a continuing band six feet high and approximately 150 feet long, extending along both side walls and across the proscenium arch of the auditorium

and depicting the Pine Ridge Sioux before the coming of the White man, while they were engaged in formulating their treaty with the government, and as they have been since contact with Whites.

THE DEVELOPMENT OF WRITTEN DAKOTA

The Dakota language is spoken in four dialects, Santee and Yankton by the eastern groups, Teton by the western, and Assiniboine in the northwest. They are all mutually intelligible, although there is a greater difference between the Assiniboine and the others than there is among Santee, Yankton, and Teton.

The pioneer work by Stephen Riggs in developing the written language was based primarily upon the Santee dialect, and dates from his "Grammar and Dictionary of the Dakota Language" published in 1852. Additional material gathered by Riggs appeared in 1893, edited by J. O. Dorsey.

A Dakota-English Dictionary of the Yankton dialect by J. P. Williamson was published in 1902. In addition to the scientific work, translations of the Bible, prayer books, and hymnals in these dialects were printed and widely used on all the Sioux reservations, so that many of the Sioux today are familiar with their own language in a written form.

The Teton dialect, which is used in this series of readers, has the greatest number of speakers (approximately, 18,000 at the present time), but owing to the relatively late appearance of material in Teton it has not been widely disseminated.

Boas and Swanton published a grammar in the Handbook of American Indian Languages dealing with both Santee and Teton, in 1910. Eugene Buechel's "Bible Stories" appeared in 1924, and was followed by his "Grammar of Lakota" in 1939. "Dakota Texts" by Ella Deloria, also in Teton, was published in 1932.

The basic alphabet in which all the dialects have been written was that used by Riggs, and subsequent linguistic work has followed the pattern he set. However, he failed to distinguish between the aspirated and unaspirated series of consonants p, t, k, and c. This distinction, vital to accurate recording, was introduced by Boas and Swanton and was followed in Deloria's texts and Buechel's grammar.

In earlier work g with a dot or an accent over the letter was used to indicate the harsh voiced fricative, but since it always has this value when followed by a

vowel, the diacritical mark has been eliminated. Riggs and others also used a z with a dot or accent over the letter for the sound of z in azure, for which the letter j has been substituted, a usage found in several volumes of the written Dakota.

The symbol ŋ following a vowel, to indicate nasalization of the vowel, was used by Riggs and most of the others who have recorded material in Dakota. Because of its familiarity to the Sioux, it is also used in these readers. In Deloria's texts the usual linguistic device of a hook beneath the vowel is used to mark nasalization, as in aŋ, iŋ, or uŋ. While the subscript hook is used in other bilingual readers in Indian languages as the more universally accepted symbol, it was considered wiser from the educator's point of view to follow established practice.

THE LAKOTA ALPHABET

The following information about the Lakota alphabet and its use should prove helpful to one familiar with the English language. After each letter, an example of the sound represented is given in a Lakota word, followed by the nearest approximation to the sound in an English word.

Vowels

a	na	(and)	father
e	pte	(Buffalo)	met
i	hi	(to arrive)	machine
o	ho	(voice)	open
u	tuwa	(someone)	rule

ŋ occurs only after the vowels a, i, and u. It does not represent a sound by itself, but indicates that the preceding vowel is nasalized. That is, some of the breath passes through the nose in producing the sound.

aŋ wanji (one)
iŋ najiŋ (to stand)
uŋ yuŋk'aŋ (and then)

Diphthongs

Diphthongs are rare in Lakota. They only occur in a few exclamations, as in the man's word of greeting, hau (like English how), and a woman's exclamation of surprise, haiye (with the ai like that in English aisle).

Consonants

' the glottal stop is a true consonant. It occurs between vowels, and also as an integral part of seven other consonants.

wo'ilake (servant) co-operate

In the English word, co-operate, the glottal stop is represented by the hyphen. It is the hiatus or stoppage of the breath between the two o's. Also in the American colloquial negative, unh unh, the glottal closure

precedes the u in each instance. Or in actual speech the difference between Johnny earns and Johnny yearns, is that the former has a glottal closure between the two words. All Lakota words that begin with a vowel are preceded by the glottal stop, but since this is always the case, it is not written.

p pahi (to pick up) spot
 p^h p^ha (head) pot
 p^ʔ p^ʔo (fog)

The p is a completely unaspirated sound, as in spot or any English word in which the p is preceded by an s. The p^h is highly aspirated, as is English p, followed by a vowel. The p^ʔ does not occur in English, but is produced by the almost simultaneous release of the breath from the closure formed by the lips and the glottal closure.

k kak^ʰiya (yonder) skit
 k^h k^higle (he went home) kit
 k^ʔ k^ʔuŋ (def. article in the past)

The differences among these three k's is similar to

the differences among the three p's described above.

t takuni (nothing) stop
 t^h t^hi (to live) top
 t^ʔ t^ʔe (dead)

The differences among these three t's is similar to the differences among the three p's described above.

c caŋota (ashes) attach
 c^h c^haŋ (tree) church
 c^ʔ c^ʔic^ʔu (I give you)

The letter c^h corresponds to the ch in an English word like chat. The same sound, but lacking the aspiration is represented by c. The example in English, attach, is not wholly accurate, but there is less breath force in the production of final English ch than when it is the first element in a word. The c^ʔ is similar to the p^ʔ, t^ʔ, and k^ʔ in that it is produced by the simultaneous release of the breath from the ch position and from the glottal closure.

h ho (voice) hot

ħ ħokā (badger)

ħ represents a harsh fricative sound that is lacking in modern English. It is the same sound as the ch in German machen or the Scottish word loch (lake).

ħʔ ħʔeħʔe (shaggy)

This sound is like the pʔ, kʔ, and cʔ, with the glottal closure preceding the production of the vowel.

j wanji (one) azure (like the z)

l le (this) low

m mahel (beneath) make

n na (and) no

w wana (now) way

y yunʔkʔaŋ (and then) you

z zizipela (thin) zero

s siŋte (tail) so

š ša (red) sure

sʔ sʔe (as if)

šʔ akišʔa (to shout)

g kage (to make)

The sound represented by g, when followed by a vowel, does not occur in English. It is the voiced equivalent of ħ and is produced in the same way, except that the larynx or voice box functions. The vibration of the vocal cords is the chief factor which distinguishes English z from s, d from t, g from k. It is this same factor which distinguishes Lakota g before a vowel from ħ.

g gli (to arrive back here) go

When g is followed by a consonant, it has the same value as in the English word, go.

b blo (potatoes)

In the consonantic combinations, gl, bl, gn, gm, gw, and mn there a short vowel between the two consonants which is not written. Thus, gli is pronounced like the gl in galore, never like glee, blo approximates normal pronunciation of below, never blow. Other Lakota words of this type are:

mni water

gnunʔgnunʔška grasshopper

gmigmela round