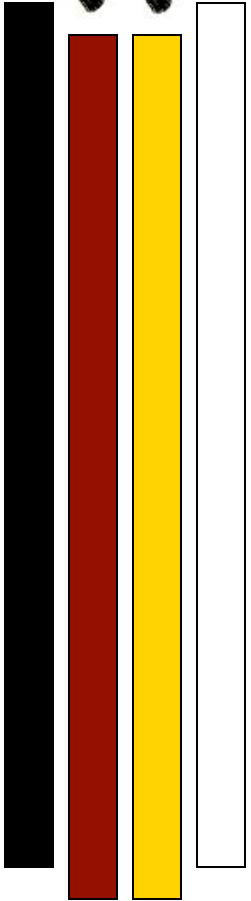


Creating new speakers and teachers of Dakhóta

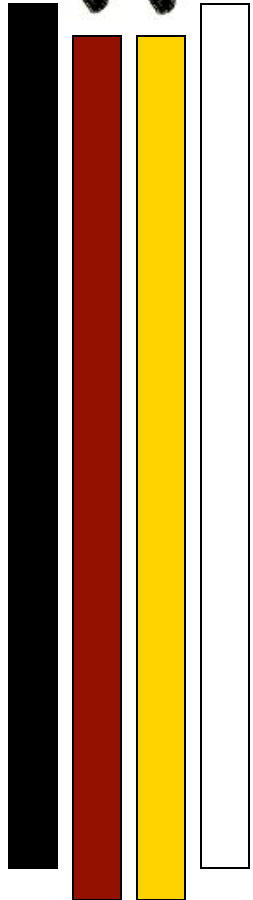




# Tókheca uŋ Dakhóta lápi kiŋ uŋhdúkinipi?

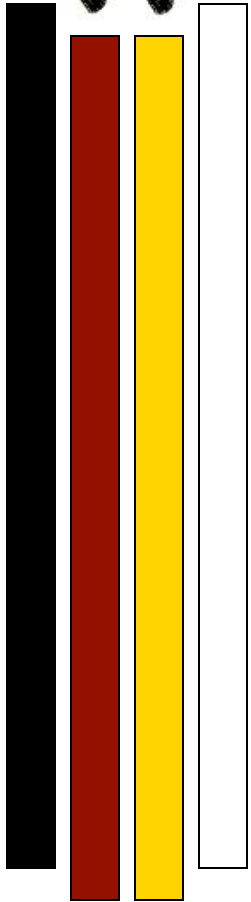
(Why are we reviving our Dakhóta language?)

- We are Dakhóta
  - Our identity and way that we conduct ourselves is encoded within the language
- Our language has been affected by colonization
  - Land theft (we need a land base to live with the land and maintain our lifestyle through the plants, animals, water, sacred sites etc.)
  - Forced assimilation (Dakhóta people to abandon their traditional ways and devalued their language and the urge to pass it on)
  - We went to war in 1862 because our country was invaded by U.S., the church and Euro-Americans
  - Genocide was perpetrated on Dakhóta people by U.S., the church and Euro-Americans
- Today in Minísota Makhóche, we have about 6 speakers that are first language speakers of Dakhóta.
- What are we doing to create new speakers?





Tuwé Dakhóta íapi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
kiŋháŋ óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
(Attributes of speaking the Dakota Language)  
(from Father Apple-Kyle S.D.)

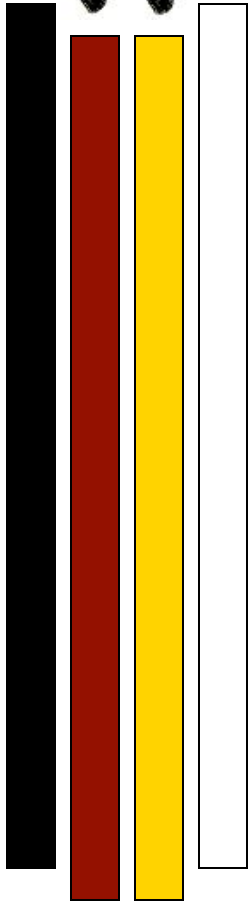




Tuwé Dakhóta íapi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
kiŋhán óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
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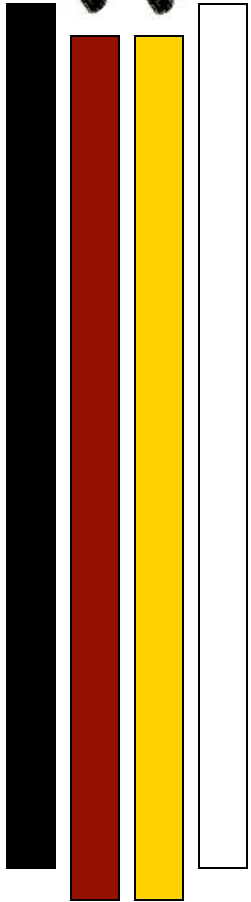
1) Dakhótiapi kiŋ he wakhán kiŋ he okáħniġe.

Understands that the Dakota Language is sacred.





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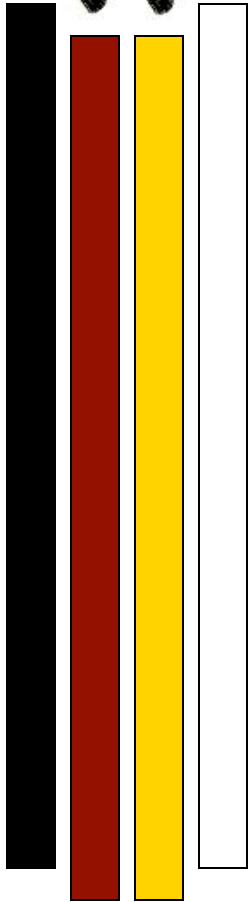


2) Thabdésya ophíc'iyé.

Lives a sober and drug free life.



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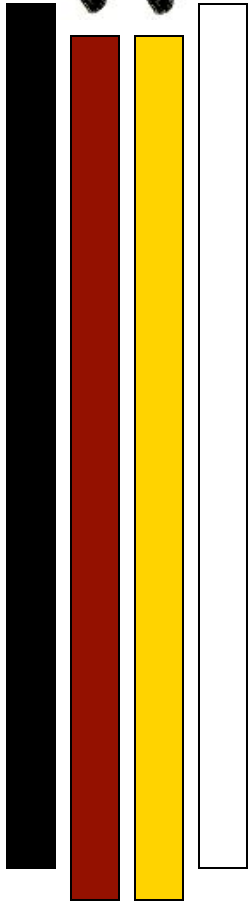


3) Chaŋdúhupa kiŋ he ahókiphe.

Obeys the teachings of the sacred pipe.



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4) Tuwédaŋ waktá šni ókiye.

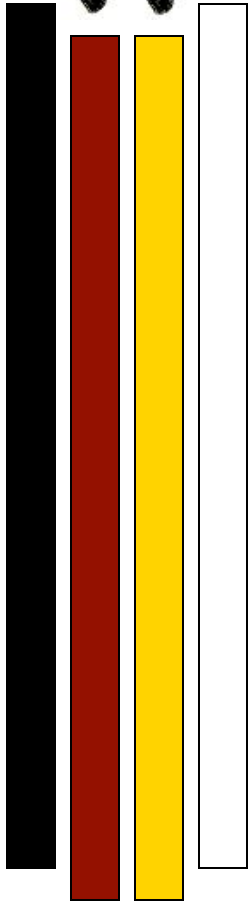
Takes responsibility.



Tuwé Dakhóta iápi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
kiŋhán óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
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5) Chaŋté etán wówaunġsida he yuhá.

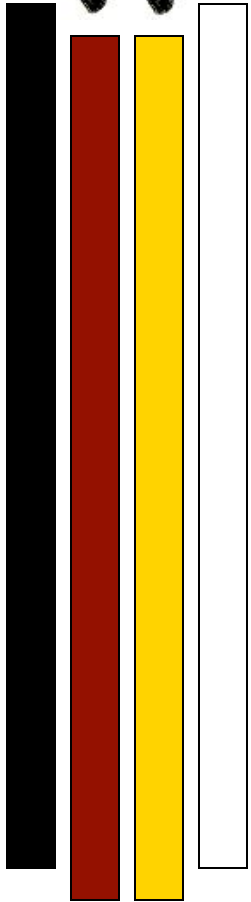
Shows compassion from his/her heart.







Tuwé Dakhóta iápi kiŋ de taŋyáŋ uŋspé k'a okáħniĝe  
kiŋhán óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
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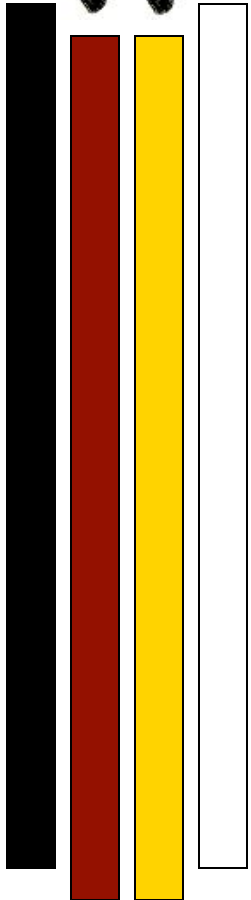


6) Wakáĝe ħpayé šni.

Takes only what he/she needs, non materialistic.



Tuwé Dakhóta íapi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
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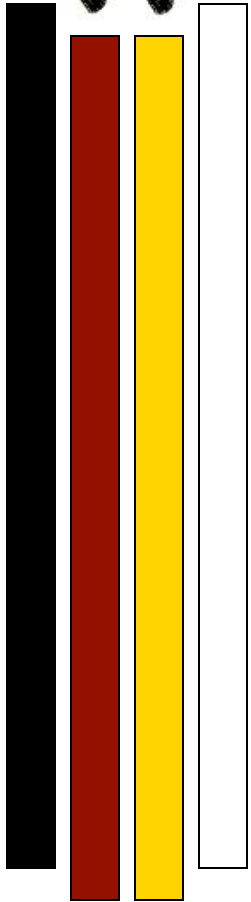
7) Oyáte thípi ed taŋyáŋ ophíic'iye kiŋhán ciŋcá  
kiŋ wayákapi k'a iżá taŋyáŋ ihdúha wachíŋpi.

Sets a good example for his/her  
children to follow.

(A good role model.)



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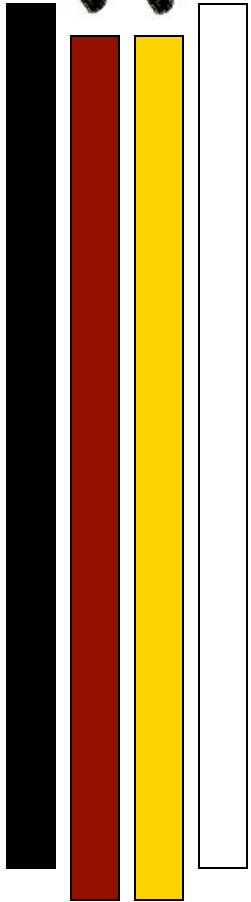


8) Škaŋškáŋya ophíc'iyé.

Practices a healthy lifestyle, no obesity.



Tuwé Dakhóta íapi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
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9) Ášape šni ihdúha.

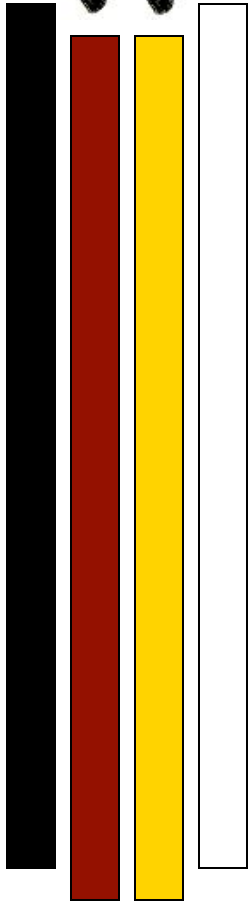
Promotes good physical hygiene  
and takes care of his/her trash.



Tuwé Dakhóta iápi kiŋ de taŋyáŋ uŋspé k'a okáŋniġe  
kiŋháŋ óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
(Attributes of speaking the Dakota Language)

10) Dakhód iápi kiŋ he makhóčhe kiŋ  
ektá aíkhoyake kiŋ he taŋyáŋ sdódye.

The language is related to Grandmother Earth.

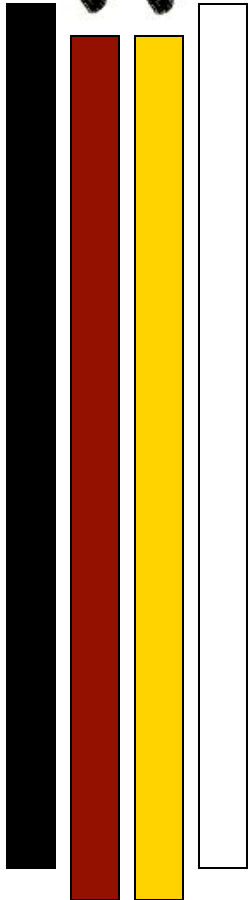




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kiŋháŋ óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
(Attributes of speaking the Dakota Language)

11) Wótakuye kiŋ he nína taŋyáŋ sdodkiye.

Knows the relationship of his/her kinfolk. (The  
Thióšpaye.)

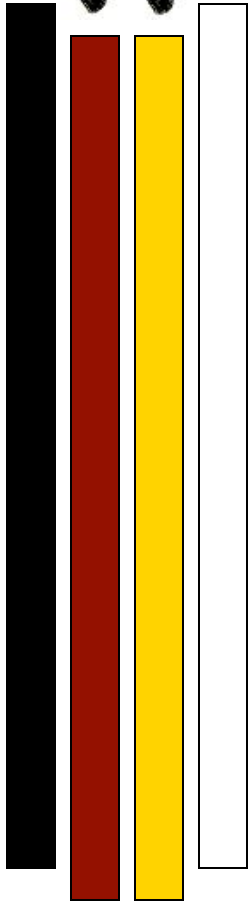




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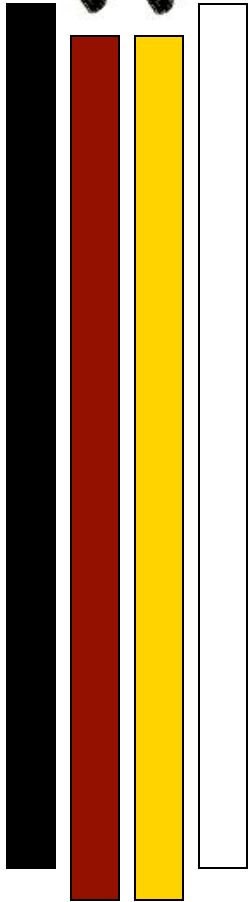
12) Owchota ed ihdúonihanya ophíc'ie.

When amongst a crowd, displays self respect  
because he/she is an ambassador of the family.  
(Thiwáhe)





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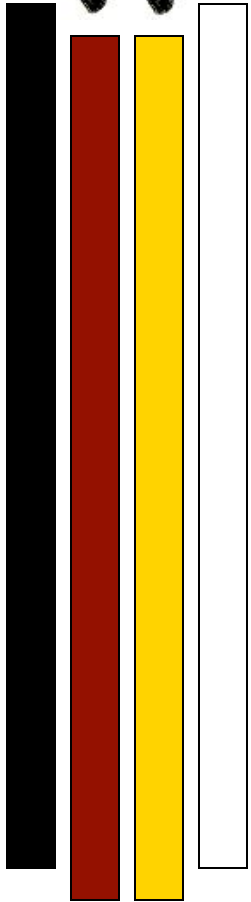
### 13) Wawíhakta.

Is usually very helpful to the old ones (the kánpi),  
the children (wakháŋyeža),  
and the handicapped (ohúnke šni).





Tuwé Dakhóta íapi kiŋ de taŋyáŋ uŋspé k'a okáħniġe  
kiŋhán óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
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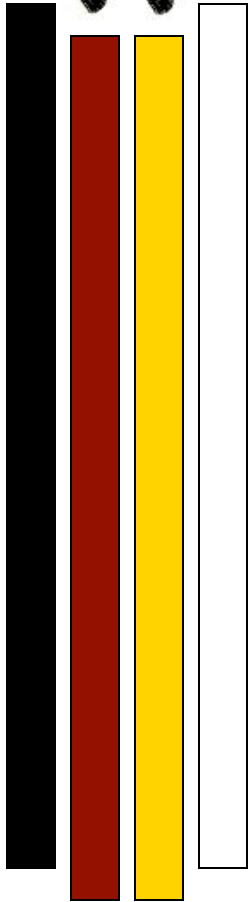
14) Ihdátaŋ šni.

Is not a bragger but allows others to tell  
of his/her accomplishments.

He/she can brag about his/her war experience  
(ozuye).



Tuwé Dakhóta iápi kiŋ de taŋyáŋ uŋspé k'a okáŋniġe  
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15) Chaŋté t'íŋzé.

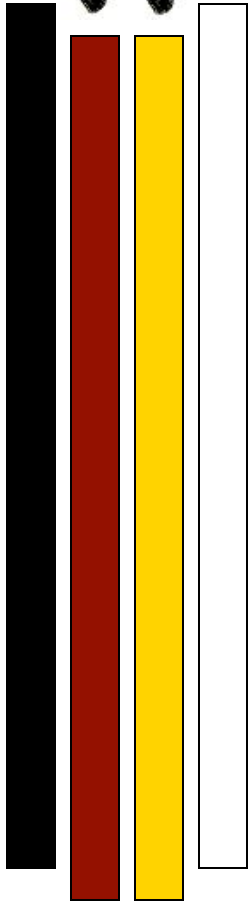
Stands up for what he/she believes.



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kiŋhán óoškiŋciye tháwa kiŋ he uŋ isdódyapi okíhipi  
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16)Dakhód phežúta hená sdódye.

Knowledgeable about herbs, roots and remedies.

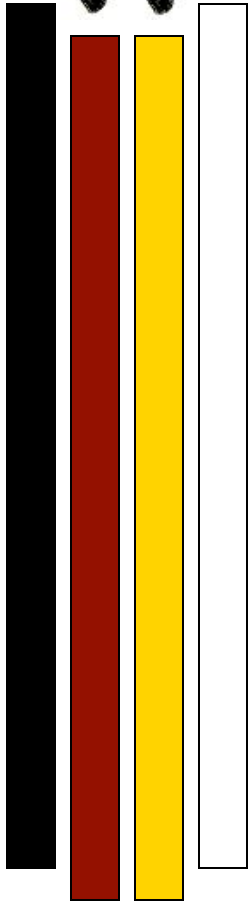




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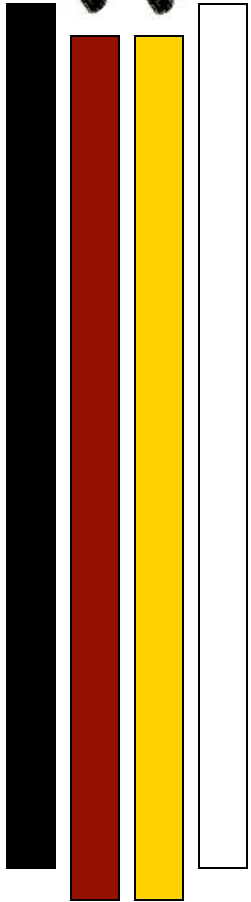
17) Thiwáhe theħiŋda k'a ahókiphe.

Takes care of his/her family and never abandons  
their spouse and children.





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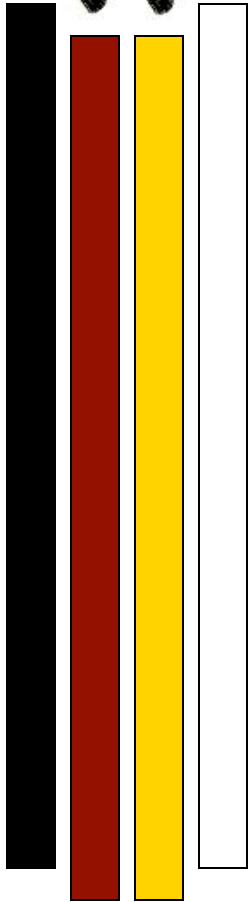


18)Wamánunŋpi šni.

Stealing was not done in the Dakota culture,  
no locks on tipis, parflecheshes, etc.



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19) Wíic'ihaha šni.

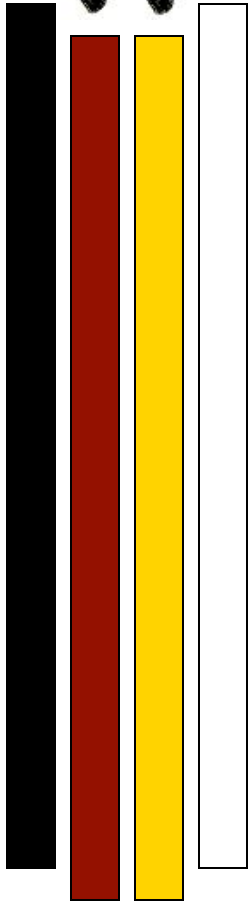
Shows much respect for women, no sexual  
abuse, especially children.



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20) Dakhóta hécha kiŋ he tóħni akíktuŋze šni.

He/she instills in their mind that they come from  
a rich heritage and that they was taught by the  
old ones.





# Reflection on language

From Dr. Diane J. Tedick

Students' reflection should be both culturally and linguistically based, as well as focused on:

self-as-learner

self-as-human-being

and self in-relationship-with-other

Indigenous perspective:

Learning the language revolves around knowing the language has a spirit of it's own and is a gift from The Creator:

Relationship **through** the language with:

self as part of creation

The Creator (and fellow creation)

fellow humans

the land which we belong to (it does not belong to us)





## Why must there be a spiritual foundation for a Dakota language program?

- It is one of the few parts of ourselves which the West cannot decipher, cannot understand and cannot control ... yet. (Smith 1999, p. 74)
- The language is a gift from The Creator so we must use the other gifts given to us (the pipe, the drum etc.) to ensure that the basis of our teaching / learning comes from the spiritual
- There should be spiritual content in Dakhóta language curriculum
- If we take care of the language, the language will take care of us
- The language is medicine for us
- If we use the language with each other then we are being medicine to each other

