

\itm DAKGL.ITM
\ref ED-Leg 10 s 1

\p 1. oglála [-] oyáte k̄i lená ɣwáničau k'ɣ
\g 1. Oglala [-] people the long ago we did not exist the-past
\m 1. oglala [-] oyate k̄i lena ɣk- wanič(A) =pi k'ɣ
\a 1. Oglala [-] people DEF then 1.PL- lack =PL DEF.PST

\p héh̄ani lé wóyakapi =' .
\g that far back this it is a story -- .
\m héh̄ani le wóyakapi =' .
\a then this narration =DECL .

\ft 1. This story deals with a time when the Oglala people did not exist.
\cm Title: Origin of the name "Oglala".

\ref ED-Leg 10 s 2

\p 2. č'añóta ištá oglála ɣkékiyapi
\g 2. ash eyes they sprinkle into their own we are called
\m 2. č'añota išta kI- o- kala ɣk- ki- eyA =pi
\a 2. ash eye RFL.PS- LOC3- scatter(solid) 1.PL- DAT- say =PL

\p šk'e =' , t'oká ektá .
\g it is said -- , first at .
\m šk'A =' , t'oka ekta .
\a QUOT =DECL , at.first at .

\ft 2. It is said that in the beginning we were called Ash Eyes Oglala.

\ref ED-Leg 10 s 3

\p 3. winúh̄čala w̄a č'ıčá óta č'a henákeñ tuktél
\g 3. old woman a her children many such all those someplace
\m 3. wi^nuh̄čala w̄a č'ıča óta č'a henakeñ tuktel
\a 3. old.woman IDF offspring many IDF.RL all.those somewhere

\p iyótiyékiya t'ípila šk'e =' .
\g suffering everything they dwelled pitiably it is said -- .
\m iyotiye^kiyA t'i =pi =la šk'A =' .
\a have.troubles dwell =PL =DIM QUOT =DECL .

\ft 3. There was an old woman who had many children, and they were all dwelling miserably someplace, it is said.

\ref ED-Leg 10 s 4

\p 4. ɣuk'á wak'úwapi č'ášna tuwá
\g 4. and lo they hunted then regularly somebody
\m 4. ɣuk'á wa- k'uwa =pi č'á # šna tuwa
\a 4. and.lo UNSP- pursue =PL then # habitually who

\p úšiwíč'alaka t'aló həké iħpéwíč'ak'iya
 \g had pity on them meat piece he threw to them
 \m wíč'a- úši^la =kA t'alo hake wíč'a- ki- iħpe^yA
 \a 3.PL.PAT- pity =ATTEN meat part 3.PL.PAT- DAT- throw.down

\p hătạhạš hé t'iyáta ak'ípi č'ạ
 \g if-then that to home they brought it then
 \m hătạhạš he t'i -yata a- k'i =pi č'ạ
 \a if that house -at COM- arrive.home.there =PL then

\p húkupi [-] winúħčala kị
 \g their mother [-] old woman the
 \m hụ -ku =pi [-] wi^nuħčala kị
 \a mother -3.POSS =PL [-] old.woman DEF

\p kablá nạ yútapila =' .
 \g sliced it thin as for drying and they ate it -- .
 \m kabla na yut(A) =pi =la =' .
 \a slice.thin.for.drying and eat =PL =DIM =DECL .

\ft 4. And whenever there was a communal hunt, if someone having pity
 on them threw them a piece of meat, they took it home, and their
 mother the old woman sliced it up and they ate it.

\cm --

\ref ED-Leg 10 s 5

\p 5. hếhạ oyáte kị ák'ieč'elya wawíč'aħpaniča
 \g 5. then people the alike they were poor
 \m 5. hếhạ oyate kị ák'ieč'el -yA wíč'a- wa^ħpaniča
 \a 5. then people DEF alike(?) -ADV 3.COLL- destitute

\p ụ máza [-] okpála yếš ištíwáyakapi =šni
 \g on account of iron [-] chip even they laid eyes on =not
 \m ụ máza [-] okpála yeš išta + iwạ^yak(A) =pi =šni
 \a because.of metal [-] crumbled even eye + look.at =PL =not

\p šk'e =' .
 \g -- -- .
 \m šk'A =' .
 \a QUOT =DECL .

\ft 5. In those days, since the people were equally poor as to
 property, they had not laid eyes on even a scrap of iron.

\cm --

\ref ED-Leg 10 s 6

\p 6. hé ụ líla máza kị hé wót'ạkaka šk'e
 \g 6. that on account of very iron the that was something big --
 \m 6. he ụ líla máza kị he wót'ạka =kA šk'A
 \a 6. that because.of very metal DEF that largeness =ATTEN QUOT

\p =’ .
 \g -- .
 \m =’ .
 \a =DECL .

\ft 6. Since it was scarce, iron was much in demand.
 \cm --

\ref ED-Leg 10 s 7

\p yúk‘á t‘úwetuka wá ak‘é héč‘e =hčĭ
 \g and at a certain time a again just so --
 \m yúk‘á t‘úwetu =kA wá ak‘e héč‘e =hčĭ
 \a and.lo certain.time =ATTEN IDF again thus =very

\p t‘alóla wá okínipi č‘áke
 \g little piece of meat a they obtained a share of and so
 \m t‘alo =la wá okini =pi č‘áke
 \a meat =DIM IDF share =PL so

\p hŭkupila kĭ kabláha yúk‘á
 \g their mother the she kept cutting it thin and lo
 \m hŭ -ku =pi =la kĭ kabla =hA yúk‘á
 \a mother -3.POSS =PL =DIM DEF slice.thin.for.drying =DUR and.lo

\p táku wá íyatala wahŭ éyaš
 \g something a offering resistance she cut across but
 \m táku wá íyatala wa^hŭ éyaš
 \a what IDF hard.on(?) cut.across but

\p wañlóke =šni č‘áke ohómnimni wasléčĭ
 \g she penetrated it =not so around and around she cut it
 \m wa- ħlok(A) =šni č‘áke ohomni -R wa- sleč(A)
 \a INSTR5- pierced =not so around -RDP INSTR5- split

\p na táku wá nap‘ahŭka [-] íkpa kĭ hé éka
 \g and something a thumb [-] tip the that it was, so to speak
 \m na táku wá nap‘ahŭka [-] íkpa kĭ he e =ka
 \a and what IDF thumb [-] tip DEF that IDENT =(?)

\p yéš a‘ókpani č‘a ičú ke =’ .
 \g even it was less such she took -- -- .
 \m yeš a‘o^kpani č‘a iču ke =’ .
 \a even lack IDF.RL take QUOT =DECL .

\ft And once, in just that way they received a small piece of meat, so
 their mother was slicing it, and she cut into something hard but
 could not penetrate it; so she cut around it and took out
 something even smaller than the tip of her thumb.
 \cm --

\ref ED-Leg 10 s 8

\p 7. yuḱ'á tayá wáyáke kᵢ máza č'a hé
 \g 7. and lo carefully she looked at it the iron such that
 \m 7. yuḱ'á tayA wáyak(A) kᵢ máza č'a he
 \a 7. and.lo well see DEF metal IDF.RL that

\p wismáhiyapi nā ū t'áñča nā'íš pte
 \g they had used as an arrowhead and with it deer or else buffalo
 \m wismahi + yA =pi na ū t'áñča na'íš pte
 \a arrowhead + CAUS =PL and using deer or buffalo

\p kᵢ he ópe =lak'a máza kᵢ
 \g the that it was shot =evidently, for iron the
 \m kᵢ he o =pi yelak'a máza kᵢ
 \a DEF that hit.by.shooting =PL EVID metal DEF

\p ektáni yāká č'a lé iyéya šk'e = ' .
 \g still there sat so this she found -- -- .
 \m ektani yākA č'a le iye^yA šk'A = ' .
 \a there.behind sit CONSQ this find QUOT =DECL .

\ft 7. And when she looked at it carefully, it was iron, used as an
 arrow point and evidently what they shot the deer or buffalo
 with, for she found the iron still left there (in the meat).

\cm --

\ref ED-Leg 10 s 9

\p 8. " hinú , č'íkš , wáyákapina it'ó , male
 \g 8. " well , sons , look suppose , look here
 \m 8. " hinu , č'íkš , wáyak(A) =pi =na it'o , ma le
 \a 8. " well , child.VOC , see =PL =REQ.F I.guess , look this

\p wismahi wā máza č'a t'aló kᵢ ektá mahé ū we !"
 \g arrowhead a iron such meat the in within is -- !"
 \m wismahi wā máza č'a t'alo kᵢ ekta mahe 'y ye !"
 \a arrowhead IDF metal IDF.RL meat DEF at within stay ASSR !"

\p eya ke .
 \g she said -- .
 \m eyA ke .
 \a say QUOT .

\ft 8. "Well, take a look, children, there is an iron arrowhead in the
 meat!" she said.

\cm --

\ref ED-Leg 10 s 10

\p 9. héč'ena hokšíla kᵢ ótapi č'áke héná iyóhila
 \g 9. at once boys the they were many and so those each one
 \m 9. héč'ena ho^kši..la kᵢ óta =pi č'áke hena iyohi =la
 \a 9. thus boy DEF many =PL so those each =DIM

\p takúku eč'úhąpi nač'éče éyaš maníl
 \g various things they were doing probably but aside
 \m táku -R eč'a^u =hA =pi nač'ečA éyaš maníl
 \a what -RDP do =DUR =PL perhaps but in.wilderness

\p iyéyapi na líla hiyúpi ke =' .
 \g they cast it and very they came -- -- .
 \m iye^yA =pi na líla hiyu =pi ke =' .
 \a put =PL and very start.hither =PL QUOT =DECL .

\ft 9. At once the many boys cast aside the various things they were
 doing and hurried to her.

\cm --

\ref ED-Leg 10 s 11

\p 10. iyúhakaska wismáhila wą níškala =hčį ičú
 \g 10. all to a man little arrowhead a this small =indeed to take
 \m 10. iyuhakaska wismahi =la wą níškala =hčį iču
 \a 10. altogether arrowhead =DIM IDF so.small =very take

\p - wač'įpi na hąkéya ókčizapi na yugmí
 \g - they tried and finally they fought over it and pulling hair
 \m # wač'a^į =pi na hąkeya ókič'iz(A) =pi na yugmi
 \a # try =PL and finally fight.about =PL and clear.off

\p kič'íyuslohąhą íč'ipemniya škąpi ke
 \g dragging each other along entangled together they acted --
 \m kič'i- yu- slohA -R íč'i- pemni -yA šką =pi ke
 \a RCP- INSTR8- crawl -RDP together- twisted -ADV act =PL QUOT

\p =' .
 \g -- .
 \m =' .
 \a =DECL .

\ft 10. To a man, they tried to take the arrowhead, small as it was,
 and finally they fought over it and struggled, pulling each
 others' hair and adragging each other about, entangled together.

\cm --

\ref ED-Leg 10 s 12

\p 11. éyaš wąžínika yéš “ íš éktá hčį !”
 \g 11. but not one even “ that -- indeed !”
 \m 11. éyaš wąžini =kA yeš “ íš éktá =hčį !”
 \a 11. but NEG.IDF =ATTEN even “ 3.CTR inappropriately(?) =very !”

\p eyá okíhi =šni iyúha wak'ąya kič'íč'uwapi na
 \g to say being able =not all badly treated each other and
 \m eyA okihi =šni iyuha wak'a -yA kič'i- k'uwa =pi na
 \a say able =not all spirit -ADV RCP- treat =PL and

\p ówáčaya ot'á'ipi na həkéya t'iyóšpaye wə
 \g everywhere they were manifest and finally band a
 \m ówáča -yA ot'á'ı =pi na həkeya t'iyošpaye wə
 \a everywhere -ADV manifest =PL and finally band IDF

\p óp'api kı hé átaya " č'aňóta ištá
 \g they took part in the that all " ashes eyes
 \m óp'a =pi kı he átaya " č'aňota išta
 \a take.part =PL DEF that all " ash eye

\p oglálapi kı "
 \g they sprinkle in their own the "
 \m kI- o- kala =pi kı "
 \a RFL.PS- LOC3- scatter(solid) =PL DEF "

\p ewíč'akiyahapi na héč'ena =hčı oglála
 \g they kept being called and permanently =indeed Oglala
 \m wič'a- ki- eyA =hA =pi na héč'ena =hčı oglála
 \a 3.PL.PAT- DAT- say =DUR =PL and thus =very Oglala

\p eyápi kı lé hiyú šk'e = ' .
 \g expression the this it came -- -- .
 \m eyapi kı le hiyu šk'A = ' .
 \a expression DEF this emerge QUOT =DECL .

\ft 12. They did this within one family, but it was known everywhere,
 and finally the band of which they were members all kept being
 called "Those who scatter ashes in their eyes", and this is how
 the expression "Oglala" came into use.

\cm --

\ref ED-Leg 10 s 14

\p 13. oštéštēya wič'áč'aže kı lé tók'iyatəhə
 \g 13. in odd ways name the this from where
 \m 13. ošte -R -yA wič'ač'aže kı le tók'iya -təhə
 \a 13. in.odd.form -RDP -ADV name DEF this where -from

\p káyá wič'ó'oyake óta éyaš miyé oyáte kı hél
 \g saying stories many but I people the there
 \m ka + eyA wič'o'oyake óta éyaš miye oyate kı hel
 \a yon + say story many but 1.INDP people DEF there

\p ówap'a na t'úkášila hená átaya oyáke
 \g I have a part and my grandfather those all he related it
 \m w@- óp'a na t'úkašila hena átaya oyak(A)
 \a 1.AG- take.part and grandfather those all tell.of

\p s'a č'a umápi kı hená itúyač'ıč'ı
 \g regularly so others the those vainly in all instances
 \m s'a č'a uma =pi kı hena ituyač'ı -R
 \a RPT CONSQ others =PL DEF those vainly(?) -RDP

\p heyápi kış ; le ep'é kī hé
 \g they said the-indeed ; this I said the that
 \m he + eyA =pi kī -š ; le w@- eyA kī he
 \a that + say =PL DEF -CTR ; this 1.AG- say DEF that

\p ognáya wówičak'e = ' .
 \g accordingly is true -- .
 \m ogna -yA wówičak'e = ' .
 \a according.to -ADV truth =DECL .

\ft 13. There are many strange stories to explain where the name
 (Oglala) came from, but I am a member of that band, and my
 grandfather habitually told all those things (?); while what
 others say is fancifully invented. So the version I have given is
 the true one.

\cm --

\ref ED-Leg 10 s 15

\p 14. č'a lé í'ųhapi ų héč'e1
 \g 14. so this we are laughed at on account of in that way
 \m 14. č'a le ųk- í'ňa =pi ų héč'e1
 \a 14. CONSQ this 1.PL- laugh.at =PL because.of thus

\p wó'ignų - kaňya č'ažé'ųyatapi k'éyaš
 \g reproach - by way of making it we are named but
 \m wó'ignų + kağ(A) -yA ųk- č'aže^yat(A) =pi k'éyaš
 \a murmuring + make -ADV 1.PL- name(v.) =PL but

\p héč'ena he'ųkečiyapi kšto .
 \g still we are called that -- .
 \m héč'ena he + ųk- ki- eyA =pi kšto .
 \a thus that + 1.PL- DAT- say =PL ASSR.F .

\ft 14. So we were originally named thus by way of reproach, through
 mockery, but the name became permanent.

\ref ED-Leg 10 s 16

\p 15. ótakiya oyáte t'iyóšpaye eč'ékc'e táku
 \g 15. in many ways people bands each in its own way things
 \m 15. ótakiya oyate t'iyošpaye eč'ekč'e táku
 \a 15. in.many.ways people band each.in.proper.way(?) what

\p héč'ekč'e wó'iňa ų č'ažé yuhápi éyaš oglála
 \g in such ways mockery on account of name they have but Oglala
 \m héč'e -R wó'iňa ų č'aže yuha =pi éyaš oglála
 \a thus -RDP funny because.of name have =PL but Oglala

\p kī hé t'iwáhe kī tók'eške sám t'áka áyī na
 \g the that family the somehow or other more great it grew and
 \m kī he t'iwahe kī tók'ešk'e saṗ'(a) t'áka áyA na
 \a DEF that household DEF in.some.way more big become and

\p haḱéya le oyáte wó'it'up'eya t'áka ič'áḡe kᵢ lé
 \g finally this people wonderfully great it grew up the this
 \m haḱeya le oyate wó'i^t'up'e -yA t'áka ič'aḡ(A) kᵢ le
 \a finally this people surprise -ADV big grow DEF this

\p héč'etu =' .
 \g it is so -- .
 \m héč'etu =' .
 \a thus =DECL .

\ft 15. The people, in small groups, clans, etc., have in various ways obtained their names through similar amusing incidents; but in the case of the Oglala, this one family somehow got larger until finally it is as astonishingly large as it is.

\ref ED-Leg 10 s 17

\p 16. č'ažé - ʉkít'awapi kᵢ katᵢskoya tk'a ='
 \g 16. name - ours the it was extensive but --
 \m 16. č'aže # ʉki- t'áwa =pi kᵢ katᵢskoya tk'a ='
 \a 16. name # 1.PL.POSS- POSSD =PL DEF extensive(?) CTRF =DECL

\p . " č'añóta ištá oḡlála " eyápi kᵢ he
 \g . " ashes eyes they throw in their own " they say the that
 \m . " č'añota išta kI- o- kala " eyA =pi kᵢ he
 \a . " ash eye RFL.PS- LOC3- scatter(solid) " say =PL DEF that

\p . íšé waná oḡlála eyápi kᵢ heḡyela č'áke
 \g . really now Oglala they say the that is all and so
 \m . íšé wana oḡlala eyA =pi kᵢ heḡyela č'áke
 \a . really now Oglala say =PL DEF so.far so

\p he'ʉ otúyač'ič'ᵢ
 \g therefore according to whim, in all sorts of ways
 \m he ʉ otuyač'ᵢ -R
 \a that because.of for.nothing -RDP

\p ékaḡapi kᵢ hé e =' .
 \g it is made the that it was -- .
 \m é+ kaḡ(A) =pi kᵢ he e =' .
 \a there+ make =PL DEF that IDENT =DECL .

\ft 16. Originally ours was the long name -- I mean "They throw ashes into their eyes". It was only after it was shortened into the single word "Oglala" that people made up all sorts of stories to explain it.

\ref ED-Leg 10 s 18

\p 17. oḡlála kᵢ lé č'ažé kᵢ waná t'éḡa - ʉyúhapi
 \g 17. Oglala the this name the now long while - we have had
 \m 17. oḡlala kᵢ le č'aže kᵢ wana t'éḡa # ʉk- yuha =pi
 \a 17. Oglala DEF this name DEF now long # 1.PL- have =PL

\p =’ . it‘áhena tuktéktel t‘iyóšpaye wəží iyé
 \g -- . later various places band one themselves
 \m =’ . it‘ahena tuktel -R t‘iyóšpaye wəží iye
 \a =DECL . afterwards somewhere -RDP band one 3.INDP

\p t‘óh’ąpi ỳ č‘ašwíč‘at‘ųpi k‘eš
 \g their acts on account of they are named yet
 \m t‘a- oň’ą =pi ỳ wič‘a- č‘aš^t‘ų =pi k‘eš
 \a ALNBL- action =PL because.of 3.PL.PAT- name =PL although

\p həkéya ak‘é t‘okyé ewíč‘akiyapi =’ .
 \g finally again differently they are called -- .
 \m həkeya ak‘e t‘ok(a) -yA wič‘a- ki- eyA =pi =’ .
 \a finally again different(?) -ADV 3.PL.PAT- DAT- say =PL =DECL .

\ft 17. We have had this form of the name for a very long time. Since
 its beginning, many a clan or band has acquired a name through
 its own deed, and then in time they are called something else.

\cm [Note č‘ašwíč‘at‘ųpi is transitive. --PK]

\ref ED-Leg 10 s 19

\p leč‘ála le skokpaya eyápi kį hé hiyú =’
 \g just now this hollow it is called the that it came forth --
 \m leč‘ala le skokpaya eyA =pi kį he hiyu =’
 \a recently this hollow(?) say =PL DEF that emerge =DECL

\p . waná lehál “ skokpáya [-] oyáte kį ” eyápi
 \g . now now-a-days “ hollow [-] people the ” it is called
 \m . wana lehál “ skokpaya [-] oyate kį ” eyA =pi
 \a . now now “ hollow(?) [-] people DEF ” say =PL

\p s’a =’ . nakú wabléničapi kį hená héč‘el
 \g regularly -- . moreover orphans the those in that way
 \m s’a =’ . nakų wa^bleniča =pi kį hena héč‘el
 \a RPT =DECL . also orphan =PL DEF those thus

\p č‘aš’íč’it‘ųpi =’ .
 \g named themselves -- .
 \m ič’i- č‘aš^t‘ų =pi =’ .
 \a RFL- name =PL =DECL .

\ft Not long ago those now called “In the dip, hollow” have begun to
 be called so. Now it is all the name one hears for those people.
 The orphans also practically named themselves in much the same
 way.

\cm --