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A SUPPLEMENTARY BIBLIOGRAPHY OF LAKOTA LANGUAGE AND
LINGUISTICS
(1887-1990)

Willem J. de Reuse

Abstract: This is an attempt at a comprehensive bibliography of materials relevant to the Lakota (Teton Dakota or Teton Sioux) language, with comments for most items. It covers the period 1887-1990, and is intended to supplement my earlier bibliography (One Hundred Years of Lakota Linguistics (1887-1987)), published in Kansas Working Papers in Linguistics, Vol. 12, 1987, pp. 13-42.

In Kansas Working Papers in Linguistics, Vol.12, 1987, pp. 13-42, I published an attempt at a comprehensive bibliography of Lakota language and linguistics, entitled One Hundred Years of Lakota Linguistics, and covering the period 1887-1987. Since the publication of this bibliography, quite a few other items written or published during the same period have come to my attention and the following bibliography is intended to supplement this work. A few items of the former bibliography that were given with mistakes or without annotations are repeated here in a corrected or updated form, or with annotations.

This bibliography has the same scope as the preceding one with the difference that I also included relevant items published or written during the years 1988 through 1990. The format of the bibliography, and the abbreviations used also remain the same, with the exception that this bibliography does not replace diacritics in entries by computer equivalents, but preserves the original ones.

I wish to thank Raymond A. Bucko, S.J., and John Koontz for lending me various items from their own collections, and for sending me lists of items. Violet Brown for lending materials to me, and the Lakota class of Gary Bevington at Native American Educational Services College, Chicago, for valuable discussions of teaching materials.


Anon. 1972. *A Lakota and English Hymnal*. For Use in Sioux Communities. Holy Rosary Mission, Pine Ridge, South Dakota. [33 pp.; written by a team of Lakota people, with the collaboration of Paul Manhart, S. J.; contains a bilingual mass, and hymns, either in Lakota or in English.]

Anon. 1979. *Olowa Hymnal*. South Dakota Catholic Congress. For Catholic Societies. Pine Ridge, South Dakota: Holy Rosary Mission. [Unpaginated; contains 266 numbered hymns or songs, most in English, some in Lakota (Buechel orthography), and a few in Latin. The inner side of the cover contains the Creed in Lakota, translated on the back cover. Numbers 83, 86, 92 are bilingual songs and prayers from the mass. The following are in English, with at least partial translations into Lakota: numbers 132, 154, 155, 156, 159, 160, 163, 183, 197, 199, 200, 218, and 232; the Lakota words of numbers 152, 154, 155, 156, 218, and 232 are credited to Ted Standing Elk. In the
following pairs of numbers, the first is a Lakota version, the second is the English: 17, 16, 18, 22, 42, 43, 50, 47, 98, 101. The hymn 'O come all you faithful' is given in Latin (24), two Lakota versions (25, 26) and English (27); the hymn 'O salutaris hostes' is given in Latin (94), Lakota (96), and English (97). The songs in Lakota only in numbers 1-5, 7-9, are adapted from traditional songs in Deniimore (1918) (given in de Reuse (1987)); other songs in Lakota only are numbers 6, 18, 23, 91, 99, 100, 115, 133 (the Lakota Sioux National Anthem), 134, 137, 157, 160, 197, 229, 264.

Anon. 1986. Owacekejye Yamni Otowan. South Dakota Catholic Congress. Our Lady of the Sioux Church. [120 pp.]: Three Denominational Meeting Songs. Prayers and songs of the three Christian denominations to the Oglala, i.e. Catholics, Episcopalians, and Presbyterians, most of which appear to have been published before. Contains: morning prayers (pp. 4-10); Lakota text of the mass (pp. 11-22); Catholic hymns (pp. 31-51), all in the Buschel orthography; Episcopal hymns (pp. 52-78), in Dakota, and in the Riggs orthography; Miscellaneous hymns (pp. 79-84), in the Buschel orthography; Presbyterian hymns (pp. 85-96), in Dakota, and in the Riggs orthography; various Catholic prayers (pp. 97-119), in the Buschel orthography. No English translations are provided.

Around Him, John, and Albert White Hat. 1983. Lakota Ceremonial Songs: Mission, South Dakota: Sinte Gleska College Press. [n.s.; 38 pp.]: Rosebud songs in Lakota; text in both Lakota and English; contains pipe songs, purification ceremony songs, vision quest songs, sun dance songs, and others; accompanied by a 90 mn. cassette tape; also distributed by Jim Bond I. T., 34030 Totem Pole Road, Lebanon, OR 97355.

Black Bear, Ben Jr., and R. D. Theisz. 1976. *Songs and Dances of the Lakota*. Mission, South Dakota: Sinte Gleska College Press. [n.s.; 137 pp.; a collection of the most popular Lakota songs and dances; text in both Lakota and English; accompanied by five 90 mn. cassette tapes.]


Bunge, Robert. 1986. *Lakota Children's Dictionary and Coloring Book*. Vermillion, South Dakota: Native American Plains Projects, Inc. [72 pp.; an elementary Lakota-English children's dictionary, every entry contains the Lakota word in a spelling reminiscent of the Colorado orthography, but without marking of aspiration, and with g for marking nasalized vowels, a kind of English-based phonetic spelling, the English translation, and a short illustrative Lakota sentence with an English translation; almost every entry is illustrated with a delightful drawing; but since these take a lot of place there are on average only three entries per page; the total number of entries...
is 82; there is also a pronunciation guide, a glossary (of English words), and an English index of 204 entries.

Casey, George P., S.J. [n.d.] *Lakota Lessons.* Unpaginated typed manuscript. (The original typescript is in possession of Raymond A. Bucko, S.J., Department of Anthropology, University of Chicago; it reached him through James Green, S.J., Holy Rosary Mission, Pine Ridge South Dakota, who apparently received it from John Melcher, now from Minneapolis. According to Father Casey [personal communication, 10/23/87], who was on the Pine Ridge Reservation between 1961 and 1978, and was fluent in Lakota at this time, all sentences in these lessons were carefully checked with native speakers; there also exist stories, other sentences, and reel-to-reel tapes to accompany these lessons, which might still be in the possession of Joan Melcher. Contains 61 Lakota lessons, each starting with a narrative in short numbered sentences, followed by two or three pages of variants or elaborations on each of these sentences. Up to Lesson 30, the Lakota material is followed by word by word English translations of each sentence or elaboration, with facing literary translations. Starting from Lesson 31, only the Lakota is given. Written in the Buchel orthography, without diacritics or stress marks. The most extensive (521 pp.) set of Lakota pedagogical sentence materials in existence, with the addition of diacritics, stress marks, and grammatical commentary, this material has the potential of becoming a superb text for teaching written (and to some extent spoken) Lakota.


50. there is a discussion of the Lakota active case marking pattern.


Deloria, Ella C. 1988. Waterlily. Lincoln: University of Nebraska Press. [244 pp.; a 1990 edition will appear as a Bison Books paperback; a novel in English; contains a few Lakota words and terms.]

DeMallie, Raymond J. Jr. 1970. Appendix III: A Partial Bibliography of Archival Manuscript Material Relating to the Dakota Indians. The Modern Sioux, ed. by Ethel Nurge, 312-343. Lincoln: University of Nebraska Press. (Contains titles of manuscripts in the National Anthropological Archives, Smithsonian Institution (in particular the George Bushotter manuscript texts (1857-1888) in the Dorsey collection 4800); Assumption College, Richardton, North Dakota; State Historical Society of Colorado, Denver; Robert H. Lowie Museum of Anthropology, University of California, Berkeley; Minnesota Historical Society, St. Paul, Minnesota; Museum of the American Indian, Heye Foundation, New York; Nebraska State Historical Society, Lincoln, Nebraska; State Historical Society of North Dakota, Bismarck, North Dakota; Sioux Indian Museum and Craft Center, Rapid City, South Dakota; South Dakota State Historical Society, Pierre, South Dakota; United States National Archives, Washington D.C.; University of Missouri Library, Columbia, Missouri; and University of Nebraska Library, Lincoln, Nebraska. Titles of texts written in Lakota are given throughout; most other manuscripts can also be expected to contain Lakota words. DeMallie plans to expand this survey into a “Guide to Dakota Manuscript Collections” (p. 313).]

Sioux religion, with articles by DeMallie, Jahner, Looking Horse, and Amiotte; a second part on Christianity and the Sioux, with articles by Deloria, Markowitz, Hilbert, and Poor Man, and a third part on traditional religion in the contemporary context, with articles by Medicine, Lewis, Spider, and Stead; suggestions for further reading; and a bibliography. All articles contain a few Lakota terms or phrases in the Bueschel orthography; the bibliography most likely contains items giving Lakota religious or mythological terminology.


Faltz, Leonard M. 1978. On Indirect Objects in Universal Syntax. *Papers from the Fourteenth Regional Meeting of the Chicago Linguistic Society*, 76-87. Chicago. [Lakota data on p. 81; the Lakota informant was Archie Fire.]


Goshe, Frederick. 1967. *Sioux Indian Language*. Published by the author, Palo Alto, Ca. [86 pp.; an essay on the language rather than a grammar or textbook, dealing with the author’s views on English grammar almost as often as with Lakota grammar; a very personal account, sometimes perceptive, often puzzling, especially when it tries to demonstrate the superiority of Lakota grammar over that of English grammar; occasionally mixes Lakota and Dakota; the orthography is similar to Buchel’s; contains a vocabulary (pp. 74-84), but no bibliography or information on data sources. This reference was already given in De Reuse (1987), the annotation there incorrectly assumes that it is the same work as Goshe (1964); actually Goshe (1967) is a revised and enlarged edition of the former work.]

Green, James, S. J. [n.d.] *Lakota Sentences*. Privately Printed (?). [40 pp.; Father Green, Holy Rosary Mission, Pine Ridge, South Dakota, is a fluent speaker of Lakota. Contains a preface a preface and 500 Lakota sentences without English translation, grouped under subject headings, and often in a logical sequence. The Buchel orthography is used, except that in the first fourteen sentences, barred 〈s〉 is used for the postvocalic 〈t〉, which indicates the nasalization of the preceding vowel.]

Norman. University of Oklahoma Press. [379 pp.; this classic of anthropology contains many Lakota names for elements of social organization and religion, supernatural beings, and items of material culture.]

Horaby, Roger, and Richard Dana, Jr., eds. 1984. Mai Wakan A The Sioux Justin. [n.s.: 280 pp.; a study of Sioux use of alcohol use, alcoholism, and alcoholism treatment.]


Jordan C. P. 1982. Beginning Spoken Sioux (Lakota). Typewritten ms., Kyle, South Dakota. [Unpaginated; and apparently incomplete: 28 pp. of conversational lesson materials: short dialogues, grammatical notes, vocabulary lists, and texts and sentences for translation practice, including a final exam; the title is given on the page entitled Lesson 5: the first twenty pages have the header NAS60, presumably Native American Studies followed by the course number; in the Buechel orthography; there exist accompanying tapes; C. P. Jordan is a Lakota teacher at Little Wound School, Kyle, South Dakota.]

Jordan C. P. [n.d.] Lakota Dialogue. Typewritten ms., Kyle, South Dakota. [Unpaginated; 8 pp.; short dialogues and conversational idiomatic sentences; a final page of grammatical notes; in the Buechel orthography; C. P. Jordan is
a Lakota teacher at Little Wound School, Kyle, South Dakota.)


LaPointe, James. 1976. Legends of the Lakota. San Francisco: The Indian Historian Press. [Text in English, with a few Lakota expressions and names in the Buechel orthography.]


Mathieu, David J., Bertha Chasing Hawk, and Elgin Badwound. 1978. Lakota Language I. Spearfish, South Dakota: Center of Indian Studies, Black Hills State College. [62 pp.; eight introductory conversational lessons, for one semester classes, in the Buechel orthography. The format and text is inspired by Flute, Rebecca et al. 1978. Dakota Iapi. Wowapi Tokaveya. (Dakota Language Book One.) Dakota Language Program, Department of American Indian Studies, University of Minnesota, Minneapolis. There is a set of 15 cassette tapes accompanying this and Lakota Language II (see below.).]
Mathieu, David J., Bertha Chasing Hawk, and Elgin Badwound. 1978a. *Lakota Language II*. Spearfish, South Dakota: Center of Indian Studies, Black Hills State College. [56 pp.; eight introductory conversational lessons, continuing the preceding work for a second semester course, in the Buechei orthography. Contains a bibliography. There is a set of 15 cassette tapes accompanying this and *Lakota Language I* (see above).]


Mithun, Marianne. 1989b. *External triggers and internal guidance in syntactic development: coordinating conjunction*. Paper read at the Ninth Meeting of the International Society for Historical Linguistics, Rutgers University, New Brunswick, N.J., August 1989. [37 pp.; mostly on Iroquoian, but gives Lakota *ko:* ‘too’ (p. 25) as a potential remote cognate of similar Iroquoian and Caddoan forms; the Lakota informant is Stanley Redbird, of Rosebud, South Dakota.]


Munro, Pamela. [date?] *Lakota Lessons*. Manuscript, Department of Linguistics, University of California, Los Angeles. [n.s.]


One Bull. [n.d.] *One Bull’s Narrative: Sitting Bull’s History from the Custer Fight until his death (1876-1900)*. Manuscript. [n.s.; Lakota text in possession of Stanley Vestal, given to him by the author (Vestal 1957:325).]

Among Sioux Children. *The Canadian Journal of Linguistics/La Revue Canadienne de Linguistique* 31(3):292-293. The following quotation from this review is intriguing from a linguistic point of view: "According to Voyat, Lakota has "no verbal form defining a past or future tense: the context in which the verb appears connotes the tense." (42). Since spatial operations are related to the ability to differentiate coordinates in time ("to make statements about a past and future"), Voyat argued, Lakota children might find it difficult to deal with spatial organization."


Arizona. [n.s.]


Sandoz, Mari. 1942. *Crazy Horse. The Strange Man of the Oglalas*. Lincoln: University of Nebraska Press. [259 pp.; a biography; contains a few Lakota terms.]

Saronne, Edgardo T. 1986. A hypothesis for a phonological outline of Lakota Teton Sioux. *Studi italiani di linguistica teorica e applicata* 14(1-3):309-329. [A phonemic and phonetic study, based on work at the University of Colorado with Elizabeth N. Garrett, originally from Rosebud, South Dakota. The spelling is somewhat unusual; it distinguishes [Ch] from [Ch], has an apostrophe for stress, and [? for the glottal stop.]


Simms, Thomas E. and Ben Black Bear, Jr. 1987. *Ootahokadani,* (First Beginnings) *Sioux Creation Story* (Book 1). Chamberlain, South Dakota: Tipi Press. [30 pp.; a bilingual children's book with large color illustrations; written in an unusual variant of the Buechel orthography that uses superscript dots for aspiration of stops, ₋ for /ʔ/, ₋ for /ɭ/ and /ɭʰ/, ₋ for /ɬ/, and superscript macrons to mark the non-aspiration of stops; the transcriptions and illustrations are by Thomas E. Simms, the Lakota translations are by Ben Black Bear, Jr.]


Stoltzman, William S. J. 1986a. *The Pipe and Christ*. St. Joseph's Indian School, Chamberlain, South Dakota. [222 pp.; formulas and words in the Buechel orthography; pp. 221-222 is an *Appendix Pronunciation Key to Lakota Words*, stating that /的女孩/ is pronounced as /g/ in taku, mitakuye, mitakuye, toka, tokeca, and the ending takiya, and that /kə/ is pronounced like hard /g/ in kin, tungasila, hunkayapi, wakiyan, taku, takuyapi, mitakuyapi, canku, and itokagatakiya.]


Taylor, Allan R. 1973. *Lakota Language Pronunciation*. Boulder, Colorado: University of Colorado Press. [n.s.; this is a spurious reference, found only in the bibliography of Mathieu, David J., Bertha Chasing Hawk, and Elain Redwood 1978a. *Lakota Language II* (see above); the intended reference is most likely to be Taylor (1975), given in de Reuse (1987).]


Vestal, Stanley. 1957. *Sitting Bull, Champion of the Sioux*. Norman: University of Oklahoma Press. [Original edition is from 1932; a new and expanded biography, containing some proper names, terms, and expressions in Lakota; facing p. 283, there is a photograph of Major McLaughlin's order for Sitting Bull's arrest, written, according to Vestal, in the Santee Sioux (Dakota) dialect, but it appears to be Lakota, mixed with a few Santee words. There is a sentence uttered by Sitting Bull on p. 300.]


White Bird. 1984. *White Bird.* Paris: Balland. [In French; the autobiography of a young Lakota man who resided in France; contains a few Lakota words and songs.]


Williamson, Janis S. 1987. *An Indefiniteness Restriction for Relative Clauses in Lakota.* *The Representation of Indefiniteness,* ed. by Eric Reuland and Alice ter Meulen. 168-190. Cambridge, Mass.: MIT Press. [The Lakota informants named were Shirley Apple Murphy and Charlotte Standing Buffalo Ortiz; this is the published version of Williamson (1984a), given in de Reuse 1987.]
