

OŠPÁYE 11

STATIVE CORES

Stative cores describe *states of being*, or *properties* that things have. In English this function is taken by the *to be* linking verb construction, which can be used to describe either properties, states of being, or facts depending on the sentence. For example, consider the following sentences:

I am tall. I am a man. I am from there.

They all use *to be* in English to describe an additional property of the subject, be it *tallness*, *man-ness*, or *from-there-ness*. In Dakota, all of these cases are covered by a single class of cores, the stative cores.

maháŋske wimáčhašta hemátanhan
I am tall. I am a man. I am from there.

The different ways these cores can be marked are described below.

ANIMATE MARKERS

Stative cores in Dakota can be marked in four basic ways, with additional plural forms. The four basic ways are *I am*, *You are*, *You and I are*, and *He is*. These are marked with the affixes *ma*, *ni*, *uŋ*, and *-* respectively.

ma ni uŋ -
I am you are me & you are he is

These different conjugations are expressed in the core by either prefixing or infixing them into the plain form. For example the core *háŋska*, expressing tallness, can be conjugated the following ways.

maháŋske	niháŋske	uŋháŋske	háŋske
I am tall.	You are tall.	Me & you are tall.	He is tall.

To make the plural form of these, *-pi* is suffixed onto the end. Of course, there is not a plural form of *l*, so that leaves us with three plural forms of the affixes.

ni-pi	uŋ-pi	-pi
you guys are	we are	they are

Remember that *-pi* causes ablauting verbs (such as *háŋska*) to keep their *a* ending, instead of ablauting to an *e*. Thus, the plural conjugated forms are

niháŋskapi	uŋháŋskapi	háŋskapi
You guys are tall.	We are tall.	They are tall.

MARKER PLACEMENT

Besides the person markers themselves, the other important piece of information that needs to be known to conjugate a stative core correctly is where the markers go. In the above example with *háŋska*, all of them are prefixed to the plain form of the core. Many Dakota stative cores follow this pattern, but there are also two other possibilities: all of the markers could be infixing into the plain form, or most of the affixes could be infixing with the exception of *uŋ*, which is prefixed. An example of each possibility is given below by the verbs *káŋ*, expressing *oldness*, *ípuza*, expressing *thirst*, and *okháte*, expressing *warmth*, respectively.

makáj	nikáj	uŋkájpi	káj
I am old.	You are old.	We are old.	He is old.
ímápuze	ínipuze	íuŋpuzapi	ípuzé
I am thirsty.	You are thirsty.	We are thirsty.	He is thirsty.
omákhate	oníkhate	uŋkókhatapi	okháte
I am warm.	You are warm.	We are warm.	He is warm.

The place where stative cores stick their markers is unfortunately determined by the core, and there is no general pattern so it must be memorized for most cases. To make things a bit easier however, there are some good rules of thumb for affix placement. The two most common patterns are prefixing all affixes, and infixing all except *uŋ*.

The only time the third option is used (infixing all of the affixes) is if the stative core starts with a stressed vowel. It is this initially stressed vowel (like the *í* in *ípuzA*) which forces *uŋ* to appear inside the verb along with the other affixes instead of staying out front. So, a good general guideline is that stative cores beginning with a stressed vowel will infix all conjugations directly after it.

MARKER VARIATIONS

For almost all stative cores, these markers can be used directly. Once you know where a particular stative core conjugates, you can just insert the correct pronouns and that's all there is to it. There are only two main exceptions to this rule of thumb, and both have to do with stative cores that begin with a vowel. First off, if the stative verb begins in a vowel and *uŋ* is prefixed instead of infixed, *uŋ* becomes *uŋk*, and the added *k* is tacked onto the beginning of the following syllable. The core *ičáǵA*, or *he grows it*, is a good example of this, as well as *okháta*, *he feels hot*. The *uŋ* conjugation is prefixed on both of these cores, which would seem to lead to the (wrong) forms **uŋičáǵe* and **uŋókhaté*. However, as *uŋ* now directly precedes a vowel, a *k* is inserted instead of a glottal stop, and the correct forms are

uŋkíčaǵe	uŋkíčaǵapi	uŋkókħate	uŋkókħatapi
You & I grew up.	We grew up.	You & I feel hot.	We feel hot.

This *k* is syllabified as the beginning of the second syllable instead of the end of the first, so the verbs are pronounced as *uŋ-kí-ča-ǵe* and *uŋ-kó-kħa-te*, instead of as **uŋk-i-ča-ǵe* and **uŋk-ó-kħa-te*. For reference, here is the full conjugation of *okhátA*.

omákhate	oníkhate	uŋkókħate	okháte
I feel hot.	You feel hot.	You & I feel hot.	He feels hot.
	oníkhatapi	uŋkókħatapi	okhátapi
	You guys feel hot.	We feel hot.	They feel hot.

The other exception having to do with vowel-initial stative cores occurs mostly when the first vowel is an unstressed *i*, and all the markers need to be prefixed. Some examples are *ištíŋma*, *to sleep*, and *išnána*, *to be alone*. As all of the pronouns are prefixed, we have *uŋ* coming right before a vowel again, and so we expect it to change into *uŋk*. However in these cases we also have *ma* and *ni* coming directly before a vowel; and instead of pronouncing both vowels in succession (such as **maíŋme* or **níšnana*), the pronouns are contracted to *m* and *n* respectively. Thus, the correctly conjugated forms are

mištíŋme	ništíŋme	uŋkíštíŋmapi	ištíŋme
I am sleeping.	You are sleeping.	We are sleeping.	He is sleeping.
mišnána	nišnána	uŋkíšnanapi	išnášna
I am alone.	You are alone.	We are alone.	She is alone.

While not strictly a variation of the affixes, one other thing that needs to be touched on is the lack of *k*→*č* change in stative cores. While most Dakota words will change *k*'s to *č*'s when either an *i* or *e* is inserted before them, this does not occur in most stative cores. We've actually already seen an example of this above, when *okhátA* is conjugated with *ni*, it becomes *oníkhate*, instead of **oníčhate*, as might otherwise be expected. Here are a few more examples.

makhúže	nikhúže	uŋkhúžapi	khúže
I am lazy.	You are lazy.	We are lazy.	He is lazy.

omákaŋ	oníkaŋ	uŋkókaŋpi	okáŋ
I have free time.	You have freetime.	We have free time.	He has freetime.

There are two exceptions to this rule; and both occur when the *k* involved is part of another marker, and not a part of the "basic" word. The first case involves the instrumental prefix *ka*. Conjugations always directly precede this instrumental prefix, so if a verb has it, conjugating for the *you* form will cause *ni* to come right before *ka*, and in this case the *k* will change, making *niča*. Here are a few examples.

makákže	ničákíže	uŋkákížapi	kakíže
I suffer.	You suffer.	We suffer.	He suffers.
makáitomni	ničáitomni	uŋkáitomnipi	káitomni
I am dizzy.	You are dizzy.	We are dizzy.	He is dizzy.
hú-makáweže	hú-ničáweže	hú-uŋkáwežapi	hú-kawéže
My leg is broken.	Your leg is broken.	Our legs are broken.	His leg is broken.

The other case where this happens is with the dative affix *ki*. This occurs inside of some stative cores, and when it does the *k* also becomes a *č* after *ni*. The following verbs provide some examples of this pattern.

amákisni	aníčisni	uŋkákisnipi	akísni
I recovered.	You recovered.	We recovered.	She recovered.
makít'e	ničít'e	uŋkít'api	kit'é
Mine died.	Yours died.	Ours died.	His died.

These are the only two exception cases, if a stative verb has a *k* in it which is not part of the syllables *ka* or *ki*, then it will not change during conjugation.

COLLECTIVE PLURAL

There is actually one more possible marker for stative cores that we have not talked about yet, called the collective plural. This affix imparts the same meaning of *they are* like suffixing *-pi* to the plain form does, but carries with it a different connotation. Consider the sentence

wóuŋspekhua kiŋ ípuzapi

student / the / their mouths are dry

The students are thirsty.

The plural here expresses the meaning that each individual student is thirsty, and as there is more than one of them, it is they, the students, who are thirsty. This type of plural, which emphasizes the individual nature of each of the participants involved is called the distributive plural, because the property (in this case, of thirstiness) is distributed to each individual involved.

The distributive plural is by far the most common type of plural used, but Dakota also allows another option; the collective plural, when instead of focusing on the individuals in a group, you want to talk about the group as a whole. This is marked by the affix *wičha*, (which, like *ma* and *ni*, contracts to *wičh* before vowels), and carries the meaning of *they are*, but this time with they viewed collectively, as a single group. The easiest way to see the difference in meaning is by example. For instance,

ípuzapi

each one of them experienced thirst
/ they were thirsty

íwičhapuze

he people suffered from thirst / there
was thirst among them

The use of the collective plural allows one to talk about groups of people as a group, such as nations, cultures, or societies. Another example of the difference in meaning between the two plurals is given by *iyókiphi*, which expresses happiness.

iyókiphi

each one of them was experiencing
happiness

wičhíyokiphi

there was a general feeling of
happiness among the people

This form is hard to come up with an exact English translation for, because there is no equivalent. However, one last example of it's use might be of help. In talking about a small village at night, we could either say everyone in the village was sleeping, or maybe a bit more poetically, the village slept. The difference between these two meanings is captured by the two forms of Dakota plural.

INANIMATE MARKERS

Stative cores can also be conjugated for inanimate participants, in which case they are used to state the properties of an object. Some examples are

wíyaka kiŋ he zí	čháj kiŋ dená thaŋktháŋka
That sand is yellow.	These trees are big.

khókadaŋ kiŋ he ġí	waħčá kiŋ šašá
That box is brown.	The flowers are red.

Conjugating stative cores for inanimate participants is much simpler than the animate case—you either do nothing and use the plain form, or reduplicate it.

The singular case is self explanatory—use the plain form of the core just like it is for *he/she*. It is only the reduplicated form that needs a little discussion. Reduplication is done by taking part of the word and repeating it, such as *skaská* from *ská*. Which syllable is chosen to be reduplicated and whether or not there is any sound changes involved in general must be memorized for each core involved. A list of some cores and their reduplicated forms is below.

zí	sápe	théča	háŋske	tké
zízí	sab:sápe	thek:théča	háŋskaska	tketké
yellow	black	new	tall	heavy

Occasionally cores have reduplicated forms which are derived in more complex ways than simply copying a syllable. An example is *tháŋka*, which has as a reduplicated form not only *thaŋktháŋka*, but also *thaŋkíŋkiŋyaŋ*. These exceptions must be memorized.

Not all stative cores have inanimate conjugations; *ištirjma*, to sleep requires an animate participant, so an inanimate version would be nonsensical.

SUMMARY OF THE MARKERS

For completeness, here are a few examples of stative verbs conjugated in all of their possible forms.

WÍPHI <i>to be full</i>	DAKHÓTA <i>to be Dakota</i>	WATÚKHA <i>to be tired</i>	WAYÁZANĶA <i>to be sick</i>
wímaphi	damákhota	wamátukha	wamáyazanĶe
wíniphi	daníkhota	wanítukha	waníyazanĶe
wíniphipi	daníkhotapi	wanítukhapi	waníyazanĶapi
wíuŋphi	daúŋkhota	waúŋtukha	waúŋyazanĶe
wíuŋphipi	daúŋkhotapi	waúŋtukhapi	waúŋyazanĶapi
wíphi	dakhóta	watúkha	wayazanĶe
wíphipi	dakhótapi	watúkhaps	wayazanĶapi
wíwíchaphi	dawíchakhota	wawíchatukha	wawíchayazanĶe

ŠÁPA <i>to be dirty</i>	IČÁĶA <i>to grow up</i>	HÉČHA <i>to be of a kind</i>	NAPÉ-SNISNÍ <i>to have cold hands</i>
mašápe	imáčaĶe	hemáčha	napé-masnisni
nišápe	iníčaĶe	heníča	napé-nisnisni
nišápapi	iníčaĶapi	heníčapi	napé-nisnisnipi
uŋšápe	uŋkíčaĶe	heúŋča	napé-uŋsnisni
uŋšápapi	uŋkíčaĶapi	heúŋchapi	napé-uŋsnisnipi
šápe	ičaĶe	héčha	napé-snisní
šápapi	ičaĶapi	héčhapi	napé-snisnípi
šab:šápe	ičáh:čaĶe		

IRREGULAR STATIVE CORES

There are some stative cores whose conjugation is irregular, and doesn't follow the rules above. The most common of these is *tháwa*, which

expresses possession (for example, *šúnka kiŋ he tháwa*, or *that is his dog*). Its conjugation is nearly regular, except for the appearance of an *i* in all forms other than the plain form—it conjugates for the most part as though it were *itháwa* instead of *tháwa*! The conjugation table is below:

mitháwa	nitháwa	uŋkíthawa	tháwa
It is mine.	It is yours.	It is mine & yours.	It is his.
	nitháwapi	uŋkíthawapi	tháwapi
	It is your guys'.	It is ours.	It is theirs.

STATIVE CORES WITH TWO PARTICIPANTS

Most of the time stative cores only have a single participant; the person or thing who is in the state described. But Dakota also allows stative cores to have two participants in certain cases. Some of these are basic stative cores, but most of them are derived from other stative cores by adding the relational prefix *i* or the dative affix *ki*. Two examples of basic stative cores with two participants are

uŋspé	níče
He knows how to do it.	He is lacking it.

In both of these, the second participant (the thing someone knows how to do, or the thing someone is lacking) is an inanimate object, and so it doesn't need to be conjugated for as the default meaning of it is already built in. What exactly it is can then be specified by means of descriptors in the sentence itself.

špaŋyápi uŋmáspe	mázaska niníče
cooking / I know how to do	it money / he is lacking it
I know how to cook.	He's out of money.

A common stative core with two participants is *iyókiphi*, which means *to be happy on account of something*. When the second participant is an inanimate thing, event, or idea; it conjugates just like a normal stative core; for example

anpétu kiŋ de mašté čha iyómakphi do

Today was warm and sunny so I am happy.

However, the second participant can also be a person; in which case two different personal affixes are used. For example, the sentences *you make me happy*, or *we make you happy* are translated as follows:

iyónimakphi

I am happy on account of you.

You make me happy.

iyóuŋnikphi

You are happy on account of us.

We make you happy.

When two personal pronouns occur in the same core like this, their ordering follows certain rules. The affix *ni* always precedes *ma*, regardless of the meaning of the sentence. Thus, the above sentence could also mean *You are happy on account of me*.