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Lakota Waihpeyapi

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Explanation of Sioux Orthography

For Non-Sioux Speakers

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Uvularized stops

| t' | tx |
| p' | px |
| k' | kx |

Glottalized stops

| t̃ | ṫ |
| p̃ | ṗ |
| k̃ | k̇ |

Fricatives and affricates

| s̟ | š |
| ĉ | č |
| h' | x |
| g' | ɡ |
| j | dž and ž |

Nasalization of vocoids

| an | ɛn |
| in | ïn |
| un | ũn |

All other symbols have usual phonetic representation.
Lakota Waihpeyapi

1. Tokaheya wiobh'nanwan iwowaglakinkte kile waihpeya eyapi. 2. Wana Firstly ritual a I talk this give away call Now eyatski wascumpikte kiel wicota hipi cana'sma tokahaya wicawote hehan. people what do pl. there lots come and then firstly people eat at that time

3. Taku unyutapiki lena wa'ste talo yuhpeyapi nael wa'stunkala t'mpsila
What we eat this very good meat boiled and dried sweet corn wild turnips icahiya yuhpeyapi. 4. Tuktek'tel wagmu pusyapi icahiya le nakun wa'ste.
mixed boiled Sometimes squash dried mixed this also good

5. Wigliunkahapi na wojapi na wakaliyapi. 6. Lena weyutski Lard with made and pudding and coffee These foods the oteh'ika heca na tona okihipiki wasna kpamanipi. priceless it is and whoever can pemican pass out (Pemican is dried buffalo meat.)

7. Tohan tuwa tat'anpetu nayis wico'h'wajiyuhapikihe
When someone death anniversary or celebration one they hold the that wana omak'a waji ihunikiyapi le wico'h'anki ecumpi nayis akicita waji now year one completed this ritual do or soldier one glica wayuonihapi cana wico'h'anki le ecumpi.
comes honor so ritual the this do

8. Eyataku śniśni enanakiya wicakupi owija paškiśkapi, i'pahi Ever what articles here-there given quilt stitched pillows

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ogle, iteipahinte, maniňuña, siyutekape taku wa wanjilašni
shirt face wipers material thigh covering many other things
kpamanipi hena omakawajiki kagęge manukiyapi heca. 9. Taku ki
pass out these year one the sewed saved these What the
ihyuhiapi owangwašte na umpica heca canke pikilapikta heca. 10. Tona
all pretty and wearable are so therefore thankful be Whoever
wawicakupi ki lena iseya wikipikun hehan wawokiya hecumpi canke
gifts give those they in sorrow give them helper were so therefore
hektakiya wawicakupi. 11. Tona wawicakupi kilena pikilapi na caje
return back favors give Whoever received this thankful and name
wicayatapi cana hiyupi na nape wicayuzapi.
call so then come and hand shake

12. Le wicoňanki um wayuonihanpi heca. 13. Wica unkiksuyapi tona
This ritual the honorable is Them we remember whoever
wašiglaki hena wana sapa umpiki iglustapi sapa ih pekiyapi.
mourns the those now black wore finish black shed

Sioux Giveaway Ritual

1. Firstly, I will talk about a ritual which is called the "Give­away Ritual". 2 What happens is that lots of people come and eat. 3. The
food is very good including boiled meat and boiled dried sweet corn mixed
with wild turnips. 4. Sometimes dried squash is added which is also good.
5. There is fried bread dough, pudding and coffee, too. 6. These foods
are rare delicacies and whoever can afford to, passes out pemican (dried
buffalo meat). 7. This ritual is held after a year of mourning, after
a person has held an honoured office for a year, or when a soldier returns
home. 8. Whatever articles can be sewn or saved for the year are given
here and there such as listed above. 9. All the things are pretty and use­able so everyone is thankful. 10. Those who receive gifts are those who
assisted at the time of trouble and in this way their help is rewarded. 11.
Whoever receives these gifts are thankful and when their name is called they
come forward and shake hands. 12. This is an honorable ritial. 13. We have
remembered whoever died; those who are mourning have now finished and no
longer wear black. by Sophie Manydeeds

LS 2
Acknowledgements and Orthography

We acknowledge the invaluable help of four students in the preparation of these texts; namely, Bette Boteler, Ann Hook, Cheryl Warner and Peter Westrum. We thank them for contributing much time and effort in assisting the Sioux writers, Sophie Manydeeds and Lonnie Spottedhorse. Also we would like to explain here the reason for using this orthography and what it represents.

Since there is no general consensus among Sioux writers on how best to represent the sounds of the language on paper, we decided not to follow too closely any one method. However, since these texts were written to be read by native speakers, we decided to adapt our orthography to their preferences. Thus our choice of symbols was heavily conditioned by the Sioux's own experience with varied existing orthographies and also by limitations of typing facilities. We tried to be as consistent as possible, but realize that this system of notation reflects again the persisting discrepancies in the Lakota orthographical system. It seemed to be workable to those native speakers with whom we consulted, so we hope it can also be accepted by others.

Symbol | Example | Symbol | Example
---|---|---|---
p | nape "hand" | l | le "this"
t | taku "what" | h | he "that"
k | kana "those" | h' | mah'a "growing"
p' | p'asu "nose" | g' | hog'a "fish"
t' | t'alo "meat" | z | zintkala "bird"
k' | k'ate "wind" | j | wanji "one"
p | po "fog" | n | nape "hand"
t | te "it is dead" | m | miye "me"
k | ku "he gives" | a | ate "father"
b | bluha "I have" | i | hi "teeth"
g | sungleiska "spotted horse" | u | taku "what"
s | si "foot" | e | lona "these"
š | šica "bad" | o | ota "many"
c | can "wood" | Nasalized vowels are represented by writing the vowel with a following n