



1971

Lakota text 1: Lakota giveaway ceremony

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Recommended Citation

Manydeeds, Sophie; Hook, Ann; Warner, Cheryl; Westrum, Peter; and Boteler, Bette (1971) "Lakota text 1: Lakota giveaway ceremony," *Work Papers of the Summer Institute of Linguistics, University of North Dakota Session*: Vol. 15, Article 5.

DOI: 10.31356/silwp.vol15.05

Available at: <https://commons.und.edu/sil-work-papers/vol15/iss1/5>

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Explanation of Sioux Orthography
 For Non-Sioux Speakers

Classification	Symbol	Phonetic Representation
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Uvularized stops	t'	tx
	p'	px
	k'	kx

Glottalized stops	t̚	tʔ
	p̚	pʔ
	k̚	kʔ

Fricatives and affricates	š	s̥
	ç	ç̥
	h'	x
	g'	g̥
	j	dʒ̥ and ʒ̥

Nasalization of vocoids	an	ã
	in	ĩ
	un	ũ

All other symbols have usual phonetic representation.

Lakota Waihpéyapi

1. Tokaheya wioh^hanwan iwowaglakinkte kile waihpéya eyapi. 2. Wana
Firstly ritual a I talk this give away call Now
oyateki waecumpikte kiel wicota hipi canasna tokaheya wicawote hehan.
people what do pl. there lots come and then firstly people eat at that time
3. Taku unyutepiki lena wáste t'alo yuh^héyapi nael wástunkala t'imp^hila
What we eat this very good meat boiled and dried sweet corn wild turnips
icahiya yuh^héyapi. 4. Tuktektel wagmu pusyapi icahiyapi le nakun wáste.
mixed boiled Sometimes squash dried mixed this also good
5. W igliunkahapi na wojapi na wakaliyapi. 6. Lena woyuteki
Lard with made and pudding and coffee These foods the
oteh^hika heca na tona okihipiki wasna kpamanipi.
priceless it is and whoever can pemican pass out (Pemican is dried
buffalo meat.)
7. Tohan tuwa tatan^hpetu nayis wico^hhan waji yuhapikihe
When someone death anniversary or celebration one they hold the that
wana omak^a waji ihunikiyapi le wico^hhanki ecumpi nayis akicita waji
now year one completed this ritual do or soldier one
glica wayuonihapi cana wico^hhanki le ecumpi.
comes honor so ritual the this do
8. Eyataku snisni enanakiya wicak^hupi owija paskiskapi, ip^hahi
Ever what articles here-there given quilt stitched pillows

ogle, iteipahinte, manihuha, siyutekape taku wa wanjilaśni
shirt face wipers material thigh covering many other things

kpamanipi hena omakawajiki kagege manukiyapi heca. 9. Taku ki
pass out these year one the sewed saved these What the

ihyuhapi owangwaste na umpica heca canke pikilapikta heca. 10. Tona
all pretty and wearable are so therefore thankful be Whoever

wawicakupi ki lena iseya wakipapikun hehan wawokiya hecumpi canke
gifts give those they in sorrow give then 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 wicohanki un wayuonihanpi heca. 13. Wica unkiksuyapi tona
This ritual the honorable is Them we remember whoever

wasiglaki 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 "Give-away 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 ritual. 13. We have remembered whoever died; those who are mourning have now finished and no longer wear black. by Sophie Manydeeds

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"
p̣	p̣o "fog"	n	nape "hand"
ṭ	ṭe "it is dead"	m	miye "me"
ḳ	ḳu "he gives"	a	ate "father"
b	bluha "I have"	i	hi "teeth"
g	sungleiška "spotted horse"	u	taku "what"
s	si "foot"	e	lena "these"
š	šica "bad"	o	ota "many"
c	can "wood"		

Nasalized vowels are represented by writing the vowel with a following n