Iyúškiŋyaŋ Lakȟól’iyapi
Uŋspéwičhakhiyapi

High School
Level 1

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Red Cloud Indian School
American Indian Studies Research Institute
**Wóuŋspe 1**

*Introducing Yourself*

**Wóglakapi 1**

Háu, Dave emáčiyapelo.
Čhaŋkpé Ópi emátaŋhaŋ.
Maláŋota yeló.
Wayáwa hemáčha.
Maȟpíya Lúta él wabláwa.*

Hello, my name is Dave.
I am from Wounded Knee.
I am Lakota.
I am a student.
I go to school at Red Cloud.

* Note that stress is marked with an acute accent (´) above vowels.
Stress in Lakota can impact the meaning of words, so it is very important that you pay attention to it. Stressed vowels have a higher pitch and are pronounced louder than other vowels in a given word. There is only one primary stress in Lakota words and it occurs on either the first or second syllable. The majority of Lakota words are stressed on the second syllable.

**Wóglakapi 2**

Mary emáčiyapi kštó.
Pľahíŋ Siŋté emátaŋhaŋ.
Maláŋota kštó.
Wayáwa hemáčha.
Maȟpíya Lúta él wabláwa.

My name is Mary.
I am from Porcupine.
I am Lakota.
I am a student.
I go to school at Red Cloud.
In Lakota, there are important differences between the speech of males and females. For example, men and women have different ways to greet one another and respond to questions:

- For “hello,” men say háu, while women say hánŋ or use a personal name or kin term
- For “yes” in answer to a question, both men and women say hánŋ
- For “yes, I heard you,” men can say háu, hánŋ, or ohánŋ, while women say hánŋ
1. Students should take turns introducing themselves to the class. Follow these examples:

   Boys:  (Háu,) [Name] emáčiyapelo.  
          Wayáwa hemáčha. 
          Maȟpíya Lúta él wabláwa.*

   Girls: [Name] emáčiyapi kštó.  
          Wayáwa hemáčha. 
          Maȟpíya Lúta él wabláwa.

* Note that in Lakota whenever certain consonants occur directly beside each other a small breath of air is released. This occurs whenever bl, gl, gm, gn, kt, mn, pk, pt, and tk occur next to each other. Mimic your teacher’s, parents’, and grandparents’ pronunciation.

2. Translate the following introduction into English.

   a. Háu, Brian emáčiyapelo.  
   b. Oglála emátaŋhaŋ.  
   c. Malákȟota yeló.  
   d. Wayáwa hemáčha.  
   e. Maȟpíya Lúta él wabláwa.

3. Translate the following introduction into Lakota.

   a. My name is Britney.  
   b. I’m from Kyle.  
   c. I am Lakota.  
   d. I am a student.  
   e. I go to school at Red Cloud School.
Grammar

Distinctive Male and Female Ways of Speaking

STATEMENT-ENDING ENCLITICS

<table>
<thead>
<tr>
<th>Maláŋȟota  yeló.</th>
<th>I am a Lakota. (man speaking)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Betty Lakȟóta  yeló.</td>
<td>Betty is a Lakota. (man speaking)</td>
</tr>
<tr>
<td>Maláŋȟota  kštó.</td>
<td>I am a Lakota. (woman speaking)</td>
</tr>
<tr>
<td>Betty Lakȟóta  kštó.</td>
<td>Betty is a Lakota. (woman speaking)</td>
</tr>
<tr>
<td>Maláŋȟota.</td>
<td>I am a Lakota. (man or woman speaking, informal)</td>
</tr>
</tbody>
</table>

Lakota includes a number of word-like elements called *enclitics*. Enclitics cannot stand alone but must be used in combination with verbs. They always come at the end of the verb and when there are multiple enclitics in a single sentence they always occur in a fixed order.

When Lakota speakers wish to emphasize a statement they use special statement-ending enclitics. These forms are different for male and female speakers. The enclitic *yeló* is used by males and *kštó* is used by females. These enclitics are used primarily in formal speech. They are generally omitted in informal speech.

Note that when *yeló* occurs after verbs ending in *-pi*, it changes to *-pelo*. You have already seen one example of this:

Dave emáčiyapelo. My name is Dave. (“I am called Dave.”)
Practice

1. Look at these sentences and decide whether each one is spoken by a male or female.
   a. Maȟpíya Lúta él wabláwa kštó.
   b. Pȟahíŋ Siŋté emátaŋhaŋ yeló.
   c. Maláŋkňota.
   d. Pȟayábya emátaŋhaŋ kštó.
   e. Wayáwa hemáčha.
   f. Wayáwa héčhapelo.
   g. Britney Pȟežúta Ťáka etáŋhaŋ yeló.
   h. Niláŋkňota kštó.
   i. Háu.

2. Fill in the blanks with the correct statement-ending enclitic based on the gender of the speaker. Translate your answers into English.
   Example: Michael: Pȟayábya emátaŋhaŋ _____.
   → Michael: Pȟayábya emátaŋhaŋ yeló. I am from Payabya.
   
   a. Hailey: Maȟpíya Lúta él wabláwa ______.
   b. Jason: Maláŋkňota ______.
   c. Dave: Wayáwa hemáčha ______.
   d. Mary: Pȟahíŋ Siŋté emátaŋhaŋ ______.
   e. Betty: Mary Pȟahíŋ Siŋté etáŋhaŋ ______.
   f. Chad: Wayáwa héčhape ____.
Grammar

**Distinctive Male and Female Ways of Speaking**

**ASKING QUESTIONS**

<table>
<thead>
<tr>
<th>Lakota</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wayáwa heníčha hwo?</td>
<td><em>Are you a student?</em></td>
<td>(male speaking, in formal situation)</td>
</tr>
<tr>
<td>Wayáwa heníčha he?</td>
<td><em>Are you a student?</em></td>
<td>(female speaking; male speaking in informal situation)</td>
</tr>
<tr>
<td>Tukténitaŋhaŋ hwo?</td>
<td><em>Where are you from?</em></td>
<td>(male speaking, in formal situation)</td>
</tr>
<tr>
<td>Tukténitaŋhaŋ he?</td>
<td><em>Where are you from?</em></td>
<td>(female speaking; male speaking in informal situation)</td>
</tr>
</tbody>
</table>

Question markers are another example of enclitics:

- **hwo** is used by males in more formal situations—for example, in public speeches and ceremonies, and when addressing people they do not know.
- **he** is used by females in all situations and used by males with relatives and friends, at home, and in other everyday situations.

When asking questions in English, the speaker’s voice frequently rises in pitch at the end of the question. This happens especially in English questions for which an answer “yes” or “no” would be appropriate. In Lakota, the pitch of the voice usually falls at the end of a question, just as it does at the end of a statement, so the question markers are essential to include when asking questions.
1. Practice the conversation below with your classmates. Be sure to use the appropriate question-marking enclitic for your gender.

(Háu,) toníktuka he/hwo?
Táku eníčiyapi he/hwo?
Tukténitaŋhaŋ he/hwo?
Nilákȟota he/hwo?

2. Introduce another student to your class following the example below.

[Name] ečíyapelo/ečíyapi kštó.
Lakȟóta yeló/kštó.
[Place] etáŋhaŋ.

3. For each of the following statements, ask a question to which the statement would be a suitable answer (using hwo or he depending on whether you are a boy or a girl).

Example: Háŋ, Wazí Aháŋhaŋ emátaŋhaŋ yeló/kštó.
→ Wazí Aháŋhaŋ enítaŋhaŋ he/hwo?

a. Háŋ, wayáwa hemáčha.
b. Háŋ, Dave Lakȟóta yeló/kštó.
c. Háŋ, Mary emáčiyapi.
d. Háŋ, matáŋyaŋ.
e. Háŋ, Pȟayábya emátaŋhaŋ.
### Wičhóiyé 1

<table>
<thead>
<tr>
<th>Lakȟól’íyapi</th>
<th>Wašíčuiyapi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Čhaŋkpé Ópi</td>
<td>Wounded Knee</td>
</tr>
<tr>
<td>ečíyapi</td>
<td>to be called, to be named (used of people)</td>
</tr>
<tr>
<td>emáčíyapi</td>
<td>I am called</td>
</tr>
<tr>
<td>eníčíyapi</td>
<td>you are called</td>
</tr>
<tr>
<td>ečíyapi</td>
<td>he/she/it is called</td>
</tr>
<tr>
<td>él</td>
<td>at, in, on, to, onto</td>
</tr>
<tr>
<td>etáŋhaŋ</td>
<td>to be from</td>
</tr>
<tr>
<td>emátaŋhaŋ</td>
<td>I am from</td>
</tr>
<tr>
<td>enítanŋhaŋ</td>
<td>you are from</td>
</tr>
<tr>
<td>etánŋhaŋ</td>
<td>he/she/it is from</td>
</tr>
<tr>
<td>etánŋhaŋpi</td>
<td>they are from</td>
</tr>
<tr>
<td>háŋ</td>
<td>yes; yes (I heard/hear you); hello (female form)</td>
</tr>
<tr>
<td>háu</td>
<td>hello (male form); yes (I heard/hear you) (male form)</td>
</tr>
<tr>
<td>he?</td>
<td>question-marking enclitic (female form; informal male form) (does not trigger ablaut; ablauting vowels remain -a or -aŋ)</td>
</tr>
<tr>
<td>héčha</td>
<td>to be (that kind)</td>
</tr>
<tr>
<td>hemáčha</td>
<td>I am (that kind)</td>
</tr>
<tr>
<td>heníčha</td>
<td>you are (that kind)</td>
</tr>
<tr>
<td>héčha</td>
<td>he/she/it is (that kind)</td>
</tr>
<tr>
<td>héčhapi</td>
<td>they are (that kind)</td>
</tr>
<tr>
<td>hiyá</td>
<td>no</td>
</tr>
<tr>
<td>hwo?</td>
<td>question-marking enclitic (formal male form) (does not trigger ablaut; ablauting vowels remain -a or -aŋ)</td>
</tr>
<tr>
<td>kštó</td>
<td>emphatic statement-ending enclitic (female form) (triggers -e ablaut)</td>
</tr>
</tbody>
</table>

**Wóuŋspe 1: Introducing Yourself**
Lakȟól’iyapi
Lakȟóta
maláȟkŋota, Lamákŋota
niláȟkŋota, Laníkŋota
Lakȟóta
Lakȟóta

Maȟpíya Lúta
Maȟpíya Lúta Owáyawa
Oglála
oháŋ

Oyúȟpe
Pȟahíŋ Siŋté
Pȟayábya
Pȟežúta Ȟáka
táku
tóktuka
tomáktuka
toníktuka
tóktuka
tóktukapi
tuktétaŋhaŋ
tuktémaŋhaŋ
tukténiŋtaŋhaŋ
tuktétaŋhaŋ
Wahíčuiyapi
wayáwa
wabláwa
waláwa
Wóuŋspe 1: Introducing Yourself

wayáwa he/she/it goes to school; he/she/it studies
wayáwapi they go to school; they study

Wazí Aháŋhaŋ Pine Ridge (village/community)

wóglakapi conversation; dialogue

wólapi lesson; class

yeló / ló / weló emphatic statement-ending enclitic (male form) (triggers -e ablaut, shortens to ló after an ablauting vowel, and takes the form weló after the vowels o, u, and uŋ)
Maȟpíya Lúta was born in 1821 on Blue Creek, where it empties into the Pȟaŋkéska Wakpá (literally, Shell River, today called the Platte) in Nebraska. His father, Išnála Wičháša (Lone Man), was a member of the Sičháŋǧu (Brulé) tribe of Lakȟóta oyáte (people; tribe; nation). His mother, who belonged to the Saóni (Saone) tribe, was a sister of Šóta (Smoke), the itȟáŋčhaŋ (chief) of the Ité Šíča thiyóšpaye (Bad Face band) of the Oglála (Oglala) tribe. After his father’s death, Maȟpíya Lúta and his mother joined Smoke’s band.

As a young man Maȟpíya Lúta was ambitious and took pride in his talent for breaking šúŋkawakȟaŋ (horses) and was successful as a wakhúwa (hunter). At age twelve, he went on his first buffalo chase. By sixteen he was going on the warpath against tȟóka (enemies), such as the Scíli (Pawnees), Psáloka (Crows), Súsuni (Shoshones), and Sápa Wičháša (Utes). In battle, young Maȟpíya Lúta continually distinguished himself for bravery and quickly became an influential warrior.

The years of Maȟpíya Lúta’s youth and early manhood were a difficult time for the Lakȟóta oyáte (Lakota people). The wašíču (whites) were beginning to encroach on Lakȟóta lands by making a wagon road along the Pȟaŋkéska Wakpá and building a fort on the Laramie River. The wašíču brought new things. They traded mázawakȟaŋ (guns) to the Lakȟóta, which were especially useful in defense against enemy tribes, but they also brought mníwakȟaŋ (whiskey), which resulted in drunkenness and violence in the Lakȟóta camps. Some Lakȟóta wanted to establish wólakȟota (peace) with the wašíču while others wanted to stay away from them and were willing to fight them if necessary. This difference in opinion concerning what to do about the wašíču caused much conflict within the Lakȟóta oyáte.

One Oglála itȟáŋčhaŋ, Matȟó Tȟatȟáŋka (Bull Bear), was a rival of Šóta and there was tension between their bands. In ptanyétu (autumn) 1845, that tension came to a head when a drunken brawl led to deaths on both sides. Maȟpíya Lúta blamed Matȟó Tȟatȟáŋka for the trouble and in retaliation he shot him dead, an act that made a čhažé (name) for Maȟpíya Lúta. The killing split the Oglála oyáte (Oglala people) into two factions, a division that lasted for many years.

In 1851 Maȟpíya Lúta was present at the
great council held on Horse Creek, near Fort Laramie, when the U.S. government made a treaty with the Lakȟóta oyáte. On that occasion, Matȟó Wayúhi (Conquering Bear), the Sičháŋǧu itȟáŋčhaŋ, was appointed head itȟáŋčhaŋ. Many sources also say that Maȟpíya Lúta was present at the Grattan Fight near Fort Laramie in blokétu (summer) 1854, when Matȟó Wayúhi was killed.

By 1861-62, Maȟpíya Lúta was leading war parties against the Psáloka and other tȟóka and was becoming recognized as a leading itȟáŋčhaŋ. Men who were itȟáŋčhaŋ were charged with looking after the wellbeing of the oyáte. Maȟpíya Lúta was now becoming one of the most important Lakȟóta itȟáŋčhaŋ and perhaps the greatest warrior of his generation.

**LAKȟÓTA WIČHÓIYE**

bolkétu summer, to be summer

čhažé name, reputation

Išnála Wičháša Lone Man

Ité Šíča thiyóšpaye Bad Face band

itȟáŋčhaŋ chief, leader, headman