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## I'm Sending A Voice

Hau. My Lakota name is Wanbli Gleska Cikala, Little Spotted Eagle. I am a Lakota from Parmelee, on the Rosebud Sioux Indian Reservation in South Dakota. I am a Lakota singer, singing both pow-wow and ceremonial songs. "I'm Sending a Voice" is a selection of Lakota Ceremony songs. These songs were selected because they are easy to learn and frequently sung. At the end of the tape each word is spoken in Lakota. This will make pronunciation easier. A booklet is available which contains the Lakota words, the phonetic pronunciation, and the literal English translation for each song.

I am honored and pleased to share the songs on this recording with you. Music is an important part of the Lakota way of life. These songs have been given to our people to use in ceremony. They are sacred to us - for when we sing in ceremonies, we are sending our voices to the spirits. This is prayer. Whenever we sing these songs, whether it is in ceremony, practicing, learning, or even listening - we enter into a sacred space. We are calling the Grandfathers. This should always be done in a respectful manner, in a good way. Keep in mind that to the Lakota Nation, music is medicine.

You can learn to sing these songs. I only ask that when you listen to this tape you remember the beauty and honor the sacredness within these songs.

Wanbli Gleska Cikala is a well-known ceremonial singer, singing at over 125 Sun Dances and for ten different Medicine Men in ceremony. He travels extensively throughout the United States and Europe sharing his song.

I wish to thank Wakan Tanka for this day and the guidance and inspiration for these songs. I also wish to thank the Lakota people, especially our Elders who carried and maintained these ways often at great personal risk. I would like to thank the unborn, the future generations, for their inspiration. I would like to thank many who helped make this possible: Bill Covert, who provided the recording equipment and expertise to create this tape; Barb Cole, who opened her home and equipment for this printing; Sande Garner; and the many people supporting this way of life.

Mitakuye Oyasin



### Opage Olowan

Kola oyapage kin  
Kola oyapage kin  
Mink'suyan opage yo/ye  
Hocokan ki le, wakan ca  
Cekiya yo/ye

---

(Ake)

### Pipe Filling Song

When you are filling the Pipe, my friend  
When you are filling the Pipe, my friend  
Remember me when you fill the Pipe  
This circle is sacred  
So pray

---

Again (Repeat)

The Pipe Filling (Opage Olowan) song, that begins "Kola, lecel icun wo", is so universally sung that some believe it is the only Pipe Filling song. In actuality, there are many such songs. This song is an example of one of the lessor known Pipe Filling songs.

### Tate Topa

Wiyohpeyatan kin yan  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

---

Waziyatan kin yan  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

---

Wiyohinyapatan (kin yan)  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

---

Itokagatan (kin yan)  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

---

Wakantan kin yan  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

---

Makatan kin yan  
Ituwinna, cekiya yo/ye  
Cekiya yo/ye  
Hina nitaku

### Four Winds Song

Toward the West  
Look and Pray  
Pray  
Those are your relatives

---

Toward the North  
Look and Pray  
Pray  
Those are your relatives

---

Toward the East  
Look and Pray  
Pray  
Those are your relatives

---

Toward the West  
Look and Pray  
Pray  
Those are your relatives

---

Toward the Sky  
Look and Pray  
Pray  
Those are your relatives

---

Toward the Earth  
Look and Pray  
Pray  
Those are your relatives

You will notice that many of the lines end with yo/ye. The Lakota language makes a distinction between the masculine and the feminine. The masculine response is yo, the feminine is ye.

### Iktomi Olowan

MakaSitomni yan  
Unkinyan waun welo  
Iktomi wan iyaya unwelo  
Miye mawakan yelo

---

(Ake)

### Invitation (Spirits) Song

All over the world  
I'm flying  
A Spider Spirit is saying  
I'm Holy

---

Again (Repeat)

Iktomi are Spider Spirits. These are helpers that come into Lowampi and/or Yuwipi ceremonies to offer healing and help to those in need. There are Iktomi songs for the Iktomi Nation and individual Iktomi spirits. Therefore, there are general Iktomi songs and individual, personal Iktomi songs. These songs can also be sung in a Sweat Ceremony.

### Sinte Sapela Olowan

Le miye ca taninyan nawajin yelo  
Le miye ca taninyan nawajin yelo  
Sinte Sapela K'un  
Le miye ca taninyan nawajin yelo

---

(Ake)

### Black Tail Deer Song

This is me, I'm standing here manifested  
This is me, I'm standing here manifested  
BlackTail Deer  
This is me, I'm standing here manifested

---

Again (Repeat)

In Lakota there is a difference between the language used everyday and that which is considered sacred language. For example, the everyday spoken word used for rock is a different word than the one used in ceremony. There are some words that have spiritual meanings making them very difficult to translate. The Lakota word taninyan, is one such word. The word describes a process: there is something that disappears, and then reappears or manifests.

### Wieakieopi Olowan

Waci ya oo welo, wayoki yelo  
Waci ya oo welo, wayoki yelo  
Waci ya oo welo, wayoki yelo

---

(Ake)

### Invitation (Spirits) Song

You are coming (dancing), you will help the people  
You are coming (dancing), you will help the people  
You are coming (dancing), you will help the people

---

Again (Repeat)

You may notice that during some of the songs the endings or sounds may differ from one singer to the next. Sometimes there are also slight changes to the words. Since the singing of these songs is a form of prayer, there will often be some individual, creative expression in the singing of the songs.



### Wocekiya Olowan

Tunkasila, Tunkasila  
Omakiya yo/ye  
Tunkasila, Omakiya yo/ye  
Tunkasila, Omakiya yo/ye  
Tunkasila, Omakiya yo/ye

---

Tunkasila, Tunkasila  
Wiçozani kte lo  
Tunkasila, Wiçozani kte lo  
Tunkasila, Wiçozani kte lo  
Tunkasila, Wiçozani kte lo

### Prayer Song

Grandfather, Grandfather  
Help me  
Grandfather, help me  
Grandfather, help me  
Grandfather, help me

---

Grandfather, Grandfather  
Give me good health  
Grandfather, give me good health  
Grandfather, give me good health  
Grandfather, give me good health

The term Tunkasila (Grandfather) is used frequently during prayer and in the songs. This term is a generic one, which is used to show respect and relationship with the Spirits.

### Wocekiya Olowan

Wakan Tanka, he onsimala yo/ye  
Wakan Tanka, he onsimala yo/ye  
He onsimala yo/ye  
He onsimala yo/ye  
Wakan Tanka, he onsimala yo/ye

---

Wakan Tanka, he onsimala yo/ye  
He onsimala yo/ye  
He onsimala yo/ye  
Wakan Tanka, he onsimala yo/ye

### Prayer Song

Great Mystery, pity me  
Great Mystery, pity me  
Pity me  
Pity me  
Great Mystery, pity me

---

Great Mystery, pity me  
Pity me  
Pity me  
Great Mystery, pity me

When singing in a group there is usually a "lead" singer. This singer begins the song, which is called the "lead". The rest of the male singers, second this lead. The lead is usually the first line. Seconding is the process of "echoing" the first line. Then the whole comes together for the second line. Women singers do not participate in the lead. The general rule of thumb is that women singers will come in during the second line of the song.

### Canunpa Woekiya Olowan

Canunpa wan  
Wakan ca  
Uha  
Cewakiya yelo

### Prayer Song

This Sacred Pipe  
Is Holy  
With this  
I am praying

Many times during the songs the singers are making sounds, not singing actual words. These sounds are called vocables or "spirit" sounds. Often this is found at the beginning of each push-up or at the end of a line. There are some songs that have no words at all and are made up entirely of these sounds.

### Woekiya Olowan

Wakan Tanka  
Wakan Tanka  
Wakan Tanka  
Wakan Tanka  
Wakan Tanka  
Onsimala yo/ye

—————  
(Ake)

### Prayer Song

Great Mystery  
Great Mystery  
Great Mystery  
Great Mystery  
Great Mystery  
Pity me

—————  
Again (Repeat)

This song is very easy to learn and can be easily picked up by beginners. You may hear many variations of this song. For example, Wakan Tanka can be replaced by Tunkasila (Grandfather), Unci Maka (Grandmother Earth), etc.

### Woekiya Olowan

Tunkasila  
Onsimala ye yo/ye  
Wani wacin yelo

### Prayer Song

Grandfather  
Pity me  
I want to live

The singing of a song all the way through is called a push-up. Each of the songs listed here show the words for one push-up of the song. Songs such as the Pipe Filling Song or the Four Winds Songs may be sung only one time through. Generally, the other songs are sung through several times. A common amount of push-ups for a song is four. Four is a sacred number for the Lakota people. The "lead" singer makes the determination about the number of push-ups to be sung.



### Canunpa Olowan

Wayankin ye yo/ye  
Wayankin ye yo/ye  
Wayankin ye yo/ye  
Canunpa ki le  
Wakan yelo wayankin yelo

---

Wayankin ye yo/ye  
Wayankin ye yo/ye  
Canunpa ki le  
Wakan yelo wayankin yelo

### Sacred Pipe Song

Behold  
Behold  
Behold  
This Pipe  
Is sacred, behold

---

Behold  
Behold  
This Pipe  
Is sacred, behold

The woman's form of singing is uniquely different from the male's. Generally, women do not "lead" songs. Often, a woman will begin singing sometime during the second line of the push-up but sometimes as late in the song as the last line. There are several different styles of female singing, the most common is singing in a slightly higher pitch than the males, in a nasal falsetto voice.

### Canunapa Olowan

Hoyeya yo/ye, hoyeya yo/ye  
Hoyeya yo/ye, hoyeya yo/ye  
Tunkasila iha pi lo  
Ikce Wicasa, Tacanunpi kin  
Le uha hoyeya yo/ye  
Hoyeya yo/ye  
Tunkasila, iha pi lo

### Sacred Pipe Song

I beseech you, I beseech you  
I beseech you, I beseech you  
Grandfather, you said  
With the Common People's Sacred Pipe  
Cry out with it  
I beseech you  
Grandfather, you said

All Sacred Pipe Songs can be used during the hanbleceya (Vision Quest).

### Wopila Olowan

Kola lena cicu welo, wayankin yelo  
Kola lena cicu welo, wayankin yelo  
Anpetu okihi ca, cicu welo, wayankin yelo  
Kola lena cicu welo, wayankin yelo

---

Kola lena cicu welo, wayankin yelo  
Anpetu okihi ca, cicu welo, wayankin yelo  
Kola lena cicu welo, wayankin yelo

### Offering Song

Friend, I give you these, behold them  
Friend, I give you these, behold them  
On this day I give you these, behold them  
Friend, I give you these, behold them

---

Friend, I give you these, behold them  
On this day I give you these, behold them  
Friend, I give you these, behold them

This is a wopila song. Each ceremony has a song of this type during the end of the ceremony. Wopila is a respectful way of giving thanks, during which an offering is made. The most common type of offering used is the prayer ties or flags. These are pieces of material with tobacco wrapped inside.



## Pronunciation Guide

**C** ch as in chair  
**S** sh as in shelf  
**G** guttural sound as in Gigi  
**K** guttural sound as in kh  
**T** guttural sound as in tkh

**C** C as in cola  
**S** S as in sit  
**G** G as in leg  
**K** K as in kite  
**T** T as in time

**N** slurred, particularly at the end of a syllable, almost not heard.  
 For example, kin sounds more like key than keen

<u>Lakota Owapi</u>	<u>Pronunciation</u>	<u>English Translation</u>
Anpetu	an pay' too	Day
<u>Ca</u>	cha	A particle used at the end of a sentence expressing a wish, for example, won't you?
<u>Canunpa</u>	cha nun pah	Sacred Pipe
<u>I</u> canunpa	ta cha nun pah	Their Sacred Pipe
<u>C</u> ekiya	chay key ya	Pray, beseech
<u>C</u> ewakiya	chay wa key ya	I pray, I beseech
<u>C</u> icu	chee'choo	I give
Hina	hee na	Those
Hocokan	Ho cho kan	Circle
Hoye	ho yay	Send a voice
Hoye wa yelo	ho yay wa yay lo	I'm sending a voice
Hoyeya	ho yay ya	To call or cry out
<u>I</u> cun	ee chun	Do it
Iha	ee ha	Say
<u>I</u> ke Wica <u>sa</u>	eek chay we cha sha	Common People (Nation)
Iktomi	eek toe me	Spider
Inajin (yo)	ee na jeen yo	Stand up
Itokagatan kin yan	ee toe ka gha ta key yan	Toward South
Ituwini (na)	ee toe ween na	Look
Iya	ee ya	Say
Iyaya	ee ya ya	To speak
Ki le	key lay	With this
Kicopi	key cho pee	Calling someone
Kin	keen	Expression at the end of sentence

## Lakota Owapi

Kola  
Kta  
Kte  
K'un

Lakota  
Le  
Leamon  
Lena  
Lo

Maka  
MakaSitomni  
Makatan kin yan  
Mink'suyan  
Mitakuye  
Mitakuye Oyasin  
Miye

Nawajin (yelo)  
Nitaku

oo  
Okihi  
Olowan  
Omakiya (yo/ye)  
Onsimala  
Opage  
Owapi  
Oyapage  
Oyate

Pi lo

Sinte Sapela  
Sitomni (yan)

Taninyan  
Tanka  
Tate  
Topa  
Tunkasila

Uha  
Unci Maka

## Pronunciation

khola  
kta  
ktay  
Kh' oon

La kho ta  
ley  
lay cha moon  
lee na  
low

ma kha  
ma kha see toe mnee  
ma kha tan key yan  
mink sue yan  
me ta koo yeah  
me ta o yeah o ya seen  
me yeah

na wa jeen yea lo  
nee tkha koo

oo  
o key he  
oh lo wan  
oh ma kee ya  
oon she ma la  
oh pa ghee  
oh wa pee  
oh ya pa ghee  
oh ya tay

pee lo

seen tay sa pe la  
see to mnee yan

tgha neen yan  
tghan ka  
tgha tay  
to pa  
tghoon ka she la

you ha  
un chee ma kha

## English Translation

Friend  
Expression at the end of sentence  
Expression at the end of sentence  
Said

Friend, ally  
This  
I do (did) this, it  
These  
Expression at the end of sentence

Earth (implied Mother)  
All things on Mother Earth  
Toward Earth  
Remember  
Relatives  
All my relatives  
Me

I stand  
Your relatives

Come  
It can be done  
Song  
Help me  
Pity me  
Pipe filling  
Write  
Filling the Pipe  
Nation

Expression at the end of sentence

Black Tail Deer  
Everything

To manifest  
Big, large  
Wind  
Four  
Grandfather

With this  
Grandmother Earth



## Lakota Owapi

Un we (lo)  
Unkinyan

Wa (yelo)

Waci

Waciya

Wacin

Wakan

Wakan Tanka

Wakantan kin yan

Wan

Wanbli Gleska

Wanbli Gleska Cikalala

Waniyankin

Wa o

Wapiya

Wa un

Wayankin (kte)

Wayoki

Waziyatan kin yan

Welo

Wicakicopi

Wicoiya

Wicozani

Wiyohinyapatan kin yan

Wiyohpeyatan kin yan

Wiwang Waci

Wowapi

## Pronunciation

un way  
un keyn yan

Wa

wa chee

wa chee ya

wa cheen

wa khan

wa khan tghan ka

wa kan tan key yan

wan

wan blee glesska

wan blee gleshka chee ka la

wa nee yan keen

wa oo

wa pee ya

wa un

wa yan keen (ktay)

wa yo kee

wa zee ya tan keey yan

way lo

we cha key cho pee

we cho ee ya

we cho zan ee

we yo hen ya pa tan keen yan

we yokh pe ya tan keen yan

We wang wa chee

wo wa pee

## English Translation

The way he is  
Flying

Expression at the end of sentence

Dance

Dance

I want

Holy, sacred

Great Mystery

Toward the Sky

Expression at the end of sentence

Spotted Eagle

Little Spotted Eagle

I will come see you

I come

Doctoring

I live

You help

You will help

Toward North

Masculine expression

They are calling them

Words, speech

Good health

Toward East

Toward West

Sun Dance

Write