



Respecting the Oceti Sakowin Spiritual way of life.

Everything shared within this informational piece is not intended for duplicate, copy or to be played with. We ask that you seek a spiritual guidance and advice or reach out if you have any questions, guidance or need understanding.

We understand each Ospaye has their own teachings, belief and understandings regarding our spiritual way of life. This information shared is solely intended for the **Wakanyeja** to learn, grow and understand who we are and where we come from.

Please be mindful that at each ceremony, sacred items are being used. So we asked that you please follow proper protocol when attending our ceremonies. *This is extremely important to The Oceti Sakowin Oyate.*

**Wana Lakotiyapi ki opiya
unspe iciciya po/pe!**

Oceti Sakowin Cantekicun

Duane Hollow Horn Bear

Russell Eagle Bear

Victor Douville

Richard Moves Camp

Ben Rhodd

Fred Little Bald Eagle

Sam High Crane

Sage Fast Dog Sr.

Wokiksuye

Albert White Hat Sr.

(1938-2013)

Francis Cutt

(1945-2018)

Stephane Charging Eagle

(1955-2021)

Sandra Black Bear

(1950-2021)

Sandra Black Crow

(1952-2021)

For more information please call

605-856-8296



Wetu Akehela Anpetu

Spring Equinox



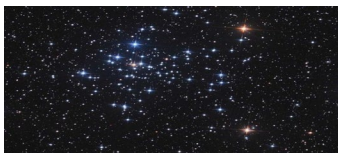
“The information we are about to share with you is from over 75 years of research collected by Spiritual Leaders, Elders and Respected People from the Sicangu Lakota Oyate. They said the purpose of sharing this knowledge and understanding, is so that the current generation and the generations coming will learn about who they are through the places our ancestors traveled so that we may live.” - T.G.K.P.
Wolakota Coordinator K.W.



Wicahpi wicaya kolakiciye

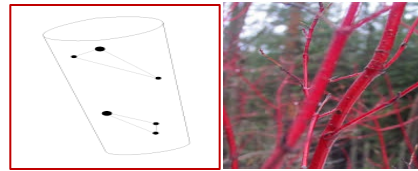
“Keepers of the star bundle”

Amongst the Oceti Sakowin, there were time keepers... Time keepers are people who were in charge of keeping time. It was a society that consisted of knowledgeable men (Winter count keepers, head men, spiritual leaders and medicine men) They were keepers of the star bundle. They knew knowledge of astronomy, solstice, equinox, ecliptic and celestial equator.



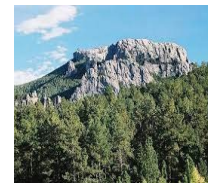
There are 13 Lakota constellations and 4 that have a significant impact on the Lakota.

Oceti Sakowin believe whatever is Above is Below. When Wi (sun) makes an important pass through each of the constellations, then the ceremonies begin.



Cansasa Ipusye

When Wi (sun) enters Cansasa Ipusye, the Oyate begin the process of harvesting the red willow. Cansasa is a traditional tobacco used by the Oceti Sakowin. Once this process is complete, they now have one new moon to make their journey to Hehan Kaga Paha



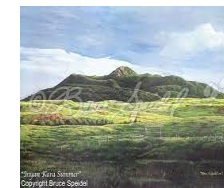
Hehan Kaga Paha

When Wi (sun) enters Wicincala Sakowin, the Oyate gather at the highest peak in Paha Sapa (Black Hills) also known as Hehan Kaga Paha to welcome back the Wakinyan Oyate. This is where the wakinyan would display their power in order for all life to awaken, renew their energy and grow. The wakinyan work with the Pte Oyate as the Tatanka contribute by producing thunder from their hoofs.



Pesla

When Wi (sun) enters the great sky it's now time to address all of Unci Maka's Life forms. The Oyate now travel to Pesla, the center of Paha Sapa. This renewal ceremony is for all of creation, its purpose is to wipe the tears of the loss and prepare all of creation for new life. Once this ceremony is complete they now make their journey to Inyan Kaga na Mato Tipila.



Inyan Kaga na Mato Tipila

When the sun enters Bear lodge, it's the closing of spring solstice "Wetu Akehela Anpetu" and marks the beginning of summer solstice. At this time, the Oyate make their journey to Inyan Kaga to share a prayer and gather their stones that begin the Wiwang Wacipi ceremonies. Mato Tipila is the location of the first Wiwang Wacipi and where prayer is shared amongst the people. Elderly's say this is where they would take their stones. In modern times, relatives would bring a stone to Mato Tipila because it's a hocoka to the first original Wiwang Wacipi.