

Kill a buffalo (or beef) for the Crow — *Ahe'e'ye'!*  
 Kill a buffalo (or beef) for the Crow — *Ahe'e'ye'!*  
 By that means I shall see you,  
 By that means I shall see you.

This song refers to the feast which accompanies every dance. The implied meaning is that the people must get ready for a dance in order that they may see the Crow, their father.

## 19. A'GUGA'-IHI

A'guga'-ihi,  
 A'guga'-ihi.  
 Tsi'shistä'hi'sihi',  
 Tsi'shistä'hi'sihi'.  
 I'hoo' tsihi',  
 I'hoo' tsihi'.  
 Tsitäwo' tähi',  
 Tsitäwo' tähi'.  
 Hi'nisa'nühi',  
 Hi'nisa'nühi'.  
 Tsitäwo'mohu',  
 Tsitäwo'mohu'.

*Translation*

The crow woman —  
 The crow woman —  
 To her home,  
 To her home,  
 She is going,  
 She is going.  
 She will see it,  
 She will see it.  
 Her children,  
 Her children.  
 She will see them,  
 She will see them.

This song was also composed by Mo'ki, "Little Woman," the wife of Grant Left-hand. On account of her frequent trances and consequent leadership in the Cheyenne Ghost dance, she assumes the title of the Crow Woman, i. e., the woman messenger from the spirit world. The story of her own and her husband's connection with the Ghost dance is of interest for the light it throws on the working of the Indian mind, especially with regard to religion.

Mo'ki is a young Cheyenne woman married to a young Arapaho, Grant Left-hand, about 30 years of age, a former Carlisle student, and the son of Nawat, or Left-hand, the principal chief of the southern Arapaho. Notwithstanding several years of English education, Grant is a firm believer in the doctrine and the dance, and the principal organizer and leader of the auxiliary "crow dance" in his own tribe, while his wife is as prominent in the Ghost dance among the Cheyenne, and has composed a series of a dozen or more songs descriptive of her various trance experiences in the other world.