

## 8. LE HE'YAHE'

Le he'yahe'—Ye'ye!  
 Le he'yahe'—Ye'ye!  
 Kañghi-ye oya'te-ye cha-ya waoñ we lo,  
 Kañghi-ye oya'te-ye cha-ya waoñ we lo.

*Translation*

This one says—Ye'ye!  
 This one says—Ye'ye!  
 I belong indeed to the nation of Crows,  
 I belong indeed to the nation of Crows.

This song may better be rendered, "I am a Crow nation," i. e., I represent the nation of Crows, the Crow nation probably typifying the spirits of the dead in the other world, as explained in Arapaho song 36. In several of the ghost songs there occur such expressions as "I am a Crow," "the Crow woman is going home," etc. Compare Sioux song 18.

## 9. NIYA'TE-YE' HE'UW'E

Niya'te-ye' he'uw'e, niya'te-ye' he'uw'e,  
 Wa'n̄bāli gālē'shka wa'n̄-yañ nihi'youwe,  
 Wa'n̄bāli gālē'shka wa'n̄-yañ nihi'youwe.

*Translation*

It is your father coming, it is your father coming,  
 A spotted eagle is coming for you,  
 A spotted eagle is coming for you.

This song probably refers to a transformation trance vision, such as is frequently referred to in the ghost songs, where the spirit friend suddenly assumes the form of a bird, a moose, or some other animal.

## 10. MIYO'QAÑ KIÑ WAÑLA'KI

Miyo'qañ kiñ wañla'ki—Ye'yeye!  
 Miyo'qañ kiñ wañla'ki—Ye'yeye!  
 Hena wa'ñlake,  
 Hena wa'ñlake,  
 Ha'eye'ya he'yeye',  
 Ha'eye'ya he'yeye'.

*Translation*

You see what I can do—Ye'yeye!  
 You see what I can do—Ye'yeye!  
 You see them, you see them,  
 Ha'eye'ya he'yeye'! Ha'eye'ya he'yeye'!

In this song the Father is probably represented as calling his children to witness that he has shown them visions of the spirit world and their departed friends.