

Soon I shall see my child,  
 Soon I shall see my child,  
 Says your mother,  
 Says your mother.

This song evidently relates the trance vision of a mother who saw her child in the spirit world, and expresses the hope that she may soon be united with him. In accordance with the custom of the Ghost dance, it is probable that she made a pair of moccasins to give him when next they met, and that she carried them in the dance as she sang.

## 26. WAKA'NYAÑ IŇYA'NKIŇ-KTE

Waka'nyañ iŇya'nkiñ-kte,  
 Waka'nyañ iŇya'nkiñ-kte,  
 Chaŋgāle'shka wañ luza'hañ iŇya'nkiñ-kte,  
 Chaŋgāle'shka wañ luza'hañ iŇya'nkiñ-kte,  
 Wañwa'yag upo, wañwa'yag upo,  
 A'te he'ye lo, a'te he'ye lo.

## Translation

The holy (hoop) shall run,  
 The holy (hoop) shall run,  
 The swift hoop shall run,  
 The swift hoop shall run.  
 Come and see it,  
 Come and see it,  
 Says the father,  
 Says the father.

This song refers to the game wheel and sticks (*bū'qati*, Arapaho) already described in the Arapaho songs. It is said that the medicine-man of Big Foot's band carried such a hoop with him in their flight from the north, and displayed it in every dance held by the band until the fatal day of Wounded Knee. A similar hoop was carried and hung upon the center tree at the dance at No Water's camp near Pipe Ridge. To the Indian it symbolizes the revival of the old-time games. *+ the flitch of a bison.*

## SIOUX GLOSSARY

- A'gāli* (-ye)—they have returned; *waku*, I am returning or coming home; *wagali'*, I have returned.  
*Ahi'* (-ye)—they have come; *wa-u'*, I come; *hi*, he has come.  
*A-icha'gha*—growing upon; from *kagha*, to grow or spring up.  
*A'te* or *Ate-ye*—father; *ate kiñ*, the father; *ate-mita*, my father; *ni'-ate*, your father; *at-kuku*, his or her father. *Ye* is a syllable sometimes added to fill in the meter.  
*A ti'-ye*—set up the tipi; here *ye* is the imperative suffix.  
*Aya'gāli'pi-kte*—you (plural) will take home with you, you will bring back with you; from *awa'gāle*, I take it home.  
*Chaŋgāle'shka*—a hoop; the *bū'qati* hoop. See Sioux song 26, and Arapaho songs.  
*Chaŋku'*—road, trail.  
*Chāno'ŋpa*—pipe; *o'ŋpa*, to smoke; *cha'ñ-li*, tobacco.  
*Cha-yani'pi-ka*—you (plural) will live; from *ni'wa-uñ*, I live, I go about alive; the regular form is *Yanipi-ka* q. v.  
*Cheya'ya*—he is constantly crying. *Wa-che'yā*, I cry; the final *ya* implies repetition or habit.