

Translation

The Crow is running,
The Crow is running.
He will hear me.
He will hear me.

This song implies that the Crow (messiah) is quick to hear the prayer of the dancer and comes swiftly to listen to his petition.

62. YA'THÄ-YÜ'NA TA'NA-U'QAHE'NA

Ne'süna'—He'e'ye!
Ne'süna'—He'e'ye!
Ya'thä-yüna ta'na-u'qahe'na—He'e'ye!
Ya'thä-yüna ta'na-u'qahe'na—He'e'ye!
Ta'bini'na hi'ticha'ni—He'e'ye!
Ta'bini'na hi'ticha'ni—He'e'ye!
Bi'taa'wu ta'thi'aku'tawa'—He'e'ye!
Bi'taa'wu ta'thi'aku'tawa'—He'e'ye!

Translation

My father—He'e'ye!
My father—He'e'ye!
He put me in five places—He'e'ye!
He put me in five places—He'e'ye!
I stood upon the earth—He'e'ye!
I stood upon the earth—He'e'ye!

The author of this song tells how in his trance he went up to the other world, where he stood upon the new earth and saw the messiah, who took him around to five different places and gave him a pipe. The number five may here have some deeper mythic meaning besides that indicated in the bare narrative.

63. NI'NAÄQA'WA CHIBÄ'TI

Ni'naäqa'wa chibä'ti,
Ni'naäqa'wa chibä'ti.
Ha'-ina'tä be'yi thi'äya'na,
Ha'-ina'tä be'yi thi'äya'na.

Translation

I am going around the sweat-house,
I am going around the sweat-house.
The shell lies upon the mound,
The shell lies upon the mound.

The maker of this song saw in his vision a sweat-house with a white shell lying upon the mound in front, where a buffalo skull is usually placed. The song evidently refers to some interesting religious ceremony, but was heard only once, and from a young man who could give no fuller explanation. I have never seen a shell used in this connection. It may be, as suggested by Reverend H. R. Voth, that the word