


"ghost" ^{unclear} mouth of
tubes culan
child with
hooked finger

 I have seen a man hold up the pipe to the sky, saying, "Smoke, Sinti" (Sinti being their great mythologic trickster), and then in the same way, "Smoke, Jesus."

In the Ghost dance at Rosebud and Pine Ridge, as usually performed, a young woman stood in the center of the circle holding out a pipe toward the messiah in the west, and remained thus throughout the dance. Another young woman usually stood beside her holding out a *būqati* wheel (see Arapaho song 49) in the same way. This feature of the dance is said to have been introduced by Short Bull.

3. HE TUWE'CHA HE

He tuwe'cha he u echa'ni hwo?
He tuwe'cha he u echa'ni hwo?
Huñku oki'le chaya he u hwo?
Huñku oki'le chaya he u hwo?
A'te-ye he'ye lo,
A'te-ye he'ye lo.

Translation

Who think you comes there?
Who think you comes there?
Is it someone looking for his mother?
Is it someone looking for his mother?
Says the father,
Says the father.

In this the singer tells how he was greeted by his former friend upon entering the spirit world, to which he had gone in search of his mother.

4. WANA'YAÑ MA'NIYE

Wana'yañ ma'niye,
Wana'yañ ma'niye.
Tata'ñka wañ ma'niye,
Tata'ñka wañ ma'niye,
A'te he'ye lo,
A'te he'ye lo.

Translation

Now he is walking,
Now he is walking.
There is a buffalo bull walking,
There is a buffalo bull walking,
Says the father,
Says the father.

The maker of this song, in her vision of the spirit world, evidently saw a herd of buffalo, with a bull walking about near them. The form of the verb shows that a woman is supposed to be talking.