

Translation

It was the father who gave us these things — Ye'ye'ye'!
 It was the father who gave us these things — Ye'ye'ye'!
 It was the father who gave us fire — Ye'ye'ye'!
 It was the father who gave us ~~fire~~ — Ye'ye'ye'!
 The father gave it to us — Ye'ye'ye'!
 The father gave it to us — Ye'ye'ye'!

This was frequently used as the opening song of the Sioux Ghost dance. Fire is held in reverence among all Indian tribes as one of the greatest gifts of the Author of Life, and every tribe has a myth telling how it originated and how it was obtained by the people. In most of these myths the fire is represented as being at first in the possession of some giant or malevolent monster, from whom it is finally stolen by a hero, after a series of trials and difficulties worthy of the heroes of the Golden Fleece.

15. INA' HE'KUWO'

Ina' he'kuwo'; ina' he'kuwo'.
 Misu'nkala che'yaya oma'ni-ye,
 Misu'nkala che'yaya oma'ni-ye.
 I'na he'kuwo'; i'na he'kuwo'.

Translation

Mother, come home; mother, come home.
 My little brother goes about always crying,
 My little brother goes about always crying.
 Mother, come home; mother, come home.

This touching song was a favorite among the Sioux. It was composed by a young woman who saw her dead mother in the other world, and on waking out of her trance vision implores the mother to come back to them again, as her little brother is forever crying after her.

16. WA'NA WANASA'PI-KTA

Wa'na wanasa'pi-kta,
 Wa'na wanasa'pi-kta.
 Ūnchi' ita'zipa michu'-ye,
 Ūnchi' ita'zipa michu'-ye,
 A'te he'ye lo, a'te he'ye lo.

Translation

Now they are about to chase the buffalo,
 Now they are about to chase the buffalo,
 Grandmother, give me back my bow,
 Grandmother, give me back my bow,
 The father says so, the father says so.

The author of this song, in his trance vision of the spirit world, sees his old-time friends about to start on a buffalo hunt, and calls to his grandmother to give him back his bow, so that he may join them. The