

the crow is symbolic of the spirit world, and when the "friend"—the father or messiah—declares that he makes a road for one of the Crow nation he means that he has prepared the way for the return of their friends who are gone before.

(19) MAKA' SITO'MANIYAÑ

Maka' sito'maniyañ ukiye,
Oya'te uki'ye, oya'te uki'ye,
Wa'ñbali oya'te wañ hoshi'hi-ye lo,
Ate heye lo, ate heye lo,
Maka o'wañcha'ya uki'ye.
Pte kiñ ukiye, pte kiñ ukiye,
Kañghi oya'te wañ hoshi'hi-ye lo,
A'te he'ye lo, a'te he'ye lo.

Translation

The whole world is coming,
A nation is coming, a nation is coming,
The Eagle has brought the message to the tribe.
The father says so, the father says so.
Over the whole earth they are coming.
The buffalo are coming, the buffalo are coming,
The Crow has brought the message to the tribe.
The father says so, the father says so.

This fine song summarizes the whole hope of the Ghost dance—the return of the buffalo and the departed dead, the message being brought to the people by the sacred birds, the Eagle and the Crow. The eagle known as wañ'bali is the war eagle, from which feathers are procured for war bonnets.

20. LE'NA WA'KAÑ

Le'na wa'kañ waka'gha-che,
A'te he'ye lo, a'te he'ye lo,
O'gale kinhan wakan waka'gha-che,
A'te he'ye lo, a'te he'ye lo,
Chānōn'pa kiñ waka'gha-che,
A'te he'ye lo, a'te he'ye lo.

Translation

It is I who make these sacred things,
Says the father, says the father.
It is I who make the sacred shirt,
Says the father, says the father.
It is I who made the pipe,
Says the father, says the father.

This song refers to the sacred pipe (see Sioux song 2 and Arapaho song 2) and the ghost shirt.

21. MIYO'QAÑ KIÑ CHICHU'-CHE

Miyo'qañ kiñ chichu'-che,
A'te he'ye lo', a'te he'ye lo',
O'gale kiñ ni'niye'-kta,
A'te he'ye lo', a'te he'ye lo'.