

*Translation*

Verily, I have given you my strength,  
Says the father, says the father.  
The shirt will cause you to live.  
Says the father, says the father.

This song also refers to the ghost shirt, which was supposed to make the wearer invulnerable.

## 22. MICH'NKSHI TAHE'NA

Mich'nkshi tahe'na ku'piye,  
Mich'nkshi tahe'na ku'piye,  
Mako'che wañ washte aya'gali'pi-kte,  
A'te he'ye lo', a'te he'ye lo'.

*Translation*

My child, come this way,  
My child, come this way.  
You will take home with you a good country,  
Says the father, says the father.

This song may refer to the vision of the new earth, which the messiah showed to the Sioux delegates when they visited him. (See page 797.) The first line means literally "return in this direction," the imperative form used being between a command and an entreaty.

## 23. WANA WICHE'SHKA

Wana wiche'shka a'ti-ye,  
Wana wiche'shka a'ti-ye.  
Wihu'ta oho'māni, wihu'ta oho'māni,  
Oka'taāna, oka'taāna,  
Koyañ wowa'hiñ-kte,  
Koyañ wowa'hiñ-kte.

*Translation*

Now set up the tipi,  
Now set up the tipi.  
Around the bottom,  
Around the bottom,  
Drive in the pegs,  
Drive in the pegs.  
In the meantime I shall cook,  
In the meantime I shall cook.

The form of the verb *oka'taāna* shows that it is a woman speaking, even if we did not learn this from the context. To those who know the Indian life it brings up a vivid picture of a prairie band on the march, halting at noon or in the evening. As soon as the halt is called by some convenient stream, the women jump down and release the horses from the wagons (or the travois in the old times), and hobble them to

