

prevent them wandering away. Then, while some of the women set up the tipi poles, draw the canvas over them, and drive in the pegs around the bottom and the wooden pins up the side, other women take axes and buckets and go down to the creek for wood and water. When they return, they find the tipis set up and the blankets spread out upon the grass, and in a few minutes fires are built and the meal is in preparation. The woman who composed the song evidently in her vision, accompanied her former friends on such a march.

## 24. A'TE MI'CHUYE

A'te mi'chuye,  
A'te mi'chuye,  
Wañhi'nkpe mi'chuye,  
Wañhi'nkpe mi'chuye,  
A'hiye, a'hiye.  
Wa'sna wa'tiñkte,  
Wa'sna wa'tiñkte.

*Translation*

Father, give them to me,  
Father, give them to me,  
Give me my arrows,  
Give me my arrows.  
They have come, they have come.  
I shall eat pemmican,  
I shall eat pemmican.

The maker of this song, while in the spirit world, asks and receives from the Father some of the old-time arrows with which to kill buffalo, so that he may once more feast upon pemmican.

## 25. HAÑPA WECHA'GHE

Hañpa wecha'ghe,  
Hañpa wecha'ghe,  
Tewa'qila-la he,  
Tewa'qila-la he.  
Wa'nbleni'chala he kaye lo,  
Wa'nbleni'chala he kaye lo,  
Toke'cha wa'ñwegalaki'ñ-kte,  
Toke'cha wa'ñwegalaki'ñ-kte,  
Nihu'ñ koñ he he'ye lo,  
Nihu'ñ koñ he he'ye lo.

*Translation*

I made moccasins for him,  
I made moccasins for him,  
For I love him,  
For I love him.  
To take to the orphan,  
To take to the orphan.

C2

Don't know the name