

of the great and good. The souls of the wicked were not permitted to enter this elysium after death, but were doomed to wander without rest or home. (*Williams, Key into the Language of America, 1643.*)

In Arapaho belief, the spirit world is in the west, not on the same level with this earth of ours, but higher up, and separated also from it by a body of water. In their statement of the Ghost-dance mythology referred to in this song, the crow, as the messenger and leader of the spirits who had gone before, collected their armies on the other side and advanced at their head to the hither limit of the shadow land. Then, looking over, they saw far below them a sea, and far out beyond it toward the east was the boundary of the earth, where lived the friends they were marching to rejoin. Taking up a pebble in his beak, the crow then dropped it into the water and it became a mountain towering up to the land of the dead. Down its rocky slope he brought his army until they halted at the edge of the water. Then, taking some dust in his bill, the crow flew out and dropped it into the water as he flew, and it became a solid arm of land stretching from the spirit world to the earth. He returned and flew out again, this time with some blades of grass, which he dropped upon the land thus made, and at once it was covered with a green sod. Again he returned, and again flew out, this time with some twigs in his bill, and dropping these also upon the new land, at once it was covered with a forest of trees. Again he flew back to the base of the mountain, and is now, for the fourth time, coming on at the head of all the countless spirit host which has already passed over the sea and is marshaling on the western boundary of the earth.

Crow

37. Bi'taa'wu hu'hu'

Bi'taa'wu hu'hu',
Bi'taa'wu hu'hu'—
Nū'nagūna'-ua'ti hu'hu',
Nū'nagūna'-ua'ti hu'hu'—
A'hene'hene'ā'ā! A'he'yene'hene'!

Translation

The earth—the crow,
The earth—the crow—
The crow brought it with him,
The crow brought it with him—
A'hene'hene'ā'ā! A'he'yene'hene'!

The reference in this song is explained under the song immediately preceding.

38. Ni'nini'tubi'na hu'hu'—I

Ni'nini'tubi'na hu'hu',
Ni'nini'tubi'na hu'hu'.
Nana'thina'ni hu'hu,
Nana'thina'ni hu'hu.
Ni'nita'naū,
Ni'nita'naū.