

Translation

I hear everything,
 I hear everything.
 I am the crow,
 I am the crow.

This is another song expressive of the omniscience of the crow, which, as their messenger from the spirit world, hears and knows everything, both on this earth and in the shadow land. The tune is one of the prettiest of all the ghost songs.

49. A-BÄ'QATI' HÄ'NICHÄ'BI'HINÄ'NA

A-bä'qati' hä'nichä'bi'hinä'na,
 A-bä'qati' hä'nichä'bi'hinä'na.
 A-wa'täna'ni ani'ä'täh'näna,
 A-wa'täna'ni ani'ä'täh'näna.

Translation

With the *bä'qati* wheel I am gambling,
 With the *bä'qati* wheel I am gambling.
 With the black mark I win the game,
 With the black mark I win the game.

This song is from the northern Arapaho. The author of it, in his visit to the spirit world, found his former friends playing the old game of the *bä'qati* wheel, which was practically obsolete among the prairie tribes, but which is being revived since the advent of the Ghost dance. As it was a favorite game with the men in the olden times, a great many of the songs founded on these trance visions refer to it, and the wheel and sticks are made by the dreamer and carried in the dance as they sing.

The game is played with a wheel (*bä'qati*, "large wheel") and two pairs of throwing sticks (*qa'qa-u'nütha*). The Cheyenne call the wheel *ä'ko'yo* or *äkwü'u*, and the sticks *hoo'isi'yonots*. It is a man's game, and there are three players, one rolling the wheel, while the other two, each armed with a pair of throwing sticks, run after it and throw the sticks so as to cross the wheel in a certain position. The two throwers are the contestants, the one who rolls the wheel being merely an assistant. Like most Indian games, it is a means of gambling, and high stakes are sometimes wagered on the result. It is common to the Arapaho, Cheyenne, Sioux, and probably to all the northern prairie tribes, but is not found among the Kiowa or Comanche in the south.

The wheel is about 18 inches in diameter, and consists of a flexible young tree branch, stripped of its bark and painted, with the two ends fastened together with sinew or buckskin string. At equal distances around the circumference of the wheel are cut four figures, the two opposite each other constituting a pair, but being distinguished by different colors, usually blue or black and red, and by lines or notches on the face. These figures are designated simply by their colors. Figures of birds, crescents, etc., are sometimes also cut or painted upon the wheel, but have nothing to do with the game. (See plate CXL.)