

→ shell is really a figurative expression for skull. In the old days the whole buffalo head was used, instead of the mere skull

64. HISE'HI, HISE'HI

Hise'hi, hise'hi,
Hä'tine'bäku'tha'na,
Hä'tine'bäku'tha'na,
Häti'ta-n'seta'na,
Häti'ta-n'seta'na.

Translation

My comrade, my comrade,
Let us play the awl game,
Let us play the awl game,
Let us play the dice game,
Let us play the dice game.

The woman who composed this song tells how, on waking up in the spirit world, she met there a party of her former girl companions and sat down with them to play the two games universally popular with the women of all the prairie tribes.

The first is called *ně'bäku'thana* by the Arapaho and *tsoñä* or "awl game" (from *tsoñ*, an awl) by the Kiowa, on account of an awl, the Indian woman's substitute for a needle, being used to keep record of the score.

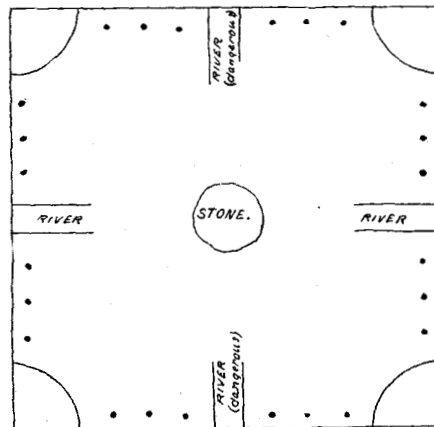


FIG. 95.—Diagram of awl game.

The game is becoming obsolete in the north, but is the everyday summer amusement of the women among the Kiowa, Comanche, and Apache in the southern plains. It is very amusing on account of the unforeseen "rivers" and "whips" that are constantly turning up to disappoint the expectant winner, and a party of women will frequently sit around the blanket for half a day at a time, with a constant ripple of laughter and good-humored jokes as they follow the chances of the play. It

would make a very pretty picnic game, or could readily be adapted to the parlor of civilization.

The players sit upon the ground around a blanket marked in charcoal with lines and dots, and quadrants in the corners, as shown in figure 95. In the center is a stone upon which the sticks are thrown. Each dot, excepting those between the parallels, counts a point, making twenty-four points for dots. Each of the parallel lines, and each end of the curved lines in the corners, also counts a point,