

## Translation

My children, my children,  
My top, my top—  
It will win the game,  
It will win the game.

2  
The man who made this song when he entered the spirit world in his vision met there one of his boy friends who had died long years before, and once more spun tops with him as in childhood.

Tops are used by all Indian boys, and are made of wood or bone. They are not thrown or spun with a string, but are kept in motion by whipping with a small quirt or whip of buckskin. In winter they are spun upon the ice. The younger children make tops to twirl with the fingers by running a stick through a small seed berry.

## 66. HE'NA'GA'NAWA'NEN

He'na'ga'nawa'nen nā'wu'nani'nā bi'gushi'shi He'sūna'nini' — Ahe'e'ye'!  
He'na'ga'nawa'nen nā'wu'nani'nā bi'gushi'shi He'sūna'nini' — Ahe'e'ye'!  
Nithi'na hesūna'nini' — Ahe'e'ye'!  
Nithi'na hesūna'nini' — Ahe'e'ye'!

## Translation

When we dance until daylight our father, the Moon, takes pity on us — Ahe'e'ye'!  
When we dance until daylight our father, the Moon, takes pity on us — Ahe'e'ye'!  
The father says so — Ahe'e'ye'!  
The father says so — Ahe'e'ye'!

With the Arapaho, as with many other tribes, the moon is masculine, and the sun is feminine. In mythology the two are brother and sister. There are various myths to account for the spots on the moon's surface, some discerning in them a large frog, while to others they bear a likeness to a kettle hung over the fire. The Arapaho name for the moon, *bi'gushish*, means literally "night sun," the sun itself being called *hishinishish*, "day sun." A similar nomenclature exists among most other tribes.

## 67. NI'NĀ'NINA'TI'NAKU'NI'NA NA'GA'QU'

6.  
A' nā - ni' - sa' - na, a' nā - ni' - sa' - na, ni' - nā' - ni' - na' - ti' - na - ku' - ni' - na - ga' - qu',  
ni' - nā' - ni' - na' - ti' - na - ku' - ni' - na - ga' - qu'; ti' - na - ha' - thi - hu' nā' - ni' - sa' - na,  
ti' - na - ha' - thi - hu' nā' - ni' - sa' - na, hā - thi' - na He' - sū - na' - nīn, hā - thi' - na He' - sū - na' - nīn.