

A'näni'sa'na, a'näni'sa'na,
 Ni'nä'nina'ti'naku'ni'na na'ga'qu',
 Ni'nä'nina'ti'naku'ni'na na'ga'qu';
 Ti'naha'thihu' nā'nisa'na,
 Ti'naha'thihu' nā'nisa'na,
 Häthi'na He'sūna'nin,
 Häthi'na He'sūna'nin.

Translation

My children, my children,
 It is I who wear the morning star on my head,
 It is I who wear the morning star on my head;
 I show it to my children,
 I show it to my children,
 Says the father,
 Says the father.

This beautiful song originated among the northern Arapaho, and is a favorite north and south. In it the messiah is supposed to be addressing his children. There is a rhythmic swing to the vocalic syllables that makes the tune particularly pleasing, and the imagery of thought expressed is poetry itself. The same idea occurs in European ballad and legend, and has a parallel in the angel of the evangelist, "clothed with a cloud, and a rainbow upon his head."

68. A'-NENA' TABI'NI'NA

A'-nena' tabi'ni'na nē'tīqta'wa'hu',
 A'-nena' tabi'ni'na nē'tīqta'wa'hu'.
 Ä'nii'nahu'gahu'nahu,
 Ä'nii'nahu'gahu'nahu.
 Tahu'naha'thihi'na nā'nisa'na,
 Tahu'naha'thihi'na nā'nisa'na.

Translation

My mother gave me my ti'qtawa stick,
 My mother gave me my ti'qtawa stick.
 I fly around with it,
 I fly around with it,
 To make me see my children,
 To make me see my children.

This song was composed by a woman of the southern Arapaho. The reference is not entirely clear, but it is probable that in her trance vision she saw her children in the other world playing the game mentioned, and that afterward she made the game sticks and carried them in the dance, hoping by this means to obtain another vision of the spirit world, where she could again talk with her children who had gone before her to the shadow land. In one Ghost dance seven different women carried these game sticks.

The *bäti'qtüba* (abbreviated *ti'qtüp*) game of the Arapaho and other prairie tribes somewhat resembles the Iroquois game of the "snow snake," and is played by children or grown persons of both sexes. It