

11. NÄ'MIO'TS

Nä'mio'ts—Ehe'ee'ye'!
 Nä'mio'ts—Ehe'ee'ye'!
 Nä'tosi'noe'yotsi'nots he'wowi'täs—E'yahe'eye'!
 Nä'tosi'noe'yotsi'nots he'wowi'täs—E'yahe'eye'!
 Ni'tsävi'siwo'mätsi'nowa'—
 Ni'tsävi'siwo'mätsi'nowa'.

Translation

I am coming in sight—Ehe'ee'ye'!
 I am coming in sight—Ehe'ee'ye'!
 I bring the whirlwind with me—E'yahe'eye'!
 I bring the whirlwind with me—E'yahe'eye'!
 That you may see each other—
 That you may see each other.

I saw a man and
 a woman cry out at
 and throw sticks at
 a small
 devil—devil or
 "twisti" which
 swept thru their
 camp at the Arapaho
 Sun Dance July 1913

→ The whirlwind is regarded with reverence by all the prairie tribes.
 In the mythology of the Ghost dance it seems to be an important factor
 in assisting the onward progress of the new world and the spirit army.
 It is mentioned also in several Arapaho ghost songs.

12. A'GACHI'HI

A'gachi'hi,
 A'gachi'hi,
 I'nimä'iha',
 I'nimä'iha'.
 Hi'tsina'yo,
 Hi'tsina'yo—
 Na'vishi'nima' yu'suwu'nutu',
 Na'vishi'nima' yu'suwu'nutu'.

Translation

The crow, the crow,
 He is circling around,
 He is circling around,
 His wing, his wing—
 I am dancing with it,
 I am dancing with it.

This song refers to the sacred crow feathers, which certain of the
 dancers wear upon their heads in the Ghost dance, as explained in
 the Arapaho songs.

13. NÄ'NISE'NÄSĖ/STSE

Nä'nise'näse'stse nä'shi'nisto'ni'va—He'eye'!
 Nä'nise'näse'stse nä'shi'nisto'ni'va—He'eye'!
 Nä'niso'niwo', nä'niso'niwo',
 I'votä'omo'mestä'o—He'eye'!
 I'votä'omo'mestä'o—He'eye'!
 Nä'visi'vämä', nä'vi'sivämä'.