

Wai'-va wí'noghän,  
Wai'-va wí'noghän,  
Wai'-va wí'noghän.

*Translation*

The wind stirs the willows,  
The wind stirs the willows,  
The wind stirs the willows,  
The wind stirs the grasses,  
The wind stirs the grasses,  
The wind stirs the grasses.

*Wai'-va* (or *wai* in composition) is the sand grass or wild millet of Nevada (*Oryzopsis membranacea*), the seeds of which are ground by the Paiute and boiled into mush for food.

5. PÄGÜ'NÄVÄ'

Pägi'nävü'! Pägi'nävü'!  
Tängwü'kwiji'! Tängwü'kwiji'!  
Wámbe'doma'! Wámbe'doma'!

*Translation*

Fog! Fog!  
Lightning! Lightning!  
Whirlwind! Whirlwind!

This song is an invocation of the elemental forces. It was composed by an old woman, who left the circle of dancers and stood in the center of the ring while singing it.

6. WÜMBI'NDOMÄ'N

Wümbi'ndomä'n, Wümbi'ndomä'n,  
Wümbi'ndomä'n, Wümbi'ndomä'n.  
Nuvä'ríp noyo'wanä', Nuvä'ríp noyo'wanä',  
Nuvä'ríp noyo'wanä', Nuvä'ríp noyo'wanä'.

*Translation*

The whirlwind! The whirlwind!  
The whirlwind! The whirlwind!  
The snowy earth comes gliding, the snowy earth comes gliding;  
The snowy earth comes gliding, the snowy earth comes gliding.

This song may possibly refer to the doctrine of the new earth, here represented as white with snow, advancing swiftly, driven by a whirlwind. Such an idea occurs several times in the Arapaho songs.

7. KOSI' WÜMBI'NDOMÄ'

Kosi' wümbi'ndomä',  
Kosi' wümbi'ndomä',  
Kosi' wümbi'ndomä'.