

modern and may mean "red willow (i. e., kinikinik) men," or possibly "blood-pudding men," the latter meaning said to have been an allusion to a kind of sausage formerly made by this band. They are commonly known as northern Arapaho, to distinguish them from the other large division living now in Oklahoma. The Kiowa distinguished them as Tägyä'ko, "sagebrush people," a translation of their proper name, Baachinēna. Although not the largest division, the Baachinēna claim to be the "mother people" of the Arapaho, and have in their keeping the grand medicine of the tribe, the sēicha or sacred pipe.

Painted Tipi

2. *Na'wunēna*, "southern men," or *Southern Arapaho*, called *Nawa-thi'nēha*, "southerners," by the northern Arapaho. This latter is said to be the archaic form. The southern Arapaho, living now in Oklahoma, constitute by far the larger division, although subordinate in the tribal sociology to the northern Arapaho. In addition to their everyday dialect, they are said to have an archaic dialect, some words of which approximate closely to Cheyenne.

3. *Aä'ninēna*, *Hitu'nēna*, or *Gros Ventres of the Prairie*. The first name, said to mean "white clay people" (from *aäti*, "white clay"), is that by which they call themselves. *Hitunēna* or *Hitunēnina*, "begging men," "beggars," or, more exactly, "spongers," is the name by which they are called by the other Arapaho, on account, as these latter claim, of their propensity for filling their stomachs at the expense of someone else. The same idea is intended to be conveyed by the tribal sign, which signifies "belly people," not "big bellies" (*Gros Ventres*), as rendered by the French Canadian trappers. The Kiowa call them *Bot-k'ii'ago*, "belly men." By the Shoshoni, also, they are known as *Sä'pani*, "bellies," while the Blackfeet call them *Atsina*, "gut people." The Ojibwa call them *Bahwetegow-ēninnewug*, "fall people," according to Tanner, whence they have sometimes been called *Fall Indians* or *Rapid Indians*, from their former residence about the rapids of the Saskatchewan. To the Sioux they are known as *Sku'tani*. Lewis and Clark improperly call them "Minnetarees of Fort de Prairie." The Hidatsa or Minitari are sometimes known as *Gros Ventres of the Missouri*.

4. *Bä'sawunēna*, "wood lodge men," or, according to another authority, "big lodge people." These were formerly a distinct tribe and at war with the other Arapaho. They are represented as having been a very foolish people in the old times, and many absurd stories are told of them, in agreement with the general Indian practice of belittling conquered or subordinate tribes. They have been incorporated with the northern Arapaho for at least a hundred and fifty years, according to the statements of the oldest men of that band. Their dialect is said to have differed very considerably from the other Arapaho dialects. There are still about one hundred of this lineage among the northern Arapaho, and perhaps a few others with the two other main divisions. Weasel Bear, the present keeper of the sacred pipe, is of the *Bä'sawunēna*.