

his trance vision of the other world the father showed him extensive orchards, telling him that in the beginning all these things had been given to the whites, but that hereafter they would be given to his children, the Indians. Nia'tha, plural Nia'thuá, the Arapaho name for the whites, signifies literally, expert, skillful, or wise.

4. A'BÄ'NI'HI'

A'bä'ni'hi',
A'bä'ni'hi',
Ätichä'bi'näsänä,
Ätichä'bi'näsänä,
Chi'chita'ně,
Chi'chita'ně.

Translation

My partner, my partner,
Let us go out gambling,
Let us go out gambling,
At *chi'chita'ně*, at *chi'chita'ně*.

Chi'chita'ně is a favorite game of contest with the boys, in which the player, while holding in his hands a bow and an arrow ready to shoot, keeps in the hand which grasps the string a small wisp of grass bound with sinew. He lets this drop and tries to shoot it with the arrow before it touches the ground. The wisp is about the size of a man's finger.

The song came from the north, and was suggested by a trance vision in which the dreamer saw his former boy friends playing this game in the spirit world.

5. A'-NISÜNA'A'HU ÄCHISHINI'QAHI'NA

A'-nisüna'a'hu',
A'-nisüna'a'hu',
Ä'chishini'qahi'na,
Ä'chishini'qahi'na,
E'hihä'sina'käwu'hu'nít,
E'hihä'sina'käwu'hu'nít.

Translation

My father, my father,
While he was taking me around,
While he was taking me around,
He turned into a moose,
He turned into a moose.

This song relates the trance experience of Waqui'si or "Ugly Face Woman." In his vision of the spirit world he went into a large Arapaho camp, where he met his dead father, who took him around to the various tipis to meet others of his departed friends. While they were thus going about, a change came o'er the spirit of his dream, as so often