

purpose the Indian generally selected a tuft taken from the breast close under the shoulder of the animal. When the Kiowa, Comanche, and Apache delegates visited Washington in the spring of 1894, they made an earnest and successful request for some buffalo hair from the animals in the Zoological Park, together with some branches from the cedars in the grounds of the Agricultural Department, to take home with them for use in their sacred ceremonies.

34. A-NĒĀ'THIBIWĀ'HANĀ

A'-nĒĀ'thibiwā'hanā,
A'-nĒĀ'thibiwā'hanā—
Thi'āya'nē,
Thi'āya'nē.

Translation

The place where crying begins,
The place where crying begins—
The thi'āya,
The thi'āya.

This song refers to the sweat-lodge already described in treating of the Ghost dance among the Sioux. In preparing the sweat-lodge a small hole, perhaps a foot deep, is dug out in the center of the floor space, to serve as a receptacle for the heated stones over which the water is poured to produce the steam. The earth thus dug out is piled in a small hillock a few feet in front of the entrance to the sweat-lodge, which always faces the east. This small mound is called *thi'āya* in the Arapaho language, the same name being also applied to a memorial stone heap or to a stone monument. It is always surmounted by a buffalo skull, or in these days by the skull of a steer, placed so as to face the doorway of the lodge. The *thi'āya* is mentioned in several of the Ghost-dance songs, and usually, as here, in connection with crying or lamentation, as though the sight of these things in the trance vision brings up sad recollections.

35. THĪ'ĀYA HE'NĀĀ'AWĀ'

Thi'āya he'nāā'awā'—
Thi'āya he'nāā'awā',
Nā'hibiwa'huna',
Nā'hibiwa'huna'.

Translation

When I see the thi'āya—
When I see the thi'āya,
Then I begin to lament,
Then I begin to lament.

This song refers to a trance vision in which the dreamer saw a sweat-lodge, with the *thi'āya*, or mound, as described in the preceding song.