

unfortunate that no music is here for the
Cheyenne songs!

Her first child died soon after birth, and the young mother was keenly affected by the bereavement. Afterward a boy was born to them, and became the idol of his parents, especially of the father. He grew up into a bright and active little fellow, but when about 4 years of age was suddenly seized with a spasm in the night and died in a few minutes, almost before his father could reach his bed. This second loss brought deep sorrow to them both, and the mother brooded over it so that there was serious fear for her own life. Then came the Ghost dance and the new doctrine of a reunion with departed friends. The mother went to the dance, fell into a trance, met her children as in life, and played with her little boy. On awaking and returning home she told her husband. He could hardly believe it at first, but it required but little persuasion to induce him to attend the next Ghost dance with her, because, as he said, "I want to see my little boy." He himself fell into a trance, saw his children, and rode with his little boy on the horse behind him over the green prairies of the spirit land. From that time both became devoted adherents and leaders of the Ghost dance; their trances have been frequent, and every dance is welcomed as another opportunity of reunion with departed friends. The young man was deeply affected as he spoke of his love for his children, the sudden death of the little boy, and their second meeting in the other world, and as his wife sat by his side looking up into our faces and listening intently to every word, although she understood but little English, it could not be doubted that their faith in the reality of the vision was real and earnest. Every Indian parent who has lost a child, every child who has lost a parent, and every young man and woman who has lost a brother, sister, or friend affirms a similar reason for belief in the Ghost dance.

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CHEYENNE GLOSSARY

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- A'ae'vü— for Ho'vü.
 - A'gach— for O'go'chi.
 - A'gachi'hi— for O'go'chi.
 - A'guga'—ihi— for Ogo'gat.
 - Ahe'eye'— an unmeaning exclamation used in the songs.
 - Ähiya'eyee'hey'e'— ibid.
 - Ä'ko'yo— the Cheyenne name for the bü'qati gaming wheel. See Arapaho song 49.
 - Ä'koyonivü— with the ä'ko'yo wheel.
 - Äkwü'u— for ä'ko'yo, the Cheyenne name of the bü'qati wheel.
 - Ä'minüqi— my (female) comrade (vocative).
 - Ä'nskowi'nis— a Cheyenne division. The meaning of the name is unknown.
- CHEYENNE— the popular name for the Cheyenne tribe. It is derived from

- their Sioux name Sha'e'na or Sha'e'la, "red," and figuratively "alien."
- Dzitsi'stüs— "our people;" thenamesed by the Cheyenne for themselves.
- Eähe'eye'— an unmeaning exclamation used in the songs.
- Ehän or Ehäni— for Ihänk.
- Ehe'ee'ye'— an unmeaning exclamation used in the songs.
- Ehe'eye'— ibid.
- E'hevo— for I'hüwo.
- E'heyowo'mi— yellowish.
- Ehoi'otsist— he brings it. Another form is Ehoi'otso. Nä'hoiotsi'st, I bring it.
- Ehoi'otso'— another form of Ehoi'otsist.
- E'nüü'ne— for H'nü'äni.
- E'shoin— he has come. Nä'hoin, I come.
- E'tätu'hamo'tu— for Itätu'hamo't.
- E'täwu'hotü'nu— for Itäwohitü'nu.

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