

This song was probably sung at daylight, when the first rays of the sun shone in the east, after the dancers had been dancing all night. The introductory part is a suggestion from the songs of the mescal rite, to which the Comanche are so much attached. Although the words convey but little meaning, the tune is unique and one of the best of all the ghost songs on account of its sprightly measure.

Te'üya refers to the sun's rays or beams; *torü'bi*, a possessive form of *tü'bi*, sun; (*mü'ä*, moon); *toa'hü*, from *a'hüp*, yellow; *ai'-gi'na* and *wo'n'gin* or *wa'n'gin*, running out, streaming out.

2. YA'HI'YÜ'NIVA'HU

Ya'hi'yü'niva'hu
 Hi'yü'niva'hi'yü'niva'hu
 Ya'hi'yü'niva'hi'na'he'ne'na'
 Hi'ya'hi'nahi'ni'na'
 Hi'yü'niva'hu
 Hi'yü'niva'hi'yü'niva'hu
 Ya'hi'yü'niva'hi'ya'he'ne'na'.

This song has no meaning, but is of the lullaby order, with a sweet, soothing effect.

3. YANI'TSINI'HAWA'NA

Yani'tsini'hawa'na!
 Yani'tsini'hawa'na!
 Hi'niswavitaki'ni,
 Hi'niswavitaki'ni.

Translation

Yani'tsini'hawa'na!
 Yani'tsini'hawa'na!
 We shall live again,
 We shall live again.

The term *hi'niswavitaki'ni* signifies "we are coming to life again," or "we shall live again;" from *nüswavitaki'ni*, "I am beginning to be alive again."

4. NI'NINI'TUWI'NA

Ni'nini'tuwi'na hu'hu
 Ni'nini'tuwi'na hu'hu
 Wäta'tsina'na hu'hu
 Wäta'tsina'na hu'hu
 Ni'hima'tsi asi'si
 Ni'hima'tsi asi'si.

This is the Arapaho closing song (Arapaho song 52), as adopted by the Comanche, to whom, of course, it has no real meaning. It is given here as an example of the change which comes to an Indian song when adopted by an alien tribe.