

the Kiowa, Comanche, and others to the southwest (*Grinnell*). It is worthy of note that old frontiersmen pronounce the name Aräpihu. It is not the name by which they are called by the Cheyenne, Sioux, Shoshoni, Kiowa, Comanche, Apache, Caddo, or Wichita.

ARÄPA'KATA—the Crow name for the Arapaho, evidently another form of the word Arapaho.

Atänätähinä'na—I wish to win or beat.

Atani'tanu'newa—I use it. *Ati'tänu'wä*, use it! (imperative singular).

Äta'-usä'bä—stop so many times (plural imperative). The verb applies only to walking, etc; the generic imperative for stopping or quitting is *nä'hinä'ni*, q. v.; *Hithäta'-usä*, stop! (singular imperative).

At'e'be—for *Tē'bē*.

At'e'betana'-ise'ti—for *Tē'bē'tana'-isēt*.

Äti'chäbi'näsü'nä—let us go out gambling.

Äti'chan'na—your pipes. *Hicha*, a pipe; *hiti'cha*, this pipe; *sē'icha*, the sacred "flat pipe." See Arapaho song 2.

Ätini'ehini'na—for *Thēni'ehi'nina*.

ATS'NA—the Blackfoot name for the Ää'ninēna or Arapaho Grosventres. The word signifies "gut people."

Awawa—for *Wa'wa*.

Awatänani—for *Watäna'ni*.

Awu'näni'ä—another form of *ne'chawu'nani*—take pity on us.

Ba(-hu)—a road or trail.

Ba'achinē'na—Another name for the *Naka-sinē'na* (q. v.) or northern Arapaho. The word may mean "red willow (i. e., kinikinik) men," or "blood-pudding men," the latter etymology being derived from *bä*, blood, and *chini'niki*, to put liquid into a bladder.

Bäaku'ni—"Red Feather," the Arapaho name of Paul Boynton, a Carlisle student, and formerly interpreter at Cheyenne and Arapaho agency.

Baa'-ni'bina—"thunder-berries," from *bäa'*, thunder, and *ni'bin*, berry; a wild fruit, perhaps the black haw. See Arapaho song 51.

Bäätihina—cedar tree. See Arapaho song 31.

BAD PIPES—one of the three bands of the northern Arapaho. Their present chief is Sharp Nose.

Bäē'na—turtle. See Arapaho song 25.

Ba'haa', or Bää'—the Thunder. See Arapaho song 14.

Bähibiwä'hina—on their account I am made to cry (immediate present). *Bäniwa'nä* or *nibiwa'na*, I am crying; *hähibiwähina*, on its account I am made to cry, for its sake I am crying; *nähibiwa'huna'na*, then I wept; *nähibiwa'huna*, then I began to cry or lament; *nää thibiwa'na*, the place where crying begins.

Bä'hinänina'tä—everything.

BAHWETEGOW-ENINNEWAY—the Ojibwa name for the Ää'ninēna or Arapaho Grosventres (*Tanner*). It signifies "men, or people of the falls," from *bawitig*, "falls," and *ininiwäg*, "men, or people." They are so called on account of their former residence at the rapids of the Saskatchewan.

Bänaä'na—the thunderbirds; singular *Ba'haa'*, or *Ba'awa*.

Bä'ni—my (male) comrade. Vocative. Used by a boy or young man speaking to his comrade or partner of the same sex. The corresponding female term is *hisä*.

Bä'qati—"great wheel," from — great, and *hätä*, a gaming wheel, a wagon. An ordinary wheel is called *ni'nac'gäti*, "turner." See Arapaho song 49.

Bä'qätibä—with the *bä'qäti*, q. v.

Bäsawunē'na—one of the five divisions of the Arapaho, and formerly a distinct tribe. The name is variously rendered "wood lodge men" or "big lodge men," or people, the terminal part being derived from *hinē'na* "men."

Bäta'hina'ni—he makes me dance. (In the songs *when*, *where*, etc, are sometimes understood with verbs). *Bäta't*, a dance; *nibä'tana*, I dance; *nitabä'tani*, we are dancing; *bätäna'ni*, when we dance; *Thi'günäwa't*, the Ghost dance. Compare also *Hena'gana'wanēn*.

Bätäna'ni—when we dance. Compare *Bäta'hina'ni*.

Bäti'qtawa—the throwing-stick used in the *bäti'qtäba* game. See Arapaho song 68.

Bäti'qtäba—the game of the "throwing-stick" or "snow-snake" among the prairie tribes. See Arapaho song 68.

Bena—for *Bäē'na*.