

*I'nit*—timber.

*Inita'ta-usä'na*—stand ready! (imperative plural) *Näni'tata'-usä'na*, I am ready.

*Inä'na-i'na*—the name used by the Arapaho to designate themselves. It signifies "our people," or "people of our kind."

*I'thaq*—a gut; a sheath or case made of bear gut. See Arapaho song 41.

*I'thetihi*—good.

*Iyahu'h*—gone, it is all gone.

*Iyehe'!*—an unmeaning exclamation used in the songs.

*I'yehe'eye*—ibid.

*Iyu*—another form of *Hi'yu*.

KANINHAHOIC—the Ojibwa name for the Arapaho.

KANINA'VISH—ibid.

*Kawinahan*—the form used by Hayden for *Gawunē'na* or *Gawunē'hāna*, q. v.

*Ku'niahu'na*—I fly with it on my head.

MAQPI'ATO—the Sioux name for the Arapaho. It signifies "blue cloud, i.e., a clear sky;" reason unknown.

MINNETAREES OF FORT DE PRAIRIE—The name given by Lewis and Clark to the *Aä'ninēna* or Arapaho Grosventres. The *Aä'ninēna* are known to the French Canadians as Gros Ventres des Prairies, while the Minitari are called by them Gros Ventres du Missouri, and the American explorers incorrectly compounded the two names.

*Näa'wunani'nä*—he takes pity on us. Compare *Hätäna'wunäni'na*.

*Na'chichaba'n*—they are still making it. *Nä'nistinä*, I make it; *Näsu'nistinä*, I still make it.

*Naga'q*—the morning star. See Arapaho songs 67 and 72. The word literally means "a cross."

*Nahäbi'na*—he saw me. Compare *Hätina'hava'bä*.

*Nä'häni*—here! look! Compare *Ächiga'häwä*.

*Naha'ta*—look at it! (imperative singular). Compare *Ächiga'häwä*.

*Na'hawäü*—for *Na'hawü'*.

*Na'hawäü*—I saw him. Compare *Hätina'hawä'bä*.

*Nä'hibiwa'huna*—then I begin to cry or lament. Compare *Bähibiwä'hina*.

*Nä'hibi'wahuna'na*—then I wept. Compare *Bähibiwä'hina*.

*Nä'higu'tha*—I throw it. *Nina'gu'tha*, I throw it where it can not be found.

*Nä'hinä'n*—stop!

*Nä'inaha'tdäbä'naq*—I then saw the multitude plainly.

*Na'kash*—sage; the wild sage (*Artemisia*); the name of a prominent northern Arapaho.

*Na'kasine'na*—the name by which the northern Arapaho call themselves. It signifies "sagebrush men," from *na'kash*, "sagebrush," and *hinē'na* or *hinē'nina*, the plural of *hinē'n*, "man." They are called *Ba'achinē'na* by the other Arapaho, and *Tägyä'ko* by the Kiowa.

*Nänä*—it is that, that is the thing.

*Na'nagä'qänēt*—white-skinned (singular); from *na'guä*, white (organic) and *wänä'g*, skin. *Nüna'chä*, white (inorganic); either *na'guä* or *nüna'chä* may be used in speaking of a house. *Na'nagä'qänēt* is one of the Arapaho names for the whites, the ordinary term being *Nia'thn*, q. v. See also *Niha'nätaye'chet*.

*Nanaha'thähi*—he showed me. *Nanaha'tha*, I show him.

*Nänä'nina*—it is I, I am he (emphatic).

*Nana'thina'ni*—he came to take me, he came for me. In the songs the adverb "when" or "where" is sometimes understood with the verb. See Arapaho song 38.

*Näne'th*—when I met him.

*Nä'niahu'na*—for *Näni'ahu'na*.

*Nänibä'tawä*—I am singing it; *Näni'bina*, I sing; *nibä't*, a song.

*Nänibä'tia*—for *Nänibä'tawä*.

*Nä'nihihätu'hüna*—thus I shouted, or called. *Nä'ni* in composition signifies "thus."

*Näni'ibä*—it is spotted.

*Näni'nibinä'si*—the wind makes them sing. *Näni'bina*, I sing. Compare *Nänibä'tawä*.

*Nänisa'na*—for *Näni'sanäü'*.

*Näni'sanäü'* or *Näni'sanäq*—my children. *Näni'sa*, my older child; *näni'sanä'äü'*, my young child.

*Nänisa'taqi*—for *Ni'sataq*, seven.

*Nänisa'täquthi*—for *Ni'sataq*, seven.

*Nä'nitha'tuhü'na*—for *Nä'nihihätu'hüna*.

*Näniwu'hunä*—I carry it as I fly about in circles. Compare *Hi'bithini'na* with *Tahēti'niahu'na*.

*Näsi'siyakunawa*—I am stripping it. I am unsheathing it. Compare *Sä'ni-yagu'nawa'*.