

- Na'tānu'ya*—what I am using. *Tanu'nāwa'*, I use it.
- Na'tenehi'na*—another form of *Natni* or *Na'tnihi'na*.
- Na'tni* or *Na'tnihi'na*—the Arapaho name for the Sioux. The etymology is unknown, but it may possibly be a form of *Na'dowe*, the generic Algonquian name for Indians of a different stock.
- Natu'wanisa*—my top (a toy); from *wanisa*, a top. See Arapaho song 65.
- Na'waa'tānū*—I prayed to him; *ni'awāaa'tanū*, I am praying (to him).
- Na'wat*—“Left Hand,” present head chief of the southern Arapaho.
- Na'wathin'ha*—the name by which the southern Arapaho are known to the rest of the tribe. It signifies “southerners,” and is said to be an archaic form for *Nawun'na*, the name by which the southern Arapaho call themselves.
- Na'wun'na*—the proper name of the southern Arapaho. It signifies “southern men,” from *na'wun*, “south,” and *hin'na*, “men.” They are called *Nawa'thin'ha*, “southerners,” by the northern Arapaho, which is said to be the archaic form.
- Nāya'gūt*—the whirlwind. The powers and phenomena of nature are generally personified in Indian thought and language.
- Nā'yu*—there it is. Compare *Iyu*.
- Nea-i'qaha'ti*—for *Ne'ia-i'qahat*.
- Nea'thibiwa'na*—the place where crying begins. Compare *Bāhibiwa'hina*.
- Ne'bāku'thana*—the “awl game” of the women of the prairie tribes. See Arapaho song 64.
- Ne'chū'hit*—he gave me this grateful gift; he gave me this, for which I am thankful.
- Ne'cha'wu'nani*—have pity on me (imperative singular). Compare *Hatana'wunani'na*.
- Nehawa'wund'na*—I have no sympathy with him. Compare *Tā'awavu'nānu*.
- Ne'ia-i'qahat*—now he is collecting them; now he begins to gather them.
- Ne'na(-hu)*—my mother. *Nesū'na*, my father.
- Nesū'na*—another form of *Nisū'na*.
- Ne't'qtawa*—my *qtawa* or throwing-stick. The game is called *bāti'qtāba*, abbreviated to *t'qtāp*. The throwing-stick is called *bāti'qtawa* or *t'qtawa*. See Arapaho song 68.
- Ne'tita'wahu*—for *Ne't'qtawa*.
- Ne'ānē'thāhi'nani'na*—he did not recognize me. The negative idea is contained in *ānē'th*; *ā'ninani'na*, he recognized me.
- Ne'ānita'wathi*—they push hard, i. e., they persevere. *Nāni'āni'tawana*, I push hard; I do my best; I do right.
- Nia'rhari's - kūrīkiwa's - hās ki*—proper Wichita name for the Arapaho.
- Ni'āsa'kua'na*—I am looking on, or watching. Compare *Hātina'hawa'bū* and *Āchiqa'hāwa*.
- Nia'thu* or *Nia'thuā*—the white people; singular, *Nia'tha*. The word signifies literally expert, skillful, or wise, and is also the Arapaho name for the spider. The word for “white” is *nu'na'cha'ā*. Compare *Na'nagū'qānēt* and *Niha'nā-taye'chet*.
- Niathu'a-u*—for *Niathu'a*.
- Niati'biku'thahu*—for *Niati'biku'thathi*.
- Niati'biku'thathi*—they are rolling it.
- Nibūi'naku'nithi*—they all wear it on their heads. *Ninaku'na*, I wear it on my head.
- Nibū't*—song. Compare *Nānibū'tawā*.
- Nibū'tia*—for *Nibū't*.
- Ni'binu*—for *Niibi'na*.
- Ni'bithi't*—I have nothing to eat.
- Ni'chiā*—river.
- Ni'chihin'na*—“river men,” the Arapaho name for the Kiowa. From *ni'chiā*, river, and *hin'na*, men, so called from the former residence of the Kiowa on upper Arkansas river, from which they were driven by the Arapaho and Sioux.
- Niesa'na*, or *Ni'chisa'na*—the young birds.
- Ni'ē'hē*, bird; *ni'ē'hisa*, a young bird.
- Niha'nātaye'chet*—yellow-hided (singular); from *niha'ne*, yellow, and *nata-yech*, a hide; one of the Arapaho names for the whites. The ordinary term is *Nia'thu*, q. v.
- Nihiga'hu*—he is running. *Nāniga'na*, I run; *nāni'higa*, he runs; *nihiga'huna*, I am running swiftly.
- Nihiga'huna*—I am running swiftly. Compare *Nihiga'hu*.
- Nihii'nā*—forcibly, swiftly.
- Niibi'na*—I gave it to them. Compare *Bēni'nina*.
- Niitegu*—for *Ni'tēhāg*.
- Ni'tēhāg*—it was he, he was the one.
- Niitu'qawigū'niē*—where they were coming down; where they were descending toward us.