

*Ninaä'niahu'na*—I fly in circles (habitual); I am constantly flying about in circles. Compare *Hi'bithini'na* and *Tahëti'niahu'na*.

*Ninaä'niahu'tawa*—I am flying about it. Compare *Hi'bithini'na*.

*Ninaä'qäwa'*—I go around it.

*Ni'nagänawa'ni*—we have danced until daylight. Compare *He'nagana'wanën* and *Bäta'hina'ni*.

*Ni'nahawa'na*—we see them. Compare *Hätina'hawa'bä*.

*Ninä'ninati'nakuni'na*—It is I who have (wear) it on my head; I am the one who ties it on my head.

*Ninën*—tallow.

*Niniha'niahu'na*—I fly around yellow.

*Niha'ne*, yellow. Compare *Hi'bithini'na* and *Näni'ahu'na*.

*Ni'nini'tubi'na*—he has called me.

*Nini'tändä'ü*—I heard him. Compare *Hatni'täni'na*.

*Ninitu'sa*—making a sound, resounding.

*Ni'qa*—father (vocative; no possessive pronoun implied). A more reverential or affectionate form than *nisüna*.

*Niqaga'yätusa*—the loudest sounding, the loudest of all. The idea of "loudest" is contained in *qaga'y*, and of "sounding" in *tusa*. See *Ninitu'sa*.

*Ni'qahu'hu'*—for *Ni'qa*.

*Ni'qana'ga*—that one buffalo bull; there is a solitary bull. *Hänä'chä*, a buffalo bull, is changed in the song to *qana'ga*. *Ni* in composition denotes alone, single, from *nisi*, only one; *chäsaiy*, one.

*Nisa'na*—the same as *nisü'na* or *nesüna*, my father.

*Ni'sataq*—seven. See *Yathün*.

*Nisü'na*—my father. Compare *Hesü'na*.

*Ni'tabü'na*—I hear it. Compare *Hatni'tani'na*.

*Nitabü'tani*—we are dancing. Compare *Bäta'hina'ni*.

*Nita-i'sa*—my relative.

*Ni'tawuna'na*—I take pity on them. Compare *Hätäna'wunani'na*.

*Nithi'na*—he said it, he has said it (immediate past). Compare *Häthi'na*.

*Nuha'wü*—Fox dance; the dance of the *Nuhinë'na*. See Arapaho song 43.

*Nuhinë'na*—Fox men, from *nu*, fox and *hinë'na*, men; one of the degrees of the Arapaho military organization. See Arapaho song 43.

*Nu'nagüna'-u'ät*—he came with it, he brought it with him.

*Nünaha'wü*—one of the degrees of the Arapaho military organization; the meaning of the word is unknown. See Arapaho song 43.

*Nü'nanü'naa'täni'na*—he is circling above me. See Arapaho song 39.

*Nü'nanü'naku'ti*—I am circling it, I am waving it about in circles.

*Nu'sa-icha'tha*—the ceremonial crook or lance carried by the leader of the *Bitä'hinëna*. See Arapaho song 43.

*Qa'qa-u'nütha*—the "throwing sticks" used in the game of the *bä'qati*. See Arapaho song 49.

SANI'TIKA—Pawnee name for the Arapaho; from the Comanche name *Sä'rëüka*, "dog eaters."

*Sä'niyagu'nawa'*—I have stripped it, I have unsheathed it. *Nasu'siyakunawa*, I am stripping it, I am unsheathing it.

SÄ'PANI—the Shoshoni name for the *Ää'ninëna* or Arapaho Grosventres. It signifies "belly people," from *süp*, belly, and *ni*, the tribal suffix.

SÄ'RËTËKA—Comanche and Shoshoni name for the Arapaho. It signifies "dog-eaters," from *sä're*, dog, and *tëka*, a form of the verb to eat, in allusion to their special fondness for dog flesh. The name is also sometimes used by the Wichita.

*Säsa'bä-ithi*—looking around, i. e., watchers or lookouts. One of the five bands of the southern Arapaho.

*Se'hiwüg*—"weasel bear," from *sea* weasel, and *wüg*, bear; also rendered as "gray bear," from *se*, gray, and *wüg*, bear. The name of the keeper of the *së'icha* or sacred pipe of the Arapaho. See Arapaho song 2.

*Së'icha*—"flat pipe," from *sëi*, flat, and *hicha*, pipe. The sacred pipe and tribal "medicine" of the Arapaho. See Arapaho song 2.

*Ta'äwün*—strike it (imperative singular).

*Tabini'na*—he (she) gave it to me. Compare *Bëni'nëna*.

*Ta'chawa'güna*—while I am carrying a load of (buffalo) beef on a horse. *Ha'gü*, I carry a load of beef on a horse in motion; second person, *hagü'nä*; third person, *hagü'ti*; *ta'*, prefix in composition with the verb, implies "while."