

*Tahēti'niahu'na*—I make the deep, or loud, thunder as I fly about in circles (habitual). Compare *Ninaā'niahu'na* and *Tahuna'ānā'niahu'na*. See Arapaho song 27.

*Ta'huna'ānā'niahu'na*—I make the thunder (or loud resounding noise) as I fly about in circles (habitual). Compare *Ninaā'niahu'na* and *Tahēti'niahu'na*.

*Tahu'nahathiki'na*—to make me see them. Compare *Hātina'hawa'bā*.

*Ta'na-u'qahe'na*—he put me there. *Nita'uqa'*, I put him there (present).

*Tani'bāthā*—"pierced noses," the Arapaho name for the Caddo; *tani*, nose.

*Ta'thiaku'tawa*—I stood upon it (?). The regular form for "I was standing upon it" is *Niqtā'saku'na*.

*Ta'-usēta'na* or *Ta'-usēta'tina*—literally "striking," or "throwing against" something; the dice game of the women of the prairie tribes. See Arapaho song 64.

*Ta'wūnā*—for *Ta'āwūn*.

*Tē'bē*—at first, the first time, in the beginning.

*Tē'bē'tana'-isēt*—when he first came; *tē'bē*, the first time.

*Tha'kū'hinēna*—"whetstone men," or "knife-whetting men," the Arapaho name for the Kiowa Apache (Na-diisha-Dena), and for all other southern Athapascan tribes known to them, including the Lipan, Mescalero, Jicarilla, and Apache proper. The sign for Apache in the sign language of the plains also conveys the same idea, being made by briskly rubbing the left forefinger with the right, as though whetting a knife. *Gāta'ka*, the Pawnee name for the Kiowa Apache, seems to have a connection with this word.

*Thēni'chi'nina*—I am a bird, from *niē'hē*, bird.

*Thi'aku*—they are there.

*Thi'āya*—the sweat-house mound. The name is also applied to a stone heap or monument. See Arapaho song 34.

*Thiāya'na*—on the *thi'āya* or sweat-house mound.

*Thiāya'nē*—at the *thi'āya* or sweat-house mound.

*Thigūnāwa't*—the Ghost dance, from *thig*, ghost or spirit of a dead person, and *bāta't*, a dance. Compare *Bāta'hina'ni*.

*Ti'awawu'nānu*—when I sympathized with them, when I liked them. I sympathize with him, *tiāwu'nānā*. *Ti* or *tih* in composition with verbs usually conveys the idea of "when." *Nehawa'wunāna*, I have no sympathy with him. Compare *Hātina'wunāni'na*.

*Ti'naha'thiku*—I show it to them (habitual), or to show it to them. *Ni'naha'thiku*, I show it to him.

*Ti'qtāp*—the common abbreviated form of *Bāti'qtābā*, q. v.

*Uhiyehehe!*—an unmeaning exclamation used in the songs.

*Ūniitha'wuchā'wahānāni'na*—we shall surely again be put (with something understood). The idea of "surely" is contained in *ūni'thavi*; *chā* is from *chā'i'hī*, "again."

*Wa'ku(-hu)*—a feather to wear on the head.

*Wa'ku'na*—feathers worn on the head; a feather headdress. They are usually painted and beaded, and sometimes mounted on a small stick. A single feather thus worn is called *wa'ku*.

WAKLŪYAN-OI—Thunder's Track. The Sioux name of a locality in eastern South Dakota. See Arapaho song 14.

*Waqū'si*—Ugly Face Woman, an Arapaho man. *H'i'si*, woman, is frequently abbreviated to *si* in composition.

*Wa'quithi*—Bad faces, or Ugly faces; the principal of the five bands of the southern Arapaho. Their chief, Nawat, or Left Hand, is also the principal chief of the southern branch of the tribe.

*Watūna'ni*—a black mark or picture, from *watā'yā*, black. See Arapaho song 49.

*Wa'tūn-ga'a*—Black Coyote, from *wa'tūn*, black, and *ga'a*, coyote. A southern Arapaho, captain of the Indian police, and one of the principal leaders of the Ghost dance among the Arapaho.

*Wa'wa*—now; it also gives the idea of done, or completed.

*Wa'wagathū'na*—I have already put him aside, now I have put him aside. *Wawa* or *waw'*, "now," in composition, gives the idea of "already" or completed action.

*Wa'wāna'danā'diā*—I am about to hum (i. e., with the *Hātiku'tha*). See Arapaho song 25.