

enne language. According to Hayden, the Cheyenne call the Sioux *Oo'homoio*. *Mätä'sivamämowistä'nowit*—when you (plural) are living together again. *Nävistä'nowimonh*, I live with him; *nama'mowistä'nowin*, we are living together.

Mä'tesemä' moestä' nowet—for *Mätä'sivamämowistä'nowit*.

Matsi'shikota—"corpse from the scaffold," an unidentified Cheyenne division, on the authority of Clark (Grinnell).

Miayüma—"red lodges," an unidentified Cheyenne division, on the authority of Clark (Grinnell).

Mi'stärv'inät—"heavy eyebrows;" another name for the *Hotä'm-itü'niw'*, q. v.

Mo'ki—"little woman;" a Cheyenne woman prominent in the Ghost dance.

Mo'nshimonh—The Cheyenne name of the dice game, called *ta-usä'ta'na* by the Arapaho. See Arapaho song 64.

Na'esoyutuhi—for *Na'suyut*.

Nä'hew'—I say.

Nä'hewu'hi—for *Nä'hew'*.

Nä'hisimaqä'niwom—we are all crying. Compare *Ivotä'omomestä'o*.

Nämi'io'ts—I am coming in sight.

Nä'miots—for *Nämi'io'ts*.

Näni'ma-i'ä—it is circling around. Compare *Imi'müihä'*.

Nä'nise'näse'stse—for *Näni'sonästs*.

Näni'sonästs—for *Näni'sonästs*.

Nä'niso'näse'stsi—for *Näni'sonästs*.

Näni'sonästs—my children. Compare Arapaho *Näni'sanaü*. *Näni'soniwo*, your children; *hini'sonh*, his, or her, children.

Näni'soniwo—your children. Compare *Näni'sonästs*.

Näni'stoheuw'—I make the sound, I make a cry. Compare *Ivotäomo'mestä'o*.

Näsee'nehe'—for *Näsee'n-hnä*.

Näsee'n-hnä—I waded in.

Nä'shinisto'niva—I am now humming. See *Ini'nisto'niwon*.

Nä'suyut—I come to him.

Nä'tosi'noeyots—I shall have it with me.

Nä'tänoeyo'tsi'nots, I have it.

Nä'vihomh—I looked at him, I saw him. The present tense has the same form:

Näviho't, I look at it; *näviho'sänh*, I looked on. Compare *Tsitäwo'moh*.

Näviho'sänh—I looked on (present tense, same form). Compare *Nä'vihomh*.

Nävi'shin'maih—I am going (circling) around. Compare *Imi'müihä'*.

Nävi'sevägewo'nit—I prepare myself with it.

Nävi'sivämä—they are hurrying me along.

Nä'visitü'n, I hurry.

Näsätä'nonh—we have put him away, or aside. *Nä'satonh*, I have put him aside.

NIERERIKWATS-KÜNI'KI—the Wichita name for the Cheyenne. See also *Shiëda*.

Ni'ha—for *Ni'häw'e*.

Ni'ha-i'hiki'—for *Ni'häw'e*.

Nih'i'hininh—he is our father. Compare *Ni'häw'e*.

Ni'häw'e—my father. *Ni'häw'*, father; *Ni'häw'e*, my father; *nihi'hinonh*, he is our father. Compare *I'hänh* and Arapaho *niga*, father.

Ni'mi'stätü'häm—you should take a swim or bath. *Nätu'ham*, I swim or bathe.

Ni'nh-nitü'n—he asks, or tells, us to do it.

Nänh-itü', I ask, or tell, him to do it.

Ninini'etäni—for *Ni'nh-nitü'n*.

Nishivä'tämä'inh—he has taken pity on us, he has blest us, he has sympathy for us. *Näshivä'tämh*, I pity him.

Ni'shivä'tämoni—for *Nishivä'tämä'inh*.

Nishkä'nh or *N'shkä'nh*—our mother.

Na'ku, mother; *na'kui*, my mother.

Nistäko'naoe'vo—it will strengthen you.

Nä'hiko'nähi, I am strong; *nä'hiko'nä-mäni'ku*, I strengthen him.

Nistsävi'siwomätsi'nowä—so that, in order that, you shall see each other; *Näwo'm*, I see him; *näwo't*, I see it.

Ni'stsishih'i'yohoni'mäni—for *Nistsishih'i'yoho'n'i'mänh*.

Nistsishih'i'nutsimä'nh—let us seek her, or ask for her. *Nähi'nutsinh*, I am looking for her.

Nistsishih'i'yoho'n'i'mänh—let us go and play shinny. *Näho'qu*, I am playing shinny; *ohoni'stuts*, shinny. See Cheyenne song 9.

Ni'stsistä'nä—for *Ni'stsistä'nowän*.

Ni'stsistä'nowän—our life, or existence.

Näwü'stäni'hivi'stuts, my existence.

Ni'stsiv'i'shiwomä'tsinoh—by that means I shall see you (plural). Compare *Tsitäwo'moh*.

Ni'tusim'i'tänun—he (she, it) will give it to us. *Ni'mitäts*, I give it to you; *nä'mit*, I give it to him.

Nuka'eshe'väoe'tse—This form occurs in Cheyenne song 1. The correct form and rendering are uncertain, but it is doubtfully rendered "the summer cloud." It seems to contain the word *ishi'r*, day.

henowa = what?
what is it?

häh ish = far, far off.

Oh bi mah-bitä = half dollar
maha - mäh bit = dollar
dist äh mäh bit = 25¢

mah-lan = bear