

*Ma'yuza* (-ye)—grasp it with me, let me grasp it.

*Michi'nkshi* (-yi)—my son, my offspring; *chinksh*, son.

*Mi'chu* (-ye)—give it back to me.

*Mila*—knife.

*Misu'nkala*—my little brother. *Mi*, my; *la*, the diminutive.

*Mita'wā* or *Mita'waye*—it is mine, from *mi*, I, my, and *tawā*, it belongs.

*Mi'ye*—I, myself, me.

*Miyo'qañ*—my power, my work. Compare *Miyo'qañ-kte*.

*Miyo'qañ-kte*—it will be my work, my power, the way I shall do; from *mi*, my; *o'qañ*, action, work, strength, and *kte*, the future suffix.

*Nañpe*—hand; *mi-na'ñpe*, my hand.

*Nih'iyouwē*—he is coming for you; from the root *u*, to come; *wē* is the feminine particle, which shows that a woman is speaking.

*Nihu'ñ*—your (singular) mother.

*Niniye'-kta*—it will cause you to live; *niye'*, to come to live; *ni*, in composition, you, your; *kta*, the future suffix.

*Ni'a'kuye*—your kindred; *mita'kuye*, my relative.

*Nitu'ñkañshi'la*—your grandfather; *mitu'ñkañshi'la*, my grandfather. The final *la* is a euphonic diminutive.

*Niya'te*—for *Ni-a'te*, your father.

*O'qāle*—shirt, coat.

*Oho'māni*—around, round about.

*Oka'taṇa*—drive it in, drive them in (as nails or tipi pegs); *na* is the female imperative particle.

*Oki'le*—looking for its own; *owa'le*, I look for it; *owa'kile*, I look for my own.

*Oma'ni* (-ye)—walking around, going about.

*Oñchi*—grandmother.

*O'wañcha'ya*—all over, everywhere.

*Oya'te*—tribe, nation.

*Peta*—fire.

*Pte*—buffalo (generic), buffalo cow.

*Puze* or *Puza*—dry.

*Shaie'la* or *Shaie'na*—"red," i.e., "alien;" the Sioux name for the Cheyenne. The root of the word is *sha*, red, with *la* or *na*, the diminutive, frequently used merely for euphony.

*Sitomāni-yañ*—everybody, all over, everywhere.

*Take'na*—on this side, this way, in this direction.

*Ta'ku*—something, whatever.

*Tatañka*—a buffalo bull; *pte*, a buffalo cow, or a buffalo (generic).

*Tewa'qila* or *Tewa'qila-la*—I love him; the final *la* is a diminutive or endearing particle, sometimes added to verbs as well as to nouns.

*Tipi*—a tent, a house; from *ti*, to dwell or abide.

*Toke'cha*—soon, before long.

*Tuwe'-cha*—who indeed? who can it be? *tu'we*, who?

*U*—coming; *wa-u*, I come.

*Uki'ye*—they are coming; *wa'-u*, I come.

*Uñchi'*—grandmother, my grandmother.

*Upo*—you come (plural imperative); from *wa'-u*, I come.

*U-we*—coming, as he comes; see *u*; *we* is another form of *ye*, an emphatic or euphonic particle.

*Wa'chipi*—a dance.

*Wa'kañ*—sacred, mysterious, sacred thing.

*Waka'gha-chē*—it is I who made it, I made it indeed. The particle *chē* conveys the idea of indeed, verily.

*Waka'ghe*—I make it.

*Wakaghi'ñyiñ-kte*—I shall make it; *wa-ka'ghe*, I make it.

*Waka'nyañ*—sacredly, mysteriously; from *wa'kañ*, sacred, mysterious.

*Wañ*—a.

*Wañ!*—look! see! why!

*Wana*—now.

*Wana'ghi*—ghost, spirit of the dead.

*Wana'ghi wa'chipi*—Ghost dance, from *wana'ghi*, ghost, or spirit of the dead, and *wa'chipi*, a dance.

*Wanasa'pi*—see *Wanasa'pi-kta*.

*Wanasa'pi-kta*—they will chase buffalo, they are about to chase buffalo; from *wana'sa*, to hunt game by surrounding and shooting it. *Kta* or *kte* is the future sign.

*Wañbale'nichala*—a little orphan; from *wa'ñbāle'nicha*, an orphan.

*Wa'ñbāli*—eagle, the war eagle.

*Wañhi'nkpe*—arrow, arrows.

*Wañ-la'ki*—you see it; *wañbāla'ki*, I see it.

*Wañma'yañka-yo*—look at me! *wañbāl-a'ka*, I see it; *yo*, the imperative suffix.

*Wa'oñ we*—I am in that condition, I am it; *we* is the feminine suffix.