

*E'hihānakuwu/hunīt*—he turned into a moose. *Naku'wu*, moose; *iwā'qu*, elk.

*Ehihā'sina'kawu/hunīt*—for *E'hihānakuwu/hunīt*.

*Ehihā'siniēhi'nit*—he is beginning to be a bird, he is turning into a bird; *ni'ēhi*, a bird.

*E'yahe'eye'*!—an unmeaning exclamation used in the songs.

*Eye'ae'yuhe'yu'*—*ibid*.

*E'yahe'*!—*ibid*.

**FORKS-OF-THE-RIVER MEN**—the principal of the three bands of the northern Arapaho. Their present chief is Black Coal.

*Gaahi'na*—another form of *Ga'ahinē'na*.

*Ga'ahinē'na*—“coyote men,” from *ga'a*, coyote, and *hinē'na*, men; singular, *ga'ahinē'n*. The camp guards or pickets of the Arapaho. See Arapaho song 41.

*Ga'awā'*, or *ga'awāha*—a ball, used in the woman's game of *gū'ga'hawa't* or shinny. See Arapaho song 7.

*Gaāwa'tina*—canned goods, canned fruits.

*Ga'nāni'na*—he wiped me off, he cleaned me. *Ganē'naa*, I wipe him off.

*Ga'qaā*—the “button” or small object hidden by the players in the *ga'qutit* game. See Arapaho song 69.

*Ga'qutina'ni*—when I play *ga'qutit*. See Arapaho song 69.

*Ga'qutit*—the “hunt the button” game of the western tribes. See Arapaho song 69.

*Gasi'tu*—carrion.

*Ga'wunē'hāna*—another form of *Gawunē'na*.

*Gawunē'na*—one of the five bands of the southern Arapaho. The name is the same applied by the Arapaho to the Blackfeet, from whom this band is said to be derived. It is also the Arapaho name for the Blackfoot band of Sioux. The name is of foreign origin and can not be explained by the Arapaho. The Blackfeet are sometimes also called by them *Watā'nitā'si*, “black feet.”

**GREASY FACES**—one of the three bands of the northern Arapaho. Their present chief is Spotted Horse.

**GROSVENTRES (OF THE PRAIRIE)**—the name by which the *Aā'ninē'na* (Arapaho division) are commonly known to the whites.

The correct French form is Gros Ventres des Prairies, “Big Bellies of the Prairie,” to distinguish them from the Minitari', or Hidatsa, who were called Gros Ventres du Missouri. The term *Gros Ventres*, as applied to this division of the Arapaho, is derived from a misconception of the Indian gesture sign for the tribe, which really denotes “belly people,” i. e. “spongers” or “beggars.”

*Gū'gā'hawa't*—the woman's game of shinny. See Arapaho song 7.

*Gun*—but.

*Gushi'nā*—throw it! (imperative singular). *Asegū'*, I throw it; *chegū'*, throw it here!

*Ha'ānake'i*—rock, the rock.

*Ha'anūnā*—forcibly, violently.

*Habātū'nani'hi*—for *Bātāna'ni*.

*Ha'dā'wuha'na*—we have made them desolate; we have deprived them of all happiness.

*Hageni'stit*—he is making it across the water. Compare *Hani'stit*.

*Ha'hat*—the cottonwood tree (*Populus monilifera*).

*Ha-ina'tā*—it lies there, it lies upon it.

*Hāi'nawa*—I know. *Ni'hawa*, I do not know.

*Ha'ka*—because. *Dichin* has the same meaning.

*Ha'nā*—for *Ha'anūnā*.

*Hānā'chā-thi'ā'k*—Sitting Bull, the Arapaho apostle of the ghost dance; from *hānā'chā*, a buffalo bull, and *thi'ā'k*, he is sitting. In early youth, before going to Wyoming, he was called *Bi'tāye*, “Captain.”

*Ha'naē'hi*—little boy (vocative).

*Ha'nahawunē'n* (singular).

*Ha'nahawunē'na*—one of the five divisions of the Arapaho, but now practically extinct. The meaning of the name is unknown, but the final syllables are from *hinē'na*, signifying “men,” or “people.”

*Hānā'isū*—at the boundaries.

*Hā'nānā'higu'tha-u*—for *Nā'higu'tha*.

*Hāna'nawunānu*—those who have been taught (?).

*Hānā'tāhina'na*—I win the game (by means of something).

*Hā'nātā'hē'nāt*—It will win the game.

*A'nātāhē'nānā*, I win.

*Hāni*—for *Hāni'ini*.