

*Na'tānu'ya*—what I am using. *Tanu'nāwa'*, I use it.

*Na'tenehi'na*—another form of *Natni* or *Na'tnihi'na*.

*Na'tni* or *Na'tnihi'na*—the Arapaho name for the Sioux. The etymology is unknown, but it may possibly be a form of *Na'dowe*, the generic Algonquian name for Indians of a different stock.

*Natu'wani'sa*—my top (a toy); from *uwani'sa*, a top. See Arapaho song 65.

*Na'waa'tānū*—I prayed to him; *nī'awāaa'tanū*, I am praying (to him).

*Na'wat*—"Left Hand," present head chief of the southern Arapaho.

*Na'wathin'ha*—the name by which the southern Arapaho are known to the rest of the tribe. It signifies "southerners," and is said to be an archaic form for *Nawun'na*, the name by which the southern Arapaho call themselves.

*Na'wun'na*—the proper name of the southern Arapaho. It signifies "southern men," from *na'wun*, "south," and *hin'na*, "men." They are called *Nawa'thin'ha*, "southerners," by the northern Arapaho, which is said to be the archaic form.

*Nāya'qūt*—the whirlwind. The powers and phenomena of nature are generally personified in Indian thought and language.

*Nā'yu*—there it is. Compare *Iyu*.

*Nea-i'qaha'ti*—for *Nē'ia-i'qahat*.

*Nē'i'thibiwa'na*—the place where crying begins. Compare *Bāhībīwā'hina*.

*Nē'bāku'thana*—the "awl game" of the women of the prairie tribes. See Arapaho song 64.

*Nē'chū'hit*—he gave me this grateful gift; he gave me this, for which I am thankful.

*Nē'cha'wu'nani*—have pity on me (imperative singular). Compare *Hatana'wunani'na*.

*Nehawa'wund'na*—I have no sympathy with him. Compare *Tā'awawu'nānu*.

*Nē'ia-i'qahat*—now he is collecting them; now he begins to gather them.

*Nē'na(-hu)*—my mother. *Nesū'na*, my father.

*Nesū'na*—another form of *Nisū'na*.

*Nē'i'qtawa*—my *i'qtawa* or throwing-stick. The game is called *bāti'qtāba*, abbreviated to *tī'qtāp*. The throwing-stick is called *bāti'qtawa* or *tī'qtawa*. See Arapaho song 68.

*Nē'tita'wahu*—for *Net'i'qtawa*.

*Nī'ānē'thāhi'nani'na*—he did not recognize me. The negative idea is contained in *ānē'th*; *ā'ninani'na*, he recognized me.

*Nī'ānita'wathi*—they push hard, i. e., they persevere. *Nāni'āni'tawana*, I push hard; I do my best; I do right.

*Nia'rhari's - kūrīkiwa's - hās ki*—proper Wichita name for the Arapaho.

*Nī'āsa'kua'na*—I am looking on, or watching. Compare *Hātina'hawa'bū* and *Āchiqa'hāwa*.

*Nia'thu* or *Nia'thū*—the white people; singular, *Nia'tha*. The word signifies literally expert, skillful, or wise, and is also the Arapaho name for the spider. The word for "white" is *nu'na'cha'ā*. Compare *Na'nagū'qānēt* and *Niha'nā-taye'chet*.

*Niathu'a-u*—for *Niathu'a*.

*Niati'biku'thahu*—for *Niati'biku'thathi*.

*Niati'biku'thathi*—they are rolling it.

*Nibū'i'aku'nithi*—they all wear it on their heads. *Ninaku'na*, I wear it on my head.

*Nibū't*—song. Compare *Nānibū'tawā*.

*Nibū'tia*—for *Nibū't*.

*Nī'binu*—for *Nūbī'na*.

*Nī'bithi't*—I have nothing to eat.

*Nī'chiā*—river.

*Nī'chihin'na*—"river men," the Arapaho name for the Kiowa. From *nī'chiā*, river, and *hin'na*, men, so called from the former residence of the Kiowa on upper Arkansas river, from which they were driven by the Arapaho and Sioux.

*Niesa'na*, or *Nī'ehisa'na*—the young birds.

*Nī'hē*, bird; *nī'hisa*, a young bird.

*Niha'nātaye'chet*—yellow-hided (singular); from *niha'ne*, yellow, and *nata'yech*, a hide; one of the Arapaho names for the whites. The ordinary term is *Nia'thu*, q. v.

*Nīhiga'hu*—he is running. *Nāniga'na*, I run; *nāni'higa*, he runs; *nīhiga'huna*, I am running swiftly.

*Nīhiga'huna*—I am running swiftly. Compare *Nīhiga'hu*.

*Nihii'nā*—forcibly, swiftly.

*Nūbī'na*—I gave it to them. Compare *Bēni'nina*.

*Nūtegu*—for *Nū'tēhāg*.

*Nū'tēhāg*—it was he, he was the one.

*Nūtu'qawigū'nīē*—where they were coming down; where they were descending toward us.