

*Chi'cha-u'pi*—I bring it to you (plural).

*Chicha* implies I to thee, or I mean thee; *u* implies *come*, from *wa-u*, I come; *pi* is the plural participle, and with *chi-cha* implies I bring it to you, or I come with it to you.

*Chichu'-ché*—I give it to you, indeed; *waku'*, I give it to him; *ché* conveys the idea of verily or indeed. Compare *Maqu'-we*.

*Chĩnyi*—for *Kĩnhiñ*, when, when it is so.

*Echani*—you think so about it; *echa'mi*, I think; *echa'ni hwo*, who do you think?

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

*Eya*—he says; *epa*, I say. *Eya'ya*, he reiterates, he says again; *e'yahe*, *eya'pi*, they say.

*E'yahe*—another form of *eya*, he says, q. v.

*Eya'pi*—they say. Compare *Eya*.

*Eya'ya*—he reiterates, he says again.

The final *ya* implies repetition. Compare *Eya*.

*E'yaye'ye!*—an unmeaning exclamation used in the songs.

*E'yayo!*—an unmeaning exclamation used in the songs to fill in the measure.

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

*Gále'shka*—spotted.

*Ha'eye'ya!*—an unmeaning exclamation used in the songs.

*Hañpa*—moccasin.

*Ha'yeye!*—an unmeaning exclamation used in the songs.

*He*—(1) an exclamation, look! look here! (2) an interrogative particle, after the sentence; (3) the demonstrative "that."

*Hèku'wo*—come home now, return home at once; *wa-u*, I come; *he*, a prefix implying now, or directly.

*He'na*—those, plural of *he*, that.

*He'uwé*—that is he coming; from *he*, that; *u*, coming; and *wé*, the feminine particle.

*Heyahe (-ye)*—he says that, he says this; *ye* is usually the female suffix. Compare *He'ye*.

*He'ye*—he says.

*He'yeye!*—an unmeaning exclamation used in the songs.

*Hiyumichi'chiya'na*—hand me my own; *na*, the female imperative particle.

*Hoshi'hi (-ye)*—he has arrived with a message; he has brought a message; from *hoshi'*, to tell news, to carry a message.

*Háñku*—his mother; *inú'ñ*, mother.

*Hwo*—an interrogative sign, used by a man; a woman says *wi*.

*Ina'*—mother; my mother.

*Ini'chaghapi-kte*—you (plural) will grow or live. Compare *Inichaghe-kte*.

*Inichaghe-kte*—you (singular) will grow, i. e., you will live; *icha'ghehe*, it is growing.

*Inyáñkiñ-kte*—it shall run; from *inyáñka*, to run.

*Ita'zipa*—a bow (to shoot with).

*Ka'gha-yo*—make them; *waka'ghe*, I make it; *yo*, an imperative particle.

*Kañghi'*—a crow.

*Kaye*—another form of *kaya*, to take to one.

*Keya'pi*—they say that, they say it; *epa*, to say.

*Kii'ñyañka*—racing; from *inyáñka*, to run; the prefix *ki* implies a contest or emulation.

*Kiñ*—the.

*Kiñhañ*—explained as another form of *kiñ*; the ordinary meaning is *when* or *if*.

*Ko'la*—friend.

*Koñ*—that (demonstrative); it sometimes conveys the idea of "aforesaid."

*Ko'yañ*—in the meantime.

*Ku'pi-ye*—you will return.

*Lechel*—thus, in this way; from *le*, this.

*Lechi'ya*—over here in this place; from *le*, this.

*Lena*—these things; from *le*, this.

*Lo*—an emphatic or euphonic particle used at the end of a phrase or sentence; it may be described as an emphatic or euphonic period. *Lo* is used by men, *ye* by women.

*Lu'zahañ*—swift.

*Maka'*—earth, the earth.

*Mako'che*—a country.

*Mani'ye*—he walks (habitual); *mawani*, I walk; the suffix *ye* usually denotes a female speaker.

*Maq'pe-Luta*—Red Cloud, the noted chief of the Ogalala Teton Sioux at Pine Ridge; from *maqpi'ya*, a cloud, and *luta*, red.

*Maqu'-we*—he gave to me, indeed; from *waku'*, I give it; *we* is an emphatic particle. Compare *Chichu'-ché*.