

- Āguānpō'nbā*—I went to see dancing;
āgu'anponbā'ta, I am going to see a dance; *guan*, a dance.
- Āhāyū'*—an unmeaning exclamation used in the songs.
- Ā'hiñ-aiñ*—in the tops of the cottonwood; from *ā'hiñ*, cottonwood, and *aiñ*, in or on the tree tops.
- Aho'āhe'dal*—they are approaching, it is said (as a family on the move, or an army on the march, with household goods, etc); the suffix *hedal* implies a report or rumor. *Āho'ā*, I am coming on, with my family and possessions. Compare *Imzā'nteāhe'dal*.
- Āho'ho'*—an unmeaning exclamation used in the songs.
- Āhyā'to*—the Kiowa name for the Arapaho, meaning unknown. The Kiowa call the wild plum by the same name.
- Āka'na*—for *Āka'on*, q. v.
- Āka'on*—I am poor. The words for "rich" and "poor" refer rather to reputation and mental and moral qualities than to temporal possessions. A man may own many horses, but if he has no war record he is accounted poor.
- Ānimhā'go*—he gets up again, he rises again. *Dehū'go*, I rise; *behū'*, get up; *imhū'go*, he will get up.
- Ankañ'gona*—he pities us much; *gyākañ'ti*, it is a pity. Compare *Iñkañ'tūhe'dal*.
- Anso*—feet; *anso'i*, foot.
- Ā'nyā'gālo'nte*—I bellow like a buffalo (habitual); *nyāo'nto*, I am bellowing like a buffalo.
- Āomhe'dal*—he was made so; *āo'mdatso'ha*, I am made so, I am rendered thus.
- Ā'piatañ*—"wooden stabber, or lance;" the name of a Kiowa sent by his tribe as a delegate to the messiah in 1890.
- Asa'tito'la*—"he whom we send to work," i. e., "the messenger;" the name by which the Kiowa prophet, *Bi'āñk'i*, is now known.
- Āto'ūl-e'dal*—he was sent; *gyāto'*, I send him.
- Ātso'datsā'dal*—I have wings (attached); from *tsodal*, wing.
- Bā'ateñ'yi*—we cry and hold fast to him; *gyāteñ'ta*, I cry and hold fast to him.
- Bate'yā*—he is approaching; *āba'teyā*, I am approaching. Compare *Imzā'nteāhe'dal*.
- Be'a'mā'nhāyi*—stretch out your (plural) hands in entreaty. *Dea'mānhū'go*, I stretch out, etc; *bea'mānhā*, stretch out your (singular vocative), etc.
- Be'dālgū'at*—another Kiowa name for the Wichita; signifying "painted or tattooed lips;" from *bedal*, lips or mouth, and *guat*, painted, tattooed, or written. See *Do'gu'at*.
- Be'dālpago*—"hairy mouths;" one of the Kiowa names for the whites; from *bedal*, lips or mouth, *pa*, downy hair or fuzz, and *go* or *gua*, the tribal terminal. Compare *Ta'ka'i*.
- Beta'*—an exclamation about equivalent to I see, I understand.
- Bi'āñk'i*—"eating man," "eater," a Kiowa prophet and medicine-man; also known as *Asa'tito'la*, "the messenger."
- Botk'iñ'ago*—the Kiowa name for the *Āñ'ninē'na* or Arapaho Grosventres. The name signifies "belly people;" from *bot*, belly or stomach, and *k'iñago*, people, from *k'iñahi*, "man."
- Dā-e'dal*—"great star;" from *dā*, star, and *e'dal*, great; one of the Kiowa names for the morning star. It is more commonly called *T'aiñso*, "the cross." (See Arapaho song 72.)
- Da'gya*—a song.
- Dakañ'āthe'dal*—another form of *Iñkañ'tūhe'dal*, q. v.
- Dak'iñ'a*—spirit, God; plural *dak'iñ'ago*; from *da-i*, medicine, mystery, and *k'iñ* or *k'iñahi*, man.
- Dak'iñ'ago*—spirits, the spirits; spirit, God, *dak'iñ'a*.
- Da'mānhūgo*—for *Dea'mānhū'go*.
- Dāsa*—I have eyes; *dā*, *t'ā*, eye.
- Da'ta-i*—father.
- Da'te*—a long time.
- Da'tekañ*—"keeps his name always," a Kiowa prophet about 1881, who undertook to bring back the buffalo.
- Datsū'to*—I pray for them; *nī'ndatsū'to*, I pray for him.
- Dea'mānhū'go*—I hold out my hands toward him in entreaty. Compare *Be'a'mā'nhāyi*.
- De'beko'datsū*—let us all pray or worship, we must all pray or worship; *deda'tsāto*, I pray.
- De'dom*—all the world; from *dom*, the earth, and *de*, all, complete.
- Degī'āta*—I am mashing or pounding it.
- De'gu'ānta*—I stir it around.