

*De'gyägo'mga*—every living creature; the prefix *de* conveys the idea of every or all.

*Dehi'äta*—I take it.

*De'imgo*—look, everybody! See, everybody around! The prefix *de* gives the idea of everybody or all.

*De'imhä'date*—everybody will arise; from *dehä*, I rose up from a reclining position. The prefix *de* gives the idea of everybody, all, or completeness, according to context.

*Deo'ta*—I lift it up, I raise it.

*Do'*—tipi.

*Do'gu'at*—the Kiowa name for the Wichita, signifying "painted or tattooed faces," from *dobä*, face, and *gu'at*, painted, engraved, or written.

*Dom*—the earth.

*Dom-gäga*—with the earth; *gäga*, with, in composition.

*Ehä'eho'*!—an unmeaning exclamation used in the songs.

*E'häyä'*—ibid.

*E'hyuni*—"principal, real, or best fruit;" a berry, probably a dwarf cherry, described as a black grape-like fruit growing in clusters on bushes from 4 to 6 feet high, in the Sioux country. It was eaten raw or mixed with pemmican.

*E'manki'na*—"can't hold it," a Kiowa policeman, now dead, seen by Asatitola in a vision.

*E'peya*—"afraid of him," a Kiowa warrior who died while a prisoner at Fort Marion, Florida, about 1875.

*Ezü'nteähe'dal*—it is approaching, they say. Compare *Imzü'nteähe'dal*.

*Ezü'nteda'te*—it will shake, or tremble (impersonal).

*Gä'dal-gä'ga*—with the buffalo; *gäga*, with, in composition; *gädal*, buffalo, generic; *pa*, a buffalo bull.

*Gä'dal-guñ*—a buffalo horn; from *gädal*, buffalo; and *gu'ñti*, horn.

*Gatä'dalto*—I shall cut it off, I am cutting it off (present and future alike).

*Go*—and.

*Go'mgyä-da'ga*—that wind; from *gomgyä*, wind, and *daga*, that, the, in composition.

*Go'mtäyü*—on (my) back; from *gomtä* or *gomhä*, back.

*Guadal*—red.

*Guän*—a dance.

*Guan-d'dalka-i*—"dance frenzy;" from *guan*, a dance, and *d'dalka-i*, crazy or foolish; the Kiowa name for the Ghost-dance ecstasy.

*Gu'ato*—bird.

*Gyäko'm*—life, living; *kila' ägyä komtä'yä*, I am alive.

*Gyätü'to*—I shall cut them off; *gatä'dalto*, I cut it off.

*Häön'yo*, or *Äön'yo*—a cry of grief, especially at funerals.

*Hey'hrey'hey'heye'*—an unmeaning exclamation used in the songs.

*Imhä'go*—he would get up, he would arise. Compare *Änimhä'go*.

*Imzü'nteähe'dal*—they are approaching, it is said; from *dezü'nteä*, I move about; the termination *hedal* makes it a matter of report or common belief, equivalent to "they say." Compare *Ezü'nteähe'dal*. The verb implies coming on like a herd or company or like persons on a march. The simple verb for approaching is *äba'teä*. Compare *Bate'yä* and *Äho'ähe'dal*.

*Iñatä'gyi*—it is a good one; from *tägya* or *gyätü'gya*, good.

*Iñhä'po* or *Iñhäpa'de*—he sings for me (as if to teach me); *dagya gehäpo*, I sing a song for him.

*Iñkan'tähe'dal*—he has had pity on me; from *gyäkan'ti*, (it is a) pity. Compare *Ankan'gona*.

*Ka'ante*—another form of *Ka'on*, poor. Compare *Aka'on*.

*Käitsen'ko*—"principal, or real dogs;" the highest degree of the Kiowa military organization. (See Arapaho song 43.)

*Komse'ka-k'in'ahyup*—the former Kiowa name for the Arapaho. It signifies "men of the worn-out leggings;" from *komse*, "smoky, soiled, or worn-out," *kati*, "leggings," and *k'in'ahyup*, "men."

*Mänsä'dal*—I have hands or arms; *mänto*, hand, arm.

*Ma'sep*—the Kiowa name for the Caddo, signifying "pierced noses;" from *ma-k'on*, nose, and *sep*, the root of a verb signifying to pierce or sew with an awl.

*Na*—I, my; sometimes put before the verb to make it emphatic.

*Na äddä'ga*—because I am (emphatic); from *na*, I, my, and *äddä'ga* (q. v.), because I am.