

Guäto ton nyää'mo.  
 Ähiñ'äih nyää'mo,  
 Ähiñ'äih nyää'mo.

*Translation*

The spirit (God) is approaching,  
 The spirit (God) is approaching.  
 He is going to give me a bird tail,  
 He is going to give me a bird tail.  
 He will give it to me in the tops of the cottonwoods,  
 He will give it to me in the tops of the cottonwoods.

The "bird tail" refers to the feathers (*wakuna*, Arapaho) worn on the heads of the dancers (figure 91). The song is peculiar in implying that the recipient must climb up into the tree tops to obtain it.

6. NA'DA'G ÄKA'NA

Heyë'heyë'heyë'heyë' Äho'ho'!  
 Heyë'heyë'heyë'heyë' Äho'ho'!  
 Na'da'g äka'na,  
 Na'da'g äka'na,  
 De'gyägo'mga da'tsä'to,  
 De'gyägo'mga da'tsä'to.  
 Äo'nyo, Äo'nyo.

*Translation*

Heyë'heyë'heyë'heyë' Äho'ho'!  
 Heyë'heyë'heyë'heyë' Äho'ho'!  
 Because I am poor,  
 Because I am poor,  
 I pray for every living creature,  
 I pray for every living creature.  
 Äo'nyo! Äo'nyo!

Although the words of this song do not contain much meaning, the tune is one of the best among the Kiowa ghost songs. The introductory line gives somewhat the effect of Comanche song 1. The last line is supposed to be a prayer or entreaty to the messiah, and is an imitation of the Kiowa funeral wail.

7. ZE'BÄT-GÄ'GA IGU'ÄNPA'-IMA'

Ze'bät-gä'ga igu'änpa'-ima',  
 Ze'bät-gä'ga igu'änpa'-ima'.  
 Bälä'gä na'ta'dälgo'ma,  
 Bälä'gä na'ta'dälgo'ma.  
 Tä'lyiä be'pe'te,  
 Tä'lyiä be'pe'te.

*Translation*

He makes me dance with arrows,  
 He makes me dance with arrows.  
 He calls the bow my father,