Äguănpo'nbä—I went to see dancing; *ägu'anponbä'ta*, I am going to see a dance; *guan*, a dance.

Ähäyä'—an unmeaning exclamation used in the songs.

Ä'hiñ-aih—in the tops of the cottonwood; from *ä'hiñ*, cottonwood, and *aih*, in or on the tree tops.

Aho'ähe'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. *Äho'ä*, I am coming on, with my family and possessions. Compare *Imzä'nteähe'dal*.

Äho'ho!—an unmeaning exclamation used in the songs.

Ähyä'to—the Kiowa name for the Arapaho, meaning unknown. The Kiowa call the wild plum by the same name.

Äka'na—for *Äka'on*, q. v.

Äka'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.

Ănĭmhä'go—he gets up again, he rises again. *Dehä'go*, I rise; *behä'*, get up; *ĭmhä'go*, he will get up.

Ankañ'gona—he pities us much; *gyäkañ'ti*, it is a pity. Compare *Iñkañ'tähe'dal*.

Anso—feet; *anso'i*, foot.

A'nyä'gâlo'nte—I bellow like a buffalo (habitual); *nyäo'nto*, I am bellowing like a buffalo.

Äomhe'dal—he was made so; *äo'mdatso'-ha*, I am made so, I am rendered thus.

Ä'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'äñk'i*, is now known.

Äto'tl-e'dal—he was sent; *gyäto'*, I send him.

Ätso'dalsá'dal—I have wings (attached); from *tsodal*, wing.

Bä'ateñ'yi—we cry and hold fast to him; *gyäteñ'ta*, I cry and hold fast to him.

Bate'yä—he is approaching; *äba'teyä*, I am approaching. Compare *Imzä'nteähe'dal*.

Be'a'mâ'nhäyi—stretch out your (plural) hands in entreaty. *Dea''mânhä'go*, I stretch out, etc; *bea''mânhä*, stretch out your (singular vocative), etc.

Be'dălgu'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'dälpago—"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'äñk'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 *Ä'ninĕ'na* or Arapaho Grosventres. The name signifies "belly people;" from *bot*, belly or stomach, and *k'iñago*, people, from *k'iñahi*, "man."

Dä-e'dal—"great star;" from *dä*, 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'äthe'dal—another form of *Iñkañ'tähe'dal*, q. v.

Dak'iñ'a—spirit, God; plural *dak'iñ'ago;* from *da-i*, medicine, mystery, and *k'iña* or *k'iñahi*, man.

Dak'iñ'ago—spirits, the spirits; spirit, God, *dak'iñ'a*.

Da'mânhägo—for *Dea''mânhä'go*.

Däsa—I have eyes; *dä, t'ä*, 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.

Datsä'to—I pray for them; *nĭ'ndatsä'to*, I pray for him.

Dea''mânhä'go—I hold out my hands toward him in entreaty. Compare *Be'a'mâ'nhayi*.

De'beko'datsä—let us all pray or worship, we must all pray or worship; *deda'tsäto*, I pray.

De'dom—all the world; from *dom*, the earth, and *de*, all, complete.

Degi'äta—I am mashing or pounding it.

De'gu'änta—I stir it around.