

*Nada'g*—for *Na üädä'ga*, q. v.

*Nyää'mo*—he will give it to me; *nyändä'mo*, I shall give it to him. There are a number of verbs for *give*, according to the nature of the thing given.

*Nyā'hoānga'mo*—he shows or tells me the road; *nyān'hoānga'mo*, I show him the road; *hoān*, road.

*Nyāo'ngum*—I scream; from *āno'nde*, it screams, or makes utterance with the mouth.

*Nyāpa'de*—for *Iñhā'po* or *Iñhāpa'de*, q. v.

*Nyāzā'ngo*—it shakes mine; *ānzā'ngo*, it shakes his.

*O'mda*—I have a shape or form (implying a likeness, as *ā'data'-i o'mda*, I have a form like my father's).

*Pa-gu'adal*—"red buffalo;" from *pa*, a buffalo bull, and *gu'adal*, red. A Kiowa man, the author of one of the Ghost-dance songs.

*Pa-iñgya*—"standing in the middle;" a Kiowa prophet who, in 1887, preached the speedy destruction of the whites and the return of the buffalo.

*Polān'yup*—"rabbits;" the lowest degree of the Kiowa military organization. (See Arapaho song 43.)

*Sa'he*—green. (See Arapaho song 64.)

*Sā'o'ta*—the Kiowa name for the Cheyenne; the word seems to refer to "biting."

*Set-aiñ'ti*—"white bear," a noted Kiowa chief, about 1865-1875. The name comes from *set*, bear, *aiñ*, white, and *ti*, the personal suffix.

*Soda'te*—he will descend; *āso'ta*, I descend.

*Tāgyä'ko*—the Kiowa name for the Na'-kasiné'na or northern Arapaho. The word has the same meaning, "sagebrush people," from *tāgyi*, "sagebrush," and *ko*, the tribal suffix.

*T'aiñ'so*—the morning star; literally "the cross;" it is sometimes also called *Dā-g'adal*, the "great star." (See Arapaho song 43.)

*Ta'ka'-i*—one of the Kiowa names for the whites; the word means literally "prominent ears, or ears sticking out," as compared with the ears of the Indian, which are partly concealed by his long hair. The same name is also applied to a mule or donkey. Compare *Be'dal-pa'go*.

*Tālyi*—a boy.

*T'añgya*—a spoon; under certain circumstances the suffix *gyä* is dropped and the word becomes *t'a*.

*T'añ'peko*—skunkberry (?) people; one of the degrees of the Kiowa military organization. (See Arapaho song 43.)

*Teñ'beyui*—"young mountain sheep," another name for the *Adalto'yui*, q. v.  
*Ton*—tail; *gu'ato-ton*, bird tail; frequently used to denote a fan or headdress made of the tail feathers of an eagle, hawk, or other bird.

*Tongyā-gu'adal*—"red tail;" the name of a Kiowa man; from *ton* or *tongyā*, tail, and *gu'adal*, red.

*Tqñkon'go*—"black legs," one of the degrees of the Kiowa military organization. (See Arapaho song 43.)

*To'nsādal*—I have legs; from *toñti*, leg.

*Tsā'hop*—movers, emigrants (moving with household goods, etc.). The word has no singular form.

*Tsān'yui*—"rabbits;" another name for the *Polān'yup* degree of the Kiowa military organization. (See Arapaho song 43.)

*Tseñtān'mo*—horse headdress people (?), one of the degrees of the Kiowa military organization. (See Arapaho song 43.)

*Tsi'sūs* (*Tsi'sūs-ä*)—Jesus.

*Tsoñ*—an awl.

*Tsoñ'-ä*—the awl game. (See Arapaho song 64.)

*Yā'pāhe*—soldiers; the military organization of the Kiowa. (See Arapaho song 43.)