

Dance, or, as I would describe it, an Indian masquerade.

All the performers, except two young women, wore hideous masks, some with distorted noses, grotesquely painted, and fantastically dressed, with feathers attached to their legs, arms, backs, and head-dresses. The latter consisted of light wooden frames. Small bells were attached to their legs, which made a jingling sound, as they jumped around, to the music of many voices, and the beating of a drum—in a manner indicative of a thorough limberness of every joint in the body. The two young women were very prettily dressed in garments made of some dark blue material for backs and fronts; the sides were of a brilliant scarlet, and put in goring; a broad flap of the same material was sewed around and over the arm-holes, serving for sleeves. Over this, and about the shoulders, was an ornament the most highly prized of anything worn by the young women, as it is by them esteemed the most beautiful. It consists of a cape made of red strouding or scarlet list cloth, is nearly covered with a peculiar tooth from the elk, only two of which are ever found in one animal, and often they have none. They are not very plenty, and are highly prized in consequence. These produced a rattling noise during the dances.

There were three sets who took part in the dance, one of which represented old, decrepit people apparently bent with age, and half starved, dressed in buckskins and rags, bearing masks of some white material over the

face, with noses out of all proportion, and ears standing out several inches from the head; one of the women carrying an infant similarly masked. The actors must have been highly gratified with the approbation manifested with their performance, as shout after shout of applause arose from the assembled multitude.

The dance ended about ten o'clock, and all became usually quiet. This dance represents the medicine the Apaches use to bring rain. They assert that, when it has been a long time dry, this dance is commenced and continued the whole night. The fourth succeeding night thereafter there will be thunder and rain, it being very strong medicine with the Apaches; but, of course, the medicine of the Kiowas is much stronger.

23d. — I was favored to have most of the day to myself, though an incident occurred which came near occasioning some loss not only to my enterprise, but also to the encampment. I had been in the way of taking up my ashes in the morning, and pouring them out upon the ground in one place, not foreseeing danger therefrom, though the prairie is not burned off. But this morning, while sitting alone in my tent, I heard the crackling of fire, and ran out quickly to see what it meant, when, to my consternation, the flames were rushing before a hard wind directly towards the tent, and were then but a few feet from it. In spite of my efforts, had not the Indians rushed to the rescue, it would have been consumed in a few minutes. Their blankets, vigorously applied, soon subdued the flames, which were higher than our heads,