

about to toss his horse, to leap from the opposite side and escape, while the huge beast was reducing the horse to a jelly. The horse, if well trained, will always, upon hearing the twang of the bow-string, spring from the buffalo, in which case, if the rider retains his seat, he is safe; but if he is left on the ground, he is at the tender mercy of the infuriated beast. The Kiowas declare that the buffalo does not attempt to injure a man who has been thus thrown, if he lies perfectly still and will hold his breath, but, after watching him for a moment, will go away and leave him; but if he stirs while the buffalo is watching him, he plunges upon him, pawing him with his feet, and mangling him with his horns, until the remains will have no appearance of a man.

Having been taken sick, about three weeks after the medicine dance, the Indians carried me into the Agency, where I remained ^{at the Agency} for some time in a feeble state, occasionally visiting the Comanche and Apache camps as my strength permitted.

On one occasion I went with the agent to visit the cornfield of Asa Toyett, a Comanche chief; also to select a location for his house and village; after which the chief took us to see a place on Medicine Creek, where there was a "heap of medicine—good, black medicine." This "good, black medicine" proved to be a spring of petroleum, unmixed with any foreign substance. Patches of oil were floating upon the water, while petroleum was oozing from a small hole in the ground.

Were this spring in Ohio or Pennsylvania, it would be

message was received (afterwards found to be false) thro' one of the Chiefs in league with Lone Wolf (& probably forming part of a scheme to forward his hostile intentions) & who had been to the Agency, to the effect that Satanta & Big Tree were already at the Agency, & the Agent wanted all the Kiowas to come in to receive them. A Council was called at once, & a grand parade agreed upon, tho' not fully organized until the next day; it was then arranged that the whole tribe should go in; the warriors in advance—each band under its own respective War Chief ornamented in full regalia, with their shields, arms & War bonnets. These were to be followed the Chiefs, & these by the men of the tribe, the old men, women & children coming last of all. The whole so ordered as to display the Military strength, & their warlike maneuvers to the best possible advantage.

Here I was taken sick, & was carried in with them, & went directly to the Agents house, ^{arriving on the 13th} being too weak to take the place assigned me with the chiefs, & participate in the parade as they had arranged; but I did keenly participate in the disappointment experienced when they found their imprisoned Chiefs were not there, & that the Agent had sent no such message as Mimante had brought to them. It is needless to say that the Kiowas were deeply disappointed—almost beyond endurance, & no small or light labor was called into requisition on the part of Agent Haworth to prevent their exasperation from assuming a character in accordance with their savage instincts. He was however favored with a degree of wisdom, & skillful management by which they were quieted, at least for the present; altho' a scheme was attempted as the sequel will show, which also failed in the carrying.

Now after having returned to the Agency so broken down in health as to have little hope of a permanent restoration in looking back upon the experiences of the past few weeks I feel entirely satisfied with having been resigned to go with them, fully believing that had there been no influence brought to bear upon them, when they first received the intelligence of the change in the intentions of the government relative to the release of their chiefs, a part if not all the warriors of the tribe, & probably many others would now have been engaged in hostile demonstrations among the settlements along the frontiers of Texas, Colorado, Kansas & New Mexico.