

Bull," it was necessary that he should go to them at once, so that they might "accept the teaching of the pansy and its motto, which now they only partially or very doubtfully accept."

Receiving no answer, he wrote again about the end of March, both to the Secretary and to the Indian Commissioner, stating that messiahs, being human, were subject to human limitations, of which fact the Indians were well aware, but warning these officials that if these limitations were set by the government it would be held responsible for his nonappearance to the Indians, as he had promised, "before the native pansies blossom on the prairies." He ends by stating that he would leave on Easter Sunday for the Siou^x country, but as nothing was heard of him later, it is presumed that he succumbed to the limitations. (G. D., 52.)

The first direct knowledge of the messiah and the Ghost dance came to the northern Arapaho in Wyoming, through Nakash, "Sage," who, with several Shoshoni, visited the messiah in the early spring of 1889, and on his return brought back to his people the first songs of the dance, these being probably some of the original Paiute songs of the messiah himself. The Ghost dance was at once inaugurated among the Shoshoni and northern Arapaho. In the summer of the same year the first rumors of the new redeemer reached the southern Arapaho and Cheyenne in Oklahoma, through the medium of letters written by returned pupils of eastern government schools.

Fresh reports of wonderful things beyond the mountains were constantly coming to the northern prairie tribes, and the excitement grew until the close of the year 1889, when a large delegation, including Sioux, northern Cheyenne, and northern Arapaho, crossed the mountains to the Paiute country to see and talk with the messiah. Among the Sioux delegates were Short Bull, Fire Thunder, and Kicking Bear, as already stated. Among the Cheyenne were Porcupine and several others, including one woman. The Arapaho representatives were Sitting Bull (Hänä'chä-thi'äk) and Friday. The delegates from the different tribes met at Wind River reservation, in Wyoming, which they left about Christmas, and after stopping a short time among the Bannock and Shoshoni at Fort Hall, went on to Walker lake, in Nevada. They were gone some time and returned to Wyoming in March of 1890, the Sioux and Cheyenne continuing on to their homes farther east. According to the statement of Nakash they had a five days' conference with the messiah, who at one time went into a trance, but his visitors did not.

Before their return the southern Arapaho, in Oklahoma, had sent up Wa'tän-ga'a, "Black Coyote," an officer of the Indian police, and Washee, a scout at Fort Reno, to their relatives in Wyoming to learn definitely as to the truth or falsity of the rumors. Washee went on to Fort Hall, where his faith failed him, and he came back with the report that the messiah was only a half-blood. This was not correct, but Washee himself afterward acknowledged that he had based his report

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