

*General*

paper liar has reached an abnormal development in Oklahoma, and dispatches from Guthrie, El Reno, and Oklahoma City were filled with vivid accounts of war dances, scalping parties, and imminent outbreaks, mingled with frantic appeals for troops. A specimen dispatch stated that a thousand Kickapoo were dancing, whereas in fact the whole tribe numbers only 325, very few of whom were in any way concerned with the Ghost dance. Indian Commissioner Morgan was at this time (November, 1890) on a tour of inspection among the western tribes of Oklahoma, and satisfied himself that all such sensational reports were false, and that there was no danger to be apprehended from the dance. (*G. D.*, 55.) At the same time the War Department commissioned Lieutenant (now Captain) H. L. Scott, of the Seventh cavalry, then and now stationed at Fort Sill, Oklahoma, to investigate the meaning of the excitement and the possibility of an outbreak. Captain Scott was eminently fitted for the work by his intimate acquaintance with the Indians and his perfect knowledge of the sign language. In the course of December, 1890, and January and February, 1891, he visited the various camps of the western tribes of the territory, attended a number of dances, and talked with the leaders. His reports on the Ghost dance are most valuable, and confirmed the War Department in its previous opinion that no danger was to be apprehended, and that the true policy was one of noninterference.

The dance constantly gathered strength among the Arapaho and Cheyenne, in spite of the failure of the first prediction, and spread rapidly to the neighboring tribes, Sitting Bull himself being the high priest and chief propagandist. The adverse report brought back by Á'piatañ, the Kiowa, in the spring of 1891 had no effect outside of his own tribe. In the early part of that year the Arapaho and Cheyenne sent a delegation, including one woman, to visit the messiah in Nevada and bring back the latest news from heaven. They were gone a considerable time and returned with some of the sacred medicine paint given them by Wovoka, after having taken part with the Paiute in a Ghost dance under his leadership at the regular dance ground near Mason valley. Tall Bull, captain of the Cheyenne police, was one of this party, and Arnold Woolworth, a Carlisle student, acted as interpreter.

*dances*

In August, 1891, another delegation went out, consisting of Black Coyote, Little Raven, Red Wolf, Grant Left Hand, and Casper Edson (Arapaho), and Black Sharp Nose and Standing Bull (Cheyenne). Grant Left Hand and Casper Edson, Carlisle students, acted as interpreters, wrote down the words of the messiah, and delivered his message to their people on their return. This message, as written down at the time by Casper Edson, is given in the preceding chapter on the doctrine of the Ghost dance. In accord with the messiah's instructions the two tribes now changed their manner of dancing from frequent small dances at each camp at irregular intervals to larger dances participated in by several camps together at regular intervals of six weeks, each dance