

The council was held at the agency at Anadarko, Oklahoma, on February 19, 1891, the author being among those present on the occasion. It was a great gathering, representing every tribe on the reservation, there being also in attendance a number of Arapaho who had accompanied Sitting Bull from the other agency. Everything said was interpreted in turn into English, Kiowa, Comanche, Caddo, Wichita, and Arapaho. This was a slow process, and necessitated frequent repetition, so that the talk occupied all day. Ā'piatañ first made his report, which was interpreted into the various languages. Questions were asked by the agent, Mr Adams, and by leading Indians, and after the full details had been obtained in this manner Sitting Bull, the Arapaho, was called on to make his statement. The scene was dramatic in the highest degree. Although in a certain sense Sitting Bull himself was on trial, it meant more than that to the assembled tribe. Their power, prosperity, and happiness had gone down, their very race was withering away before the white man. The messiah doctrine promised a restoration of the old conditions through supernatural assistance. If this hope was without foundation, the Indian had no future and his day was forever past.

After some preliminaries Ā'piatañ arose and told his story. He had gone on as related until he arrived at the home of Wovoka in Mason valley. Here he was told that the messiah could not be seen until the next day. On being finally admitted to his presence he found him lying down, his face covered with a blanket, and singing to himself. When he had finished the song the messiah uncovered his face and asked Ā'piatañ, through an interpreter, what he wanted. As Ā'piatañ had approached with great reverence under the full belief that the messiah was omniscient, able to read his secret thoughts and to speak all languages, this question was a great surprise to him, and his faith at once began to waver. However, he told who he was and why he had come, and then asked that he be permitted to see some of his dead relatives, particularly his little child. Wovoka replied that this was impossible, and that there were no spirits there to be seen. With their mixture of Christian and aboriginal ideas many of the Indians had claimed that this messiah was the veritable Christ and bore upon his hands and feet the scars of the crucifixion. Not seeing these scars, Ā'piatañ expressed some doubt as to whether Wovoka was really the messiah he had come so far to see, to which Wovoka replied that he need go no farther for there was no other messiah, and went on to say that he had preached to Sitting Bull and the others and had given them a new dance, but that some of them, especially the Sioux, had twisted things and made trouble, and now Ā'piatañ had better go home and tell his people to quit the whole business. Discouraged and sick at heart Ā'piatañ went out from his presence, convinced that there was no longer a god in Israel.

After the story had been told and interpreted to each of the tribes, Sitting Bull was called on for his statement. He told how he had visited the messiah a year before and what the messiah had said to