

and a half for the privilege of taking his picture and a like sum for each one of his family. I was prepared for this, however, and refused to pay any such charges, but agreed to give him my regular price per day for his services as informant and to send him a copy of the picture when finished. After some demur he consented and got ready for the operation by knotting a handkerchief about his neck, fastening an eagle feather at his right elbow, and taking a wide brim sombrero upon his knee. I afterward learned that the feather and sombrero were important parts of his spiritual stock in trade. After taking his picture I obtained from him, as souvenirs to bring back and show to my Indian friends in Indian Territory, a blanket of rabbit skins, some piñon nuts, some tail feathers of the magpie, highly prized by the Paiute for ornamentation, and some of the sacred red paint, endowed with most miraculous powers, which plays so important a part in the ritual of the Ghost-dance religion. Then, with mutual expressions of good will, we parted, his uncle going back to the reservation, while I took the train for Indian Territory.

As soon as the news of my arrival went abroad among the Cheyenne and Arapaho on my return, my friends of both tribes came in, eager to hear all the details of my visit to the messiah and to get my own impressions of the man. In comparing notes with some of the recent delegates I discovered something of Wovoka's hypnotic methods, and incidentally learned how much of miracle depends on the mental receptivity of the observer.

The Cheyenne and Arapaho, although for generations associated in the most intimate manner, are of very different characters. In religious matters it may be said briefly that the Arapaho are devotees and prophets, continually seeing signs and wonders, while the Cheyenne are more skeptical. In talking with Tall Bull, one of the Cheyenne delegates and then captain of the Indian police, he said that before leaving they had asked Wovoka to give them some proof of his supernatural powers. Accordingly he had ranged them in front of him, seated on the ground, he sitting facing them, with his sombrero between and his eagle feathers in his hand. Then with a quick movement he had put his hand into the empty hat and drawn out from it "something black." Tall Bull would not admit that anything more had happened, and did not seem to be very profoundly impressed by the occurrence, saying that he thought there were medicine-men of equal capacity among the Cheyenne. In talking soon afterward with Black Coyote, one of the Arapaho delegates and also a police officer, the same incident came up, but with a very different sequel. Black Coyote told how they had seated themselves on the ground in front of Wovoka, as described by Tall Bull, and went on to tell how the messiah had waved his feathers over his hat, and then, when he withdrew his hand, Black Coyote looked into the hat and there "saw the whole world." The explanation is simple. Tall Bull, who has since been stricken with

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