

paralysis, was a jovial, light-hearted fellow, fond of joking and playing tricks on his associates, but withal a man of good hard sense and disposed to be doubtful in regard to all medicine-men outside of his own tribe. Black Coyote, on the contrary, is a man of contemplative disposition, much given to speculation on the unseen world. His body and arms are covered with the scars of wounds which he has inflicted on himself in obedience to commands received in dreams. When the first news of the new religion came to the southern tribes, he had made a long journey, at his own expense, to his kindred in Wyoming, to learn the doctrine and the songs, and since his return had been drilling his people day and night in both. Now, on his visit to the fountain head of inspiration, he was prepared for great things, and when the messiah performed his hypnotic passes with the eagle feather, as I have so often witnessed in the Ghost dance, Black Coyote saw the whole spirit world where Tall Bull saw only an empty hat. From my knowledge of the men, I believe both were honest in their statements.

As a result of the confidence established between the Indians and myself in consequence of my visit to the messiah, one of the Cheyenne delegates named Black Sharp Nose, a prominent man in his tribe, soon after voluntarily brought down to me the written statement of the doctrine obtained from the messiah himself, and requested me to take it back and show it to Washington, to convince the white people that there was nothing bad or hostile in the new religion. The paper had been written by a young Arapaho of the same delegation who had learned some English at the Carlisle Indian school, and it had been taken down on the spot from the dictation of the messiah as his message to be carried to the prairie tribes. On the reverse page of the paper the daughter of Black Sharp Nose, a young woman who had also some school education, had written out the same thing in somewhat better English from her father's dictation on his return. No white man had any part, directly or indirectly, in its production, nor was it originally intended to be seen by white men. In fact, in one part the messiah himself expressly warns the delegates to tell no white man.

Sh. B. 21
Black Sharp Nose
written in May 1890