

of their sacred eminence, Mount Grant. It is ground, and by the help of water is made into elliptical cakes about 6 inches in length. It is the principal paint used by the Paiute in the Ghost dance, and small portions of it are given by the messiah to all the delegates and are carried back by them to their respective tribes, where it is mixed with larger quantities of their own red paint and used in decorating the faces of the participants in the dance, the painting being solemnly performed for each dancer by the medicine-man himself. It is believed to ward off sickness, to contribute to long life, and to assist the mental vision in the trance. * On the battlefield of Wounded Knee I have seen this paint smeared on the posts of the inclosure about the trench in which are buried the Indians killed in the fight. I found it very hard to refuse the numerous requests for some of the paint, but as I had only one cake myself I could not afford to be too liberal. My friends were very anxious to touch it, however, but when I found that every man tried to rub off as much of it as possible on the palms of his hands, afterward smearing this dust on the faces of himself and his family, I was obliged in self-defense to put it entirely away.

The piñon nuts, although not esteemed so sacred, were also the subject of reverent curiosity. One evening, by invitation from Left Hand, the principal chief of the Arapaho, I went over to his tipi to talk with him about the messiah and his country, and brought with me a quantity of the nuts for distribution. On entering I found the chief and a number of the principal men ranged on one side of the fire, while his wife and several other women, with his young grandchildren, completed the circle on the other. Each of the adults in turn took my hand with a prayer, as before described, varying in length and earnestness according to the devotion of the speaker. This ceremony consumed a considerable time. I then produced the piñon nuts and gave them to Left Hand, telling him how they were used as food by the Paiute. He handed a portion to his wife, and before I knew what was coming the two arose in their places and stretching out their hands toward the northwest, the country of the messiah, made a long and earnest prayer aloud that *Hesúnanin*, "Our Father," would bless themselves and their children through the sacred food, and hasten the time of his coming. The others, men and women, listened with bowed heads, breaking in from time to time with similar appeals to "the Father." The scene was deeply affecting. It was another of those impressive exhibitions of natural religion which it has been my fortune to witness among the Indians, and which throw light on a side of their character of which the ordinary white observer never dreams. After the prayer the nuts were carefully divided among those present, down to the youngest infant, that all might taste of what to them was the veritable bread of life.

As I had always shown a sympathy for their ideas and feelings, and had now accomplished a long journey to the messiah himself at the cost

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