

*harrow of feathers used?*

*a*

The people came back here and they got the people loyal to the government, and those not favor of the whites held a council. The agent's soldiers were sent after them and brought Good Thunder and two others to the agency and they were confined to the prison. They were asked by the agent and Captain Sword whether they saw the Son of God and whether they hold councils over their return from visit, but Good Thunder refused to say "yes." They were confined in the prison for two days, and upon their promising not to hold councils about their visit they were released. They went back to the people and told them about their trouble with the agent. Then they disperse without a council.

In the following spring the people at Pine Ridge agency began to gather at the White Clay creek for councils. Just at this time Kicking Bear, from Cheyenne River agency, went on a visit to the Arapaho and said that the Arapaho there have ghost dancing. He said that people partaking in dance would get crazy and die, then the messiah is seen and all the ghosts. When they die they see strange things, they see their relatives who died long before. They saw these things when they died in ghost dance and came to life again. The person dancing becomes dizzy and finally drop dead, and the first thing they saw is an eagle comes to them and carried them to where the messiah is with his ghosts. The man said this:

*a 2*

*act 1*

*act 2*

*act 1*

*act 1*

The persons in the ghost dancing are all joined hands. A man stands and then a woman, so in that way forming a very large circle. They dance around in the circle in a continuous time until some of them become so tired and overtired that they became crazy and finally drop as though dead, with foams in mouth all wet by perspiration. All the men and women made holy shirts and dresses they wear in dance. The persons dropped in dance would all lie in great dust the dancing make. They paint the white muslins they made holy shirts and dresses out of with blue across the back, and alongside of this is a line of yellow paint. They also paint in the front part of the shirts and dresses. A picture of an eagle is made on the back of all the shirts and dresses. On the shoulders and on the sleeves they tied eagle feathers. They said that the bullets will not go through these shirts and dresses, so they all have these dresses for war. Their enemies weapon will not go through these dresses. The ghost dancers all have to wear eagle feather on head. With this feather any man would be made crazy if far with this feather. In the ghost dance no person is allow to wear anything made of any metal, except the guns made of metal is carry by some of the dancers. When they come from ghosts or after recovery from craziness, they brought meat from the ghosts or from the supposed messiah. They also brought water, fire, and wind with which to kill all the whites or Indians who will help the chief of the whites. They made sweat house and made holes in the middle of the sweat house where they say the water will come out of these holes. Before they begin to dance they all raise their hands toward the northwest and cry in supplication to the messiah and then begin the dance with the song, "Ate misunkala ceya omani-ye," etc.

*Description of Sioux shirt*

## SELWYN'S INTERVIEW WITH KUWAPI

On November 21, 1890, it was reported to Agent E. W. Foster, in charge of Yankton agency, South Dakota, that an Indian named Kuwapi, from Rosebud agency, was on the reservation teaching the doctrine and ceremony of the Ghost dance. He at once had the man arrested by a force in charge of William T. Selwyn, a full-blood Yankton Sioux, who had received a fair education under the patronage of a gentleman in Philadelphia, and who had for several years been employed in various capacities at different Sioux agencies. Selwyn had recently come from Pine Ridge, where he had learned and reported to Agent Gallagher something of the religious excitement among the