

Q. What did the fainted ones see when they got fainted?—A. They visited the happy hunting ground, the camps, multitudes of people, and a great many strange people.

Q. What did the ghost or the strange people tell the fainted one or ones?—

A. When the fainted one goes to the camp, he is welcomed by the relatives of the visitor (the fainted one), and he is also invited to several feasts.

Q. Were the people at Rosebud agency anxiously waiting or expecting to see all of their dead relatives who have died several years ago?—A. Yes.

Q. We will have a great many older folks when all the dead people come back, would we not?—A. The visitors all say that there is not a single old man nor woman in the other world—all changed to young.

Q. Are we going to die when the dead ones come back?—A. No; we will be just the same as we are today.

Q. Did the visitor say that there is any white men in the other world?—A. No; no white people.

Q. If there is no white people in the other world, where did they get their provisions and clothing?—A. In the other world, the messenger tells us that they have depended altogether for their food on the flesh of buffalo and other wild game; also, they were all clad in skins of wild animals.

Q. Did the Rosebud agency Indians believe the new messiah, or the son of the Great Spirit?—A. Yes.

Q. How do they show that they have a believe in the new messiah?—A. They show themselves by praying to the father by looking up to heaven, and call him "father," just the same as you would in a church.

Q. Have you ever been in a church?—A. No.

Q. Do you faithfully believe in the new messiah?—A. I did not in the first place, but as I became more acquainted with the doctrines of the new messiah that I really believe in him.

Q. How many people at Rosebud, in your opinion, believe this new messiah?—A. Nearly every one.

Q. Did you not the Rosebud people prepare to attack the white people this summer? While I was at Pine Ridge agency this summer the Oglalla Sioux Indians say they will resist against the government if the latter should try to put a stop to the messiah question. Did your folks at Rosebud say the same thing?—A. Yes.

Q. Are they still preparing and thinking to attack the white people should the government send our soldiers with orders to put a stop to your new business of the messiah?—A. I do not know, but I think that the Wojaji band at Rosebud agency will do some harm at any time.

Q. You do not mean to say that the Rosebud Indians will try and cause an outbreak?—A. That seems to be the case.

Q. You said something about the "son of the Great Spirit," or "the father." What do you mean by the son of the Great Spirit?—A. This father, as he is called, said himself that he is the son of the Great Spirit.

Q. Have you talked to or with any Indian at White Swan about the new messiah, his laws and doctrines, or have you referred this to anyone while there?—A. I have told a few of them. I did not voluntarily express my wish for them to know and follow the doctrines of the new messiah.

Q. Yes, but you have explained the matter to the Indians, did you not?—A. Yes, I have.

Q. Do the Yankton Indians at White Swan believe in your teaching of the new messiah?—A. I did not intend to teach them, but as I have been questioned on the subject, that I have said something about it.

Q. Did any of them believe in you?—A. Some have already believed it, and some of them did not believe it.

Q. Those that have believed in you must be better men than the others, are they not?—A. I do not know.