

was one of the messiah's word came to truth. The messiah said, "I will short your journey when you feel tired of the long ways, if you call upon me." This we did when we were tired. The night came upon us, we stopped at a place and we called upon the messiah to help us because we were tired of long journey. We went to sleep and in the morning we found ourselves at a great distance from where we stopped.

It is useless to assert that these men, who had been selected by the chiefs of their tribe to investigate and report upon the truth or falsity of the messiah rumors, were all liars, and that all the Cheyenne, Arapaho, and other delegates who reported equally wonderful things were liars likewise. They were simply laboring under some strange psychologic influence as yet unexplained. The story of the revived buffalo became so widely current as to form the subject of a Kiowa ghost song.

Having mentioned some characteristics of the Ghost dance west of the Rockies, we shall notice here some of the peculiar features of the dance as it existed among the Sioux. The ceremony will be described in detail later on.

Before going into the dance the men, or at least the leaders, fasted for twenty-four hours, and then at sunrise entered the sweat-house for the religious rite of purification preliminary to painting themselves for the dance. The sweat-house is a small circular framework of willow branches driven into the ground and bent over and brought together at the top in such a way that when covered with blankets or buffalo robes the structure forms a diminutive round-top tipi just high enough to enable several persons to sit or to stand in a stooping posture inside. The doorway faces the east, as is the rule in Indian structures, and at the distance of a few feet in front of the doorway is a small mound of earth, on which is placed a buffalo skull, with the head turned as if looking into the lodge. The earth of which the mound is formed is taken from a hole dug in the center of the lodge. Near the sweat-house, on the outside, there is frequently a tall sacrifice pole, from the top of which are hung strips of bright-colored cloth, packages of tobacco, or other offerings to the deity invoked by the devotee on any particular occasion.

The sweat bath is in frequent use, both as a religious rite of purification and as a hygienic treatment. Like everything else in Indian life, even the sanitary application is attended with much detail of religious ceremony. Fresh bundles of the fragrant wild sage are strewn upon the ground inside of the sweat-house, and a fire is kindled outside a short distance away. In this fire stones are heated by the medicine-men, and when all is ready the patient or devotee, stripped to the breech-cloth, enters the sweat-house. The stones are then handed in to him by the priests by means of two forked sticks, cut especially for the purpose, and with two other forked sticks he puts the stones into the hole already mentioned as having been dug in the center of the lodge. Water is then passed in to him, which he pours over the hot stones until the whole interior is filled with steam; the blankets are pulled

or building  
Sweat-lodge  
See  
"Arapaho  
Sun Dance"  
Dorsey  
Paul &  
Field Museum

Oct-1-2  
my name had no  
book

In the Cheyenne  
Sun-dance  
I saw such  
cloth offerings  
on the centra-  
pole. Among  
them as small  
tin-bucket.  
This happened  
on 2  
sun-foles  
that I saw