

Here } Shosh Bull - (dreamer)  
 made up of } (Arapaho) Sitting Bull (winner of men)  
 } Black Coyote - (religious enthusiast)

on hearsay. Black Coyote remained until the other delegates returned from the Paiute country with the announcement that all that had been said of the messiah and the advent of a new earth was true. He listened eagerly to all they had to tell, took part with the rest in the dance, learned the songs, and returned in April, 1890, and inaugurated the first Ghost dance in the south among the Arapaho.

The Cheyenne, being skeptical by nature, were unwilling to trust entirely to the report of Black Coyote and so sent up two delegates of their own, Little Chief and Bark, to investigate the story in the north. Somewhat later White Shield, another Cheyenne, went up alone on the same errand. Their report being favorable, the Cheyenne also took up the Ghost dance in the summer of 1890. They never went into it with the same fervor, however, and although they had their separate dance with songs in their own language, they more commonly danced together with the Arapaho and sang with them the Arapaho songs. For several years the old Indian dances had been nearly obsolete with these tribes, but as the new religion meant a revival of the Indian idea they soon became common again, with the exception of the war dance and others of that kind which were strictly prohibited by the messiah.

From this time the Ghost dance grew in fervor and frequency among the Arapaho and Cheyenne. In almost every camp the dance was held two or three times a week, beginning in the evening and often continuing until daylight. The excitement reached fever heat in September, 1890, when Sitting Bull came down from the northern Arapaho to instruct the southern tribes in the doctrine and ceremony.

At a great Ghost dance held on South Canadian river, about 2 miles below the agency at Darlington, Oklahoma, it was estimated that 3,000 Indians were present, including nearly all of the Arapaho and Cheyenne, with a number of Caddo, Wichita, Kiowa, and others. The first trances of the Ghost dance among the southern tribes occurred at this time through the medium of Sitting Bull. One informant states that a leader named Howling Bull had produced trances at a dance on the Washita some time before, but the statement lacks confirmation.

As Sitting Bull was the great apostle of the Ghost dance among the southern tribes, being regarded almost in the same light as the messiah himself, he merits special notice. He is now about 42 years of age and at the beginning of his apostleship in 1890 was but 36. He is a full-blood Arapaho, although rather light in complexion and color of eyes, and speaks only his native language, but converses with ease in the universal sign language of the plains. It was chiefly by means of this sign language that he instructed his disciples among the Caddo, Wichita, and Kiowa. He is about 5 feet 8 inches tall, dignified but plain in his bearing, and with a particularly winning smile. His power over those with whom he comes in contact is evident from the report of Lieutenant (now Captain) Scott, who had been ordered by the War Department to investigate the Ghost dance, and who for weeks had

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