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the winter season, at the request of the Wichitas, for which I understand they paid him \$50 before starting, but everything that was given him while at this camp was a voluntary gift, prompted entirely by the good wishes of the giver. He took but little property away when he left, and I saw but one horse that I thought he had not brought down with him.

Upon being asked concerning his religion, he said that all I had heard must not be attributed to him, as some of it was false; that he does not believe that he saw the veritable "Jesus" alive in the north, but he did see a man there whom "Jesus" had helped or inspired. This person told him that if he persevered in the dance it would cause sickness and death to disappear. He avoided some of the questions about the coming of the buffalo, etc, and under the circumstances it was not possible to draw him out further, and the subject of religion was then dropped, with the intention of taking it up at a more favorable time, but this time never came. A great many of the doings seen at these dances are the afterthoughts of all kinds of people. I have seen some of them arise and have watched their growth. These are not the teachings of Sitting Bull, although he refrains from interfering with them through policy. He took no part in the humbuggery going on, but danced and sang like the humblest individual there. These things, taken in connection with Apiatan's letter, would make it seem that Sitting Bull has been a dupe himself partly, and there is a possibility that he is largely sincere in his teachings. There is this to be said in his favor, that he has given these people a better religion than they ever had before, taught them precepts which if faithfully carried out will bring them into better accord with their white neighbors, and has prepared the way for their final Christianization. For this he is entitled to no little credit. (G. D., 54.)

He made no claim to be a regular medicine-man, and so far as known never went into a trance himself. Since the failure of his predictions, especially with regard to the recovery of the ceded reservation, he has fallen from his high estate. Truth compels us also to state that, in spite of his apostolic character, he is about as uncertain in his movements as the average Indian. *now, Blaine*

After Sitting Bull, the principal leader of the Ghost dance among the southern Arapaho is Wa-tan-ga'a or Black Coyote, from whom the town of Watonga, in Canadian county, derives its name. Black Coyote is a man of considerable importance both in his tribe and in his own estimation, and aspires to be a leader in anything that concerns his people. With a natural predisposition to religious things, it is the dream of his life to be a great priest and medicine-man. At the same time he keeps a sharp lookout for his temporal affairs, and has managed to accumulate considerable property in wagons and livestock, including three wives. Although still a young man, being but little more than 40 years of age, he has had his share of the world's honors, being not only a leader in the Ghost dance and other Indian ceremonies, tribal delegate to Washington, and captain of the Indian police, but also, in his new character of an American citizen, deputy sheriff of Canadian county. He is a good-natured fellow, and vain of his possessions and titles, but at the same time thoroughly loyal and reliable in the discharge of his duties, and always ready to execute his orders at whatever personal risk. His priestly ambition led him to make the journey to the north, in which he brought back the first songs of the Ghost dance, and thus became a leader, and a year later he headed a delegation from Okla.

*always Blaine?*