

homa to the messiah of Walker lake. He has repeatedly asked me to get for him a permanent license from the government to enable him to visit the various reservations at will as a general evangel of Indian medicine and ceremony. Black Coyote in full uniform, with official badge, a Harrison medal, and an immense police overcoat, which he procured in Washington, and riding with his three wives in his own double-seated coach, is a spectacle magnificent and impressive. Black Coyote in breechcloth, paint, and feathers, leading the Ghost dance, or sitting flat on the ground and beating the earth with his hand in excess of religious fervor, is equally impressive. It was this combination of vanity of leadership and sense of duty as a government officer that made him my first and most willing informant on the Ghost dance, and enabled me through him to do so much with the Arapaho. a²

In his portrait (plate CV) a number of scars will be noticed on his chest and arms. The full number of these scars is seventy, arranged in various patterns of lines, circles, crosses, etc, with a long figure of the sacred pipe on one arm. According to his own statement they were made in obedience to a dream as a sacrifice to save the lives of his children. Several of his children had died in rapid succession, and in accordance with Indian custom he undertook a fast of four days as an expiation to the overruling spirit. During this time, while lying on his bed, he heard a voice, somewhat resembling the cry of an owl or the subdued bark of a dog. The voice told him that if he wished to save his other children he must cut out seventy pieces of skin and offer them to the sun. He at once cut out seven pieces, held them out to the sun and prayed, and then buried them. But the sun was not satisfied, and soon after he was warned in a vision that the full number of seventy must be sacrificed if he would save his children. He then did as directed, cutting out the pieces of skin in the various patterns indicated, offering each in turn to the sun with a prayer for the health of his family, and then burying them. Since then there has been no death in his family. In cutting out the larger pieces, some of which were several inches long and nearly half an inch wide, the skin was first lifted up with an awl and then sliced away with a knife. This had to be done by an assistant, and Black Coyote was particular to show me by signs, sitting very erect and bracing himself firmly, that he had not flinched during the process.

As has been stated, the first trances in the southern Ghost dance occurred at the great dance held near the Cheyenne and Arapaho agency under the auspices of Sitting Bull in September, 1890. On this occasion Cheyenne and Arapaho, Caddo, Wichita, Kiowa, and Apache to the number of perhaps 3,000 assembled, and remained together for about two weeks, dancing every night until daylight. This was the largest Ghost dance ever held in the south. After dances had been held for two or three nights Sitting Bull announced that at the next one he would perform a great wonder in the sight of all the people, after