

on the Little Washita and other streams on the northern boundary of the reservation, adjoining the tribes most interested in the Ghost dance. These Comanche held a few Ghost dances and made a few songs, but the body of the tribe would have nothing to do with it. This lack of interest was due partly to the general skeptical temperament of the Comanche, evinced in their carelessness in regard to ceremonial forms, and partly to their tribal pride, which forbade their following after the strange gods of another people, as they considered their own mescal-rite sufficient to all their needs. Quanah Parker, their head chief, a shrewd half-blood, opposed the new doctrine and prevented its spread among his tribe.

The Ghost dance was brought to the Pawnee, Ponca, Oto, Missouri, Kansa, Iowa, Osage, and other tribes in central Oklahoma by delegates from the Arapaho and Cheyenne in the west. The doctrine made slow progress for some time, but by February, 1892, the majority of the Pawnee were dancing in confident expectation of the speedy coming of the messiah and the buffalo. Of all these tribes the Pawnee took most interest in the new doctrine, becoming as much devoted to the Ghost dance as the Arapaho themselves. The leader among the Pawnee was Frank White, and among the Oto was Buffalo Black. The agent in charge took stringent measures against the dance, and had the Oto prophet arrested and confined in the Wichita jail, threatening at the same time to cut off supplies from the tribe. As the confederated Oto and Missouri number only 362 in all, they were easily brought into subjection, and the dance was abandoned. The same method was pursued with the Pawnee prophet and his people, but as they are stronger in number than the Oto, they were proportionately harder to deal with, but the final result was the same. (*Comr.*, 43.) The Osage gave but little heed to the story, perhaps from the fact that, as they are the wealthiest tribe in the country, they feel no such urgent need of a redeemer as their less fortunate brethren. The Sauk, Fox, Kickapoo, and Potawatomi engaged in the dance only to a limited extent, for the reason that a number of the natives of these tribes, particularly the Potawatomi, are under Catholic influences, while most of the others adhere to the doctrine of Kānakūk, the Potawatomi prophet mentioned in chapter v.

The Ghost dance doctrine was communicated directly to the Caddo, Wichita, Kichai, Delaware, and Kiowa by the Arapaho and Cheyenne, their neighbors on the north. We shall speak now of the tribes first mentioned, leaving the Kiowa until the last. The Caddo, Wichita, Kichai, and several remnants of cognate tribes, with a small band of the Delaware, numbering in all about a thousand Indians, occupy a reservation between the Washita and the South Canadian in western Oklahoma, having the Arapaho and Cheyenne on the north and west, the Kiowa on the south, and the whites of Oklahoma and the Chickasaw nation on the east. The Caddo are the leading tribe, numbering