

more than half of the whole body. They were the first of these to take up the dance, and have manifested the greatest interest in it from the time it was introduced among them.

A number of Caddo first attended the great Ghost dance held by the Cheyenne and Arapaho on the South Canadian in the fall of 1890 on the occasion when Sitting Bull came down from the north and inaugurated the trances. On returning to their homes they started the Ghost dance, which they kept up, singing the Arapaho songs as they had heard them on the Canadian, until Sitting Bull came down about December, 1890, to give them further instruction in the doctrine and to "give the feather" to the seven persons selected to lead the ceremony. From this time the Caddo had songs and trances of their own, the chief priest and hypnotist of the dance being Nishkú'ntü, "Moon Head," or John Wilson. The Caddo and the Delaware usually danced together on Boggy creek. The Wichita and the Kichai, who took the doctrine from the Caddo, usually danced together on Sugar creek about 15 miles from the agency at Anadarko, but manifested less interest in the matter until Sitting Bull came down about the beginning of February, 1891, and "gave the feather" to the leaders. From this time all these tribes went into the dance heart and soul, on some occasions dancing for days and nights together from the middle of the afternoon until the sun was well up in the morning. The usual custom was to continue until about midnight. Cold weather had no deterrent effect, and they kept up the dance in the snow, the trance subjects sometimes lying unconscious in the snow for half an hour at a time. At this time it was confidently expected that the great change would occur in the spring, and as the time drew near the excitement became most intense. The return of the Kiowa delegate, A'piatañ, in the middle of February, 1891, with a report adverse to the messiah, produced no effect on the Caddo and their confederates, who refused to put any faith in his statements, claiming that he had not seen the real messiah or else had been bribed by the whites to make a false report.

About the time that Black Coyote and the others went out to see the messiah in the fall of 1891 the Caddo and their confederates sent out a delegation for the same purpose. The delegates were Billy Wilson and Squirrel (Caddo), Nashtowi and Lawrie Tatum (Wichita), and Jack Harry (Delaware). Tatum was a schoolboy and acted as interpreter for the party. Like the Arapaho they came back impressed with reverence for the messiah, and at once changed the time and method of the dancing, in accordance with his instructions, to periodical dances at intervals of six weeks, continuing for five consecutive days, the dance on the last night being kept up until daylight, when all the participants went down to bathe in the stream and then dispersed to their homes. They were dancing in this fashion when last visited in the fall of 1893.

The principal leader of the Ghost dance among the Caddo is Nishkú'ntü, "Moon Head," known to the whites as John Wilson. Although considered a Caddo, and speaking only that language, he is very much