

the sacred red paint procured originally from the country of the messiah. Soon after there was a great gathering of the Kiowa and Apache at the agency at Anadarko to receive a payment of "grass money" due from the cattlemen for the lease of pasturage on the reservation. On this occasion the Ghost dance was formally inaugurated among the Kiowa, Poor Buffalo assuming direction of the ceremony, and painting the principal participants with the sacred red paint with his own hands. The

dance was carried back to their various camps and became a part of the tribal life.



FIG. 85—Poor Buffalo.

About this time a Sioux chief, High Wolf, came down from the north to visit the Cheyenne, Arapaho, Kiowa, and other tribes in that section. He remained sometime among them, and on his return to the north invited a young Kiowa named Ä'piatañ, "Wooden Lance," whose grandmother had been a Sioux captive, to come up and visit his relatives at Pine Ridge. The invitation was accepted by Ä'piatañ, partly for the pleasure of seeing a new tribe and meeting his mother's kindred, but chiefly for the purpose of investigating for himself and for the Kiowa the truth of the messiah story. Ä'piatañ, who speaks but little Eng-

lish, and who was then about 30 years of age, had recently lost a child to whom he had been very much attached. He brooded over his loss until the new doctrine came with its promise of a reunion with departed friends and its possibility of seeing and talking with them in visions of the trance. Moved by parental affection, which is the ruling passion with an Indian, he determined on this long journey in search of the messiah, who was vaguely reported to be somewhere in the north, to learn from his own lips the wonderful story, and to see if it were possible to talk again with his child. He discussed the matter with the chiefs, who decided to send him as a delegate to find the messiah and

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