

him. The two versions were widely different, and there can be little question that Wovoka made claims and prophecies, supported by hypnotic performances, from which he afterward receded when he found that the excitement had gone beyond his control and resulted in an Indian outbreak. Sitting Bull insisted on the truth of his own representations, and when accused by A'piatañ of deceiving the Indians in order to obtain their property he replied that he had never asked them for the ponies which they had given him, and that if they did not believe what he had told them they could come and take their ponies again. A'piatañ replied that that was not the Kiowa road; what had once been given was not taken back. Sitting Bull spoke in a low musical voice, and the soft Arapaho syllables contrasted pleasantly with the choking sounds of the Kiowa and the boisterous loudness of the Wichita. I could not help a feeling of pity for him when at the close of the council he drew his blanket around him and went out from the gathering to cross the river to the Caddo camp, attended only by his faithful Arapahos. For his services in reporting against the dance A'piatañ received a medal from President Harrison.

This was for some time the end of the Ghost dance among the Kiowa, for while some few of the tribes were disposed to doubt the honesty or correctness of the report, the majority accepted it as final, and from that time the dance became a mere amusement for children. The other tribes, however—the Caddo, Wichita, and their allies—refused to accept the report, claiming that A'piatañ had been hired by white men to lie to the Indians, and that he had never really seen the messiah, as he claimed. Even the Apache, although in close tribal connection with the Kiowa, continued to hold to the doctrine and the dance.

NOTE.—Since the above was written and while awaiting publication there has been a revival of the Ghost dance among the Kiowa, brought about chiefly through the efforts of Bi'āñk'i, Pa'tadal, and others of its former priests. After several times dispersing the dancers and threatening them with severe penalties if they persisted, the agent was finally obliged to give permission, on the earnest request of a delegation of chiefs and head men of the tribe, with the result that in September, 1894, the Kiowa publicly revived the ceremony in a great dance on the Washita, which lasted four days and was attended by several thousand Indians from all the surrounding tribes.