

to go on, and on doing so he came to an immense circle of Kiowa dancing the Ghost dance around a cedar tree, indicated by the black circle with a green figure resembling a tree in the center. He stood for a while near the tree, shown by another blue mark, when he saw a woman, whom he knew, leave the dance. He hurried after her until she reached her own tipi and went into it—shown by the blue mark beside the red tipi with red flags on the ends of the tipi poles—when he turned around and came back. She belonged to the family of the great chief Set-t'aiñti, "White Bear," as indicated by the red tipi with red flags, no other warrior in the tribe having such a tipi. On inquiring for his own relatives he was directed to the other side of the camp, where he met a man—represented by the heavy black mark—who told him his own people were inside of the next tipi. On entering he found the whole family, consisting of his father, two brothers, two sisters, and several children, feasting on fresh buffalo beef from a kettle hung over the fire. They welcomed him and offered him some of the meat, which for some reason he was afraid to taste. To convince him that it was good they held it up for him to smell, when he awoke and found himself lying alone upon the mountain.

Ā'piatañ went on first to Pine Ridge, where he was well received by the Sioux, who had much to say of the new messiah in the west. He was urged to stop and join them in the Ghost dance, but refused and hurried on to Fort Washakie, where he met the northern Arapaho and the Shoshoni, whom he called the "northern Comanches." Here the new prophecy was the one topic of conversation, and after stopping only long enough to learn the proper route to the Painte country, he went on over the Union Pacific railroad to Nevada. On arriving at the agency at Pyramid lake the Painte furnished him a wagon and an Indian guide across the country to the home of Wovoka in the upper end of Mason valley. The next day he was admitted to his presence. The result was a complete disappointment. A single interview convinced him of the utter falsity of the pretensions of the messiah and the deceptive character of the hopes held out to the believers.

Saddened and disgusted, Ā'piatañ made no stay, but started at once on his return home. On his way back he stopped at Bannock agency at Fort Hall, Idaho, and from there sent a letter to his people, stating briefly that he had seen the messiah and that the messiah was a fraud. This was the first intimation the Kiowa had received from an Indian source that their hopes were not well grounded. The author was present when the letter was received at Anadarko and read to the assembled Indians by Ā'piatañ's sister, an educated woman named Laura Dunmoi, formerly of Carlisle school. The result was a division of opinion. Some of the Indians, feeling that the ground had been taken from under them, at once gave up all hope and accepted the inevitable of despair. Others were disposed to doubt the genuineness of the letter, as it had come through the medium of a white man, and decided

mesiah  
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Q<sup>3</sup> - word for  
messiah to stop  
dance? a  
is a failure

Q<sup>2</sup> - word for  
dance is a  
failure brought  
by an Indian  
(by agent)

a