

fall. fait on the floor. Let it stand pp. And every day you drink water. Plenty of water. You pray when you go to bed. Drink water before you go to sleep. Take a lot of these sages. Always keep sniffing the odor of that sage, white sage. And mash the leaves up and put 'em on yourself and your eyes, and chew a little bit and swallow it. All those things. And when you wake up in the morning, first thing, pray, sing for you to get well. And that's why your cough's gonna stop. That's why you want to eat. But right after you eat, go out in the morning. If you got popes go out and take care of 'em. Walk around, in the heat of that sun till you feel that heat. Come in and then you (8nin. word) your home. This air. Bathe often. Go to the river in the early morning and swim when you're well." You know he got well! He lived about 20 years after that. And another person he cured was a Cheyenne, younger person. I don't know what ailment it was, but a certain time of year that person would get sickly, you know, and get down. He cured it. But it's by faith, naturally.

REMISE OF GHOST DANCE: OPPOSITION BY CHRISTIAN INDIANS:

(When did Sitting Bull give up the Ghost Dance?)

Well, that died out itself. Automatically died out itself. When the Indians took their allotments and settled down and became subject to farm and graze leases. They didn't have the open territory they had. So when they used to camp, all the Cheyennes and Arapahoes came to one camp. Be about three or four thousand tipis out there. Pasture, river open for swimming and water for ponies and herds. But when all that was restricted down to 160 acres allotment they had to have thier own pastures, and not sufficient camp grounds, and pasture and water/open to the kids, and then where they would trespass on other peoples property--and everything just automatically died out. Few of 'em still dance it here about-- Well, it came back about 30 years after it kind of disappeared. But it came back through this Heap-of-Crows and a few others around Canton and some from Colony. They revived that and still, they didn't dance like they used to, but they had prayer meetings. They had organization--they had sort o fa clan, kind of like a group. That had that kind of faith. But these young Indians, same place that at Canton, there were six of them--young men. Educated. They got together. They called 'em