

MEMORANDUM

**Date:** March 24, 1995  
**From:** Ruth Bennett  
**To:** Julian Lang  
**Subject:** Ghost Dance practices on Klamath River

---

Per your request for information about the Ghost Dance on the Klamath River with a possible connection to the Karuk Flower Dance, attached find Chapter III, "The Ghost Dance West of the Rockies," from James Mooney's The Ghost Dance Religion and the Sioux Outbreak of 1980, where there are references to Northern California on pp. 48-49.

Another reference is Spier, Leslie, 1935, The Prophet Dance of the Northwest and Its Derivatives: The Source of the Ghost Dance. General Series in Anthropology, no. 1, Menasha, WI. George Bantam Pub. Co.

Microfilm

ESI Anthropol Recs  
A58 3:1:1-152

Du Bois, California NW Ghost Dance  
J of Am. Folklore American Anthrop  
Arizona Ghost cult, Columbia R  
V, 16, 65-67 (1892) 47:244  
ghosts 1888:10, 1891:56, Ghost dance 43:673  
1893:78, 1894:111 45:230  
ghost 1899:65, 1891:45  
dance 1891:46, 1891:18, 1894:51, 1894:51  
1893:47, 1894:44 46:523

*James Mooney, The Ghost-  
Dance Religion and the Sioux  
Outbreak of 1890. Phoenix: The  
University of Chicago. 1965.*

## CHAPTER III

## The Ghost Dance West of the Rockies

The first Ghost dance on Walker Lake reservation took place in January, 1889, about a mile above the railroad bridge near the agency. Wovoka's preaching had already been attracting general attention among his own people for some months. It is said that six Apache attended this first dance, but the statement is improbable, as this would imply that they had made a journey of 600 miles through a desert country to see a man as yet unknown outside of his own tribe. From this time, however, his fame went abroad, and another large dance in the same vicinity soon after was attended by a number of Ute from Utah. The Ute are neighbors of the Paiute on the east, as the Bannock are on the north, and these tribes were naturally the first to hear of the new prophet and to send delegates to attend the dance. The doctrine spread almost simultaneously to all the scattered bands of Paiute in Nevada, Oregon, and adjacent sections.

In its essential features the Ghost dance among the Paiute as conducted by the messiah himself was practically the same as among the majority of the prairie tribes, as will later be described. The Sioux, Kiowa, and perhaps some other tribes, however, danced around a tree or pole set up in the center of the ring, differing in this respect from the Paiute, as well as from the Cheyenne, Arapaho, Caddo, and others. No fire was allowed within the ring by any of the prairie tribes among whom the subject was investigated, but among the Paiute it seems that fires were built either within the circle or close to it. When I visited the messiah in January, 1892, deep snow was on the ground, which had caused the temporary suspension of dancing, so that I had no opportunity of seeing the performance there for myself. I saw, however, the place cleared for the dance ground—the same spot where the large delegation from Oklahoma had attended the dance the preceding summer—at the upper end of Mason valley. A large circular space had been cleared of sagebrush and leveled over, and around the circumference were the remains of the low round structures of willow branches which had sheltered those in attendance. At one side, within the circle, was a larger structure of branches, where the messiah gave audience to the delegates from distant tribes, and, according to their statements, showed them the glories of the spirit world through the medium of hypnotic trances. The Paiute always dance five nights, or perhaps more properly four nights and the morning of the fifth day,

as enjoined by the messiah on the visiting delegates, ending the performance with a general shaking and waving of blankets, as among the prairie tribes, after which all go down and bathe in the nearest stream. The shaking of the blankets dispels all evil influences and drives sickness and disease away from the dancers. There is no previous consecration of the ground, as among the Arapaho, and no preliminary sweat bath, as among the Sioux. The sweat bath seems to be unknown to the Paiute, who are preeminently a dirty people, and I saw no trace of sweat-house frames at any of their camps. Nakash, the Arapaho who visited the messiah in 1889 and first brought the dance to the eastern tribes, confirmed the statements of the Paiute and ranchmen that there were no trances in the Paiute Ghost dance.

Besides the dance ground in Mason valley, where the messiah himself generally presided, there were several others on Walker River reservation, although, if we are to believe the agent, no Ghost dances were ever held on either reservation.

The following extract from Porcupine's account of his visit to the messiah in the fall of 1889 (see page 37) gives some idea of the Paiute Ghost dance and throws light on the cataleptic peculiarities of the messiah:

I went to the agency at Walker lake, and they told us Christ would be there in two days. At the end of two days, on the third morning, hundreds of people gathered at this place. They cleared off a place near the agency in the form of a circus ring and we all gathered there. This space was perfectly cleared of grass, etc. We waited there till late in the evening, anxious to see Christ. Just before sundown I saw a great many people, mostly Indians, coming dressed in white men's clothes. The Christ was with them. They all formed in this ring in a circle around him. They put up sheets all around the circle, as they had no tents. Just after dark some of the Indians told me that the Christ (father) was arrived. I looked around to find him, and finally saw him sitting on one side of the ring. They all started toward him to see him. They made a big fire to throw light on him. I never looked around, but went forward, and when I saw him I bent my head. . . . He sat there a long time and nobody went up to speak to him. He sat with his head bowed all the time. After awhile he rose and said he was very glad to see his children. "I have sent for you and am glad to see you. I am going to talk to you after awhile about your relatives who are dead and gone. My children, I want you to listen to all I have to say to you. I will teach you, too, how to dance a dance, and I want you to dance it. Get ready for your dance, and then when the dance is over I will talk to you." He was dressed in a white coat with stripes. The rest of his dress was a white man's, except that he had on a pair of moccasins. Then he commenced our dance, everybody joining in, the Christ singing while we danced. We danced till late in the night; then he told us we had danced enough.

The next morning after breakfast was over, we went into the circle and spread canvas over it on the ground, the Christ standing in the midst of us. He told us he was going away that day, but would be back the next morning and talk to us. . . . He had no beard or whiskers, but very heavy eyebrows. He was a good-looking man. We were crowded up very close. We had been told that nobody was to talk, and that even if we whispered the Christ would know it. . . . He would talk to us all day.

That evening we all assembled again to see him depart. When we were assembled he began to sing, and he commenced to tremble all over violently for a while

E98.R3 M6 1991

and then sat down. We danced all that night, the Christ lying down beside us apparently dead.

The next morning when we went to eat breakfast, the Christ was with us. After breakfast four heralds went around and called out that the Christ was back with us and wanted to talk with us. The circle was prepared again. The people assembled, and Christ came among us and sat down. (*G. D.*, 9.)

We come now to the other tribes bordering on the Paiute. First in order are the Washo, a small band dwelling on the slopes of the sierras in the neighborhood of Carson, Nevada, and speaking a peculiar language of unknown affinity. They are completely under the domination of the Paiute. They had no separate dance, but joined in with the nearest camps of Paiute and sang the same songs. Occupying practically the same territory as the Paiute, they were among the first to receive the new doctrine.

Farther to the south, in California, about Bridgeport and Mono lake and extending across to the westward slope of the sierras, are several small Shoshonean bands closely akin to the Paiute and known locally as the "Diggers." The Paiute state that bands of these Indians frequently came up and participated in the dance on the reservation. They undoubtedly had their own dances at home also.

According to the statement of the agent in charge of the Mission Indians in southern California in 1891, the doctrine reached them also, and the medicine-men of Potrero began to prophesy the destruction of the whites and the return of Indian supremacy. Few believed their predictions, however, until rumors brought the news of the overflow of Colorado river and the birth of "Salton sea" in the summer of 1891. Never doubting that the great change was near at hand, the frightened Indians fled to the mountains to await developments, but after having gone hungry for several days the millennial dawn seemed still as far away as ever, and they returned to their homes with disappointment in their hearts. Although the agent mentions specifically only the Indians of Potrero, there can be no doubt that the inhabitants of the other Mission rancherias in the vicinity were also affected, and we are thus enabled to fix the boundary of the messiah excitement in this direction at the Pacific ocean. (*Comr.*, 27.)

In northern California the new doctrine was taken up late in 1890 by the Pit River Indians, a group of tribes constituting a distinct linguistic stock and scattered throughout the whole basin of Pit river, from Goose lake to the Sacramento, which may have formed the boundary of the Ghost-dance movement in this direction. (*A. G. O.*, 7.) As a number of these Indians are living also on Round Valley reservation in California, it is possible that the doctrine may have reached there also. Having obtained the dance ritual directly from the Paiute, their neighbors on the east, the ceremony and belief were probably the same with both tribes.

So far as can be learned from the reports of agents, and from the statement of Wovoka himself, the dance was never taken up by the Indians of Hoopa Valley reservation in California; of Klamath, Siletz,

Grande Ronde, or Umatilla reservations in Oregon; by any of the tribes in Washington; by those of Lapwai or Cœur d'Alène reservations in Idaho; or on Jocko reservation in Montana. Wovoka stated that he had been visited by delegates from Warm Springs agency, in Oregon, who also had taken part in the dance, but these may have been some of the Paiute living on that reservation. The small band of Paiute living with the Klamath probably also attended the dance at some time.<sup>1</sup>

A single Nez Percé visited the messiah, but the visit had no effect on his tribe at home. In a general way it may be stated that the doctrine of the Ghost dance was never taken up by any tribes of the Salishan or Shahaptian stocks, occupying practically the whole of the great Columbia basin. This is probably due to the fact that the more important of these tribes have been for a long time under the influence of Catholic or other Christian missionaries, while most of the others are adherents of the Smohalla or the Shaker doctrine.

Of the tribes southward from the Paiute, according to the best information obtainable, the Ghost dance never reached the Yuma, Pima, Papago, Maricopa, or any of the Apache bands in Arizona or New Mexico, neither did it affect any of the Pueblo tribes except the Taos, who performed the dance merely as a pastime. As before stated, it is said that six Apache attended the first large dance at Walker lake in 1889. This seems improbable, but if true it produced no effect on any part of the tribe at large. Later on the Jicarilla Apache, in northern New Mexico, may have heard of it through the southern Ute, but, so far as is known officially, neither of these tribes ever engaged in the dance. The agent of the Jicarilla states that the tribe knew nothing of the doctrine until informed of it by himself. (*G. D.*, 10.) It seems never to have been taken up by the Mescalero Apache in southern New Mexico, although they are in the habit of making frequent visits to the Kiowa, Comanche, Apache, and other Ghost-dancing tribes of Oklahoma. The agent of the Mohave states officially that these Indians knew nothing about it, but this must be a mistake, as there is constant communication between the Mohave and the southern Paiute, and, according to Wovoka's statement, Mohave delegates attended the dance in 1890, while the 700 Walapai and Chemehuevi associated with the Mohave are known to have been devoted adherents of the doctrine.

The dance was taken up nearly simultaneously by the Bannock, Shoshoni, Gosiute, and Ute in the early part of 1889. All these tribes are neighbors (on the east) of the Paiute and closely cognate to them, the Bannock particularly having only a slight dialectal difference of language, so that communication between them is an easy matter. The

<sup>1</sup> Hoopa Valley, Siletz, and Grande Ronde reservations are occupied by the remnants of a number of small tribes. Klamath reservation is occupied by the Klamath, Modoc, and Paiute. On Umatilla reservation are the Cayuse, Umatilla, and Wallawalla. The Nez Percé are at Lapwai to the number of over 1,800. On the Cœur d'Alène reservation are the Cœur d'Alènes, Kutenai, Pend d'Oreilles, and part of the Spokane. On Jocko reservation in Montana are the Flatheads, Kutenai, and a part of the Pend d'Oreilles. Warm Springs reservation in Oregon is occupied by the Warm Springs, Wasco, Tenino, Paiute, and John Day Indians.

Bannock are chiefly on Fort Hall and Lemhi reservations in Idaho. The Shoshoni are on the Western Shoshone (Duck Valley) reservation in Nevada, on Fort Hall and Lemhi reservations in Idaho, and on Wind River reservation in Wyoming. The Ute are on Uintah and Uncompahgre reservations in Utah, and on the Southern Ute reservation in Colorado. There are also a considerable number of Bannock and Shoshoni not on reservations. The Ute of Utah sent delegates to the messiah soon after the first Ghost dance in January, 1889, but it is doubtful if the southern Ute in Colorado were engaged in the dance. Although aware of the doctrine, they ridiculed the idea of the dead returning to earth. (*G. D.*, 11.)

In regard to the dance among the Shoshoni and Paiute on the Western Shoshoni reservation, in Nevada and Idaho, their agent writes, under date of November 8, 1890:

The Indians of this reservation and vicinity have just concluded their second medicine dance, the previous one having taken place in August last. They are looking for the coming of the Indian Christ, the resurrection of the dead Indians, and the consequent supremacy of the Indian race. Fully one thousand people took part in the dance. While the best of order prevailed, the excitement was very great as morning approached. When the dancers were worn out mentally and physically, the medicine-men would shout that they could see the faces of departed friends and relatives moving about the circle. No pen can paint the picture of wild excitement that ensued. All shouted in a chorus, Christ has come, and then danced and sung until they fell in a confused and exhausted mass on the ground. . . . I apprehend no trouble beyond the loss of time and the general demoralizing effect of these large gatherings of people. Several of the leading men have gone to Walker lake to confer with a man who calls himself Christ. Others have gone to Fort Hall to meet Indians from Montana and Dakota, to get the news from that section. In fact, the astonishing part of the business is the fact that all the Indians in the country seem to possess practically the same ideas and expect about the same result. (*G. D.*, 12.)

On December 6 he writes that another Ghost dance had then been in progress for six days, and that the Indians had announced their intention to dance one week in each month until the grass grew, at which time the medicine-men had told them the messiah would come, bringing with him all their dead friends. (*G. D.*, 13.) This dance, however, was attended by a much smaller number of Indians, and skeptics had already arisen among them to scoff at the new believers. The leaven was working, and only a little shrewd diplomacy was needed to turn the religious scale, as is shown by an extract from a third letter, dated January 10, 1891, from which it would seem that Agent Plumb is a man of practical common sense, as likewise that Esau was not the only one who would sell his birthright for a mess of pottage:

Christmas day was the day set for commencing another dance. On learning this, I told the Indians that it was my intention to give them all a big feast and have a general holiday on Christmas, but that I would not give them anything if they intended to dance. I told them they could play all of their usual games, in fact, have a good time, but that dancing was forbidden. I showed them how continued dancing at various Sioux agencies had ended in soldiers being sent to stop them. I stated the case as clearly as I could; the Indians debated it two days, and then

reported that while they hoped their dead friends would come back, and believed that dancing would help to bring them, yet they were friends of the government, and friends of the whites, and my friends, and would not hold any more resurrection dances without my consent. Up to this date they have kept their word. I have no hope of breaking up their dances altogether, but I have strong hopes of controlling them. (*G. D.*, 14.)

The Bannock and Shoshoni of Fort Hall reservation in Idaho have served as the chief medium of the doctrine between the tribes west of the mountains and those of the plains. Situated almost on the summit of the great divide, they are within easy reach of the Paiute to the west, among whom the dance originated, and whose language the Bannock speak, while at no great distance to the east, on Wind River reservation in Wyoming, the remaining Shoshoni are confederated with the Arapaho, who have been from the first the great apostles of the doctrine among the prairie tribes. There is constant visiting back and forth between the tribes of these two reservations, while the four railroads coming in at Fort Hall, together with the fact of its close proximity to the main line of the Union Pacific, tend still more to make it a focus and halting point for Indian travel. Almost every delegation from the tribes east of the mountains stopped at this agency to obtain the latest news from the messiah and to procure interpreters from among the Bannock to accompany them to Nevada. In a letter of November 26, 1890, to the Indian Commissioner, the agent in charge states that during the preceding spring and summer his Indians had been visited by representatives from about a dozen different reservations. In regard to the dance and the doctrine at Fort Hall, he also says that the extermination and resurrection business was not a new thing with his tribes by any means, but had been quite a craze with them every few years for the last twenty years or more, only varying a little according to the whim of particular medicine-men. (*G. D.*, 15.) This may have referred to the doctrine already mentioned as having been taught by Täviso.

Early in 1889 a Bannock from Fort Hall visited the Shoshoni and Arapaho of Wind River reservation in Wyoming and brought them the first knowledge of the new religion. He had just returned from a visit to the Paiute country, where he said he had met messengers who had told him that the dead people were coming back, and who had commanded him to go and tell all the tribes. "And so," said the Shoshoni, "he came here and told us all about it." Accordingly, in the summer of that year a delegation of five Shoshoni, headed by Täbinshi, with Nakash ("Sage"), an Arapaho, visited the messiah of Mason valley, traveling most of the way by railroad and occupying several days in the journey. They attended a Ghost dance, which, according to their accounts, was a very large one, and after dancing all night were told by the messiah that they would meet all their dead in two years from that time at the turning of the leaves, i. e., in the autumn of 1891. They were urged to dance frequently, "because the

dance moves the dead." One of the Shoshoni delegates understood the Bannock and Paiute language and interpreted for the rest. The information was probably conveyed by the Shoshoni to the Arapaho through the medium of the sign language.

In accord with the report of the delegates, on their return home the Shoshoni and Arapaho at once began to dance. A year later, in the fall of 1890, a dense smoke from forest fires in the mountains drifted down and obscured the air in the lower country to such an extent that horses were lost in the haze. This was regarded by the Indians as an indication of the approach of the great change, and the dance was continued with increased fervor, but at last the atmosphere began to clear and the phenomenon ended as it had begun—in smoke. The dance was kept up, however, without abatement for another year, until the predicted time had come and gone, when the Shoshoni—who seem to share the skeptical nature of their southern kinsmen, the Comanche—concluded that they had been deceived, and abandoned the dance. The Arapaho, who have greater faith in the unseen things of the spirit world, kept it up, and were still dancing when I visited them in the summer of 1892. A part of the Arapaho, headed by their chief, Black Coal, and encouraged by the Catholic missionaries, had steadily opposed the dance from the first. After considerable discussion of the matter it was decided, on Black Coal's proposition, to send another delegation to the messiah, under the guidance of Yellow Eagle, a graduate of a government Indian school, to learn as to the truth or falsity of the new doctrine. They returned early in 1891 and reported against the movement. Their report confirmed the doubters in their skepticism, but produced little effect on the rest of the tribe.

When I visited Wind River reservation in Wyoming in June, 1892, the agent in charge informed me that there was no Ghost dancing on his reservation; that he had explained how foolish it was and had strictly forbidden it, and that in consequence the Indians had abandoned it. However, he expressed interest in my investigation, and as the Arapaho, with whom I had most to do, were then camped in a body a few miles up in the mountains cutting wood, he very kindly furnished a conveyance and camping outfit, with two of the agency employees—a clerk and an interpreter—to take me out. It appeared afterward that the escort had received instructions of their own before starting. Having reached the camp and set up our tent, the Arapaho soon came around to get acquainted, over a pipe and a cup of coffee; but, in answer to questions put by one of my companions, a white man, who assumed the burden of the conversation, it seemed that the Indians had lost all interest in the dance. In fact, some of them were so ignorant on the subject that they wanted to know what it meant.

After trying in vain to convince me that it was useless to waste time further with the Indians, the clerk started back again after supper, satisfied that that part of the country was safe so far as the Ghost

dance was concerned. By this time it was dark, and the Indians invited the interpreter and myself to come over to a tipi about half a mile away, where we could meet all the old men. We started, and had gone but a short distance when we heard from a neighboring hill the familiar measured cadence of the ghost songs. On turning with a questioning look to my interpreter—who was himself a half-blood—he quietly said: "Yes; they are dancing the Ghost dance. That's something I have never reported, and I never will. It is their religion and they have a right to it." Not wishing to be an accomplice in crime, I did not go over to the dance; but it is needless to state that the old men in the tipi that night, and for several successive nights thereafter, knew all about the songs and ceremonies of the new religion. As already stated, the Shoshoni had really lost faith and abandoned the dance.

Among the Shoshoni the dance was performed around a small cedar tree, planted in the ground for that purpose. Unlike the Sioux, they hung nothing on this tree. The men did not clasp each other's hands, but held on to their blankets instead; but a woman standing between two men took hold of their hands. There was no preliminary medicine ceremony. The dance took place usually in the morning, and at its close the performers shook their blankets in the air, as among the Paiute and other tribes, before dispersing. However novel may have been the doctrine, the Shoshoni claim that the Ghost dance itself as performed by them was a revival of an old dance which they had had fully fifty years before.

The selection of the cedar in this connection is in agreement with the general Indian idea, which has always ascribed a mystic sacredness to that tree, from its never-dying green, which renders it so conspicuous a feature of the desert landscape; from the aromatic fragrance of its twigs, which are burned as incense in sacred ceremonies; from the durability and fine texture of its wood, which makes it peculiarly appropriate for tipi poles and lance shafts; and from the dark-red color of its heart, which seems as though dyed in blood. In Cherokee myth the cedar was originally a pole, to the top of which they fastened the fresh scalps of their enemies, and the wood was thus stained by the blood that trickled slowly down along it to the ground. The Kiowa also selected a cedar for the center of their Ghost-dance circle.

We go back now to the southern tribes west of the mountains. Some time in the winter of 1889-90 Paiute runners brought to the powerful tribe of the Navaho, living in northern New Mexico and Arizona, the news of the near advent of the messiah and the resurrection of the dead. They preached and prophesied for a considerable time, but the Navaho were skeptical, laughed at the prophets, and paid but little attention to the prophesies. (*Matthews, 1.*) According to the official report for 1892, these Indians, numbering somewhat over 16,000 souls, have, in round numbers, 9,000 cattle, 119,000 horses, and 1,600,000

sheep and goats; and, as suggested by Dr Matthews, the authority on that tribe, it may be that, being rich in herds and wealth of silver, they felt no special need of a redeemer. While with the Navaho in the winter of 1892-93 I made inquiry in various parts of their wide-extended territory, but could not learn that the Ghost dance had ever been



FIG. 4.—Navaho Indians

performed among them, and it was evident that in their case the doctrinal seed had fallen on barren ground.

Before visiting the tribe, I had written for information to Mr A. M. Stephen, of Keams Cañon, Arizona, since deceased, who had studied the Navaho and Hopi for years and spoke the Navaho language fluently. I quote from him on the subject. It may be noted that

Keams Cañon is about 125 miles northwest of Fort Wingate, the point from which Dr Matthews writes, and nearer by that much to the Paiute, Cohonino, and Walapai, all of whom have accepted the new religion. Mr Stephen states that some time in February or March, 1890, he first heard rumors among the Navaho that "the old men long dead" had returned to some foreign tribes in the north or east, the vague far away. The intelligence was brought to the Navaho either by the Ute or Paiute, or both. The rumor grew and the idea became commonly current among the Navaho that the mythic heroes were to return and that under their direction they were to expel American and Mexican and restrict the Zuñi and Hopi close to their villages, and, in fact, to reestablish their old domain from San Francisco mountains to Santa Fé. (Stephen, 1.) On November 22, 1891, he further writes:

While out this last time I camped over night with some Navajo friends, and over a pipe brought up the messiah topic. This family belongs to the Bitter-Water gens, and this is the gist of what I got from them: A Pah-ute came to a family of their gens living near Navajo mountain and told them that *Na'-Keh-tkla-i* was to return from the under world and bring back all the Tinneh (Navajo) he had killed. *Na'-keh-tkla-i* (i. e., "foreigner with white foot sole") in the long ago had a puma and a bear. These were his pets. He would call puma from the east and bear from the west, and just before dawn they met in the center. Thus they met four times. On the fourth meeting puma reached back with his forepaw and pinched his mane, tossing the hair aloft, and for every hair a Tinneh died. This fatal sorcery continued for a long time, and great numbers were killed. Now, the Pah-ute said, this sorcerer was to return, and would call his pets, and they would come east and west, and following their trail would be all the people whose death they had caused. These Navajo said they had heard of other Pah-ute prophecies a year or more ago, all to the effect that long dead people were to return alive from the under world. These resurrected ones were also to bring back the departed game, and the Tinneh would again dominate the region. But, said my informant, *datsaigi yelti*, "it is worthless talk." (Stephen, 2.)

In connection with hypnotism as seen in the Ghost dance, Dr Matthews states that in one curious Navaho ceremony he has several times seen the patient hypnotized or pretend to be hypnotized by a character dressed in evergreens. The occurrence of the hypnotic trance is regarded as a sign that the ceremony has been effective. If the trance does not occur, some other ceremony must be tried. (Matthews, 2.)

West of the Navaho in northeastern Arizona live the Hopi, or Moki, a Pueblo tribe occupying several villages on the tops of nearly inaccessible mesas. In July, 1891, four of these Indians, while on a visit to the Cohonino, living farther to the west, first heard of the new doctrine and witnessed a Ghost dance, as will be described hereafter. They brought back the news to their people, but it made no impression on them and the matter was soon forgotten. (Stephen, 3.) In this connection Mr Stephen states, in response to a letter of inquiry, that although he does not recollect any Hopi myth concerning rejuvenation of the world and reunion with the resurrected dead on this earth, yet the doctrine of a reunion with the revived dead in the under world is a commonly accepted belief of the Hopi. They have also a curious myth



of a fair-hair god and a fair-skin people who came up from the under world with the Hopi, and who then left them with a promise to return. This suggests the idea of a messiah, but Mr Stephen has not yet been able to get the myth in its entirety. He does not think it derived from

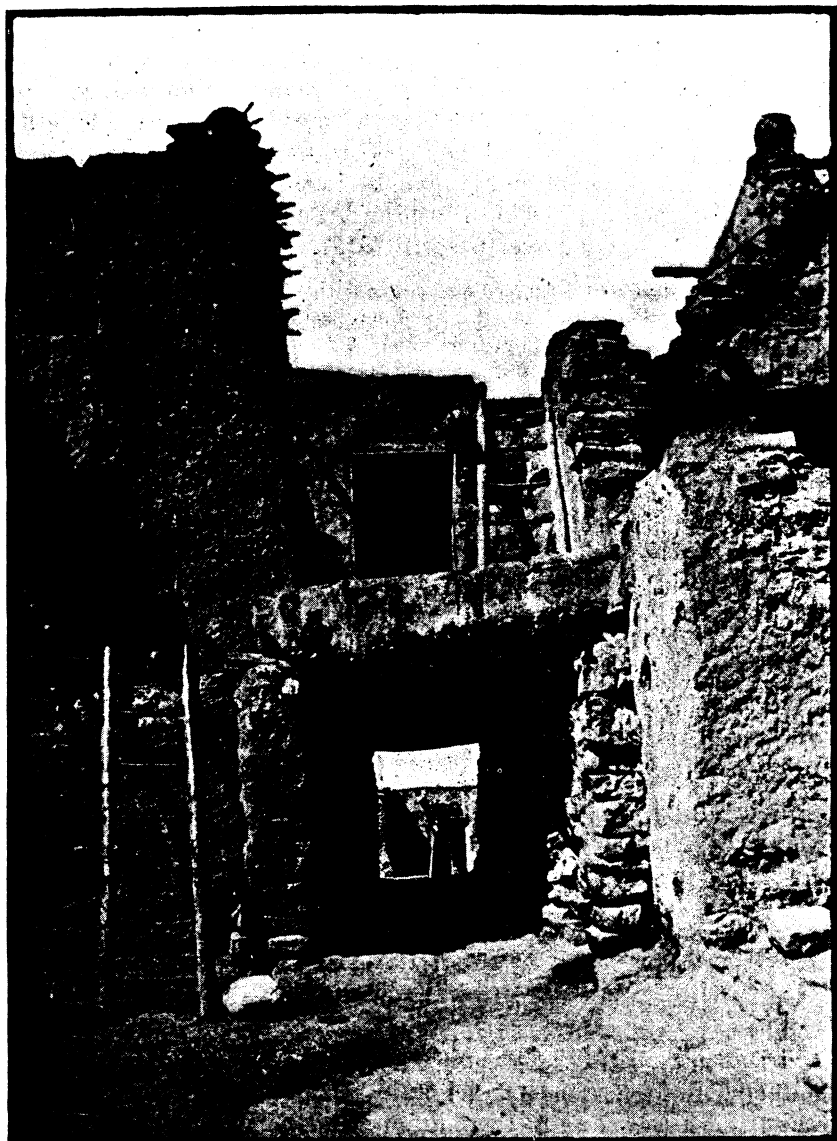


FIG. 5.—Vista in the Hopi pueblo of Walpi

any corrupt source, however, through Spanish or other missionaries, as the allusions are all of archaic tendency. (*Stephen, 4.*)

The Cohonino or Havasupai are a small tribe occupying the canyon of Cataract creek, an affluent of the Colorado, in northern Arizona,

about 120 miles west of the Hopi, with whom they have a considerable trade in buckskins and mesquite bread. They probably obtained the doctrine and the dance directly from the Paiute to the northward. Our only knowledge of the Cohonino dance is derived through Hopi informants, and as the two tribes speak languages radically different the ideas conveyed were neither complete nor definite, but it is evident that the general doctrine was the same, although the dance differed in some respects from that of the other tribes.

We quote again from Stephen's letter of November 22, 1891:

During a quiet interval, in one of the kivas I found the Hopi who brought the tidings of the resurrection to his people. His name is Pütei and his story is very meager and confused. He went on a customary trading visit to the Cojonino in their home at Cataract creek, and I could not determine just when. The chief of the Cojonino is named Navajo, and when Pütei got there, Navajo had but lately returned from a visit to the westward. He had been with the Walapai, the Mohave, and perhaps still farther west, and had been gone nearly three months. He told his people a vague mystic story that he had heard during his travels, to the effect that the long-time dead people of the Antelope, Deer, and Rabbit [Antelope, Deer, etc., are probably Cohonino gentes—J. M.] were to come back and live in their former haunts; that they had reached to a place where were the people of the Puma, the Wolf, and the Bear; that this meeting delayed the coming, but eventually all these people would appear, and in the sequence here related. Pütei was accompanied by three other Hopi, and they said they did not very well understand this strange story. While they were stopping in Cataract cañon a one-night dance was held by the Cojonino, at which these Hopi were present. During the night a long pole, having the tail of an eagle fastened to the end, was brought out and securely planted in the ground, and the dancers were told by their shamans that anyone who could climb this pole and put his mouth on the tail would see his dead mother (maternal ancestor). One man succeeded in climbing it and laid his mouth on the feathers, and then fell to the bottom in a state of collapse. They deemed him dead, but before dawn he recovered and then said that he had seen his dead mother and several other dead ancestors, who told him they were all on their way back. The Hopi on their return home related these marvels, but apparently it made little impression, and it was only with difficulty I could gather the above meager details.

Through the kindness of Mr Thomas V. Keam, trader for the Hopi and Navaho, we get a revision of Pütei's story. Pütei states that in July, 1891, he with three other Hopi went on a visit to the Cohonino to trade for buckskins. When they arrived in the vicinity of the Cohonino camp, they were met by one of the tribe, who informed the visitors that all the Indians were engaged in a very important ceremony, and that before they could enter the camp they must wash their bodies and paint them with white clay. Accordingly, when this had been done, they were escorted to the camp and introduced to the principal chief and headmen, all of whom they found engaged in washing their heads, decorating themselves, and preparing for the ceremony, which took place on a clear space near the camp late in the afternoon. Here a very tall straight pole had been securely fastened upright in the ground. At the top were tied two eagle-tail feathers. A circle was formed around this pole by the Indians, and, after dancing around it until almost dark, one of the men climbed the pole to the top, and remained

there until exhausted, when he would slide to the ground, clinging insensible to the pole. After remaining in this state for some time, the medicine-men resuscitated him. On recovery he stood up and told them he had been into another world, where he saw all the old men who had died long ago, and among them his own people. They told him they would all come back in time and bring the deer, the antelope, and all other good things they had when they dwelt on this earth. This ceremony lasted four days, including the cleansing and decorating of the dancers and the climbing of the pole, with an account of what had been seen by the Indian during the time he was in an apparently lifeless state. Each day the ceremony was attended by the whole tribe. (*Keam, 1.*) Resuscitation by the medicine-men, as here mentioned, is something unknown among the prairie tribes, where the unconscious subject is allowed to lie undisturbed on the ground until the senses return in the natural way.

Beyond the Colono, and extending for about 200 miles along Colorado river on the Arizona side, are the associated tribes of Mohave, Walapai, and Chemehuevi, numbering in all about 2,800 souls, of whom only about one-third are on a reservation. The Chemehuevi, being a branch of the Paiute and in constant communication with them, undoubtedly had the dance and the doctrine. The Mohave also have much to do with the Paiute, the two tribes interchanging visits and mutually borrowing songs and games. They sent delegates to the messiah and in all probability took up the Ghost dance, in spite of the agent's statement to the contrary. As only 660 of more than 2,000 Mohave are reported as being on the reservation, the agent may have a good reason for not keeping fully informed in regard to them.

Concerning the Walapai we have positive information. In September, 1890, the commanding officer at Fort Whipple was informed that a Paiute from southern Utah was among the Walapai, inciting them to dance for the purpose of causing hurricanes and storms to destroy the whites and such Indians as would not participate in the dances. It was stated also that these dances had then been going on for several months and were participated in by a large portion of the tribe, and that each dance lasted four or five nights in succession. On investigation it appeared that this Paiute was one of a party who had come down and inaugurated the Ghost dance among the Walapai the preceding year. (*G. D., 17.*)

We find an account of the Walapai Ghost dance in a local paper a year later. The article states that all the songs were in the language of the Paiute, from whom the doctrine had originally come. The Walapai version of the doctrine has been already noted. The dance itself, and the step, as here described, are essentially the same as among other tribes. Each dance lasted five nights, and on the last night was kept up until daylight. Just before daylight on the morning of the last night the medicine men ascended a small butte, where they met and talked

with the expected god, and on coming down again delivered his message to the people. The dance was held at irregular intervals, according to the instructions received on the butte by the medicine-men.

The dance place was a circular piece of ground a hundred feet in diameter, inclosed by a fence of poles and bushes, and surrounded by high mountain walls of granite, which reflected the light from half a dozen fires blazing within the circle. The dancers, to the number of 200, clad in white robes with fancy trimmings, their faces and hair painted white in various decorative designs, moved slowly around in a circle, keeping time with a wild chant, while 200 more stood or crouched around the fires, awaiting their turn to participate. The dancers faced toward the center, each holding the hands of the ones next to him and joining in the chant in unison. The dust issued in clouds from beneath their feet, and with the dust and exertion together the performers were soon exhausted and dropped out, when others took their places. After each circuit they rested a few minutes and then started round again. At each circuit a different chant was sung, and thus the dance continued until midnight, when, with a loud clapping of hands, it ended, and the people separated and went to their homes. Throughout the performance two or three chiefs or medicine-men were constantly going about on the outside of the circle to preserve order and reprimand any merriment, one of them explaining to the visitors that, as this was a religious ceremony, due solemnity must be observed. (*F. L. J., 2.*)