

the War Department. Another trip was then made to the field for the purpose of investigating the dance among the Sioux, where it had attracted most attention, and among the Paiute, where it originated. On this journey the author visited the Omaha, Winnebago, Sioux of Pine Ridge, Paiute, Cheyenne, and Arapaho; met and talked with the messiah himself, and afterward, on the strength of this fact, obtained from the Cheyenne the original letter containing his message and instructions to the southern tribes. This trip occupied about three months.

A few months later, in the summer of 1892, another journey was made to the West, in the course of which the southern tribes and the Sioux were revisited, and some time was spent in Wyoming with the Shoshoni and northern Arapaho, the latter of whom were perhaps the most earnest followers of the messiah in the north. This trip consumed four months. After some time spent in Washington in elaborating notes already obtained, a winter trip (1892-93) was made under another commission from the World's Fair to the Navaho and the Hopi or Moki, of New Mexico and Arizona. Although these tribes were not directly concerned in the Ghost dance, they had been visited by apostles of the new doctrine, and were able to give some account of the ceremony as it existed among the Havasupai or Cohonino and others farther to the west. On the return journey another short stay was made among the Kiowa and Arapaho. In the summer of 1893 a final visit, covering a period of five months, was made to the western tribes of Oklahoma, bringing the personal observation and study of the Ghost dance down to the beginning of 1894.

The field investigation therefore occupied twenty-two months, involving nearly 32,000 miles of travel and more or less time spent with about twenty tribes. To obtain exact knowledge of the ceremony, the author took part in the dance among the Arapaho and Cheyenne. He also carried a kodak and a tripod camera, with which he made photographs of the dance and the trance both without and within the circle. Several months were spent in consulting manuscript documents and printed sources of information in the departments and libraries at Washington, and correspondence was carried on with persons in various parts of the country who might be able to give additional facts. From the beginning every effort was made to get a correct statement of the subject. Beyond this, the work must speak for itself.

As the Ghost dance doctrine is only the latest of a series of Indian religious revivals, and as the idea on which it is founded is a hope common to all humanity, considerable space has been given to a discussion of the primitive messiah belief and of the teachings of the various Indian prophets who have preceded Wovoka, together with brief sketches of several Indian wars belonging to the same periods.

In the songs the effort has been to give the spirit and exact rendering, without going into analytic details. The main purpose of the work