

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 Tävibo.

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

Paiute
Bannock
Snake
N. Arapaho

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