

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 Cohonino, 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

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