

copied and commented on at the time, urging the faithful to arrange their affairs and put their houses in order to receive the long-awaited wanderers.

According to the statement of the agent then in charge at Fort Hall, in Idaho, the Mormons at the same time—the early spring of 1875—sent emissaries to the Bannock, urging them to go to Salt Lake City to be baptized into the Mormon religion. A large number accepted the invitation without the knowledge of the agent, went down to Utah, and were there baptized, and then returned to work as missionaries of the new faith among their tribes. As an additional inducement, freerations were furnished by the Mormons to all who would come and be baptized, and “they were told that by being baptized and going to church the old men would all become young, the young men would never be sick, that the Lord had a work for them to do, and that they were the chosen people of God to establish his kingdom upon the earth,” etc. It is also asserted that they were encouraged to resist the authority of the government. (*Comr.*, 2.) However much of truth there may be in these reports, and we must make considerable allowance for local prejudice, it is sufficiently evident that the Mormons took an active interest in the religious ferment then existing among the neighboring tribes and helped to give shape to the doctrine which crystallized some years later in the Ghost dance.

NAKAI'-DOKLI'NI

Various other prophets of more or less local celebrity have arisen from time to time among the tribes, and the resurrection of the dead and the return of the olden things have usually figured prominently

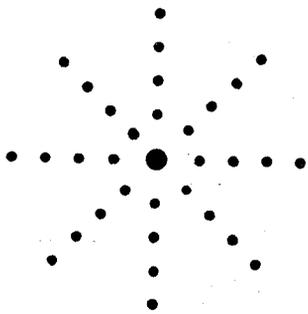


FIG. 63.—Nakai'-dokli'ni's dance-wheel.

in their prophecies. In fact, this idea has probably been the day-dream of every Indian medicine-man since the whites first landed in America. Most of these, however, have been unknown to fame outside of their own narrow circles, except where chance or deliberate purpose has given a warlike meaning to their teachings and thus made them the subjects of official notice.

Among these may be mentioned the Apache medicine-man Nakai' dokli'ni, who attracted some attention for a time in southern Arizona in 1881. (*Bourke*, 1.) In the early part of this year he began to advertise his supernatural powers, claiming to be able to raise the dead and commune with spirits, and predicting that the whites would soon be driven from the land. He taught his followers a new and peculiar dance, in which the performers were ranged like the spokes of a wheel, all facing inward, while he, stand-