

ing in the center, sprinkled them with the sacred *hoddentin*<sup>1</sup> as they circled around him.

In June of 1881 he announced to his people, the White Mountain band of Apache on San Carlos reservation, that on condition of receiving a sufficient number of horses and blankets for his trouble he would bring back from the dead two chiefs who had been killed a few months before. The proposition naturally aroused great excitement among the Indians. Eager to have once more with them their beloved chiefs, they willingly produced the required ponies, and when remonstrated with by the agent, replied that they would wait until the specified time for the fulfillment of the prediction, when, if the dead chiefs failed to materialize, they would demand the restoration of the property. (*Comr.*, 3.)

Accordingly Nakai'-dokli'ni began his prayers and ceremonies, and the dance was kept up regularly at his camp on Cibicu creek until August, when it was reported to Colonel E. A. Carr, commanding at Fort Apache, that the medicine-man had announced that the dead chiefs refused to return because of the presence of the whites, but that when the whites left, the dead would return, and that the whites would be out of the country when the corn was ripe.

As matters seemed to be getting serious, the agent now called on the commanding officer to "arrest or kill him, or both," a<sup>2</sup> The officer prepared to make the arrest when Nakai'-dokli'ni should come down to the post to lead the dance which had been arranged to take place in a few days. The prophet failed to put in an appearance, however, and messengers were sent to his camp to ask him to come to the fort the next Sunday. To this message he returned an evasive reply, whereon Colonel Carr, with 85 white troops and 23 Apache scouts, started for his camp in Cibicu canyon to put him under arrest. They arrived at the village on August 30. Nakai'-dokli'ni submitted quietly to arrest, but as the troops were making camp for the night, their own scouts, joined by others of the Indians, opened fire on them. A sharp skirmish ensued, in which several soldiers were killed or wounded, but the Indians were repulsed with considerable loss, including the prophet himself, who was killed at the first fire. The result was another in the long series of Apache outbreaks. (*Comr.*, 4; *Sec. War*, 1; *A. G. O.*, 2.)

#### THE POTAWATOMI PROPHET

In 1883 a new religion was introduced among the Potawatomi and Kickapoo, of the Pottawotomie and Great Nemaha agency in north-

<sup>1</sup>*Hahn-tin* or *hoddentin*, in Navaho *tadatin*, is a sacred yellow powder from the pollen of the tule rush, or, among the Navaho, of corn. It enters into every important ceremonial performance of the Apache and Navaho. The latter always sprinkle some upon the surface of the water before crossing a stream. The name of the medicine-man is written also Nakay-doklunni or Nockay Delklinne, and he was commonly called Bobbydoklinny by the whites. Dr Washington Matthews, the best authority on the closely related dialect of the Navaho, thinks the name might mean "spotted or freckled Mexican," *Nakai*, literally "white alien," being the name for Mexican in both dialects. The name would not necessarily indicate that the medicine-man was of Mexican origin, but might have been given, in accordance with the custom of some tribes, to commemorate the fact that he had killed a freckled Mexican.