

a-1 ^{early spring?}
^{late winter?}
1890

of religious duties is too natural and universal to require comment. The purification by the sweat-bath, which forms an important preliminary to the dance among the Sioux, while devotional in its purpose, is probably also sanitary in its effect.

Among the powerful and warlike Sioux of the Dakotas, already restless under both old and recent grievances, and more lately brought to the edge of starvation by a reduction of rations, the doctrine speedily assumed a hostile meaning and developed some peculiar features, for which reason it deserves particular notice as concerns this tribe. The earliest rumors of the new messiah came to the Sioux from the more western tribes in the winter of 1888-89, but the first definite account was brought by a delegation which crossed the mountains to visit the messiah in the fall of 1889, returning in the spring of 1890. On the report of these delegates the dance was at once inaugurated and spread so rapidly that in a few months the new religion had been accepted by the majority of the tribe.

Swift
reminis-

Perhaps the best statement of the Sioux version is given by the veteran agent, James McLaughlin, of Standing Rock agency. In an official letter of October 17, 1890, he writes that the Sioux, under the influence of Sitting Bull, were greatly excited over the near approach of a predicted Indian millennium or "return of the ghosts," when the white man would be annihilated and the Indian again supreme, and which the medicine-men had promised was to occur as soon as the grass was green in the spring. They were told that the Great Spirit had sent upon them the dominant race to punish them for their sins, and that their sins were now expiated and the time of deliverance was at hand. Their decimated ranks were to be reinforced by all the Indians who had ever died, and these spirits were already on their way to reinhabit the earth, which had originally belonged to the Indians, and were driving before them, as they advanced, immense herds of buffalo and fine ponies. The Great Spirit, who had so long deserted his red children, was now once more with them and against the whites, and the white man's gunpowder would no longer have power to drive a bullet through the skin of an Indian. The whites themselves would soon be overwhelmed and smothered under a deep landslide, held down by sod and timber, and the few who might escape would become small fishes in the rivers. In order to bring about this happy result, the Indians must believe and organize the Ghost dance.

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The agent continues:

It would seem impossible that any person, no matter how ignorant, could be brought to believe such absurd nonsense, but as a matter of fact a great many Indians of this agency actually believe it, and since this new doctrine has been ingrafted here from the more southern Sioux agencies the infection has been wonderful, and so pernicious that it now includes some of the Indians who were formerly numbered with the progressive and more intelligent, and many of our very best Indians appear dazed and undecided when talking of it, their inherent superstition having been thoroughly aroused. (G. D., 7.)

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