

Grande Ronde, or Umatilla reservations in Oregon; by any of the tribes in Washington; by those of Lapwai or Cœur d'Alène reservations in Idaho; or on Jocko reservation in Montana. Wovoka stated that he had been visited by delegates from Warm Spring agency, in Oregon, who also had taken part in the dance, but these may have been some of the Paiute living on that reservation. The small band of Paiute living with the Klamath probably also attended the dance at some time.¹

A single Nez Percé visited the messiah, but the visit had no effect on his tribe at home. In a general way it may be stated that the doctrine of the Ghost dance was never taken up by any tribes of the Salishan or Shahaptian stocks, occupying practically the whole of the great Columbia basin. This is probably due to the fact that the more important of these tribes have been for a long time under the influence of Catholic or other Christian missionaries, while most of the others are adherents of the Smohalla or the Shaker doctrine.

Of the tribes southward from the Paiute, according to the best information obtainable, the Ghost dance never reached the Yuma, Pima, Papago, Maricopa, or any of the Apache bands in Arizona or New Mexico, neither did it affect any of the Pueblo tribes except the Taos, who performed the dance merely as a pastime. As before stated, it is said that six Apache attended the first large dance at Walker lake in 1889. This seems improbable, but if true it produced no effect on any part of the tribe at large. Later on the Jicarilla Apache, in northern New Mexico, may have heard of it through the southern Ute, but, so far as is known officially, neither of these tribes ever engaged in the dance. The agent of the Jicarilla states that the tribe knew nothing of the doctrine until informed of it by himself. (*G. D.*, 10.) It seems never to have been taken up by the Mescalero Apache in southern New Mexico, although they are in the habit of making frequent visits to the Kiowa, Comanche, Apache, and other Ghost-dancing tribes of Oklahoma. The agent of the Mohave states officially that these Indians knew nothing about it, but this must be a mistake, as there is constant communication between the Mohave and the southern Paiute, and, according to Wovoka's statement, Mohave delegates attended the dance in 1890, while the 700 Walapai and Chemehuevi associated with the Mohave are known to have been devoted adherents of the doctrine.

The dance was taken up nearly simultaneously by the Bannock, Shoshoni, Gosiute, and Ute in the early part of 1889. All these tribes are neighbors (on the east) of the Paiute and closely cognate to them, the Bannock particularly having only a slight dialectal difference of language, so that communication between them is an easy matter. The

¹ Hoopa Valley, Siletz, and Grande Ronde reservations are occupied by the remnants of a number of small tribes. Klamath reservation is occupied by the Klamath, Modoc, and Paiute. On Umatilla reservation are the Cayuse, Umatilla, and Wallawalla. The Nez Percé are at Lapwai to the number of over 1,800. On the Cœur d'Alène reservation are the Cœur d'Alènes, Kutenai, Pend d'Oreilles, and part of the Spokane. On Jocko reservation in Montana are the Flatheads, Kutenai, and a part of the Pend d'Oreilles. Warm Spring reservation in Oregon is occupied by the Warm Spring, Wasco, Tenino, Paiute, and John Day Indians.