

Bannock are chiefly on Fort Hall and Lemhi reservations in Idaho. The Shoshoni are on the Western Shoshone (Duck Valley) reservation in Nevada, on Fort Hall and Lemhi reservations in Idaho, and on Wind River reservation in Wyoming. The Ute are on Uintah and Uncompahgre reservations in Utah, and on the Southern Ute reservation in Colorado. There are also a considerable number of Bannock and Shoshoni not on reservations. The Ute of Utah sent delegates to the messiah soon after the first Ghost dance in January, 1889, but it is doubtful if the southern Ute in Colorado were engaged in the dance. Although aware of the doctrine, they ridiculed the idea of the dead returning to earth. (*G. D.*, 11.)

In regard to the dance among the Shoshoni and Paiute on the Western Shoshoni reservation, in Nevada and Idaho, their agent writes, under date of November 8, 1890:

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 The Indians of this reservation and vicinity have just concluded their second medicine dance, the previous one having taken place in August last. They are looking for the coming of the Indian Christ, the resurrection of the dead Indians, and the consequent supremacy of the Indian race. Fully one thousand people took part in the dance. While the best of order prevailed, the excitement was very great as morning approached. When the dancers were worn out mentally and physically, the medicine-men would shout that they could see the faces of departed friends and relatives moving about the circle. No pen can paint the picture of wild excitement that ensued. All shouted in a chorus, Christ has come, and then danced and sung until they fell in a confused and exhausted mass on the ground. . . . I apprehend no trouble beyond the loss of time and the general demoralizing effect of these large gatherings of people. Several of the leading men have gone to Walker lake to confer with a man who calls himself Christ. Others have gone to Fort Hall to meet Indians from Montana and Dakota, to get the news from that section. In fact, the astonishing part of the business is the fact that all the Indians in the country seem to possess practically the same ideas and expect about the same result. (*G. D.*, 12.)

On December 6 he writes that another Ghost dance had then been in progress for six days, and that the Indians had announced their intention to dance one week in each month until the grass grew, at which time the medicine-men had told them the messiah would come, bringing with him all their dead friends. (*G. D.*, 13.) This dance, however, was attended by a much smaller number of Indians, and skeptics had already arisen among them to scoff at the new believers. The leaven was working, and only a little shrewd diplomacy was needed to turn the religious scale, as is shown by an extract from a third letter, dated January 10, 1891, from which it would seem that Agent Plumb is a man of practical common sense, as likewise that Esau was not the only one who would sell his birthright for a mess of pottage:

Christmas day was the day set for commencing another dance. On learning this, I told the Indians that it was my intention to give them all a big feast and have a general holiday on Christmas, but that I would not give them anything if they intended to dance. I told them they could play all of their usual games, in fact, have a good time, but that dancing was forbidden. I showed them how continued dancing at various Sioux agencies had ended in soldiers being sent to stop them. I stated the case as clearly as I could; the Indians debated it two days, and then