

Keams Cañon is about 125 miles northwest of Fort Wingate, the point from which Dr Matthews writes, and nearer by that much to the Paiute, Cohonino, and Walapai, all of whom have accepted the new religion. Mr Stephen states that some time in February or March, 1890, he first heard rumors among the Navaho that "the old men long dead" had returned to some foreign tribes in the north or east, the vague far away. The intelligence was brought to the Navaho either by the Ute or Paiute, or both. The rumor grew and the idea became commonly current among the Navaho that the mythic heroes were to return and that under their direction they were to expel American and Mexican and restrict the Zuñi and Hopi close to their villages, and, in fact, to reestablish their old domain from San Francisco mountains to Santa Fé. (*Stephen, 1.*) On November 22, 1891, he further writes:

While out this last time I camped over night with some Navajo friends, and over a pipe brought up the messiah topic. This family belongs to the Bitter-Water gens, and this is the gist of what I got from them: A Pah-ute came to a family of their gens living near Navajo mountain and told them that *Na'-Keh-ikla-i* was to return from the under world and bring back all the Tinneh (Navajo) he had killed. *Na'-keh-ikla-i* (i. e., "foreigner with white foot sole") in the long ago had a puma and a bear. These were his pets. He would call puma from the east and bear from the west, and just before dawn they met in the center. Thus they met four times. On the fourth meeting puma reached back with his forepaw and plucked his mane, tossing the hair aloft, and for every hair a Tinneh died. This fatal sorcery continued for a long time, and great numbers were killed. Now, the Pah-ute said, this sorcerer was to return, and would call his pets, and they would come east and west, and following their trail would be all the people whose death they had caused. These Navajo said they had heard of other Pah-ute prophecies a year or more ago, all to the effect that long dead people were to return alive from the under world. These resurrected ones were also to bring back the departed game, and the Tinneh would again dominate the region. But, said my informant, *datsaigi yelti*, "it is worthless talk." (*Stephen, 2.*)

In connection with hypnotism as seen in the Ghost dance, Dr Matthews states that in one curious Navaho ceremony he has several times seen the patient hypnotized or pretend to be hypnotized by a character dressed in evergreens. The occurrence of the hypnotic trance is regarded as a sign that the ceremony has been effective. If the trance does not occur, some other ceremony must be tried. (*Matthews, 2.*)

West of the Navaho in northeastern Arizona live the Hopi, or Moki, a Pueblo tribe occupying several villages on the tops of nearly inaccessible mesas. In July, 1891, four of these Indians, while on a visit to the Cohonino, living farther to the west, first heard of the new doctrine and witnessed a Ghost dance, as will be described hereafter. They brought back the news to their people, but it made no impression on them and the matter was soon forgotten. (*Stephen, 3.*) In this connection Mr Stephen states, in response to a letter of inquiry, that although he does not recollect any Hopi myth concerning rejuvenation of the world and reunion with the resurrected dead on this earth, yet the doctrine of a reunion with the revived dead in the under world is a commonly accepted belief of the Hopi. They have also a curious myth