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 stop, but as soon as the ~~woman falls~~ ^{she} the medicine-man gives his attention to another subject among the dancers. The first one may lie unconscious for ten or twenty minutes or sometimes for hours, but no one ~~goes~~ ^{she} near to disturb her, as ~~her~~ ^{his} soul is ~~then~~ ^{she} communing with the spirit world. At last consciousness gradually returns. A violent tremor seizes ~~her~~ ^{she} body as in the beginning of the fit. A low moan comes from ~~her~~ ^{she} lips, and ~~she~~ ^{she} sits up and looks about ~~her~~ ^{she} like one awaking from sleep. ~~Her~~ ^{she} whole form trembles violently, but at last ~~she~~ ^{she} rises to ~~her~~ ^{she} feet and staggers away from the dancers, who open the circle to let ~~her~~ ^{she} pass. All the phenomena of recovery, except rigidity, occur in direct reverse of those which precede unconsciousness.

Sometimes before falling the hypnotized subject runs wildly around the circle or out over the prairie, or goes through various crazy evolutions like those of a lunatic. On one occasion—but only once—I have seen the medicine-man point his finger almost in the face of the hypnotized subject, and then withdrawing his finger describe with it a large circle about the tipis. The subject followed the direction indicated, sometimes being hidden from view by the crowd, and finally returned, with his eyes still fixed and staring, to the place where the medicine-man was standing. There is frequently a good deal of humbug mixed with these performances, some evidently pretending to be hypnotized in order to attract notice or to bring about such a condition from force of imitation, but the greater portion is unquestionably genuine and beyond the control of the subjects. In many instances the hypnotized person spins around for minutes at a time like a dervish, or whirls the arms with apparently impossible speed, or assumes and retains until the final fall most uncomfortable positions which it would be impossible to keep for any length of time under normal conditions. Frequently a number of persons are within the ring at once, in all the various stages of hypnotism. The proportion of women thus affected is about three times that of men.

THE AREA COVERED BY THE DANCE

It is impossible to give more than an approximate statement as to the area of the Ghost dance and the messiah doctrine and the number of Indians involved. According to the latest official report, there are about 146,000 Indians west of Missouri river, exclusive of the five civilized nations in Indian Territory. Probably all these tribes heard of the new doctrine, but only a part took any active interest in it. Generally speaking, it was never taken up by the great tribe of the Navaho, by any of the Pueblos except the Taos, or by any of the numerous tribes of the Columbia region. The thirty or thirty-five tribes more or less concerned with the dance have an aggregate population of about 60,000 souls. A number of these were practically unanimous in their acceptance of the new doctrine, notably the Paiute, Shoshoni, Arapaho, Cheyenne, Caddo, and Pawnee, while of others, as the Comanche, only a