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Nota di contenuto	Introduction to the Nebraska edition -- Preface -- Introduction -- Nevada and the Klamath Drainage -- Paviotso -- Washo -- Klamath reservation -- Modoc -- Klamath -- Shasta -- Ghost dance -- Earth lodge cult -- Karok -- Tolowa -- Ghost dance -- Local dreamers -- Yurok and Hupa -- Western Oregon -- Ghost dance -- Earth lodge cult -- Siletz reservation -- Grand ronde -- Oregon City affair -- Thompson's warm house dance -- Dream dance -- Tichenor affair -- North-Central California -- Mountain and hill Maidu -- Achomawi and Northern Yana -- Ghost dance -- Earth lodge cult -- Local dreamers -- Dreamers and shamanism -- The 1890 ghost dance -- Central Yana -- Wintu -- Earth lodge cult -- Bole-Marù importations -- Local dream cult -- Wintun and hill patwin -- Norelputus -- Homaldo -- Lane bill -- Cortina sequence -- Subsequent Bole-Marù dreamers -- River Patwin -- Introduction of Bole-Marù -- Subsequent dreamers -- Chico Maidu -- Bole-Hesi East of Coast Range -- River patwin -- Chico

maidu -- Cortina -- Long valley -- Stonyford -- Grindstone -- Pomo
-- Sulphur bank (Southeastern Pomo) -- Kelsey creek (Eastern Pomo)
-- Upper lake (Eastern Pomo) -- Potter Valley (Northern Pomo) --
Willits (Northern Pomo) and Coast Yuki -- Ukiah (Central Pomo) --
Hopland (Central Pomo) -- Yorkville (Central PoMo) -- Cloverdale
(Southern Pomo) -- Point arena (Coast Central Pomo) -- Stewarts point
(Southwestern Pomo) -- Bole-Marú ideology -- Bole-Marú and curing
-- Kato -- Round Valley reservation -- Santiago McDaniel's dance --
Bole-Marú -- Wappo -- Earth lodge cult -- Bole-Marú -- Middletown
ranchera -- Coast Miwok -- Delta region -- Kilak or Gilak -- Lihue or
whiskey dance -- Big head cult -- Pomo origin -- Kato -- Round Valley
reservation and Wailaki -- Western Wintu -- Shasta -- Jacksonville --
Summary of big head cult -- Summary of chronology -- Summary of
contents -- Conclusions and speculations -- Appendix: informants.

Sommario/riassunto

The 1870 Ghost Dance was a significant but too often disregarded transformative historical movement with particular impact on the Native peoples of northern California. The spiritual energies of this "great wave," as Peter Nabokov has called it, have passed down to the present day among Native Californians, some of whose contemporary individual and communal lives can be understood only in light of the dance and the complex religious developments inspired by it.
