

The friendship dance went on all through the summer and winter until spring, when the prophet announced that he had received a new revelation forbidding the proposed expedition. His disgusted followers at once denounced him as an impostor and abandoned the dance. Sara'minûka was soon afterward killed by an accident, which was considered by the Indians a direct retribution for his failure to carry out his part of the program. The prophet died a few years later while on a visit to Washington with a delegation of his tribe.

Although the old men consulted on the subject seemed to know nothing of any predicted destruction of the world in this connection, it is probable that the statement given by Agent Fletcher at the time was correct, as such cycle myths are very general among the Indian and other primitive tribes. The Arapaho informed the author that we are now living in the sixth cycle, and that the final catastrophe will take place at the close of the seventh.

TÄ'VIBO

About 1870 another prophet arose among the Paiute in Nevada. As most Indian movements are unknown to the whites at their inception, the date is variously put from 1869 to 1872. He is said to have been the father of the present "messiah," who has unquestionably derived many of his ideas from him, and lived, as does his son, in Mason valley, about 60 miles south of Virginia City, not far from Walker River reservation. In talking with his son, he said that his father's name was Tä'vibo or "White man," and that he was a *capita* (Spanish, *capitan*) or petty chief, but not a prophet or preacher, although he used to have visions and was invulnerable. From concurrent testimony of Indians and white men, however, there seems to be no doubt that he did preach and prophesy and introduce a new religious dance among his people, and that the doctrine which he promulgated and the hopes which he held out twenty years ago were the foundation on which his son has built the structure of the present messiah religion. He was visited by Indians from Oregon and Idaho, and his teachings made their influence felt among the Bannock and Shoshoni, as well as among all the scattered bands of the Paiute, to whom he continued to preach until his death a year or two later. (*G. D.*, 1 and 2; *A. G. O.*, 1; *Phister*, 1.)

Captain J. M. Lee, Ninth infantry, formerly on the staff of General Miles, was on duty in that neighborhood at the time and gives the following account of the prophet and his doctrines in a personal letter to the author:

I was on Indian duty in Nevada in 1869, 1870, and 1871. When visiting Walker Lake reservation in 1869-70, I became acquainted with several superstitious beliefs then prevailing among the Paiute Indians. It was a rough, mountainous region roundabout, and mysterious happenings, according to tradition, always occurred when the prophet or medicine-men went up into the mountains and there received their revelations from the divine spirits. In the earlier part of the sixties the whites