

MB / and then sat down. We danced all that night, the Christ lying down beside us apparently dead.

The next morning when we went to eat breakfast, the Christ was with us. After breakfast four heralds went around and called out that the Christ was back with us and wanted to talk with us. The circle was prepared again. The people assembled, and Christ came among us and sat down. (*G. D.*, 9.)

We come now to the other tribes bordering on the Paiute. First in order are the Washo, a small band dwelling on the slopes of the sierras in the neighborhood of Carson, Nevada, and speaking a peculiar language of unknown affinity. They are completely under the domination of the Paiute. They had no separate dance, but joined in with the nearest camps of Paiute and sang the same songs. Occupying practically the same territory as the Paiute, they were among the first to receive the new doctrine.

Farther to the south, in California, about Bridgeport and Mono lake and extending across to the westward slope of the sierras, are several small Shoshonean bands closely akin to the Paiute and known locally as the "Diggers." The Paiute state that bands of these Indians frequently came up and participated in the dance on the reservation. They undoubtedly had their own dances at home also.

According to the statement of the agent in charge of the Mission Indians in southern California in 1891, the doctrine reached them also, and the medicine-men of Potrero began to prophesy the destruction of the whites and the return of Indian supremacy. Few believed their predictions, however, until rumors brought the news of the overflow of Colorado river and the birth of "Salton sea" in the summer of 1891. Never doubting that the great change was near at hand, the frightened Indians fled to the mountains to await developments, but after having gone hungry for several days the millennial dawn seemed still as far away as ever, and they returned to their homes with disappointment in their hearts. Although the agent mentions specifically only the Indians of Potrero, there can be no doubt that the inhabitants of the other Mission rancherias in the vicinity were also affected, and we are thus enabled to fix the boundary of the messiah excitement in this direction at the Pacific ocean. (*Comr.*, 27.)

In northern California the new doctrine was taken up late in 1890 by the Pit River Indians, a group of tribes constituting a distinct linguistic stock and scattered throughout the whole basin of Pit river, from Goose lake to the Sacramento, which may have formed the boundary of the Ghost-dance movement in this direction. (*A. G. O.*, 7.) As a number of these Indians are living also on Round Valley reservation in California, it is possible that the doctrine may have reached there also. Having obtained the dance ritual directly from the Paiute, their neighbors on the east, the ceremony and belief were probably the same with both tribes.

So far as can be learned from the reports of agents, and from the statement of Wovoka himself, the dance was never taken up by the Indians of Hoopa Valley reservation in California; of Klamath, Siletz,