

the Ghost dance. After stopping a few days at Fort Hall, they went on again, accompanied by several Bannock and Shoshoni, and going rapidly by railroad soon found themselves in the country of the Paiute, and after stopping at one or two camps arrived at the agency at Pyramid lake. Here the Paiute furnished them conveyances and guides to the other agency farther south at Walker river. Porcupine is our principal authority for the events of the trip, and although he claims that he undertook this journey of a thousand miles without any definite purpose or destination in view, it is evident enough from his own narrative that he left Wyoming with the fixed intention of verifying the rumors of a messiah. He has much to say of the kindness of the whites they met west of the mountains, who, it will be remembered, were largely Mormons, who have always manifested a special interest in the Indians. He also states that many of the whites took part with the Indians in the dance.

They were now in the messiah's country. "The Fisheaters, near Pyramid lake, told me that Christ had appeared on earth again. They said Christ knew he was coming; that eleven of his children were also coming from a far land. It appeared that Christ had sent for me to go there, and that was why, unconsciously, I took my journey. It had been foreordained. Christ had summoned myself and others from all heathen tribes. There were more different languages than I had ever heard before, and I did not understand any of them." The delegation of which Porcupine was a member was probably the one mentioned by the agent in charge at Pyramid lake as having arrived in the spring of 1890, and consisting of thirty-four Indians of different tribes. (G. D., 19.)

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act 1-2-3  
In a few days preparations were made for a great dance near Walker lake, with all the delegates from the various tribes and hundreds of Indians in attendance. They danced two nights or longer, the messiah himself—Wovoka—coming down from his home in Mason valley to lead the ceremony. After the dance Wovoka went into a trance, and on awaking announced to those assembled that he had been to the other world and had seen the spirits of their dead friends and of his own father and mother, and had been sent back to teach the people. According to Porcupine he claimed to be the returned Christ and bore on his body the scars of the crucifixion. He told them that the dead were to be resurrected, and that as the earth was old and worn out it would be renewed as it used to be and made better; that when this happened the youth of everyone would be renewed with each return of spring, and that they would live forever; that there would be universal peace, and that any tribe that refused his message would be destroyed from the face of the earth.

It was early in the spring of 1890 when Porcupine and his Cheyenne companions returned to their tribe at Tongue River agency in Montana with the news of the appearance of the messiah. A council was called and Porcupine made a full report of the journey and delivered the