

as enjoined by the messiah on the visiting delegates, ending the performance with a general shaking and waving of blankets, as among the prairie tribes, after which all go down and bathe in the nearest stream. The shaking of the blankets dispels all evil influences and drives sickness and disease away from the dancers. There is no previous consecration of the ground, as among the Arapaho, and no preliminary sweat bath, as among the Sioux. The sweat bath seems to be unknown to the Paiute, who are preeminently a dirty people, and I saw no trace of sweat-house frames at any of their camps. Nakash, the Arapaho who visited the messiah in 1889 and first brought the dance to the eastern tribes, confirmed the statements of the Paiute and ranchmen that there were no trances in the Paiute Ghost dance.

Besides the dance ground in Mason valley, where the messiah himself generally presided, there were several others on Walker River reservation, although, if we are to believe the agent, no Ghost dances were ever held on either reservation.

The following extract from Porcupine's account of his visit to the messiah in the fall of 1889 (see page 793) gives some idea of the Paiute Ghost dance and throws light on the cataleptic peculiarities of the messiah:

I went to the agency at Walker lake, and they told us Christ would be there in two days. At the end of two days, on the third morning, hundreds of people gathered at this place. They cleared off a place near the agency in the form of a circus ring and we all gathered there. This space was perfectly cleared of grass, etc. We waited there till late in the evening, anxious to see Christ. Just before sundown I saw a great many people, mostly Indians, coming dressed in white men's clothes. The Christ was with them. They all formed in this ring in a circle around him. They put up sheets all around the circle, as they had no tents. Just after dark some of the Indians told me that the Christ (father) was arrived. I looked around to find him, and finally saw him sitting on one side of the ring. They all started toward him to see him. They made a big fire to throw light on him. I never looked around, but went forward, and when I saw him I bent my head. . . . He sat there a long time and nobody went up to speak to him. He sat with his head bowed all the time. After awhile he rose and said he was very glad to see his children. "I have sent for you and am glad to see you. I am going to talk to you after awhile about your relatives who are dead and gone. My children, I want you to listen to all I have to say to you. I will teach you, too, how to dance a dance, and I want you to dance it. Get ready for your dance, and then when the dance is over I will talk to you." He was dressed in a white coat with stripes. The rest of his dress was a white man's, except that he had on a pair of moccasins. Then he commenced our dance, everybody joining in, the Christ singing while we danced. We danced till late in the night; then he told us we had danced enough.

The next morning after breakfast was over, we went into the circle and spread canvas over it on the ground, the Christ standing in the midst of us. He told us he was going away that day, but would be back the next morning and talk to us. . . . He had no beard or whiskers, but very heavy eyebrows. He was a good-looking man. We were crowded up very close. We had been told that nobody was to talk, and that even if we whispered the Christ would know it. . . . He would talk to us all day.

That evening we all assembled again to see him depart. When we were assembled he began to sing, and he commenced to tremble all over violently for a while