

began to come in and appropriate much of the Indian country in Nevada, and in the usual course it turned out that the medicine-men or prophets were looked to for relief. The most influential went up alone into the mountain and there met the Great Spirit. He brought back with him no tablets of stone, but he was a messenger of good tidings to the effect that within a few moons there was to be a great upheaval or earthquake. All the improvements of the whites—all their houses, their goods, stores, etc.—would remain, but the whites would be swallowed up, while the Indians would be saved and permitted to enjoy the earth and all the fullness thereof, including anything left by the wicked whites. This revelation was duly proclaimed by the prophet, and attracted a few believers, but the doubting skeptics were too many, and they ridiculed the idea that the white men would fall into the holes and be swallowed up while the Indians would not. As the prophet could not enforce his belief, he went up into the mountain again and came back with a second revelation, which was that when the great disaster came, all, both Indians and whites, would be swallowed up or overwhelmed, but that at the end of three days (or a few days) the Indians would be resurrected in the flesh, and would live forever to enjoy the earth, with plenty of game, fish, and pine nuts, while their enemies, the whites, would be destroyed forever. There would thus be a final and eternal separation between Indians and whites.

This revelation, which seemed more reasonable, was rather popular for awhile, but as time wore along faith seemed to weaken and the prophet was without honor even in his own country. After much fasting and prayer, he made a third trip to the mountain, where he secured a final revelation or message to the people. The divine spirit had become so much incensed at the lack of faith in the prophecies, that it was revealed to his chosen one that those Indians who believed in the prophecy would be resurrected and be happy, but those who did not believe in it would stay in the ground and be damned forever with the whites.

It was not long after this that the prophet died, and the poor miserable Indians worried along for nearly two decades, eating grasshoppers, lizards, and fish, and trying to be civilized until the appearance of this new prophet Quoit-tsow, who is said to be the son, either actual or spiritual, of the first one.

Additional details are given in the following interesting extract from a letter addressed to the Commissioner of Indian Affairs, under date of November 19, 1890, by Mr Frank Campbell, who has an intimate acquaintance with the tribe and was employed in an official capacity on the reservation at the time when Tävibo first announced the new revelation. It would appear from Mr Campbell's statement that under the new dispensation both races were to meet on a common level, and, as this agrees with what Professor Thompson, referred to later on, afterward found among the eastern Paiute, it is probable that the original doctrine had been very considerably modified since its first promulgation a few years before.

Eighteen years ago I was resident farmer on Walker Lake Indian reserve, Nevada. I had previously been connected with the Indian service at the reserve for ten years, was familiar with the Paiute customs, and personally acquainted with all the Indians in that region. In 1872 an Indian commenced preaching a new religion at that reserve that caused a profound sensation among the Paiute. For several months I was kept in ignorance of the cause of the excitement—which was remarkable, considering the confidence they had always reposed in me. They no doubt expected me to ridicule the sayings of the new messiah, as I had always labored among them to break down their superstitious beliefs. When finally I was made