

We may now consider details of the doctrine as held by different tribes, beginning with the Paiute, among whom it originated. The best account of the Paiute belief is contained in a report to the War Department by Captain J. M. Lee, who was sent out in the autumn of 1890 to investigate the temper and fighting strength of the Paiute and other Indians in the vicinity of Fort Bidwell in northeastern California. We give the statement obtained by him from Captain Dick, a Paiute, as delivered one day in a conversational way and apparently without reserve, after nearly all the Indians had left the room:

Long time, twenty years ago, Indian medicine-man in Mason's valley at Walker lake talk same way, same as you hear now. In one year, maybe, after he begin talk he die. Three years ago another medicine-man begin same talk. Heap talk all time. Indians hear all about it everywhere. Indians come from long way off to hear him. They come from the east; they make signs. Two years ago me go to Winnemucca and Pyramid lake, me see Indian Sam, a head man, and Johnson Sides. Sam he tell me he just been to see Indian medicine-man to hear him talk. Sam say medicine-man talk this way:

"All Indians must dance, everywhere, keep on dancing. Pretty soon in next spring Big Man [Great Spirit] come. He bring back all game of every kind. The game be thick everywhere. All dead Indians come back and live again. They all be strong just like young men, be young again. Old blind Indian see again and get young and have fine time. When Old Man [God] comes this way, then all the Indians go to mountains, high up away from whites. Whites can't hurt Indians then. Then while Indians way up high, big flood comes like water and all white people die, get drowned. After that water go way and then nobody but Indians everywhere and game all kinds thick. Then medicine-man tell Indians to send word to all Indians to keep up dancing and the good time will come. Indians who don't dance, who don't believe in this word, will grow little, just about a foot high, and stay that way. Some of them will be turned into wood and be burned in fire." That's the way Sam tell me the medicine-man talk. (A. G. O., 6.)

Lieutenant N. P. Phister, who gathered a part of the material embodied in Captain Lee's report, confirms this general statement and gives a few additional particulars. The flood is to consist of mingled mud and water, and when the faithful go up into the mountains, the skeptics will be left behind and will be turned to stone. The prophet claims to receive these revelations directly from God and the spirits of the dead Indians during his trances. He asserts also that he is invulnerable, and that if soldiers should attempt to kill him they would fall down as if they had no bones and die, while he would still live, even though cut into little pieces. (Phister, 3.)

One of the first and most prominent of those who brought the doctrine to the prairie tribes was Porcupine, a Cheyenne, who crossed the mountains with several companions in the fall of 1889, visited Wovoka, and attended the dance near Walker lake, Nevada. In his report of his experiences, made some months later to a military officer, he states that Wovoka claimed to be Christ himself, who had come back again, many centuries after his first rejection, in pity to teach his children. He quotes the prophet as saying:

I found my children were bad, so I went back to heaven and left them. I told them that in so many hundred years I would come back to see my children. At the