

is a narrow strip of level sage prairie some 30 miles in length, walled in by the giant sierras, their sides torn and gashed by volcanic convulsions and dark with gloomy forests of pine, their towering summits white with everlasting snows, and roofed over by a cloudless sky whose blue infinitude the mind instinctively seeks to penetrate to far-off worlds beyond. Away to the south the view is closed in by the sacred mountain of the Paiute, where their Father gave them the first fire and taught them their few simple arts before leaving for his home in the upper regions of the Sun-land. Like the valley of Rasselas, it seems set apart from the great world to be the home of a dreamer.

The greater portion of Nevada is an arid desert of rugged mountains and alkali plains, the little available land being confined to narrow mountain valleys and the borders of a few large lakes. These tracts are occupied by scattered ranchmen engaged in stock raising, and as the white population is sparse, Indian labor is largely utilized, the Paiute being very good workers. The causes which in other parts of the country have conspired to sweep the Indian from the path of the white man seem inoperative here, where the aboriginal proprietors are regarded rather as peons under the protection of the dominant race, and are allowed to set up their small camps of tulé lodges in convenient out-of-the-way places, where they spend the autumn and winter in hunting, fishing, and gathering seeds and piñon nuts, working at fair wages on ranches through spring and summer. In this way young Wovoka became attached to the family of a ranchman in Mason valley, named David Wilson, who took an interest in him and bestowed on him the name of Jack Wilson, by which he is commonly known among the whites. From his association with this family he gained some knowledge of English, together with a confused idea of the white man's theology. On growing up he married, and still continued to work for Mr Wilson, earning a reputation for industry and reliability, but attracting no special notice until nearly 30 years of age, when he announced the revelation that has made him famous among the tribes of the west.

Following are the various forms of his name which I have noticed: Wo'voka, or Wü'voka, which I have provisionally rendered "Cutter," derived from a verb signifying "to cut;" Wevokar, Wopokahte, Kwohitsauq, Cowejo, Koit-tsow, Kvit-Tsow, Quoitze Ow, Jack Wilson, Jackson Wilson, Jack Winson, John Johnson. He has also been confounded with Bannock Jim, a Mormon Bannock of Fort Hall reservation, Idaho, and with Johnson Sides, a Paiute living near Reno, Nevada, and bitterly opposed to Wovoka. His father's name, Tävibo, has been given also as Waughzeewaughber. It is not quite certain that the Paiute prophet of 1870 was the father of Wovoka. This is stated to have been the case by one of Captain Lee's informants (*A. G. O.*, 4) and by Lieutenant Phister (*Phister*, 2). Wovoka himself says that his father did not preach, but was a "dreamer" with supernatural powers. Certain it is that a similar doctrine was taught by an Indian living in