

tion. This done, the first speaker signified by a grunt of approval that it had been correctly repeated, and then proceeded with the next statement, which was duly repeated in like manner. The first time I had heard two old men conversing together in this fashion on the reservation I had supposed they were reciting some sort of Indian litany, and it required several such experiences and some degree of patience to become used to it.

At last he signified that he understood and was satisfied, and then in answer to my questions gave an account of himself and his doctrine, a great part of the interpretation being by Dyer, with whom he seemed to be on intimate terms. He said he was about 35 years of age, fixing the date from a noted battle<sup>1</sup> between the Paiute and the whites near Pyramid lake, in 1860, at which time he said he was about the size of his little boy, who appeared to be of about 4 years. His father, Tävibo, "White Man," was not a preacher, but was a *capita* (from the Spanish *capitan*) or petty chief, and was a dreamer and invulnerable. His own proper name from boyhood was Wovoka or Wüvoka, "The Cutter," but a few years ago he had assumed the name of his paternal grandfather, Kwohitsauq, or "Big Rumbling Belly." After the death of his father he had been taken into the family of a white farmer, David Wilson, who had given him the name of Jack Wilson, by which he is commonly known among the whites. He thus has three distinct names, Wovoka, Kwohitsauq, and Jack Wilson. He stated positively that he was a full-blood, a statement borne out by his appearance. The impression that ~~he is~~ a half-blood may have arisen from the fact that his father's name was "White Man" and that he has a white man's name. His followers, both in his own and in all other tribes, commonly refer to him as "our father." He has never been ~~away from Mason valley and speaks only his own Paiute language,~~ with some little knowledge of English. He is not acquainted with the sign language, which is hardly known west of the mountains.

When about 20 years of age, he married, and continued to work for Mr Wilson. He had given the dance to his people about four years before, but had received his great revelation about two years previously. On this occasion "the sun died" (was eclipsed) and he fell asleep in the daytime and was taken up to the other world. Here he saw God, with all the people who had died long ago engaged in their oldtime sports and occupations, all happy and forever young. It was a pleasant land and full of game. After showing him all, God told him he must go

<sup>1</sup> This battle, probably the most important conflict that ever occurred between the Paiute and the whites, was fought in April, 1860, near the present agency at Pyramid lake and about 8 miles from Wadsworth, Nevada. Some miners having seized and forcibly detained a couple of Indian women, their husbands raised a party and rescued them, without, however, inflicting any punishment on the guilty ones. This was considered an "Indian outrage" and a strong body of miners collected and marched toward Pyramid lake to wipe out the Indian camp. The Paiute, armed almost entirely with bows and arrows, surprised them in a narrow pass at the spot indicated, with the result that the whites were defeated and fled in disorder, leaving nearly fifty dead on the field. The whole affair in its causes and results was most discreditable to the whites.