

the government. Among his own people and his disciples in the neighboring tribes he is known as Shmóqûla, "The Preacher."¹ He is also frequently called Yu'yunipi'tqana, "The Shouting Mountain," from a belief among his followers that a part of his revelation came to him from a mountain which became instinct with life and spoke into his soul while he lay dreaming upon it. Still another name by which he is sometimes known is Waip-shwa, or "Rock Carrier," the reason for which does not appear. The name which belonged to him in youth, before assuming his priestly function, is now forgotten. For more than forty years he has resided at the Wanapûm village of P'nä on the west bank of the Columbia, at the foot of Priest rapids, in what is now Yakima county, Washington. The name P'nä signifies "a fish weir," this point being a great rendezvous for the neighboring tribes during the salmon-fishing season. These frequent gatherings afford abundant opportunity for the teaching and dissemination of his peculiar doctrines, as is sufficiently evident from the fact that, while his own tribe numbers hardly two score families, his disciples along the river are counted by thousands.

Smohalla was born about 1815 or 1820, and is consequently now an old man, although still well preserved, and with his few scattering locks unchanged in color. At the time of the Nez Percé war he was in the full vigor of manhood. His appearance in 1884 is thus described by Major MacMurray: "In person Smohalla is peculiar. Short, thick-set, bald-headed and almost hunch-backed, he is not prepossessing at first sight, but he has an almost Websterian head, with a deep brow over bright, intelligent eyes. He is a finished orator. His manner is mostly of the bland, insinuating, persuasive style, but when aroused he is full of fire and seems to handle invectives effectively. His audience seemed spellbound under his magic manner, and it never lost interest to me, though he spoke in a language comprehended by few white men and translated to me at second or third hand." By another writer who met him a year later he is described as rather undersized and inclining toward obesity, with "a reserved and cunning but not ill-natured countenance, and a large, well-shaped head. His manners were more suave and insinuating than is usual with Indians." He had a comfortable appearance, his moccasins and leggins were new, and he rode a good pinto pony. (*Huggins, 1.*)

In his youth he had frequented the Catholic mission of Atahnam among the Yakima, where he became familiar with the forms of that service and also acquired a slight knowledge of French. Whether or not he was a regular member of the mission school is a disputed point, as it is asserted by some that he has never worn the white man's dress

¹Bureau of Ethnology alphabet. Like most Indian names, it appears in a variety of forms. Other spellings are: Imoholla (misprint), Smawhola, Smohaller, Smohallow, Smohanlee, Smohollie, Smokeholer, Smokeller, Smuxale, Snohollie, Snoholler, Somahallie. As the correct pronunciation is difficult to English speakers, I have chosen the popular form. In one official report he is mentioned as "Smohaller, or Big-talk, or Four Mountains," in another, probably by misprint, as "Big talk on four mountains."