

I and my two assistants were seated on a mattress about 10 feet in front of the prophet, which fortunately placed us near the door and incidentally near fresh air. There were two other witnesses, Indians from distant villages, who sat at one side with Smohalla's son looking on.

Smohalla's son was said to be in training as his successor. He was a young man, apparently about 23 years old, tall, slender, and active in movement, and commonly kept himself apart from the body of the people. He was much darker than his father. His dress was brilliant in style and color. He ordinarily wore a short gown or surplice, sometimes yellow and at other times sky blue, with ornate decorations of stars or moons appliqué, cut from bright-colored cloths. The sleeves were extravagantly trimmed with beads and silver ornaments. He knelt at the right of the group as the place of honor. On his left was Coteekun, the head man of the Indian village at Union gap, on the Yakima reservation. The third man was Coteekun's brother, a most intelligent and progressive Indian. (*MacMurray MS.*)

From Charles Ike, an intelligent half-blood interpreter on Yakima reservation, who is also the regular interpreter of the Smohalla ritual services at the Yakima village of Pa'kiut, we obtain additional interesting details concerning the ceremony as there performed, with the underlying religious teachings.

As at present taught, the religion finds adherents among probably all the tribes along the Columbia from near the British border down to the Wushqum tribe at The Dalles, with the exception, perhaps, of the Klinkat, who are nearly all Catholics. The two chief centers are at P'nä or Priest rapids, where Smohalla in person regularly preaches to about 120 hearers, and at Pa'kiut, at Union gap on Yakima reservation, where, until his death a short time ago, Tianä'ni as regularly conducted the services for about 300 of his tribe. At each place is a church or meeting-house built as already described.

The former high priest of the doctrine among the Yakima, and the right-hand man of Smohalla himself, was Kotai'aqan, already mentioned, the son of the great war chief Kamai'akan. It is even asserted that he was the originator of the system. However this may be, it is certain that he had much to do with formulating both the dogmas and the ritual. In temper he was more gentle than Smohalla, and more disposed to meet civilization half-way. On his death, about 1890, he was succeeded by his stepson, Tianä'ni, or "Many Wounds," who filled the office until about October, 1892, when he was murdered near his home by two drunken Indians. He was succeeded in the chieftainship by a younger son of Kotai'aqan named Sha'awë (or Shaw-wawa Kootiacan), and in his priestly functions by a man known to the whites as Billy John.

The regular services take place on Sunday, in the morning, afternoon, and evening. Sunday has been held sacred among the Nez Percés and neighboring tribes for more than sixty years, as the result of the teachings of the Hudson Bay officers. The prairie tribes also, having learned that Sunday is the great "medicine day" of the whites, now select it by preference for their own religious ceremonies of the Ghost dance and the mescal. There are also services during the week, besides special