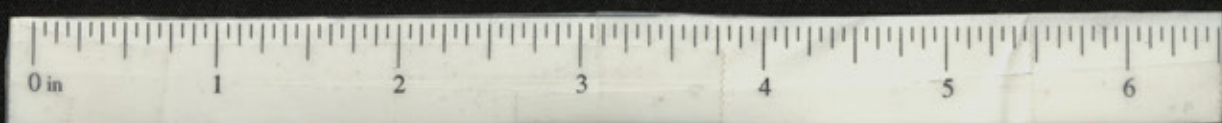
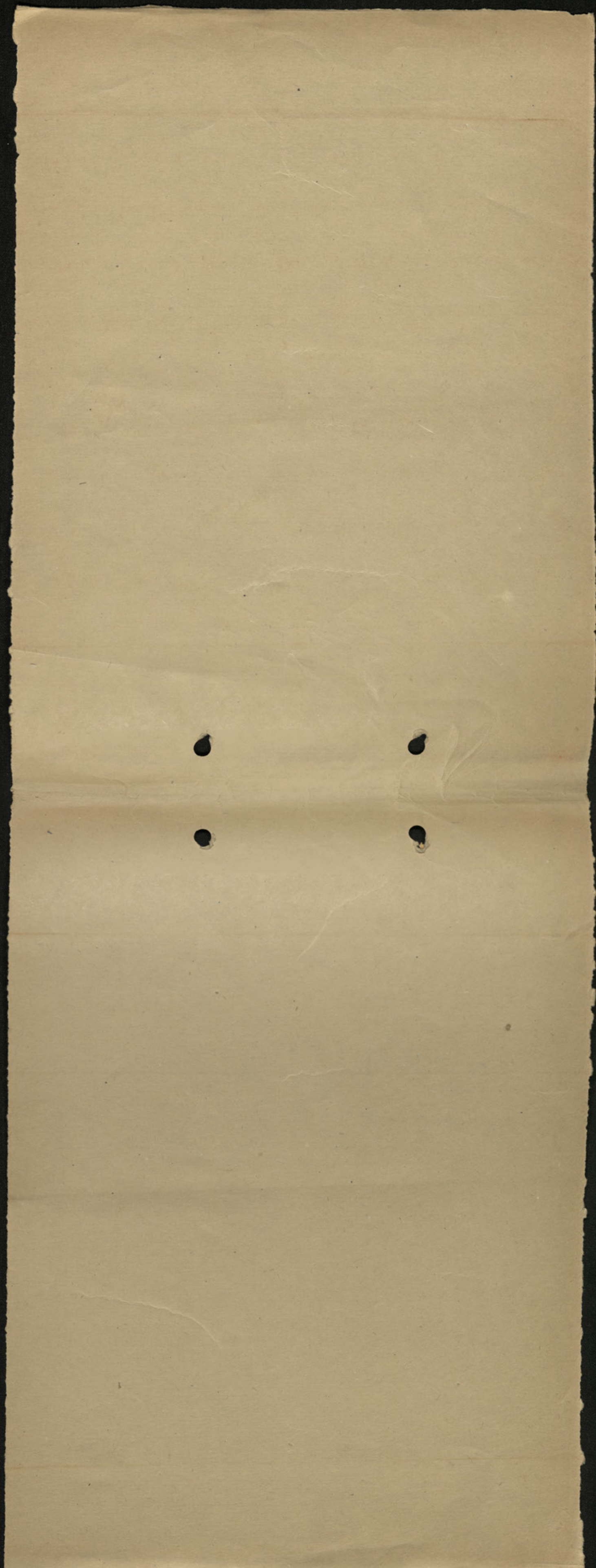


Indian Moses -
(unpublished)

Vol 7 No 7 -

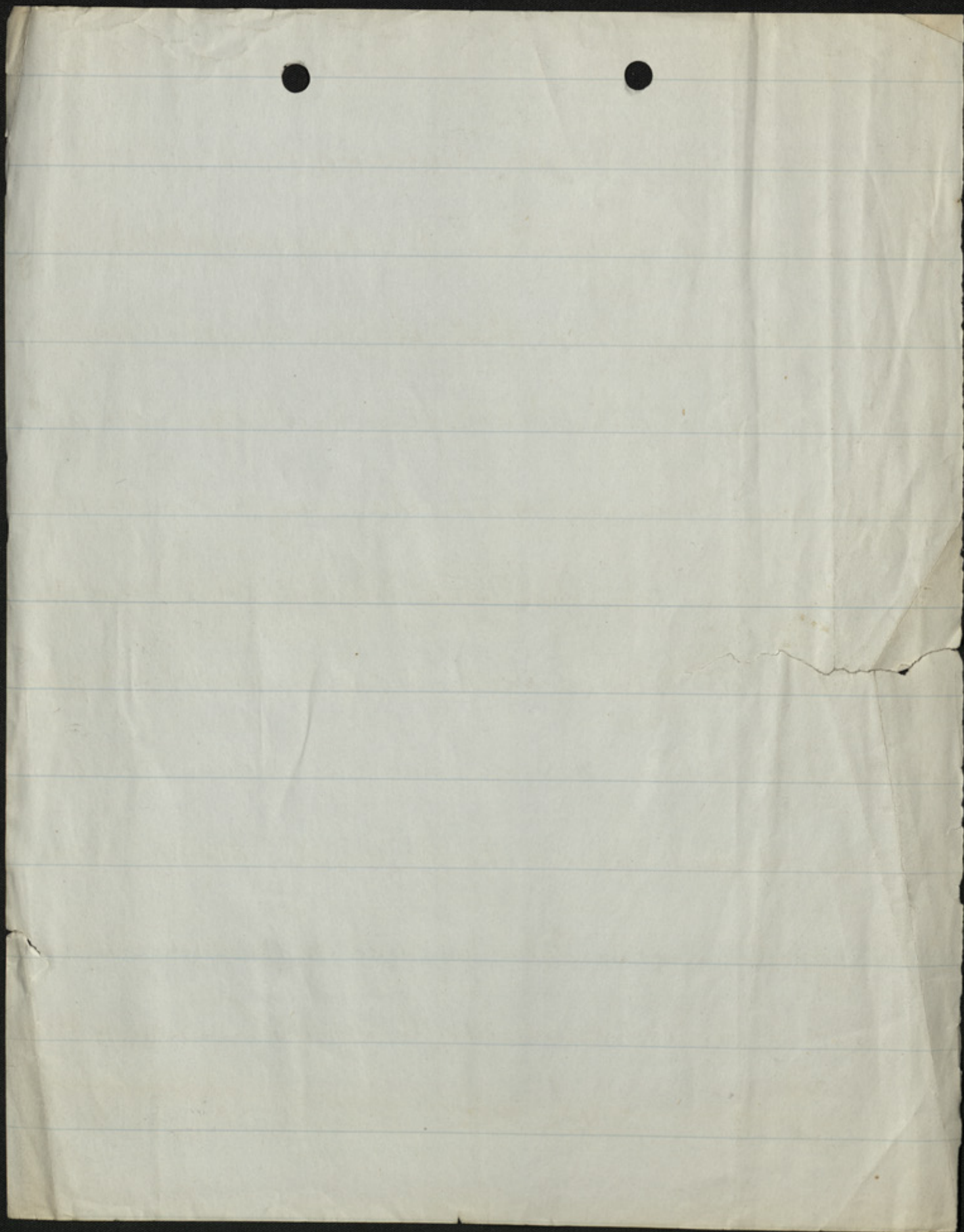
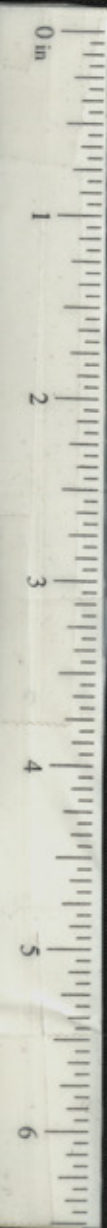




Indian Moses.

The recent operations of a Posse Comitatus in Washington Territory with an account of Moses the prominent Chief of the Upper Columbias.

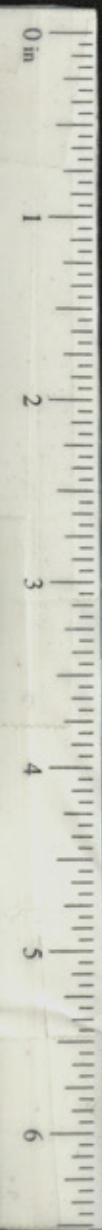
The first time I saw the Indian Chief, Moses was the Eighth of June 1877. He had been sent for by Col. E. B. Watkins, the Indian inspector and myself. He wished him to come to a council which was to be held at Fort Simcoe the headquarters or Agency of the Yakima Reservation. A large number of Indians came together at that place the 8th of June and Moses with them. He came from near the mouth ^{of the} Wenatchee a tributary ^{to} ~~of~~ the Columbia. It took our messengers nearly three days to reach his camp; the distance



ting, I believe, ~~about~~ ² one hundred and twenty miles.

In a paper that I wrote concerning the Nez Percés I first speak of Moses as I observed him the 10th of June. He was told that the Government required him to come on the Yakima or some other reservation. He represented at the council his own band called, sometimes, the Methouse Indians and, several other nomadic tribes located along or near the Upper Columbia waters.

In the paper referred to I said: "Moses (he is indeed a handsome Indian, neat as a pin in his dress, full built, muscular, head well up and back, eyes red from inflammation probably caused by the

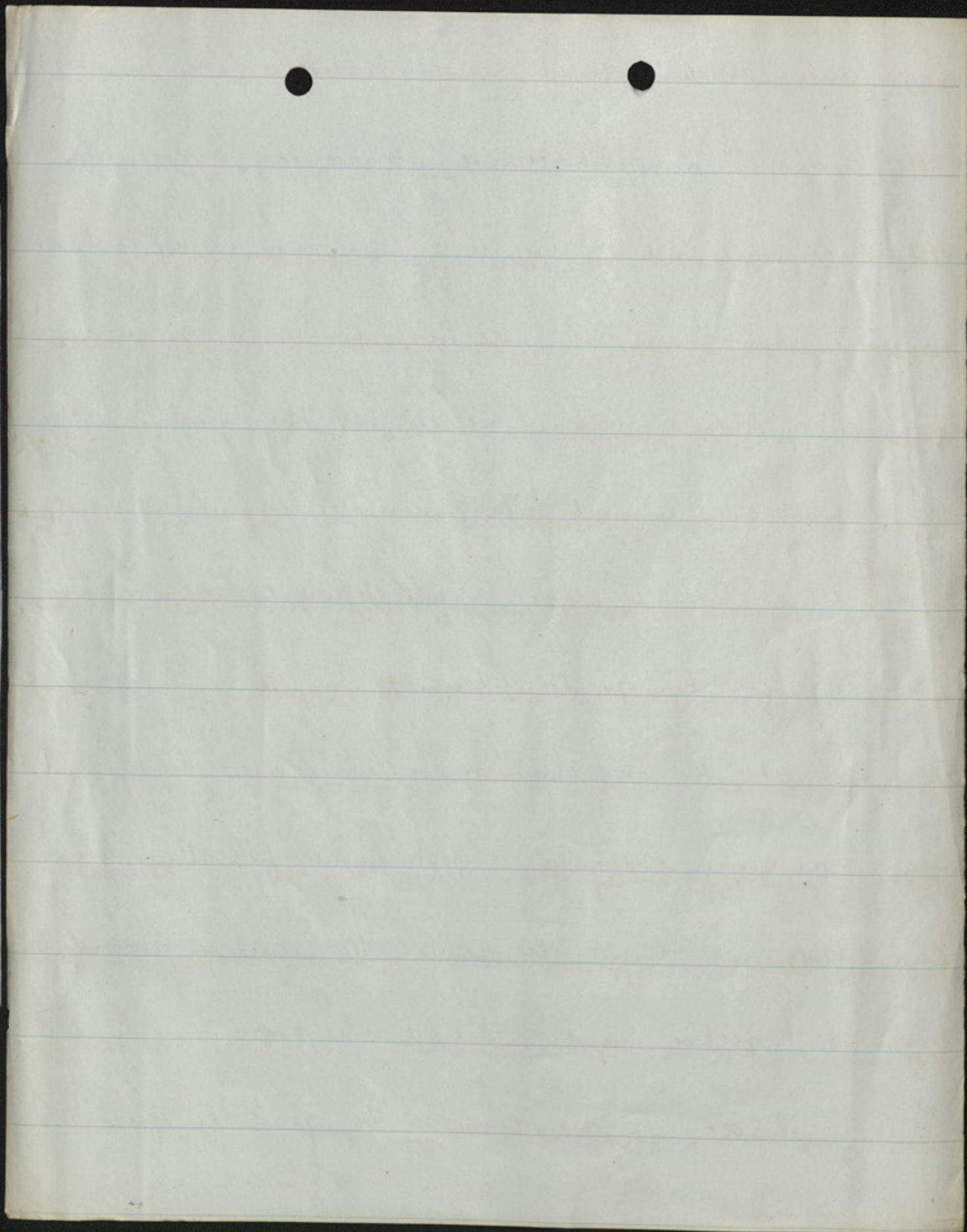
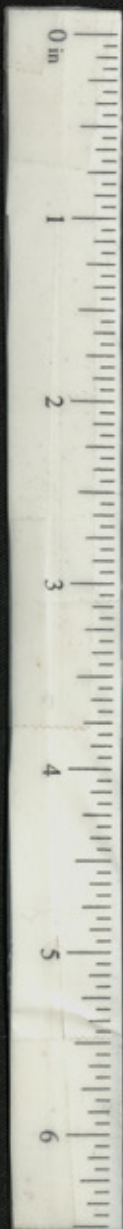


wind and alkali dust and Indian fires) says:

My Indians are scattered over a large country.

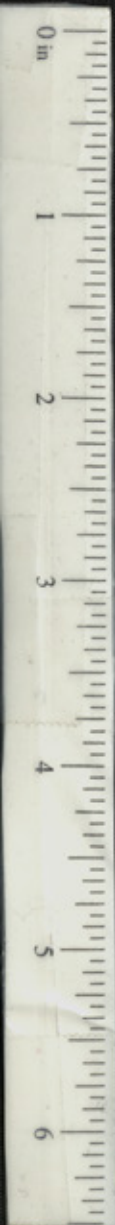
I cannot say what they will do. I am ready to tread on any reservation. If it is best for me to go on some reservation other than this, all right. The Indians about the Spokane, several tribes, have invited me to become their Chief and if they shall have a reservation I would like to go to them.

He assured Moses that a council would be held near Spokane Falls in about twenty-five days, where the tribes and bands to which he referred would be brought together and should they express to us such a desire we would be glad to give it our



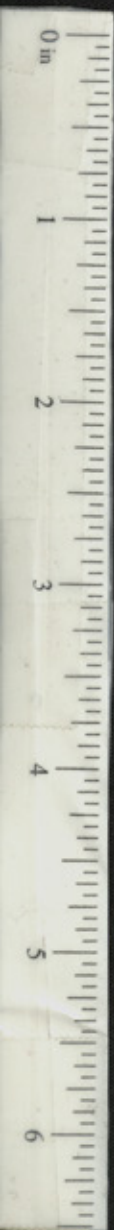
our favor. ⁴ Moses then signed or made his mark upon a formal paper.

The next record, in my possession, which mentions this chief is the account of an Indian council the 16th of August held by Colonel Watkins, General Wheaton commanding a column of troops against hostile the, Nez Percé's was present, Captain M. C. Wilkinson, of my staff represented me. In transmitting a record of the proceedings General Wheaton says: "I regret that Spokane Chief Moses was not at the council. Colonel Watkins informed me that it is doubtful if he received any notice to appear, through some misunderstanding of the Inspectors agents."



Subsequent accounts show that the message which was taken to Moses came very indirectly through an Indian woman. Moses declared that he did not think that he was really called to the Council. He did not think that he would be notified in that way. And he did not get word in season. At ~~any~~^{any} rate his dignity was offended.

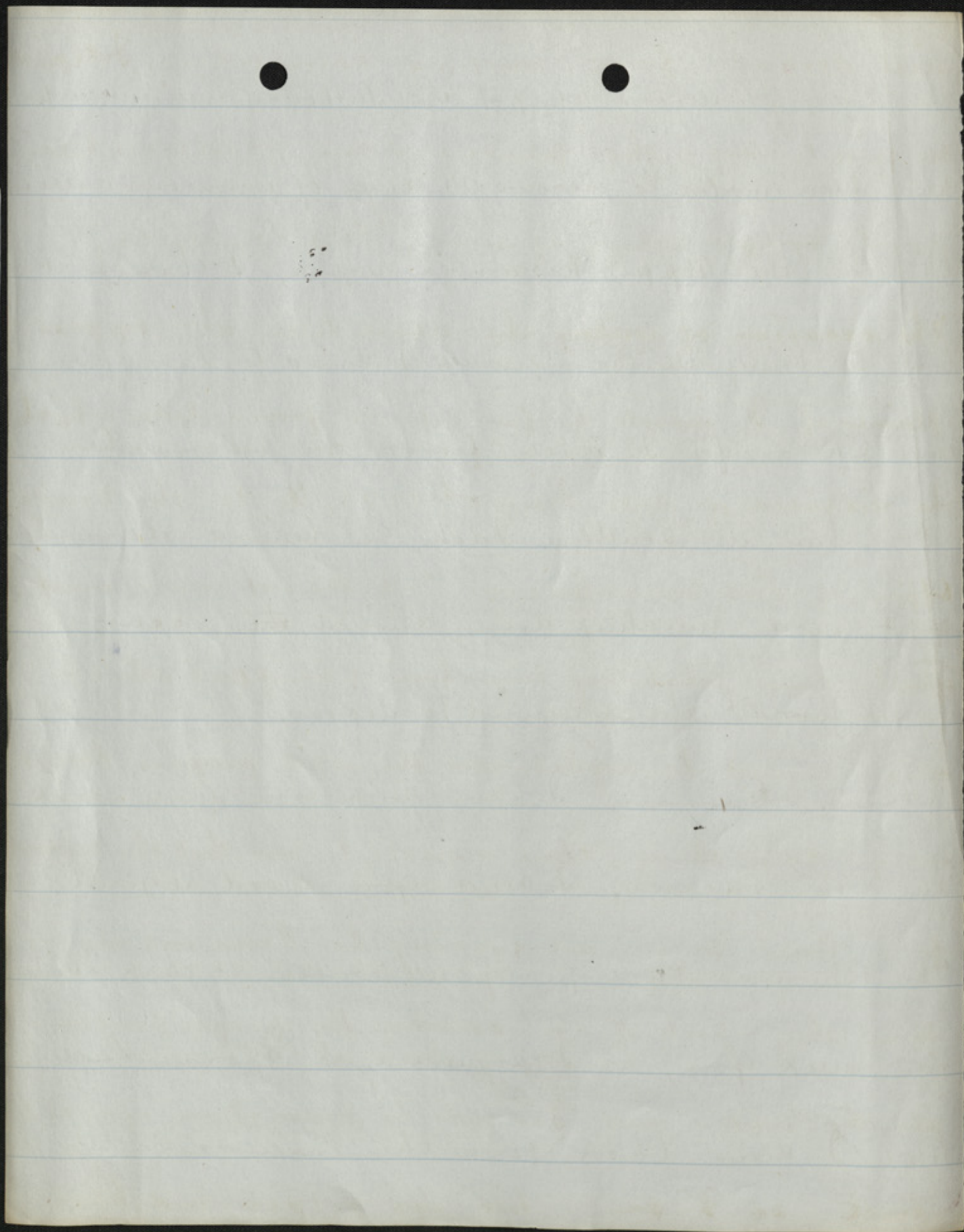
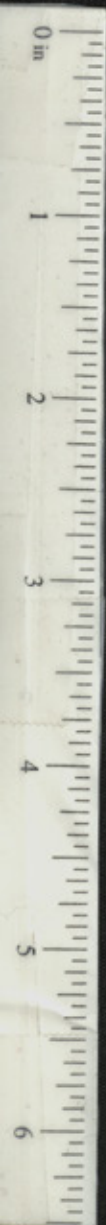
At the beginning of the Bannock War I received a dispatch from Fort Lapwai as follows: "Moses people want to fight against his wishes: seven villages (^{the} people of them) who have joined hostile clique threaten to begin a war." Speaking of the Indians of the Upper Columbia in my report of operations I say: "from my



Knowledge of Moses Chief of the Methouse Indians who had been invited to become the chief of numerous restless tribes in the Upper Columbia region, I thought it best to bring all the influence I could to bear upon this Chief, for I really feared an outbreak here more than in southern Idaho and believed there would be more mischief done should ^{it} ~~this~~ occur.

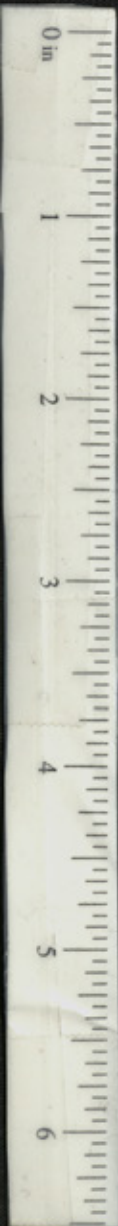
I sent June 4th the following to Moses.

Moses: Dear Sir; I have sent you word about the Bamcocks. I send you word again. The Bamcocks are giving me trouble, so that I can not meet you, as I promised, at Spokane Falls. When I come back from the Bamcocks we



will arrange for a⁷ meeting somewhere. I depend
on you to keep the peace. I am glad you have
good crops where you are. Your friend, etc.

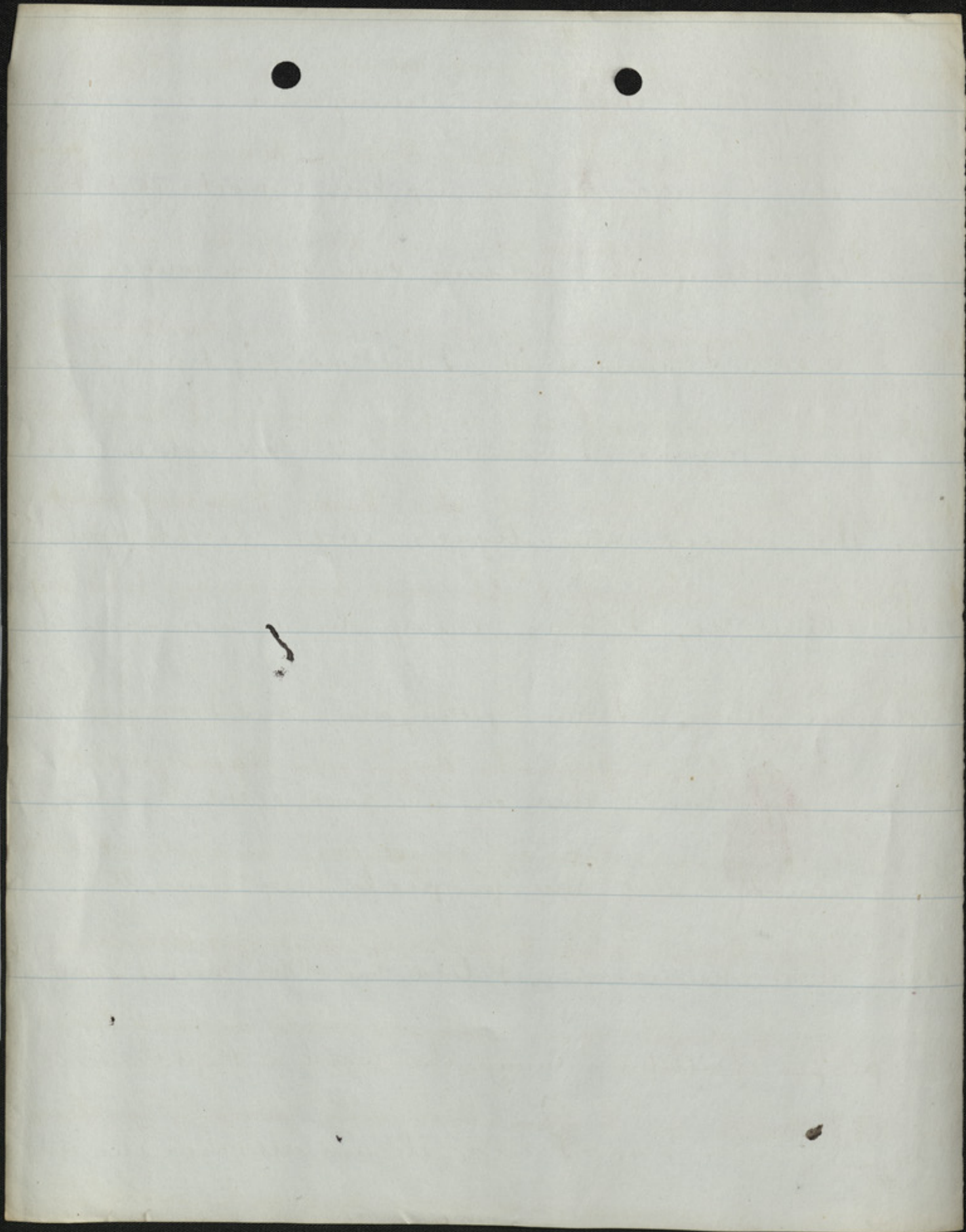
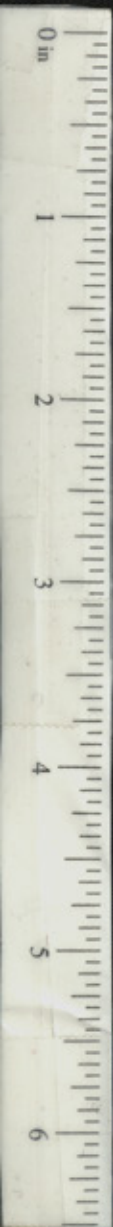
The occasion of writing the above letter will appear
plainer if I insert a few extracts from a letter which
he dictated, of date Febry 5th, 1878. To the Comdg
Officer of Fort, Walea-Walea: "I, Moses, Chief, want
you to know what my tum-tum (heart and mind)
is in regard to my tribe and the white people. Almost
every day there come reports to me that the soldiers
from Walea Walea are coming to take me away
from this part of the country. My people are con-
stantly excited and I want to know from you the
truth so I can tell my people and have



every thing quiet once more among us. . . .

Since the last war we had, up here, reports that I'm going to fight if the soldiers come which makes my heart sick. I have said I will not fight and I say to you again I will not fight and when you hear the whites say Moses will fight you tell them no, I have always lived here upon the Columbia River. I am getting old and I do not want to see my blood shed on my part of the country.

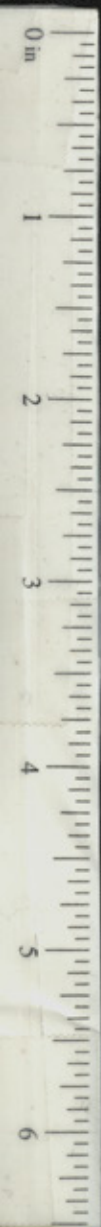
^{Joseph} Chief ~~wanted~~ me and my people to help him. He offers were numerous. I told him no never. I watched my people faithful during the war and kept them at home. . . . I told them all when the war



broke out they ⁹ should not steal. If they did I
would report them to Father Wilbur. During the past
year I have not allowed any strange Indians to
come here fearing they would raise an excitement
with my Indians, I am not a Squaw. I know how
to fight but I tell you the truth I do not want
to fight and will not fight and have always loved my
people so.

It is about time for us to begin our Spring work
as we all raise lots of vegetables and wheat and
corn and trade with Chinamen and get money.

~ ~ ~. I wish you would write me and tell
me the truth so I can tell my people so they
will be contented once more and go to work in

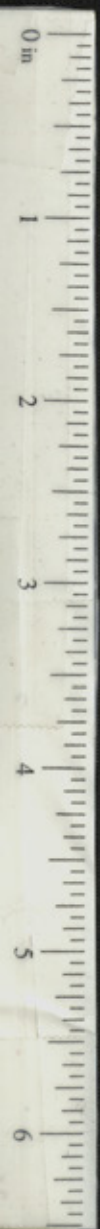


10
their gardens

I do not want to go on the Makina Reservation
as I told Colonel Watkins last summer. I wish
to stay where I have always lived and where my
parents died. I wish you would write to me and
send by the bearer of this letter and be sure I am
a friend and tell you the truth," ^{his} ~~and~~ ^{chief} ~~ship~~

(Signed) Moses ^{his} X ^{chief}
mark

The following May May a memoranda of a
conversation with a prominent citizen ~~was~~ were
recorded. They are so in keeping with all other
reliable information that I deem them worthy
of insertion here and review: "Mr John A Shoudy who
lives about thirty miles from Moses's usual place

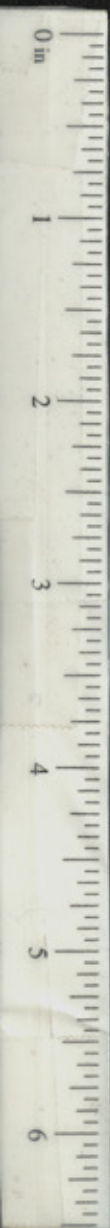


11
was in the City today and made the following statement.
"

"There are about 300 people whose lives would be in immediate danger should these Indians break out. We think the Indians peaceably disposed and would prefer they should stay where they are as the land is of no material value for the whites.

We believe that if Moses is left alone he will not disturb the people there, nor commence hostilities anywhere. I translated General Howard's letter to him and he was glad enough to get it and said: 'as long as the one armed man ^{was} ~~is~~ his friend he did not fear trouble.

Shoudy says, however, if the Indian Bureau insists

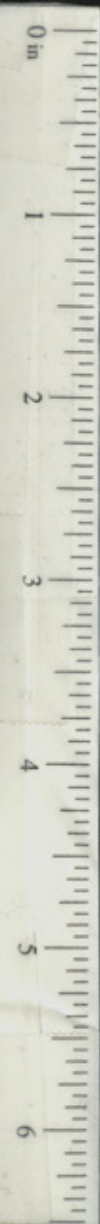


Upon putting him upon the Yakima reservation, his
and several other bands will certainly resist and
then run to the British line.

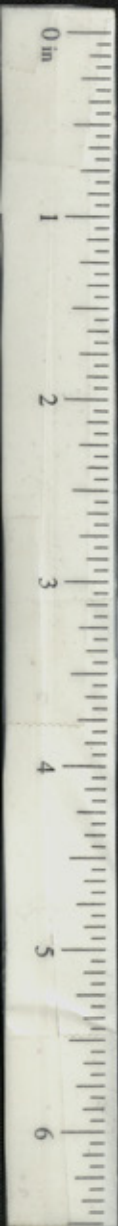
Somebody (probably lying Indians or Squawmen)
keep telling him (Moses) that General Howard is
certainly going to force him upon some Reservation.
Shoudy has gone home will see Moses immediately
and report. As the lives of the members of this family
are at stake, and he thinks he can safely keep
them within thirty miles of Moses' Lodge, it shows
that he at least believes in the present indications
as most peaceable.

In an other letter written about this time ^{Moses} says:

+ + + + + "I am sick of the way



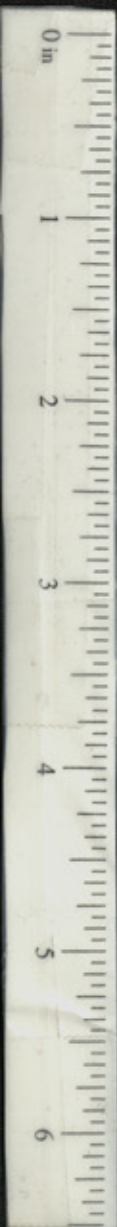
Joseph did. I will have no blood shed on my Illakee
 (land or country) + + + I don't care if
 you come and settle: plenty of crops and stock
 room for us both. + + + I want to live
 the balance of my days in peace with all. I do not
 think we ought to be like dogs all the time.
 My tum-tum is to quit this way of doing.
 A Halla-Halla telegram is: "Moses hopes Esau.
 Howard will visit him and his people soon
 as he says he promised to do. He seems to
 wish to be reassured that they (he and his people)
 will not be disturbed as long as they behave them-
 selves". A little later my Hida from a personal



interview had in consequence of constant alarming
 (from that quarter, ^{me:} reports telegraphed) Moses met me at Kititas

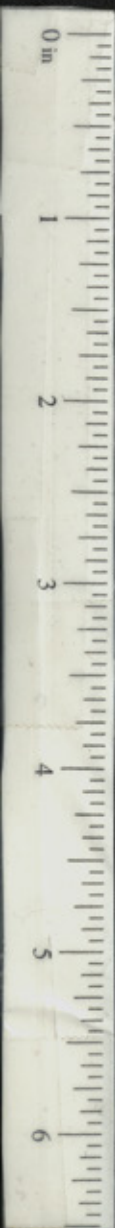
Valley Monday riding all night. His message to
 you satisfactory.

The attitude of this Chief as shown by constant
 communications with him through citizens, Officers
 of the Army and Indians has uniformly remained
 the same. This being plain, about the time of the
 Bannock outbreak, of Date May 25th, 1878. I was
 instructed to take no measures ~~on~~ whatever
~~in~~ with respect to putting Moses on a Reserva-
 tion without specific orders from my Military
 superiors. This matters remained till near the

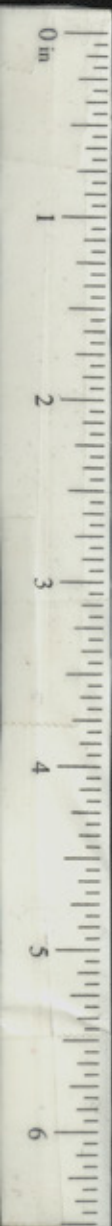


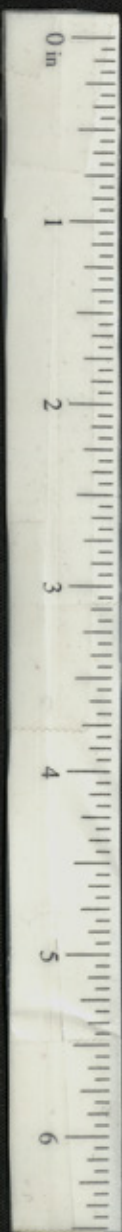
close of the Banuox war, several Indians Un-
 atillias and Yakimas ^{having joined the hostile snakes} who were escaping from
 our forces across the Columbia running northward
 murdered, in the cruellest manner, a white family
 by the name of Perkins. The murderers then
 pushed on and encamped near Moses, doubtless
 hoping to stir up this famous warrior to rebellion.
 They failed in this but continued to hang about some-
 where in, what has been called, Moses's country within
 the big bend of the Columbia.

Finally, with an escort and plenty of troops well
 located, I went to this "Moses" country to
 fulfill my promise and endeavor to form a correct



judgement with regard to these upper Columbia Indians
 of whom a part of the white inhabitants were
 very suspicious. Moses and sixty warriors
 painted and armed and well mounted rode about
 eighty miles to meet me. He had a conference of
 two days. The Indians were to deliver up the Perkins
 murderers if they came to them or any stolen horses
 which they could find. Through Moses they made a
 formal request that the Big Bend of the Columbia
 might be set apart for their home and that they
 might have some country on the other side of the
 river. I simply took down their request, issued
 a notice to bar speculative settlements and promised

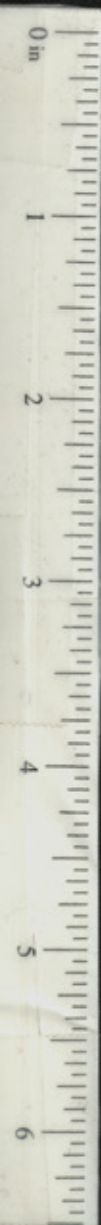




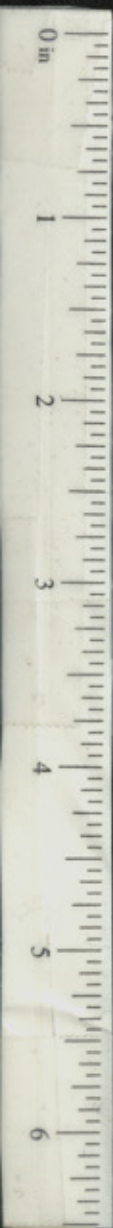
I can not do better than make pertinent extracts therefrom.

Upon the invitation of Mr. J. H. Kilbur, Agent for the Uxama Indians, in the early part of December 1878, Moses came to the Simcoe Agency and in a conference at that place agreed to furnish a certain contingent to act in conjunction with a force of Uxama Indian police in the arrest of a small band of renegades implicated in the murder of the Perkins family last summer, and charged with horse stealing.

This conference was supplemented by a meeting of citizens of Uxama City; Moses being present, which resulted in an agreement on their part to furnish 20 volunteers to meet Moses at or near Priest's Rapids.

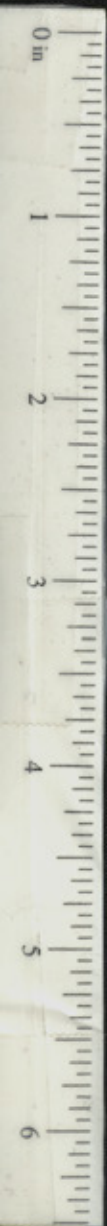


on the Columbia river, when, after crossing in Moses's boats, the combined party were to proceed in the direction of Crab Creek for the purpose indicated. Accordingly at the proper time Moses's representative appeared at the appointed place of crossing, but the volunteers while en-route were diverted from the original point ~~of~~ to a place 12 miles there from by the report that two Perkins murderers were seen lurking in that vicinity. The consequent failure to meet Moses according to the original understanding undoubtedly excited in his mind a suspicion of bad faith on the part of the whites. Informed by a runner that the Co-operating party had crossed at a point far

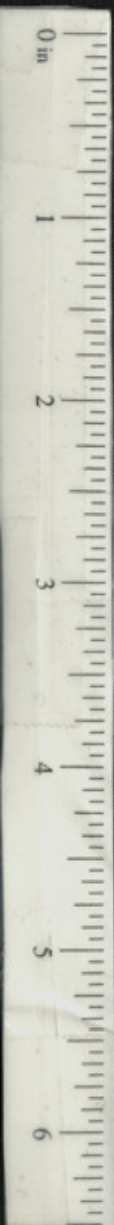


far below, he hastily called together his people in the vicinity and proceeded thereto. Uneasy and fearful of treachery, stimulated by curiosity and following the traditional custom of ~~under~~ other Indian tribes under like circumstances, Moses with about 60 of his warriors confronted the other force, in what might be considered a menacing ~~attitude~~ attitude, but further than this nothing occurred to justify such conclusion. A parley ensued between him and the Captain of the volunteers which resulted in each side mutually withdrawing without collision.

Moses with his people then returned to his camp, but after mature consideration concluded to himself



go in quest of the malefactors above referred to; and with nine picked men started for Crab Creek with that object in view. On the 20th of December while asleep in camp en-route to Crab Creek, with a bright fire burning and his horses turned out, he, with his small party was surrounded by the Volunteers and Yakima Indian Police, captured and disarmed without resistance, six of his men subsequently released upon a promise to continue in search of the Perkins murderers, and himself and remainder hurried to Yakima City and confined in jail. These are still held as prisoners by the Agent at Simcoe. The other six succeeded in arresting one of the murderers while en-



other committed suicide. ^{His} wife in confinement when I left.

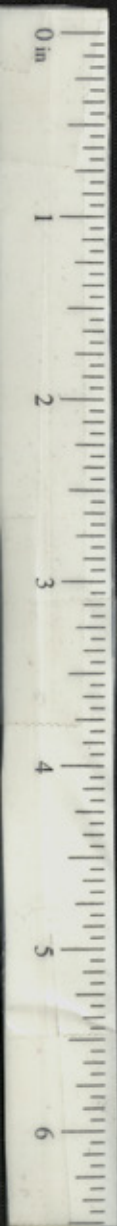
The achievement related closed the operations in the field; the volunteers returned to their homes, no indications of an outbreak among the indians were apparent and I at once gained interview with Captain Wm. Splawn Deputy Sheriff and Commander of the Volunteers, and Chief Moses, ~~whose statements marked "A" & "B" are appended.~~

Statement of Chief Moses of the Columbia indians, taken in the Yakima County Jail, Yakima City, Washington Territory, December 25th, 1878.

When Agent, Kilbur, sent Encas for me I came at once. When I arrived I was informed he wanted me



to go after the ~~P~~okin's murderers. The talk was to send 15 men of the Agency after them. I said "no" these murderers are strong; 15 men are not enough" I said I would send five of my best men making 20 in all. The talk then broke up and I started to go home. On the way one of the horses of my party got tired and I told the man to go to a camp near the river but not to say anything about the arrangement so that the friends of the murderers would not hear of it. I got to the Columbia River in the night where there was one Indian house my people were at the house. I told them all to stay there and not go away. I told them that tomorrow or the day after the "Bostons" (Volunteers) would come with the Agency Indians and to watch for them ^{and when they arrived}



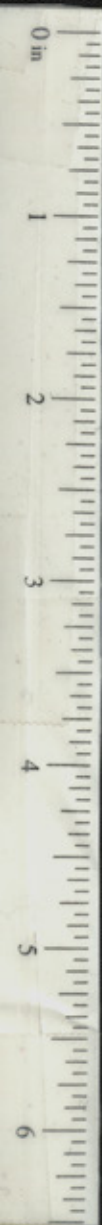
to take their boats to the place agreed upon for crossing.

I directed my people that when the party got there to send a man over to my house, about 8 miles distant.

I then went home and slept there, I didn't know exactly when the party would arrive whether in one day or two, nor at what time of the day. The young man came to my house as directed and said the "Bostons" had come on this (west) side of the river. The young man told me they didn't come to the place he was watching for them, where boats were to be furnished. They went below. After this information was brought to me I ^{staid} ~~staid~~ at my house one night and told my young men to go and get their horses and we would go and see the "Bostons" I don't know exactly, but think there were 40 or 50 of



my people that went out, My people didn't come in
from a great distance only those in the vicinity.
I did not go out with a disposition to fight or
with any warlike purpose. My people wanted to see and
as is ^{our} ~~their~~ custom took their horses and guns.
My young men went along laughing and talking. It
is the custom of the Nez Percés and all Indians to
do this. I went on until I could see the "Bostons" and
Agency Indians a little below the Indian house.
Before I got there I met Eucas on the way and told
him to go back to his party and I would come on.
When I got within an eighth of a mile of the
"Bostons" camp I saw them getting on their horses



excitedly, I went right on close up to them, "Biley Splawn"

the Captain,

came and shook hands with me and wanted to know

what this meant - so many of my people coming there

with guns and horses. I said it was nothing that my

young men only wanted to see. My people were back

a little distance. I was close up. Splawn wanted to

know if all of us were going with him after the murderers.

I said: No, but I will send some of my "tennis" men.

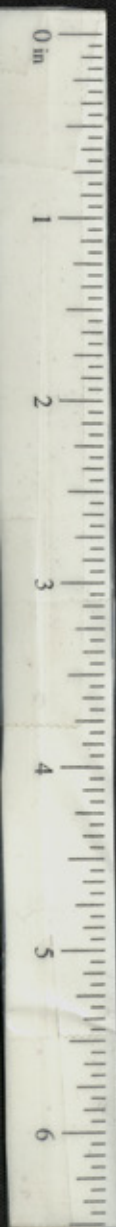
My guns were all pointed up to the sky - not one was

pointed toward the "Boston's". As Splawn and I ~~was~~ stood

together I saw Encas and called to him he (Encas) had

a bad heart towards me and ~~what I had done~~ and

what I had done; that he should have bad feeling toward

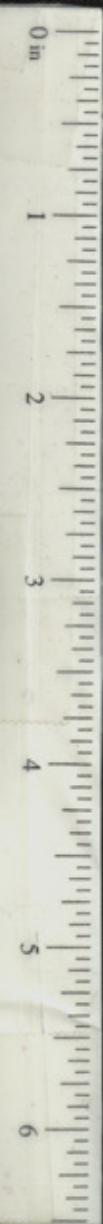


me. I told him my heart was all straight and didn't know why it was we should be bitter to each other, Not long after this the "Bostons" and Agency Indians went on down the river and I and my people went back. I stayed at my house ~~many~~ maybe three nights. Mr Sibley and five other Bostons came to my house during this time - One of the mules they rode ^{had} got very tired. I told him to leave his mule and sent out my young man in haste to get one of my horses which I let him have. That is the way my heart has been all the time with the whites. I don't know but for this and other kindnesses I now have these shacks on. Mr Sibley wanted to know where the party of "Bostons" were, I said at White Bluffs

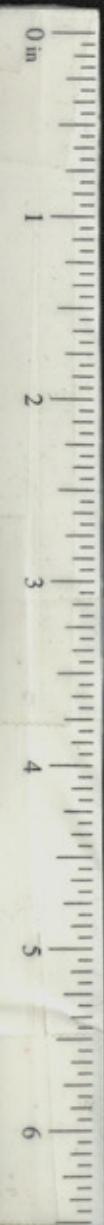


He and his men then went down to the place where the
 Volunteers crossed the river. They ~~stayed~~^{ayed} at this place two
 nights, then started not for White Benuffs but Grass
 Creek some 25 or 30 miles distant. The next day after
 they left an old man came to my house and told
 me this, I then told my young men to hurry and get my
 horses as I had told Mr Wilbur I would give five men to
 help arrest the murderers. I made up my mind at once
 that I would give four more in addition to the five
 I had promised, making nine. My young men said if nine
 were sent there might be something wrong about it. I
 said, "well get my horses and I'll go with you".

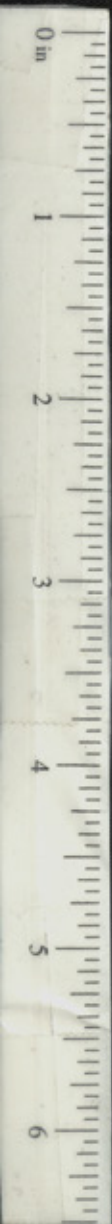
My intention was to go on with the nine men until



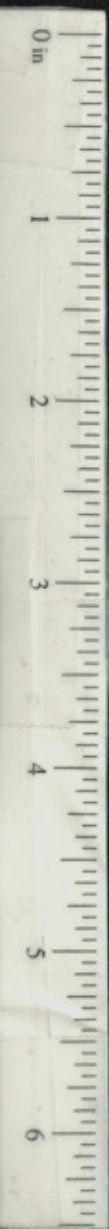
I came to the Volunteers when I would give them my people to help get the murderers and return myself to my house. I started as the sun went down and continued long into the night and went into camp saying to my men "Here we will stay until the sun rises and we can see where the "Bostonians" are". We laid down to sleep around a large fire. There was a big hill on one side of us and we were below the hill. There was a road not far from us that led over the hill to White Bluffs. There was a stream of water beyond and I thought the whites were camped there. They came to the top of the hill in the night and saw of our fire. I was asleep with my men in



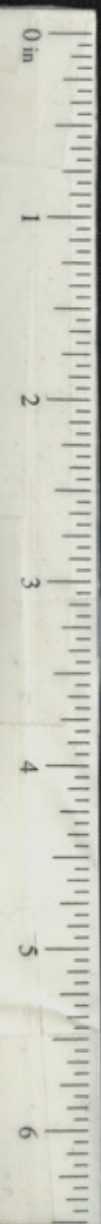
camp and they came on us in the night. After I slept awhile I directed my men to make up more fire and while doing so they heard a mumbling sound and called "icta"! I said it was battle running. In a little while, however, I heard the quick tramp of horses and said: "it is the Volunteer party coming" As soon as they came up which they did with a rush, they surrounded my camp. I ordered my people to lie still and not get up. Some of my people cried out: "its Moses! Moses! Moses!" After a little while I got up and found their whole party around us with their guns trained on our people. I then thought we were all to be killed and I wrapt my blanket around me prepared to die. After a little while



they dismounted and I said referring to their belligerent attitude
 "don't do so; we have come to help you". They then came to us
 and disarmed us, we making no resistance. They took our
 guns and knives. They were very strong - a good many had
 been drinking whiskey and we came near being killed. I
 gave up my pistol knife and gun - I told them we were
 not to quarrel among ourselves or with Mr. Wilbur's men
 but that our only business was to get the murderers.
 All this happened about 4 in the morning. We ^{stayed} ~~staid~~
~~there~~ until it was light when one of my men with an Indian
 volunteer went out and got my horses. The whole party
 then went on to Crab Creek; myself and nine men
 as prisoners. we ^{stayed} ~~staid~~ there one night and when the



sun rose started back to White Bluffs. I then said give us back our guns and I will send the 9 men after the murderers and I will go home. They answered me, and took our guns and provisions and packed them on a horse and went on to White Bluffs. I advised them not to go back there; that we were after the murderers, and going to white Bluffs would take us in an opposite direction. I proposed that my men should go with three of the Indian Volunteers and two or three of the "Bostons" after the murderers. They said "no". Then I proposed that six of my men should go. I had good horses and wanted them to go. I then said as six of my men are going after the murderers let them have their guns. They said; no, but we will let them have pistols.



I accepted this and my people want.

If any of my people were to steal or murder or commit any act against the law I would arrest them and bring them here to jail. I watch my people; not only those about me but all over the country and if they were to do bad I would catch them and put chains on them as I have now. If my people had caused the trouble for which I am held I would not feel so bad about it; but it is in consequence of the acts of renegade Umatillas that I have these irons on and am made to suffer.

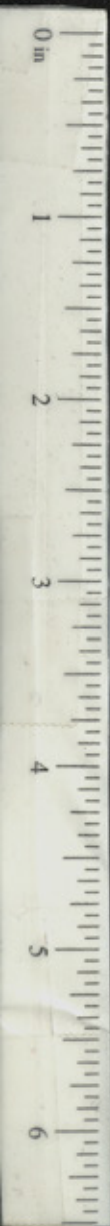
The "Boston" in Kittitas have a good heart towards me and treat me all right but here every thing is dark and gloomy. I have a thick bundle of papers from



General Howard and other "Sykes". I have no inclination to throw these papers away and go to fighting.

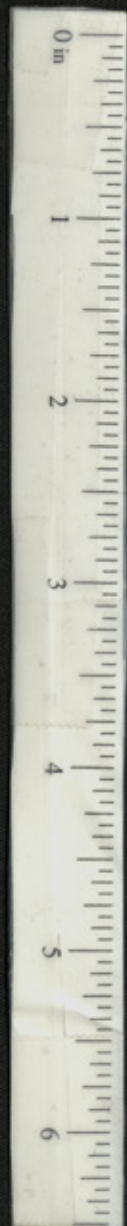
When the sun comes up one day I don't talk one way and then another way another day; I only talk one straight way. When the "Bossons" 1, 2, or 3, no matter how many, pass through my country my people do not disturb them. My mind is not to die by violence in a war, but to die when I get sick or old like other people. I don't know who has brought these irons on me - whether Eneas or who, but it is the lying that has done it. I feel that these chains are constantly working a lie on me.

When General Howard and I had the talk at Priest-



Rapids last summer about the reservation I did not expect an answer right off, my mind was that when Gen. H. got word I would hear about it, After the talk my mind was at rest until he should give me an answer. I believe all the time he and I are friends, While he was fighting last year and the year before I was holding my people so they would do nothing bad, General Howard did exactly right and I am trying to do the same by my people. We have been a good ways apart but our minds have been together-our hearts one.

While the "Boston" and friendly Swashes (Police) have lied about me and brought the chains on me, when I am liberated I am not going to have a bad heart towards



them. My mind is then to go in the road with good men - those that tell the truth and do not lie.

In staying here I am getting very tired and I would like to hear from General Howard very soon so that I can go to my house.

In answer to the inquiry as to how he and his people would accept the Ultimatum of the Government requiring them to go upon the Yakima Reservation after some hesitation Moses said: ~

I prefer not to answer that until after the question of the reservation is finally settled, when I can have an opportunity to see my head-men and understand their minds on the subject. I am not mad and shall not

