Indian Modes
(unpublished)
The recent operations of a Peace Comitatus in Washington Territory, with an account of Moses, the prominent Chief of the Upper Columbians.

The first time I saw the Indian Chief, Moses, was the Eighth of June 1877. He had been sent for by Col. E. C. Hatton, 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 the others came from near the mouth of the Nez Perce, a tributary of the Columbia. It took our messengers nearly three days to reach his camp, the distance
thing, I believe, about one hundred and twenty miles.

In a paper that I wrote concerning the Nez Percé I first speak of Moses as I observed him the 16th
of June. One was told that the Government required
him to come on the Yakima or some other reserva-
tion. He represented at the council his own band
called, sometimes, the Methow 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. Moses there 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 Perce’s was present, Captain M C. Wilkinsson, of my Staff represented me. In transmitting a record of the proceedings General Wheaton says: “I regret that I no longer 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 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 (people of whom) 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 Methowse Indians, who had been invited to become the chief of numerous resting 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 this occur.

I sent June 14th the following to Moses:

Moses: Dear Sir: I have sent you word about the Bannocke. I send you word again the Bannocke are giving me trouble, so that I can not meet you, as I promised at Spokane Falls. When I come back from the Bannocke we
will arrange for a meeting somewhere. I depend on you to keep the peace. I am glad you have good crops where you are. Your Friend ete.

The occasion of writing the above letter will appear clearer if I insert a few extracts from a letter which he dictated, of date Feb 5th, 1878, to the Comdg Officer of Port Vaaea-Vaaea: — I, Moses (chief), want you to know what my turn-turn (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 Vaaea Vaaea are coming to take me away from this part of the country. My people are constantly 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 white's say Moses will fight you till then 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. His offers were numerous, I told him no more. I watched my people faithful during the war and kept them at home. + + + + I told them all when she was
I broke out they would not steal. If they did I would report them to Father Wilbur. During the past year I have not accorded 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 told 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 Chiricahua and get money.

+++ I wish you would write me and tell me the truth so I can tell my people as they will be contented once more and go to work in...
I do not want to go on the Yakima 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 braves of this letter and be sure I am a friend and tell upon the truth.

(Signed) Moses X Chief

The following May a memorandum of a conversation with a prominent citizen were recorded. They are so in keeping with all other reliable information that I deem them worthy of mention here and review: “Mr. John A. Swoney who lives about thirty miles from Moses’ usual place
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. He think the Indians peacefully disposed and would prefer they should stay where they are as the land is of no material value for the whites.

He believes that if Moses is let 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 and his friend he did not fear trouble.'

Hody says however, if the Indian Bureau insists
Upon putting him upon the Laxima reserve, his and several other bands will certainly resist and then run to the British line.

Somebody (probably dying Indians or squawmen) keep telling him (Moses) that General Howard is certainly going to force him upon some reservation.

Shouty 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 near 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 slack 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 turn turn is to quit this way of doing.

A Nalla Nalla telegram is: Moses hopes Gent.

Howard will visit him and his people soon as he says he promised to do. We seem to wish to be reassured that they (he and his people) will not be disturbed as long as they behave themselves. A little later my aide from a personal
interview had in consequence of constant alarming
(from that quarter, telegraphed) Moses met me at Kittitas 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 whatever with respect to putting Moses on a Reservation without specific orders from my Military superiors. Thus matters remained till near the
close of the Bannock War, several Indians having joined the hostile Snake, Athabas and Yakimas who were escaping from our forces across the Columbia running Northward murdered, in the cruellest manner, a white family by the name of Perkins. These murderers then pushed on and encamped near Moses, doubtless hoping to stir up his famous warrior to rebellion. They failed in this but continued to hang about somewhere in what has been called Moses's country within the big bend of the Columbia.

Finally, with an escort and plenty of troops, we 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
named 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
murders if they came to them of 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
to forward the said request to the President and convey to them the President's reply. This reply by his Secretary of the Interior was issued. First: Agent Wilbur believes he can bring Moses and his people without trouble on the Yavapai Reservation. Let this be done if possible. Second: Should Agent Wilbur fail in this then the Indians' request will be granted. This brings the history down to the last epoch in the Moses affair. The report of a faithful young officer of the Army who was sent by me to look into the trouble which were agitating the whole country coincided in by the Agent of Governor Terry, gives the history of the entire affair with such impartiality and conciseness that
I can not do better than make pertinent extracts therefrom.

Upon the invitation of Mr. J.T. Kilburn, Agent for the Yakima Indians, in the early part of December 1873, 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 Yakima 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 Yakima 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 Crabb Creek for the purpose indicated. Accordingly at the proper time Moses's representation 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 therefrom 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
for 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, 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 Simiue. The other six
succeeded in arresting one of the murderers while ac-

other committed suicide. Four were 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 W. S. Pflanze, Deputy Sheriff and Commander of the Volunteers, and Chief Moses, whose statement, marked "N.A. 15" are appended.

Statement of Chief Moses of the Columbian Indians, taken in the Yakima County jail, Yakima City, Washington Territory, December 25th, 1878.

Then Agunt, Wilbur, sent Encas for me; I came at once. When I arrived I was informed he wanted me
to go after the Bocius 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 it 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 men 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 "Boston" (Volunteers) would come with the Agency Indians and to watch for them.
to take their boats to the place agreed upon for meeting.

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 "Boston" 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, when boats were to be furnished. They went below. After this information was brought to me I stood at my house one night and told my young men to go and get their horses and we would go and see the "Boston." 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 their custom took their horses and guns.
My young men went along laughing and taening. It
is the custom of the Nez Perce's 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 Eucus 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
Excitement, I went right on close up to them, "Ricly Splain."

The Captain came and shook hands with me and wanted to know what this meant - 60 or 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. Splain 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 "Bortons." As Splain and I stood together I saw Emoas and called to him he (Emoas) had a bad heart toward 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 as straight and didn't know why it was we shouldn't be bitter to each other.

Not long after this the "Boston" and Agency Indians went on down the river and I and my people went back. I stayed at my house may be three nights. Mr. Stubley and five other "Boston" came to my house during this time. One of the squaws they rode, 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 Shakesas on. Mr. Stubley wanted to know where the party of "Boston" went. I said at White River.
He and his men then went down to the place where the
Volunteers crossed the river. They stayed at this place two
nights, then started not for White Bluffs 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. Wilkins. 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 'Boztons' 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 rumbling sound
and called 'eta'. I said it was cattle 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: 'It's 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 but I wrapped 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, for making us 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 6 in the morning. We stayed 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 there one night and when the
am now 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 passed 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 “Bortons” after the murderers. They said “Mr. 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 went.

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 here I would not feel as 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 bumer of papers from
General Howard and other 'tykers'. 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 'Bostons' 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 I 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 "Bostons" 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 Toward 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 re-
quiring them to go upon the Cawina 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