

the neighborhood feared an outbreak but the chief himself was evidently for peace and General Howard had much confidence in him which does not appear misplaced.

Near the close of the Bannock war a few renegades who had been concerned in the trouble moved north of the Columbia, murdered a white family by the name of Perkins and stayed in the Sinkiuse country. Howard went to Moses' camp with a strong body of troops and Moses agreed to deliver up the murderers if they could be found. In December, 1878, an agreement was made at the Yakima agency by which twenty white volunteers were to act with some of Moses' men in searching for the fugitive band. A misunderstanding occurred, regarding the place of rendezvous. Fearing treachery Moses confronted the volunteers with a show of force. There was a tense moment but Moses disclaimed warlike intention and the parties separated with the idea that a small group of the Indians would later join the settlers in their search.

A few days after the episode Moses took nine men into the Big Bend country where the renegades were hiding and another misunderstanding occurred regarding his intentions. He and his men were surprised by the volunteers at night and were disarmed. Moses was taken to the agency and confined in jail until, on the appeal of Indian Agent Wilbur, his release was ordered by General Howard. Unrest continued among the Indians although the influence of Moses remained consistently for peace. The government humored the Indians to the extent of taking a delegation of chiefs including Moses, to Washington D.C. to make their pleadings. It was finally arranged that Moses should take his tribe into an unoccupied part of the Colville reservation. General Governor Elisha P. Ferry, General Howard and a considerable force of troops held a council with Moses and other northern chiefs at a trader's store near the Wenatchee. All apprehension was relieved and there was no

subsequent trouble of any consequence.

In 1879 the original Columbia River or Moses reservation was bounded by the Okanogan river on the east and the Columbia and Lake Chelan on the south. An executive order later restored to the public domain a strip fifteen miles wide along the northern border. When it became necessary for Colonel Merriam, stationed at Fort Spokane, to enforce rigidly the exclusion of whites from the rest of the Moses reservation.

In 1883 General Miles commander of the Department of the Columbia had a conference with the northern chiefs at Vancouver. There was resentment of Moses' claims of authority opposed to represent them by the Colvilles and Sarsopkin of the Okanogans. Miles finally sent the three chiefs to Washington where it was agreed that Moses' and Sarsopkin's bands would remove to the Colville reservation.

While Moses was glad to have Joseph and his band as neighbors, Chief Skolaskin and his Sanpoils resented the presence of both Moses and Joseph on lands which they considered the inalienable domain of the San-Poil people. Skolaskin held absolute power over his tribe. As a candidate for the office of chief, left vacant by the death of the old chief without a son to succeed him, Skolaskin's pretensions excited ridicule because he was lame. In his anger he exclaimed:

"Before another day has passed God will punish you for making sport of his work." His saying was recalled when an earthquake shook the country that night and in the morning the frightened Indians acclaimed him chief. He coolly accepted the earthquake as an answer to his prayer and took further advantage of the situation by extorting a tribute of horses from each tribesman while they were still scared--thereby becoming the richest member of the tribe." (Gwyder R.D. A Record of the San Poil Indians. Washington Historical Quarterly V VIII p 243.)

Major R.D. Gwydir was Indian agent when Moseph's party was placed upon the reservation. He asked for troops from Fort Spokane and two companies of infantry and a troop of cavalry were sent. The agent attended an unsatisfactory council of the San-Poils after which he went to Nespelem to hold a council of the three interested parties. About 200 San-Poils went with him. The Indians held meetings during the night, the followers of Moses and Joseph meeting together. Gwydir said nothing about the coming of troops and on the following day postponed the joint council as long as he could. About noon he was obliged to call the Indians to the government mill. He stood in the doorway. Moses' men were seated on the right, the Nez Percés on the left and the San-poils facing the door.

The speeches were inflammatory. Skolaskin said that the Great Father was a thief when he gave the lands of the San-poils to murderers like Moses and Joseph. Moses retorted that he was glad his people were not ruled like the San-poils whose chief was a dreamer, who could not make a talk without frothing at the mouth like a dog and who, in his opinion, was not as good as a dog. The San-poils were greatly enraged and were evidently ready to spring at their enemies at a word from Skolaskin. The tension was relieved by a bugle call as the advance guard of the troops rode up and dismounted. Gwydir dissolved the council and the San-poils left for home at once. Joseph and his band were located on their allotment with no further opposition.

The Bannock Indians had agreed to go on the Fort Hall reservation and they were present to draw their annuities and to get government rations but they roamed the country about as much as ever. It was their habit to visit Camas prairie every summer. As the number of

settlers in the vicinity increased their hogs rooted up most of the camas. This source of the ~~Indians~~ Indians food supply being greatly reduced, and the hunting proving to be poor, their government allowance was insufficient in 1878 to feed them. They went on the war path under Buffalo Horn who had served as a scout to General Howard in the Nez Perce war. Settlers were killed and much property was destroyed. In a battle with a company of volunteers near Silver City, Idaho, Buffalo Horn was killed.

This was a severe blow for them, but they crossed into Oregon, hoping to form an alliance with Columbia river tribes. A prompt movement of the army, however under General Howard dispersed them. They were afterward rounded up in small parties. About 600 prisoners were taken. The Wannocks were kept for a while at the forts, until the orders were received from Washington to move them to the Yakima reservation, the idea being that they would there have an object lesson of native progress. They were too far behind the civilized Indians, however, to take any interest in such an example and the government located them in Nevada. (Bancroft, History of Wash. Ida. and Mont. p 517-526. Howard..Miles op. cit ch XXIII.

Another troublesome little war broke out in 1879. About 100 renegades from various tribes who lived in the Salmon river mountains and were known as Sheepstealers commenced making raids after which they took to the mountains where they felt safe from pursuit. General Howard sent three separate commands into the Salmon river country. One column was defeated and lost its pack-train and supplies. Lieutenants E.S. Farrow and W.C. Brown with seven enlisted men, twenty Umatilla scouts and including the war chief of the tribe as first sergeant and fifty cayuse ponies followed the outlaws into the Seven Devils region and scattered them. Farrow took 53 prisoners to General Howard at Vancouver. This was the last Indian outbreak in Idaho. Fuller, Geo W. The Inland Empire. Vol 3, Spokane 1928

The Yakima reservation provided a new field for the Methodists who opened the first Oregon mission but soon found themselves administering to whites as they had located in the Willamette valley, where the native population was small and the emigrations found their goal.

The Rev. James H. Wilbur, who came out in 1847, went to the agency school and except for brief intervals worked among the Yakimas for more than twenty years. Wilbur built the first Methodist church in Portland in 1850 and around the church school which he founded in the Umpqua valley grew the present town of Wilbur. Like Hells he was commonly known in his later years as "Father."

In 1864 he was appointed Indian agent and thereafter the results of his labor appeared in constant advancement of the Yakimas in civilization. He found them greatly degraded by the original agency system which fed and clothed them, maintaining them in idleness.

The Indians used the government goods as means of gambling and conditions became the same as among the Nez Percés.

Wilbur introduced sawmills, gristmills, houses and roads and he induced the natives to cultivate the soil. He had powerful competition in his religious work from the followers of Smohalla but his school and church prospered and it was his party of young exhorters who started the great revival among the Nez Percés. In 1879 the Piute and Panook Indians were removed <sup>to</sup> from the Yakima reservation in order that they might be brought under the good influence of its thrifty native life.

In 1880, 3,320 of the 3,930 Indians on the reservation dressed like whites, 8,000 acres were under cultivation and the natives were using combined reapers and mowers. They had 17,000 horses and 5,000 cattle. Many of them owned sewing machines and

too newspapers. There were several hundred comfortably furnished houses. No other reservation showed so remarkable a degree of progress and the credit is due almost entirely to "Wilbur.

(Elles, Myron: History of Indian Missions on the Pacific Coast. Philadelphia 1882 p 88.)

He labored with unremitting energy almost until the time of his death at Walla Walla, October 28, 1887. Fuller--, History of the Inland Empire, 1928.

..the non-treaty Indians were almost entirely under the influence of the "mohalla Smohalla cult or Dreamer religion which is described later in this chapter.

The doctrines of this faith confirmed them in their unwillingness to change their habitation. At the Lapwai council they permitted a sullen old chief, Toohulhulsote of the Dreamer religion to act as their spokesman.

Nothing could be done until General Howard removed this Indian from the council. Joseph advised the other chiefs to pay no attention to the incident and they agreed to view the lands which were offered to them. Joseph, Looking Glass and White Bird paid visits to the suggested location with Howard and when the latter returned to Portland there was no reason to doubt that the non-treaties would go on the reservation. Joseph had said that he would give up everything rather than let his people start a hopeless war..

The arrival of additional troops and the rather limited period allowed for the evacuation of the "allowa valley, thirty days, caused great resentment. The Indians moved but lost considerable stock in the hurry and a ten-days council was held in Rocky canyon at which Toohulhulsote and others fanned the war spirit. The young braves secretly bought a large supply of ammunition and several of them, including a son of the Indian who had been killed in the quarrel with ~~the~~ a white stockman cast the vote of the tribe for war by going out and killing four white men. Joseph afterward said:

"I say that the war could not then be prevented ..I knew that we were too weak to fight the United States...

Fuller, History of the Indian Empire, 1928.