

ing to remove, the matter was turned over to General Howard. On May 3, 1877, he held the first council with Joseph and his followers at Fort Lapwai. Their ceremonial approach, which was probably in accord with the ritual teachings of the Dreamer religion, is thus described by the general:

A long rank of men, followed by women and children, with faces painted, the red paint extending back into the partings of the hair—the men's hair braided and tied up with showy strings—ornamented in dress, in hats, in blankets with variegated colors, in leggings of buckskin and moccasins beaded and plain; women with bright shawls or blankets, and skirts to the ankle and top moccasins. All were mounted on Indian ponies as various in color as the dress of the riders. These picturesque people, after keeping us waiting long enough for effect, came in sight from up the valley from the direction of their temporary camp just above the company gardens. They drew near to the hollow square of the post and in front of the small company to be interviewed. Then they struck up their song. They were not armed except with a few tomahawk pipes that could be smoked with the peaceful tobacco or penetrate the skull bone of an enemy, at the will of the holder. Yet somehow this wild sound produced a strange effect. It made one feel glad that there were but fifty of them, and not five hundred. It was shrill and searching; sad like a wail, and yet defiant in its close. The Indians swept around outside the fence and made the entire circuit, still keeping up the song as they rode. The buildings broke the refrain into irregular bubblings of sound until the ceremony was completed. (*Howard, 1.*)

At this conference Toohulhulsote, the principal Dreamer priest of Joseph's band, acted as spokesman for the Indians, and insisted, according to the Smohalla doctrine, that the earth was his mother, that she should not be disturbed by hoe or plow, that men should subsist by the spontaneous productions of nature, and that the sovereignty of the earth could not be sold or given away. Continuing, he asserted, "We never have made any trade. Part of the Indians gave up their land. I never did. The earth is part of my body, and I never gave up the earth. So long as the earth keeps me I want to be left alone." General Howard finally ordered him under arrest, after which the Indians at last agreed to go on a reservation by June 14. (*Howard, 2.*) A few days later, councils were held with Smohalla and his people, and with Moses, another noted "renegade" chief with a considerable following farther up the Columbia. Both chiefs, representing at least 500 warriors, disclaimed any hostile intentions and agreed to go on reservations. Smohalla said, "Your law is my law. I say to you, yes. I will be on a reservation by September." (*Howard, 3.*) Parties under Joseph and other leading chiefs then went out to select suitable locations for reservations, Joseph and his band deciding in favor of Lapwai valley. Everything was moving smoothly toward a speedy and peaceful settlement of all difficulties, and the commission had already reported the successful accomplishment of the work, when a single act of lawless violence undid the labor of weeks and precipitated a bloody war. (*Comr., 22.*)

One of Joseph's band had been murdered by whites some time before, but the Indians had remained quiet. (*Comr., 23.*) Now, while the Nez Percés were gathering up their stock to remove to the reservation selected, a band of white robbers attacked them, ran off the cattle, and