

1856 No. 28

Agency Office, Dalles, Jany. 4, 1856

Sir:

I have just had an interview with Agent Olney and permitted him to peruse your letter to me of the 10th ultimo in which you speak of the appointment of Raymond.

Mr. Olney desires me to say to you that he did not appoint him as he informed me but merely requested him to act until your pleasure could be known. He also informed me that as this time Raymond repeated to him a message from me to the Cayuses which he had interpreted for me to the effect that he had made a treaty with them and would abide by it, that government did not make two bargains about the same thing and that it was a matter of indifference to me whether they went to war or not. That after the arrival of the volunteers Palmer and myself ~~receded~~ receded from our former positions in relation to the upper Indians. That he thought I was remiss in my duty toward them and feeling a great solicitude to carry out what he had begun he had taken the responsibility to act as he did.

In extenuation he says he did not read the circular left with him, that he did wrong and has no further apology to make.

I give you the several points made by Mr. Olney in as condensed form as possible and think he deserving of some praise for his frankness, think what we may of his compliments.

I deem it due to myself to make some explanation in reference to the foregoing as I do not know what may have been written or spoken in regard to it.

A short time subsequent to your leaving this place two Cayuses came to the Dalles, one of them was a man whom I know to be in the confidence of the head chief, and therefore suspected the visit to be for other objects than trade. Raymond acting as interpreter I spoke to them as near as I can remember, to the following effect, to wit: That we ? now at war with the Yackimahs, they have killed Mr. Bolon. That the Indians claimed that the

difficulties grew out of the late treaties, also that I was informed that some of the Cayuses were dissatisfied particularly with the size of their reservation that I thought they would find it sufficient large to give each man a farm and have enough left which together with the grazing privileges guaranteed to sustain all their animals, but that they were promised at the council that if it was found there was not sufficient good land within the reservation to give each a farm, it would be increased so that each individual head of a family would have a piece of land of his own, this they were told was a part of the contract and every thing promised them would be strictly fulfilled on our part and that government would expect them to perform all they had agreed to, that among other things agreed upon was the privilege of the whites, peaceably to settle on any lands not embraced within the reservations our people desired to settle in the country and did not wish to have their rights called in question by the Indians, that this point had been fully explained to them at the council by both Gov. Stephens (sic) and Genl. Palmer and I thought they certainly understood it, it had been agreed upon and settled and our government did not make two bargains for the same thing.

In sending them this message I took into consideration all circumstances both as to the then state of affairs in the country, the character and attitude of the Indians whom I was addressing, as also our own position and what had been recently told them. I spoke to them as I conceived it right and proper for an officer to speak who would reflect the views and policy of our government to be firm in the maintenance of our rights, just in claiming nothing but what had been conceded after a full explanation and thorough understanding.

Conciliatory without adulation, dissimulation or vacillation and was I placed again in similar circumstances I would not vary my message one iota.

I denied to Mr. Olney of being conscious as to wherein you or myself had receded from our positions as assumed at the commencement of hostilities - did not then nor do I now conceive that I am under any obligations to

to keep Mr. Olney or any other person whose position is of no greater dignity than my own informed of what I am or contemplate doing in my own district.

I am informed by Mr. Olney verbally that during ~~the~~ his late visit to the Walla Walla country he requested Mr. Mc^B ^{Don't} ? to act as local agent for the friendly Indians found there until such time as he could receive an appointment. M. Fon't (?) was certainly laboring under a wrong impression as to the appointment power, his personal ill will towards myself would not have permitted him to expect or desire or ~~desire~~(sic) an appointment at my hands. The names of the friendly Indians as reported to me by Mr. McBean and others are as follows: Wit: Cayuses, Stickus, ~~a~~ How-lish-wum-pum, T n-ten-met-sa, Satise-Catalpa, Shin-a-mik-an, and Quiese of the Walla Wallas, Pierre and his two brothers, Hin-makin and Youk-o-liks, whole numbers of men, ~~and~~ women and children about twenty ~~per~~ persons. They are encamped with the Catholic priest and those of the French settlers who remained in the Walla Walla Valley.

Your instructions to me left it discretionary as to whether I went to the Walla Walla or not, I did not deem it necessary to go as ~~the~~ the latest intelligence ~~of~~ from the Cayuses was to the effect that those of them who had determined to remain friendly had gone to the country of the Nez Perce.

Mr. Olney went with and acted as aid to Col. Kelly during the engagement with the Indians and rendered that officer and the cause very important service as well as his gallant bearing on the field of battle, as also by his superior knowledge of Indian character thwarting the wiles and duplicity of the enemy. His interpreter, John McBean & Tab-a-boo acquitted themselves ~~like~~ alike ~~and~~ credibility.

I would have you not misapprehend me, this letter is not dictated by any feeling of hostility or resentment towards Mr. Olney, on the contrary I entertain towards him the most kind feelings and hope our personal friendship may ever continue. Yet in the performance of what I conceive to be duty to government and myself I would recite facts even shared that recital result in

(sic ??) in his sacrifice . He has taken the responsibility to act beyond instructions and as he believed contrary to the will and judgment of the Supt. and resident agent and with him the responsibility must rest.

I will endeavor to have Mr. Olney see this letter before sealing it.

Mr. Olney has seen the foregoing and says he takes no exception to it, and tells me that I may inform you that ~~that~~ he goes further ~~and~~ and gives it as his opinion that the reason why you did not go to see the Cayuses was the want of moral courage, you was afraid of the reproaches of the volunteers.

Special Agent Shaw is now acting in the Valley Walla Valley

Respectfully your obt servant

R.R. Thompson, Indian agent.

Endorsement: Fort Dalles January 4, 1856. R.R. Thompson , Indian Agent.

Relative to appointment of Raymond and version of affairs with Agent Olney

Original transmitted to commissioner of Indian Affairs 11 Feby. 1856

Recd. Jany. 28th, 1856

1856 No. 43

The Indians to the Governor

When Governor Stevens and General Palmer called on us we all assembled at the invitation as children at the call of their father. The Governor and the General spoke to us publicly (sic) every one knows what they said. They spoke with a loud voice, every one heard them--they spoke distinctly, every one understood them. They told us that the President was our Great Father and that he loved us as his children. Governor Stevens and General Palmer assured us that they were sent by the Great Chief of the whites to be our second Fathers, to protect us and our children and to secure our happiness-- They spoke to us of peace and concord between the whites and Indians. They proposed to us a treaty in regard to the lands on which the Creator caused us to be born and to live--we have all acquiesced to their proposition because we thought them just sincere and friendly and we all have put our names to the Great Paper of the treaty as a ~~witness~~ witness of our consent. But alas! Men are always men, and everywhere there are some who will commit faults, especially those who are ignorant and blind. Several amongst us have broken their treaty--they forgot their promise and failed in their word. Seduced by the bad speeches and the dreadful reports about certain Indians they have cruelly steeped their hands in the blood of their friends, the whites. The brothers and the friends of the massacred whites felt indignant (who would not?) and came to our country to revenge the death of the innocent and to punish the guilty, who went around day and night and traveled through the tribes in their vicinity to get their assistance and to excite them to take arms against the whites--Those whom they could not induce by the hope of large rewards they threatened with death if they would not lend their assistance.

On the other hand our second Fathers, Stevens and Palmer worked as much as they could for the interests of their children. The first did not yet know the perfidious and infamous conduct of his children, the Yakimas-- he

continually labored as strenuously as he could to make the Blackfeet that which he knew was best for their preservation and their good hereafter--(sic)
~~Godsended~~ Our other Second Father, Palmer, who had at his heart to save from the evils of war, all those of his children who were innocent had pity on us, and sent us the following counsel by our Agent Olney--:

"That all who wish to be our friends among the Cayuses should not take up arms to aid the Yakimas against the whites--they should give no assistance to our enemies and should obey the orders of the agents-- If any of their friends wish to go to war against the whites, let them go, but do not receive them again among you. All of you our friends, must unite themselves and separate themselves from the wicked--all the promises we have made for the good of the Indians who shall remain faithfully our friends will be fulfilled.

"Our soldiers who go to pursue the wicked will respect the innocent and their property--if any evil disposed whites should do you wrong you will complain to the chiefs of the whites, who will see that right is done you."

Many other things have been told us and promised to induce us to remain faithful to the whites, which have escaped our memory, which you know were written on the great paper which always exists--all the promises and advices were as presents of curious objects sent us from a great distance, of which we did not understand the real importance, but we have among us Suns and Stars who enlighten us and have enlightened us for a long time--and who always enlightened the sky and dispersed the mists & storms which covered the country--with the help of these friendly lights we have always been able to see clearly and understand distinctly that the advice of our Fathers was for our real good, and the fables of bad Indians tended to our destruction-- Not only have these friendly lights enlightened us, but they have planted and caused to grow in our hearts a sincere love for the whites and respect for our engagements.

Yes. God knows it--as many of us as were Indians around our dear Father Cheroise with our elder brethren with our friends Messrs Bumford, Brook, Noble, McLean, Raymond and others we have all (except two) been faithful to our

engagements. It is with a cheerful heart that we consented to the treaty proposed to us by our Second Fathers Stevens and Palmer, and our heart is still to-day as the day we signed the big paper and we can say and prove by many witnesses that we have punctually followed as much as possible all the orders and councils of Genl Palmer and ~~xxx~~ of our agents, and every one knows we have all surrounded our Fathers and our friends, just named. We have never been mixed up with the murderous Takimas, with the drunken and insolent dwellers of the Umatilla nor with the poor and great thieves of the Walla Walla and Paluses. All the intercourse that we have had with our ill disposed neighbors has been to divert them from their courses and to recall them to better feelings. Everyone knows that some among us have exposed our lives to save the property of whites in the country, especially the property of our second fathers had deposited in Fort Walla Walla, for his children the Indians. Threats have been made us--blows have been given us--we have done all we could to save the houses and the property of those who left us before the war and who by their leaving us caused us to shed tears of sorrow and regret.

----- (just a line not an omission) when they confided to our care their property and bid us farewell. Yes we have done all we could but there is no resistance to might. The wicked were too numerous and we were too few. But why did our friends leave us? Why were they afraid? We have protected those of them who remained amongst us. We would have defended them at the peril of our lives from the attacks of the wicked--The people of Taih, of the Chutes, of the Umatilla, Walla Walla and Palouchies joined the league with Chanazaka all prepared themselves and were and are still determined to massacre all the whites wherever they find them.

The Americans of the Dalles did not think they had so many enemies to contend with and when we heard they were marching on Fort Walla Walla with a small number of volunteers we hastened of ourselves to inform the small number of volunteers of the dangers and not to advance further till

they had double their force and to guard themselves from the sudden attack of the Yellow Serpent. The volunteers received the message (letter) and we have delivered them by the means from a dreadful massacre.

Truth ought not to be hid--certainly we desire gratitude and thanks as well as those who wrote and sent the letter. "e might have hid all from the whites that wer amongst us--but no! we told them all we knew and urged them to send information. "e could have stopped the express by communicating with our enemies, but no! We hid it from them and pointed out their route, most direct and most safe to reach the volunteers and to avoid the bad Indians. The volunteers informed ~~akixefmx~~ of all, halted and took precaution for their own safety and they were ~~later in arriving~~ later in arriving at the valley of the "alla"alla but arrived with more security. On the first day of their arrival they had to fight the ~~Indians~~ Indians. During the battle we were camped apart with the whites that had remained in the country, we had erected a fortification and kept watch day and night because it was told us that the wicked Indians were coming to massacre us.

"e would have wished to join the volunteers but it was impossible for us--the road was blocked up by 500 bad Indians. After some days of hard fighting the wicked have been beaten and put to flight, which saved us from their attack. Then our relations, our children the Wallamet half breeds who nobly helped the whites to gain the victory came to see us with several American chiefs. Among these were Major Chin, our chief and present agent Mr. Olney, Mr. Stewart and others who congratulated us on our escape from the force of the wicked, and have loaded us with praises and thanks because we had remained as firm as rocks to the friendship that had been promised us. They told us they took us under their protection and that they would watch that no Indians or whites would do us any wrong. They told us to return to our own places, not far from the volunteers, so as to be protected. "e have followed their advice and we are to day the only Indians who have remained faithful to the whites in all the valley of the "alla Walla. "e are camped on the

lands of our forefathers with all the white that have been with us under the protection of our guardian, Mr. Chinn and a small company. Capt. Cornelius, Mr. Shaw, Capt. Lord, Sergeant Quinn, all our other friends neglect nothing to protect us and do all they can for our good, but it appears that a great number of volunteers have heads harder than us Indians. They trample under foot the advices, the orders and the reprimands of their good and just chiefs and follow no other rule but that of injustice, rapine and ingratitude if they have any bad chiefs, enemies of public order with hearts full of bitterness, not of charity, it is those they love and whose order they punctually obey, because they are in accordance with their own depraved inclinations. You have seen our mouth you will see our rewards.

The volunteers were to be our protectors, but they threaten every day to kill us. If we refuse to deliver them cattle and horses which all the world knows are our private property--they have despoiled us of our provisions in cache every day they take our horses and cattle because our friends the whites tell them they are doing wrong, they answer saying they will come in large numbers and deprive us of all we have and massacre all those who will oppose them.

We are poor and naked and we have become slaves because we wish to be faithful friends--they tell us we hide the horses and the cattle of the wicked Indians who have taken to flight. This is false and they speak at hazard. A long time before the war the wicked among the bad ~~Indians~~ Indians had driven the greater part of their horses and cattle to the other side of Snake River with the intention of taking their interests at heart--they look upon us as men created by the same (sic) Great Creator, and descended from the same Adam. They see no difference between themselves and us but the color of our skin and the degree of civilization. Far from seeking to destroy us they protect us and ... our saviors. They excuse our ignorance and endeavor to enlighten us. Their love they have for us leads them to employ all the means possible to render us similar to the ~~Indians~~ whites

[from interests at heart, numbered page, evidently different from preceding words ..perhaps wrong sequence of pagination]

themselves--they speak to us with sincerity--they never have the intentions to deceive or abuse our good faith. All the chiefs of the whites who have all been educated who have a good charitable feeling heart, are well disposed towardx us --many teach us that we ought not to ~~do~~ do to others that which we wish others would not do to us--and they do to us that which they teach--we love these and ~~we~~ believe their words--but ~~there are~~ there are also others and in a great number who do not seek to do to others that which they would wish others should do to themselves--we would say that not only they would return evil for evil but they will return evil for good--they appear as ignorant and wicked as we are--they look upon us and treat us as belonging to a different race from man--they have nothing but contempt and hatred for our miserable condition--they say they want to destroy us all, thinking we are useless beings upon the face of the earth--that they are men and that we are brutes without reason--Let them use the reason of men, since they are men--let them punish those who ignore them, but let them not inflict so much evil upon poor creatures that do them only good.

You see our good Father Governor Stevens and General Palmer, you did not deceive us when you (end of page)

(next page)

with them if they were obliged to take flight. During the battle while some were fighting others watched day and night over their stock so that when they were obliged to take flight thought it was done suddenly they were able to take with them their best bands of horses and herds of cattle. it is true some remained as they were not able to take all--but we know well that Mr. Olney took to the Dalles a large number of horses- we also know well that a large number of cattle were taken to the Dalles. We know that since more than a month, the volunteers have destroyed more than ten head of cattle a day--they destroy and set one forth and leave

(begin new page) interests at heart -they look upon us ... (this is a repetition of ~~thexpx~~ two pages back, and noted so in the typescript)

told us there would always be some bad people, who would illtreat us--we believe what you told us and we believe it now more than ever--You told us to address ourselves to our agents--and that they would defend our rights we have done so, but in vain--those who want our destruction are too strong and too many--Governor Stevens, we have not forgot your promise, the pain and the trouble you took for us forbid us to doubt your kind intentions toward us- We know you as a great Chief and you have more power than the others. It is on this account that in one of our ~~xxxxx~~ councils we have resolved to address ourselves to you as to our great, good Father and that you have pity on your children and you cause justice to be done them as you promised- The Nez Perce, our relatives have told us of your return from the Blackfoot country to take patience and to make known to them the injustice that was done us--they promised us assistance but they are weak and we do not wish that in seeking to do good they should expose themselves to be exterminated with us. No! Nobody will ever be able to cause us to take arms against the whites- We have always been faithful to the friendship we swore to them and we will be so till death-- if the whites kill us they will kill innocent people. God knows it. They will kill their most sincere friends--We thank the Nez Perces for their protection and assistance--and all the protection we desire is that only of the white chiefs, especially from you governor, in whom we have a complete confidence. These are our sentiments--think of us as your children who will love you and will love you always.

They tell us to address ourselves to the agents. We do it but ~~xxx~~ no one has been able to do us justice, except a man with a Black Beard who was not our agent but who had pity upon us and helped us as a true friend.

Olney came and told us he would have pity on us but disappeared as a streak of lightning. He has forgotten us. The little red shirt (the Jewell ?) he told us that he was our great agent and he has disappeared and forgotten us. The Yellow Beard (Shaw) came at the same time

he told us he was to protect us he has gone and seems to have forgotten us. The Black Beard is going away, alas, what will become of us. The bad Indians are exasperated against us because we would not join them.

The Volunteers seem not to believe our friendship and fidelity, we are placed between two fires, without help or protection, think of us you whom we know love justice and whom we know have a good heart, you who we consider as a great chief and father. We unite all our hearts and raise one voice to you, to ask you to give us a good agent as the Black Beard (Cornelius ?) and if you give us as one agent and guardian this Black Beard you will fill our hearts with joy and we will be grateful for it.

[Names very poorly written and each accompanied by (x) Cannot be more than 60 per cent accurate in transcribing]

Josue Aoulshwenapeo

Basilo Seyanamken or Without Hair

Henne Toulialinesou or Curly Head

Tenstomwitze

Edward Aataibe

Tomiyou Chanawai

Yelince Songchovers

Daniel BaKap

Auguste Parley

Pahaiwa

Awshokoue

Moutwatech

Stikel

Siskayou

Pierra Moatel

Ayomaken

Leon Moatel

Pierre Oryomaken

Philippe W skwash

Letter from the Walla Walla and
Cayuse Indians to Governor Stevens
Translated from French
Received February 1856

Oregon Suptcy. Ind. Affairs, Roll 14, Microcopy 2

1856 No. 29

Dalles 31st December, 1855

To Gen. Joel Palmer, Supt. Ind. Affairs

Sir: I have the honor of herewith transmitting to you the following report for the quarter ending Dec. 31st, 1855

Having been put by you in charge of the friendly Indians encamped near my house I immediately took steps to bring them together in one village near my residence. While doing so some of them attempted to make their escape to join the war party. I immediately had three of the principal leaders arrested and confined in the guard ~~xxx~~ house of the military post at this place. I have since set them at liberty and ~~xxxxxxx~~ am happy to say they have since quietly submitted to the control of their agent.

Some of the men of the village have been fired upon by the volunteers and one of their number wounded while engaged in hunting their stock but they have not on any occasion shown the least disposition to retaliate nor do they doubt the truth of the promise of safety made to them by their Supt. and Agent.

There has been considerable sickness amongst them and eighteen of their number have died during the quarter.

The whole number of friendly Indians now under my charge ~~xx~~ is three hundred and three (303)

About the 10th of Nov. last I wrote a letter to the chiefs of the Cayuse by Mr. Narcis (sic) Raymond advising all those that wished to ~~xx~~ remain at peace with the United States to separate themselves from the war party and encamp at or near the Catholic Mission in the Whitman Valley and requested Raymond to encamp with them until an agent should be appointed to reside with them. About the same time I also wrote two letters, one to Lawyer and one to Red Wolf, chief of the Nesperces advising them to keep out of the war.

On Raymond's arrival in the Cayuse country he learned that Fort Walla Walla had been raided by the Indians and that they were determined to fight the troops etc. He ~~xxxxxxxxx~~ immediately sent me a letter by express informing

me of the above facts which letter I had the honor of forwarding to you at the time.

On the receipt of the above intelligence sent Col. Jas. K. Kelly who was ordered to take command of the volunteers in that country requested me to accompany him. I complied with his request and am immediately informed Mr. R.R. Thompson, Ind. Agt. of my determination and with his consent put Mr. Robert S. Curry in charge of the Indians under my charge during my absence. On the 3rd Dec. the Volunteers under Col. Kelly arrived at Walla Walla.

On the 4th met and exchanged shots with the enemies scouts. On the 5th met Peu Peu mox mox with some 60 or 75 of his men bearing a white flag. A parley ensued. Peu Peu mox mox expressed a desire to make peace and requested Col. Kelly to encamp for the night, and he would come in the morning and make peace.

Col. Kelly suspected treachery and gave him his choice to return with his flag and fight or remain a prisoner until peace was made. He chose the latter, and was detained along with six of his men as prisoners. On the morning of the 6th the troops proceeded to the village and found it deserted by the families and the men mounted and armed watching the troops from the surrounding hills.

They demanded their chief, but were refused unless they would lay down their arms and submit unconditionally to the United States Government which they refused to do. Col. Kelly then returned with his command to his camp at the mouth of the Tucket. Early on the morning of the 7th armed Indians made their appearance in front of the camp, displaying a white flag. A short parley ensued which gave the troops time to saddle and mount. The Indians demanded their chief, but were again refused.

Shots were exchanged by the advance of both parties; the troops charged and the Indians fled, a running fight ensued from the mouth of the Tucket to near ~~Whitman's~~ Whitman's Station, a distance of some 10 or 12 miles at which point the Indians had collected a large force, and posting themselves in the house and behind the fence of a farm drove back the front of the troops who had become scattered during the charge.

The troops immediately rallied and returned to the charge but soon found the enemies position too strong to be taken by small arms. Both parties held their positions and fought until the ~~en~~ evening of the 10th when the Indians gave way before the troops and fled.

During the first day's fight Peupeu mox mox and his companions attempted to over power their guard and lost their lives in the attempt.

During the night of the 10th the Indians fled from their village towards the Paluse country. On the morning of the 11th the troops pursued them across the Tuchet but finding the Indians had so far the start and their own horses being very weak, they returned to camp.

In their flight the Indians left behind them a large amount of stock and other property which fell into the hands of the troops. As near as I could learn the tribes engaged in the battle were the "allawallas, Umatillas, Cayuses, Paluces and Stockwhittlies and 14th bands of the DeShutes Indians besides 10 lodges of the Burnt River Snakes. The DeShutes Indians done the hardest fighting and most of the men were killed or wounded.

Stockwhittlie was shot through the body and it was supposed would die.

Peu peu mox mox's oldest son was wounded and has since died.

After the battle I learned that Narcise Raymond with the other French settlers besides about twenty friendly Indians were encamped on the Tuchet near the mountain.

I procured an escort of troops and proceeded to their camp. I found among the friendly Indians Stickus, Tin-tin-mager, Aw-lish-wam-pum, Tu-al-kah-to-ma-ne, Sat-ta-se and She-un-num-con, Cayuse and Pierre a Walla Walla. Raymond and the other settlers speak in the ~~highest~~ highest terms of the conduct of their chiefs.

I made ~~arrangements~~ arrangements for the removal of those people to "Whitman's Valley near the camp of the troops under an escort. I requested Mr. Vic Trevit to camp with them and act as their local agent with Narcis Raymond as his interpreter until a local agent should be appointed by the proper authority.

Rec'd Jan'y 29th, 1856

Agency Office, Walla

Dec. 19th 1855

Sir: An additional express from Walla Walla came in last night with news that the battle with the Indians lasted four days in which some six of the volunteers were killed and several badly wounded. On the part of the Indians the number killed is estimated at seventy five, About forty dead bodies were found by our people among the dead was Pe Peu Mox Mox (sic) and the head chief of the Palouses. Stoke-ate-ly is said to have received three wounds--supposed to be mortal. He has left the present party in disgust declaring them a set of cowards, the Cayuses particularly. It is said that all his warriors with the exception of four have been killed or wounded and that he now goes to join Kami-a-kan.

Stickus is a prisoner. He came into the volunteer camp stated that he had ever been the friend of the whites and was so still but that he had fought against us and was compelled by his people to do so or lose his life. That he was now in our hands and we could do with him as to us seemed best.

The Indians before drawing off informed our people that they were going to ~~XXXXXX~~ remove their families to the east side of Snake River and that if they desired to follow them that they would give them battle or that if the whites remained where they were that the Indians after providing for their families would return and fight them. My opinion is that this is the best fight they will make this side of the Columbia River.

There were no Yakimahs in this engagement and you may expect ~~XXXXXX~~ one hard battle with them on their own soil, after which they will disperse and scatter themselves in small parties over the country doing mischief whenever opportunity may offer.

With the friendly Indians under our charge we are compelled to be very strict, almost to severity in order to protect them from the volunteers. Many things have occurred since the commencement of hostilities which for

the honor of our manhood and bon ? civilization I dare not pen. You may rest assured that it requires the utmost vigilance and care on the part of the officers belonging to this department to so manage affairs that our present ~~Indian~~ friendly Indians do not become disaffected. To think of volunteers meeting (sic) out justice to friendly Indians is an idea preposterous

Messrs Noble & Jenkins local agst. the former for the Wascoes the later for the Dog River Indians are active and efficient in the performance of their duties. Mr. Simpson, spl. Agt. at the Cascades paid me a visit and exhibited a letter from you in reference to the Dog River Indians stating at the same time that these Indians were extremely anxious to remove to the Cascades. I thereupon addressed a letter to Mr. Jenkins informing him ~~if~~ if such was the desire of the Indians for him to allow Mr. Simpson to take charge of them, but from Mr. Jenkins I learn that such is not the fact, on the contrary he tells me that the Indians ~~xxxxxxx~~ were delighted when he told them that they could remain at Dog River and that nothing but force would remove them at this time.

Your letter of the 10th just came to hand by last night's boat. Why my letters failed to reach you sooner I cannot tell. When there is nothing of pressing importance I deem it prudent to use the many facilities for transporting mail matter and save the ~~xxxxx~~ expense of expresses. If you should fail to receive frequent communications I hope you will not therefore conclude that I am remiss in my duties except so far as relates to my quarterly accounts to which I plead guilty, always deferring the lesser for the more important duties which will probably be considered good good (sic) cause for my removal, but I cannot help it. My last quarters accounts are ready and will be forwarded without delay and an effort made to be more prompt in the future

We have about one thousand Indians (probably more) at this place and Dog River, we have prescribed for them a limit beyond which they are not to pass neither are they to travel within said limits beyond the vicinity of their

village without a pass and are strictly prohibited from coming to the village of the Dalles after dark. Drunkenness and disorderly conduct is punished by whipping or placing the offender in the military guard house. Prostitutes and their friends who belong to the Cascades or Willamette have been sent below. Indians offending against any of the known rules are taken by the Vol force receive no sympathy from us except so far as to see that the facts are fully made known.

You will see by the above ~~notes~~ notes that the Indians are cut off from many of the sources of subsistence to which they ordinarily resort. Their trade with other tribes is broken off. They dare not go to their fisheries if they do they are shot at by the volunteers. It has been found necessary to call in many of those who have heretofore been employed by whites as herders etc for the reason that if seen on the hills they may be shot. I understand that an officer high in the volunteer service boasts that the volunteers who had been stationed in this vicinity have killed twelve of the Damned Red Rascals.

The above facts are set forth that you knowing the improvident habits of the Indians may readily see the necessity for out taking measures to provide for their subsistence as many of them are already complaining of a scarcity--I shall refuse to furnish rations until I find they are really in need.

respectfully etc.

R. R. Thompson, Indian Agent

Joel Palmer, esq.

Supt. Ind. Affrs. Dayton, Oregon.