

ANNIVERSARY OF MASSACRE BY WARRING INDIANS

(Walla Walla Union-Bulletin July 11, '48)

Tomorrow (July 12) is the 70th anniversary of the massacre of five men in the Meacham area by warring Bannocks and Piutes. For reasons not clear at this late date, there has been some confusion about the facts involved in that distressing incident, particularly about the names of the four teamsters who met their end, and the identity of those who escaped.

At least one phase which has not been cleared up before can this morning be established beyond question, and readers on the Grande Ronde valley side will be especially interested in the revelation to be made in this article. It will be dealt with presently.

The principal incidents in the massacre have several versions, and there are warm supporters of each of these several stories about the events of July 12, 1878, at which the entire eastern half of Oregon and much of Washington was in a state of terror, created by the Bannock and Piute uprising.

For a brief review of the massacre itself, as preliminary to other historical matters associated with the story, the Roving Reporter herewith quotes from a letter written to him May 7, 1936, by the late J. D. Slater, veteran La Grande lawyer who "knew his history." The letter was prompted by a slight misstatement of facts on this page about the massacre. Says the letter:

"The killing of George Coggan and wounding of Al Bunker (both prominent La Grangers) took place on the evening of July 12, 1878. I happened to be on guard duty on the evening before this happened.

"On the morning of the same day four teamsters were killed by the Indians on the Meacham road from Meacham to Pendleton. This was not far from the top of what was then known as Crawford's hill.

"On the same day the Indians burned the old stage station at the foot of Crawford hill. It was called Cayuse station, and stood directly south of what is now called Cayuse station."

To digress from the Slater letter a moment: The late Col. J. H. Raley of Pendleton once related to this writer all the details about the trail and conviction of the Indians charged with the killings. This interview was

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This was flung in the teeth of Chief Kam-i-ah-kin of the Yakima tribe one of the signers, by Major G. J. Raines, U.S.A. who commanded the troops in the field during the Yakima war which followed the signing of the treaty. Major Raines from his headquarters at the Catholic mission in the Yakima valley laid a curse on the Yakima Indians, threatening to wipe them all out. This was after Father Pandozy had brought to Raines a proposal of peace from Kam-i-ah-kin. The U.S. officer told the Indian that he was a liar and not be believed.

His letter is quoted in Frances Fuller Victor's "Early Indian Wars of Oregon" as follows:

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You come among the white people and to my house at The Dalles with Padre Pandozy and gave me a horse which I did not take as Pan-a-wok had given Lieutenant Wood another horse for him. You came in peace--we come in war. And why? Because your land has drunk the blood of the white man and the Great Spirit requires it at your hand.

"You make the sign of the cross and pray to the God of truth for mercy and yet you lie when you say you "were very quiet, the Americans were our friends, our hearts were not for war" until Governor Stevens changed your feelings; for long before the treaty which you agreed to, you proposed to the Walla Walla chief, Peu-Peu-mox-mox to go to war and kill off all the whites. He told me so. You had been preparing for this purpose a very long time; and your people agreed with the Cayuses at the Walla Walla council before the treaty was made, to murder all the whites there, which was only prevented by the Nez Percés disagreeing.

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"We are braves, and no brave makes war with women and children. You may kill them as you say but we will not; yet we are thirsting for your blood and want your warriors to meet us and the warriors of all tribes wish to help you, at once to come. The snow on the ground and the crows are hungry for food. Your men we have killed; your horses and your cattle do not afford them enough to eat.

INDIAN UPRISINGS (Union-Bulletin Jan, 16, '49 Walla Walla)

The death of Mrs. Cora Lamb Cation, which occurred at her home in Tacoma on Jan. 3, after she had lived the majority of her 81 years in this locality, marked the passing of a native pioneer.

From members of the family the Roving Reporter learns that she was born in a log house on upper Dry creek, April 12, 1867. She was the daughter of Jane (Pearce) and James M. Lamb, one of the first families to settle there. Both parents had crossed the plains by wagon train to the California gold fields, where they were married.

Coming to the Walla Walla valley in 1859 they took up a homestead on Dry Creek about a mile south of where Dixie is located. In connection with his farm, Lamb operated one of the first blacksmith shops in the country.

In 1867 he was elected to the territorial legislature at Olympia.

Mrs. Cation often recalled her childhood and her fear of the Indians that roamed across the wild, unfenced country. The Indians sometimes tried to frighten settlers away from their homes and then steal or destroy property.

One such occasion was never forgotten by the Lamb family. Lamb and his oldest son John had gone to the mountains for wood, when a band of hostile Indians came and rode in a circle around the house, yelling and whooping. When they withdrew to the orchard, Mrs. Lamb grabbed the shotgun and hurried the five frightened little children out of the house, to hide in the brush along the creek. There they waited all day through the long day, and just at dark heard Lamb's wagon returning.

"Yell!" the mother commanded the children. "All of you, yell as loud as you can, so your father will know where we are." But not a sound could they force from their throats until Cora's sister Betty, the frailest one of all, managed to get out a scream that did justice to an Indian war whoop.

Her father heard it and, stopping just long enough to unhitch his horses from the wagon, came at a gallop. The rattling of the chain harness as the horses thundered down the hill in the darkness, was so much like the

Click Relander

Major Haller told of campaigns in Yakima country century ago in these

DIARIES OF AN INDIAN-FIGHTER

By Lucile McDonald

(Seattle Times Sunday

May 20, 1956 (p. 11)

A century ago this month an Army major began writing in a small leather covered notebook, which now is in the University of Washington Library.

At a cost of \$11.50 he just had outfitted a party of Indian scouts and sent them into the Yakima country to learn what the enemy tribes were doing.

The major was Granville O. Haller, later a colonel.

Attention focused on Haller's Indian war diaries when the library recently acquired photostats of the writer's Civil War records through his grandniece, Mrs. Louise Chamberlain, and her son, Martin Chamberlain of Seattle.

Haller, a native of York, Pa. was in the Seminole Indian war in Florida and fought on the Texas border under Gen. Zachary Taylor. He took part in the battle of Vera Cruz and the occupation of Mexico City prior to being sent to the Pacific Coast. Arriving at Fort Vancouver in June, 1853 he was ordered to The Dalles with his company to protect immigrant trains from attacks.

One of the diaries covers Haller's campaign in October, 1855, when he led 107 men in Companies I and K, Fourth United States Infantry, into the Yakima country to punish the tribe for the suspected murder of several miners and Indian Agent A.J. Bolon.

Haller's route was through the Simcoe Mountains, nearly to Fort Simcoe, here next August a centennial celebration is to be held at the dedication of the new state park.

The Indians tried to lead Haller into a trap, but he kept to open country. Five of his men were killed and 17 were wounded in the skirmish.

That night Haller, believing retreat was the only way to save the rest, started back to The Dalles. Kamiakin, the Yakima chief, kept up a

running fight, his Indians setting fire to the timber in which the soldiers took refuge.

The next foray into the Yakima country began May 26, 1856, and is described in a second diary. Haller acted as field officer in Col. Edward J. Steptoe's expedition. It was accompanied by Col. George Wright and the newly organized Ninth Infantry" armed with the new minnie (Minie) rifle with an improved minnie ball"

The troops started over Haller's route of the preceding year, passed out of the Simcoe Valley and camped on Ahtanum and Cowiche Creeks.

The Indians were expected to put up strong resistance at the latter stream, but when the troops arrived the enemy withdrew quietly to the Naches River. Wright followed them and established dreary Fort Naches, a camp in dusty alkaline soil" amidst wild sage without anything to redeem its unprepossessing appearance."

As the 1856 campaign was entirely one of waiting and palavering, Haller's journal mainly is valuable for its accounts of camp life.

The first order of business was to call a council to fix prices on sutler's goods. An increase of 75 cents on a pound of tobacco was allowed despite the officers' objection to paying so much more than at The Dalles.

A few days later the camp had a false alarm while Wright was away fishing.

One of the scouts, William McKay, wanted to visit the country north of Naches. (sic)

"The colonel being absent put Bill in a humor to go without permission," the diary relates. "Away he went with John McBean and a packer.

"On crossing the Naches it seems Bill's horse fell and wet his arms and he fired the pistols off to reload, which gave an alarm to the camp. Soon after I heard a rifle ball whistle near camp from the other side, I supposed the Indians had attacked McKay and party and sent Lt. Randolph down with some of the guard to see what it means. The men thought

the Indians had fired, and taking McKay for an Indian, two muskets were aimed at him, but fortunately the caps snapped.

"The colonel, when I reported, was indignant at such conduct."

The same day Haller intended to celebrate his promotion with a treat for the officers, but the sutler's clerk had sold all the camp's whiskey to the packers.

"Colonel Wright was so annoyed when he heard of this he closed the sutler's store," Haller wrote.

The chiefs, Kamiakin, Owhi and Leschi camped on the opposite side of the river, the last two smoking a peace pipe in Wright's tent. Owhi was awaiting a message from Puget Sound before taking any action. The colonel warned him if peace were negotiated he must give back all the horses and mules taken from the Americans.

Owhi and his son protested to Haller, saying, "when the Indians make peace they leave things the way they find them; in other words, there is nothing to give back."

Haller explained this was not the white man's way.

Owhi told him of the heavy Indian losses on Puget Sound. "What are killed cannot be helped, but I want to save what are left," he declared.

Haller replied that the whites did not like to kill Indians, that the latter seemed to lose their senses in making war. He told Owhi that for every American killed five others would come and "swap their lives for those of their relatives." They were as numerous as salmon in the river, he said.

Having put over his idea, Haller salved the Indians feelings with gifts of a shirt and a paper of tobacco.

June 18 the soldiers moved to the Kittitas Valley and made a fresh camp. One of the visitors was Kitsap described by Haller as "a notorious warrior from Puget Sound, said to have shot Lieut William Slaughter and to have killed several whites in cold blood."

Colonel Wright ordered Kitsap seized and tied, but the other officers asked for his release. Taking Kitsap into custody, they pointed out had halted the efforts to get the Indians to come in without a fight.

Haller celebrated the Fourth of July on Tenaway Creek "a considerate stream having a salmon dam across it." He invited the soldiers to his tent for a toddy.

"We got my pickles and the mess brought some bread and cold meat, which with some Stoughton bitters of Lt. Dearing's, my whiskey and some sugar and mountain spring water we enjoyed a sumptuous picnic in commemoration of the day," he wrote.

The troops marched through the Swauk Valley, where "packers washed for gold and found scale in every panful."

Arriving on the Wenatchee, they arranged a second meeting with Leschi, Kitsap and Nelson, another notorious Puget Sound Indian. Nothing resulted from the expedition.

August 3 Wright prepared to break up Fort Naches. The dragoons were to march to Walla Walla and establish winter quarters. Major Garnett was to stay at Simcoe Creek with a company and found a fort and Haller was to abandon the Kittitas Valley and go to Puget Sound to build a new post at Fort Townsend.

During his last days in the Kittitas Valley Haller was troubled repeatedly by Indians begging for flour. He gave them a sack a day, but told the chiefs that berries were ripe and he would not encourage idleness.

"We were not traders," ~~said Haller~~ was Haller's final statement. "We did not come here to swap flour for horses.

Man killed

Arthur Chapman, formerly of Portland, Ore., was tied fast, thrown in the river and drowned by some Indians on the upper Columbia a few days ago. He had a difficulty with the Indians and hung one off them. The others put him to death, as stated.

—The Dalles Mountaineer, May 23, 1868

Just twenty years ago the peaceful Yakima valley was thrown into a state of uneasiness by rumors of Indian depredations and murders committed all around us.

One day in the early spring of 1878 the mail carrier brought word to the little town of Yakima that the hostile Indians were trying to cross the Columbia river over to the Yakima side. This greatly increased the anxiety for it was generally believed that if they succeeded the little handful of settlers would be wiped out.

At that time our only mail service was a weekly stage which ran between Yakima and Umatilla. There was no railway, no telegraph line, absolutely no means of communicating with the outside world except by the weekly stage whose driver, L.H. Adkins, literally took his life in his hand when he made the trip.

In July the soldiers commanded by General O.C. Howard were waging some fierce battles at Umatilla. The general anticipating the desires of the Indians to cross the Columbia and raid the Yakima country ordered patrol boats manned by well armed soldiers to be placed on the river at points where the Indians would cross with orders to fire on any hostiles seen crossing the river.

The Indians not knowing the mission of the boats soon made an attempt to cross in full view. They were promptly fired upon and several were killed; only a few were successful in landing on the Yakima side and they left at once for Priest Rapids.

At Rattlesnake springs, twenty five miles from Yakima, a general camping place for all stock men they found Lorenzo Perkins and wife, ^(Blanche) who had stopped there for their noon-day lunch on their way to Yakima. They had heard of the Indian troubles along the Columbia and concluded it would be safer for them among friends than at their home at White Bluffs.

Mr. Perkins was a brother of Mrs. L.J. May, well known in Yakima and Mrs. Perkins was the daughter of Mrs. Cheney who resides in the Moxee. The savages, being greatly angered by having been fired upon from the boats that morning were ready to take revenge by torturing any white person they might meet.

Mr. and Mrs. Perkins noticed the strange actions of the Indians, became alarmed and began preparations at once for leaving camp. The Indians, however, had ^{no} other intentions of permitting this and no sooner had they mounted their horses than the firing commenced.

Mr. Perkins was first to fall from his horse. His wife by this time was riding at full speed; the savages followed in hot pursuit, firing incessantly. She, too, soon fell, wounded and begged piteously for them to spare her life, but her cries were unheeded. They were both dragged a short distance and made fast to the ground by huge stones thrown upon them until they were buried beneath the mass. Mrs. Perkins was yet alive but death soon delivered her from this awful torture.

Friends grew ~~war~~ very anxious when they did not arrive at the appointed time and a searching party of five men, headed by A.J. Chambers, a cousin of Mrs. Perkins, was sent to ascertain their whereabouts. It was nine days before their bodies were recovered and brought to Yakima City for burial. Excitement ran high. Everyone was aroused. A meeting was hurriedly called to take some active steps for the protection of the settlers.

Every gun was brightened up and every man was buying ammunition.

One night at 12 o'clock there was a general stampede, caused by the appearance of Thomas Kelley who rode rapidly into town saying that "The Indians had broke out. sure." Excited men ran in every direction, some preparing to fight, others getting their families to safer quarters. ~~places and women and children were packed~~. The Guiland hotel was considered the safest place and women and children were packed in like bees in a hive. Men were placed on guard at different places on the

outskirts of the town. Armed men paraded the streets all night and some of the braver women buckled on revolvers and walked at the side of their husbands.

The Indians had stolen a number of horses from settlers along the Wenas and other streams.

Two young men by the name of Burbank, while hunting in the Selah valley, say at a distance what appeared to be their horses. On approaching they found that the horses were being herded by Indians. The savages started in pursuit of the men, firing rapidly; the men quickly retreated returning the firing over their shoulders until they reached the settlement in safety.

The settlers by this time were so ~~terrified~~ terrified that they left their homes and fled to places of safety, leaving their fields of ripe grain uncut and turning the stock into gardens and fields to do the harvesting.

Stockades were made in different parts of the settlement for safety of families. On the Ahtanum, near the residence now owned by Cyrus Walker, a large embankment was thrown up made of sods, piled several feet high, with a deep trench on the outside. This was for the protection of all the residents of the valley.

The government soon came to the rescue by placing cavalry troops at Fort Simcoe and sending needle guns to Yakima City. This caused a feeling of relief. All breathed easier; and when news came that the Indians had surrendered to General Howard, where they were fighting along the Columbia river, there was great rejoicing.

In December of the same year, Father Wilbur, who was at that time Indian agent at Fort Simcoe, sent an invitation to Chief Moses to meet him in Yakima City for the purpose of having a friendly council. Moses accepted the invitation and was presented at the appointed time. The Centennial hall was packed with eager spectators to

hear what the dreaded chief would have to say.

Father Wilbur made the opening address, in which he said that we are all children of the Great Father, all of one family, and that it is wrong for one man to take the life of another. In this way he approached the subject of the Perkins family.

Moses was chief over the Indians who had committed the deed and it was well known that he was in sympathy with the hostiles. Moses believed that the little band of which he was chief and the whites and Indians composed the nation and that the world extended just beyond the Columbia river. True, he had heard of a Washington tyee, president of the United States, but Moses considered him an insignificant being compared with himself.

On this occasion Moses was a striking picture. He was dressed in a long coat, Prince Albert style, black trousers, buck skin leggings, wore a white handkerchief about his neck and a wide-brimmed Spanish hat. When called upon to make a speech, he slowly stepped forward. The audience waited, almost breathless. After standing perfectly quiet for some time he bent forward with great deliberation and blew a mighty bugle blast with his nasal appendage, making use of his leggings for a handkerchief. Then, straightening himself to his fullest height, he pompously said, "Nika Moses (I am Moses) after dwelling upon his own greatness, he finally consented to assist in capturing the murderers. He proposed that the whites should join him on the Columbia, twenty-five miles from Yakima and promised to go with them to the spot where the murderers were camped. His plan was agreed to and sixteen men, with seventeen Indian police, were prepared for the expedition. They soon set out, with special orders from the sheriff and with U.L. Splawn as captain.

When they arrived at the point designated they discovered that Moses was a traitor. He was nowhere to be seen.

9 They crossed the river and started in the direction of Crab creek and were soon startled by the approach of the chief with sixty braves in war paint. The white heroes stood firm as statues, waiting orders from their commander, Capt. Splawn called to Moses asking him what he meant by meeting them in this manner. Moses replied that his talk at Yakima was cultus, no good, and that he had no intention of fulfilling his agreement. After exchanging a few words all dispersed without bloodshed.

Captain Splawn immediately dispatched a courier to Yakima for assistance. Sixty volunteers under Capt. James Simmons immediately left for the scene with orders to arrest Moses and bring him to Yakima. They were also reinforced by Dor^s Schnebly and party from Ellensburg. They were not long in capturing the chief and nine warriors. These they handcuffed and tied.

Those who saw Moses at this time do not look upon him as a brave man but think him very much of a coward. When he saw the handcuffs he wept like a baby.

He was told that he would be held a prisoner until his men produced the murderers as he had agreed and if they failed to do this his own life would pay the penalty. Moses agreed that if they should liberate three of his men they should bring in the murderers. The three were liberated and after receiving orders from their chief, disappeared. The other prisoners, including Moses, were taken to Yakima and placed in jail. Captain Splawn continued to search for the guilty parties, who were finally captured though not without resistance.

The struggle was a fierce one, other Indians coming upon them and trying to rescue the prisoners. One man, by the name of "ozell, was shot through the arm and badly wounded; others came near losing their lives.

The murderers were placed in jail, after which Moses was liberated.

Several weeks later the town was thrown into a state of excitement by the rapid firing of guns in the vicinity of the jail and it was learned that the murders had broken jail, had attempted to kill W.Z. York, the jailer and having left him for dead, were rapidly disappearing. They were overtaken by the sheriff and deputies but fought like tigers, preferring to die by the bullet rather than by the rope.

One of the Indians was killed and two were wounded, one of them dying after. Two others were hanged in the courthouse yard at Yakima City.

Later Moses was given a free ride over the Northern Pacific Railway to Washington that he might see how large the world really is; also that he might see the President and confer with other officials in regard to a reservation. The old chief evidently thinks that at the interview he took the president into partnership, for he now boasts that "Me and the President keep the peace."

Of late years, when Chief Moses visits North Yakima he is treated as a distinguished guest and even received in the club rooms.

Surely our readers cannot wonder that to the old settler who suffered so much from his influence, this seems inappropriate. "We try to exercise Christian forgiveness, but we remember him too well as a high-handed murderer, to think of him now as a hero--Yakima Herald, Feb. 17, 1898.

During the years mentioned (Yakima Indian war of 1855-56) an Indian war had broken out almost simultaneously on the plains of Eastern Washington and along Puget Sound.

A. J. Bolen, special Indian agent while on his way to meet Gov. I. I. Stevens who was holding council with the Indians at Spokane heard rumors of the threatened outbreak and determined to visit old Chief Kamiakin at his home in the valley of the Antanum, a few miles above the junction of that stream with the Yakima river and assure him that the whites desired peace.

He reached the mission, had his conference with Kamiakin and started on his way to the Dalles but was murdered by Qualchien, son of Owhi and nephew of Kamiakin, while pretending to escort him on his homeward journey.

From this the contagion of murder among the Indians spread rapidly and so many murders were committed that Acting Gov. Mason made a requisition on Forts Vancouver and Steilacoom for troops to protect travelers in the Yakima country.

Maj. Raines, who was in command at The Dalles, ordered 84 men under Maj. Haller, now Col. Haller of Seattle, into the Yakima country to cooperate with a force under Col. Slaughter which would be sent from Steilacoom. Haller moved Oct. 3, 1855, his objective point being the Antanum valley where Kamiakin resided. On the afternoon of the third day while entering the Simcoe valley the troops were attacked by a large band of Indians who had secreted themselves in the willow thicket of a small stream. An engagement commenced which lasted all night when the Indians withdrew leaving Haller with eight killed and wounded men.

In the morning the attack was renewed. Haller moved to a bald eminence a mile away and the Indians endeavored to surround him. On this eminence without water and with little food the troops fought all day.

That night Haller found it necessary to retreat toward The Dalles and after burying his howitzer and burning such baggage and provisions as could not be

transported, he organized his command into two divisions and with his wounded men started on the homeward march.

On arriving in Klickitat valley south of S'mcoe mountains, the Indians who had swarmed about the force endeavoring to cut it to pieces abandoned the pursuit and the remainder of the retreat was unmolested.

While this disastrous campaign of Haller's was going on Lieut W.A. Slaughter had crossed the Cascade mountains by the Natchez pass with 50 men into the Yaki a country with the design of reinforcing Haller, but hearing of the defeat and retreat of the major and finding so many Indians in the field he prudently fell back to the west side of the mountains.

The results of the campaign satisfied the people of Washington and Oregon that they must prepare for a general war with nearly all of the powerful Indian tribes within their bounds and preparations were at once begun both by the military and territorial authorities.

A proclamation was issued calling for one company of 87 men from Clarke county, another from Thurston county, to provide as far as possible for their own arms and equipments and to report to the commanding officers at Vancouver and Steilacoom. Arms for the volunteers were secured from

the sloop of war Decatur and revenue cutter Jefferson Davis, both of which vessels were then in Puget Sound. The Puget Sound mounted volunteers, with Gilmore Hays of Olympia as captain were organized and took the field to watch the passes of the mountains and guard the settlements from invasion from that quarter. Four companies of reserves were enrolled at Vancouver, Cathlamet, Olympia and Seattle for any emergency that might arise.

Maj. Rhines, of the regular army was appointed brigadier general of the forces of the territory and James Tilton adjutant general. Several

volunteer companies were also raised in Oregon, J.W. Nesmith commanding with orders to proceed to the seat of war and cooperate with Raines.

Raines with his force of about 1,000 men invaded the Yakima country

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"You make the sign of the cross and pray to the God of truth for mercy and yet you lie when you say you "were very quiet, the Americans were our friends, our hearts were not for war" until Governor Stevens changed your feelings; for long before the treaty which you agreed to, you proposed to the Walla Walla chief, Peu-Peu-mox-mox to go to war and kill off all the whites. He told me so. You had been preparing for this purpose a very long time; and your people agreed with the Cayuses at the Walla Walla council before the treaty was made, to murder all the whites there, which was only prevented by the Nez Percés disagreeing.

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"We are braves, and no brave makes war with women and children. You may kill them as you say but we will not; yet we are thirsting for/ for your blood and want your warriors to meet us and the warriors of all tribes wishing to help you, at once to come. The snow is on the ground and the crows are hungry for food. Your men we have killed; your horses and your cattle do not afford them enough to eat.

"Your people shall not catch salmon hereafter for you, for I will send soldiers to occupy your fisheries and fire upon you. Your cattle and your horses which you got from the white man we will hunt up and kill and take then from you. The earth which has drank the blood of the white man shed by your hands shall grow no more wheat and roots for you, for we will destroy it. When the cloth that makes your clothing, your guns and your powder are gone, the white man will make you no more.

"We looked upon you as our children and tried to do you good. We would not have cheated you. The treaty which you complain of, though signed by you, gave you too much for your lands which are most all worthless to the white man; but we are not sorry for we are able to give and it would have benefitted you. After you signed the treaty with Governor Stevens and General Palmer had you have told that you did not wish to abide by it, it would have been listened to.

"We wanted to instruct you in all our learning; to make axes, ploughs, blankets to keep you from the cold, steamboats and steam wagons which fly along swifter than the birds fly, and to use the lightning which makes the thunder in the heavens to carry talk, and serve as a servant. William Chinook at The Dalles, Lawyer, chief of the Nez Percés, Sticcas and We-attihattistimine, hias tyee of the Cayuses and many other of their people can tell you what I say is true. You and your people we can see with our glasses a long way off, while the whites are as the stars in the heavens or leaves of the trees in summer time. Our warriors in the field are many as you must see; but if not enough a thousand for everyone more will be sent to hunt you and to kill you; and my kind advice to you, as you will see, is to scatter yourselves among the Indian tribes more peaceable and there forget you ever were Yakimas.

"G. J. Raines, Major U.S.A.
Brigadier General W. T. Commanding troops in the field."

Mrs. Victor in her book says Indians murdered or wounded 1,896 whites:

"In my researches into the history of the Northwest I fell into the habit of setting down the names and number of white persons killed by Indians. In the list which covers the territory north of California and west of the Rocky mountains now forming the states of Oregon, Washington and Idaho, the whole number known to have been killed or wounded between the years 1828 and 1878, so far as I have discovered, was 1,896 or an average of over 37 annually. Of these the unprovoked murders constitute more than half, the remainder being those wounded in attacks equally unprovoked or killed or wounded in warfare.

"It should be remembered that only a few of these murders occurred before 1847 which doubles the annual number killed after the Indian disturbances commenced, estimating the loss in that manner. But, as a matter of fact, the greater portion of the victims of Indian violence fell between the years 1850 and 1862 and estimating the loss by averaging it over 12 years, brings it up to at least 160 annually for that period; and this out of a sparse population."

"You say now we will be quiet and make friendship with you. We will not be quiet with us but give a piece of land to all the tribes. We will not be quiet but war forever until not a Yakima breathes in the land he calls his own. The river only will we let retain this name to show to all people that here the Yakimas once lived.

"You say that you will fight us with thousands and if vanquished those of you that remain will kill all your women and children and then the country will be ours. The country is ours already as you must see from our assembled army; for we intend to occupy it and make it too hot to hold you. We are brave, and no brave makes war with women and children. You may kill them as you say but we will not; yet we are threatening for your blood and want your warriors to meet us and the warriors of all tribes wishing to help you, at once to come. The snows on the ground and the crows are hungry for food. Your men we have killed; your horses and your cattle do not afford them enough to eat.