

^{RUN}
A.D. Pamburn notes..

(Born in 1821)

145 M L R
N E 2 P E R C E
U m a t i l l a
W a l l a - w a l l a

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~~Indians~~ who killed a cow herder, a boy of 15 and shot and wounded the
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by the Yakimas and Palouses.

They were all under one great chief, Pu-Pu Mux Mux who appointed
overseers or subchiefs over each camp, there were ~~1200 or more~~ NOT
~~one~~ recognized as distinct tribes till after the war of 1855 to 58.

2consulted before any steps were taken in any matter of import.

They still number in several thousands. At least three fourths of the Yakimas, Warm Springs and Umatilla Reservations are Walla^Wallas and quite a large number are scattered in other reservations, Kamiakan's band are with the Spokanes, some have followed moses while others are at Lapwai.

In faith they are strong Spiritualists but ~~are~~ are extremely superstitious as regards the Medicine man who knowing his power over the simple minded extorts from them whatever he covets by allusions to some disastrous event to overtake his victims, insinuating at the same time his power to prevent the disaster....whether it be a daughter, horse or blanket. He is a great mischief maker, as in case of failure to cure, he generally lays it on some other medicine man who though innocent likely pays the penalty with his life.

The Nez Perces were never numerous as their increase was checked by yearly encounters with the Blackfeet, Sioux and other tribes on the plains..His language is in formation the same as the Walla Walla. It is bolder and less guttural and as far as I have been able to learn, one is the dialect of the other.

The Cayuse is a branch of the Moolalets (molallas) and originally occupied the country at the head of the John Day and Dechutes river, but in a battle had with the Piutes or Snakes the tribe was dispersed, one portion, Cayuse going north to Walla Walla valley the other fled southwest into the Willamet valley. The Cayuses have entirely lost their language and now speak the Nez Perces with a mixture of Walla Walla. They ^{are} rich, proud and overbearing to their neighbors, till 1836 when they were nearly exterminated by the Snakes. At present there is not a pure Cayuse living, many of them after the murder of Dr. Whitman left their tribe claiming they ^{would} ~~would~~ not live on bloody land and joined other tribes, the Nez Perces especially. The famous Joseph was the offspring of such.

While A.B. Meacham was superintendent of Indian affairs he determined to visit Smokalie the great dreamer or ~~prophet~~, **Prophet** imposter I should say. Meacham hired five interpreters and had quite a retinue of waiters, and a dozen or two of the Umatilla reservation Indians with the avowed object of moving said ~~notorious~~ **Swindler** and his adherents to some reservation.

Pamburn
[In the meantime he had been appraised of our visit and had collected all the Indians from Rock Island to White Bluffs and was waiting for a rival. We camped at the foot of the rapids, as the great bluff impeded our further progress with wagons.

That night Mr. Meacham complained of a severe headache and in a jocular way Major Boyle remarked that it was Smokalie's cantations or supernatural influences which brought on the ailment and had no doubt that contact would increase the malady or entirely deprive him of his reason as similar influences had deprived the interpreter at the agency of his equanimity.

We all laughed at the remark but it changed several demeanors of Meacham who from that moment was thoughtful and reticent, the reverse from the former talkiveness.

I believe he was spiritualist and feared the great dreamer.

The next morning we walked to the vis-avis of Smokalie and were crossed over in Canoes. Said noted persons were prepared to receive us. He had a lodge large enough to contain five hundred persons. I think major Boyle counted three hundred and five. We were introduced at one end and marched through an opening in the entire center, shaking hands right and left with bucks, squaws and babes. It must have been occupied us fully one hour before we reached the end of the pavilion which was carpeted and furnished with some chairs, bunting and a United States flag was hung around and other ornaments strewn about exhibiting the rude taste of this great fraud. Well, the upshot of the affair was a short and unavailing speech by

...One of Wenam's (Umatilla Chief) sons in a drunken affray killed an Indian, Homlie then the most noted chief took charge of the culprit and as he was destitute, Homlie insisted that the father should pay the fine and if not paid within a stipulated time, that he would send the son to the hangman. Wenam grumbled and complained at the enormity of the fine but Homlie was relentless and he paid the fine notwithstanding it left him without a dollar. The fine was forty ~~head~~ ^{head} of horses, ten cows and one hundred dollars in gold.

Each winter father taught one chief the Lord's Prayer.

By the way, the first American cattle driven over the mountains was by Capt. Fremont, a bull and a cow which my father purchased.

Intermarriage between the Cayuses, Nez Perces and Walla Walla was ~~arranged~~ ^{ARRANGED} and acted upon..the chief's setting the example and the amity and cooperation of these tribes are assured (secured) It is through these intermarriages that Homlie, Young Chief, Joseph and Moses were cousins and all were head men in their tribes. The next aim was to induce the Snakes to join the Alliance or League.

But as they were inveterate enemies of the aforesaid tribes and their frequent predatory visits into the valley were remunerative if not in scalps in ponies and beer. the task was difficult.

~~///...o~~ the others who were educated Eliza, a son of Pu-pu-mix-mux the famous Walla Walla Chief was sent by Doctor Whitman to some school in the east..Eliza was killed by an American in a dispute over a captured mule.

Cayouse Halket came home on a visit, following spring went back to finish his education for the church, died next winter of consumption.

Meacham wherein he explained the object of our visit which we had responded to in a short and evasive speech by Smokalie, other talk by the Umatillas were more to the point but of ~~no~~ ^{no} availa, so we returned as we came, having disbursed a few thousand of Uncle Sam's surplus.

Some years later, 1877, Gen Howard and Col Watkins commissioners called a meeting at the Yakima reservation and summoned Smokalie and Moses to attend. The object of the council was the same which was to persuade or compel these two to get into some reservation. Two days, Friday, Saturday the ~~council~~ ^{council} was kept, Smokalie as usual giving evasive answers. Sunday was spent in short lectures by Gen O.O Howard and others. The Indians followed who did very well, no doubt Wilbur, the agent, had prepared them by previous recitations. ~~Next~~ Monday morning (Res) Wilbur came to me ~~me~~ and stated that they, Howard, ~~Watkins~~ ^{Watkins} and ~~himself~~ ^{himself} had had a consultation and decided to leave the matter to me.

So as ~~soon~~ as the council met I called Smokalie up, I wanted no prevarications, that I wanted a direct and positive ~~yes~~ ^{yes} ~~or~~ ^{or} ~~no~~. He answered I will come into the reservation as soon as the white salmon fishing was over which would be in ~~about~~ ^{about} two months, but his promises slipped his memory as soon as he left the council ground.

(Later)

..Next morning we made a bee line for the Columbia had a prairie chicken for breakfast and dinner, reaching the river above ^{the} Rapids of Priest.

..my aim was to surprise Smokalie in his camp and before he learned of my presence in his country. He naturally would look for me from Wallula and ~~not~~ ^{not} expect me to come from the opposite direction. It was therefore a great surprise to see me ride ~~up~~ ^{up} to his lodge. Before dismounting I pointed him out to my son and told him that should there be any disturbance in the tent to shoot him down then put him to his pony and handed him my gun. He was a perfectly ~~good~~ ^{good}.

cooler than any man I had seen under the circumstances and I am ~~now~~ confident he would have done just as I instructed him.

On entering the lodge, Smokalie kept his seat with head between his knees and apparently ~~was~~ deaf and dumb.

I addressed him several times but could elicit no response. Getting out of patience I called him a squaw and a dog and told him that I would ~~write~~ write to Washington about his conduct and not to believe him any more because he was a great liar. As I turned to leave him (shaming) he rose up, shook hands cordially, (sham also) and directed his people to do the same. Then explained his conduct as follows: "Indians are great liars and they tell you many lies. I did not go to the reservation at the time I promised to go because I could not get ready in time, but if you will give me more moons, when the white salmon ketching will be over, I will then go. I agreed to this proposition and as I had no alternative but my object was attained my aim having been to keep his people quite and to thwart Moses, if I had any hostile intentions. I knew however that Smokalie was lying ~~to~~ to me for he stayed where I left him, the very thing I wanted him to do.

At Priest Rapids I met some Indian who deprecated their disappearance from the face of the earth, stating that Smokalie was a very bad man who ~~was~~ was devouring ~~his~~ their people, meaning that by witchcraft he was destroying them. This was a good opportunity for me to break his dirty influence. I told the spokesman to tell all the Indians ^{to} ~~to~~ desert him, take all his women and the old to leave for him which will make him very poor and his ~~old~~ medicine will be so weak ~~that~~ that he cannot kill any more of you. They did as I suggested and he is today alone with his old squaw and despised but is yet feared by his former adherents. It was the only course I could take to destroy ^{his} ~~his~~ influence ^{which} ~~was~~ was a very great one among all the Columbia and Snake River ~~Indians~~ Indians. He is now dead.

The next day we hurried home, reached the Yakima river and crossed over to one Robinson who refused pointblank to entertain us. I told him we were tired and hungry and our ponies could not go much further...we had to ride two miles further once more to trespass upon Mrs. Penny's hospitality.

General Howard, with Homlie, concluded to have a talk with the surrounding tribes at Wallula. Thomas, another medicine man living on the Snake river, refused to attend, saying who is Homlie and the rest of them that I should come to the call of theirs. I then remarked of the general that I would like to keep that man in the guardhouse for awhile. I ^{would} like to tame him a little for the insult. The general made no reply at the time but after the capture of Joseph he wrote to General Forsyth that he wanted Thomas and for ~~me to~~ ^{me to} do as I wished provided I could make the arrest without creating a disturbance. I hired a half breed to bring him to the garrison under some ~~pretext~~ ^{pretext} which he succeeded to do and the great imposter was put in irons and humbled and his power broke. All Indians believe that a medicine man is bullet proof and that no fetters can hold them. It seems however that 'Thomas' dream spirits were unacquainted ^{with} handcuffs.

Smokalis and Thomas were in colleague in harboring all the renegades and disaffected of all the surrounding tribes over whom they had supreme power and this power they used to no good purpose as they themselves resisted all inducements offered by the government to settle on some reservation. Both lived to an old age and died, persistently refusing to enter a reserve.

...On a visit to the Palouse I went as far as Lewiston and reported to General Sully who told me that he had offered three hundred dollars to have important dispatches delivered to Gen Howard but had so far found no one to undertake the risk. I told him that he he could provide me with a good horse I would take the dispatches. No, said he.

you are wanted where you are and can't spare you.

~~could not see~~

I ~~could not see the~~ great danger in making the trip as the general was driving Joseph before him and whose ranks were thinning daily by ~~desertions~~ for example Jacob and his band ~~was~~ also renegades from other tribes seeing ~~the Indians~~ ^{that they were} being worsted deserted in little squads till he was left without an ally..

In 1878 next came the ~~Snake~~ ^{Snake} or ~~Snake~~ ^{Piaute} raid. It appears

UMAPINE
SNAKE-
PIAUTE

that there was an understanding between them and Umapine with others of the Umatilla reservation, perhaps even Winapishnoot, the Umatilla Chief. It was at all events rumored that the Snakes had visited his camp on several occasions. The contract was, by the best information I could get from the Indians, to the effect that the Snakes should come over in a body to the Blue Mountains where they would be joined by Umapine and a party and with the whole force clean out the whites. Had their plans matured they certainly would have ~~done~~ ^{done} a great deal of mischief but the Snakes were premature by committing depredations the way. Umapine also failing to get an uprising of his people, ~~was~~ was disconcerted. The expedition was therefore as a whole a failure, although considerable damage was done.

~~Umapine~~ Umapine with his few followers kept aloof from all parties being undecided as to what course to follow till seeing the Snakes were being driven he concluded to rejoin his people not ~~so~~ ^{before} and however his party had killed and wounded some travelers among whom was Cogan whose death was subsequently avenged by hanging two of the treacherous Cayuses.

The scare in Walla Walla, created by false rumors, ~~can hardly~~ ^{can hardly} be imagined. Men with their families stampeded to the city, leaving everything at the mercy of thieves who were really more dangerous to property than the Indian rabble in the Blue Mountains.

Scouting parties ~~went~~ ^{went} out from French town to learn the exact state of affairs and reported no Snakes north of Umatilla

River. I then went to Wallula to learn the state of affairs there.

I found the inhabitants of that little burg also badly scared, having moved to the warf--boat for safety, where arms and a gattling gun had been secured.

As soon as I had partaken of some supper with one of my sons I left via the Vansycle canyon for the Umatilla river but did not proceed further than the Wild Horse Creek as we could not see any trace of enemy but we could distinctly ~~see~~ fires in the mountains. We then returned to Wallula to assure its inhabitants that there was no immediate danger.

I had intended to return home the ensuing day but receiving a telegram from Gen. Howard directing me to go on board the Gun Boat Spokane I could not forgo the chance of being some use to the country. Lieut Wilkinson who was then in command of the boat when a discharge of musketry and gattling was fired into a quiet and peaceful Indian camp. The squaws were busy washing the salmon caught the ~~previous~~ ^{PREVIOUS} night and the little children happy in their innocence played along the beach, some stopped to gaze at the approaching steamer when suddenly the destructive missiles came flying like hail laying waste everything that came within their range, men, women and children lay in every direction, corpses, a few escaped and ~~went~~ ^{made} for the hills. Some white men visited the camp, appropriated everything of ~~value~~ ^{VALUE} and sold them. I saw many finely worked buckskin dresses and shirts in different saloons both in Portland and Vancouver exhibited as fine trophies of the massacre.

A camp was also destroyed opposite the landing. No doubt the lieutenant acted through mistake and there was no excuse for it he had field glasses on board and could have easily seen the occupation of the unfortunates. The lieutenant was a professional Christian..and I do not think he would knowingly fire into a peaceful camp.

He also fired into a band of Indians while crossing the River who as soon as landed returned the fire and almost riddled the pilot house, for this he was to blame. It is well known that Moses was a malcontent and it was feared that the snakes would make an attempt to ~~kill him~~ ^{kill him.} To prevent such an attempt the gunboat was put onto control the river and of course the officer could not distinguish Snakes ~~from~~ from any other Indians. I also believe these Indians, Columbias, participated in the Snake raids of depredations.

The capture and death of Egan the Snake Chief has been accredited to Umapine and also to Yateniawit but the fact was the former was only employed to persuade Egan to meet Homlie for consultation as to future operations as soon as he reached the designated grounds. Homlie ordered his men to charge on the Snake camp. Egan discovering the treachery made desperate efforts to get away and though with only ^{one} ~~an~~ arm he was getting ^{the} ~~the~~ better of

Little Five Crows who had been left to guard him. At this juncture Homlie hallowed to him to shoot which he did and Egan fell dead at his feet and about thirty of his people were captured with considerable booty.

Soon after the capture of the Snakes the murder of a halfbreed and woman was discovered on the reservation which remained quite a mystery till Umapine who had been exiled to the Flathead reservation, on a drunken spree, confessed the crime giving as his reason revenge on his own people, who he expected would be held ~~the~~ responsible for the crime. At the conclusion of his boastful confession he was shot by one of the Flatheads. So ended Umapine's villainous career.

In one of the battles had ^{between} ~~between~~ the Snake Indians and the Umatilla scouts a Snake left the ranks and rode out at full speed, apparently challenging any of the Umatillas to single combat. When

Honlie detaild Spelia (cayote) to meet him, who also issued at the Snake being quicker, to die or ~~a~~conquer. It was a ride to the death. The Snake got the first shot but his aim was too low and missing his rider killed his horse, when in the next instant he fell headlong from his horse and his lifeless body lay at the champion's feet.

Cayote rode one of Holmie's favorite horses, a spotted one for which Honlie demanded pay from the ~~land~~ government and through recommendation by General ~~Howard~~ Howard, he was never recompensed.

[While at the Umatilla landing some person told me that there was an old blind squaw and child at the camp recently destroyed and in a starving condition. I requested the captain of the steamer to cross over and there sure enough was the blind woman surrounded by filth and a score of dogs. She had been left with some dried salmon skin, so rancid that I believe even the famished dogs would not touch it. A small rope was stretched from the hut to the water's edge which guided to and from the water. the child was ~~an~~ 18 months old.

[I proposed to take the squaw to Wallula where she could be taken care of by the Indians but she stubbornly refused, stating that he ~~chief~~ chief would come and get her. So we took the child not however before giving the old creature a good supply of cooked provisions and waging a war of extermination of the dogs ~~that~~ but the all had instinctively ^{Fled} and only one, a yellow cur, was killed, which fought savagely for its mistress.

The child was taken on board the steamer and ⁱⁿ a few minutes the soldiers had it clean as a pin. One of the officers

donated it a fine linen shirt. It was a little girl and looked comical confined in a small box to keep it from crawling overboard, not a sound it uttered. On reaching Wallula it got a liberal supply

from the ladies.

The Piutes or Snakes being now subjugated Gen Howard **turned** ~~turned~~ his attention to Moses. ~~M~~Moses was not the individuals proper name, it was Moshushes. ~~So~~ Moses another Indian was ~~the~~ ^{the} real chief of the upper Columbia Indians. He was a civilized Indian, self-supporting and capable and peaceable, therefore ignored.

Mushushe (now Moses) being cousins ~~to~~ ^{to} the ~~so~~ Josephes, naturally sympathised with them therefore his hostile attitude and the consequent influence gained over the rest ~~less~~ and turbulent or the surrounding tribes. I do not believe ~~who~~ ^{he would} ~~have~~ ^{have} raised twenty ~~warriors~~ ^{WARRIORS} among his own people, as I recognized several of Smokalie's people among his crowd of thirty who met us at Priest Rapids. He was therefore credited with more power or influence than he actually possessed.

Messengers were sent to Moses to met General Howard at Priest Rapids and in the meantime a steamboat was chartered to transport soldiers and supplies to ~~that~~ ^{that} point where we camped for several days before Moses made his appearance. We had to send several messengers before he would consent to come and I do not believe he would have come if it had been for the intervention of one Sam Miller, a trader in Wenatchie, who accompanied the now cowed chieftain as a safeguard.

In the interview had Moses confessed that his heart had been very small, meaning that he had been on the eve of going toward as his people were clamorous for it. At this remark an Indian, one of his party, whispered to me. He lies.

...Next ~~morning~~ ^{MORNING} passes were given to some to go to the Yakima reservation. ~~The~~ balance returning to their several camps at Rock Island and Wenatchie and we put steam for Wallula.

Moses was subsequently sent to Washington to interview the great White Father. I accompanied him. Homlie and others as far as Vancouver. One day I was invited to take dinner with Gen Howard and with the request that I bring Homlie and Moses. No doubt the ladies were anxious to see the chiefs. They were surprise at ~~the~~ ^{the unusual} conduct of Moses who when I pointed to his seat commenced to strip, first his necktie then his coat and vest which he slammed into a corner, then with equal force dropped into his chair. The ladies asked me what he meant. I told them I did not know unless it was to do justice to the viands placed before him and was making room for them.

...The finale of the whole affair ^{was} the capture of the entire band of Snakes, their removal to the Yakima ^{RESERVE,} ~~reserve,~~ and their subsequent return to their own country, followed by the trial, conviction and execution of the Coggan murderers and the exile of Umapine and followers to Montana and I sincerely ^{ly} hope that this is the last outbreak on the coast.

I was instructed by Col. Watkins to move the Warm Springs Indians, if possible to the Yakima reservation. I met with some of the leading men, who refused to ^{be} ~~be~~ moved, stating their reservation was of no value to the white man as most of it was rocky and they liked it. I then met Homlie and Young Chief. The former was willing to move provided he got a strip of ^{land} ~~land~~ from the mouth of the Yakima River to Priest Rapids and the latter offered to swap his interest for a strip of land lying between the Willow Valley and the Snake River. Of course the governor would not make two new reservations to open one to settlement. It is evident that the two chiefs asked for the poorest land so that they would be left in quiet possession. For that asked by Homlie is nothing but a sandy desert while that asked by Young Chief is one continual ~~and~~ succession of rocky ledges, grass growing only in the intervening spaces. But the N.P. war was just then breaking out, the project was abandoned.

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