Dr. G.B. Kuykendall (AgencyPhysici: 1872-82)

Coming of the Piute Indians to the Fort.

During the winter of 1878-9 we had quite stirring times on account of the coming of the Piute Indian sto the agency. These Piutes were a branch of the hoshore or Snake tribe of Indians and had been active in the disturbances of the Bannock war, the cost so muchtrouble, loss of life and expense to the government. In the dead of winter, when the show was at least a foot deep, the weather cold, the e miserable Indiana were brought to the agency. There were among them many old, descrepate bound and sick with scrofula, tuberculosis, rheumatism and various other silments. They were without exception the most miserable looking lot of human beings I ever save they were brought in uncer the military in command of Captain Winters and Lieut. Westerdorf, with other officers and LOTGE Lieutenants Sparrow and Pickering. These last two were young non who had just graduated at "est Point, and had come out to told did the far west. The weather was cold and bad, and the Indians were illy prepared for such a journey and were a squalid, poverty stricken lot that unde a no at striking appearance as they came to the fort and camped below and around the agency. There had been for generations imixeum the a foud between the short and the lakings, and the latter regarded the shoshoines as "dogs and snakes" so that it may be readily understood they not no very cordial reception. They a hospital t ibe, a despised people, were forced upon the Yakinas without consultation, and without their consent. It must be said honver that the Makings under the circum ances subibited a disposition and spirit that was a credit to them. Under the good management of the agent ev. Wilbur there had grown up quite a herd of cattle that belonged to the Indians, but as soon as these Plutes came food hadto be provided for them, for they had nothing whatever one in the way of food, and little in the way of clothing.

There seemed to be nothing to do but to begin alaughtering beef

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from the cold and exposure. The exigency was great and the want was immediate. No orposion having been made for the situation, the agent found it, with the mans at hand, impossible to supply their wants, and as a result there was much suffering. The Yakinas seeing the beef cattle being driven up and killed and fed to hours hostile strangers naturally felt opded aggrieved. The agent appealed to their generosity and Christian spirit and asked them to remember that they too were once poor and had nothing, were ignorant and had been at war with the whitee. He asked them to be charitable to their red brothe a and sisters. It was very creditable in the Indians of the 200 reservation, to mar as patiently as they did this thrusting of a stange tribe upon them. White people would scarcely have been as tolerant and patient. Their conduct on this occasion spoke much for the good effect of Christian teaching upon them.

The Piutes real y had to suffer badly. They had to make comp in the deep snow, having no tents and but very little bedding, they had a painful time of it. Many were be hopelessly sick with taberculosis and many others, especially the older ones, had a painful form of chronic rheuratism, whilemany others still had bronchitis and nearly all had severe colds. The very 1900 mand on their little children.

It was uttherly has easible to give them proper attention, and even if they had been given the boat of radical treatment, their superstition and i norance would have prevented the use of it. The resultwas these poor wreched people bogan to die off, and it was pitiful to witness their deporable condition. "Il Indians are superstitious and when the Yakimas saw the Plutes dying off, they became afraid they had a contagion of some kind that would be communicated to them.

The result was that the poor Piutes did not receive muchood sympathy from their Yakham friends.

I never saw any people at any time or anywhere so desperately homesick. Any ore having any humanity could not help being sorry for them then listening to their lamentations and stories of woo, and of their longing fortheir homos and rative land. I thought of the lamentations of the Israelites in Babylon when they were captive as recorded in the Psalms It seemed to be their appermost thought of how they could got back, and quite a number run away, soon after they comek knowing that y would be ve to cross the mountains, travel hundreds of miles and go through almost incredible hardships , hiding like wild beasts and then run many chances of never resching their haunts and old home. for they were outcasts, femed and hated of the whites and not wanted anywhere. The Perhaps the ones who were best of I among them were those who. hopelessly diseased, curled up in their cheerless and wretched camps, onand chilled and hungry, dozed of into the sleep of death dreaming of their homes and rative haunts, and perchance of the happy hunting grounds in the Indian hospindd heaven.

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## Sarah Virriemucea

woman commonly called Sarah "Innomucea. She came with the military escent that brought the futes; and was acting as interpeter for "aptain "inters. She was frequently spoken of about that time and a little later as Princess 60000 Sarah "innomucea. She was intelligent, of mediumsize, well formed and as an "ODO Indian woman, would be called good looking-some

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she was a native Piute, born in Nevada near in Numbelt lake in 1844, and at that time was about 34 yours years of age. Ber father was or had been a chief of a band or sub tribe of Indians that had for many years lived about "umbolt and Pyramid Lakes. Her grandfather was a chief also and had been with "en. Frement then he would went to California. He was called by "rement and his com and, Capt. Treckee. It would seem therefore that Sarah "innemnces had some claim to the title of princess among the Indians.

She was quick to learn, and when about 15 years of age had been sent to San Jose, Calif. with her sister to a school of the Catholic sisters, for a brief period, but owing to her father being held upon the lands bout Pyramid lake she went back home. The place where her people had been held was later formed into the Pyramid Lake Reservation.

Being intelligent and easy to learn, and of good a dress, and having natural ability to communicate her ideas to others, she secured a position as interpreter for the Indian agent of Shoshone Indians.

Then the parmock war brike out, "en. 0.0. Howard had her to act as interpreter and scout when on his campaign against the Indians.

This position was attended with so many dangers that it was refused by several Indians men. She assumed therisk and was fearless in danger and a good interprefer. So far as her influence among the Indians of her own people was concerned she was a pricess and they listened to her as if 00 she were a sort of prophetess or Joan of Arc, and to a large extent her word sas law. I have no doubt but that at times she had the welfare of her people at leart, and she ruled by kineness. Sarah, while neither saint nor an angle was superior to any of theological people that came to the Fort in almost every respect, and considering her birth and environments was a rather remarkable

She did not stay at Fort Sincoe long, In 1880 she was employed as interpreter at the Malheur Andian Agency and next year taught a little Indian school at the Barracks in Fort Vancouver, Wash. She was a friend of her people, and according as she saw what was best for the them, sought to promote their interests. She went tack to Washing on with her father to plead the cause of her people at Fort Sincoe, and to ask permission for their return to their home. She pre-ented her case so of actively that the Secretary of the Interior granted her request and gave a permit to have the Plutes returned to their own country. Shen Mr. Wilbur, the agent learned of this, he entered a vigorous protest and caused the order to be restinded. This I think was a bad move for the Indians all ran away anyhow, and it would 60 have been better to have them so feeling that they had the backing of the government than to sneak back as refugees and violators of law.

It no doubt seemed to Mr. Wilbur that they were gaining some, making some improvement, and he was taking great pains to have then learn to do farm work and be core industrious. He presented the matter tin such light that the work of Sarvaho Saound Sarah Winnemucca was undone. But human nature is stronger than human law and their invoterate longing for their native land caused them to run away in little concern squads, so that in a few years they were all gone. No doubt Sarah Winnemuc a sent them word that the authorities in Washington were willing for them to return, and told them to leave the reservation in a clandestine manner.

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disease our childre, fill ur youngmen with poison, disregard treaties and
law and all promise made; if we should see our children fading way,
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Every drop of blood in our veins, every fiber and herve of our bodies
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Dr. G.B. Kaykendall
(AgencyPhysician 1872-52)

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It was utterly impossible to give them proper attention, and even if they had been given the best of medical treatment, their superstition and innorance would have prevented the use of it. The resultwas these poor wreched people began to die off, and it was pitiful to witness their deporable comition. All Indians are superstitious and when the Yakimas saw the Piutes dying off, they became afraid they had a contagion of some kind that would be communicated to them.

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## Sarah Winnemucca

With the Piute Indians there came to the Yakima Agency an Indian woman commonly called Sarah Winnemucca. She came with the military escort that brought the Piutesk and was acting as interpeter for Saptain Winters. She was frequently spoken of about that time and a little later as Princess 60000 Sarah Winnemucca. She was intelligent, of mediumsize, well formed and as an 1000 Indian woman, would be called good looking-some

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I have sometimes thought suppose some people as much superior to us in knowledge and power were to come among us, deded debauch our women, take possession of our lands and homes, rob us, drive us out,, disease our childre, fill our youngmen with poison, disregard treaties and law and all promise made; if we should see our children fading away, dying almost rotting with loathsome disease brought by the usurpers, what would we do? Would we not fight? Would we not do worse than the Indians? Every drop of blood in our veins, every fiber and herve of our bodies would vibrate with hatred and thirst for reveng, and we would be transformed into demons bent on murder and destruction.

Pr. G.D. Hydroxidll (Aponophyraich 1875-82)

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efore leaving this rather remarkable indian momen, I might say that her coreor had yet many change l'inding that she indie it iled in the accomplishment of her mission, she went back east again in 1881-82 and made p blic talks in several cities, telling of the trials and tribulations of her people, and the wrongs done to them by the mashing on authorities, she directed her complaints particularly against

Indian agents hoping in this way to awaken sympathy with her movements.

The wrote a little book, a cloted no dobt by the man who afterwards married her, Licut. Hepkins. The wille of the book was "life "mong the Plutes, took "gongs and Clairs. " When on one of her visits to Beston she received sore aid from a sympathizer the procured land for her to found an Tolan school near Love lock Loveda. The ran the school for about three S years, but here her has and died of tuberculosis and she have up the school and seems to have lost her grip norally and otherwise and went down, losing standing. The wort to MorDon Hortana to visit her sister and died time in 1891. Like many other partly educated and in tol igont Indians she yielded at 100000 Gradie last to the tag of her imerent terdencies and went down and out, a dirmed star, set in darkness more or less of a degenerate. The movel of the Piutes to the Yak ma Indian "gency in the middle of winter, without any adequate preparation for caring for them, the suffering the tretchedness following, the permit for the removal of the Indianato their own native land, then its revocation, the running away of the Piutes to thei own homes, after all the cost, trouble and suffering, Ove caused by their coming to the Making Reservation forms another chapter in the long line of our westched dammable management of the Indiana. If nations to abaded are as responsible for conduct as individuals and the justice of God is meted at circly and with impartial hard, there must be a black account standing arabet us as a mation for settlement.

the intention of our covernment has always been good, but the reprehensible thin management of our Indian affair and the carrying out of these intentions has been most unfortunate both for whites and the Indians. It would have been more merciful and the cause of less suffering in the end, if our sutherities had proclaimed a fail war of utter extinction sparing neither old nor young. We sometimes talk as if it were a strange thing that the Indians were so revengeful and cruel. I have acceptable