

September 17, 1874.

Sir: I have the honor to submit my annual report as agent for the Walla-Walla, Cayuse and Umatilla tribes of Indians.

In January last I took an accurate census of these Indians which I found to be as follows:

Walla Walla, 29 men, 53 women, 24 boys, 22 girls, 128 total.

Cayuses, 88 men, 128 women, 88 boys, 71 girls, 385 total.

Umatillas: 40 men, 71 women, 35 boys, 23 girls, 169 total.

Grand totals: 157 men, 262 women, 147 boys, 116 girls, 689 in all.

These are all living on the Umatilla reservation. In addition to this number there are about 150 Indians who occasionally come upon the reservation and remain a short time but do not make it their permanent home. Nearly all who permanently reside upon the reservation cultivate the soil; and a majority of them have, to a greater or less extent, adopted the dress of the whites. Although these Indians are possessed of large bands of horses and cattle and some individual Indians are wealthy, the majority of them, particularly the Walla-Wallas and Umatillas, are poor.

During the past year these people have been well behaved and peaceable and more of them have evinced a disposition to go to work.

This I attribute in a great measure to the difficulties now experienced by them in obtaining spirituous liquors. The large number of persons whom I have caused to be arrested and punished for selling liquor to Indians has had a most beneficial effect and has almost put an entire stop to the vile traffic; and it is now extremely rare to see a drunken Indian; in fact I do not think I have seen one on the reservation in the last twelve months.

The Indians this year put in a much larger area of ground than formerly. Several new farms were opened and old farms enlarged new fences were built and we had every prospect of a large crop, but

unfortunately we were visited by innumerable quantities of crickets and grasshoppers which devastated more than half of the farms on the reservation so that the yield this year will be very short. I have, consequently been compelled to allow the Indians to go to the mountains and valleys adjacent to the reservation to hunt, fish and dig roots, so that they may be amply ~~provided~~ provided with sufficient food to make up for the loss of their crops. On the agency farm the wheat which promised well was entirely destroyed and the oats partially so. Next spring it will be necessary to purchase considerable grain for seed.

During the summer a deputy United States surveyor, acting under instructions from the surveyor-general of Oregon made a survey of that portion of the reservation running from a point in the Umatilla river opposite the mouth of Wild Horse creek to "C. McKay's land claim and also took evidence in regard to the mouth of Wild Horse Creek in order, as I understand, that the same may be laid before the commissioner of the general land office for his decision on the matter. I hope as soon as a final decision is reached that I may be furnished with a map showing the boundaries of the reserve, as disputes are liable to arise at any moment between the white settlers and the Indians.

This reservation, being entirely surrounded by white settlers who are all more or less engaged in stock-raising, it is impossible entirely to prevent their stock from coming on the reservation and mixing with that of the Indians, which is a constant source of annoyance. Of course should they be found willfully to drive their stock on to the reservation, the law could then be put in force against them. Of this the citizens are fully aware. The law of 1834 (copy) provides that any one guilty of driving stock upon the reservation without the consent of the Indians shall pay a fine of \$1 per head for every animal so driven, to be recovered in an action for debt.

That portion of the law, should I think, be amended in regard to all offenses under this act and the penalty should be by fine or imprisonment or both at the discretion of the court.

I would also most urgently call the attention of the department to the absolute necessity which exists of providing some measures of punishment of offenses committed by one Indian against the person or property of another. As it is now, crimes are constantly committed; the aggrieved party calls upon the agent to see that justice is done, and all the agent can do is to lay the matter before the chiefs, who alone are authorized to punish the aggressor. In many cases the chiefs are powerless; in fact they have but very little authority.

I would suggest that authority be given by congress to the president, authorizing him whenever he deems the Indians on any reservation sufficiently advanced, to declare the laws of the United States extended over them.

This would necessitate the appointment of some person on each reservation with magisterial powers, authorized to try petty offenses, such as usually come within the jurisdiction of a justice of the peace, and in graver crimes to bind the parties over to the United States Courts.

(Columbia River Indians)

✓ From a communication from you bearing date June 11, 1874, I am informed that one of the inspectors would shortly visit this agency and that he would have some instructions in reference to the Indians on the Columbia river. He has not yet been here but I see that Gen. W. Vandever is now in Oregon and I am looking for him daily. I hope that his instructions may be such that some arrangements may be made with these Indians as they are a great drawback to the reservation Indians. Until these Indians are placed under proper control there will be no material improvement among the Indians on

the several reservations in Eastern Oregon and Washington.

These Indians are numerous and are generally estimated to number about 2,000.

They belong to various tribes and bands all however being subject to the influence of a self-appointed and constituted chief, named Smo-hol-ler or Big talk on four mountains. He has obtained his power by working on the superstitions of the Indians and his influence has spread through all the various tribes and bands of Oregon, Washington and Idaho; and I am informed among the Indians of California, Utah and Nevada (copy) These Indians all believe in the practice of polygamy; and their leaders are constantly preaching to their people that the day is coming when they will again be a great and powerful people and will be strong enough to drive the whites from the country.

They profess to look with contempt on the reservation Indians, who have adopted the habits and customs of civilization, calling them whites and half-breeds. By thus appealing to the passions and pride of the Indians they hold a control not only on those living on the Columbia River but on large number who reside upon the several reservations.

By the exercise of the most rigid economy I had managed to save by the end of the last fiscal year out of the fund for purchase of mill, fixtures, etc. per fourth article of treaty, June 9, 1855, the sum of \$791.62. With this money and the addition of a small amount from the appropriation for this year, I intended, provided I could obtain permission from the department, to remove the saw mill nearer to the timber so that we could procure a supply of lumber at a moderate expense. But to my great disappointment I received an order from the department directing me to turnover all unexpended balances at the end of the year to the U.S. treasury. Notwithstanding

this drawback, it is still my intention to make an effort to remove the mill.

During the month of July I received a communication from the department notifying me that the appropriation for pay and subsistence of the regular employes under the treaty had been reduced from \$2,200 for the fiscal year ending June 30, 1875. The treaty expressly provides that there shall be employed one superintendent of farming, one farmer, two teachers, two millers, one carpenter, one blacksmith, one physician and one wagon and plow maker. The sum appropriated this year is entirely inadequate for the compensation of competent persons to fill the several positions. I have therefore been compelled to discharge one of the employes and to reduce the pay of the others, so that I can keep within the amount of the appropriation. I trust that another congress may see the absolute necessity of making the amount of the appropriation sufficient to enable ~~us~~ ~~to~~ us to fulfill our treaty obligations.

The only school on this reservation is a day school and the number of scholars is about the same as last year. The attendance has been regular until the past month when many of them were compelled by their parents to accompany them to the mountains on their annual hunt. Not being prepared to board the children it is impossible to board them during the absence of their parents. There should be a manual labor and boarding school established and a small appropriation in addition to our present means would be sufficient to make a commencement. Until this is done I intend, as soon as possible, to open another day school in another portion of the reservation to accommodate a large number of Indians who live at a great distance from the present school to be able to send their children.

N.A. Cornoyer, U.S. Indian

to Hon E.P. Smith, commissioner

agent.

Cayuses

Report on Indian affairs, 1875.

Cayuses--The 385 Cayuses with 100 169 Umatillas and 129 Walla Wallas who are now on the Umatilla reservation in Northwestern Oregon, formerly ranged all over the northern portion of the state and along the Columbia river in Washington Territory.

They are related to some of the "renades" now roaming on that river of whom about four hundred properly belong on the Umatilla reservation. This reserve of about 25 squaremiles includes the Umatilla river, which abounds in mountain trout and salmon and the surrounding valley whose rich grazing and farming lands are the envy of white settlers adjacent.

The crops raised upon 1,500 acres cultivated by individual Indians consist of 3,000 bushels of wheat, 500 bushels of corn and 2,000 bushels of oats which together with their herds of cattle containing 3,000 head gives them a comfortable subsistence independent of any government aid. A large number, however, still prefer to hunt and fish for maintenance rather than to settle down to an agricultural life.

Stock raising also offers stronger inducements than farming as the cattle and horses require little care and find a ready market.

Only 12 families live in houses and only 21 children attend school. Many Indians are asking for houses and the recent removal of the mill nearer the timber will enable the agent to furnish lumber for building next season.

Through the vigilance of the chiefs intemperance is almost unknown. Two white men have been tried and convicted in the United States court, one for selling whisky to an Indian and the other for stealing a horse from an Indian.

Umatilla reservation. Shoheller.

Umatilla agency has been mentioned on former pages. I return to it now to say something more of its people. It is under the management of the Catholic church. It has had but four agents in ten years. It is on a great thoroughfare between the Columbia river and Idaho. It has a good climate, abundant resources and is of great value. An effort was made during 1871 to induce the Indians to consent to a removal.

..On the western coast there is not a fairer land than Umatilla.

I do not wonder that the Indians love their homes on this reservation. They are, however, somewhat divided in religious practice; one part being members of the Catholic church; the remainder Dreamers--followers of Shoheller. Some of them have made advancement in civil life.

...the Indians of Umatilla are a rich, thrifty, proud people. They are fond of sports and games and yield slowly to the advice of agents to abandon their habits. A few noticeable exceptions, however, to the contrary are How-lish-wam-po, We-nap, snoot and Pierre, together with a few others who live in houses like citizens. Another instance is that of the widow of Alex McKay, a half-breed. This woman of Indian blood has been educated by white persons, keeps house in a respectable manner, dresses after fashion's style though about one year behind it. When white ladies adopt new fashions this "Susan W" waits to see whether it is perpetuated and then adopts it just about the time her fairer sisters abandon it.

When she gave a social, men who were in costume were refused admittance.

Wigwam and Warpath. Hon A.B. Meacham. 1875.

Umatilla reservation.

Commissioner of Indian affairs 1875

Umatilla Agency, Oct 24, 1875

Sir: IN compliance with your general order of July 8, 1875, I have the honor to submit my first annual report of this agency which will be necessarily partial as I have been in charge only since the first of last month to fill a vacancy occasioned by the resignation of the former agent.

The task of becoming acquainted with the requirements of the agency and ascertaining the general duties of my position has left me so but little time to gather the necessary materials for a report of matters and things which took place previous to my arrival here, and what which ~~might~~ ought to have been supplied by my predecessor.

This report therefore will embrace only such information as I have been able to gather from data in the office and such other sources as were most available for that purpose during the short term of my administration.

The reservation embraces the remnants of the Walla Walla, Cayuse and Umatilla tribes once the lords of the plains from the Columbia river to the eastern boundary of Oregon and extending far north into Washington territory. They are now reduced to a mere fraction of their ancient numbers and their empire curtailed to a domain of twenty-five miles square and even that is much coveted by their rapacious white brothers who dwell about them. I have no certain means of information as to the exact numerical strength of each tribe; but the last enumeration was taken by my predecessor in January, 1871 and is as follows:

Walla Walla 29 men, 53 women, 24 boys, 22 girls, 128 total.

Cayuse 88 men, 138 women 88 boys , 71 girls, 385 total.

Umatilla; 40 men, 71 women, 35 boys, 23 girls, 169 total.

Grand totals: 1400 157 men, 262 women, 147 boys, 116 girls, 682.

Umatilla Indian agency, Oregon, August 7, 1877.

Sir: I have the honor to submit my annual report of this agency for the year ending June 30, 1877.

The number of Indians residing permanently on this reservation according to the census taken last January is 629, divided into tribes as follows:

Walla Walla, 30 men, 57 women, 24 boys, 29 girls, 140 total.

Cayuse 91 men, 128 women, 60 boys, 65 girls, 344 total.

Umatilla 33 men, 48 women, 39 boys, 25 girls, 145 total

Grand totals: 154 men, 255 women, 123 boys, 119 girls, 629 total.

In addition to this number, about 220 removed to the reservation since the outbreak of the non-treaty Nez Perces last June. They are members of Walla Walla and Umatilla tribes but as they have heretofore refused to reside permanently on the reservation they have been looked upon as renegades by the other members of the tribes.

The wealth of these Indians consists principally in horses and cattle. Of the former they have large bands, approximating to about 17,000; their cattle I estimate at about 5,000; they have besides a large number of hogs and a few sheep.

Although their principal occupation consists in stock-raising they all engage in agricultural pursuits. Very few of them raise more than is necessary for their own use, owing to the difficulty of disposing of any surplus in the vicinity of the reservation.

While the majority of them have comfortable homes and an abundance of food, there are many others who eke out a miserable existence on roots, berries and fish, being too lazy and vicious to attempt to better their condition. Happily this latter class is growing less every year, and at the present time is confined to the Walla Walla tribe and a few Umatillas.

The reservation covers an area of 25 square miles, is well watered

and admirably adapted for stock-raising or agricultural purposes.

The southern boundary includes a portion of the Blue Mountains which are covered with a heavy growth of pine, fir and tamarack.

There is a day school established here with an average attendance of 28 scholars. All the larger scholars, both boys and girls, read and write very well and understand the first four rules of arithmetic to a certain extent. Although considerable progress has been made during the year, and the attendance at school has been larger than ever before, still it is manifest that but little can be accomplished with a day school in the way of civilizing these Indians as they are principally engaged in stock-raising and are continually moving from place to place whenever the range becomes poor, making it impossible for many of the children to attend day-school.

If a manual-labor boarding school was established here, there would be an attendance of at least 75 scholars and the progress would be much greater as the children would be under the constant care and supervision of the teachers and surrounded by an English-speaking community instead of being, as at present, among their own people and speaking their own language except during school hours.

The high water carried away about two-thirds of the grist mill flume last March and injured the remainder of it to such an extent as to necessitate the construction of an entire new flume. This work has been delayed by the high water caused by the heavy rainfall

during May and the fore part of last June. The employes are at present engaged on its construction and I am in hopes of having it completed and the mill in running order by the end of September.

There have been two houses built during the year and the dams of the saw and grist mills, which were washed away by freshets, have been replaced.

The outbreak of the non-treaty Nez Perces which occurred last June

created intense excitement and alarm among the settlers throughout the section of the country. On learning of the troubles I immediately sent runners in different directions with instructions to notify such Indians of this reservation as they could find to return as soon as possible.

I went in person, accompanied by the interpreter, to the Columbia River for the purpose of removing to the reserve such Indians as belonged here. Having met in council with a number of them I informed them of the outbreak and notified them that they must come in which they agreed to do as soon as they could gather up their stock. I

further advised the headmen among them to use all their influence with any Indians they might meet to go upon their respective reservations as I was fearful of a general outbreak among ~~the~~ the renegades along the river.

It was known among the whites that Joseph and his band was related by blood and marriage to the Indians of this reservation and much uneasiness was felt on account of the friendly feeling existing between them. Rumors were circulated- no doubt for the purpose of causing trouble--that all the able-bodied men of this reserve had joined Joseph. The settlers were arming, and this news coming to the ears of the Indians caused much alarm. Matters were in a critical condition and it was with the utmost difficulty that I could persuade the Indians that the whites would not come upon the reserve and murder them. In order to allay the mutual suspicions existing on both sides I visited the towns of Pendleton, Weston, and Walla Walla accompanied by the interpreter and the headmen for the purpose of counseling with the citizens, and to convince them that the reports circulated were false. The councils held at these places had the effect of quieting much of the excitement, and the friendly reception of the Indians had the effect of allaying any apprehensions that

existed on their part.

In compliance with instructions received from Hon. E.C. Watkins, United States Indian inspector, I forbid the Indians from going off the reservation, and I am happy to say that, although many suffered from want of food, they remained peaceably on the reservation, and none of them joined the hostiles.

In conclusion I would state that there has been a marked improvement both morally and physically in the condition of these Indians during the past year. Crime and drunkenness have decreased and through the untiring efforts of our worthy missionary, Father Conrady, many Indians have become converts to Christianity, who have heretofore refused to listen to the word of God. Besides this, all the families who reside here, permanently have cultivated more or less ground and as the season for crops of all kinds has been favorable, their harvest will be bountiful.

Inclosed herewith I respectfully submit the statistical information mentioned in your letter of July 10. Very respectfully, your obedient servant.

N.A. Cornoyer,

U.S. Special Indian Agent.

(To the Commissioner of Indian Affairs.)

Umatilla reservation

Number of Indians: Walla Walla, 373 men, 476 women.. total of
Cayuse
Umatilla

320 Walla Walla, 344 Cayuse, 185 Umatilla; 11 mixed bloods; 12 employes
20 other white people; number of Indians who wear citizen dress
300; number of houses occupied by Indians 14.

Indians roaming on the Columbia, renegades and others, 2000 2,000.

Columbia River Indians.

Umatilla reservation.

Department of Interior, Report of Commissioner Indian affairs, 1878.

The number of Indians on the reservation according to the census taken last May is as follows:

Walla Walla, 87 men, 110 women, 39 boys, 54 girls, total 290.

Cayuse-106 men, 126 women, 73 boys, 78 girls, total 383

Umatilla-50 men, 78 women, 43 boys, 29 girls, 200 total.

Columbia River Indians 46 men, 50 women, 24 boys, 30 girls, total 150.

Grand totals, 289 men, 364 women, 179 boys, 191 girls--1023.

The Columbia River Indians indicated above came on the reservation over a year ago. They refused to be enrolled as permanent residents on the grounds that they only came here to await the decision of the government in relation to themselves and the other Columbia and Snake River Indians. They have remained on the reservation most of the time since their arrival and have fenced about 150 acres in 12 fields besides planting about 100 acres in common with some Umatilla Indians. They are very poor, having only about 100 head of cayuse horses and know little or nothing about agricultural pursuits.

...The hostile Snooks, Snakes and Piutes made a descent on the reservation last July.....

There is an uneasy feeling manifested among these Indians and an anxiety to know what the policy of the government will be toward them upon the expiration of the treaty next year. They are aware that the press and the people of this section of the country are clamorous for their removal and charge them with sympathy with the hostiles notwithstanding the fact of their having killed Eian, the war chief of the hostiles and 25 others and having captured 35 women and children and two bands of horses. In fact they showed their animosity to the hostiles by doing more

damage to them while in the vicinity of the reservation than was done by all the troops that fought them during the campaign.

If, on the contrary, they had sided in with renegade Indians of Eastern Oregon, Washington Territory and Idaho and a savage outbreak would have been the result that would have devastated this whole section of the country, in spite of the best efforts of the force of troops that could have been brought against them. The men who rail against them do not wish to take these facts into consideration, for the simple reason that they wish to be rid of the Indians and have the reservation thrown open to settlement. This feeling between the Indians and whites, if it continues, will lead to further trouble in the future unless a military force is left here to protect the Indians until the question whether they are to remain here or not is definitely settled....N.A. Cornoyer, Indian agent.

Umatilla reservation--Commissioner of Indian Affairs, 1885.

The recent legislation affecting this reservation and the unexpected attitude of the Indians in relation thereto has been brought to the notice of the department in sundry communications from this office.

The act of March 3, 1885 (stat. 23 p 340) provides that the president shall cause the lands belonging to said reservation to be allotted to the Indians in severalty in quantity as follows:

Of agricultural lands to heads of families 160 acres; to single persons over 18 years of age, 80 acres; to each orphan child under 18 years of age 80 acres; and to each child under 18 years of age not otherwise provided for, 40 acres. In addition to the allotments of agricultural lands it is provided that a reasonable quantity of pasture and timber lands shall be reserved for the use of the Indians in common and that a tract of 640 acres shall be set apart for an industrial farm and school.

The act further provides that before any allotments are made a commission shall be appointed whose duty it shall be to ascertain the number of Indians who desire to take allotments and the quantity of land required for that purpose, and thereupon to select and set apart so much of the reservation as will be necessary to supply agricultural lands for said allotments, together with the timber and pasture land, as provided, and the 640 acre tract required for school purposes. If the selection be approved by the Secretary of Interior, the tract is thereafter to constitute the reservation of said Indians.

There are various other provisions respecting the allotments but it is my purpose to cite only the more important features of the act. It is provided in section 2 that the residue of said reservation lands not included in the new reservation lines shall be surveyed, appraised, classified into timbered and untimbered lands and sold at public sale

through the proper land office to the highest bidder for cash, no purchaser being allowed to purchase more than 160 acres of untimbered land and 40 acres of timbered land.

In section 3 provision is made for the disposition of the proceeds of the sale of said lands as follows: The funds, after paying the expenses of the survey, appraisement and sale, etc. are to be placed in the treasury to the credit of the Indians and draw such rate of interest as is now or may be hereafter provided by law. Twenty per centum of the principal of said funds may be used, under the direction of the President, in assisting the Indians in establishing themselves upon their individual allotments, and \$20,000 of the residue thereof is to be devoted to the establishment and support of an industrial farm and school for the education of the Indian children in the arts and methods of civilized life.

Section 5 of the act provides as follows:

That before this act shall be executed in any part, the consent of said Indians shall be obtained to the disposition of their lands as provided herein, which consent shall be expressed in writing and signed by a majority of the male adults upon said reservation and by a majority of their chiefs in council assembled for that purpose and shall be filed with the Secretary of the Interior.

Shortly after the publication of the act steps were taken by this office to obtain the consent of the Indians as therein required.

Under date of March 31, 1885, Special Agent Charles H. Dickson was instructed to proceed to the reservation and lay the subject before

them. A council was held on the 6th of May following, at which the principal chiefs and headmen of the confederate tribes were present.

The provisions of the act were thoroughly explained and opportunity was given them to discuss the matter among themselves. They would not positively refuse their consent, but much opposition was manifested and not

declared in favor of the act.

Finally, after conferring together they asked for more time to consider the question and it was mutually agreed that they should have four weeks in which to make their decision. Mr. Dickson immediately reported the result of the council to this office and having agreed with the Indians to revisit them at the expiration of the time fixed to receive their final answer, he returned to other duties in Washington Territory. He became convinced that if the Indians had been required to decide the matter then and there the proposition presented to them would have been overwhelmingly defeated.

In a letter dated May 4, 1885, two days prior to the council Mr. Dickson intimated that outside influences had been at work which might prevent his obtaining the consent of the Indians and Agent Sommerville had also forewarned the office of the likelihood of his failure on similar grounds.

Believing that it would be a great misfortune to the Indians if they should persist in withholding their consent to the provisions of the act this office, adopting the suggestion of agent Sommerville, which suggestion was heartily indorsed by the senior Senator from Oregon, Mr. Dolph, recommended to the department the appointment of a special commission to consist of two well known citizens of that state, ex-senator James H. Slater and Hon William C. La Mou with a view to having the subject again presented and explained; this time by persons with whom they were personally acquainted and in whom they were believed to have entire confidence.

These gentlemen were accordingly appointed and having been fully instructed in their duties met the Indians in council on the 13th of July last and again on the 18th of the same month. Their ten weeks deliberation had brought the Indians no nearer a final decision than they were at the first council; if anything, they were less inclined to yield assent than before. They did not positively

refuse, but it appears that they were strongly disposed to reject the proposition entirely. Finally, at the suggestion of the commissioners,

the whole matter was again postponed with the understanding that the proceedings of the council should be referred to the Department and further instructions awaited. The special commission has not yet been dissolved and it is the intention to hold further conference with the Indians upon the subject during the present season.

J.D.C. Atkins, commissioner.

To Hon Secretary of the Interior.

.....the divine services on Sunday are well attended not only ~~on~~
by the members of the church but by many who are not and a more orderly
congregation cannot be found in the United States or one which appears
to take more interest in the matters which pertain to their eternal
salvation.

During the early part of last month the Right Reverend
A.M. Blanchet, bishop of Nisqually visited this agency
and administered the holy sacrament of confirmation to over
twenty Indians and several whites who availed themselves of
the visit of the bishop to receive that holy rite at the same time .
Very respectfully, your obedient servant

N.A. Cornover
U.S. Indian agent.

to
Hon. Edward P. Smith,
commissioner of Indian affairs, Washington D.C.