Article

No 12

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No 12 I

Subject -
Pirite and Bannock Indian
Wars

1st Copy.

INDIAN WAR PAPERS. (1st monograph)

PIUTE AND BANNOCK WAR.

The Indian War of 1878, usually denominated the Piute and Bannock War, originated with a small tribe of Indians in Eastern Idaho. This tribe, the Bannocks, have often been called The Snakes and were once considerable in numbers and remakable for their wars particularly with other Indians.

During the summer of 1869, there was entered into by some agents of the Government and the Bannocks at Fort Bridger Wyoming a sort of Indian Treaty. This treaty stipulated that at any time when the Bannocks should so elect, a reservation of public land would be given them. They were to have all the rights and privileges that had already been secured to their neighbors the Shoshonies in Wyoming. Subsequent to the treaty a reservation some one hundred miles north of Salt Lake within the borders of the Territory of Idaho was set apart. So far there was good faith between those who made the promises and those who came after to execute them. But almost immediately the stipulations were modified and substantially violated, for the Indian Department directed that all "roaming Indians" in South Eastern Idaho should have a home upon the same reserve. As long as the Bannocks were more numerous than the "roaming Indians", not of their language or habits, they made no marked disturbance. In fact the Bannocks had thousands of ponies and were nomadic ~~themselves~~, living principally by hunting the buffalo in the Yellowstone Valley. They came for the annuity goods and departed at will. But, little by little, the Shoshonies were allowed upon the reservation to come; goods, subsistance and clothing, intended for the Bannocks were issued to these roamers- and soon they outnumbered the lawful claimants nearly two to one.

The Bannocks of course, grew dissatisfied, restless and made bit-

ter complaints that the Bridger-treaty, made with them, was not kept. People sitting in the office at Washington regarded such frettings as of little account. Were not all Indians Indians? What mattered it whether they were Shoshonies or Bannocks? If there were room enough and supplies enough, there no Indian had a right to dispise the hand that fed him! Well, as often happens, the Esaus were very angry with the Jacobs. The Bannocks grew more and more restless, more and more quarrelsome and not only hated but robbed the more industrious and more favored Shoshonies.

At last in August 1877, the work of revenge began. A Bannock near Fort Hall shot and killed two white teamsters. Matters were pretty quiet even after this outrage; till the authorities by their slow processes came at last to look into the matter with a view of punishing the guilty. Mr. Davidson, the Indian Agent sent his interpreter to the Bannocks with a message, that they should come to his office and bring with them Bannock-Pe-tope. He was believed to be the slayer of the two teamsters. The Indians seemed to obey. They came and brought the suspected culprit. He was delivered to the Marshall who conveyed him to prison at Malad City to await his trial. There was thus far no open opposition, but somehow Indians always deeply demur to the whiteman's methods of justice, and those who looked beyond the quiet demeanor could see signs of a gathering storm. Few Indians can understand why some white men should not suffer for other whitemen's offenses. They were squaring old scores when they through Petope slew the two teamsters! So we are not suprised to hear that within an hour after the Marshall had gone, the suppressed wrath began to show itself. Young Alexander Rhodan, who was attempting to issue cattle to the Indians, was killed by a weapon in the hands of Nampeyogo and other mischief was threatened.

Very properly the Fort (Hall) several miles distant was called upon for troops.

The next morning my friend Captain Bainbridge, who had during the Nez-Perce-escapade co-operated with me so heartily, the preceeding summer, was on the spot with a small detachment of his company. The murderer was demanded at the hands of both the Shoshonies and the Bannocks. The Shoshonies said that, had he been a Shoshony, they would have arrested him and delivered him-, but that this arrest should be made by the Bannocks. Those Bannocks who were listening feigned acquiesence and started off with apparent alacrity to make the arrest of the guilty Indian. But when night came the pursuers were returned without Nampeyogo. They declared that he had joined his father and brothers and that all had escaped to the country which lies beyond the Snake river. Again pursuers were dispatched but always with like results. The Bannocks were now plainly hostile. They were armed and many of them finely mounted. Their handsome ponies, some of them pure white, were fat and tough. Soon more troops came from Fort Douglass. General John E. Smith, its commander who manoeuvred so acceptably a Division of the 15th, Corps during the War of Rebellion, soon followed and held a council with the Indians. He took strong ground with the Bannocks. Bring back that murderer, or you will be regarded as treaty-breakers yes, as hostiles! Still they did not comply. However, Nampeyogo did not get off. White men traced him up to a white settlement and he was seized, tried, condemned and executed.

Soon after the death of the fierce Nampeyogo - about the middle of January 1878 an event occured which has been named as the actual cause of the war. But like all wars the causes were multifarious.

General Smith had in hand on the ground three companies of Infantry and three troops of cavalry.

At dawn of the 16th, of January he had so marched his small force as to completely surround and hem in two of the Bannock's Villages. Though the Indians were armed yet they were taken so suddenly that both Villages were captured and upwards of fifty warriors and some three hundred ponies were escorted to the Agency.

The father and two brothers of Nampeyogo were sent to Fort Hall for detention. The remainder, after General Smith had counselled them well were allowed their liberty. Their ponies and rifles (such as were captured) were kept from them. For a time the Bannocks apparently acquiesced in this management, but they were angry at heart with the whiteman's administration of justice and especially vexed at the loss of their rifles and ponies. They had many talks and were for nights among themselves days hatching out plans for revenge. As soon as the Spring-time gave them good weather and sufficient grass for the animals which they still had, the Bannocks left the reservation. Many had put in crops, but these were abandoned to the wary Shoshonies who had reaped from their fields a goodly harvest.

Before following these warlike Indians into the actual campaign of 1878, let us notice them during the preceding year in the troubles which the government had with their natural enemies the Nez Percés.

About a score of Bannocks were ~~hired~~ employed by Col. John Green as scouts. Accompaning the troops that had marched from Boise City to Kamiah they joined me at the latter place, just after the battle of the Clearwater. Buffalo Horn, a handsome young Indian, covered with plumage and dressed in skins was at their head. These Bannock scouts had hardly come to my column, and been required to march with us across the mountains from Idaho into Montana, when they, hesitating to go, began to manifest a very insubordinate spirit. However, only three broke away from us at this time.

Fortunately Buffalo Horn kept on my side of the controversy.

The Bannock scouts were (after this), quite enterprising during the

long march, yet it was exceedingly difficult to restrain them from acts of brutality. For example: they come at one time suddenly upon one of Joseph's abandoned camps, finding in it an old woman who was too sick and infirm to keep on with the hostiles, the scout instantly killed her and took her scalp as a trophy of victory. Again there was another example of ferocity: the same scouts had come upon General Gibbon's battle-field of Big-hole,. The dead including women and children had been buried under the bank of a stream. The ferocious Bannocks quickly disinterred the bodies, robbed them of clothing, robes and such various ornaments as had been buried with them; then they pierced and dishonored their naked bodies in a shocking way and carried off their scalps. I noted at the time "Our officers look sadly upon the scene and then as by a common impulse, deepen their beds (the places from which the bodies had been dug) and cover them with earth". On the other hand there was good behaviour. Just before Chief Joseph's notable night attack on my camp at Camas-Meadow I recorded that one of Robbin's scouts, the famous Buffalo Horn, who, a Bannock, has since fought against us and been killed, at this time crept to the top of the mountain ridge, succeeded in getting upon a prominent point whence he could see Joseph's camp in the Camas Meadows below..... ..... Buffalo Horn sent one of the Indians with a message — "Joseph with all his Indians are here". After the night attack and as we had resumed the hot pursuit and were recovering the mules and horses which had been stolen, we had a pleasant suprise (from the Bannock reserve). 'First a gay Cavalcade riding with the free and easy grace of Indians appeared in the distance. It proved to be the advance guard of a company of scouts from Fort Hall about one hundred miles to the South West. Their feathers and fur-strips were flying in the breeze and the bright colors and tasteful decorations of each man and horse

added to the brilliant effect. They carried a white flag in the front rank and rode grandly into our camp.....A thrill of joy ran through our weary and almost discouraged company at this accession. The leader of the scouts in full buckskin dress shagy with strings, was a tall, pale man of fair proportions slightly deaf. A stranger would see little that was remarkable in him, yet of all the scouts in our Indian campaign none equaled this chief, Fisher. Night and day, with guides and without, with force and without, Fisher fearlessly hung upon the skirts of the enemy. The accuracy, carefulness and fulness of his reports, to one attempting to chase Indains across a vast wilderness, were a delight. After this I had occasion to distrust my Indian friends for 'Next there came to us here evidences of a Bannock treachery, which culminated a year later in the murder and outrages of the Bannock Campaign.

At the foot of the mountain near Mary Lake where Spurgin made his zig-zag road, forty horses belonging to citizen teams which were doing the transporting work for us were turned out to graze. During the night these horses all mysteriously disappeared. The Quartermasters Clerk encountering some Bannock scouts who had suspiciously lingered in the rear was treated to some very rough language by them, suspecting treachery sent at once a small detachment of mounted soldiers who soon returned to camp with ten of the Indian scouts as prisoners. Their leader, (that is the leader of this party) a half-breed by the name of Raine was cross and mutinous in his language. I had them all disarmed and placed in the guard-tent and their handsome horses and rifles taken from them. I now found also, on enquiry, that all the Bannock scouts except one or two had deserted the brave Fisher and had come backfrom him to the troops

and were planning to return to Fort Hall.

An old Chief of the tribe soon begged of me to let the prisoners go free, assuring me of their innocence. I said what you say may be true but Indians are good to hunt horses. They follow blind trails better than white men. Send out some of your young men and look up some of my lost horses. I will never set the prisoners free till the horses are brought back. The old man replied "yes Indians good to hunt horses, I will send them!"

In a few hours twenty of the horses, chased by his young Indians, came galloping into camp. Then with the old man they came to me and declared that these twenty were all they could possibly find. I said alright I shall never let the prisoners go till I see the other twenty horses. The old Indian gave a grunt and shrug of the shoulders and left me. Soon I saw him mounted and then, with his party, leave camp. That night the remaining twenty horses overtook us and the prisoners were released, except Rainé who was dispatched under escort to Fort Ellis.

One night we had quite a scene in which the brother of Rainé figured. It occured in a beautiful glade near the head-waters of the Snake River. The Bannocks, our scouts, had for their tepees a slight knoll near the beautiful & clear water not far from my bivouac.

Buffalo Horn came to me and asked that the Indians might have a dance. ~~Consent was obtained~~ given. 'The echo of the wild singing, the wierd shapes passing the fire during the dance, and the actual sense of danger after Joseph's late night attack, appeared to impress the whole command with a feeling of awe and apprehension, there was almost a panic; add to this I was intending to start the command at 2o'clock.....so there was an unusual stir of preparation kept up. It was a night to be remembered.

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still night ten times louder than usual.

At midnight after the war dance and its council had subsided, Buffalo Horn and Rainé came to headquarters and asked for authority to kill our three Nez Percé herders, Captain John, Old George and one other Indian of the tribe. Rainé said that George and the two other Indians were traitors, that they had rejoiced openly at Joseph's success in the night battle in suprising our mule herd, and that particularly Old George ought to die.

We had George brought forward to face his accusers. He was so frank and evidently so honest that the story against him was not for a moment believed, and Buffalo Horn was denied the small favor of killing any of the three. He was very angry in consequence and never quite forgave me for this refusal. The third Indian may have been guilty, He at any rate so much feared these suspicions and exacting Bannocks, that he escaped into the forest that night and went back to his people at Kamiah. But the jolly Captain John and the demure George herding and bringing up the "played-out" horses from day to day, in a wonderful manner, remained with the command to the close of the campaign.

All the Bannock scouts left me after the final battle of the Nez-Percés and returned to their Agency. And it is not doubted that some of them particularly, Buffalo Horn, puffed up with pride and self confidence, and hoping to do better than Joseph and his warriors, fomented the causes of dissatisfaction which we have herein related and stimulated the Indians to revenge real & fancied wrongs up to the time of their departure from their reservation in the Spring of 1878.

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Before proceeding with the direct accounts of the Bannock outbreak during the summer of 1878 it will be well to look into the Piute-country and see what causes induced that native or a part of them to associate with the bannocks during the dire conflict.

There is a strange story, a legend very old, told by Sarah Winnemucca concerning the early history of the Piutes. It is to the effect, that a barbarous people who were canibals of the worst sort, once dwelt in the long valley of the Humbolt River - whilst Sarah's forefathers occupied the country west of them extending from what are now called the Muddy Lakes of Nevada northward to Harney and Duck lakes of Oregon and Idaho, inhabiting a broad land sweeping off to the foot-hills of the Sierras.

The canibals would set traps and lie in ambuscade for the more civilized Indians, catch them, kill them, and eat them as we do the cattle and sheep from the shambles. The horrid creatures would, in extremities, even exhume and consume the bodies of those who had perished in war or died a natural death.

Of course they provoked wars with their own neighbors, and in their wars they were as regardless of life as the bedouins of the desert, or as the reckless followers of the Mahdi. Sarah's ancient people at last undertook a war of extermination. They beat

them in battle, they put large numbers to death and drove the remnant into the thick forest of bushes just north of the Humboldt-lake. Fire set to the bushes drove them out of the forest; they fled to their bulrush boats; from them they were pierced with arrows as they approached the shores. At last the canibals forced a landing on the east borderof the lake and ran into a large cave situated near the mountains. Here their relentless foes set a watch. They made ~~them~~ some attempts to convert them to the proper food of men and women but the canibals would not surrender their long enjoyed rights and privileges, and so, at last, the mouth of the cave was filled with wood. As those within drew in the the wood it was replaced. When sufficiently filled, the cave was made into an oven by firing the wood so that in smoke and heat the last remnants of the ferocious tribe of canibals were ~~was~~ destroyed.

Hereafter ~~Now~~ other Indians from the East and North called Sarah's people "Say-do-carah" "Conquerors",- because they had conquered and annihilated their terrible enemies.

It is difficult to account for the name Piutes that we gave the"Say-do-carahs". It does not appear to be a word originating with the tribe so named. Fremont named their chief "Truckee" which signifies all right. The canibals had a reddish hair. Sarah says that she has a dress trimmed with it. ~~It~~ is an heir-loom in her royal family and she calls it a "mourning dress".

Well, there always has been ~~was~~ something ~~very~~ remarkable about these Piutes. They from the first desired greatly to have peace with the white men who, following the paths of Fremont and other pioneers began to cross over their county. But anglo saxon greed is insatiable. Little by little their possessions were deminished.

The lakes whence they took their fish in abundance were invaded by white settlers and their hunting grounds were soon circumscribed.

Of course causes of disagreement must arise when these poor people were looked upon , as the following unfair description from Johnson's Encyclopedia shows:

"Pah-ute Indians, a tribe of degraded indians of the Shoshone stock. They number some 6000 and are placed upon two reservations of 32000 acres each, one on Walker River and one on Pyramid Lake in Nevada. They are quite harmless, and subsist upon fish, game roots and the like. They show some disposition to be industrious. Besides these there are some 2500 wandering Piutes (Pah-utes) in South East Nevada, a destitute and degraded class of savages."

The Piutes have sometimes since 1860 been treated kindly by white settlers as their later history shows, but though they had a "Reserve" there given them, yet the best part of it has since been taken away and their "best lake" where they obtained their largest trout, sometimes weighing twenty pounds, was passed over from them to the new sovereigns of the soil.

Besides their love of peace, The Piutes have generally exhibited good qualities. They, both men and women, have been ready to work, and often have made headway by their industry in imitating the ways of their civilized neighbors. One example will explain their back-sets and discouragements.

Under advisement they opened an asêquia near the railroad on the Pyramid Lake reservation and with hard labor extended it for a mile. This was for a ~~flush~~ floom & power to propel a saw and grist- mill which ~~was~~ had been promised them.

The saw and grist mill never came except on paper. The lumber for indian houses which looks so well in the Government reports was never sent. The asêquia is lost to them and used by Anglo-Saxons for purposes of irrigation. I will venture to add a single instance to

demonstrate the cruelty and wickedness which seem to have pursued a people, as we have seen, altogether predisposed to peace and good will with, what old Winnemucca's father named the first comers, their "white brothers".

It was just after our great war, in 1865, that a cry arose among some of the white settlers around Harney Lake that the Indians had stolen some of their cattle. It might have been true, but the Piuts were not engaged in the theft. Winnemuccas tribe was then in Nevada. Many of the Piutes were at Muddy Lake engaged in fishing. A detachment of soldiers had come down from Harney, answering to the settlers cry and coming suddenly upon these peaceful indians, they fired straight into the indian camp and killed the old men women and children. Fortunately for the tribe Winnemucca himself and his young men were then at another place on a hunting expedition.

After this terrible catastrophy, whoever was to be blamed, it is not at all strange that the Piutes became filled with constant apprehension and suspicion. They were, of course, exceedingly ignorant and full of superstition, so that when some too at ~~or~~ [dreamer] arose and made predictions, many were ready to listen. A favorite idea was carried by the dreamers from tribe to tribe all through the North-west country, to wit, "There will soon be a ressurrection of indians, - the whites will be killed by them and our wrongs will speedily be avenged."

In process of time after another war, a band of Piutes were gathered upon another ~~Reservation~~ Section set apart of the public lands, - not far from that Harney lake; it was named the "Malheur- reservation". With my Aide-de-camp Captain Sladen and my eldest daughter I here paid the indians a visit during the summer of 1876. I was looking for a better place for a post than Fort Harney which fifty miles distant was on too

~~high~~ elevated ground to enable the soldiers to raise vegetables or plant gardens of any sort. On a creek some ten miles from the Indian Agency I found a beautiful spot which would just suit, and which would put the garrison nearer the indians of whom the settlers, particularly the horse raisers, were ever making complaint. Thus the soldiers would get good gardens and the indians be prevented from roaming, and the complaints be stiffled. This was ~~really~~ my first personal acquaintance with the Piutes. Here I found a full set of employees, an excellent agent Mr. Sam. Parish, and Sarah Winnemucca acting as his interpreter. I had heard of her and somewhat of her remarkable history. She spoke english perfectly, was very neat and tidy in her dress and maintained the air of great self respect. Winnemucca was not then at Malheur; and Eagat the chief of that band did not wish to decide the questions I put to him without consulting the old and respected head of his people. I was unwilling to force the soldiers upon the reserve and so waited till the indians should talk it over and decide. In spite of past troubles, they believed the soldiers at Fort Harney to be their friends and that they never had willingly and never would injured them except when compelled to do so.

After staying with them over one night and saying all I could to encourage them in their evident industry and their school for the children, they, in the morning, full of friendliness and with smiling faces bade me adieu. Egan wanted me to visit them again and begged me to use my soldiers to keep bad white men off his Reservation.

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Article

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Subject

Piute & Bannock Indians

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Indian War Papers.
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During the Summer of 1869, there was entered into by some agents of the Government & the Bannocks at Fort Bridger Wyoming a sort of Indian treaty. This treaty stipulated that at any time when the Bannocks should so elect, a reservation of public land would be given them. They were to have all the rights & privileges that had already

been secured to the Shoshonies in Wyoming.
Subsequent to the treaty a reservation ~~house~~ miles north of Salt Lake within the borders of the Territory of Idaho was set apart.
So far there was good faith between those who made the promises and those who came after to execute them. But almost immediately the stipulations were modified and substantially violated. For the Indian department directed that all "roaming Indians" in south Eastern Idaho should have a home upon the same reserve. As long as the Bannocks were more numerous than the "roaming Indians" not of their language or habits, they made no disturbance. In fact the Bannocks had thousands of ponies and were comfortable themselves, living principally by hunting the buffalo in the Yellowstone valley. They came for their annuity goods & departed at will. But little by little the Shoshonies were

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allowed to come - goods, subsistence & clothing, intended for the Bannocks were issued to these roamers - and soon they outnumbered the lawful claimants nearly two to one.
The Bannocks of course grew dissatisfied, restless and made bitter complaints that the Bridger treaty made with them was not kept.

People sitting in the office at Washington regarded such frettings as of little account. Were not all Indians Indians? What mattered it whether they were Shoshonies or Bannocks? If there were room enough & supplies enough, no Indian had a right to dispute the hand that fed him!
Well, as often happens, the Usans were angry with the Jacobs. The Bannocks grew more & more restless, more & more quarrelsome and not only hated but robbed the more industrious & more favored Shoshonies.
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Teamsters. Matters were pretty quiet after this outrage, till the authorities by their slow processes came at last to look into the matter with a view of punishing the guilty. Mr Danielson, the Indian Agent sent his Interpreter to the Barracks with a message, that they should come to his office & bring with them Bannock-Petope. He was believed to be the slayer of the two teamsters.
The Indians seemed to obey. They came & brought the suspected culprit. He was delivered to the Marshall who conveyed him to prison at Malad city to await his trial. There was no open opposition, but somehow Indians always deeply demur to the Whitemans methods of justice and those who looked beyond the quiet demeanor could see signs of a gathering storm. Few Indians can understand why some white men should not suffer for other white mens offenses. They were squaring old scores when they slew the two teamsters! So we are not sur-

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prised to hear that within an hour after the Marshall had gone, the suppressed wrath began to show itself. Young Alexander Rhodam, who was attempting to issue cattle to the indians, was killed by a weapon in the hands of Nampeyogo and other mischief was threatened. Very properly the fort (Hall) several miles distant was called upon for troops.

The next morning my friend Captain Bainbridge, who had during the recent escapade cooperated with me so heartily, arrived the preceding summer, was on the spot with a small detachment of his Company. The murderer was demanded at the hands of both the Shoshonies & the Bannocks. The Shochonies said that had he been a Shoshony they would have arrested him & delivered him - but this arrest should be made by the Bannocks. Those Bannocks who were listening feigned acquiescence and started off with apparent alacrity to make the arrest of the guilty indian. But when night came

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Now more troops came from Fort Douglas. Gen. John E. Smith, its commander, who maneuvered so successfully a Division of the 15th Corps during the War of rebellion, soon followed & held a council with the Indians. He took strong ground with the Bannocks. Bring back that murderer, or you will be regarded as treaty-breakers - yes, as hostiles. Still they did not comply. However Nampe yogo did not get off. While men traced him up to a white settlement & he was secretly tried, condemned & executed.

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For example; they came at one time suddenly upon one of Joseph's abandoned camps, finding in it an old woman who was too sick and infirm to keep on with ~~our~~ the hostiles ~~hostiles~~, the scout instantly killed her and took her scalp as a trophy of victory. Again there was another example of ferocity; the same scouts came upon Gen. Gibbons battle field of Big-hole. The dead including women & children had been buried under the bank of a stream

The ferocious Bannocks disinterred the bodies, robbed them of clothing, robes and such various ornaments as had been buried with them, then they pierced & dishonored their naked bodies & carried off their scalps. I noted at the time "Our officers look sadly upon the scene and then as by a common impulse deepen their beds (the places from which the bodies had been dug) & cover them with earth"

On the other hand there was good behaviour. Just before Chief Joseph's notable night-attack on my camp at Camas Meadow I recorded that one of Robbin's scouts, the famous Buffalo Horn, who, a Bannock, has since fought against us and been killed, at this time crept to the top of the mountain ridge, succeeded in getting upon a prominent point whence he could see Joseph's camp

in the Cama's Meadows below. - x x x - Buffalo Horn sent one of the Indians with a message. "Joseph with all his Indians are here". After the night attack and as we had resumed the hot pursuit and were recovering mules + horses which had been stolen we had a pleasant surprise (from the Bannock reserve) ~~[illegible]~~ ~~a [illegible]~~ 'First a gay Cavalcade riding with the free + easy grace of Indians appeared in the distance. It proved to be the advance guard of a ~~Ro~~ company of Scouts from Fort Hall about 100 miles to the S. W.

Their feathers + fur-strips were flying in the breeze + the bright colors + tasteful decorations of each man + horse added to the brilliant effect. They carried

a white flag in the front rank & rode grandly into our camp x x x x A thrill of joy ran through our weary & almost discouraged company at this accession.

The leader of the scouts (in full buckskin dress, shaggy with strings) was a tall, pale man of fair proportions slightly deaf. A stranger would see little that was remarkable in him, yet of all the scouts in our Indian campaign none equalled this chief, Fisher. Night & day, with guides & without, with force & without, Fisher fearlessly hung upon the skirts of the enemy. The accuracy, carefulness & fullness of his reports, to one attempting to chase Indians across a vast wilderness, were a delight. After this I had occasion to distrust my Indian friends for next there came

It was here evidences of a Bannock treachery, which culminated a years later in the murders & outrages of the Bannock campaign.

At the foot of the Mt. near Mary Lake where Sprague made his zig-zag road, 40 horses belonging to citizen teams which were doing the transporting work for us were turned out to graze.

During the night these horses all mysteriously disappeared. The Quartermaster's clerk encountering some Bannock scouts who had suspiciously lingered in the rear was treated to some very rough language by them. Suspecting treachery sent at once a small detachment of mounted soldiers who soon returned to camp with 10 of the Band. scouts as prisoners.

P. Their leader, [that ~~is~~ the leader of this party] a half breed by the name of Rainé was cross + mutinous in his language. I had them all disarmed + their handsome horses + rifles taken from them. I now found also, on enquiry, that all the Bannock scouts except one or two had deserted the brave Fisher and had come back from him to the troops + were planning to return to Ft. Hall.

P. An old Chief of the tribe soon begged of me to let the prisoners go free, assuring me of their innocence. I said what you say may be true but Indians are good to hunt horses. ~~I will never set the~~ They follow blind trails better than white men. Send out some of your young men + look up my lost horses.

I will never set the prisoners free till the horses are brought back. The old man replied yes Indians good to hunt horses, I will send them! ~~In a few hours 20 of the horses some~~ In a few hours 20 of the horses, chased by his young Indians, came galloping into camp. Then with the old man they came to me and declared that these 20 were all they could possibly find. I said all right I shall never let the prisoners go till I see the other 20 horses. The old Indian gave a grunt & shrug of the shoulders & left me! Soon I saw him mounted & then with his party leave camp. That night the remaining 20 horses overtook us and the prisoners were released except Raine who was

dispatched under escort,
to Fort Ellis.

One night we had quite a
scene in which the brother
of Raine figured. It
occurred in a beautiful
glade near the head-waters
of the Snake River. The
Bannocks, our escorts, had
for their tepees a slight
swell near the water, not
far from my bivouac.
Buffalo Horn came to
me and asked that the
Indians might have a
dance. Consent was obtained.
The echo of the wild singing,
the weird shapes passing the
fire during the dance, +
the actual sense of danger
after Joseph's late night
attack, appeared to impress
the whole command with
a feeling of apprehension,

there was almost a 18 panic. Added to this I was intending to start the command at 2 o'clock x x x x so there was an unusual stir of preparation was kept up. It was a night to be remembered. The neighing of the horses & the braying of the mules, one occasionally giving a high & prolonged screech, sounded during this still night 10 times louder than usual.

At midnight, after the War dance & its council had subsided, Buffalo Horn & Rainé came to Hdqrs. & asked for authority to kill our three Ney Percé herders, Capt John, old George & one other Indian of the tribe. Rainé said that George & the two other Indians were traitors, that they had rejoiced openly at Joseph's success in the night-battle in surprising our mule herd.

and that particularly Old George ~~[illegible]~~ ~~[illegible]~~ ought to die.

¶ We had George brought forward to face his accusers. He was so frank & evidently so honest that the story against him was ~~evidently~~ not ~~[illegible]~~ for a moment believed, and Buffalo Horn was denied the small favor of killing any of the three. He was very angry in consequence & never quite forgave me for this refusal. The third Indian may have been guilty. He at any rate so much feared these suspicions & exacting Bannocks, that he escaped into the forest that night & went back to Kamiah. But the Jolly Capt John & the demure George herding & bringing up the "Played-out" horses from day to day, in a wonderful manner, remained with the command to the

Close of the Campaign.

All the Bannock Scouts left me before the final battle of the Nez-Perces and returned to their agency. And it is not doubted that some of them particularly Buffalo Horn puffed up with pride & self confidence and hoping to to do better than Joseph & his warriors, fomented the causes of dissatisfaction which will hereinafter be related up to the time of their departure from their reservation in the Spring of 1878.

21.

Before proceeding with the direct accounts of the ~~Indian~~ Bannock outbreak during the summer of 1878 it will be well to look into the Pinte-country and see what causes induced that nation or a part of them to associate with the Bannocks during that dire conflict.

There is a strange story, a legend very old, told by Sarah Winnemucca concerning the early history of the Pintes. It is to the effect, that a barbarous people who were cannibals of the worst sort, once dwelt in the long valley of the Humbolt River - whilst Sarah's forefathers occupied the country west of them extending from what are now called the muddy lakes of Nevada northward to Harney & Duck, lakes of Oregon & Idaho - a broad land sweeping off to the foot-hills of the Sierras. The cannibals would set traps & lie in ambuscade for the more civilized Indians; catch them

kill them & eat them as we do the cattle & sheep from the shambles. The horrid creatures would, in extremities, even exhume & consume the bodies of those who had perished in war or died a natural death.

Of course they provoked wars with their neighbors, and in their wars they were as regardless of life as the hedonism of the desert or the reckless followers of the Mahdi. Soraka's ancient people at last undertook a war of extermination. They beat them in battle, they put large numbers to death and drove the remnant into the thick forest of bushes just north of the Humboldt Lake. Fire set to the bushes drove them out of this forest. They fled to their bulrush boats. From them they were driven with arrows as they approached the shores. At last the cannibals forced

a landing on the east border of the Lake and ran into a large cave situated near the mountains. Here their relentless foes set a watch. They made some attempts to conduct them to the proper food of men & women but the cannibals would not surrender their long enjoyed repasts & principles and so at last the mouth of the cave was filled with wood - As those within drew in the wood it was replaced. When sufficiently filled the cave was made into an oven by firing the wood so that in steaming heat the Last of this ferocious tribe of cannibals was destroyed. Now other Indians from the East & North the called Sorahs people "Say-do-carah" "Conquerors" - because they had conquered & annihilated their terrible enemies.

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It is difficult to account for the name Pintes that we give the "Say-do-carahs" It does not appear to be a word originating with the tribe so named. Fremont named their chief "Truckee" which signifies all right.

The ~~tribe~~ canibals had a reddish hair. Sarah says this she has a dress trimmed with it. It is an heir loom in her royal family and she calls it a "mourning dress.

Well there was something very remarkable about these Pintes. They desired greatly to have peace with the white men who following the ~~time~~ paths of Fremont & other pioneers began to ~~come~~ cross their county. Little by little their possessions were diminished, The lakes whence they took their fish in abundance were invaded by white settlers ~~They~~ and their hunting grounds were soon circumscribed. Of course causes of

disagreement must arise when these poor people were looked upon as the following ~~a~~ unfair description ~~shows~~ from Johnson's Encyclopedia shows:

" Pah-ute indians, a tribe of degraded indians of the Shoshone stock. They number some 6000 and are placed upon two reservations of 32000 acres each one on Walker river & one on Pyramid Lake in Nevada. They are quiet harmless, and subsist upon fish, game roots and the like. They shew some disposition to be industrious. Besides these there are some 2500 wandering ~~pah-utes (pintes)~~ pintes (pah-utes) in S.E. Nevada, a destitute and degraded class of savages."

The pintes have sometimes since 1860 been treated kindly by white settlers as their later history shows, but tho. they had a "Reserve" then given them - yet the best part of it has since been taken away

and their "best lake" when they obtained their largest ~~[illegible]~~ trout sometimes weighing twenty pounds, was passed over from them to the ~~[illegible]~~ new sovereigns of the soil.

The pointer have generally exhibited good qualities. They both men & women have been ready to work, and often have made ~~[illegible]~~ headway by their industry in imitating the ways of their civilized neighbors. One example will explain their back-sets & discouragements.

Under advisement they opened an asêquia near the railroad on the pyramid lake reservation and with hard labor extended for a mile. This was for a flume to propel a saw & grist mill which was promised them.

The saw & grist mill never came except on paper. The lumber for indian houses which looks so well in the government reports was never sent. The asêquia is used by anglo saxons for purposes of irrigation.

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I will venture to add a single instance to demonstrate the cruelty & wickedness which seem to have pursued a people altogether predisposed to peace & good will with what old Winnemucca's father called the first comers, their "white brothers".

It was just after an great war in 1865.. a cry arose among some of the white settlers about Harney lake that the indians had stolen some of their cattle. It might have been true but the Pintes ~~[illegible]~~ were not engaged in the theft. ~~They were then~~ Winnemuccas tribe was then in Nevada. ~~They~~ Many of the Pintes were ~~mostly~~ at Muddy lake engaged in fishing. A ~~[illegible]~~ detachment of soldiers had come down from Harney, answering to the settler's cry and coming suddenly upon these peaceful indians, they fired straight into the indian camp and killed the old men women & children. Fortunately for

the tribe Winnemucca himself & his young men were at another place on a hunting expedition. After that terrible catastrophy, whoever was to be blamed, it is not at all strange that the pintes became filled with constant apprehension & suspicion. They were, of course, exceedingly ignorant and full of superstition, so that when some toaât or dreamer arose and made predictions many were ready to listen. A favorite idea went by the dreamers from tribe to tribe all thro. the north west country. "There will soon be a resurrection of indians — the whites will be killed by them and our wrongs will be avenged."

In process of time after another war a band of Pintes were gathered upon another Reservation not far from that Harney lake. It was named the "Malheur reservation". With my aide de camp Capt. Sladen & my eldest daughter I were paid the indians a

visit ~~in~~ during the summer of 1876. I was looking for a better place for a post than Fort Harney which was 50 miles distant on too elevated ground to enable the soldiers to raise vegetables or plant gardens of any sort. On a creek some ten miles from the Indian agency I found a beautiful spot which would just suit and which would put the garrison near the Indians of whom the settlers particularly the horse raisers were ever making complaint. Thus the soldiers would get good gardens and the Indians be prevented from roaming and the complaints be stifled. This was really my first acquaintance with the Piutes. Here I found an excellent agent Mr Sam. Parish & Sarah Winnemucca acting as his interpreter. I had heard of her and somewhat of her remarkable history. She spoke English perfectly, was very neat & tidy in her dress & maintained the air of great self respect. Winnemucca

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was not there at Malheur and Egan the chief of that band did not wish to decide the questions I put to him without consulting the old & respected head of his people. I was unwilling to force the soldiers upon the reserve & so waited till the indians should talk it over & decide. In spite of past troubles they believed the soldiers at Fort Harney to be their friends and that they never had injured them except when compelled to do so.

After staying with them over one night & saying all I could to encourage them in their evident industry & in their school for the children. they in the morning full of friendliness & with smiling faces bade me adieu. Egan wanted me to visit them again & begged me to use my soldiers to keep bad white men off his Reservation.