No 12

I Echo Telegraph with
Duplicate No 12 2

Subject

Price of Nannock Swine

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 remarkable 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 the Shoshonies in Wyoming.

Subsequent to the treaty a reservation some 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 disturbance. In fact the Bannocks had thousands of ponies and were nomadic, 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 to come upon the reservation. Goods, subsistence 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, no Indian had a right to despise the hand that fed him! Well, as often happens, the Esau's 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 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 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 Pe-tope 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 Nampyogo 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-Percé-escape co-operated with me so heartily, 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 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 acquiescence 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 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 Douglas. General John E. Smith, its commander who manoeuvred 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 occurred 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 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 counsell-
ed them well were allowed their liberty. Their ponies and rifles
were kept from them. For a time the Bannocks apparently acquies-
ced 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
days hatching out plans for revenge. As soon as the Spring time

gave them good weather and sufficient grass for the animals they
still had, the Bannocks left the reservation. Many had put in
crops, but these were abandoned to the wary Shoshonis 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 of their natural enemies the Nez Percès.

About a score of Bannocks were employed by Col. John Green as scouts.

Accompanying 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 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 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 came 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 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 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)
On the other hand there was good behaviour
and cover them with earth'. 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 mules
and horses which had been stolen we had a pleasant surprise
(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 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 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 Indians 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 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 ten of the Indian scouts as prisoners. Their leader, (that is the leader of this party) a half-breed by the name of Rainé was cross and mutinous in his language. I had them all disarmed 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 back from him to the troops
school for the training of the...
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 occurred 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 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, 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 2 o'clock...........so there was an unusual stir of preparation kept up. It was a night to be remembered.

The neighing of the horses and the braying of the mules, one occasionally giving a high and prolonged scream, sounded during this
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 Perce herders, Captain John, Old George, 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 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 Perce 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 up to the time of their departure from their reservation in the Spring of 1878.
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 and fancied wrongs up to the time of their departure from their reservation in the Spring of 1873.

Before proceeding with the direct accounts of the Bannock outbreak during the summer of 1873 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 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 and Duck lakes of Oregon and Idaho — a broad land sweeping off to the foot-hills of the Sierras. The cannibals would set traps and lie in ambush 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 the reckless followers of Mahdi. Sarah's ancient people at last undertook a war of extermination. They beat
IF the exchange rates fall, you may lose your entire fortune. And if you make sure that you have the currency you want, you can make sure that the exchange rates will be on your side at the time of this trip and you will not lose money. By making sure that you have the currency you want, you can make sure that your trip will be successful.

I recommend that you remain at home in Washington after the conference to ensure that the trip will be successful.

In the event of an emergency, you may return to your home in Washington.

P.S. I have been told that I should not bring any money with me to be on the safe side.
them in battle, they put large numbers to death and drove the
remnant into the thick forest of bushes just north of the Humbolt-
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 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 convert them to the prop-
er 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 of the ferocious tribe of canibals were destroyed.

New other Indians from the East and North called Sarah's
people "Say-do-sarah" "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-sarahs". 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 heirloom in
her royal family and she calls it a "mournning dress".

Well there was something remarkable about these Piutes.
They desired greatly to have peace with the white men who follow-
ing the paths of Fremont and other pioneers began to cross their
county. Little by little their possessions were diminished.

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 Pintes (Pah-utes) in South East 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 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 their new sovereigns of the soil.

Besides their love of peace, the Pintes 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 acequia near the railroad on the Pyramid Lake reservation and with hard labor extended for a mile. This was for a flush to propel a saw and grist-mill which 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 acequia is used by Anglo-Saxons for purposes of irrigation. I will venture to add a single instance to
I will announce to the public the following new information:

1. The new information is a result of our ongoing investigation of the case.

2. The case involves a series of unexplained incidents at the crime scene.

3. Our team has gathered evidence that suggests a possible connection between the incidents.

4. We are currently working on a comprehensive report that will detail all our findings.

5. In the meantime, we urge the public to remain vigilant and to provide any information that may be relevant.

6. We thank you for your patience and support during this investigation.

7. If you have any information that you believe may be related to this case, please contact our office immediately.

Thank you for your cooperation and assistance.

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

It was just after our great war in 1868, 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 Pintes were not engaged in the theft. Winnemucca's tribe was then in Nevada. Many of the Pintes 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 at another place on a hunting expedition.

After this terrible catastrophe, whoever was to be blamed, it is not at all strange that the Pintes became filled with constant apprehension and suspicion. They were, of course, exceedingly ignorant and full of superstition, so that when some toot 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. "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 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 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, 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 Egan, 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 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.
Subject
Printed: Bannock Indians
Pine
Indian War Papers.

Pinto & Bannock War.

The Indian war of 1878, usually denominated the Pinto & 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 number and remarkable for their wars particularly with other Indians.

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. The people to have all the rights & privileges that had already
been secured to the Shoshonis in Wyoming.

Subsequent to the treaty a reservation several 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 southeastern Idaho should have a home upon the same reserve. As long as the Bannocks were more numerous than the "roaming Indian," not of their language or habits, they made no disturbance. In fact the Bannocks had thousands of ponies and more ponies aside themselves, living principally by hunting the buffalo in the Yellowstone Valley. They came for their annuity goods in departed at will. But little by little the Shoshonis were
Dear [Name],

I hope this message finds you well. I am writing to express my gratitude for your kind words and encouragement. Your support has meant a lot to me and has helped me stay motivated during this challenging time.

I am currently working on my latest project, which involves the development of a new technology that has the potential to revolutionize our industry. It has been a challenging process, but I am confident that we will succeed in the end.

I would like to extend an invitation to you to visit our company and see the progress we have made so far. I believe it could be a valuable opportunity for you to learn about our work and how we are contributing to the advancement of our field.

Please let me know if you are available for a meeting, and we can discuss the details of your visit.

Thank you again for your support. I look forward to hearing from you soon.

Best regards,

[Your Name]
That is,

allowed to come—grains, subsistence, 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 bitter
eager claims that the Bridge treaty
with them was not kept.

People sitting in the office at Washington regarded such festivities 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 despise the hand that fed him!

Well, as often happens, the strains were anger with the Jacobites. The Bannocks grew more & more restless, more & more quarrelsome and not only hated but robbed these more industrious & more favored Shoshonies.

At last in August 1877, the work of revenge began. A Bannock shot two white
...Mattoon were pretty quiet after this outrage till the authorities by their slow process 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-Be-tope. 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 denounce the Whiteman 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 men's offenses. They were squaring old scores when they slew the two teamsters! So we are not sur-
null
prison to hear that within an hour after the Marshall had gone, the suppressed wrath began to show itself. Young Alexander Rhoades, who was attempting to issue cattle to the Indians, was killed by a bullet in the hands of Nampeyo and other mischief was threatened.

My proper self (Hall) was called upon for brooms.

The next morning my friend Captain Bainbridge, why co-operated with me so heartily a year later the preceding summer, was on the spot with a small detachment of his Company. The murderer was demanded at the hands of both the Shoshonis and the Bannocks. The Shoshonis said that had he been a Shoshoni they would have arrested him and delivered him. But this arrest should be made by the Bannocks. Three Bannocks who were listening feigned acquiescence and started off with apparent alacrity to make the arrest of the guilty Indian. But when night came
Unfortunately, the handwriting is not legible enough to transcribe accurately. It appears to be a handwritten letter or note, possibly discussing a personal matter or an event, but the content is not clear due to the quality of the handwriting.
The pursuers were returned without Nampeyogo. They declared that he
had joined his father and brothers 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 plainly hostile. They were
well armed and many of them
fiercely mounted. Their handful
possesses, some of them pure white, some
fat & tangle.

Now much troops came from Fort
commanded so successfully a Division
The 15th Corps during the War of Rebellion,
soon followed & held in council.
He took strong ground with the Bannocks.
Bring back that murderer, or you will
be regarded as treaty-breakers as hostile.
Still they did not comply. However
Nampeyogo did not get off. While
to a white settlement
men traced him up & he was sepef
tried, condemned & being executed.
Soon after the death of the fierce Nampayo - about the middle of February 1878 an event occurred which has been
named as the actual cause of the war. But like all wars the causes are multifarious.

General Smith now had in hand three companies of infantry and three
of cavalry. At dawn of the
16th of February he had to reach
his advance forces as to completely
surround them in the homes of
the Bannachis' villages.

Though the Indians were armed
yet they were taken so suddenly
that both the villages were captured
upwards of 300 warriors and some few
prisoners were escorted to the Agency.
The father and two brothers of Nampayo
were sent to Fort Blake for detention.
The remainder, after Gen. Smith had
conversed with them well were allowed
their liberty. Three prisoners were kept
from them. For a time the Bannocks appeared acquiesced in this management, but they were angry at heart with the whites' administration of justice and especially upset at the loss of their cattle and horses. They had many talks and made plans for revenge. As soon as the springtime came their good weather and sufficient grass for the animals they still had the Bannocks left the reservation. Many of the crops were abandoned to the very Shoshonies who helped from their fields a goodly harvest.

Before following these warlike Indians into the actual case see pages 105 and 106 and this preceding year in the notice there given. Many of their natural enemies in a year before the Nez Perce.
By finding the year before, about a score of Bannock scouts were driven out to sea. In the spring, they marched from Boise City to Kamiah, where from there they joined one at The Cutoff. Just after the battle of the Clearwater place, a handfull of young Indians, coursed with plumes and dressed in skins, ran at their head. These Bannock scouts had hardly come downolumbia, and even required 3 days to march with us across the mountains from Idaho into Montana. They then struck a mountain pass, and had lost all their horses. However, our true hearts were with us at this time.
Fort McMurray

As Buffalo's Army kept on my side of the controversy (agriculture)
The Bamnona scouts were quite enterprising during the long march. After it was exceedingly difficult to restrain them from acts of brutality.

For example: They came suddenly upon one of Joseph's abandoned camps, finding in it an old woman too sick and infirm to keep on with. The scout instantly killed her and took her scalp as a trophy of victory. Again another example of ferocity: the same scouts came upon Mr. Ribbons battle-field of Big Hole. The dead included women and children had been buried under the bank of a stream.
The fierce Comanches dismembered the bodies, robbed them of clothing, robes and such other ornaments that had been buried with them. Then they pierced and dismembered their animated bodies, carrying off their scalps. I noted that at the time “Our officers look sadly upon the scene and then as by a command impulse deeper their beds and cover them with earth.” On the other hand, Mrs. Waggoner beheld a notable night attack on my camp at Camas Meadow. I recollected one of Robbins’s scouts, the famous Buffalo Horn, who, a Bannock, had 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 where he could see Joseph’s camp.
in the Lomai's Meadow below. Buffalos show 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 and horses which had been stolen we had a pleasant surprise. First a gay cavaletto ride with the free and easy grasp of Indians appeared in the distance. It proved to be the advance guard of a company of troops from Fort Steele about 100 miles to the N.W. Their feathers and fringe strips were flying in the breeze and the bright colors and feathery decorations of each man and horse added to the brilliant effect. They came...
A while after we had formed up, and had advanced a little way into the camp, I saw a weary and almost discouraged company at the entrance.

The leader of the company was a tall, pale man of fair proportions slightly built; a stranger would see little that was remarkable in him, yet of all the Scots in our Indian campaign none equalled 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, carelessness, and fulness of his reports to our officers to chase Indians across a vast wilderness were a delight. After this I had occasion to distinguish my friends for 'tis not then come.
May 17

I must tell you about my trip to Paris...
to see here evidence of a Bannock treachery, which culminated a year later in the murders & enslavement of the Bannock campaign.

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

During the night these horses all mysteriously disappeared. The Quartermaster's clerk encountering some Bannock agents who had suspiciously lingered in the rear was startled to come very rough language by them. at first a small detachment of mounted soldiers who soon returned to camp with 10 of the dead. report as prisoners.
9. Their leader. That is the leader
of this party a half breed
by the name of Rainie was
gross & mutinous in his
language. I had them all
disarmed & their handsome
horses & rifles taken from them.
I now found also, on inquiry,
that all the Banock except
except me or two had deserted
the brave Fisher and had
come back to the troops.
I was planning to return to
St. Hall.

P. The old Chief of the tribe
soon begged of me to let the
prisoners go free assuming me
of their innocence. I said
what you say may be true
but Indians are good to
hunt horses. I shall never
get them. They follow blazed
trails better than white men.
Send out some of your young
men & hunt off my brothers.
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. In a few hours.

So, of the horses, chased by his young Indian, came galloping into camp. Then with the old man they came to me and declared that there 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 and one of his shoulders left me. Down I saw him mounted and then with his party leave camp. That night the remaining 20 horses returned and the prisoners were released except Rainie who was
I departed under escort, to Mr. Ellis.

One night we had quite a scene in which the brothers of the Ruins figured. It occurred in a beautiful glade near the head waters of the Oracle Ruin. The Remora, our scouts, had for their object a slight knoll near the water, not far from my bivouac. Buffalo hordes came to me and asked that the Indians might have a dance. Consent was obtained. The echo of the wild singing, the weird shapes forming the fire during the dance, and the acrid smell of danger after Joseph’s late midnight attack, appeared to nips us, the whole command with a feeling of apprehension.
Miners was almost a panic. Added
2 o'clock. There was an unusual
preparation was kept up. It was a night he remembered.

midnight, after

the war dance. The council
folded, Buffalo Horns then came to the steps and asked
for authority to still our three

Nev. Perriherders, Capt. John,
old George and one other Indian
of the tribe. Raini said

that George and the other Indians
were traitors, that they had

rejoined openly at Joseph's

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particularly that US forces ought to die.

We had George brought forward before his accusers. He was so frank and evidently so honest that the story against him was eventually not believed. For a moment believed, and Buffalo North was denied the small favor of killing 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 & leading Baronsen, that he escaped into the forest that night & went back to Namich. But the jolly oft John & the cleanup George herding & bringing up the "played-out" horses from day to day in a wonderful manner remained with the command to the
All the Bannocks Scouts left me before the final battle of the Nez Perce 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 daring is to do better than Joseph and his warriors, fomented the causes of dissatisfaction which ran from here on related up to the time of their departure from their reservation in the spring of 1878.
[Handwritten text not legible due to quality of the image.]
Before proceeding with the direct accounts of the Bonneville outbreaks during the summer of 1876, it will be well to look into the Pinte-country and see what causes induced that portion of the Pintes to associate with the Bonneocks during that civil conflict.

There is a strange story 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 Humboldt River, whilst sperch's forefathers occupied the country west of them extending from the Muddy lakes of Nevada nor toward to Hennessey, the middle lakes of Oregon and Idaho, a broad land sweeping off to the foot-hills of the Sierras. The cannibals would set traps to die in ambuscade for the more civilized Indians; catch them...
Kill them. Eat them. We did the cattle and sheep from the sheepfolds. The horned creatures would, in estimation, even estimation of their heads of those who had perished in war or died a natural death. Of course they proceeded war with their neighbors, and their war they knew as regardless of life as the bedouin of the desert and the reckless followers of the Mahdi. Scarcely people as last undertook a war of extermination. They beat them in battle. They put large numbers to death and drove the remnants into the thick forest of bushes just north of the Humboldt Lake. Fire was set to the bushes down the course of the forest. They fled to their bullrush boats. From them they were picked up, armed as they approached the shores. At last they, the cannibals forced...
I'm not sure what happened. It seems like there was a significant event or problem, but I'm having trouble remembering the details.

We were at the beach, and suddenly there was a loud noise. It sounded like a explosion or a crash. Everyone was panicking, running around looking for shelter. The beach was covered in debris and debris was flying everywhere. I tried to stay calm and help others, but it was chaos.

I don't know what caused it, but it was a very scary experience. We were lucky to escape with our lives. I hope it never happens again.
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 overawe them to the proper food of men and women but the canichuls would not surrender. Their long enjoyed rights and privileges and so at last the mouth of the cave was filled with wood. As time with drew in the wood it was replaced. When sufficiently filled the cave was made an oven by firing the wood in wood heat so that the last of the ferocious tribe of canichuls was destroyed.

Now other Indians from the East & North called Sacaha's people, Sog-de-carah; "Cougans"—because they had conquered & annihilated their terrible enemies.
It is difficult to account for the
names that we give the "Pai-de-carahs"
or does not appear to be a word
originating with the other
names. Formant named their
chief "Trukke," which signifies
call right.

The wife of Khutah had a red dress
she called Sarah. She was a dress trimmed
with it. It is an heirloom in
her royal family and she calls
it a "mourning dress."

Well then was something very
remarkable about these Pintees.
They desired greatly to have peace with
the white men who following the
traps of forefathers. Other
pioneers began to cross their
county. Little little their possessions
were diminished. The lands where
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 worked upon
as the following statement
description shows, from Johnson's
Encyclopaedia.

"Paiute 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
scouts and the like. They show
some disposition to be industri-
ous. Besides these there are
some 2500 standing
on the [illegible word] (pintas)
in S.E. Nevada, destitute and
depressed class of savages.

The pintas have sometimes been
treated kindly by white settlers as their
later history shows, but now they
had a reservation given them, yet the
west part of it has been taken away.
and their "best cow" when they obtained their largest hunt, sometimes weighing twenty pounds, was pushed over from them to the new sequences of the fall.

The pioneers have exhibited good qualities. They have been ready to work, and often have made a living by their industry in maintaining the ways of the civilized nation. One example will explain their back-seats & discouragements.

Under a government they opened an adobe near the railroad on the pyramidal lake reservation and with hard labor extended for a mile. This was for a flour to people a saw & grist mill which was planned there. The saw & grist mill never came except on paper. The lumber for Indian houses which books so well in the reports was never seen. The adobe is used by angle samples for irrigation.
I will venture to add a single instance to demonstrate the cruelty and meanness which seem to have pursued a people altogether predisposed to peace and good will with what their numerous father called the first comers. Their ‘white brothers.’

It was just after our great war in 1865—a very curious misfortune among some of the settlers that the Indians had stolen some of their cattle. It might have been true that the Pintos had not engaged in the theft. They were

true that they were never to be trusted as many of the Pintos

were in Nevada. They were promptly on

Monday also engaged in probing.

A detachment of soldiers had
come down from Las Vegas, according
to the settler’s cry, and coming

suddenly upon their peaceful

Indians, they fired straight into

the Indian camp and killed men,

women, and children. Fortunately for
Mr. Butler manufactured himself
to his young men were at another
place on a hunting expedition.
After that terrible catastrophe, when
the men were alarmed, it is not at all
strange that the Indians became
filled with constant apprehension
and suspicion. They were, of course,
exceedingly ignorant and full of
superstition, so that when some
tooth or dreamer arose and made
predictions, many were ready to
listen. A favorite idea was by the
Indians from tribe to tribe all over
the northern west country. “There
will soon be a resurrection of
the Indians; all will be killed bytabl
and war who are
be avenged.”

After another war
in process of time the band of Indians
were gathered upon another Reservation
not far from Fort Kearney lake. It
was named the “Malheur restoration.”
With my aide de camp Capt. Slaedon
my eldest daughter Mary Ann Indiana a
[Handwritten text not legible]
Visit during the summer of 1896. I was looking for a better place for a post than Fort Kearny which was on low ground. I went to the soldiers to raise vegetables, a plant garden 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 to the Indians of whom the settlers were afraid. The horse raisers were even making complaints. Thus the soldiers would get good gardens and the Indians be prevented from raiding and the complaints be stilled. This was really my first acquaintance with the plains. Here I found an excellent agent Mr. Sam. Parish & Sarah Winnebago acting as his interpreter. I had heard of her and somewhat of her remarkable mining. She spoke English perfectly, was very neat in her dress and maintained the air of great self-respect. Winnebago
was not then or now he &
Egan the chief of that band did
not wish to decide the question
I put to him without consulting
his old & respected head of the
people. I was unwilling to force
the soldiers upon the scene &
so wanted till the Indians should
talk it over. They declared the soldiers
at first had no idea of going there, except
when compelled to do so.
After staying with them our own
motive & saying all I could to
encourage them in their industry
& school for the children,
They full of kindness & with sending
favors bore me utmost. Egan
wanted me to visit them again & begged
me to use my soldiers to keep bad white
men off his Reservation.
Dear Mr. Smith,

I hope this letter finds you well. The purpose of this letter is to request a reevaluation of the conditions of my employment. As you know, I have been employed by your company for several years, and I have consistently demonstrated my commitment and dedication to the job.

Recently, I have noticed a series of changes in the way my work is being evaluated. The performance metrics that were previously clear and consistent have become vague and subjective. I believe these changes have had a negative impact on my performance and morale.

I am confident that my contributions to the company are valued and recognized. However, I feel that the current evaluation system does not adequately reflect my performance. I would like to have a discussion with you to address these concerns and explore ways to improve the evaluation process.

Thank you for your time and consideration. I look forward to hearing from you soon.

Sincerely,
[Your Name]