

DRAFTS OF LETTERS TO GENERAL HOWARD AND OTHER LOOSE DOCUMENTS

These documents were copied in 1972. (Thanks to Professor Dorothy Johannsen.) If they were done today I would have scanned them, but these were copied on a typewriter. The archive box is probably still at Reed College.

-Dennis Chambreau 2019

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Dec 23, 1878

Gen. Howard Dear Sir

I have been reading the different news papers lately and find that there is conflict of opinion concerning the true state of things in Yakama, Naches, Wenas, Kittatas valley and Priest Rapids between the white man & the Indians. There are some say that history repeats its self, but cannot explain why it is so, & there are others that go farther and say that what is taking place now will take place twenty-five thousand years from now. According to that twenty-five thousand years ago I was writing this, & twenty-five thousand years hence I will be writing this same thing again. But be this as it may, I will begin my story.

Once upon a time there was an individual by the name of Wilbur who was an Indian agent, & there was also living at Priest Rapids a "big Indian" by the name of Moses. The first was an educated white man supposed to be an accomplished gentleman (which we have under consideration now & the people will be the judge) and the latter was a child of nature. One day this Wilbur conceived in his heart that if he could succeed to get Moses on his reserve he would be a very "big Indian". He accordingly summoned three his tribe, sent them to Moses camp with instructions to tell Moses that he, Wilbur, had a Paper from a man by the name of Gen. Howard, who ordered him to come and see him immediately. Accordingly they went and done as they were told. Big Indian Moses, having great confidence in this man Gen. Howard, started forthwith to see the afore- said "big Indian" Wilbur. When he came to "big Indian Wilbur's" house which is at Fort Simcoe which Indians call Mue Mue, the first words Moses, the child of nature, said to Wilbur was, where is the paper Gen. Howard sent to you for me.

The reply was ---I have none.

Moses then said in reply, ---You have lied to me, and I must go home.

Wilbur,--- No, no hold on Moses, we must have a talk.

Moses, not wishing to talk with him. --- I must go home.

Wilbur--- Moses I am a big man & I am authorized by the President of the United States & all the Boston to treat with you.

Moses, very mad, ---No. I must go home.

Wilbur, ---Look here, Moses if you come on this reserve I will give you a farm, a house, a wagon & harnesses, blankets, plenty of flour, & lots of money.

Moses. ---I cannot believe you now. You have lied to me in bringing me here and I cannot believe a word you say. I must go home.

Moses now determined to go, and Wilbur says to him, ---Moses hold on. I will go with you as far as Yakama City.

Accordingly Moses accompanied by his three Indians he brought with him started for Yakama City in company with Mr Wilbur & some of his Indians, and when this party got in Yakama City it raised quite an excitement, as the inhabitants of the Klickitat, Yakama, Naches, Wenas, Kittatas and the surrounding country were under the impression that Mr Wilbur had orders to place Moses on the reserve by force.

Now when Moses left his home, which is on the Columbia River between two rapids (called Priest Rapids), he told his people that he would home in four days sure, which would of been Dec. the 11, 1878.

He, Moses, allowed himself four days to make the trip. But the people in Yakama City got together & desired that Moses should make splash, which he did. He said in his remarks that he had always been friendly to the whites, but the white man did not understand him right.

Moses---You accuse me of killing your cattle, you accuse of harboring bad Indians, you accuse me of plotting against the whites. Which of you know this to be true? I never did these things and you make my heart very sick when you say this of me.

The crowd, which was excited, questioned Moses considerable to entangle him if possible but he was very firm. Let us see what remarks could be heard among the bystanders.

---He aught to be killed.

---He aught to be hanged.

---Let us tie him.

---Now that we have him here we aught not to let him go to his people any more.

---Lets three or four of us go and way-lay him.

Now Moses which is a very intelligent & shrewd Indian perceived all this (understanding considerable English). Now we all know that there is something in our nature which tells us of immediate danger. Moses felt this as the crowd gathered around him on Dec. 11 in Yakama City & under circumstances which would try any one of us, he made this promise.

---It is getting past the time that I should be home. You must not delay me any more. My people will be very uneasy. They are waiting for me now and if I delay too much my people will be here in great numbers. I will do this. If you will send a few men, I will furnish a few. You can come to my camp & I will assist you.

People who know any thing about Indians know how quickly they communicate news to each other. Moses knew these 45 whites & Indians were on their way to his camp long before they got there.

He did not know what to make of it because his understanding of it at Yakama City was that they should only a few come for if they would come in numbers these murderers would find it out & of course leave. As a natural consequence, Moses' people gathered around him to ascertain what was the trouble, & why so many armed men came. Hence the sixty warriors which the 45 men meet at moses'camp when they got there. Supposing themselves surrounded & not waiting for an explanation they dispatched one of their number to Yakama City for reinforcement. Any one acquainted with Indians rumors can form an idea what excitement it created in all the surrounding country. Couriers were sent in all directions with the news that 45 men were surrounded at Priest Rapids and that no one were safe except in the small towns or block houses. But nevertheless, on the night of Dec. 14th, there was a ball at a gentleman by the name B. at the eastern end of the Kittatas valley. People here think nothing of riding to 30 miles to a ball.

The news was there that night that Moses had been to Yakama & that it would be a wonder if he was not way-layed on his way home. Be that as it may one thing which could be easily seen was the eagerness on the part of those present to go and "clean out the Indians" (because the next morning some started with guns). I have no news from there since the "witness" informs me that the less any one said in favor of Moses the better it was for his health.

I am told. that there was a man rode into Yakama City on the 15 Dec. who said he was direct from Moses camp and told the people that he had seen Moses & a good many Indians along the Columbia River from Dec 8—9—10—11 of Dec. 1878, but did not see anything to indicate that the Indians were preparing for war. We have an expression here from our Savior (though one would raise from the dead you would not believe ye him) This man told them (the people) that in his opinion Moses was all right & that they need not fear anything from him. I overheard a conversation which this man had with parties well known in this part of the country. He said that he had visited several of the Indians camps along the Columbia near and about Priest Rapids and that he did not see dried beef as was reported, or even fresh beef. This man told this very unconcerned and seemed to be a disinterested party. However, he undoubted was there & saw for himself. He also said that he saw in any direction that he would look thousands of head of stock

grazing within a stone's throw of these Indian's camps. Now we all know those of us that have lived here any time that white men traveled over the country a great deal on trails & out of the way and they oft times camp out when they are hunting stock to brand or to drive to market.

Now, if per chance some one riding around should find where a beef had been butchered, why say without knowing it is the "d._ Indians'. We have law and good officers to execute them. Why not bring the guilty parties to justice? Which one of us can say I have been in a certain Indians camp and saw them drying beef? We know Indians don't all live in one wigwam. It is an easy matter to arrest every one who sleeps & board in any one wigwam if guilty. Is it right to accuse the whole tribe for the bad deeds of one or two familys? I say no. We ourselves injure the country very much in starting these wild reports. People read these reports in the newspapers and as a natural consequence come to the conclusion that there is no protection for life or property from the Klickitat to the Wenatchee & along the Columbia from Celilo upwards.

Now I will ask any candid man if this is the case. We say that the Indians have country enough & we are opposed to the government giving them any more. In fact we want to take from them what they already have. (reservations) Another thing which is very strange which I have heard remarked. If the Indians are so bad how is it up to the 16 of Dec. 1878 a man could travel by himself all over the country with a pocket pistol & no more and not be molested by these terrible savages as they are called?

Surely this is very strange. The bad Indians & bad whites should be punished, but for God's sake let us make some discrimination. We have good laws and bad people can be made to respect them here as else where.

Hoping I have offended none,
truly yours a citizen.

The eye witness mentioned in this is myself, Ned Chambreau

Peace with Moses 1878

Howards first instructions to me.

I am receiving all kinds of news by letters & telegraph; & the news papers are full of rumors.

I want you to go among the Indians & ascertain the facts. I do not wish to begin a war with them until I know for certain that these things are so. Moses and the leaders of the different bands are reported to be fixing for war on a large scale.-stealing white man's cattle and drying the meat etc., etc. Now you know before you go that your life will be in danger. Do all you can to stop the fight if it has not already begun. Tell Moses if he will keep the peace, I will be his friend. Will you go? "Yes. Pray for me while I am gone." my answer was.

Two years ago last summer the upper country of great excitement, particularly in what is called Moses' country. The settlers in the valleys build stockades and were expecting to be attacked by the Indians at any moment.

It was at this juncture when the Department Commander was receiving dispatches & petitions for troops to protect the settlers that I was sent to treat with them. I went direct to the main camps which were at Priest Rapids and the mouth of the Wenatchee River.

I was stopped 3 times by Moses' scouts who were watching the entire country. In each case I told them that I wished go to Moses & speak with him. When I got to within – miles of his camp 4 of his scouts rode up to me, & after talking a while I prevailed on them to enter the main camp with me. Now here was a grand sight. The Indians were all painted in various ways. A good many of their bodies were bare to the waist, painted in strips, black yellow & red. The first thing that caught my sight was a large fearful looking Indian going through the ranks of a company of about 100 Indians, making a speech on horse back. The most of them were armed with breech-loading guns. A short distance from the bluff was another large crowd, beating drums and singing. I desired to go at once to Moses lodge & the 4 scouts conducted me to it without further delay. This lodge was probably 80 feet long. All the principal men of the tribe were sitting in a circ1e with Moses at the head holding council. It is needless for me to say that it was a great surprise to see a white man enter their camp just at such a time. As I shook hands with him he said to me, " Frenchman, what do you want here?" I replied when you get through I will let you know. In the course of 10 minutes he turned to me & said, "Now Frenchman speak." I said in substance: "I come among you in time of war or time of peace? You all know that I am your friend & that I will advise you for the best. I know your wants troubles & grievances & I will represent you to your white friends, those who love you.

This is what :Moses said. "You know the Nez Perce were always the friends of the whites. You know at the time of the Whitman murder that one white man ran to the Nez Perces for protection and got it. You know they gloried in never having spilt a white man's blood? Now while Gen. Howard was fighting Joseph and his people, I did not take a bad heart, & make the ground red. When the Piutes & Bannocks were fighting we kept out of it. Long time ago (1854) Gen. Palmer called all the Indians together & he told me & my people that I could always stay all around from White Bluffs, Moses Lake, Priest Rapids, Moses Coulee, Grand Coulee and Wenatchee. We were strong then, & there was few Bostons. They were poor and afraid of us. Now the Bostons are strong and they don't want the Indians to live. What shall we do?

We look upon this land as we do on the sun. This land is our father and mother. I take a bad heart in my dreams because of my land and my people.

Strongly I tell you, to part with my land is like parting with my flesh. It is now two moons since Gen. Howard & me spoke together. Has he talked crooked to me, or has he talked straight? My people say to me: Moses, you are an old woman. You will never get any other land. You have taken bad medicine. Gen. Howard & all the Bostons are laughing at you. The white men all around me have taken bad hearts because of the Indians. They are coming here to kill my people. The Indians have no friend to talk strong to the great father at Washington. Does the great Father at Washington know how we need to pitied? Is not the white mans blood red— and the Indians blood red? Do we not all turn our faces towards the Sun? Oh Frenchman, my heart is heavy & sick. The old men & old woman cry to Moses. The mothers are looking for places to hide the little ones. The young men have lost their senses, & they have become as wolfs, they want to tear the white man's flesh & drink his blood. Help me to talk strong to my people that they may take the right road. I am done.

The scouts reply to the chief: I know you have a good many troubles and your grievances are great, but you must keep the peace. You have everything to lose & nothing to gain. (I referred them to every Indian war that has taken place since 1847 & how useless it was to fight the government.) You love your old men and old women, your wives and children, What will become of them? If you go to fighting the settlers, a good many young men will be killed, and those that are not killed will be gathered up & taken to a far off

country, the same as Joseph. Besides, here is something of great importance to you. You are looking for the government to give you a reservation. If you go on the war path you make Gen. Howard your enemy & he will have to fight you, and I tell you before all your people that you won't get land enough to stand upon.

Then Moses said, What am I to do? The Bostons are coming here to attack me.

I said: When the volunteers get here lay down your arms & do not fire a gun, though they make you a prisoner & take you off.

Moses; "I do not believe my people will consent to that."

"They must," I said. "I will not leave until they do." I asked God again to help me, & I began to talk then with renewed zeal, The wawa went on. Angry speeches were made in the council. The next day towards noon, Moses said to me: Peace is made.

I knew this won't hold if I can't keep the settlers from attacking them. I shook hands with him & his people & left immediately to communicate the information to Gen Commander.

On the way back, I found the settlers very much alarmed & tried to quiet them. I hurried on night & day with the help of fresh horses, & reached The Dalles in two & a half days including two nights, the whole distance being two hundred and twenty miles. To my great joy & the disappointment of all ill disposed persons, I telegraphed the success of my mission which stopped the troops being sent there.

Coming back from Moses camp I came a round about way to keep from being seen by the volunteers. After I had crossed the Naches river, I met a man coming as fast as his horse could carry him. I was coming fast myself and he made a motion for me to stop. This is what he said to me. -- I am warning the settlers. Moses is on the war path! I tried to tell him better, but he said I was a stranger, & hurried on. When I got into Yakima City that afternoon there was great excitement. One man put his wife and little children on a heavy 4 horse wagon & came on a run through the country not following the road. Some of them never got over the scare (& bruises). An Indian messenger came in with a note which said the first company of volunteers were surrounded at Priest Rapids and to send reinforcements. I got a fresh horse and rode on over the Simco mountains that night. I changed horses again at Goldendale & got into the Dalles by 8 that morning. Distance all together 220 in 2 1/2 days and 2 nights.

And to my great joy, and to disappointment of all evil disposed persons, I telegraphed the following to Gen Howard. My reasons for hurrying was to stop troops from being sent there.

FIELD NOTES AND REPORTS TO GENERAL HOWARD

Jan 15 1879

Gen 0.0. Howard Dear Sir

Enclosed you will please find a few lines which might be of some service to you. If not, endure me for I do this with a disinterested motive.

As there has been so much controversy concerning the Indian situation, before and after the "capture" of Chief Moses I thought it advisable to write to you a few facts.

The Indians have no printing, no reporters no editors. All the news we get comes through one channel, and as a general thing they are very much one-sided. From Nov. 27-1878 to Jan. 18- 1879 I have been an eye witness to most of what appears to be an Indian trouble. There is no doubt in my mind but what Moses has been brought on the Simco Reserve through misunderstanding, deceit, or fraud. I visited pretty much all the Indians on both sides of the Columbia River as far up as the mouth of the Wenatchee River before & after the so-called capture of Moses. It was understood in Yakama City Nov. 29-30 1878 that Wilbur was going to see Moses (but go to his camp) & try to induce him to come on the reserve, but he weakened on this first proposition & sent three of his Indians to have Moses come to see him (Wilbur). Agent Wilbur did not mention Perkins murders to Moses until he, Moses, had refused to come on the reserve or until he would hear from Gen. Howard. Agent Wilbur well knew the minds of the people on this point. With very little exception the people through this part of the country were very eager to force Moses on the reserve, hence there was no trouble of raising men "to go after Indians." Had Moses and all the scattered bands along the Columbia River been preparing for war as was said in the different news papers, the "capture" of Moses would have been something quite different. Here is something which I copy from the press

"The Indians are restless and we apprehend trouble. Be prepared for any emergency, is our advice. We are informed that there are some 200 armed warriors on the Columbia River above Wallula. This means something. They are said to be preparing an unusually large supply of grub-- killing cattle and jerking and drying the meat as if they were preparing for a winter campaign. The government should at once send some troops into this section, and the militia should be organized in readiness until the danger is past."

Now this is not true. I visited the camps & I came up to them unawares. I did not see a pound of jerked or dried beef & I will leave it to the volunteers who was there if they saw any. The Indians are in a bad fix. The Umatilla Reserve suffered very much from the raid last summer. They kept their stock herded all the time for fear of losing them & when winter came on they were very poor and as a consequence they are losing a good many more. Besides a good many of them are afraid to go about on account of the whites.

How is it above Wallula on the Columbia? A Frenchman named St Dinnis give Homily a steer & he could not get any of his Indians to go after him for fear of the "Bostons" They would not go after this steer until a white man went with them. The only fire wood there is is drift wood. It has been gathered up for 10 miles up the river by the "Bostons" of Wallula. These Indians that have been so friendly to the whites are not only in a state of starvation but are in danger of freezing to death. Still, with all this oppression they bare it with patience & when any of their number are condemned to be executed they advise the remaining ones to love the whites & try to live in peace with them, dieing with grudge to no one & with hearts full of forgiveness to all.

Copied from the Oregonian:

"Yakama City Dec. 22 1878

J. B. Dickerson, the Dalles. Moses with ten of his principle men have been taken. Moses and three are now here in confinement. The scattered bands are working on to the reservation with good hearts for protection. Not a gun has been fired. Everything up to this time is working like a charm since the treachery of Moses." signed J.H.Wilbur U.S. Indian agent."

Now out of the many thousands that read this, how many is there that believe it to be true? "They are working on to the reservation with good hearts" Do wild Indians love to come on reservations? Is this true or false? For protection, Mr. Wilbur says. Are the settlers in that part of the country so outlawed that the Indians are afraid to live on the Columbia River any more? "not a gun has been fired" A very good reason

why. Moses and any of the scattered bands (excepting the murderers) were well disposed toward the whites nor could the forces that went to the Columbia provoke a collision with them. This surely speaks very well for a chief that has been bemeaned as much as Moses & any man that is not prejudiced will see the point. " Is working like a charm"— I would like for our friend Mr. Wilbur to inform the public what part of this program is "working like a charm". If the Indians are all glad to be with Mr. Wilbur what use is there of a government post being established at or near Kittitas? Is it to keep the volunteers from breaking out on the Indians? Or is it to assist agent Wilbur in helping him to make things "work like a charm."? Now as I happened to be on the scene of action all the time, I know the Indians tum-tum (Heart) about this matter. The other side is quite another picture & my information leads me to believe the other way. I have almost been raised among the Indians. I speak three languages besides some Indian tongue. I will say nothing about east of the Rocky Mountains (although I have been among the Indians a good deal on that side.), but for 32 years I have been west of the Rocky Mountains & the most part of this time among the Indians.

Mr Wilbur puts the finishing touch & says "since the treachery of Moses". Now let me inform Mr Wilbur that the Indians far and near understand this quite different. They all understand it this way & would all as a general thing as I came about their camps ask me what did Wilbur use such treachery to get Moses on the reserve for, ha lo shame ya ka Wilbur & I have no doubt in my mind that Sitting Bull; knows of the arrest of Moses by this time. Now Gen. Howard, I understand the situation very well. Unless great precaution is taken I am afraid that things won't "work to a charm" very long. It was reported that there was about 80 of Moses warriors on the Simco Reservation which is not true, there is only five. The Indians every where cannot understand why Moses was arrested. Some who are better posted than others as Homily knows that Moses' arrest was brought about by trickery, false pretense or by what ever name you wish to call it. Homily, chief of the Umatilla told me that during the time Splawn's party was at White Bluffs he was told twenty times a day that Moses had gone on the war path (ya ka wa ku) but he denied it & denied it till some of the whites got mad at him & accused him as having a secret understanding with Moses. Now all the Indians on both sides of the Columbia are anxious to know what Moses was arrested for & what disposition will be made of him. This question cannot be answered only by agent Wilbur for he is the one that said things were "working as a charm" but with the assistance of the military. Chief Homily also told me that himself & Moses had an understanding together last summer that if the Snakes would come their way that they should join the whites. The Indians up the Columbia River all think a great deal of you, Gen. Howard, and are anxious to hear from that "paper" you sent to Washington. I think it would be a good thing if you could give these chiefs together with all their people a definite answer.

Very respectfully yours,
Ned Chambreau

Gen 0.0. Howard Sir

I have been reading a letter supposed to have been written at Okanogan W.T. Jan. 8 to the Dalles Mountaineer. From Jan.8 to Jan.16 I was in the upper country not a very great distance from the above named place. I did not hear of this, but I have heard of Salu-skin, I had his name on my book, but I hope & expect it to be true that there has been one more of the Perkins murderers captured. I think it would be a good thing for the safety of the whites, & the sure capture of Indians retreating into British Columbia next spring or summer; that a small detachment of mounted men (government troops), should be stationed at or near Okanogan This in my opinion is very much needed.

Moses telling the Perkins murders to keep out of the way. This is not a very strange thing for an untreaty Indian to do. If it can be made to appear that chief Moses did make with someone representing the U.S. government a treaty, and that it was agreed to or ratified, (or layed aside altogether, which would be far better than no understanding at all) then I think that chief Moses should be made accountable for his treachery. I remember upwards of 30 years ago the Hudsons Bay Company were three years in capturing two Indian murderers. The company did not get into trouble with any of the different tribes nor with the chiefs. They did not compel them nor make war upon them. They offered rewards & persuaded them peacefully to give them up which they finally did. Gen., there is a sympathy among them & Indians seldom out line it. I do believe that Moses did tell some of the Perkins murderers to watch & keep out of the way of the whites. New York is a very large city, & so is chief Moses' land a large country. We are civilized and they are not. There are a good many bad men in New York, is it customary for the mayor of the city to help to capture any bad man that take refuge in New York. Have the whites been so faithful & good to the Indians that they can claim so much? Their sympathy are with each other. This is a fact that cannot be denied, & we that understand the Indian character must shape our course accordingly. For my part the Indians have always treated me very well, but they have no confidence in 99 white men out of 100. I think that this Indian which has been captured named Sa-lu-skin gives a reasonable story of the affair & I believe also that people did screen the murderers. I will let know more about this in my next letter.

Yours Truly,

Ned

O.O. Howard

I submit to you my report since Feb. 22 to April 2 1879. I sent you a portion of my report from Feb. 22 1879.

According to your orders I have been traveling since Nov. 23 to April 2, making in all 130 days. With an average of 25 mile per day, I have traveled 3250 miles With the exception of about 300 miles, this travel has been done over land under great disadvantages. The snow being very deep, & at the breaking up of the winter the streams were all high and most of them had to be swum. My dispatch to you from Priest Rapids last fall was done in 21/2 days, a distance the way I went of 200 miles. You got your dispatch at head quarters the true situation 2 days ahead of any one.

It is nice to set by a large fire in a comfortable house, talk war talk & criticize the army officers, but it is quite another thing to be in actual service. If some of these men that write articles for newspapers would of accompanied some of your officers last winter & see what they underwent, I think they would quit talking about things they know so little about.

After I left Lt Wood at Wallula, Feb. 22, I proceeded to the upper country as ordered. Commencing with Dayton, the night I got there I went to a citizens meeting, the object being to organize a military company for protection against the Indians, which is simply ridiculous, but they organized a company and elected their officers.

Continuing my journey until I got to Spokane Falls. Here I visited the Indians on the north side of the Spokane and also up and down the same river. As near as I could ascertain, Spokane Gerry is a misstirrous Indian chief. The Indians at this point with a few exceptions are wrapped up in Moses. Stayed at Fool's Prairie 2 days and from what information I gathered, Mr Simms the Indian agent has very little influence with the Indians. At Colville and in that vicinity from my old Hudson's Bay acquaintances some of these French mountaineers, half breeds and Indians I have known from 20 to 32 years, I learned as follows. The chief of the Intiat is Chelsosasket. They camp on a stream by that name above the Wenatchee River. There are not many of them, nevertheless, Moses controls them. Emmacechee, Chelan Lake chief is a humbug, Won-masechus the same. Susupkin, a dangerous & warlike Indian & has a good many followers & capable of giving the government a great deal of trouble. Squas-Su-a-can, an Indian trader in and about the mouth of the Spokane River, capable of doing mischief because [something and knows the country so well. [of bouchee] is also Susupkin who killed a man in '3 by the name of _____ trader about the same. These Indian come into the settlements & buy things to trade upon. find out what is going on go back in the Indevor & Post. The Indian Bateze Rabskain, a half breed who also killed a man in the French Prin Willamette valley in '57 is also with Susupkhi.]

March 19 Colville Mission. Fathers Alander, Deomedi & Lewis L. Vanzinia. Information at this point from them. They told me they contemplated building a chapel at Nespelem. This place is situated about 5 miles from the Columbia River. They said there were some very bad Indians in that neighborhood & that he wished very much to tame them. Sive-Pagn chief of the Nespelem is of the same stripe of Susupkin. I told them I intended going over there. They said it would be of no use as the Indians had all left their winter quarters and gone hunting. They said the Indians would be back on the Columbia River during the fishing season. I asked them if Moses had any influence with the Indians in that country. They said he did & that he aught to be handled careful, as the Su-mil-ka-means, the Wenatchee, Intiat, Spokane & Susupkin's band and others swore by him.

They say they have been several times over there to try to convert these bad tribes, as he called them, but had failed so far. As I had interviewed the Perkins murderers in the Yakama jail, I thought I would see what kind of a story Saluskin would tell me. I was alone with him, Saluskin the prisoner then in the Colville jail three hours & as I was at Priest Rapids about the time of the excitement last Dec. 1878, I made him contradict himself several times. His trying to implicate Moses in the Perkins murders does not seem to be very reliable. An old Spokane Indian by the name of Pe-tell-cut which I had not seen for many years tells this story. The Indians all think it is so strange that cut arm is so good a man, & we like him, because he talks straight but if have any trouble with the bad our friend the cut arm is always ahead to fight us, and he don't do anything to the bad whites. He knows the Indians heart but someone dreams & tells him wrong. I saw him last summer and I looked good at him. I am old now, but I never saw a man like him. I think he is afraid of the great spirit. I am going to die soon. I don't want to see any more Indians killed by his other arm. Moses told us he was his friend and that he would never fight cut arm. I spoke also to several of the Indian runners which came to Moses from different parts of the country while he was a prisoner. They proposed to Moses that they would come in great bands, kill the whites & liberate

him, but he told them to keep quiet, that he had a great friend and his name was Gen. Howard that he would set him free & make everything right. Moses having great confidence in Gen. Howard & the Indians having confidence in Moses has been the means of stopping considerable bloodshed. I was in the 4 lakes country when the news came that Moses was turned loose again. The settlers all felt uneasy, & as I was in that for the purpose of ascertaining the situation I rode around considerable.

The next news I heard again was that Gen. Howard had sent for Moses. Then the settlers all said that he should never of been turned loose, that Gen. Howard had made a great mistake, that Moses would never come back. But how has it turned out the confidence in "cut arm" few people can fully realize what has been accomplished without firing a gun..

If in your judgement you think it proper to keep me in the service of the government I shall always perform my duty at the risk of my own life if need be—

Ned Chambreau Scout & messenger

Portland, Ore. June 30 1879

Brig. Gen. O.O. Howard Commanding Department of the Columbia Sir

According to your orders given to me May 6 1879, I proceeded to Middle Idaho, reported to the commanding officer at Camp Howard.

May 10-11. Camped on White Bird, distance 18 miles.

May 12 . Camped on Slate Creek, distance 25 miles

May 13. Camped at the Forks of Slate Creek, distance 25 miles through 20 miles deep snow.

May 13 &14 Heavy snow storm. 14 inches.

May 14 Camped at Quartz Springs, distance 16 miles through deep snow. Here Mr Burroughs and myself took sick.

Came to the Wire Bridge on Salmon River May 19. Detained here on account of sickness intil May 26.

May 27. Camped at Warm Spring, distance 20 miles. 15 miles snow.

May 28. Came to Warrens, distance 25 miles, 16 miles snow.

From May 9 to June 4 only 2 clear days. While at Warrens I went to the meadows and other places where I thought I could get information. I wrote to the commanding officer at Camp Howard four times during my absence the result of my investigations in that part of the country. The snow being deep, the weather very ruff, my horses weak & scarcely any feed in the mountains, I could not examine the country occupied by the Sheep Eaters as I would like to have done. I have been told by reliable parties who have lived here a number of years that up to two years ago these Sheep Eaters were friendly and came among the white to trade and work for them, but something happened which is only too true concerning the bad .whites that invariably take advantage of the poor Indians. It seems that about two years ago one Poney Smead had Big Bird working for him until he had earned two dollars, & when pay day came they got Mr. Indiain drunk & opened a "little game of monty" for him. There was a little row over it of course. This occured. two years ago and since then no one in that part of the country has ever seen a Sheep Eater. I give just this one instance for the benefit of those who are so anxious to see all the indians exterminated. It will be a good thing for all those in that part of the country who follow mining & other pursuits if confidence is restored, for it is generally believed and not without cause that there are rich deposits in them very mountains that are occupied by the Sheep Eaters. Mines that would not pay to work a few fears ago pay handsomely now as subsistance is so much cheaper. The only dissatisfied men I saw in that part of the country were of the Dinnis Kerring stripe. They sold their mining claims to Chinamen at "beaten prices" went "below" to have a good time. Now they are met packing their blankets on their backs cursing the Chinamen. Cursing them because they are making an honest living. There are about 445 Chinamen in and around Florence and around 500 in and around Warrens, all doing well on mining claims that white men would not work. It would surprise anyone to figure up the amount of money this much abused class of people spend in Camas Prairie, Lewiston and other places for produce and stores. God is no respecter of race & the sooner we believe this to be true the better it will be for all of us. Now for the Indians in middle Idaho, known as the Sheep Eaters. It is my opinion that the killth of the chinamen on Loon Creek and the two white men. on the South Fork was perpetrated by not to exceed ten hungry Indians.

There are good surface diggings and also Quartz mines. The peoples of Washington T. are very well pleased over the new quartz mills which had just got in operation when I was there.

The above report I submit to your inspection, hoping it will meet your approval. I remain your obedient
Ned Chambreau, Scout & messenger

REPORTS FROM MIDDLE IDAHO

I could not discover anything which indicated a general out break, but never the less it will be a hard matter to bring the guilty parties to justice as their country over which they roam is very ruff. I give below a copy of a letter from Mr Rains who resides on the South Fork, to some merchants in Warrens.

South Fork Salmon River, I.T. May 29 1879

Friend Hexter (merchant), I received your note. Thanks to you for favors. Everything is quiet here as usual but we feel quite uneasy. I would like for you when the soldiers come in to try to induce at least enough to scout this part of the country. In my opinion scouts should be sent up at least as far as Elk City trail. I think in all probability there are Indians in that part of the country. I would move into camp (Warrens) but the snow is too deep and probably will be for some time to come, and it is next to impossible around by Smiths. I will try and come in next Thursday provided no one is sent out here before that time. Yours truly, J.P. Rains

Warrens May 31. For all the information I can gather not a single white man in this part of the country that can form a correct idea where these "Sheep Eaters" are at present. As near as I can learn they have a much larger country to roam over than one would think, and its all mountains except their hiding places.

Information from Uncle Wood. Person who was one of the party who went to the country called Man Creek at its head or near its head. This man says that Dan Crucks was murdered, and being related to Capt. Drum, he said it was perfectly right because there was no other Indians in Indian valley or in that vicinity. There is no question but what the massacre occurred. The Indians were all killed but two squaws and an old blind Indian. These two squaws led the white men to them.

Uncle John Wood lives at the mouth of Slate Creek, has been in this part of the country since '62, well acquainted with the people and the country. During the war with Joseph the Indians told him to stay at home- that he would not be molested. He did stay and he was not disturbed. They killed everybody around him they could find. He has been over among the Sheepeaters. He says they very treacherous and do kill miners once in a while. He also said there are not to exceed 40 of them. Uncle did not believe it until he was shown the names in a letter. The man lives here at Slate Creek. He also saw the list of the men that were in the party.

Dossey & Johnson were killed by Indians the 19 day of April on the east side of the South Fork of the Salmon River. Their bodies were found May 21, and since then there have been no sign of Indians in that vicinity up to May 31. These Indians have the name of "Sheep Eaters", but they are really part of Ten Doys tribe. They speak Shoshone and are Shoshone. I have testimony of one of the tribe which I will give.

There is some very nice warm sheltered places in the country occupied by the Sheep Eaters. It would surprise anyone to see the fine early vegetables which is brought into Warrens from the South Fork of the Salmon River, but the country is ruff ruff ruff, and it is only a short time during the year that it can be traveled without crossing snow.

She don't know how many of them there is. She says my tribe don't use horses they travel around a good deal in the summer. In the winter we stayed on Big Creek on Clear Water (South Fork). When I was young we went to Limki once or twice a year. Big Bird has beard on his face looks different from the other Indians. All those who saw the paper which was left on the little bush by the stump with the inscription on it. All say as I do that "Big Bird" was one of the 3 or 4 Indians who killed Dossey & Johnson.

Mr Smead & wife Indian woman. Their statement. The Sheep Eaters are Shoshones, and Ten Doys is the head chief. "Pe-yut-che", Big Bird, took 7 families with him. 15 men. Pe-high-net-"Big River", 15 men. Cissimoo, the murderer of the first 2 white men in '68. These Indians winter on the south fork of Clear Water or on Big Creek, which enters into the South Fork of the Salmon River.

She says all the time she was with them when she was young there never was any Indians from other tribes among them. She is twenty three. She was 17 when she left. They have some trails but no horses can travel them. This communications were towards Limki. There she says the Sheep Eaters traded with the Shoshones & Bannocks. This is the near point to reach them at any time. (they travel in the winter.)

Molly Smead, this is her testimony. She is married to the above man. She is a Sheep Eater. She says that to her best recollection when she was with them, they always winter on Big Creek. In the summer they

run everywhere. They have no particular place. They roam everywhere. She has not seen one of them for six years except "Chuck" Boise and Big Bird. Big Bird is their chief.

Warrens June 1 1879. Mr. Frank Smith who lives on the South Fork has just come in. He lives there and has been for a few years with his family. He appears very reliable. Says he has been scouting since the discovery of the murder of Dossey & Johnson but has failed to discover any sign of Indians what ever. Does not think there was more than four Indians at the murder of the two men. He is of the opinion that there are about (over) one hundred of them. Different bands, but they are all Shoshones and speak that tongue notwithstanding they are called Sheep Eaters. He is also of the opinion that they will make a break somewhere on the Weiser. Says with the rest of the men that know the country they live in that they are capable of causing considerable trouble because the country they hide in is very ruff & can only be traveled by foot. He goes home tomorrow. (over)

Mr. Dossey went to see Mr. Johnson on the 20 of April and never returned. The bodies were found May 21. Mr. Johnson kept a diary where he would set down the dates he would state the condition of the weather. The 18 of April was the last. The bodies when found were so decomposed that they fell to pieces when moved. No one knows the whereabouts of the Indians. There has been no Indian signs since the murder of Dossey & Johnson up to May 31. Everything was quiet on the South Fork and vicinity.

She has been living on the South Fork of the Salmon river and never saw no signs of Indians. They wear thin mogsons half soled. Then I asked her where would the Indians leave the women and children when they would go anywhere she did not seem to want to answer. All I could get was that they left then on the south fork and Big Creek.

Molly Smead. I am 23 years old. I was 18 when I began to live with the whites. We are Shoshones & Ten Doys is the head. chief. Pe-yut-che-"Big Bird" broke off from the main tribe took 8 families with him 15 men. Pe-high-net "Big Runner" 7 families 14 men. Cassimoo, with his 3 men who murdered 2 white men in 68, "Bowie" with his 2 confederates which is also a bad Indian. This gives a total of 35 Sheep Eaters which must be correct according to the best information I can gather. She is inclined to believe that the Loon Creek murder was done by Weiser Indians.

The Indians which were chased into the mountains last fall were Weiser Indians but are really "Sheep Eaters". Egedan is chief but don't know if he is a Sheep Eater or not. These Indians all winter together & they are the ones who killed the Chinaman on Loon Creek.

35 Indians altogether. Snow is very deep yet. Says he is going to stay there and go to work, that it don't look like an Indian outbreak.

Florance. Capt. Makabee Sir We arrived here today the horses are very weak, and I doubt if they will stand the trip much longer. Every one we see tells us that we are three or four weeks too early. There is undoubtedly a great deal of snow on all the trails, for we have already traveled over twenty miles of snow now, and some of it is very deep.

Mr Smith brought in some fine vegetables which they grow on the South Fork. He told me there was several places in the mountains that horses wintered very well and that they had no frost since April. This is the report of all those that live in that part of the country, that it is two months earlier than at Warrens. It must undoubtedly be a fine hiding place for Indians.

There has been no additional news received at this Camp Howard or Mount Idaho since April 1

I will go around by Little Salmon and probably I may have to go by Boise.

Him High, a Chinaman who was hired to go to South Fork by the whites has just returned. He was sent to Bonet Smead 4 miles from where the two men were murdered. He reports every thing very quiet. This place is 20 miles from Rains on the same stream. Also, a Chinaman who went to Rains. How is it that these Chinamen are so faithful & fearless? Let some one answer that.

Rained all day the 12 last night 13 snowed all night. Today 14 heavy snow storm. I have no information of interest. We are the first ones that have come in since last fall.

The number and names of those residing on the South Fork of Salmon river are as follows. Frank Smith, Jenkins, Smead, Floyd & Storms, J.P.Rains & four Chinamen.

Athoo. Chinaman Wong Too accompany his brother name is Wong Kee & Akee Loose. He is a miner and appears reliable. The letter was dated 1 March. He says there was 8 Indians, and killed 7 Chinamen. There were 8 got away from the Athoo camp. Those saw the Indians. He says they were Snakes Indians.

What kind of dress they wear skin clothes altogether no blankets they have sheep skins and other animal skins for bedding.

Around Florance and around Warrens for miles these mines are worked by Chinamen. You can see white men walking around from camp who will tell you that they sold their mining claims to these Chinamen,. Whose fault is it if the Chinamen have good cabins plenty to eat and money layed up.

because I found from Athoo a brother of one of the Chinamen who started to Boise on snow shoes from Loon Creek.

these Indians came to Loon Creek on snow shoes and were dressed different for the real Sheep Eaters.

because he is the only Indian among them who has pencils & can make those characters. The reason they have the name of Sheep Eaters is this. There are good many mountain sheep where they live. They sometimes run them off precipices & kill them in this way. They also kill some with their guns. They dress these skins with the wool on and use them for bedding & clothing.

Portland, Ore Sept 1879

Gen. O.O. Howard

Commanding Department of the Columbia Sir:

I went up the Columbia as directed to inform the Indians concerning the movement of your troops, and also to gather any information that might be of interest to the government. Hearing at "Wild Goose" Bill's which is on Wilson Creek, that there was to be a council of the Indians at Whitestone on the westside of the Columbia River, I proceeded at once to that place and found here about one hundred and twenty five Indians. Some Nespelem, Spokans, Chelans, and three of Moses men. The remaining, about one hundred were Sampoil Indians. They were very glad to see me as most of the Indians up and down the Columbia are acquainted with me and know my mission.

These Indians had got together for the purpose of ascertaining how many there would be who were willing to acknowledge Moses as the head chief and to know if it would not be best to prohibit bad Indians from coming among them. But when I came into their camp they had another subject which seemed to bother them very much, it was the movement of the troops. The first question I was asked by them was to explain, why so many troops were on the move in time of peace? After I had explained everything satisfactory to them, they said they had been told by white men and Indians that they were to be surrounded and next winter when the snow would be deep the soldiers would make war upon them. It is a great pity that there is always some one sowing the seed of discord, and glory in the work of the devil, oh Lord have mercy upon us. The chief of this tribe is Co-las-kin, but his power is only delegated to him by the six old men who constitute the brain of the tribe. August 25th and 26th they went on with their council each time opening with a prayer to the Great Spirit. After the council was over I sat with the six old men and Co-las-kin, and desired that they should explain to me what conclusion they had come to and also the nature of their church. The following is a brief summary of it.

I Co-las-kin am chief of these people by the consent of these six old men and of the tribe, but I am also a preacher and this authority I get from the Great Spirit. You see these one hundred and twenty Indians. They all believe as I do, we have a Great Spirit which we look to for everything. If we are good he will show us how to get along in this world, and when we die we will not remain in darkness but he will bring us in the light again, the Great Spirit is always in the light, and he wants us to understand him so we can work our way to the center of light which is himself.

Indians that are controlled by the bad spirit will always be in darkness until they reform.

Our church is good. We don't have to give anything to the priest, we preach to each other. We are glad you came here to us today, you understand us and we understand you. The bad whites and bad Indians call us Dreamers, but you know we are not. Talk strong to Gen. Howard concerning this. You see we don't drum, we don't paint, we don't drink fire water, we don't gamble with cards, we don't gamble with E-cluck-e-rna, (Indian game) we don't steal, and we have only one wife. The Dreamers do all these things. We are glad you understand us strait and that Gen. Howard will know the truth. Tell Gen. Howard we don't allow bad Indians to come among us. He knows what country we occupy, the Whitstone and Sampoil. Moses has a large country below us and we don't want him to come here and rule over us.

Signed, Colaskin

I then went with them and they showed us where they were working in the timber. They have about 250 fine logs from 25 to 35 feet long, the most of them are on the ground where they propose to build a church. I also saw here about twenty thousand feet of whip-sawed lumber which they have been four or five years getting out. He showed me the plan of this, which he drew himself. Next spring he will hire some white men to put it up.

Aug. 27. Traveled 15 miles over a very rough trail down the Columbia below Whitestone to a place called by the Indians She-em-te-cut, about six miles below those four large rock islands in the Columbia River. It is a grand sight. Here I found another Indian camp, a small band which seemed undecided as to who they would accept as their head-Moses, Sus-sup-kin, or Colas-kin. The first question I was asked in a canoe while crossing the river was, what is the reason there are so many soldiers on the march? This I explained to them.

I went a few miles below this place to Na-ac-qua, a small stream on the west side of the Columbia, but did not find many here except the old folks, women and children. In this camp when they are at home I should judge there would be twenty or twenty five Indians. I explained to an old man who seemed to want to talk very bad, my mission, and advised him to tell his young men to stay at home and work.

I caught up with government on Aug. 28th near of the mouth of the Okanogan River. The army officers were surprised to learn that I had seen so many Indians and they, up to this date had not seen a single one. Not only that, but the Indians told me every place that the Colville troops camped after they left the Spokane River & and also the troops that were on

the move from Fort Lapwai. The Indians from Snake River came to the upper Columbia to inform the Indians there of these movements. But still there were no Indians seen by the troops.

August 30th. I ascertained the whereabouts of chief Moses from some Indians that were camped on the Okanogan River.

August 31st. I got an Indian called Jim of the Chelans to take me to Moses farm in the coulee near the mouth of the Wenachee, distance 45 miles. The day I got in Moses camp there was a young, strong, healthy Indian dropped dead of heart disease, as a matter of course the Indians had a great to do over it, and the consequence was I could not get a hearing from Moses. Things not favorable for a "talk". I looked on as I have often done, to their ceremony wishing in heart that they were acquainted with the Lord Jesus whom I love so dearly. That night I explained to them the importance of always being ready to meet the Lord, to what effect I don't know, but believing fully it is God which giveth the increase we leave them with his great goodness, and tender mercies. The next morning Moses said he was glad to see me because he had a good deal to tell me. I told him what the government expected of him, and that his best place was to be at his new home. He then told me he would be there soon, but that he wished for Gen. Howard to know what is going on. I told him I would write down anything he wished to say to Gen. Howard. He then gave me the following. Haw-meal. You know him. He belongs on the Wenachee, he is now in the Kittatas. He is trying his very best to induce the Indians to leave Moses reservation by telling them that in one year I will be sent further up the Columbia, and in another year I will be sent further, and in three or four years the land will be taken away from me altogether, or I will have only a small piece where I will become very poor. He tells the Indians I have not been to Washington, that I am not a chief and that there was no reserve given. He says the Indians aught not to believe anything I say, because the white men in the Yakama and Kittatas valleys told me (Haw-meal) that I deceive the Indians, that the government gave me a large sum of money for the Indians and I kept it all myself, this is the way I hear the talk that is going on. I don't hide anything, I want to let you know what is going on. I don't think Haw-meal and his Indians aught to be left in the Kittatas valley, if he don't want to come here let him go to the Simco reserve. I worked hard for all the Indians. I came very near losing my life several times, I was taken to the jail in Yakama, I had strong irons on my leg. I went to Washington and was very sick on the salt water. I talked with the President. He told me I should be chief and that I had to look good after the Indians. I want to keep my word with the great father at Washington, but the whites are against me, they tell the Indians not to believe me, the white men above me in Colville are against me, the white men below me in Yakama and Kittatas are against me. By and by the white men will have a great deal of trouble with the Indians and they will say I did it. Too much of this talk with the young men is bad, it makes them foolish, they lose their senses and they won't mind anyone. Gen. Howard, you remember Billy Granger, Tenas George and Smith. When you was up here, these men told chief Sus-sup-kin to kill Moses, and then he (Sus-sup-kin) would be chief. I will be at the Okanogan soon with my family and all my people. You must help me to keep the Indians straight, send a paper and tell me what to do, Gen. Howard. I am done.

Signed Moses

I am no more in favor of Moses being the head chief than any one else, if there was another one appointed in his stead the dissatisfaction would be still greater, there has got to be a head chief among them and I think the white men in that country do very wrong to run down Moses. If the Indians in that country run off with the idea that there is no head chief there will be no end to the conflict of authority among them. If Moses is really the head chief the citizens in that country should back him up instead of running him down. This is greatly to their interest and the interest of the government if they will see to it. Moses asked me what I thought of chief Co-las-kins religion in a sneering way. I told him that if his heart was right with God he would do his best to bring his Indians to the same level, or gave his heart to God and became a good Christian which would be still better, never laugh at any one that is trying to live right, don't you know Moses that the first step in civilization for an Indian is to quit painting his face. You did not paint your face with red when you went to Washington, you wanted to look like a white man, then why not leave off this practice altogether? The whites are glad to meet you when you don't look like warriors. You told Gen. Howard you believed in God, you must tell him the truth, I never saw you pray. They pray in Co-las-kin's camp. Do you ever reprimand your Indians when they gamble? or when they drink whiskey? Co-las-kin does. Live right in the sight of God, Moses and he will help you to manage your Indians.

I would recommend, if I may be permitted, that some of the whites in that country let the Indians alone and not meddle so much with them. They will surely bring trouble upon themselves by trying to undo what you have done & what you are doing. One word from you to the Indians goes a long ways, this I know. I have carried messages from you them several times and they say if it had not been for you sending me to Priest Rapids last fall, there would not have been ten families left living in the Kittatas and Yakama valleys. I always explain to them if they will keep the peace you will be their friend. You have done chief Smohalla a great deal of good. He says he has quit dreaming and has become a "good

Indian". The above I submit to you hoping the good Lord will bless you abundantly, that you may more fully understand the great responsibility resting upon you.

Very respectfully your obedient servant

Ned Chambreau

Special scout and messenger

Portland, Ore Dec 1879

Brig. Gen. O.O.Howard,

Dear Sir:

Your order dated Vancouver Barracks W.T., Oct. 28 1879 directing me to visit the places indicated has been executed.

Oct. 28 I reported to headquarters from the Warm Springs reservation where I left the Paiute Indians as directed. I could not start back the same day without some necessary preparations. I accordingly did not cross the Columbia at the Dalles until Nov. 3.

Nov 3 passed through Goldendale and the Klickitat valley. This valley is improving very fast and so is the town, Camped on the Simcoe mountains at the summit. Stormy weather, rain. Came to Yakama City the 4th. Here I visited the jail and saw the Perkins murderers. The fight in

the jail with the Indians had happened but a few days. The Indians were shot very bad. Mr York the jailer was injured some but was doing well. I saw the slingshot he was hit with. It was a rock fastened in the toe of a moccasin. The feelings of the people here towards the Indians has improved very little since last fall. They are still bitter against Moses and his Indians. I am very sorry to say Father Wilbur is not popular here. Arrived at Kittitas valley Nov. 9th Here Mr. Smiley, sheriff of Yakima Co. was asked what success he had to get troops in the Kittitas Valley as he had just returned from a visit to Gen. Mc Dowal.

It was proper he should give an account of his stewardship. Using very profane language he said the army officers were all alike and Gen. Mc Dowal did not give him any satisfaction. He concluded by saying that they could not look for any protection from the army. I said to him Mr. Smiley, you ought not to talk so. You cannot say Gen. Howard did not treat you well, for I was present when you had the conversation with him & to help he give you a good letter of introduction to Gen. McDowell. We are continually working to your interest and you pay us with abuses. What would have become of the people of Yakima county had not Gen. Howard sent me to Moses last fall? It is ridiculous for you to think you can manage the Indians better than the dep't. commander. He knows what is going on all over the dep't. When you were arming and sending your forces to Priest Rapids, Moses and his Indians would have been in your valleys while you would have been hunting for him on the Columbia. Gen. Howard, knowing what was going on sent me to Moses with instructions to tell him not to break the peace happen what would. He replied to me they are coming to attack me, what shall I do? Knowing the people were very much excited I told him though they take you prisoner do not fire a gun. I was there three days we had several councils. Two hundred Indians present ready for war. Finally he said for me tell Gen. Howard I love him and I will do as he tells me, we will not fire a gun. Hence it was no trouble to arrest Moses when the volunteers came. Can you see now gentlemen that the dept commander is looking out for your interest all the time. One man made the reply that it always seemed strange that Moses was arrested without bloodshed. Nov 10th at Kittitas valley. The morals of the Indians in this valley is much worst than last fall. They seem to get all the whiskey they want at Ellensburg. There is now three saloons at this place. You can meet drunken Indians in and out of town most any time. I was told Moses was here and was drunk several times. I visited the Indians in this valley and I find there are a good many worthless ones. "Black Dick" and Kit-tas-kit both have small bands whom they control. They are thieves gamblers & drunkards. Five inches of snow in this valley.

Nov. 11. Came to Chief Homily. He is 10 miles northwest of Ellensburg on a small stream at the foot of the Wenatchee mountains. There are seven lodges immediately around his place. There is but four of his Indians that have taken farms or that have any improvements. There are 60 Indians in this valley and only 12 have taken out their citizens papers.

Nov. 12. Crossed the Wenatchee mountains. 25 miles of snow from 6 to 18 inches deep. Arrived at an Indian camp 6 miles below the mouth of the Wenatchee river on the Columbia. Camped with the Indians.

Nov. 13 and 14 visited the Indian on the Wenatchee river. There is a great struggle as in the Kittitas valley on the part of the whites to induce the Indians to take out their citizens papers. They are told all sorts of stories as an inducement to break off from Moses. The Wenatchee Indians have all taken out their papers but 4, but there are only a few that farm. I am sure a good many take out citizens papers with no intention of farming. It is to be foot loose.

Nov. 15. Arrived at Entiat. Camped with these Indians. They are well disposed. Only one of them has taken out "papers". The rest are going to Moses country in the spring. They pray night & morning. God bless them. This trail I came over today is not traveled much on account of the great earth quake a few years ago. I need not describe it. It's next thing to impassable and there is more of this between this Stream and Lake Chelan. The weather is cold with occasional snow.

Nov. 16. Arrived at Lake Chelan. Snowed part of the day, but very cold now. The Indians here are all camped on the north side of the lake and on the Columbia where this stream empties into the Columbia river I was told here by the Indians that Miller & Freer were doing all they could to keep the Indians from going with Moses, and that Smiley had reported to the Indians as having

been to Washington and that he knew Moses would not keep his reserve very long because he had been told so by the "Great Father" There is considerable talk and inquirys made among the Indians concerning the shooting of the Indians in the Yakima City jail, and if Gen. Howard will let the Bostons come & take up land on Moses reserve, & if the white men already on the reserve would be allowed to remain. I am sorry to say they are impressed with the idea that Moses will have his reserve a little while only. They feel insecure and I think that is the reason they don't farm more.

There are a good many Indians here. They were all glad to see me because they look upon Gen. Howard as their father.

Nov. 17. Camped with some Chinarnen who are mining near the Milton river. The Indians at this place made the same inquirys they made at Lake Chelan. These Chinese miners build their houses in the ground. They look exactly like our old fashion root houses. They are very acceptable this time of year. I have often put up with them in my travels found very hospitable. God bless them.

Nov 18. Camped with the Indians at the mouth of the Okinogan river, Here I was asked if the Yakima people were coming after Moses soon & if the Indians would have this reserve very long. They also inquired about the Indians in the Yakima City jail and swore vengeance against the Yakima people.

Nov. 19 Traveled 34 mile over a fine country. After passing several Indian camps, I came to the "Gattar" a small stream where Moses is camped for the winter. I did not find him at home. I was told he had gone up north to visit the Indians which is customary with the chiefs when they

come in each other's country. Moses had moved here but two days when

I came. In his absence I visited the Indians. I met here with Smohalla, who give me his history since 1847, most of which I am familiar with. He began with an account of the Whitman massacre. I know he told me the truth because I was there. I have known him off and on ever since. This Indian has been neglected. He never received one cent from the government and has always been treated as an outlaw.

It is well known that he is the chief of all the dreamers and that he has great influence among the Indians. Besides he is very intelligent and capable of doing much harm or much good. He said the reason he did not go to Washington with the other chiefs was because the government never kept its promises with the Indians. He has traveled all over the country--went to California in 1846. He is well posted. He depicted to me all the Indians troubles since 1847 and also the treaties that were made with the Indians and then said, when did the Indians ever get their rights? I said to him, the government has given the Indians a fine country, they should go farming. He answered, after the Indians had worked hard, and had made himself a good home the "Bostons" would come and take it away from them. This land we won't have very long. Moses, myself and a good many Indians were told a long time ago by Governor Stevens that we could always live at Priest Rapids and White Bluffs and Moses Lake. I like that country. That's our father's home. See the snow here? There is no snow there now. We were drove away from there and brought here. Now how long shall we stay here? Not long. The Bostons will want this country and where shall we be taken to? Tell the white men not to come here and take this land way from us because if they do the Indians will make the ground red. We cannot go any further. See there is the King George country. When the Bostons took Moses to the Yakima jail last fall, what had he done? I ran away not because I had done anything, but because I knew what the Bostons would do.

I lost fifty head of horses when I ran away. The Yakima people stole them all. I see one of my horses here and there but I don't say anything. I have been a good friend to the whites. I am accused of being bad but it is not so. Here Smohalla showed me recommendations from seven different reliable men. If you and Gen. Howard are our friends you will look out good for us. See how we need to be pitied? See when the Bostons first came to this country they were very poor. some had only 2, 3 or 4 "moose-moose" (steers). Their clothes were all torn. They had only a little to eat. Now see them.

They have got rich on the Indians land & they won't give the Indians something to eat for nothing. The white man won't let us have land, deer, fish, berries or roots. what shall we do? The Indians have no friends. The Great Spirit made the land for all his children. We are all his children and we should live in peace. When we were strong we did not say anything, you know. Now the Bostons are very strong and they want it all. The Great Spirit talks to them and says why do you do that way to the Indians? But they won't hear his voice. After we are dead the Great Spirit will give us a land that the white man will not be able to take away from us. It is only then our hearts will be glad.

I give this testimony because this is the expression of two thirds of the Indians in this Department.

Nov. 21 Visiting Moses own camp. I find they are poorly provided for winter. Their lodges are made out of mats and thin cloth, and the weather is bitter cold. There is three inches of snow in the camp & it is getting deep on the hills. Moses Indians have been so such unsettled for this last year that they are poorly provided for the winter. They are bound to lose a good many ponies this winter, though this is a good country for those who know how to provide for the winter. Oh Lord our Father in heaven we ask thee in the name of Jesus to bless them and give them friends. I visited the Gather Indians, Sway Paghan is their chief. Their improvements are permanent. They have six log houses, a few little barns & considerable fencing. They seem happy.

Nov. 21 Moses has returned from his trip. He says the 4 whites up at Soyoos lake, namely Smith, Granger, Raynolds and Jack have made up with Tonasket to remain there, but he said outside of Tonasket, all the Indians were in favor of all the whites to leave the reserve in the spring. This he says must be done. He says Chief Sus-sup-kin and all his people were his friends & that they were glad to see him. They have agreed to let Phelps remain. He said that Miller & Freer did do all they could to keep the Indians from coming with him and that they are doing it yet. Moses told me that Smiley had told the Indians that he knew Moses would not have his reserve very long. This kind of rumors is very well calculated to keep the Indians in hot water. If the whites would only keep away from Moses with their whiskey and let him alone to manage the Indians, I am sure things work better, and it would be less expense to the government. As usual when the chief gets back from a trip his men come to see him to hear the news. Accordingly, today there are a good many Indians in Moses' lodge. It looks like old times. He told them that he had been well received by the Indians north of him. He made friendly trades with Sus-sup-kin & others up there. I saw several of the articles he brought back. Moses seems to be in good spirit, except this, he says it don't make any difference who wants or who sends for him, he will never leave his home alive, except for Gen. Howard sends for me and I will come. He means this that he will never be arrested by the Yakima people. The reason he talks this way is because he hears that they will come after him some of these times. It is remarkable how all these Indians together with Moses despise the Indian agents. If Father Wilbur and Major Connoyer were on good terms with Moses I am sure a good many of the loose Indians would make their homes with Moses and stop so many of them from roaming over the country bothering the settlers. I cannot see why there is so much interest taken on the part of some people to keep them from going with Moses.

Moses said to me, I know why Connoyer is mad at me. All the way to Washington he told me he liked me that he was my friend & that he would like to be my agent and come with me. I did not say anything. Coming back he said to me, "Moses you want a good man to be your agent. I am your man, take me." I looked at him and said, (putting his hand on my shoulder to show me how he did.) No no no friend. I don't want you at all. His face changed and his tongue took another road & now we are no more friends. But I think a good many of his Indian will come here in the spring. Then he said you know that Father Wilbur had me brought to Yakima jail last winter. I will never like him any more. Tell Gen. Howard to come and see us when the snow goes off. I am done.

I am sorry to say Moses brought back several bottles of whiskey with him. He must of got it at Soyoos lake. I tried hard to find out who sold it to him, but he was too sharp.

Nov. 3. Visited the Indians the Nespelem & Sigh-high. This is the place Moses told me he intends to make his home. Everything very quiet here. The Indians here are very friendly. There is one white settler who has been here a number of years. He is a Canadian. His name is Gasport. The Indians like him very well.

Nov. 24. Came back to Moses camp. Weather very cold.

Nov. 25 I arrived at camp Chelan and reporting to the commanding officer the result of my investigation as directed by the Dep't. Commander. While here I ascertained from the Indians all was not right on the Spokane country. Therefore believing that the service required it, I directed my course for that country.

Dec. 1 I visited an Indian camp on Wilson creek. Met here with an Indian named Poillu who told me that they had had a whiskey row with "Wild Goose Bill". These Indians were all renegades.

Dec. 2 Met Tenas George (George Reynolds) with a pack train bound home.

Among other things he had was whiskey. He said the mines were very good and Moses would not put on airs much longer. He said there would be a sufficient rush next summer to "whip out" all the Indians. Oh Lord help us to do justice to the Indians and protect them in their rights, if they have any. Snowing today.

Dec. 3 Arrived at lower Spokane bridge. Visiting Indian camps on the north side of the river.

Dec. 4 Traveled down the Spokane about seven miles, came to an Indians camp on a stream called Che-wash. I had a friendly talk with them and continued on my journey. Crossed a mountain, snow one foot deep. I arrived at chief "Lots" (his Indian name is Whistel-poussum) camp one mile from the great Indian rendezvous, the little falls of the Spokane. This chief making the sign of the cross said, ---Can you speak like this? I answered oui--- He then got an Indian who could speak good French. ---Do you know me? Yes, I saw you at the Simpoil Council last summer. Did you go and see Moses lately? Yes. Did you tell him if you could sell out you would move to his country? I did not. We don't know how long he will keep his reserve and besides this is our home and we will never leave it. Have you citizen papers? No, we look for the government to give us this land. Tell Howard that we are peaceable, not to drive us away nor let the Bostons take this land from us. We are glad you have come to see us. We hear so many things it makes us foolish. We hear Gen. Howard is good and we want him to know our hearts. I then made a friendly trade with him. He gave me in return a stone knife which has been in the tribe since his father was a little boy. This chief has a very fine head. Wistle Poussum and his Indians have about four thousand acres of land fenced in one body and each one farms his piece. They are in a good game country and they are close to the best fishery in this section. They consequently hold their home very dear.

Dec 5. Visited the Indians down the river. I had a little talk with them made them a few presents and returned to the big camp. I then went to the little coulee.

Dec. 6 Arrived at the big Spokane falls. This little town has improved very much since last spring. 4 inches of snow. Weather very cold.

Dec. 7 Visited the Indians around the Spokane falls. Sluck-kow-we-yuh is the chief of a small band of Indians camped in the timber near the falls. He is well disposed but nearly all the Indians around the falls do nothing but drink whiskey, gamble and prostitute their women. I had a talk with Mr Cowley missionary at Spokane. He said he advised the Indians to either take up land or go to Moses country, but he said there was some one working against him.

Farmers are all in favor of the Indians being put on reservations, but the merchants in the little frontier towns are opposed to it, a very good reason why. They get a good deal of money from the Indians. It is a well known fact that Indians who camp around these little towns are worthless. How do they make their money? Someone has to suffer. It would be a great charity to them to gather them up and take them from this influence.

Dec. 8 Visited the Indians on the Peone prairie. This Prairie is named after Bates Peone, a half breed French and Spokane. He is chief of the Indians here and he is well liked. He has a fine farm and considerable stock. He is a good man and much can be accomplished through him. He said the Spokane Indians did not want to become citizens nor did they want to leave their country. He said the government would give them the land they asked for. It is evident from what I learned here and on the little Spokane that they are in a state of suspense. It is a good thing for Gen. Howard to send some one whom they have confidence in to come amongst them once in a while & tell them the truth. It gives them confidence & because they are told by the whites that Gen. Howard will be up in the spring to (kish kish) drive them to Moses country. I was also told as else were that they were afraid of taxes. Their reasons are we cannot read and we don't understand that way. There are a few white men settled at the foot of the mountains where the main Pend Oreille trail comes into the valley. The Indians say these men have castrated some of their horses. There is a class of people

coming into this part of the country who know very little about Indians and unless great care is taken, it would not surprise me to hear of some Indians getting killed.

I then came to Spokane Gerry's camp. It is not surprising to find him dissatisfied. I never found him any other way. But I learned in this camp how this Indian was killed at Colfax a few days ago.

(The story is very reasonable, and it appears to be reliable & I have no doubt the whites killed him.)* [crossed out] After visiting these Indian camps I returned to the Spokane falls. Here I met a man by the name of Gurtner is circulating a petition to raise a volunteer company. He has 23 names and as soon as he has a sufficient number of men he will organize the company and send to Governor Ferry for arms.

He alleges that a few days ago while he was away from home some Indians came to his house and demanded something to eat. His wife was frightened and gave them all they wanted, but they struck her. This man Gurtner fifteen miles east of the falls and sixteen miles northwest of the Coeur d'Alene post on the main Pend Oreille trail. Now, I was within a few miles of his place yesterday and I am sure I did not see anything to alarm anyone. There is a class of people always ready to bring on trouble with the Indians. Oh Lord help us to be watchful, give us charitable hearts toward all classes alike.

The dead Indian's relatives told me he bought a horse from another Indian and he was leading him away and that is the last he was seen alive. The same day his wife came along and she saw his hat on the road and the butcher told her not to go that way. But she went on & saw his horse also. The son of the dead Indian tracked all around there and saw where there had been a scuffle, Then he found his dead father tied by the wrist with the horses rope to make it appear that the horse had killed him. He had several knife wounds about his head and body, but the skin around his wrist was not bruised. They also say the horse was a gentle horse. I have given this word for word.

I told this man Gertner that he could get protection from the Coeur d'Alene post. He answered insultingly and said that the settlers would tend to the Indians themselves.

Dec. 9. I visited the Indian colony on Deep Creek. These Indians are well located. There are about twelve families of them. They have several log houses, barns, considerable fencing, and some ground broke up. They also have a school house but no teacher yet. The chief of these good people is William Three Mountain. He seems to well liked by his white neighbor. None of these Indians have citizen papers. They talk highly of Rev. Mr. Cowley as being their friend.

Dec. 10. Spokane Falls. I met Mr Simms, U.S. Indian agent. I had a talk with him. This man is at par with Major Connoyer of the Umatilla Agency. I have known these two men in this country since 1853 and I have never heard of either of them to invent anything. I am sorry to say they are controlled by an influence that is opposed to civilization and progress. This influence is not only

felt among the Indians but it is felt all over the United States. I am personally acquainted with some of these "black gowns" who have been teachers among the Indians since 1847 and it is surprising to see what little advances the Indians have made under their teachings.

Mr Joseph Lapre and others of the Lower Spokane bridge told me they intended to go to chief Colaskin's camp to arrest some horse thieves. The Indians they wish to arrest are Kalaskit, Ski-am-skin & "Joe". If it is true the chief harbors them they will have trouble, but I spoke to him about having bad Indians in his camp and he said he did not allow them to steal. You will remember there is about one hundred and thirty of these Indians and their camp is at the Whitestone and Simpol on the Columbia. The old Indians are well disposed but the young men are saucy in places.

— I have prepared a list of all the Indians in the Department who are either dissatisfied, restless, not wishing to become citizens, who are not farming nor never will, roaming over the country living on what they can steal, camping around the little towns for no good. Ready to engage in anything that is bad. Some belong on some reservation but really don't make their homes on them, while others live without permission. In fact, all Indians that could not be depended upon in case of an outbreak. I have used great caution in ascertaining their feelings.

-beginning at Dalles

		doubtful	bad	-	-
around the Dalles	20	10			
Warm Springs	60	10			
Tunino and Celilo					

[etc. etc. not copied]

An attempt on the part of the whites enter Moses country by force for the purpose of mining or farming would unite about 2000 Indians because they look upon Moses reserve as "the last button on Gabes coat" and if an attempt made

on the part of the government to remove the Spokans & surrounding Indians from their country it would unite 700 more, though they are peaceable now. If there will be a rush of emmigrants in the spring the Dep't Commander will have to use his well known vigilance to avoid a collision. "The proper men in the proper places". Oh Lord our Father in heaven direct thy servant Gen. Howard to do this.

I have carried out your instructions to the best of my abilities with an eye to the best interest of the government and glory of God and by comparing the ground I went over and the number of Indians I have visited to obtain information you will see that I have been extremely economical. I have labored very hard with the help of God to create good feelings between the white man and the Indians and I most sincerely believe the Lord has blessed my efforts. The above report I submit to you hoping "I have left nothing undone that should of been done"

I remain very respectfully your humble servant

Ned Chambreau

Special Scout & Messenger

The Dalles, Ore. 13 Dec.

Gen. O.O. Howard, Sir-

The Yakama, Wenas and Kittatas country are in a state of great excitement. But praise God my mission was a success. I met about 400 warriors along the Columbia River at Priest Rapids headed by Moses, who together with the leaders of the different bands promised to keep the peace. Not a gun fired yet & not likely to be.

Signed Ned Chambreau special secret scout.

Now a brief description of Moses country. The Methow, Okinagon, Soyoos Lake, Cattar, Nespelem, are the best for farming purposes. The Cattar, where Moses expects to make his home is 30 mile north of the Okinagon River and 6 miles this side of Nespelem. This valley is large enough to support 800 families. There is small lake in the middle of it. The small stream Cattar runs through a portion of it. It is surrounded with timber.

I was in that country at different times of the year and I call it a very good climate. The Indians in this part of the country never lose any stock by reason of the hard winters. There has been land enough cultivated in that country to test its quality.

We find here and there an acre of ground in corn, potatoes, turnips & squashes. I do not believe there are 10 plows owned by the Indians on Moses reserve. They have no harnesses. They fasten to the saddle long raw hide strings and have children ride the horses when hitched to the plow.

The Simpoils have 3 wagons, the Nespelem 2. They have no tools to do anything with & no one to show or encourage them. To every one that go among them to preach Christ & influence them for good, there are one hundred who go for the purpose of taking whiskey, cards, race horses, and debauch their women. They are taught to drink gamble, lie, steal and all its evil consequences and they are punished for it. Is it any wonder that they some times lose their senses and throw their breath to the evil spirit & go on the war path?

They have long since found out that their true friends are the Christians, & that what help & sympathy they get must come from that direction. Let us see how many there are of these (children of nature) who invite Gods people to enlist themselves in their cause.

First	chiefs	
Kittatas valley	Homelt & B. Dick	80
Priest Rapids	Chinsley	25
Wenatchee	Kattaskit	60
Intihits	Chilacolaskit	20
Lake Chelan	Enemosechee	80
Upper Chelan	Wapatoo J. 1.	20
Methopw	Sluokhoweyh	30
Okinagan	Sussupkin	200
Semilkamean	Kakkaktash	150
Soyoos Lake	Tunaskit	125
Cattar	Moses	450
Nespelem	Swaypayn	75
Simpoil	Colaskin	150
Spokan Rapids	Sigh H1gh	50
Columbia River	Houripuckan	75
Kettle River & Falls		80

The above are in Moses country, & all call on every one who love Christ to do something for them.

What shall we do when God points so directly to this branch of his church to take up his work? Surely we love him too much to let so good an opportunity pass without doing something for his cause.

Now we have the Colville Indians		900
Calispels	Victor	600
A portion of the Pend Oreilles		300
Coeur d'Alenes	Quenasnosa & Salteze	1000

All of the Spokan Indians

Their chiefs are Spokan Gerry; Paul, George, Snick Scul-Hull; Am-ma-wechie, , Witstel-pussum, & Three Mountain.	1000
Now the Palouse with chief Big Thunder	100
making a total of	2900
if we add 1670 Indians	1670
	4570

One half of the last named tribes have no religion at all except a few who claim to be Protestants, notwithstanding the Catholics claim them all as their converts, which is not true.

As there are men among us who glory in breeding discord, so it is among the Indians, There are some who are good speakers that go from camp to camp calling meetings for the purpose of producing discontent & hate towards the whites, & if let alone their influence for bad among the tribes is immense. It was part of my business to keep run of this class of Indians, and I found it a great advantage in finding out their whereabouts & going into their camps and praying with them.

You can always tell a Protestant Indian. He will pray night & morning and before eating, & if you wish to ascertain if there are any Christian Indians about, you need only to start some old familiar hymn, and they will invariably join in. As an illustration of this fact I will relate a few incidents.

When I took the 44 Snake & Piutes Indians (prisoners) to the Warm Springs last summer. I have often entered their camps under great disadvantages. Once, and the only time in my life they refused to shake hands with me. This of course was a very aggravated case and the Indians were ready to break out from the continued ill treatment of the whites. One morning an Indian was struck on the head with a hatchet. In the afternoon of the same day another was shot for looking after his place. Great excitement about this time Spokan country.

*

going to their councils dances & Temen Wash for medicine meetings. I have always endeavored to keep on good terms with "medicine men". I will tell you here what I did once with the chief of all the dreamers, the great Smohally, in order to gain certain points. describe.

*

Probably you would like to hear a few of the many things they tell me while in their camps.

*

Little Spokan Scull Hull camp Aug 29

I talk straight to you. I have only one heart. You hear many things from the white people, but it is not true. The white people are always mad at me because I love my people & my country. The Boston chiefs talk too fast to us. Our ears don't take it quick. If you show us too many roads the Indians will get lost that way. We would like to be friends but the white man takes all the land & they hate us.

*

Whistel-pussum's camp July 21

This was our Fathers land. It is like our mothers milk. When we came from the ground, when our eyes were first opened it made us live. We grew up on this land & we don't know any other. Our hearts hurt us when we think we shall be kish-kish from our land.

Squilican camp July 29

Oh Frenchman it is good to be friendly. Our children could grow up and play together, but we have no friends and no one listens to our troubles. Tell Gen. Howard if the Bostons cross all the roads with fences we will not take bad hearts. (this is on the Little Spokan where some of these trails have been fenced up clear to the bluffs)

Am-ma-miche camp July 22

Who told you to come to us? I will say this long (picture of an arm). Do the big chief at Washington know that our hearts cry in our bodies? We put our hands this way and we feel our hearts go this way. The Indians look tomorrow tomorrow tomorrow & we don't see any good coming. Let me die here and go under the ground where the great spirit put us. We turn our faces from all other land, but this land our eyes will always see. (they believe that the great spirit made them on that land that they occupy & gave it to them.)

The ones who give me the most trouble in the Department are as follows; Paul, Smohally, Eagle of the Light, Scotiacan, Wah il Schu, Quatro, Sin-ots-a-sana, Black Dick, Colaskin, Scull-Hull, Squilican, Skyamticut, Am-ma-Wechie, Wipiatiy, Pistolhead, Tenas George, Rabascow, Buchie, Sarwaitsay, Patseepohqua, Ponosay, Wilson Boss, Taman, Tosaimoo, Bouie, Pionet, Pe-o-chee, Chuck & Tapaboo.

*

Of this number I caused 9 to be arrested for talking war talk and exciting the Indians to commit depredations but there is not an Indian in the whole department who knows that I was the cause of their arrests. Thus by shutting up a few of the main leaders at Vancouver for a few months I have been able to make them keep the peace . It is very often the case that a whole tribe will be plunged into war by the recklessness of a few leaders.

*

When Moses came back from Washington he told all the Indians that the great father in Washington had promised him he would have school houses put up on his reserve & send teachers. Now Moses together with all the Indians up there have been waiting very patiently for this promise to be fulfilled. Why are we so slack in fulfilling our promise to these much neglected and benighted people. Oh why do we let so many souls die of hunger for the word of God. It would surprise any one within the sound of my voice to see with what eagerness & willingness they receive instruction. I will not dispair. I know this call will not go unheeded. There will be men sent to them who love the Lord.

Portland, Ore Nov. 2 /79

Capt. John Smith Sir

I arrived home Oct. 28 and was very happy to find my family all well. I visited Dr Smith in Vancouver and also Dr Rafferty in east Portland, and without any flattery I must say I was treated very kindly. They were very glad to hear from all the folks. Please tell J.N. I met several of his old friends who were very glad to hear from him. I start north Monday Nov. 3 for a long trip. Give my compliments to my dear friends of the Warm Springs. I will long remember the good time I had when I tarried with you all.

I remain very respectfully Yours Ned Chambreau

Portland, Ore Nov. 2 1879

Mr. C.H. Walker Sir

I arrived home just in time to be sent away again. I sent 2.50 to Mr. Johnney Smith our dear little land lord and 50 cents to Mrs. "Tipso" by Mr. Ramsby. You will please remember me to my dear friends of the Warm Spring and tell them to please accept my thanks for having been so kind to me while among them. Dear Mrs. Walk, I was so full the morning I left that I could not of said another word. After I got on my horse and turned my back to the house I had a good cry. We are told in the good old book that it is with the sadness of the countenance that the heart is made light.

N.B. I send Que-pah-ma a gun stock. Please hand it to him.

N.B. I send in your care a gun stock for Que-pah-ma. When Mr. Ramsby brings it out you will please hand it to him. I remain your brother in Christ. Ned Chambreau

Besides being an expert in all those things I have enumerated you aught to be a number one fighter, this you have to be because it is very necessary oftentimes to persuade your opponent that you are right, and that the money is yours. In fact it is claimed that you have to kill at least one man before you can be anybody. To every 1000 young man that starts out to be a gambler 999 will fail. First 300 percent their health will not permit it. 200 percent will go to the penitentiary. 200 percent drunkards. 25 percent will commit suicide. 75 will be hung. 100 will get killed. 100 percent will never amount to anything. The community classify that class as gamblers but it is a mistake. Some don't pretend to do anything but to live off prostitutes. Some beg their living, and beat every one that will trust them for anything and yet do not steal, therefore to the gambler as the tadpole is to the frog. Others will work a while. They are good men & get their money honestly but go and lose it and try to become sports. This class in my heart I pity. They are producers and the gambler is far from showing him any of the tricks. So they are broke they are forced to go to work because they are too honest to get money any other way, and this un fortunate class are not few, and the great object of this lecture is to reach this class if possible more particular. This class some times a sharper will make him think that he is in his confidence, & will make him go in with him to deal some game, but then look out for a throw off.

scraps

This occurred in the Spokane country. No one knows better than myself how near we came of having trouble with the Indians last summer. I found 75 or 80 Indians, all renegades, camped on the little Spokane only 16 miles from the falls. I thought at one time I could not stop it, but praise God I did. This is what they said to me at this camp.

*

Oh Frenchman, how much do you want us to bear? The Bostonians send you to us and you stand between us and them. We would have to shoot through you to kill them. You tell us not to take bad hearts. Half of our spirits now live with the dead, I saw with my own eyes today the Indians' blood spilt by the white man.

*

And there is nothing to make our hearts glad. The promise the white man made to us has been broken. They bring diseases among us that we never knew anything about & the white men scare all the game away. The camas country is being all fenced up. Soon there will be no salmon. Our relatives are going to the spirit land fast & we are left to mourn.

*

If a suitable person could be with them during the summer months, to accompany them to the camas grounds, to the fishery & berry picking, it would prevent a great deal of evil, besides doing a great deal of good. At these places the tribes must meet and great good could be done. If left to themselves they talk of their grievances.

*

My travels in years gone by among the different tribes together with the other qualifications that I had made me at once the right man in the right place. Without any previously arranged program on my part, & at a time when I least expected it, Gen Howard sent me on my first trip.

*

and gamble and they are made restless. The main places are the big Dalles of the Columbia, the mouth of the Wenatchee, lower Spokane, and Saltzies chief of the Coeur d'Alenes. Shall we not be a enterprising the liquor trader? They find the places. Oh dear friends what whiskey rows I have seen at these camps.

*

The white handerchief sign. I have meet them in parties of 5-7- 8- 10-12 very much under the influence of liquor, and sometimes too on out of the way trails.

*

The 10 of March Written at Lower Spokane bridge March 21, 1879

Three Mountain, a Spokane sub chief who lately took a track of land with about 12 Indian families, between the Spokane river and Deep creek about 35 miles northwest of the Spokane Falls is a well disposed Indian toward the Whites. Their intention is to farm.

Wistle-poosom, Sky-em-te-cut & others of that roaming and restless disposition told me that some of the Indians were working their way up in the interior further from the whites, because they did not know what would be done. They said that when Moses came back that only a few would come to see him to know what the whites and him had agreed upon, & that they would go back and tell all their people.

Tun-as-kit is a good Indian chief friendly to the whites & I think reliable. Lives near Soyoos lake and farms some.

*

Saw a great deal splendid tillable & grazing land in my travels through this country where thousands of families could make good homes. The Palouse, White Bluff prairie, Four Lake country, Deep Creek country, Crab Creek country, Spokane valley, & the small valleys.

The first time I remember of seeing chief Smoholly was with Marcus Ramond an old Hudson Bay man in Walla Walla 1851.

Smoholly understands some French & English, speaks two Indian tongues, Walla Walla & Spokane, and also very good Jargon or Chinook. This Indian is capable of giving the whites considerable trouble as he is very s--d- and knows all that country so well. He was originally a medicine man and continued as such until about 1870, when he declared himself a "big chief". The bad Indians from the different tribes can always find a friend in him. When I was at Colville Mission, I learned that he was at Nespelem about about

-t before going big Indian

*

Wilber said to Moses, You must not tell this wa-wa to this man Gen. Howard.

Moses-- Yes I will tell all to my people & to my friend Gen. Howard. I want to know how many Tyees there is. My people & myself Gen. Howard and his people had a talk last summer & he told me to wait he would send my request to the Great Father at Washington & when you sent for me my tum-tum was very glad because I thought I was going to hear from my friend Gen. Howard. My people & myself all like him because we believe he talks "droite"
*

The country is quiet up there now & confidence is restored among the settlers for — It now remains to be seen what will be done for the Indian Chiefs that have gone to Washington. I pray to God may direct in this matter.

Moses== notebook excerpts

Wilber

at Moses camp Dec 12 1878

I am heart is now very sick. There three Indians came here to me & said they had a paper from Washington to Gen. Howard to Wilber for me to come and see him. These Indians told me it was from Gen. Howard. When I got to Mue Mue (Simco) I then found out that he had lied to me. I asked him where is Gen. Howards paper. Wilber said I have none. Now you say to me we are forsaken Gen. Howard is nobody. Gen. Howard come talk lies he is no big man he don't talk right. Wilber told me I will never have this land. The paper that Gen. Howard sent to Washington will never return, all the americans are laughing at Gen. Howard calling himself a big man.

My heart is very sick to hear Wilber talk that way. I always thought you were a soldier Gen. but when I was told that you had nothing to do with it my heart became very sore. I want to let you know quick what has happened. Now you understand what Wilber said. Oh my heart is very sick because I like you. I want you to write to me and let me know what is all this talk about. — Enish said oh you will see by and by Moses, you will be forsaken.

HEADQUARTERS DEPARTMENT OF THE EAST,
GOVERNOR'S ISLAND, NEW YORK.

REPLY TO LETTER
NOW IN ARCHIVES
AT REED COLLEGE
PORTLAND, OREGON
Original too
fragile to copy.
L.C. 1976

January 18th, 1893.

Mr. Edward Chambreau,
Portland, Oregon:

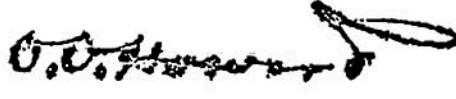
My dear Mr. Chambreau,

Mr. Bronough and Captain Sladen have both written me concerning you, and I have just finished a letter to Captain Sladen which he will read to you when you meet him. I was under the impression that I returned to you all the little sheets or scratch-pads upon which you told the story of your life. I will make a thorough search among all my papers and see if I can find any of them left. My own manuscript, founded upon these items, was burnt at Black Point after you and I had a talk about it. You will remember that Mrs. Howard told how the story struck her, and the injury it would be to you and to your family; and that I ought not to put it forth on that account. One thing she said in substance was; that there were some things in my manuscript that ought not to be put before pure minded people. When I told you of her feeling, I thought you agreed fully that it would be wise to publish that manuscript. Had I published, I should have paid you for the material which you furnished as liberally as the result of the sale of the book would have allowed; but as I concluded

not to publish the manuscript, to which I thought you agreed, it was immediately destroyed. The material is your own, and if you still retain it in the form given to me, you are at liberty to use it, so far as I am concerned. - I have no claim on it whatever; and if you or I have lost any portion of it, it will not be hard for you, with your good memory, to write it out or dictate it to your children. Had my own manuscript been in existence, I, personally, should have had no objection to ~~have~~ ^{have} let you ~~has~~ ^{have} it, after the changes which you and your friends suggested; - that is, no other objection than the injury which the revelations in it might bring to your reputation, and to the respect which all Christians now entertain for you.

I cannot find that I have received any letters from you for a long time, and did not know that there were any unanswered.

Wishing you and your family a Happy New Year, I remain,
Very truly yours,


Major General, U. S. Army.

Letter from Howard 1893