

John Harland Horner
Enterprise, OREGON

WALLOWA RIVER AND VALLEY

I

Empties into Grand Ronde River in Section 14, 3N, Range 40, *but*
The valley proper, extends from the upper edge of the Prairie Creek basin, to the head of Wallowa Canyon.

Named by the Nez Perce tribe of Indians before White man came to this district.

which
The first record we have of any part of Wallowa country is mentioned, is in the diary of Lewis and Clark mentioned, is in the diary of Lewis and Clark of September, 1805 when they were camped on the KOOS-KOOS-KE, Clearwater River. Their map shows the WEL-LE-WEAH river, which is now called the Grand Ronde river and the IN-HAR-Har river, which is now called the IMNAHA river. The course of these streams is fairly correct, compared with our present day maps. Though historians who have searched the voluminous records of Lewis and Clark, kept on this trip to the Pacific coast, claim they were never in ^{the} Wallowa country, ^{but} had an old Indian mark off these two streams, and they marked them on their maps as given by the old Indian. Though it is possible they were on these streams, as they are the only two marked on the Lewis and Clark Map, which run out of the Wallowa country. And we know Chief Joseph's main camp was on the WEL-LE-Weah or Grand Ronde River, Near mouth of Joseph Creek.

Other explorers who were possibly in what is now, Wallowa County was the Hunt expedition in 1811. Historians say their boats were swamped and their party divided, part coming down Snake River on each side. Donald McKenzie who went up Snake River in a boat in 1818. Some historians think he went up as far as where Huntington was later located. While others think he went only as far as where

1818 .Some historians think he went up as far as where where
Huntington was later located, While others think he went only
as far as Whitebird.

Present the winter of 1834 in
Captain L.E.Bonneville was what is Wallowa County, in winter
of 1834.coming down IMNAHA River.Having traced part of Bonneville
route out, I enlisted the services of J.F.Winnefred, Thomas Lath-
rop and John E.Hemilwright to write their opinion of the route
Bonneville took on Snake River.Winnefred was a Forest Ranger and
a school teacher who was stationed in the south-east portion of
Wallowa County.His district being that portion of Snake and Im-
naha Rivers.Having a place on Rush Creek where he ranged his st-
ock and where his family lived

Lathrop was a school teacher and Forest Ranger and his distr-
ict was the north-east portion of Wallowa County, including the
lower Imnaha country.

Hemilwright was born on the upper Imnaha at the Park and hrew
up there and on Snake River to manhood.His father ranging his
stock in this district, where Bonneville left Snake River and
came on over onto the Imnaha River.Their opinions are as follows

From Washingtons Irvings story of the adventure of Captain
Bonneville.The tracing of his probable route across Wallowa Co-
unt, beginning with the point where his party left Snake River
on thir from his camp on upper Snake River to Walla Walla bec-
omes a subject of more than passing interest.

Reading this narrative, we find the party was encountering di-
fficulties in gaining a passage way along Snake River.Which ro-
ute they were following Being advised to do so by the Digger In-
dians.Here along the river they were to find feed for thir horse

and their passage would not be impeded by snow, Their guide a Digger, soon deserted them and no other could be induced to take his place. Obligated to find their own way, the party climbed a high mountain which lay in their route. Here they saw for the first time the lofty peaks of IMMAHA (IMNAHA) far higher than the elevated ground on which they stood. And could scan the winding course of Snake River to where it lost itself in a distant wilderness of mountains, which closed the savage landscape.

They would have been unable to see beyond the Seven Devils and the Oregon country just across the river. It will be remembered that the time was early in February. So it is small wonder that they were perplexed in seeking to discover some practical passage. They decided to return to Snake River which they reached two days later.

Here we find a country that answers the description between the Brownlee Ferry and Ballard's Landing. The present site of the new Snake River bridge.

for awhile they encountered very little difficulty. But at length they came to where the river forced its way into the heart of the mountains. Probably near the mouth of McGraw Creek.

Plunging forward along narrow ledges over dangerous Slide Rock and sometimes forced to follow the ice along crags and prominences they at last reached a point where they could go forward no farther. The river bed was narrowing to a mere chasm, probably between the mouths of thirty two point and Steamboat Canyons. On this point alone I am offering merely conjectures. I have never attempted this route, but have been advised not to do so. They next tried to "Top Out" as we say in Wallowa, and after climbing nearly to the Summit

and finding their path closed by insurmountable barriers, were forced to turn back, And about nightfall reached the camp from from which they had started in the morning. If they had attempted to climb out any where South of Thirty Two Point, it is possible that they would have been Successful, except in a winter with excessive snow fal. They decided to go back to the river to a low ridge they had marked in passing and tried to find a route through the valley that must lie beyond.

It is possible that they chose for their route one of the spur ridges between the mouth of McGraw and Squaw Creeks. and about night they reached a kind of Platform on the mountain where they could venture to encamp, next morning they discovered they were only on the shoulder of the mountain and that the summit was still far above them. It will be noted here that no chronicle of the trip to the higher summit is given, but the author immediately goes on to say, we will not pretend to accompany the traveler step by step in this tremendous mountain scramble

These "Benches" as a canyon man would describe them are about 4500 feet in elevation and run unbroken except for narrow shallow canyons from McGraw Creek to the Thirty Two Point Canyon. On their left was a ridge of immense height running parallel to the course of the river, Swelling by degrees to lofty peaks. But the outline gashed by deep and precipitous ravines. On their right was the impassable Chasm through which the ever grumbling waters of Snake River find a way to the sea.

Ahead lay Thirty Two Point, Steamboat and Hells Canyon, impassable at best and now buried in the snow of winter which judging from the frequent mention of ice in the river and the depth of the snow

encountered at the lower river levels must have been among the most severe ever visited on the country.

Northward across the canyons and dividing ridges, they took their course over slippery hills and fallen timber.

In describing their course they relate that they had to ascend the southern face of the heights where the sun had melted the snow, so as to render the ascent wet and slippery.

Such would not have been the case had they been traveling the Imnaha-Snake River Divide.

The south slopes along this divide from the north fork of Pine Creek to the Freezeout Saddle are not steep enough to cause any mountaineer trouble.

On the north slopes they found the way blocked by fallen timber and heavy snow.

Nowhere along the breaks of Snake River between Pine Creek and the mouth and the mouth of Imnaha can a region be found to tally better with this description than that lying between Thirty Two Point Canyon and Battle Creek.

Their supply of provisions gave out and one of the men was sent ahead to reconnoitre. From the report on returning it is probable that he following the course of Snake River as far as four miles below Freezeout Saddle. Since he related that he found the river free from precipices but said it could be reached only by making a very circuit his reconnaissance showed that the party would not be able to go farther along their chosen route which would be along the rim between Battle Creek and Saddle Creek on the Snake River slope. Following closely the wording of his report gives me the best index for a probable location of his camp, we

will find as well as furnishing proof of the route by which they had reached the camp at which the scout found them on his return from three days reconnoitering of the breaks of Snake River. He informs that Snake River ran immediately below the ridge along which they were traveling. If the party had traveled the Summit or Snake River Divide, the fact would have been apparent at all times even though only two tiny glimpses of the river can be had in following the summit trail from the head of McGraw Creek to Freezeout Saddle

I doubt if there ^{are} a dozen men in Wallowa County who knows these two places. They are at the mouth of Steamboat Creek and Thirty Two point Canyon

Taking the route I have chosen for the party no glimpse of the river would be obtainable since they had reached the shoulder of the mountain. And had the party at that time, been camped on the benches of Hells Canyon the scout would have been accurate enough when he said that Snake River runs immediately below the Sirra which they were traveling along. ↓

Then he tells that their only course would be to cross the Mountain ridge to their left.

Between Coverdale and Freezeout Saddle there is only one main ridge between Imnaha and Snake River

It will be noted that it now required two days to reach the top their prior attempt to reach the top, when the Snake River Gorge forced them to turn back will be recalled, It is doubtful whether in this attempt they reached the heights of the Benches when we remember their surprise in finding two days following that they had only reached the shoulder of the Mountain and that the summit still was far above them. If they had been traveling the Summit their

back animals would have been ~~without~~ forage from the time they left the benches, whereas on the South slopes which they traversed the snow would have been melted by the sun.

Furthermore traveling the Summit the route which they now took would have suggested itself without sending a scout Since the canyon of the Innaha and the open country around the Buttes would have been visible from several points along the way. (Findley Buttes)

Had the party failed to Top Out near the head of Squaw Creek or Buck Creek just North of it, they would have found no other opportunity until after they had crossed Hells Canyon.

~~Here on the ridge~~ just North of Hells Canyon

Here just North of Hells Canyon their only obstacle would have been the deep snow of late winter

If they had taken this route they would have reached the summit near the corrals recently built by Ralph Barton near the Hemilwright Springs

Whether their intention was to follow the ridge, or cross to the West from this point, they would have followed the bare high ridge in a northwesterly direction from the Corral past Hemilwright, and from a point barely three of a mile from where they reached the summit and from where the trail now leads down Trail Canyon to Summit Creek.

They would have "from the brow of a height" behold the smooth valley of the Innaha stretched out in smiling verdure below them. Let venture the assertion that they were looking down on the Park. I arrive at this conclusion by default or perhaps by process of elimination, for while we may pardon the more than half starved Wayfarers for being inspired with almost a frenzy of delight, yet in Yet in the whole gamut of human emotions I find none that would

cause me to describe any othe section of the Imnaha Canyon by the adjective "Smooth"

From this point the roughest part of the canyon below Saddle B ridge would have been hidden from view. While above the mouth of Summit Creek it is possible that at that time the valley floor of Imnaha was covered with timber and brush

Had the party been able to follow their intended course to Freezeout Saddle, the Saddle Creek benches would have offered too good a grazing ground for their exhausted horses and the party once there, would have continued on their way down Snake River. Only one discrepancy now presents itself. The scout would be compelled to travel three times the distance of the party with the horses, but only one glance at the region will convince me that he might easily do this, and at the same time the force of what little argument has been necessary to establish this route will be brought home. Incidentally the country is worth seeing.

J.F. Winnefred.

Mr. J. H. Horner
Enterprise, Oregon.

Dear Sir;

In answer to your request for my opinion as to the route of Captain Bonneville and his party from Snake River to the Imnaha I will endeavor to give his line of travel as I see it after carefully following the description given by Washington Irving in his records of "Adventures of Captain Bonneville"

We find on page 223 where the guide deserted and left them to proceed along down the river some distance and came to some Indian Huts where they found their way cut off by a high mountain immediately before them. "This would be about Robinette or Brownlee and the Mountain and the mountain they ascended and saw

before them the loftiest peaks of the Imnaha"They were looking at the South side of the Wallowa Mountains in the vicinity of Cornucopia. They pushed forward, reaching a valley called the Grand Rond which is about 20 miles long by 5 or 6 miles wide (page 224 with a bright cold stream running through it. This would be Pine Valley with Pine Creek and not the Grand Ronde as we now know it. They returned to Snake River to follow the banks which was a two day trip. So it could not have been the present Grand Ronde Valley as that is a much greater distance.

They followed down Snake River with great difficulty crossing and re-crossing until they came to where the bed of the river narrowed to a chasm (page 225) here they attempted to climb out and could not get over the bluffs at the top and had to go back to the river. This Chasm would be the narrow gorge between Buck Vreek and thirty two Point Canyon on the Oregon side of the river. Then they retraced their trail about four miles up the river to a small ridge they had noted which they had ascended to find they were not on top of the mountain but only on a shoulder or Sierra. This would be the ridge near Keep Creek and this shoulder which they followed North would be the Squaw Creek benches as far North as Divide between Thirty Two Point Creek and Steamboat Canyon. There they climbed out to the top of the mountain proper coming on top just South of P.O. Saddle where they found the snow blown off "But on descending the opposite side" (page 228) this would be the opposite side of the ridge into P.O. Saddle and not the opposite side of the mountain. Which would take them North along the top of the main divide to where they came on the "the brow of a height from which they beheld the valley of the Imnaha". In following

this course keeping in mind the fact that the Captain wished to have the Snake River Canyon in sight as a guide, he would come on a high point North of Tepee Springs near the head of Smith Canyon which he would follow down to Summit Creek about a mile from its junction with the Imnaha thence down Summit Creek to the mouth and come onto the Imnaha at the upper end of the Park.

I grew up from a very small boy to manhood on the ranch at the mouth of Summit Creek and have ridden the range for years over this country and with a thorough knowledge. I select the above route as very closely fitting the description given

Yours very truly,

John W. Hemilwright.

The point from which Captain Bonneville had the view of Imnaha was a bald grassy point or shoulder without timber. This bald shoulder can be seen from Hemilwright Springs

J. H. Horner.
Enterprise, Oregon
Friend Harley.

Enclosed find as per request of the travels of Captain Bonneville and the route they took after reaching the Imnaha

I am not familiar with the country on upper Snake River and the same goes with upper Imnaha. But J. F. Winnefred is the best authority I know of in this country. And to the route he took would be in my estimation down the Imnaha (Following the bench trails) to the Dobbin ranch on Tulley Creek. There is an old Indian camp at this place. Thence up Tulley Creek, to the saddle between Tulley and Cherry Creek. Thence down Cherry Creek to the Dobbin ranch, thence around the bench trail to the saddle between Cherry Creek and Cook Creek. Thence down into Cook Creek to the old Indian camp on said creek

Where Downey Creek has its confluence with Cook Creek. Here he could have gone two ways to the Walleweigh. And I will not attempt to say, which of the two ways he went. As either would have taken him in one days travel where I think he eventually ended his journey before reaching the Walleweigh. He could have gone up Downey Creek to the saddle between Horse Creek and Downey Creek thence down either side of Horse Creek to Cottonwood Creek. Thence down said creek to Joseph Creek to the Walleweah.

I am not trying to trace his trail after leaving Joseph Creek. As I have never been on the Walleweigh at the point he was supposed to have landed.

Or he could have taken (from his camp on Cook and Downey) what is known as the lower bench trail around by Jim Creek, Garden Creek and Cache Creek. Then crossed out of Cache Creek on the West side and went down the right hand side of Horse Creek to Cottonwood Creek. Then his travels to the Walleweah would be the same as in the article above

After reading Captain Bonneville several times very carefully I have selected the route as laid out for three reasons. First, that Captain Bonneville was a seasoned voyager and mountaineer of no mean repute. By the time he reached the Imnaha and would try and pick the most plausible route with the least resistance and the best adapted to himself and horses (Horse feed was no small item in his daily Menu) Second I am depending on the sagacity of his Indian guide. As you know he was never without a guide after reaching the first Indian camp on the Imnaha, till he reached his destination at Fort Walla Walla. They surely knew the country and would take the best and most logical route avoiding

Mountains of snow and high prairie plateaus without grass as they as they would have found in the Chesnimnus country at this time of year this being about February 18th or 19th, Third and last in my in my own experience in this section of the country. I have been over these trails at all times of the year and was a Forest Ranger at one time, and at all times, and most of the route mapped out was in the Rangers district of which I had charge. And again I was on Snake River over much of these same trails. In February 1920 in the capacity of Census taker. In 1926 in February I took a Farm Census on lower Imnaha. I have picked out, I think in my mind the route any reasonable man (He being white or Indian) could have taken

The first place which I can definitely locate Captain Bonneville came after reaching the Imnaha, would be at the Dobbin Cabin on Tulley Creek. Captain Bonneville says, following the course of the Imnaha, they soon reached the vicinity of Snake River after staying here over night, at an early hour the following morning the little party resumed their journey, accompanied by the old Chief and an Indian guide. Their route was over a rugged and broken country where the hills were slippery with ice and snow.

The above paragraph is what I am locating the Tulley Creek camp from, as they would not encounter trails covered with snow and ice to any great extent at this period of the year. Following what is known as the bench trails in the vicinity of the Snake except as they would pass over Tulley creek into Cherry Creek. I have seen the snow on this divide at this period of the year, quite deep

Their next camp would be in the vicinity of the Dobbin Ranch on Cherry Creek. As this would be just about an average days travel. The next day, Captain Bonneville says that he descended

The next day Captain Bonneville

into the valley of the Welleweigh. But in my opinion he descended into Cook Creek a tributary of Snake River. But on account of the general aspect of the country, he might have been right in thinking that he was descending into the valley of the Welleweah. And at the most, he would have been only about five miles from the watershed of the Welleweah

My reasons for thinking that he was going into Cook Creek is he says, as they journeyed on they came to where two or Indians were bathing in a small stream. There is an old Indian bathing pool rocked up, water being furnished from a small warm spring above at this place.

In the capacity of a Forest Ranger under orders from the district office at Portland and in company with Sherman Brown, Deputy Forest Supervisor, we visited this particular spot to see if the Department would be justified in withdrawing and holding this spring for medicinal purposes. Our report was Negative.

We found at this place what had been at one time a great winter camp for Indians.

There is the relic of several old Tent poles and a place for drying meat fixed up against a Bluff of rocks

This camp looked as though it might have been used for ages untold. The old Indian trail leading down from the Cherry Creek Saddle, down a steep north hillside to this camp is still visible. It is the steepest trail that I have ever seen. And I have never seen a man among the old timers on Snake River, that knew of this trail being traveled.

I am going to end my efforts of trying to follow Captain Bonneville any farther. As I have nothing definite to offer and in my

description given before I designated his way in my mind from this camp to the Welleweah

Hoping this will meet with your approval and may be of some benefit to you, I remain yours,

Very sincerely T.F. Lathrop.

Jack Johnson, who read Captains Bonneville's Travels with great interest, said he had hunted and trapped in every Canyon in what is now Wallowa County, both with Indians and alone, from 1878 to the late '80s. And there was no other trail Bonneville would have taken at that time of year, but the bench trail down the West side of Snake River, ^{after leaving Imnaha} As this was the winter trail of the Indians. Though very rough and steep in places, and was the only feasible route at that time.. Also that the mineral spring was used by the Indians to bathe in in late '70s

There are some slightly warm Mineral springs at what is called the Horse Shoe in Section 16, 2N, range 48 on Imnaha. Two of these springs are in the bed of the river in the Horse Shoe and one just below. These springs were never walled up in the history of the Whites. by Indians. And were not used by the Indians to bathe in. And no trail led down through the Box Canyon at the Horse Shoe. As the river was boxed in for a short distance. The main winter trail kept high up on the West side, or South slope of the canyon. And the summer trail on the East side was impassable during winter months on account of being very steep and slippery ^{warm}

There is a spring just below the Horse Shoe on West side of the Imnaha River, which was called the McCoy spring. which is some warmer than the others.

Also there is a slightly warm Mineral spring on West side of

Joseph Creek, about opposite of Paradise, which runs out by a cliff which had been dug out by Whites.

The next record we have of White man in Wallowa valley was in July, 1839, when H.H. Spalding, ^{the Missionary} was camped at the Wallowa Lake, with some Indians from Lapwai.

John C. Fremont and his party, were the next explorers of which we have an authentic record of being in Wallowa Valley, in fall of 1843. He made two camps, according to his observations, one on the headwaters of Dry Creek and the other on Little Bear Creek near Huckelberry Mountain. Though historians claim he was never in Wallowa Valley. His observations show one camp in longitude $117^{\circ} 28' 26''$ and latitude which places this camp, near the quarter section corner between sections 29 and 39 one south range 43. Near Huckelberry Mountain. The next observations show longitude $117^{\circ} 28' 34''$. and latitude $45^{\circ} 38' 07''$ which places this camp, near the quarter section between sections 19 and 20 two north range 43. which is right near the old Indian trail, going down Powwatka Ridge. The above observations are shown on pages 264 and 265 of J.C. Fremont's Memories.

One of the mysteries in Wallowa County, connected with Fremont was the finding of part of an Elk Horn, digging out a spring on the J.W. Wilmore Homestead on Alder Slope in early '80s, with Fremont 1847 carved on it. This horn had the prongs and one side corroded off. But the name and date are very plain. This horn is in possession of George Wood of Lostine. Who prizes it highly as his father was with Fremont in the '40s in California.

Following is copied from the Memoirs of J.C. Fremont from the first time he saw Grand Ronde Valley, Oct. 17, 1843 to his last camp in what is now Wallowa County.

About two in the afternoon, we reached a high point of the divi-

dingt ridgen from which we obtained had good view of the Grand Ronde .A beautiful level basin or mountain Valley covered with good grass on a rich soil. Abuntly watered and sorrounded , by high and well timbered mountains. And its name descriptive of its form. The great circle. It is a place, one of the few we have seen in our journey so far. Where a farmer would delight to establish himself if he were content to live in the seclusion which it imposes. It is about 20 miles in diameter, and may in time form a suberb County probably with a view of avoiding circuit, the wagons had directly descended into the Rond by the face of a hill so very rocky and continously steep to be apparently impractible. And followed down on their trail, We camped on one of their branches of the Grand Rond River immediately at the foot of the hill. I had remarked at descending, some very white spots glistening on the plain. And going out in that direction, after we had encamped I found them to be the bed of a dry Salt Lake or Marsh very firm and bare which was covered thickly with a fine white powder containing a large quantity of Carbonate of Soda. Thirty three and one hundred parts. The old grass had lately been burned off from the surrounding hills and wherever the fire had passed there was a recent growth of strong of green and vigerous grass. And the soil of the level prairie, which sweeps directly ut to the foot of the surrounding Mountains appears to be very rich, Producing Flax spontaneously and luxuriantly in various places (Here he gave an analysis of the Grand Rond soil) The elevation of thei encampment is 2940 feet above the sea.

October 18th, it began to rain an hour before sunrise, and continued until 10 o'clock, The sky entirely overcast, and the temp

perture at Sunrise 48° We resumed our journey somewhat later
 than usual, traveling in nearly in a North direction across the
 beautiful Valley, and about noon, we reached a place on one of
 the principal streams where I had determined to leave the Imig-
 rant trail, in the expectation of finding a more direct and bett-
 ter route across the Blue Mountains. At this place the Immigrants
 appeared to have held some consultation as to their future route
 .And finally turned directly off to the Left, reaching the foot
 of the Mountains in about three miles, and ascending it by a hill
 as steep and diffacult as that by which we had yesterday desce-
 nded to the Rond. Quitting therefore this road, which after a very
 rough crossing issued from the Mountains by the heads of the Um-
 itilla River, we continued our ~~Northern~~ course across the valley
 following an Indian trail which had been indicated to me by Mr.
 Payette. And encamped at the northern extremity of the Grand Ronde
 on a slough like stream of very deep water, without any apparent
 Current . There are some Pines here on the low hills at the creek
 And in the North West corner of the Rond in a very heavy body of
 timber, which descends into the Plain.

The clouds which had rested very low along the Mountains side
 during the day, rose gradually up in the afternoon and in the ev-
 ening the sky was almost entirely clear. With a temperture at
 sunset of 47°. Some indifferent Observations placed the camp in
 Longitude 117° 28' and 26". Latitude 45° 26' and 47" and the eleva-
 tion was 2600 feet above the sea

Oct 19th, This morning the Mountains were hidden by fog. There
 was a heavy dew during the night, in which the exposed Thermom-
 eter at daylight, stood 32°. And at sunrise the temperature was 35°

We passed out of the Grand Ronde by a fine road along the creek which for a short distance runs into a rocky Chasm. Crossing a low point which was a little rocky. The trail conducted into the open valley of the stream. A handsome for farms. The soil even of the Hill being rich and black. Passing through a point of Pines which bore evidence of being much frequented by the Indians and in which the trees were sometimes apparently 200 feet high and three to seven feet in diameter. We halted for a few minutes in the afternoon at the foot of the Blue Mountains on a bench of the Grand Rond River at an elevation of 2700 feet.

Resuming our journey we commenced the ascent of the Mountains through an open Pine Forest of large and stately trees among which the Balsam Pine made its appearance the road being good with the exception of one steep ascent with a corresponding descent which might both have been easily avoided by opening a way a short distance through the timber.

It would have been well had we encamped on the stream where we had halted below. As the night overtook us on the Mountain and we were obliged to encamp without water and tie up the animals to the trees for the night. We had halted on a smooth, open place of a narrow ridge which descended very rapidly to a ravine or piney hollow at a considerable distance below and it was quite a pretty spot had there been water near.

But the fires at night look very cheerless after a days march when there is no preparation for a supper going on And after sitting some time around the blazing logs. Mr. Preuss and Carson with several others volunteered to take the India Rubber Buckets and go down into the ravine in search of water

It was a very difficult way, in the darkness, down the slippery side of the steep Mountain, and harder still, to climb about half a mile up again. But they found the water. And the cup of coffee which it enabled us to make, and bread, were only enjoyed with greater pleasure.

At sunset the temperature was 46° the evening remarkably clear and I observed the excursion of the first Sattelite which does not give a good result. Although the Observation was a very good one The Chronometric Longitude T was $117^{\circ}28'03.4''$ Latitude $45^{\circ}38'07''$ And we had descended to an elevation of 3830 feet.

It appeared to have snowed yesterday on the Mountains. Their summits showing very white today.

In consulting W.R. Holmes, W.U. Hayden, A.C. Smith and others who came to the Cove in early '60s, they say the old Immigrant road went down Ladd Canyon and was the main Immigrant road. But at an earlier time there was a few went down the Catherine Creek route from where you can see the Grand Ronde Valley. Fremont made no mention of the Hot Lake or spring or Tules, which no doubt he would have mentioned and seen if he had went down the Ladd Canyon route. Though these old timers say the Hot Springs did not steam in the early '60s like they did when they were dug out.

J.L. Watson said in 1872, these springs were boiling springs. and that he with some others, made a small boat and put a covering of canvas over it, cutting holes in the canvas to stick their heads through and sat in the boat and took sweats. And had to move fast in crossing the hottest part, as it was too hot for them to stop over it. And that the tall grass grew luxuriantly all around the borders of the tall Tules that grew where the hot springs were.

Also W.R. Holmes, Haydens, Smith and ~~others~~ said there were large patches of Alkali all around in the vicinity of the Cove. And that the large bunches of Wild Rye Grass grew luxuriently all over that section of the country. And in the early spring, they would burn it all off. And those at the Iowa Camp and vicinity, would see the fire and say it must be earlier over there, as they could burn the grass there, while they were still in the snow at the Iowa Camp. Which was the cause of many moving over to the Cove.

The above was Fremonts second expedition. His party consisted of 39 men. Creoles, Canadian French and Americans. He started from the East, May 28th, 1843. Later Christofer Custer and Kit Carson with others were employed by Fremont. The party was armed with Halls Carbines and one Brass twelve pound Howitzer, also Holsters Pistols.

Oregonian of Tuesday July 4th, 1882, says.

OLD RED" alias Wm. Bartree died in his cabin on Clover Creek, Baker County, on Friday 10 ult. Deceased was 73 years old and was a noted Character. He was guide to Fremont and claimed to be the first man who hoisted the American Flag on the Pacific Coast. He was an intimate of Kit Carson. He well knew Dr. Whitman and warned him that the Indians would kill him. Of late years, he has lived by hunting and trapping. He never married, was one of the oldest Pioneers on the Coast and took a part in nearly all the Indian wars in the country.

John C. Fremont was born in Georgia in 1813 and ran for President of the U.S. in 1856 and was a Major General in the Civil War. He spelled Grand Rond, instead of Grand Ronde in his Memories

A.C. Smith was the next ~~White man~~ ¹⁸⁶⁸ we have any record of as being in the Wallowa Country in ~~1858~~ and wintered on the Imnaha near the mouth of what is now called Findley Creek. He was down there with his old Indian friend Yellow Hawk and killed a Deer there. And the creek was designated by the Indians as where the White man killed a Deer and was marked on the old Forestry Maps as Deer Creek. Till it was changed by the Forestry Department to Findley Creek. The Indian name for Deer, is Mowich.

Frederick Nodine was the next White man we have any record of in being in the Wallowa Country. Some Indians had stolen some of his horses in 1862 and he trailed them into the valley, where he saw several Indians and several hundred head of horses. And he gave up the chase and returned home at Union.

General W.H. Odell (Not O(Dell)), with his Government Surveying Crew of which L.J. Rouse was his Bookkeeper was the next White man we have any record of being in the Wallowa Country, of which the following is a copy of his records

A list of the names of the persons employed to assist in running measuring and marking the lines and corners of the Base Line East through Ranges 41-42-43-44-45-46 and four miles and 20.65 Chains through range 47, E.W.M. showing the respective Capacities in which they acted.

J.J. Henderson

John A. Riggs.

Levi J. Rouse --- Chairman

John Shaw

P.M. Denney --- Axman

We hereby certify that we assisted W.H. Odell, Deputy Surveyor in surveying the Base line through ranges 41-42 - 43-44-45-46 and

and 20.65 chains on South boundary of Section 35, in Township IN of Range 47 a distance of 40,20,65/80,00 miles. And that said line has been in all respects to best of our knowledge and belief, Well and faithfully Surveyed and the Boundary Monuments planted according to the instructions furnished by the Surveyor General. (Contract II4)

State of Oregon

Levi J. Rouse

County of Union S S

his
John M. Shaw *Shaw Conducted work*

Subscribed and sworn to before me

this 15th, day of October, 1866

E. S. McComas

County Clerk.

All the parts of Township surveyed.

Township 2S, Range 46, E.W.M. 12 Sections.

- " " IN and 2N Range 46 E.W.M, All.
- " " IS, Range 46, E.W.M Wesy half.
- " " IN Range , E.W.M, All.
- " " IS and 2S Range 45, E.W.M All
- # " 3S, Range 54, E.W.M 6 Sections in N.E Corner
- " " IN Range 44 E.W.M All.
- " " IB, Range 44, E.W.M. All
- " " IN Range 43, E.W.M, All
- " " IS , Range 43, E.W.M, Fractional.

Received with Surveyors Generals of Feb. 17th, .1868 at Washington D.C.

29th, of July 1868 commenced the survey and continued from 20.65 (Tree Markings) East on South Boundary of Section 35, Township IN Range 47, E.W.M. to 60.50.00 on East Boundary of 36. Township IN Range 47 E.W.M. to bottom of Ravine. There, they abandoned the work

C.B. Wiley, a resident of Tillamook was packer for W.H. Odell on the above surveying trip into Wallowa Valley. He came over from Walla Walla to Grand Ronde Valley at the age of 21 years. He was in a Livery Barn where he put his horse up, and General Odell came in and asked the Proprieter if he knew where he could get a good reliable man, there being nine idle men sitting around the barn wanting work. And before the Proprieter could answer, Wiley stepped right up and said, What do you want a man to do? And what are the wages? And Odell said I want a Packer for my surveying crew. And the wages are \$60.00 per month, and he said alright I will take the job. And he and Odell walked out together. And they went up into the Wallowa Country to survey. Where he said he was surprised to learn that the Base Line went through Bay City, Tillamook County and Portland, Oregon, went through the heart of Wallowa Valley. And saying he had never seen a more beautiful lake than the Wallowa Lake. With large red meated fish running out of the lake into the small streams to spawn. They were like Salmon Trout, and they killed all they wanted on the riffles with clubs. And Deer and Elk were plentiful. Wiley said the only thing to worry him was Chief Joseph's band of Nez Perces. Who resented them being there, running Section lines, and they pulled up the stakes they set. When they had finished their summers work, Odell asked Wiley to go with him on a survey on the Oregon California Border line. He said Odell was a fine man. Fair and just and reasonable.

Levi Rouse often told of this surveying trip in later years and was he who Odell asked to write the name of WALLOWA down, just as some old Indians that came to their camp said it. And Odell in sending in his reports always wrote the name as Rouse wrote it

Also Rouse said the Indians pulled up their stakes and rolled ~~and rolled~~ the corner stones away, tore down their Monuments in full view of the Surveyors.

Old Nez Perce Indians told me the word WIL-EOW-How is a Deer Horn of three prongs with a long handle in one prong to spear fish.

This survey of the Base line to Snake River, was finished in 1881, by Henry Meldrum.

In the surveying of this Base Line, by W.H. Odell in 1866, the Original Field Notes of September 16th, says. This line passes through the beautiful Wallowa Valley. Beginning at the East side of Range 42. The Valley is about six miles wide and 40 long. The course is N.W and S.E.. Narrow streams of clear cold water put down from the high snow Mountains, just to the South. Timber is to the South and West and along the banks of the streams. A large part of the Valley, is well adapted to agriculture, while the low grassy hills to the North and East, furnish extensive range for stock. The finest of Trout and Salmon abound in the streams. And the so surrounding Mountains give evidence of plenty of game. I found many Indians camped on the banks of the streams taking great quantities of fish. While their large herds of horses quitely grazed upon luxuriant grass. This valley should be surveyed as soon as possible. For the Wigwam of the savage, will soon give way, to the (Whites), instead of the hunting and fishing grounds of the Red Men.. The valley will teem with thriving and busy population.

The next we have is the beginning of the White settlement of Wallowa Valley, and the death of Chief Old Joseph. I am informed

by the Indian Agent at Lapwai, that their records show Chief Old Joseph died about 1870

W.W.White said when he first came to Wallowa Valley in 1871, Chief Old Joseph's grave, looked like it was two or three years old. As he with others went up and examined it.

Otis Halfmoon, Historian among the Indians especially the Nez Perces, As he was of that tribe. informs me that his father, Old Halfmoon, was named by the Whites for the Brand he used on his stock. Thus () two Halfmoons. He died in 1915 in Idaho, at the age of 94 ~~years~~ years. And that his Grandfather, TOO-HOOL-KOO-ZOOT was a subordinate Chief over a band of Nez Perce Indians, whose district ran from the junction of Imnaha and Snake River to South of the junction of Salmon and Snake River. This district was called by them PEE-COONAN-MOH which means a river and small creek. TOO-HOOL-KOO-ZOOT was the Indian who was cast in prison, by General Howard's orders at the Council at Fort Lapwai for his impudence, according to Howard's report. The Chief asked Howard three times Are you the creator of this land? Therefore you talk as you own the land. Howard did not answer, But put the old man in Prison. After he was released, He and Chief Joseph and about 20 leading men, discussed the Council and went into TOO-HOOL-KOO-ZOOT'S district and looked over the country, and gathered 10 choice Beef, which they took to the country of Chief Whitebird, where they held a Council among the Indians to decide the final question. TOO-HOOL-KOO-ZOOT, was no relation by blood, of Chief Joseph. On Chief Joseph's return from this Council, He learned that some White Men had killed an old Indian, and the Indians had gone on the War Path. yowing to kill any White man they saw. and could not stop the bur-

ning flame. His men had gotten beyond control. The words of the Nez Perce tongue, comes to it Etymologically by different Metaphor and synoms of their language

The Nez Perce which came from the early French, evidently Canadian, This name resembles word "CHOOP-NIT-PELLO". This means in the meaning out of Mountain Indians or people" and that is, Nez Perces were people who dyelled on the West slope of the Rovkies. And word, ME-ME-POO-COES. from the French naming these Indians, Pierced Nose.

The Indians living up from SEE-ME-NE-CAM. Which means confluence of the two rivers, where now stands the city of Lewiston. All Indians living along the dirty waters, were known among Indians. ^{as} CAM-MOIN-NOO, ~~was a general name for the Indians,~~ which means a certain wild plant, which is generally used for Indian Bags and other Indian material. A fiber is worked and weaved into strong twine. It is a creek named for this plant. * * *

This name applies to Joseph's country. Old Joseph came into this country, since a small boy, And became a master in his manhood. Being a half Nez Perce blood and half a member of the Cayuse tribe. His father a head Chief over Wallulas and Cayuse bands of Indians. His Mothers side country, ranged from now called by its name PENA-WA-WAI below Lewiston on the Winding River, back into the Wallowa Valley.

Old Joseph was old and blind when he moved into the forks of the Wallowa and Lostine Rivers. Indian name, TA-CAB-TEN-MEAH. SEE-ME-NE-CAM-MIT. at the point. There he made his last camp and then telling his members to go up and down the accustom places and let me not detain you. As I am now old and blind. So while a lone

|
tent stood where Old Man Joseph passed away. Died seven years before the Nez Perce war. of 1877 in the month of August. And Indians gathered and buried their Master on the south slopes of the forks of the two rivers. And the same night, was moved to where now rests
 ** the remains of Old Joseph. **

One of the party who helped ^{bury} Old Joseph, died about 1928. His name was ATOZ-SUS-POO. And was a close relation of Old Joseph, also an Old Squaw who was there, who was related to Old Halfmoon. This old woman said Old Joseph was camped on the North side of the two rivers first and took sick. It being the custom of the Indians to move camp immediately And they moved him across in the forks at their main old camp, where he died and they buried him on the hilltop, where a horse was laid as a mark And in accordance with the Indian belief. And in that same night, in the moonlight, the remains were removed to the same foot hill towards the forks of the rivers where large stones were placed on the grave as a marker.

Old Joseph was survived his two sons, Chief Young Joseph and his brother ALOC UT. And their four sisters who married Upper Nez Perce's And Chief Joseph took command and carried out his defense

One of Young Joseph's sisters by name of Mary, married a Nez Perce by name of Sam. And lived at Wenatchee about 1900

On the hill top where Old Joseph was first buried was at the south end of the ridge, between the forks of Wallowa and Lostine Rivers, where it breaks off steep into Wallowa River. And the Indians hung a blanket by the grave, where it hung for quite awhile. James Masterson and his son Gib, saw it there, supposedly to deceive any who would attempt to rob the grave. As Mastersons place joined the McAlexander place on the North, in Section 19

IN, Range 43. And most of the Masterson place laid North of the Wallowa River.

Joe Albert, Indian name ELA SKOLATAT said he helped bury Old Joseph, and was with Young Joseph in the Nez Perce War of 1877. Old Joseph died at his old camp in N.W $\frac{1}{2}$, S.E $\frac{1}{2}$, Section 19, IN, Range 43. And was buried second time in SE $\frac{1}{2}$ SW $\frac{1}{2}$ SW $\frac{1}{2}$, Section 20 IN Range 43.

Wallowa, Oregon

Nov 16th, 1931

Mr. Horner,

Dear Friend;

I have learned this summer from an Indian woman, the time of year Old Joseph died. It was the first part of October. And she told how he died. She was child then. Her father and Joseph rode out and looked over their Ponies and ate a good supper and went to bed. Expecting to start to Lapwai next day. But Joseph died in his sleep. No one knew till they arose in the morning. Jim Hutchinson told me he was there when they buried him. But did not state, what year it was. He moved there in 1872. But he was here several times before he moved in to live. He told me of different trips in here before he came to live. About three trips, but not in same year. He moved in, some time before.

The Indians bury heads to East. As Joseph was buried that way There were several graves besides his here. A.L. Tulley Homestead that was the main Indian camp, where Joseph died. It was in Section 19, where he was buried

Yours truly,

Mrs. McAlexander

Mr. J. H. Horner.

Dear Friend;

I will try and write you some today. The Indian woman I was telling you about, died a month ago. She was 71 years old and was 10 years old, when Joseph died. If it was in '70s as we think, and I asked her if there was any White men at the funeral, she said yes. Three. And Jim Hutchinson told me, he was there, and that they buried him on a little point, about half a mile from the camp. And she said he was buried there, and she was old enough. And she was old enough to remember. And he being a Chief and hearing so much about it. She said he rode double. And I asked her what she meant. And she said he rode with an Indian boy on the same horse. She repeated that he rode double so much, I suppose that was because he was so near blind. But she never said he was blind. I asked her, if they buried him right away, or did they send for the other Indians. She said they buried him the next day. And did not send for any body. Most of the Indians were fixing to go home. I dont know her name. Her husbands name is Charles Mocton. And we all called her Charles Moctons wife when we spoke of her. She is the last of her family. All her seven children are dead, and she was rich in land and money. Charles Mocton, is a Colville Indian and they had been married about 10 years. Her first husband is dead. I dont have any idea, where you could write to any Indians that would know any thing about it. She had been here a number of times and talked so much about being here before it was settled. She was sick all the eight weeks she was here this summer. Two oepole have told me, they were here when he was buried. And I feel certain he was buried here. Well, this is all I know. Charles Mocton lives at Clearwater. But I do not know his address. He doesnt talk to White people at all. He acts sullen. I will close, and hope you can get something you can use

I am willing to do what I can to help.

Yours truly,

Mrs. McAlexander !

In explanation of the above letters, some say Old Joseph died in August. But I think it was October. As she says they were getting ready to start to Lapwai. Which was their usual time to move out of Wallowa and go home to the Reservation.

At the time the Indians buried Chief Old Joseph, permanently, they built a pole pen around the grave and placed heavy poles on top of the Pen. Then they set a pole about 10 or 12 feet high in the ground at the head of the grave, which was hewed on two sides leaving it about five inches through and painted it red. And fastened a piece of wood to the top of the pole for an arm, which they fastened a small School Bell to, so it would hang clear of the pole which would jingle when the wind blew. There was some talk later, that the arm fastened to the pole or post, was to represent a Catholic Cross. But W.W. White, James Tulley and A.V. McAlexander, said it was not true. That it was only an arm to hang the bell on. This Bell was a small round School Bell with a handle, just like the school teachers used to ring for the pupils to come in. The Indians told White and others, the Bell was to scare bad spirits away.

James Tulley said in about 1874 or 1875, George Morrison a Ministers son from the Cove, Oregon, rode up to the grave and stole the Bell off the pole.

A.V. McAlexander who settled on the place the grave was on with his father in 1876, said the Indians didnt pile rocks on the pole pen. And that it was still intact, when he came there. And that there was an old Gun barrel laying by the grave and some wild Curr-

ants and Elder bushes growing by the Pen. But he didnt know whether the Indians planted them there, or whether the birds carried the seeds. And that was a horse hide hanging over the cross pole over the grave. And that there were seven graves there on the point when he came. Also he said he had never seen Indians holding any sort of Ceremony at the grave. Though he had heard that they held a Ceremony there each year. He said the Indians put a fresh hore hide over the grave or killed a good horse and left beside the grave each year. till about 1880. He said he had always protected the grave (See Book entitled "My Friend The Indian" by James McLaughlin, Page 366, concerning the grave in A.V. McAlexanders Field) When Young Chief Joseph was in Wallowa County in June 1900, with the Indian commission on an inspection tour, They visited the grave of Old Chief Joseph, And Young Chief Joseph wept for the good care that McAlexander had taken of his fathers grave. McAlexander said it made it very bad in plowing. As he always had to plow around it to leave it intact. But in 1917, James Taylor who was working for him, plowing on the point, plowed up to the grave and not knowing it was a grave, set fire to the pen and cleared the the Currant and Elder bushes away. And that evening at supper, he told what he had done. And McAlexander told him it was Chief Old Joseph's grave. And that he had plowed around it since 1876. And the next morning, they went up and piled large stones on the grave to mark the place.

W.W. White said for several years the Indians killed their best horse and skinned it leaving. Leaving the head and hoofs on the hide then put it over a pole which was across the pen the ends resting on two forked posts set in the ground, leaving it just high enough

so the hoofs would rest on the ground on each side of the grave and said the Indians told him they did it so the Chief would have a good horse in the Happy Hunting grounds

Edson Hart said he had seen the horse hide over the grave many times in early '70s

J.W.McAlister, J.A.Hunter, Riley Jones, Ben Halley, Fred Preobstel came into the valley in 1872, and rode up to the grave and examined the dead horse lying beside the grave. This being in September and about the time, the Indians were moving to the Canyons. They found the horse had been killed recently beside the grave.

Aaron Wade said when he came here in 1878, he examined the horse over the grave. And found the Indians had taken the whole horse and run a sharpened pole clear through it from behind and out at the breast and hung the whole horse over the grave. And saw the whole horse still there after it had dried up. And when the wind blew, the dry bones and hide would rattle.

James Tulley said he had seen the hide hanging over the grave many times. And the carcass of the horse of the horse lying on the ground beside the grave.

Sam Wade said he had often seen a good horse lying beside the grave but not skinned. And the Indians told him it was for the Chief to have a fresh horse in the Happy Hunting Grounds.

Wade also said Jerard Cochran told him, he and L. Pfefferle robbed the grave in about 1879 or 1880 one ~~very~~ bright moonlight night, and did it in a hurry. And said not to tell any one. For if the Indians found it out, they would kill him sure.

McAlexander said he didnt know any thing about the grave being robbed, though it could have been and he would have not known it.

as the Badgers were always digging on the point, when not holed up.

The grave must have been robbed in a hurry, as they only took the Wrappings off the body. For when the remains were removed in 1926, there was only one Moccason left. And it had been cut with a very sharp knife. The older Indians said he was wrapped the same as Old Stokekiyi.

McAlexander said in the fall of 1877, some Indians came in and dug several holes about two feet deep in a straight line, just under the hill, South of the grave, near the springs, where Willows were growing. And it was very wet digging. And he asked them why, they were digging there. And they would not talk. Later, while he was plowing there, his plow point caught on the bail of a large partly rusted sheet iron kettle. And drug it out. And he picked it up and threw it over in the brush. He thinks, possibly, there is a treasure of some kind buried there. But never thought any thing of it at the time/As Indians never bury in ground where water stands. And he asked them if they were hunting for a grave. And they said no. Grave on the hill. Pointing to Joseph's grave.

In about July, 1886, L. Pfefferle a draveling Dentist, who had an Office in Boise City, Idaho and later moved to Baker City, Oregon, where he practiced, came into Wallowa Valley driving a Buggy with his wife, who was a sister of McAlexander, and stopped at their home and did some Dentel work for Mrs. McAlexander. And one after noon, while they were there, Pfefferle and his wife Melinda. McAlexander, Pfefferle, A.V. McAlexander and his, wife and his father, went up to the grave and dug into it and took the Skull. And Pfefferle and his wife, took it down to the river, where they made a fire and heated water and boiled the Skull to get the dirt off There

there was no flesh on it, Only a little sticking on it. There were three teeth out on lower left side, which had come out or fell out, which Pfefferle intended to put back. Mrs. McAlexander said the teeth were in perfect condition. The Jaw Bone was loose, which later Pfefferle fastened in place with Gold wire. And when they got it cleaned, it was just as white as bleached bone.

Pfefferle dug at the West end of the grave first. But found it was buried just the opposite. All they took was the Skull. They found the remains about 18 inches below the surface, with a piece of Sheet Iron or Stove Pipe over the head, which they put back in the grave, when they filled it in. There was an enormous lot of Beads around the Skull. Pfefferle said it was an unusually large Skull, but narrow from front to back and wide between the ears, and the Brain cavity was very small and the bone on each was very thick. He kept the Skull in his Dental Office, at Baker City, which he had marked, Chief Joseph's Skull.

It is said the very oldest Indians buried their dead, facing the East. Or buried on their face, with their heads to the East. Or on their backs with their heads to the West. So when they raise on the Resurrection day, they will be facing the East.

Chief Old Joseph built Monuments and set Poles around the Wallowa Country which he claimed. His main Monuments, were on the Brow of the Wallowa Hill, overlooking the Wallowa and Minam Rivers and Canyons. As this was the main route into the Wallowa Valley from Grand Ronde Valley. As the Grand Ronde Valley gradually settled up the settlers pushed on and settled on Cricket Flat. And in 1871, began moving into the Wallowa Valley

R.M. Downey, who came to Wallowa Valley in 1874, remembers the two rock Monuments about three or four feet high, built around poles or Posts set in the ground. And said Young Joseph told him they showed where his line to the Wallowa Country. And he wanted the White to know where his lines were. Downey said they were right on the divide on crest of Wallowa Hill, where the old Wagon road started down. One was right beside the main old Indian Trail that came down into the Wallowa Canyon, at the forks of Wallowa and Minam Rivers. And that he, Et Roup, Hiram Perkins, and A.N. (Sam) Adams, made a dry camp near these Monuments, in September, 1876. And went and examined and discussed them. And that Chief Joseph told him later, through his interpreter he didnt mind the Whites coming into Wallowa, But he didnt want them to settle, and build Stick (Log) Houses or plow the land. And that these Monuments or Poles were kept up by the Indians, till about 1877 or 1878. And that they were called by the settlers in Wallowa Valley, "Joseph's Dead Line".

Mrs. James McClain, who came to Wallowa Valley, November 9th, 1877 said she saw these Monuments and poles and remembers well, the different discussions that were had about them. She said Indians were the main topic of discussions every evening, when the settlers were gathered around their Fireplaces.

Stanley Hayes said when he and William Minor were on their way out to Grand Ronde Valley, in about October 10th, 1878, They stopped and examined these Monuments. And one in particular, which was about four feet high. And tapered from the ground up, and had a large white rock, placed on top.

Henry Miller, who came to Wallowa Valley October 1st, 1877, examined the Monuments examined the Monuments when he came into the Valley.

Thomas Iathrope, H.H. Whipple and Myers, examined the Monuments when they came into the Valley. As they had been told they marked Chief Joseph's line to Wallowa Valley. And were told, they were called, "Chief Joseph's Dead Line".

W.W. White, D.W. Sheahan and F.S. Ivanhoe, were driving from Elgin in a Buggy, in late '80s. And when they got to the crest of the Wallowa Hill, White stopped the team close to one of the Monuments, and said these are the Monuments Old Chief Joseph put up to show his line to the Wallowa Country he claimed. And the Indians were keeping them up when I first went into the Valley in 1870

Henry Schaeffer said when he first came into Wallowa Valley, in June, 1872, He and some others in the party, stopped and examined the Monuments. One in Particular which was about 40 rods from the old Wagon Road, on the right hand side just before you start down the Wallowa Hill.. Which was built around a pole about 10 inches through and about, 10 feet high

August 22nd, 1927, H.M. Dubois, Principal of the Joseph school, and J.H. Horner, went to the home of Henry Schaeffer at Wallowa, and had him go with them to the top of the Wallowa Hill to show the spot, where the main Monument had been erected. They went out on the present highway, to the Old Wagon Road and turned back on it to the Crest of the hill to where Schaeffer said stop. He got out of the car, and looking around awhile, said. There was no fence here in 1872, and Horner climbed over the Woven Wire fence and went as Schaeffer directed to a rocky patch of ground and found where there had been some stone piled up, which had been hauled away supposedly for Stone Jacks, and found evidence in the soft soil of the well worn deep Indian Trail. This was about 25 yards, by stepping

East of the old Wagon road and about 45 steps West of South of a scrubby Pine tree about three and one half feet through. Where he raised a stone about 10x12x18 inches and scratched out a little hole, and placed a 1926 Lincoln Penny. Covered it with dirt, placed the stone back and Piled a few more stones on it. It being 11:30 A.M.

J .J. Jacob, who came to Wallowa Valley in April 1878, said the Indian burying ground, between the forks of the Rivers on the point where Old Chief Joseph was buried, was fixed up, and cared for each year, when the Indians came in on their annual hunting and fishing trips and kept a Cow Bell on a post over Joseph's grave. And Whites threatened to destroy the grave. But McAlexander would not allow it done. Saying the grave was on his land and he would protect it. But Indians kept guard as long as they would be at their camp in the forks of the river. But after eight years, this, bell dissapeared. while the Indians were away for the winter.

Ralph Armstrong, A three fourths Nez Perce and one fourth blood Delaware Indian, who was born January 1st, 1871, at their camp at mouth of Trout Creek, Just below Enterprise, Oregon. Died December 11th, 1933, Said his father told him, the cause of the Whitman Massacre, was that Dr. Whitman gave Mrs (Indian woman) who was sick medicine that would make her better for a few days, so she could sit up, then gave her a dose of medicine, that put her down again, and kept this up till she died. Then the Indians took charge of the Blacksmith Shop and made the Blacksmiths make Tomahawks instead of Plows, etc. And that Dr. Whitman said the only to control the Indians, was to kill off the Females. And that a letter was found at the Spalding Mission, which was written by Dr. Whitman

to Spalding, to do this. And after the Whitman Massacre, the Indians went to kill Spalding. And he slipped out and got away. Armstrong said the whole flat, near the Lapwai Mission where the Rail Road runs through was a Cemetery. Where they buried the Indians that Spalding had given Medicine, that caused their death. He also said that his father told him that Old Chief Joseph died in 1868 or 1869. And that Joseph was nearly blind about four years, before he died. I told Armstrong, I would give him \$1.00 for a copy of that letter written by Whitman to Spalding. He said he didn't think it would ever be found.

Ralph Armstrong was the most noble looking Indian I ever saw. He over six feet tall, and straight as an Arrow and well, educated for an Indian. Having been educated in an Indian school in the East He was a good conversationalist, and he liked to talk on Human Anatomy, but could talk on most any subject. He was a farmer near Lapwai, owns and operates a Threshing Machine, hires White help, and writes for papers at times.

From the book entitled "Early Indian Wars Of Oregon, by Francis Fuller Victor, in foot note on page 115, says.

The principal Chiefs of the Cayuses in Council Assembled state, that a young Indian that understands English, and who slept in Dr. Whitman's room, heard the Dr. and his wife and Mr. Spalding express their desire of possessing the lands and animals of the Indians. That he stated also that Mr. Spalding said to the Dr. "Hurry giving medicine to the Indians that they may soon die." That the same Indian told the Cayuses "If you don't kill the Dr. soon, you will all be dead before spring. That they buried six Cayuses on Sunday November 28th, and three the next day. That the School Master, Mr. Rogers, stated to them before he died, that the Dr. his wife and Mr. Spalding, poisoned the Indians, that for several years past, they had to deplore the

death of their children, and that according to these reports, they led to believe that the Whites had undertaken to kill them all. And that these were the motives, which led them to kill the Americans. The same Chiefs ask at present.

Page 116, says. Neither Dr. Whitman nor Dr. White's promises had been fulfilled. to the Indians, and they had no cause to believe they ever would be. Even without the provocation of having lost a third of theirs, by White man's diseases, if not by Poison criminally administered as they believed.

INDIAN CULTURE CITED

Rev J.M. Cornelson Missionary talk to City Club. from Daily Oregonian of Jan. 25th, 1930

The Nez Perce language used by the Nez Percés of Idaho and the Cayuse Tribe of the Umatilla Indian Reservation, is a cultured tongue, and in its power of expression, surpasses both Greek and Latin. Rev. Cornelson missionary among the Indians for 31 years on the Reservation, yesterday told members of the City Club. He said that he had compiled a Dictionary of 20,000 words of the Nez Perce language and could increase that number to 20,000 more.

At the Nez Perce Treaty of 1863, an interesting reminiscence was a writer by John McBean, son of the Hudson Bay employe of that name. Young McBean was at that time a boy of twelve, and being a half breed and knowing the Indian language perfectly could pass at any time as an Indian. He related while passing as a spy on the ground he heard the discussion about the Treaties, and the whole matter depended whether the Nez Percés would accept it. This they finally did on the distinct agreement that Joseph and his Band should have permanent possession of Wallowa. That point assured, the Nez Percés agreed. The others followed. That settled the whole matter. Otherwise the treaty would never have been accepted.

Oregonian of Thu. July 18th, 1872, says.

The last Buffalo ever seen in Western Oregon was killed in Powder River Valley, 26 years ago, by Joseph a Chief of the Nez Perces tribe of Indians.

The book entitled "Memories of the West" The CHUTEPALU Indians, called called Nez Perces (Nose Pierced) because of the ringed ornaments worn in their nose.

The first authentic report of them was given by Lewis and Clark. And their promises made to Lewis and Clark, never to war on the Whites was faithfully kept until the final dispute over Possession of Wallowa Valley. Which resulted in the Nez Perce Indian War. Chief Joseph and followers were known as Non-treaty Indians H.H. Spalding named Chief Old Joseph

From the book entitled "Chief Joseph his pursuit and capture" Page 5, By General O.O. Howard

H.H. Spalding came to Nez Perce or Lapwai country in 1836. Old Joseph was driven from Lapwai country in 1847, by the main tribe of the Nez Perces or Upper Nez Perces. Young Joseph was about 37 years old at the time of the War.

Also the Old Chief who figured in the early times of Oregon and in the Celebrated Hudson Bay Company, was called Joseph and later "Old Joseph". Indeed Joseph appears to have been the name of a Dynasty, rather than an individual.

Page 6 it seems Chief Joseph was called Joseph when H.H. Spalding came in 1836.

Page 17, says Chief Joseph claimed Grand Ronde when Bonneville came in 1833.

From "Preface" - Vancouver Barracks, Aug. 7th, 1879. O.O. Howard.

Old Joseph "the acknowledged hereditary Chief of the "Lower" Nez-Perces. His winter quarters were in the sheltered valley of the Im-
 and
 naha. Though his band claimed as their home, the Grand Ronde, the
 Wallowa and Innaha especially that between the Wallowa, and Snake
 He was a sturdy old Indian, strongly knit in frame, with a face un-
 usually mild but exhibiting sign of an iron will. Married a wife
 from the fierce and treacherous Cayuses. These were the Indians
 who figured largely in the History of Eastern Oregon. (Thirty ye-
 ars before General Howards writings) and who used "to embroil with
 themselves and each other, the voyageurs of the great fur Company
 and later Catholic and Prodestant Missionaries. and who finally
 capped the climax of their diabolism by the Whitman Massacre"

Two boys very near in ages were the fruits of the old Chiefs
 marriage. Joseph, Little Joseph or Young Joseph- and Ollicut- already
 young men when General Howard first saw them in 1874. Their father
 had died the year before.??

The Nez Perces roamed from Blue Mountains to Rockies, and from
 Canada to Arizona. Their trails, sometimes called "The Great Nez-
 trails" were plainly visible in General Howards time for hund-
 reds of miles- especially from Innaha East to the headwaters of Sa-
 lmon.

The paths made by them in their expeditions after Buffalo, Ante-
 lope and other game, are even now clear and well defined. 5 or 6
 and sometimes as many as 19 or 20 distinct horse trails paralell,
 and as near to each as a horse can walk with ease. These trails
 constitute some of the peculiar signs of these Indian Tribes.
 They often made a hillside look as if terraced, and are as grace-
 ful in their windings as if made by a skillful Engineer.-----P 5

When Mr. Spalding a remarkable Protestant Missionary, whose name is today a household word with the Christians of the tribe, came in 1836 to the Nez Perce's. Old Joseph and his band were induced to cross over to the mouth of the Snake and settle for a time near the Lapwai to cultivate a small farm there and send their children to Mrs. Spalding's school. The sudden Massacre of Dr. Whitman and his family by the Cayuses in 1847, caused the Spaldings to leave the country in haste.

At that time a rival Chief, "Big Thunder" succeeded in displacing Old Joseph's Band by the usual cry; "This is not your country. Go back to Imnaha and Wallowa where you belong." Thereupon the old Chief doubtless chagrined by the selfish conduct of the other bands and dissatisfied by the sudden departure of the White people whom he trusted, returned to the Wallowa Region. Thence forth this band, seems to have resumed with a will all the old superstitions of the tribe and added new ones. The council he gave his children was "Be at peace if you can. But never trust the White man nor his Red Friends. Raise Ponies, eat things that grow of themselves, and go and come as you please"

The main tribe "The Upper Nez Perces" occupied the Lapwai, from which we have seen that Old Joseph was driven in 1847. With these the Government had had most to do in time past. With these Governor Stevens made his celebrated treaty in 1855. to which Old Joseph gave his assent, and well he might assent to this, to this the first treaty, for it embraced in its established boundaries all his lands and allowed him and his people to live in the same place and in the same manner as the Lower Nez Perces had lived for generations. Therefore we are not surprised to find his name appen-

ded to an instrument which in itself wa nor inequitable. Which was preliminary to the usual course of dispoossessing the Indian of his property and rights which they claimed. P-7.

Lapwai, means little Butterfly for myrads of them that stayed in a low place or sink near Lapwai. Giving the whole district the name.

Major Charles S. Moody, in a recent issue of the Idaho Statesman of Boise City, Idaho, in speaking of the Wallowa Lake and the ancestral home of Chief Joseph and his people, says.

The casual reader might ask why an Indian people who had been friends to the Whites for over half a century, should suddenly become hostile and go on the warpath. The answer is, they didnt. The Nez Perce war was the legitimate outgrowth of years of double dealing on the part of the Government, and of mismanagement on the part of the Agents. Had the U.S. Government ^{but} treated the Nez Perces with justice, the Nez Perce war would never hame been.

The Old Oregon Trail led across the Western end of the ancestral lands of a certain portion of the Nez Perc's land the Indian occupants of the land looked with considerable alarm at the tide of immigration flowing Westward. But so long as the tide did not halt, the Indians permitted them to go on their way, unmolested, Finally the most desirable lands in the Willamette were occupied and the land hungry Whites began lookinglooking for homes farther East. They saw the Wallowa and Imnaha and coveted it. True the land belonged to the Indians, but when has the Anglo Saxon hesitated in a matter where the rights of a weaker nation were concerned.? They turned their heavily laden wagons aside from the trail, and halted it beside the Indians springs. They fenced

{the springs and deprived Indians of water. Quite naturally the Indians did not like this and quarrels ensued in which several Indians and likewise several Whites were slain.

Prior to this time, in 1836, to be exact, Rev. Henry Harman Spalding had established a Mission among the Nez Perces at Lapwai and the Clearwater Nez Perces had fallen pretty generally under the influence, while this influence might have been and probably was favorable from a religious point of view, it did not add greatly to the Indians temporal independence. Time went on with the situation in Wallowa and Innaha becoming all the time more strained. Matters reached a crisis when one of the settlers wantonly murdered a young son of one of the lesser Chiefs. The Indians retaliated, by slaughtering that settlers stock. The Whites appealed to Governor I. I. Stevens and he called a Council of all the Western tribes to meet at Fort Walla Walla, in the spring of 1855

Chief Old Joseph tribal head of the Wallowa Indians was not present. Though a great many writers have striven to prove that he was. The Innaha and Wallowa Indians were represented by Young Joseph and his younger brother Ollicut.

The Clearwater Nez Perces, however, were well represented in the person of Lawyer, a semieducated Indian much under the influence of Spalding. and Spalding himself was there. A Treaty was negotiated, which the Lawyer presuming to speak for the entire people, signed though he was not a resident of the lands under question. But Young Joseph and his followers, refused to become parties to the Treaty and returned home, very much disgruntled.

Spalding was very anxious to have the Wallowa thrown open to settlement as it would have an effect of bringing the Wallowa In-

Indians over, where they would be directly under his religious teachings. Because Joseph and his brother would not sign a Treaty to swap their homes for a few messes of spoiled Beef and some Moth eaten Blankets. they were henceforth stigmatized as Non treaty nez-Perces. While their fellow tribesmen of the Clearwater were lauded as Treaty Indians

Had Joseph agreed to the sale of the lands, the Treaty would have been of no effect, for it was never ratified by Congress. Nor were the beef and Blankets ever delivered. The Whites kept crowding the Wallowa and Imnaha and the strife between the two people, was constant.

Finally the troops were ordered into the country, ostensibly to procure hay for their horses. But in reality to keep the Indians under subjection. It will be noted that nothing was suggested about protecting the Indians in possession of their homes.

About this time the Civil War came along and the West was neglected for some years. The War closed and Grant became President. somebody called his attention to the Nez Perce matter, and in 1873 he issued an executive order conveying the Wallowa and Imnaha to the original owners, at the same time, ordering the White settlers off. They did not go. In 1875 a political Campaign came along, and the Whites had a vote, whereas the Indians had not, So Grant astutely issued another order, Taking back the lands and ordering the Indians off. The Indians did not go. Another Council was called. This time at Lapwai, and all the Nez Perces were present. Nothing was accomplished except another order, placing the Wallowas upon the Clearwater Reservation. Joseph and his people went home more convinced than ever, that the Government did not intend doing them

justice.

Early in 1877 General O.O. Howard, then commanding the Western Department, made a tour of inspection of the Western Posts. He met Young Joseph and Ollicot at Walla Walla, and fixed a time for holding another Council at Lapwai. This time in May, on May 3rd, 1877, assembled at Lapwai what was probably the most momentous Council ever held with an Indian people West of the Rocky Mountains. The deliberation were to settle the destiny of a large number of the Nez Perces who had been contending so many years for their rights. General Howard was there Indian Agent Montz ith was there. Joseph and his followers to the number of 50 or more were there.

The first days Council resulted in nothing. Joseph was awaiting the arrival of White Bird, and TOO-HUL-HUL-SOTE from the Salmon River. LOOKING GLASS from the upper Clearwater, and HUSH-HUSH-CUTE from Asotin. He did not propose dragging into making any admissions on agreeing to any proposals until they had arrived. Late that afternoon, they came. It was a thrilling scene. Joseph and his Warriors, decked out in all their savage penoply, rode out to meet the visitors. The concourse met just North of the Fort and formed two and two around the Parade Grounds. Chanting their weird Indian Music to the sound of their Horse Hide Drums. The Officers and their families looked on the procession from their quarters and perhaps were excusable for a slight feeling of apprehension. Howard assured them there was no danger, as the Indians had been ordered to appear without arms., an order which they had evidently obeyed, There was not a gun in sight. The apprehension would have been actual fear, if the Whites had known that that beneath the

gaudy blankets of every riding Indians there laid concealed a heavy Colts Revolver. A weapon in their hands as effective as a rifle. But all was peace in that little Army Post that night. The Indians went into camp on the banks of Lapwai Creek and as the sun declined behind the Western hills, the camp was vocal with Indian music and laughter.

It seems there was considerable jealousy between the Missionaries and Catholics (See ^{early} Indian wars ^{of Oregon} by Francis Fuller Victor pages 95-96-97-115-121-122-126-128-129-131-220) As the Indians thought they were being poisoned by Whitman and Spalding. Oregonian of Sat. June 1st, 1876 says.

It was claimed by Joseph, Big Thunder, Eagle of the light and Whitebird that Joseph had been and still was Chief of the Nez Perce nation about 15 years ago, and all whom stood out till the last and never did agree to sign the Treaty. Joseph or any of his party participated in the election of Lawyer as Chief. But always looked on him as an interloper. Joseph said Lawyer had been trying to make a White man of himself, for the last 10 years. But that he was as of an Indian as he ever was.

From the book entitled "Early Indian Wars of Oregon" by Francis Fuller Victor, it says on page 338, Chief Joseph on signing Treaty June 11th, 1855 (A.C. Smith said young Joseph told him his father did not sign the Treaty of 1855)

Young Chief Joseph was about 37 years old at the time of the Nez Perce War of 1877. Which would make him about 15 years old at the time of the signing of the Treaty of 1855

Dan Freeman said at Battle of Big Hole Montana August 9th, 1877 he could hear Chief Joseph and other Indian Officers, giving orders in a deep Strntorian voice above the roar of Howitzers and Rifles

From the book entitled, "Early Indian Wars Of Oregon"

H.H.H. Spalding was a Presbyterian and very excitable man page 18. Nez Perces boasted of their compact and friendship, with Lewis and Clark and of having kept it as late as 1836. The Nez Perces always exhibited a peculiar feeling of natural religion Page 48 Nez Perces agreed to laws made by Whites Page 62, Chief Old Joseph and Timothy, received into the Presbyterian Church by H.H. Spalding. Old Joseph's Indian name was TUITAKAS. Page 447. Letters favoring the Nez Perces, dated Lapwai, May 27th, 1856. Page 480 mentions Lower Nez Perces.

William S. Clark of 2454, Howard Ave. North Seattle, Washington said Old Chief Joseph was a dear lover of Fire Water (Whiskey) and a cold blooded Savage. He said he knew White Birds (Indian Chief both Sr and Jr. That Old White Birds name PE-PE-GOH-HI-HI- and was the real strategist of Joseph's band. He was a noble Red Man, Clean and honest in his dealings with every one. He also said that James White Bird, was about 18 or 20 years old in 1877, instead of 10 years of age as different correspondents stated. He also commends C.E.S Wood, very highly, on his Wood's letter as he Woods letter elsewhere, defends Chief Young Joseph

In the book entitled "Chief Joseph" By James Alger Fee. Page 304, he says 21 years later, 100 IN-ANTOIN-MU opened the grave of Chief Joseph's father, and buried the remains at the foot of Wallowa Lake. There were

There were only five men at the opening of this grave, namely J.H. Horner and D.B. Reavis of the Committee appointed by the Enterprise Club. And Ben Weather's Professor DuBois and his Nephew, Harold DuBois. The latter three asked to go along.

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But there were over 100 Indians at the burial of the remains at the foot of the Monument in the Indian Cemetery September 26th, 1926

There were several men came into Wallowa Valley in 1871, to look over the Valley with the intention of locating and bringing their stock in to live permanently, the next year. Some who came in settled in 1872, were W.W. White, James William Masterson and their father Masterson James Tulley, A.B. Findley, W.P. Powers, Erastus Tulley, J.T. Pike Ward, F.C. Bramlet, Chas. McClure, Adam George George Bramlet, Henry Schaeffer, The latter went up and squatted on a place near the Wallowa Lake, Nov. 4th, 1871 and the next morning, there was four inches of snow on his bed. And he abandoned the claim and went back to Grand Ronde Valley and wintered, and came back the next summer and located in the extreme lower Valley And Nov. 4th, 1873, he was married to Miss Viola Powers.. Which was the first marriage of a White couple in Wallowa Valley. James Hutchinson, Bent Emery, J.F. Johnson, Rees R. Wright, James Wright, E.F. McNall, E.A. Hart, William McCormack and Neil Keith. The latter two were the first permanent settlers in Wallowa Valley and raised the first gardens in the Valley. They came in in 1871 and cut a lot of hay with a Scythe and stacked and went back to Grand Rond and got all their stock and wintered near Scotch Creek the winter of 1871-2. There were some others squatted on Scotch Creek the summer of 1872

The first Cabins Dug Out Cabins known to be built in the Valley were by Chas LeVar and Louis Yabor. They were Frenchmen and were married Nez Perce Squaws who were sisters and had two or three children. But they were transients hunters and Trappers and had

a few horses and Yoke of Of Oxen and later plowed Sod for some of the few settlers on Prairie Creek. These mwn were in the valley when the first settlers came in. R.M. Downey who came in 1874, said these Frenchmen were here when he came. Coming in each year. and he got well acquainted with them.

The second Cabin was built by J.T. (Pike) Ward in late 1871 or early in 1872. But he didnt winter here. It was built at the extreme lower end of the Valley near the Warm Spring, which J.F. Johnson Homesteaded later and covered the Cabin with dirt. This Cabin was built for Chas. McClure. Who moved in with F.C. Bramlet and party. Ward was a bachelor and one of the earliest settlers on Cricket Flat. Where he worked for W.U. Hayden and others through harvest. J.W. Cullen said Ward was an old Indian Scout Good shot, and didnt know what fear was.

Belloy, Alberta, Canada.
Feb. 17th, 1931.

Friend, Mr. Horner;

My brother Charles sent me your letter, dated Feb. 1st, 1931

My Father and Unkle George Bramlet, took a band of sheep on the shares in the spring of 1871 and came from Douglass County Oregon, to Grand Ronde Valley, in fall of 1871. My father went over into Wallowa Valley that fall, and located a Homestead. He wintered not far from LaGrande, that winter of 1871 and 1872. the summer of 1872, my father and Henry Schaeffer, Chas. McClure and Adam George, went over to put some wild hay. They took two Mowing Machines in with them. That fall, we sarterd to move over to the valley. There had been some heavy rain and raised the river, so we couldnt cross the sheep. So while they were wait- in for the river to run down, Rees Wrights and Powers folks pa-

passed us and went into the valley. I dont know, which one was first. As soon as they could cross the sheep, they packed the goods up the mountain on horses and put eight horses onto the empty wagon to pull it up the mountain. So we went over the Smith Mountain and into the valley, the evening of September 16th, 1872. There was my father and Mother and I, and brother Henry, and Unkle George Mramlet and his wife. My Father and Unkle brought the first sheep into the valley.

The Post Office was called Wallowa. I cant give you the date the P.O. was established. My father destroyed all the papers, so I have nothing to get the exact date from. They got the sheep through the first winter, alright, 1872 and 73. But 1873 and 74, was a hard winter. The snow lay in the Valley until in April they ran out of hay the first of March, and father camped with the sheep on the Bluff across the river from Wallowa, all through March 1874. He didnt have the P.O. then, It may have been established that summer. I think he had the P.O. About six Years He had the P.O. during the cold winter when the river froze over solid. So they could cross it anywhere. My youngest sister had the Diptheria the winter of 1879 and 80, He didnt have the P.O. then. So it was discontinued before then. The Joseph Indian war was in 1877. The fore part of June when we left the Valley Father locked up the P.O. and took it out with us and left it at the P.O. at Summerville. We camped at the Soldiers camp where Elgin is now for about three weeks. Mothers folks were coming over for a visit and met us there. When they went back, Mother and us children went back with them. They lived in Walla Walla Valley. Father took a team and helped us up the mountain to the Toll Gate the 4th, of July. He came back home about the 7th, or

8th, of July, and opened up the P.O. again. In 1878 was the Bannack Indian War. We didnt leave the valley then. The Indians were at Meacham and coming our way General O, O, Howard brought some Soldiers from Lewiston through the valley and turned them back So that ends the Indian Wars. If there is any thing I can tell you, I will be pleased to do so So write me about any thing you want to know, and I will tell you what I can.

Yours very truly,
Nathan H. Bramlet

In the summer of 1872, while F.C. Bramlet was putting up wild hay, W.P. Powers and J.F. Johnson came in and put up some hay and looked over the country. And Powers moved in from where he was camped on Gordon Creek. And Johnson moved in a little later. Bramlet said he was the third family to move into Wallowa Valley Johnson lived in the Pike Ward Cabin, till he got his log house built. Which was a hewed log house. The first of the kind in Wallowa Valley, which he put a Puncheon Floor in. And after riveing out his Shakes for the roof, he shaved them all with a Drawing Knife, before putting them on the roof. Fastening them on with nails. Which was the first nails used in a building in the Valley He built this Cabin in August, 1872. He built a large Fireplace in one end of the Cabin. When he moved into the valley, he pack-ed all his belongings to the top of Smith Mountain from the river on his back. As his horses were only partly broken. He moved his family in about November 1872. And his oldest son Ernest F. Johnson, was six weeks old
nson was six weeks old.

Bramlet and Powers, built their Cabins of round logs and the Shake roof was held on with weight poles, as they had no nails These were built in September and October 1872

Bramlet organized the first Sunday School, in Wallowa Valley

The first White child born in Wallowa Valley, was Sarah, daughter of Mr and Mrs F.C.Bramlet. Later Mrs. Sarah Knott

Wallowa , Oregon
Aug. 10th, 1931

Mr. J. Horner.
Enterprise, Oregon.
Dear Mr. Horner;

I was born in Umpqua Valley, Douglass County, Oregon. Dec. 8th, 1856. I lived on a Donation Land Claim of 640 acres with my parents, Mr. and Mrs. Winslow Phelps Powers until the summer of 1872, when I immigrated to Northeastern, Oregon and camped on Gordon Creek below what is now the Townsite of Elgin. Near a family by name of Haydens. My father left the family there for a month or two, while he went over into the Wallowa Valley, in what is now Wallowa County, Oregon. to put up wild hay for feed the following winter. As he intended to take a Homestead there and make it his future home.

After putting up the hay, my father came back to move his family and possessions over into the Wallowa Valley.

After a few days of hazardous traveling across the Wallowa Canyon, below the junction of Wallowa and Minam Rivers and across Smith Mountain, we drove or rather tumbled down into the beautiful Wallowa Valley, on the first day of September, 1872.

We journeyed on up across the valley and pitched our camp on what is now, Section 13, IN, Range 42, E.W.M.

While living in this camp, James Hutchinson a Squatter from Upper Prairie Creek and two other men, (I don't remember their names) came down the valley on the river trail with a pack outfit. When they came in sight of our camp in the brush on the bank of the river, they received quite a shock, on seeing my Mother and

myself. As they did not know there was any White women in the Valley. On the 16th, day of September, we moved to what is now, known as Lower Valley and located on what is now, Section 34, 2N, Range 42. E. W. M.

Shortly after we settled here, Ellic Finley (Alexander B. Findley) and his wife and children moved into Wallowa Valley and camped at our place overnight, then went on up the river a mile or two above our first camp and located.

Yours very truly,

Mrs. Henry Scaeffler

There has been considerable dispute in later years regarding who was the first White woman to settle in Wallowa Valley. Which centers on Mrs. W. P. Powers and Mrs. A. B. Findley. In their statement above, there was only a few days difference, in the arrival of and establishing a residence of the two families into Wallowa Valley. Findley had been in a few weeks before and established their home. And Mrs. Powers conceded it to Mrs. A. B. Findley.

The W. U. Hayden and W. P. Powers families, had been neighbors in Illinois, in the very early days.

Statement of Mrs. Mary Reeves.

I was born in Saline County Missouri, Oct. 19th, 1848. Crossed the Plains in 1852. And my folks located near Cedar Mills, Washington County, Oregon.

I was married to George Reeves Nov. 28th, 1865. We moved to California in 1868. Leaving Portland, Oregon, Oct. 27th, on the Steamer John L. Stevens. Arrived in San Francisco, 7 days later. We went to Tulare County and lived there, three and a half years. Leaving there, July 16th, 1872, and arrived at Findley's place at Summerville, Aug. 26th, 1872.

We found Jane all packed and ready to move to Wallowa Valley. Alec Findley had already taken two or three loads and was in

the Wallowa Valley .He came out a day or two later.It was the first time I had ever seen him.After a few days they went on to Wallowa.And we rented a place from a man by name of Fisher.

Alec had his wagon with him when he came after Jane and the children.Their load when they left for Wallowa, was mostly household goods and some chickens.

They gave us here and some chickens when they left.I think Jane went with Alec to Wallowa on the first trip, when Alec located the place there.They lived in Wallowa all that winter.But came back to Summerville for a short time the next spring, when Sammy Findley was born.And my Mother took care of Jane, while she was sick.

We lived at Summerville the rest of the summer and fall.And left there Nov, 5th, and moved back to Willamette.

The dates, etc. in the above statement were taken from an old Diary, kept by Mary Reeves. Whose husband George Reeves was a brother of Mrs. Jane (Reeves) Findley. Mrs Maryge Reeves died at Cedar Mills, July 2nd, 1935. aged 86 years old. She was quite deaf in her later years.

The first White child to die in the Valley, was the infant son of George Bramlet. He was about six weeks old about Christmas 1873. Named George. And was buried on a little Knoll on the F.C. Bramlet Homestead, where the first Cemetery in Wallowa Valley, was located.

W.C. Bramlet was a Methodist, and believed in Bap-tising by sprinkling. And his neighbor, W.H. Boyd, was a Camelite and believed in Bap-tising, by immersion. Boyd had been attending Bramlet's services in Bramles Chapel, till they got into a dispute over

Baptism, and Boyd quit the Chapel. Bramlet built this Chapel for religious purposes only. Which was the first building for that purpose only in Wallowa Valley. And Bramlet preached there each Sunday. And Boyd quit the Chapel in 1887, and erected a building for Church purposes across the road from his residence, a short distance from Bramlet's Chapel for his followers.

Along in the '70s, W.P. Powers got out of provisions and Bramlet got out of Tobacco. Bramlets wife was sister of Powers. So Powers took a Pack horse and went to Summerville for supplies among which was Tobacco for Bramlet. On his way back, his horse played out on the Wallowa Hill. So he took his pack and saddle off fastened a long rope to them and pulled them way up a tree, hobbled his horses and turned them loose on the grass, and walked on home about 10 miles. Intending to start back, early in the morning and bring the things on home. it being late when he got home. And Bramlet asked him if he had brought the Tobacco. as he had already gone to bed. Powers said yes. But he forgot and left it in the pack. Powers did not use Tobacco, and did not realize what it was for a Tobacco iser to be out. So Bramlet got up saddled his horse and went after the Tobacco. And when there, he took the pack down got his Tobacco and came back home. And Powers went back the next morning and got the pack and his horses

Years before they came to Wallowa Valley. Bramlet lived in the Rouge River Valley. And early one morning, took his gun and went out to get a deer. near the Licks or Alkali grounds, and saw what he took to be a Bear up a tree and shot it. And it came tumbling down. And he found he had shot a man. And he took him home and nursed him for a year till he got completely well. The man was up

the tree watching the Licks to get an easy shot when the Deer came to the Licks. The man had a wooly coat or jacket on, and Bramlet said he looked exactly like a Bear.

A.B. Findley brought the first chickens to the Valley, also the first Threshing Machine. Also Mrs. Findley took the first milk cow in. And their neighbors at Summerville, said Indians would kill them all

LaGrande Observer of 1909, says.

J.H. Allen one of the early Pioneers of Wallowa County, Spent last evening in the city Mr. Allen ran the first Threshing Machine ever taken into Wallowa Valley. Taking it into the Valley some 31 years ago. This was the Threshing Machine A.B. Findley took in in about 1877. William Masterson helped him bring it in
 + + +
 Oregonian of Sep. 7th, 1871, says.

The number of Indians reported in the Oregon Supreintendacy is 19,975.

Oregonian of Mon. Aug. 12th, 1872. says.

Wallowa Valley lying East of Grand Ronde, Union County, has been taken possession of by the Whites. And about 100 Homesteads located The valley is a very fine one, and has hitherto, been in possession of the Indians.

Mountain Sentinel, LaGrande, of Sat. Aug. 24th, 1872, says

If the Indian Council at this date, was first suggestion of a Post Office in Wallowa Valley.

Mountain Sentinel, LaGrande, Oregon, of Sat. Aug. 24th, 1872, says.

On the 14th, a Council was held between 40 Whites and 40 or 50 Nez Perce Indians. The Indians protesting against the Whites settling in the Wallowa Valley. J.F. Johnson was chosen to conduct

the Council on the part of the Whites. This Council was held in persuance to a written invitation to the Whites. In this Council the Whites were requested to leave the valley and take their hay with them. The young Joseph's and Eagle of the light, were chief in attendance. Whites in the Wallowa Valley, Now number about 50 or 100 at this date.

Oregonian of Thu. Aug. 29th, 1872.

The White settlers in Wallowa Valley, Union County, have been holding a Council with the Indians, who insist on the Whites leaving the valley. No definite conclusion was arrived at, but another Council was agreed on when it was expected that the matter would be settled in a friendly manner.

J. F. Johnson could talk the Jargon language fluently. The reason the Whites at the above Councils, appointed him as interpreter and Chairman of the meeting. And Chief Joseph wanted to know how much land the Whites wanted. Saying all the Wallowa Country belonged to the Nez Perce Indians. And Johnson explained that the great White Father, at Washington, told the Whites they could come to Wallowa, and each man have 160 acres, or one half mile square. which he illustrated to Chief Joseph, by pointing out how large a piece of land it was. And that would be all the land each White man would need. And Joseph laughed and said. If that is all, You and your Klutchman (Wife) and Papooses (Children) can stay and live in peace. It's alright. Later Joseph told Johnson that that there would never be any fighting in Wallowa Valley between Whites and Indians. Which afterwards proved to be true.

Oregonian of Fri. Feb. 22nd, 1873, says.

We fear another Indian scare is about to transpire, and we hope without any foundation whatever. It is known to our readers, that

a band of the Nez Perce tribe of Indians of which the sons of the deceased Chief Joseph claim to be head, have from the first objected to the settlement of the Wallowas, on the ground that the title of these Indians (Whom we designate Wallowas) had not been extinguished.

Mountain Sentinel, of LaGrande, Oregon St. Mar. 8th, 1873, says.

A. B. Findley and W. B. Bowers and other gentlemen of the Wallowa Valley, were over last Sat. and report no excitement whatever in regard to Indians. (W. B. Bowers in the above, should be W. P. Powers) Mountain Sentinel, LaGrande, of Sat. May 8th, 1873, says.

The Washington Correspondent of the State Journal, under date of Feb. says. The Senate passed a House Bill, establishing several Post Roads. One of which was from LaGrande, Oregon via, Summerville to Wallowa Valley in Union County.

William Masterson said the first mail delivered in Wallowa Valley, was at W. W. Whites place, before the Post Office was established. which was required by the Post Office department, that mail should be carried six months, before an Office would be allowed. And White wrote the Post Office at Summerville, to send him some stamps. But did not send any money for them. So when the carrier came the next trip, with the mail, he had two or three letters and one or two papers, and stayed overnight with White. And one of the letters was for White, in which it said he would have to advance the money for any stamps sent to him. When White had read the letter over several times, getting a little madder each time he read it. Then he said to the Carrier, You take this DOD BLASTED sack and mail away from here. And make this your last trip to my place with any mail

WESTEN UNION

Today advised by first Assistant Postmaster General, That records of Department show that Post Office of Wallowa was established on April 10th, 1873. stop. Mr. John Snodgrass was the first Postmaster. stop. Mr. Francis Bramlet was appointed Postmaster at Wallowa on July 22nd, 1874. Hope this is the information you desire. stop. Best wishes.

Chas. L. McNary, USS

(R.M. Downey said he knew John Snodgrass as the first Postmaster in Wallowa Valley, and was personally acquainted with him. And that he left Wallowa Valley in 1875)

Oregonian of Fri. Mar. 21st, 1873, says.

The people served, are highly pleased with the establishment of the Mail Route from LaGrande, via Summerville to the Wallowa Valley.

Oregonian of June 5th, 1873, says.

The Post Office in Wallowa has fallen through. This is sad news for the settlers.

Where Bramlet kept the Post Office, was at his home, in the SW part of SW $\frac{1}{4}$ of NE $\frac{1}{4}$ Section 33, 2N, Range 42, E.W.M. Bramlet was a very conscientious man, an unordained Methodist Minister, and most always cried while preaching. And was very religious and never known to use a curse word.

When he first came to Wallowa Valley, he drove up to the spring sat on his wagon awhile, then threw his lines down and said, Wife right here is home. And he settled right there.

During the Indian scare of 1877, when the settlers left hurriedly for the Grand Ronde Valley and Elgin Stokades, Bramlet put the mail sack in his wagon. And T.H. Veasey asked him, if he had the Post Office with him, and he said, yes. everything. But my time alive.

*From Page
173 for Bramlet*

Tom, I forgot the Department. Meaning the Postal instructions or Guide. And driving up the Smith Mountain, the Mail Sack fell out of the wagon. which had two or three letters in it, And Nic. Webber started to pick it up and put it back in the wagon. And Bramlet yell at him, My time alive Nic, dont touch it. As it is Government property And no one has a right to touch it but me.

When the Office was at his Cabin, and the cairier brought the mail in. Bramlet would mark a circle on the floor, pour the mail out and compel every one to stay outside the circle, while he sorted it.

J.L. Watson, a brotherinlaw of Micajah (Cage) Baker, said he carried the first mail into Wallowa Valley, in Government sack. He carried it from Summerville, horseback. And said there were six letters and two papers.

Harve Rinehart, son of John Rinehart of Summerville, carried this mail in about 1878. He left Summerville Saturday mornings for Bramlets, where he delivered the mail, and stayed overnight with Henry Schaeffer and back to Summerville Sunday. and went to school during the week. Lins Hammack says he remembers well how the neighbors of John Rinehart, critisized him for allowing his son to take the mail to Bramlets Post Office when the snow was deep or it was storming or the streams were up.

James W. McAlister said the winter of 1874 or 1875 he went from L. Olsenss place above Lostine to Bramlets for the mail for all the settlers in the upper valley. And the snow ws four feet deep and crusted so he could walk on the top. And all the streams were frozen over, so he could walk over them any place, and very cold And when he arrived at Bramlets, he said. My time alive Jim, come right in and get warm. He said that big Fireplace and fire looked

awful good to him. And Bramlet said, Jim my Thermometer is froze up
 And Jim said I didnt know you had one. And Bramlet took him outside
 and showed him a bottle of Kerosene hanging on the Cabin. Which
 was frozen solid. >

Oregonian of March 2nd, 1875, says.

The list of Post Offices in Union County, are, Cove, Island City, LaGrande,
 LaGrande, North Powder, Orodell, Summerville, Union and Wallowa.

Mountain Sentinel, of LaGrande, of Sat. April 3rd, 1875, says.

The U.S. Mail to and from Wallowa has been interupted by late snow
 Oregonian of Fri. Mar. 21st, 1873, from the LaGrande Sentinel of 15th,
 Says James Tulley (Tennas Jim) Returned yesterday from Wallowa and
 reports. The streams rising grass liiking green, No snow in the Valley
 and Scalps reposing peacefully upon the heads of the inhabitants.

(Tennas, is an Indian Jargon word meaning small. As Jim Tulley was
 a very small man)

Oregonian of Tues. April 8th, 1873, says.

A Commission has been appointed at Washington, D.C. Of which Govern-
 nor Bennet of Idaho, is a member With power to arraingethe diffacu-
 lties between the Wallowa Indians in Wallowa Valley, Oregon and the
 settlers.

Oregonian of Thu. May 15th, 1873, from the LaGrande Sentinel, says.
 A Volunteer Company has been organized in Wallowa Valley to repel
 the Indians in case of an attempt to establish their claims which
 Company will co-operate with a Lewiston Idaho Company.

Mountain Sentinel of LaGrande, Oregon, May 17th, 1873, says.
 Editor of Sentinel. - Please publish the following, and oblige the
 Wallowa Volunteers.

Whereas. There has been reports circulated to the effect that we,

Citizens of Wallowa Volunteers, Propose organizing for the purpose of committing criminal onslaught against peaceful Indians.

Therefore be it resolved, by the Wallowa Volunteers, that we only propose protection to ourselves against depredations of unfriendly Indians. - And then, WAR TO THE KNIFE. Headquarters, Wallowa Volunteers. Oregonian of Wed. May 21st, 1873, says.

The citizens of Wallowa Valley, met on the 7th, inst, and formed an organization for the mutual protection. And elected James A. Masterson Captain, John S. Clark, 1st, Lieut. Thomas Z. Smith, 2nd. Lieut. The other Officers subject to appointment of the Captain.

Mountain Sentinel of LaGrande, Oregon, May 31st, 1873, says.

Mr. Schaeffer of Wallowa, who paid our Office a visit Wednesday, We learn that all the families except six have left the Wallowa, and sought safety in our valley. The Fort is completed, and located in the Middle Valley.

James Tulley and Henry Schaeffer, said the above Fort, (Stokade) was built about two miles above the present site of Wallowa Town on the present Wolf place on a small creek that drained into the Swamp., and that there was no Cabin built inside it. But later, Sammy Francis built a small Cabin inside it, and lived there awhile. But the settlers didnt move into this Stokade, As they tried shooting at it, and found they could shoot clear through it with their 50 Calibre Needle Guns. But some of the settlers did stay awhile in a double hewed log house, which was built under the high cliff, just above the present site of Wallowa Town, on the east side of the Wallowa River. Though they had no trouble with the Indians Mountain Sentinel May, 31st, 1873, says.

From a private letter received from Lapwai, we learn that Chief Joseph had visited that Post, and is reported to have said that he

heard with sorrow, that the Whites of Wallowa Valley, expected him and his Indians to attack them. He said he had not, nor did he intend to do anything of the kind.

Mountain Sentinel, LaGrande, Oreg. May 31st. 1873, says.

in a letter to it, dated May 18th, 1873, there is a company of Militia organized in Wallowa Valley, for self defense against the Indians. This writer said 7 or 8 wagons, with men, families, stock Dogs and Cats, were leaving hurriedly and singing,

Run Nigger Run Nigger
and try to get away
For it is high time,
For it is almost day.
Come along, get out of the Wallowa,
Before Old Joseph kicks up a row.
Signed, -A.H.

Mountain Sentinel, LaGrande, Oreg. of May, 31st, 1873, says.

Says in its editorial page, in part. Those of the people who have not heard the news as published in other papers giving the Wallowa Valley to the Indians, will almost be struck dumb with the intelligence that such is the case. And that the man Ordeneal, Sup. of Indian Affairs, stinks in the Nostrils of every decent man, East of the Cassades. For the dirty part he has acted, In robbing the settlers of Wallowa of their homes, their everything. Were he today to put in an appearance among those whom he has so foully wronged, would pay the penalty with his worthless life.

Oregonian of June 5th, 1873, says in part.

Much indignation is felt in Union County at the proposal to set apart the Wallowa Valley as an Indian Reservation.

Oregonian of Tues. June 17th, 1873, from Umitilla Correspondent of June 11th, , says.

Commissioner Matheney passed through town this morning, enroute

for Wallowa. Also , Tues. July 1st, 1873, , On Mon. the 23rd, the appraiser of the property in Wallowa, left Union for that place Oregonian of July 3rd, 1873, From the Sentinel, says. in part.

The Commissioners were much surprised, when they first entered Wallowa Valley, it being of greater magnitude than they ever dreamed of. The time necessarily occupied by them in auditing the various claims, coming before them, will, owing to their number, far exceed their expectations . The Commissioners visited every section, and heard every statement to be made to them, then placed an estimate on the amount due the claimants. The manner adopted by the Commissioners of transacting the business in the Wallowa, will enable them rapidly to accomplish the object of their mission.

Oregonian of July 23rd, 1873, from LaGrande Sentinel of 28th, ult, says.

The younger Chief Joseph, his family and 4 or 5 buck Indians came into the upper Valley near the Lake. They were visited by Captain Smith of the Wallowa Military Company and Captain A.C. Smith of the Cove Military Company. Joseph was informed, that last year when the Whites were weak, the Indians were saucy and impudent, and drove them from the valley. And now the White men were strong, the Indians wanted peace. That Joseph had said at Lapwai, that the Indians and Whites could not live together in Wallowa in peace; Taking everything in consideration, it was deemed best that Joseph and his company leave the valley. Joseph took his advice and departed. No fear of any Indians now anticipated.

(Notice. In the above it says Captain Smith of the Wallowa Military Company. See farther back, in which it says Smith was 2nd. Lieu. Also A.C. Smith was Captain of the Cove Military Company at that time. And later, A.C. Smiths Company was merged with William Booth's

Company. Also when Matheny came into the Wallowa Valley to appraise the land, he enlisted A.C. Smith as his Guide and Interpreter.

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
WASHINGTON.

My dear Senator.

March 28th, 1931

We have your letter of March 23rd, 1931, enclosing one from J.H. Horner of Enterprise, Oregon, relative to certain lands in Wallowa Valley set apart for the Nez Perce Indians.

The lands in question were set apart for the use of the roaming Nez Perce Indians, by executive order of June 16th, 1873. These Indians never moved onto or occupied these lands, and for that reason by executive order of June 10th, 1875, these lands were restored to the public domain.

Careful search has been made of the old records of this Office but we do not find that the Indian service purchased any improvements from white persons who had settled in the Wallowa Valley. In view of the fact, that the Indians never moved there, and the lands were restored to the public domain after such a short time, it is not probable that any moneys were expended to get exclusive control of the lands in the valley for the Indians.

Sincerely yours
(Signed) C.J. Rhoads
Commissioner.

From Court of claims No, L-194 it says there were 87 squatters who were to be bought out. Whose Improvements were appraised at \$67,860

Townships 1N and 2N Range 46, E.W.M. were reserved for Indian purposes by Presidents orders, dated June 16th, 1873. And restored to public domain by Presidents orders of June 10th, 1875.

Oregonian, Portland, Oregon of July 14th, 1875 copied by the Mountain Sentinel, says.

General Howard has just ordered the following official order. Official information having been received of the re-opening of Wallowa Valley Oregon, heretofore set apart as a Reservation for the Joseph's band of non-treaty Nez Perce Indians, for settlement by Whites at request of John B. Monteith. Indian Agent.

Mountain Sentinel of LaGrande, Oregon, of Oct. 14th, 1876, says.

Government sent in Cox, Matheny, and Berry. As Commissioners to appraise improvements of settlers in Wallowa Valley, and ordered the Land Office at LaGrande to accept applications for Homesteads

In the above, Matheney should be spelled Matheny. And was Jasper Matheny's Father. (See Elk Mountain)

In the book entitled Chief Joseph, his pursuit and Capture by O. O. Howard, page 25, says, In the fall of 1874, Colonel Green was sent to Wallowa with two Cavalry Companies to keep the peace. pge 31, says, Early in July, 1875, executive order issued opening Wallowa Valley to settlement by Whites.

Oregonian, of Wed. March 22nd, 1876, says.

Josephs band of Indians from the Wallowa Valley, is now on the Umitilla Reservation, training horses for a big season of racing among Indians Also of same date, , Nez Perce Indians in a visit to Homelys band on the Reservation. They say for horse racing. But it is thought by many, they have other motives.

Mountain Sentinel, LaGrande, Oregon, of Sat. July 1st, 1876, in part.

We hear of the killing of an Indian in Wallowa Valley. last week by A. B. Findley. He and McNall were hunting some of their horses that had strayed away, and came onto the Indian camp. and asked them about them. They saying they hadnt seen the horses. And McNall and one of the Indians got into a scuffle over one of of the guns belonging to the Indian and in the struggle with the Indian, It was thought, McNall firing a shot, shot the Indian in the leg. Which enraged the Indian beyond all reason. McNall was a small man, but very wirey. But coul dnt handle the Indian, and yelled to Findley to shoot him. McNall went immediately to Union, Oregon and explained the case to Judge Brainard. And the Wallowa settlement massed immediately for protection.

O. O. Shields, in his book entitled "Battle Of The BIG HOLE" pages 14 and 15 says Whitebird murdered defenseless men and women in Wallowa Valley. This was before 1877. And is not a fact. As ther was

never any fighting between the Nez Perces in Wallowa Valley in the memory of the first and earliest settlers.

Mountain Sentinel, LaGrande, Oregon, of July 29th, 1876, says.

General O.O. Howard writes a letter to Judge Brainard requesting him to cause the arrest of Findley and McNall for killing the Indian in Wallowa Valley, and have them tried in the District Court. Mountain Sentinel, LaGrande, Oreg. of Sep. 9th, 1876, says.

Serious difficulty between the Whites and Indians in Wallowa Valley, seems almost unavoidable. Later reports inform us that the Indians boldly assert that Findley and McNall, shall never leave the Valley alive. A force of about 20 Citizens were collected at Summer-ville on Wednesday, to go to Wallowa and escort these men out to Grand Ronde. Also, Mr. Richardson, a highly respected Citizen of Union County, who moved to Wallowa Valley last May, and has resided there called on us last Wednesday and said he had been informed by Abraham, a Minister of the Nez Perce tribe, that there was trouble brewing. That the Indians were to hold a big talk in the Middle Valley at the forks of the river on Saturday night. And that the Indians would remove their Squaws to Salmon River, and burn the houses of the Whites, unless they surrendered Findley and McNall to the Indians to be tried according to customs of Chief Joseph band of Nez Perces. A party of about 10 Whites attended the Pow Pow and the Indians formally demanded the surrender to them of Findley and McNall. The Whites, Peremptorily refused the Indians. Then the Indians said, the Whites could stay till after harvest. But Findley and McNall must be delivered to them. ~~McNall~~ immediately started for Walla Walla to secure soldiers. (Saturday night was Sept. 2nd)

Mountain Sentinel, LaGrande, Oregon of Saturday , Sep. 23rd 1876, says.

This is the day for the examination of Findley and McNall for shooting an Indian in Wallowa Valley. Corporal, Funk of Company E, 1st, Cavalry, has been most of the week, in charge of the two Indians who claim they have been eye witnesses to the shooting. An Interpreter had been sent for.

THE WALLOWA VALLEY DIFFACULTY

Through the courtesy of Colonel H. Clay Wood, we have been permitted to make extracts from the following letter. Received by that Office from Lieut. A. Forse.

Upper Wallowa Valley
Sep. 11th, 1876

A. A. General Department of the Columbia. Portland, Oregon

Sir; as stated in my communication of the 9th, I continued the march to Wallowa Valley and reached the Middle Valley about 1 A.M. on the 10th, inst. Camping at the home of Tulley Brothers, where I found about 50 armed men also several families were there who sought protection. During the morning, one or two more families arrived. All the Citizens of the Middle Valley with whom I conversed, and one or two from the Upper Valley, stated that the Indians of late had been very impudent. Letting down their fences and allowing their Stallions to run at large with the settlers Brood Mares. And last Sunday week at the Pow Pow, at McNalls, had demanded of the settlers to give up McNall and Findley to Joseph or leave before the next Sunday; and if he did not he would run them out and burn their homes. this threat was the cause of calling up the Citizens of the neighborhood and Grand Ronde Valley for protection. On the evening of the 9th, Joseph and his band, fully mounted and armed, stripped to their Breech Clouts and in their War Paint, to the number of about 70, surrounded Mr. Wrights

house where several families had sought protection, and told them they must leave or they would kill them. One person who was present said he did not hear any threats made against those people, but he did hear Joseph say, if the Grand Ronders wanted to fight, he would meet them half way the next day. He afterwards revoked that, and said he would meet them about a mile this side of his camp on a Bluff. and be ready for them all day. About 8-45 on the morning of the 10th, I moved the Company to the Upper Valley, in company with part of the Citizens; the rest remained behind to protect the families at Tulleys. On arriving at Veaseys I left my men and Citizens and accompanied by Mr. Veasey, started for Josephs camp seven miles distant to get an interview. About a mile this side of his camp, I found Joseph and his band mounted and posted on the Bluff mentioned. An Indian came to meet us. I told him I wanted to talk with Joseph. He started off. Returned in a few minutes and said Joseph wanted to talk. I then went to where Joseph and his band were. I asked him through an Interpreter (The Interpreter was Jim Davis.) what was the cause of his trouble. He said it was on account of the killing of the Indian by McNall and Findley. I asked him if he would be satisfied if McNall and Findley were tried by the Civil authorities; that neither the Military nor the Indians had any jurisdiction in this matter. He said he would. I then asked why he had made threats. He said it was because some of the Indians had come from the Citizens and told him that those armed Citizens had said, they were going to kill Joseph and his people. I then asked him why he did not go on the Lapwai Agency. He informed me that in the interview with Major Wood at Lapwai in July, the subject was mentioned

And that it had been referred to Washington, and that a commission of five men were to come from there, and decide the matter. That one of his Indians had come from the Agency a day or two before, but had heard nothing. So, thinking that I might be interfering in some agreement between Joseph and the Government, I let the subject drop. And told Joseph, that he must keep his Indians out of the valley, I told that so long as he was here, to remain where he was at the Lake, and to keep his Stallions and horses by themselves. That the Indians should not interfere with the settlers and designated the line beyond which his Indians should not go. Except when they wanted to go to the settlement to buy provisions, etc. to all of which he would agree. To show his good faith, he would throw away the bullets they had put in their guns for the purpose of killing the Whites, who had come to kill him. Which he did by forming his Indians in single rank, and discharging their pieces, after which I left him. I feel satisfied that the cause of the trouble, originated from the killing of the Indian. If McNall and Findley had been arrested, tried and punished, there would have been no trouble. Joseph finding they were not punished, wanted to punish them himself. Consequently the demand for them and threats. And I am pretty well convinced that if the troops had not arrived when they did, there would have been bloodshed.

Since the above letter was received, another has come to hand from Lieut. Forse, under date of the 18th, inst, which says; "I have the honor to state that since my report of the 11th, inst, written the next day after my interview with Joseph, every thing has been quiet, Most of the Citizens who have left the valley have returned On the 11th, inst, I sent word to McNall and Findley by two of th-

their friends, advising them to go to Union and surrender themselves. And was to be notified of the results but not having heard anything definite of their action, I sent on the 14th, inst, and found they had taken my advice. And on the same day, had a long talk with Joseph. In which I urged him to send the two Indians who were witnesses to the killing, to Union, as recommended by Judge Brainard. With great reluctance they consented. He was afraid the Whites would harm them. I told him that they would not be molested, but to see that they got there safely I would send them in charge of a non-commissioned Officer. Which I did on the morning of the 15th, with a letter to Judge Brainard requesting him to see that they were taken care of and if it were possible should the Court not be in session, to let them return, as Joseph promised to send them again when they should be needed. Joseph says he is going to leave shortly to hunt deer. But I don't think he will do so until the return of these two Indians from Union. After they return, I will have another talk with Joseph and give him to understand, that in case the troops leave, he must conduct himself as if they were present. After which I see no necessity of remaining. As I feel satisfied that Joseph intends to keep his promise.

(The Interpreter mentioned in above letter, was James Davis. See Davis Creek and see Meacham as to Stallions. The Indians had as much right to let their Stallions run at large as the Whites.)

In the Council or Pow Pow as it is called in above letter was ~~was~~ held at Chief Joep's camp in the forks of the Wallowa and Lostine Rivers, where Chief Old Joseph died. R.M. Downey who was at this Council, remembers some of the others who were there A.B. Findley who shot the Indian Wells McNall, E.F. McNall, father of

Wells McNall and another son of E.F. McNall, Oren McNall, Will and Nic Webber, Jim Harris, Jim and Raz Tulley Sturgis, Two Richardson Bro's, Bill McCormack, Gerard Cochran, Jim Davis the Interpreter, Bill Masterson, W.W. White and T.H. Veasey.

Downey said the Council was held in the month of September, 1876 And the Indians wanted the Whites to turn over to them, Findley and McNall to be dealt with according to Indian Law. And when the Whites refused to do this, Joseph told them he would give them till Monday morning to get their stock out of the country. This being Friday, September 8th, and that same evening, they sent a runner to Walla Walla for the soldiers to come. And that the Indians stopped at Mr. Rees Wrights place Saturday, on their way from the forks of the river to their camp below the Lake. And that Jim Davis was the Interpreter at all these meetings. Joseph moved his entire outfit Saturday, and camped on the little Flat above or near where the old Flour Mill used to be. There were about 400 warriors in this camp, And Joseph had sent word to all the settlers in Wallowa Valley to come to the Council. at the forks of the river. k

At the Council in the forks of the river, a Council or Pow Pow was arranged for at McNalls Cabin later.

Downey said he was not at the Council at the camp below the Lake but T.H. Veasey had told him many times all about it, and showed him right where the camp was and the Bluff where the Council was held. The Council was held on the Bluff, near where the old Flour Mill was later built. And the camp was in the little flat above there. And that the Heights called Barton Heights was not the Bluff the Council was held on. And Veasey said Forse and his men arrived at Alder, about one o'clock in the morning, Monday, and left all his

men at camp at Alder, and took Veasey and Jim Davis with him to Josephs camp. arriving there about three o'clock of two hours later, where they found all the Indians in their War Paint, with horses ready to mount, waiting on the Bluff and acting very sullen. And it was quite awhile before they could get an interview with Chief Joseph. And he told them he didnt want to fight the soldiers, but only the stockmen. And didnt want to fight at all, unless he had to. But if he had to, he was ready. And Forse told him the stock-men didnt have to fight. But if there was any fighting to do, the soldiers would do it. Downey said Veasey and Davis told him time and again, that Forse told Joseph just what he had to do. And he had to do it just as he told him. And that he was going to camp right near him, and placed his camp three or four hundred yards below Joseph's. on the East side of the river and stayed there till late in the fall. And the Indians went to Imnaha for the winter. Fore also told Joseph he had come to protect the Whites with his big guns and soldiers.

After the Council at the forks Friday, the Whites held a meeting among themselves, and sent E.F. McNall to Walla Walla for soldiers and sent W.W. White and Gerard Cochran to notify the settlers at Alder and Upper Valley. And the next morning when the Indians came to their camp below the Lake. All the Alder vicinity had gathered at the Rees Wright place at his Cabin. When White and Cochran were on their way up, they were intercepted by Indians posted on sheep Ridge by Joseph, who told them, Joseph didnt want to fight the Whites unless he had to, but was ready if he had to fight. And when the Indians came up, Veasey and Davis came along with them. The reason they stopped at Wrights place, was that Jerard Cochran, who

was nothing but a Braggart. And was always saying what the Whites would do to the Indians, etc. if they got gay, had come over from Grand Ronde Valley a few days before and told the settlers, if Joseph and his band got too gay, the Grand Ronders would come over and kill them all off. And some of Joseph's men heard this, and told Joseph. It was said Al King and W.W. White made some such remarks.

And when the settlers at Wrights place saw the Indians coming over the hill, they saw Veasey was with them. They were very much excited over the Indians coming as, as they were all dressed in War Paint and Regalia, even to the Squaws. but were relieved some when they saw Veasey was with them. And said. Well, Veasey can compromise with them, if any one can, And Jerard Cohorn who had very dark hair, slipped out and hid in the old log barn. And Al King or W.W. White, (I have never learned which) slipped in the Cabin and hid under the bed. Wrights said the Indians had so much War Pain on their hands, that when they put their hands on their horses Hips, they left the print of their hands on their horses Hips. some of the Indians had long clubs. And most of them, had guns. The Indians surrounded Wrights Cabin and called for Cochran and White. And Veasey and Davis made them come from hiding. And Joseph took a long club and held over Cochran, while Davis interpreted for him. What Joseph wanted to know, was, whether Cochran had lied or not, about the Grand Ronders coming over. The Indians stopped at Wrights, as they were on their way to the Lake camp. William Masterson said what incensed Joseph so, was when White and Cochran were sent to notify the settlers at Alder, that Joseph had scouts struggle along the way, which handed the report to the next Indian, by sign or word, and the last Indian reported it directly

to Joseph. And it was astonishing how soon Joseph got word of any movements or words of the Whites. And on the way up to Alder, these two men fell in with a Umitilla Indian, who said Joseph was very mad. And Cochran told the Indian if Joseph didnt behave himself he would bring a bunch of men over from Grand Ronde, and kill the Indians all off. And he would kill Joseph and scalp him and wear his scalp on his Bridle. And Joseph got these words in a very short time. And while at Wrights, place, and they got Cochran out of the Barn. Joseph told him what he said. and Cochran denied it. saying he never said any such a thing. And the Indian he said it to, was standing by Cochran and told him he was a Liar. And slapped him quite hard in the face.

When they got the one out that hid under the bed in the Cabin Mrs. Rees, Aunt Mary Wright was very mad and said I can get you out here, or I will drag you out. And she went to the door and said, you come out from under thar. Or I will come and drag you out. We wouldnt of had all this trouble and scare if you and Cochran had kept your mouths shut and not bragged so much. Come out from under thar and come right now. The old settlers said it was a very foolish remark for Cochran to make at that time. As the killing of the Indian by Findley, had incensed the Indians to the highest pitch. Cochrans Father was at Wrights at the time, and told Joseph through the Interpreter, if he would let Jerard Cochran go, , he would take him out of the Valley immediately. Which he did. And Joseph and his band went on to their Lake camp

When the Indians first came, they sorrouned the Cabin. And the Squaws kept motioning the White women back in the Cabin. And one Squaw that could talk some English, told them to go back in the

Cabin and stay there, as the Indians are very mad.

J.W.Cullen said T.H.Veasey was in sympathy with Chief Joseph and his tribe and always took his part and sided with him in any controversy, which was the reason he could do more with him than any other Whites. Veasey did not speak the Nez Perc or Jargon language. Jim Davis was the Interpreter at all the Councils and was the only man in Wallowa Valley besides J.F.Johnson who could interpret properly.

Captain Booth was not with Forse at all when he Forse, came in on this trip. Only Forse, Veasey and Jim Davis went to Josephs camp at the foot of the Lake at that time.

When Forse came into the Valley on the above trip. He and his men rode day and night. And as they were coming down off Smith Mountain, Bramlets had gone to bed and were asleep. And the noise of the horses coming over the road, , woke Mrs. Bramlet. And in terror, she woke Mr. Bramlet and said the Indians were coming. but he listened a moment and said no they were not Indians as their horses were shod. He could hear the shoes hit the rocks. The soldiers only stopped long enough at Bramlets to water their horses and enquire the way to the Indian camp

White said after Forse left, Captain Stephen W. Whipple came into the Valley with a Company of soldiers and stayed all winter having his camp on Bear Creek, near the present site of Wallowa Town. White having cut several tons of hay or meadow Grass with a Sythe that summer, which he had stacked, and sold all he could spare to Whipple for feed for his horses , at \$20.00 per ton. And when Whipple first came in, he had White go with him to the Indian camp to interview Chief Joseph. And Joseph said he would not talk

to them then, but would come to Whipples camp in a few days and talk to him. Which he did, with all his men but unarmed. After the interview, Whipple told White he had more respect for Joseph now than he ever had. White said Joseph was a very pleasant and reasonable man. But firm, and that there was never any fighting in Wallowa Valley between the Whites and Indians. And that Joseph said he would not spill any White mans blood in Wallowa Valley

While Whipple was camped on Bear Creek, an Indian came to him and said to him, the three McNalls and Gum McKinney had some of their horses in their Corral, which was just above the present site of Wallowa Town on East side of the river, under the high dliff and wanted the Indians to pay them money, before they would let them have them. And Whipple wrote an order and handed it to the Indian and told him to give it to them, which the Indian did And they turned his horses out immediately. McNalls were living at this place at the time. Early settlers said said the above men and Jerard Cohorn caused more trouble among the Indians than any other White men in Wallowa Valley.

William Masterson who was at the Council in the forks of the Wallowa and Lostine Rivers in 1876 said Chief Joseph had made a crude drawing of the killing of the Indian from explanation by those who were there, by Findley and McNall and said Joseph would have made a good artist, As the drawing was so plain, that he could recognize McNall with his old hat pulled down on his head, Also Findley with his hair bobbed nearly to his | shoulders Also his beard. and said the drawing showed the guns

(See similar mention in Book "Northwestern fights and fighters Page 96 and 97)

William Masterson said it was agreed by all the Whites, that they would go to the Council unarmed. But he and Gum McKinney, had each hidden a Pistol on their person as they went together. And just after their arrival at the Council Tent, William McCormack noticed the but of his Pistol and grabbed it, and pulled the But out so all the Indians could see it. Which made Masterson very mad. as he didnt want the Indians to know he had any arms. And he came near hitting McCormack over the head with the Pistol. But knew it wouldnt do to start any thing at that time. He said the Indians wanted all the Whites to get out of the Valley in 10 days. And the Whites insisted on time to put up their hay. But Joseph was obstinate, and said if they didnt leave, the Indians would burn all their hay and houses

William Masterson said Veasey told him when at the Council with Chief Joseph at the foot of Wallowa Lake in 1876, mentioned in Forse's letter of September 11th, 1876, that when Josephs men wheeled to fire their guns in the air, it was a thrilling sight. and that he was astonished at the way, the Indians were drilled. As they wheeled their horses around in Indian Military style and perfect order and stopped at the dot. And all fired in the air at once. And was done instantly at Josephs command.

T.H. Veasey said all the Indians left Wallowa Valley in the fore part of June, 1877. And that he visited Josephs camp awhile, before they all left and had a long talk. And that they all were very sullen and contrary. Saying they are all going to leave soon, and go over to the Clearwater in Idaho. And in a few days, they were all gone

Mountain Sentinel, LaGrande, Oregon of Sat. Sep. 30th, 1876, says..

General O.O. Howard, Chief of the Military, Department, arrived

in Washington Yesterday. The object of his visit, being the adjustment of the trouble between Whites and Indians in Wallowa Valley.

Mountain Sentinel. LaGrande, Oregon, of Sat. Oct 14th, 1876, says. confirms the arrival of General O.O. Howard at Washington, Sep. 21st.

A.C. Smith said Chief Joseph told him in later years, that he made a Treaty with General O.O. Howard. In which Howard marked out a plat on the ground, to show him what part of the country he could have to live in. But left out the Wallowa Country. And Joseph said NO. Then Joseph drew a plat on the ground, leaving out the present Reservation, but showing the Wallowa Valley, Imnaha and Snake River. on down to the Grand Ronde River. Then Howard told him, he couldnt do that. Then Joseph told Howard the Wallowa Country belonged to him and he wouldnt give it up. Then Howard drew a plat on paper including the Wallowa Country, in the present Reservation. Then Joseph drew a plat of what he wanted leaving out the present Reservation. And Howard told him alright. He would send his, Josephs plat in to Washington, D.C. But Howard sent in the plathe, drew instead of the one Joseph drew.

Smith and Joseph were great friends. And Joseph went to visit Smith always, when he came into the Valley in later years. As Joseph only used a very few English words. And Smith could talk the Jargon fluently. About the last time Joseph came in to Enterprise, he met J.H. Horner on the street and said. Smith House. And was showed where Smith lived. And he went to his house. And they had dinner together, then went to the Studio ran by Frank A. Reavis, who was a son-in-law of Smiths, and had their pictures taken together.

OLD OREGON HAD WAR WRITER
BY WILLIAM Haight
Oregon Free Lance Writer

A STICK GUIDED by long brown hands scratched a scraggly map of Northeastern Oregon in the sand while capable white hands scribbled a cryptic script on paper and in that scene of 65 years ago a war was born and Oregon had her first war correspondent.

E.S. McManus a lusty adventurer from Iowa, was Editor and Reporter of the LaGrande Sentinel when word came that General Howard and peace commissioners were going into Wallowa country with final peace negotiations with the Nez Perce Indians.

McManus alert for hot news, prevailed upon the peace commissioners to let him accompany them on their mission. With some reluctance he was accepted as a member of the party. He became impatient with the slow march of men and horses and, with an unidentified scout, cut away from the military party and went ahead into the hostile Indian country after his news. He met the Indians at the edge of Wallowa Lake on a cold March day in 1877 while high winds were whipping a Bridal veil of snow from the barren peak towering above. The sepulchral stillness was broken when the eloquent embittered Nez Perce Chief, Thunder-Out-Of-Water, or Chief Joseph, surrounded by his braves and impatient with the restraints of peace, spoke in quiet tones.

The voice was deep and scornful as he spoke of Nez Perce grievances. While Joseph was speaking of full hearts and love for the Wallowa earth, General Howard was toiling onward up the valley of Winding Waters with the futile message of peace.

General Howard failed, but McManus succeeded and had a dramatic interview. He telegraphed it to the Oregonian and other Pacific newspapers. McManus had come to Oregon in 1862 and settled

briefly in Baker, where he was appointed deputy Assessor in the district now known as Union County. During the tenure of his office he made the first Assessments in the Grand Ronde Valley. And later, was made Clerk of Union County.

Active in politics, he joined the LaGrande Democrats, who were noted for drawing a line and daring any unhappy Republican to step across. From the political rivalry of the Republicans and Democrats a need for a Newspaper arose. And the two parties raced to get a paper on the streets first. McManus, as editor, had the Sentinel edition out a few hours before the Republicans got their paper printed.

While he was serving as editor of this paper, the long brewing Nez Perce War spouted with incidents and the idea of an interview with their great leader occurred to McManus.

With typical ingenuity and alacrity, he got there first and watched Joseph drop to his knees on the sandy beach of Wallowa Lake and sketch the map of northeastern Oregon. Within the map he drew a circle which represented Wallowa Valley.

Joseph spoke and the Telegraph wires hummed; "This has been the home of my Fathers as long as the oldest Nez Percés can remember. You can take all outside this valley. This valley is my home. And I am going to fight for it. That is all I have to say. (From Sunday Oregonian, Dec. 13th, 1942.

Following from the Indian Review, of Union County, Oregon, September 16th 1876. No 22. (See Mountain Sentinel note of Sep 9th, 1876

INDIAN TROUBLES IN THE WALLOWA VALLEY

Summerville, Sep. 12th, 1876.

Editor Review.-Believing that you and your readers would like to have a statement of the Indian troubles in the Wallowa Valley I will try to give you a correct account after passing over the various little troubles that have occurred, most of which you are

aw are of. I will begin by stating that, on Sep. 1st, the Indians visited most if not all the settlers of the Wallowa and sked them to attend aggrand Council at their camp, the next day. and be sure to have Messrs Findley and McNall there.; (You will understand, they are the ones who killed the Indian, some weeks ago;) Saturday ca came and most of the Citizens attended the Paw Way; But thought it unsafe, for Findley and McNall to attend, and wisely I think that they stayed away. They had quite a talk with the Indians; The first of the Indians speeches, being "that the Wallowa was their country and they we e going to have it; The White settlers must move out of the Valley &c; also that the Whites must give up Findley and McNall to them, and they would try them by their laws, for the killing of the Indian, as it was their country and they had jurisdiction over it, also they argued if an Indian killed a White man, he would be tried by the Whites; therefore when the when the Whites killed an Indian, , they have the right to try the White man according to their laws." You will see the farce of their argument Mr. Editor, but the settlers still refuse to see it in that light. They were very indignant to say the least when they foud Findley and McNall were not to attend thair Council and that the Whites still refused to give them up to them for trial after so a polite and urgent request. The Indians however, were not satisfied with the result of the Council, said they would meet the Whites at McNalls ranch the next day, and accordingly on Saturday, about 60 Indians visited McNalls, but the most of the Whites had become tired of the Pow waw, and was but few there. The substance of the Indian speeches were about the same as the previous day, except they grew more emphatic and excited

and after repeated with the most Emphatic gestures, that the Wallowa Valley was their country and they were going to have it; that the settlers must leave there, & such language as this was used by Joseph and all the Warriors that had anything to say. Soon after the Indians left, McNalls consulted with what few Whites that were present, and then mounted his horse in the night and went to Walla-Walla and asked for troops.

In a short time he was informed that they" had telegraphed to headquarters and it was not thought necessary to send troops" or language to that effect, accordingly McNall turned his course homeward and stopped in the North end of Grand Ronde Valley, and asked for a few of the Citizens to go with him and help protect the settlers while they gathered up their stock and moved out. On account of it being the busy time of harvest, but few responded to the call and McNall accompanied by about ten of our Citizens started from Indian Valley for more help. On hearing the above news your correspondent became daring bloodthirsty and after a hard days work on Friday, mounted his War Horse about dark and in company with 14 others was at McNalls Saturday morning about sunrise. At 2 o'clock, Wm. Booth of the Cove, arrived with eight men from Union. We then proceeded to organize what were there, by electing Wm. Booth, Captain. We at that time had about 40 men on the roll; Our Captain dispatched 14 men to the Upper Valley, a distance of 20 miles, late in the evening, and the balance of the force was to march to the front the next morning. But before, But before our arrival at Rees Wrights our destination in the Upper Valley, we met several families coming out in the night having had, what a White colored man and Citizen of the Upper Valley

was pleased to call a "joke" played upon them, as follows; the Whites became alarmed. Bloom and family, Ben Boswell and family and some others were gathered at the house of Rees Wright. And about 5 o'clock in the evening a band of Indian Warriors numbering 68; all of whom excepting Old Joseph, were painted and stipped to the belt, armed with guns and revolvers, came down the road with a War Whoop, and turning to the house of Rees Wrights where they knew there were several families, rushed upon the wood-pile where the men were sitting, having put the women and children in the house and went out there to meet them disarmed. As they considered it was useless to undertake to fight so many; their only salvation was to make a treaty, and they boys say they were prepared to make it any way the Indians should dictate. The Indians had the same old story that it was their country and the Whites had to leave "Injun, good Injun". All white men are liars, &c. All of which the boys say they willingly agreed to, After indulging in various speeches and epithets for about an hour, and enquiring where our men were at from Grad Ronde and whether they wanted to fight &c. they were told we did not wish a fight, but only came over because the settlers were scarce &c. Joseph through his interpreter sent usut word, that he would come out on open ground and fight us anywhere. The Indians left at dusk in the evening, and some of the settlers forgetting that they were sleepy immediately hitched up their teams and started for the Lower Valley, they were met by our party after they had traveled about two miles and by us escorted to the ranch of the Tulley boys, where we arrived at 3 o'clock A.M. The settlers of the Middle and Lower Valley having concentrated at that place; upon our arrival we found that

a Company of 44 soldiers had arrived there at 1½ A.M.

After considerable conversation with the Lieut. in command, we became pretty well satisfied that our robe of Indian scalps would be light. As he had great confidence in Joseph and declared the policy of the Government to be to avail trouble by every possible means, and we were satisfied the Indians would not be on the fight while the soldiers and our company were both there. As we were about equal to them in number. On Sunday we advanced ^{to} within about four miles of Josephs camp, when the Lieut. called a halt with his men, and in company with Mr. Veasey, a settler who is on very friendly terms with the Indians, rode up to their camp and as we expected, Joseph claimed to be a good Indian, and promising in future to not allow his men to go about the part of the valley where it was settled &c. Thus the compromise was made, and we were told in substance, that we could go home; thus I presume the trouble is ended until the soldiers are withdrawn. /

H. Rinehart.

Some of those who went over to Wallowa with H. Rinehart, were William Fine, William Martin, John Tuttle. H. Rinehart was Henry R.

Sep. 1876 was when E. F. (Edmond Freeman) McNall started for soldiers at Walla Walla Washington. He left after sundown, and rode to foot of Blue Mountain, where he borrowed a horse from Max-Shelton, and on to Walla Walla River, where he borrowed a fresh horse from Ulyssus Sarred, and arrived at Fort Walla Walla, just at sunrise.

August 25th, 1930, I visited J. W. Cullen & his home at Glen Cullen for the purpose of getting any correct data, he could give me of Wallowa Country. And after asking any questions I could think of to ask, As he had an unusual memory for a man of his age, as to dates and places He showed me "The Veteram", that was published

at the Theodore Hansen Publishing Co. at 287, Taylor St. Portland, Oreg in which was an article he wrote for them, which covered all of his Indian War experience, except a few corrections he gave me of his trip through Wallowa Valley and down the Innaha, in 1877. Of which the following with corrections is taken from the Veteran of July, 1930, in part.

Captain John W. Cullen, the present Grand Commander of the Indian War Veterans, of the North Pacific Coast, is of Scottish ancestry. Coming from the North of Ireland. Their name was formerly McCullen. He was born on Stillell Prairie, LaPorte County, Indiana June 18th, 1838. He was the son of John and Otellia Cullen and was born two months after his father's death. His Mother was a Christian woman. Later his Mother married Adam G. Polk, a Widower. And in April 1847, the family set out for Oregon with two wagons and four yokes of Oxen. Before reaching Fort Laimie, The Indians ran off all their Oxen but one. Old Jerry. And Johnney now in his 9th, year, walked from there to the Dalles, arriving there about the middle of November. Where they built Rafts of logs, put their wagons and families on and drifted down the Columbia to the Cascades. While Mr. Polk and one of his boys aged 16 drove old Jerry and some cows they had over the old Indian trail to the Cascades. On the way down, Mr. Polk contracted Pnuemonia and died. Leaving a Widow and in all, 6 orphan children. One of their party, Mr. Corneiolus Smith and Mr. Polk were Free Masons. And the Masons immediately came to the families relief. Later Mr. Smith died of Pnuemonia, And the Masons helped the families down the river to Portland. Where Captain Nathaniel Crosby was constructing a building. The lumber of which was brought from the State of Maine, around Cape Horn, in the Bark Toulon. And was the first lumber

house built in Portland. And when finished, he immediately had the Smith and Polk families moved in. At the age of 13, John W. Cullen struck out for himself and went over into Yamhill County. Where he fell in with a harness and saddle maker, and learned the trade. Later taking up the Printers trade, under a Mr. Goudy. At that time Clerk of Yamhill County, who took a liking to him and furnished him books, and encouraged him in getting an education. And when Mr. Goudy bought an interest in the "Pioneer and Democrat" at Olympia, Washington Territory, He gave him a position on the paper. At this time, Governor Isaac I Stevens declared Martial Law, and Mr. Goudy was authorized to recruit an additional Company of Volunteers. As all business had been suspended, and young Cullen at the age of 16, became one of the Volunteers Company of 79 members. And served to the end of the War. With George B. Goudy as Captain. Every man had furnish his own gun, and all young Cullen had was a single barreled muzzle loading Shot Gun. In 1857, young Cullen came back to Portland and was a member of the firm of Sanderson and Cullen. The first Saddlers in Portland. And on July 14th, 1859 he was united in marriage to Miss Anna E. Hembree, Third daughter of Captain Abssalom J. Hembree. Who was killed at the head of his Command in the Yakima War. From this union, there were 11 children born. 9 of whom are still living, this 1930. In 1860, he returned to Yamhill County, where he organized a Company of Mounted Volunteers for Home Guard duty, and he was elected Captain. Later he assisted in recruiting Company B, 1st, Infantry Oregon Volunteers in Yamhill and Washington Counties. and he was mustered into service as Lieutenant, and ordered to Fort Boise. From there he was sent in pursuit of a band of Indians in the Salmon River Falls

Valley who had driven off some stock, which was the rendezvous of the Shoshones, under "Big Foot" Successor to Chief Pocatella. In the spring of 1877, J.W. Cullen was engaged and stock raiding in Grand Ronde Valley, Union Co. Oregon. Having charge of a 1000 acre stock ranch, when rumors of trouble with the Joseph band of Nez Perces Indians, became prevalent through some controversy between Joseph and some of the settlers in Wallowa Valley. An ill advised action on the part of some young men in Grand Ronde Valley, who armed themselves and went over into the Wallowa Valley in the fall of 1876 and threatened to drive Joseph and his band out of Wallowa. This came very near causing a pitched battle between the two forces, in which the Indians would have had a very decisive advantage. Being in larger numbers, better armed and in much better training and disciplined. The withdrawal of the young men under humiliating circumstances, greatly emboldened the Indians whose threatening attitude so alarmed the settlers, that they became panic stricken and fled from their homes. And soldiers were sent in on forced march, to settle the difficulty, and the Indians withdrew across Snake River into their winter quarters where they were joined by other disaffected members of their tribe, who began committing depredations on the White settlers. Alarm spread all over the country. It was feared that a general uprising of the Nez Perces and Umatillas was imminent.

But early in 1877, a Stokade was built at Summerville, near the residence of Mr. Cullen, and it being known that he had had some in Indian service, he was requested to take command of the Stokade. This he declined to do. Being satisfied, that there was no probability of any local danger, but he offered to lead a party on a

reconnaissance to ascertain the whereabouts of the Indians. as the settlers had flocked into the town of Summerville, to be near the Stokade from the surrounding country, also many from Wallowa Valley. He believing the Indians would attempt to recross Snake River, and return to Wallowa Valley, for possession of which valley they were contending. After much opposition to his plan, he succeeded in raising 10 Volunteers to accompany him on this expedition.

But they had not proceeded far, till they were overtaken by a courier, from Captain William Booth, who was commissioned by the Governor of Oregon, to recruit a Company A, Oregon Volunteers to take the field against the Indians, asking them to hold a conference with him, the reason of which was, that they were induced to join his company on condition that Mr. Cullen should become 1st, Lieut. of the Company, and with the understanding that he would be duly authorized to call for a like number of Volunteers from the Company later on, to proceed to the crossing of Snake River at its junction with Salmon River, in the event that Captain Booth did not deem it advisable to advance that far with the whole command

With this reinforcement and understanding the Company took up the line of march toward Wallowa. On arriving at the point where the town of Elgin is now situated, they found Captain Whipple with a Company of regular Cavalry, who had been sent around that way to intercept the return of the Indians to Wallowa, and who, instead of advancing to the crossing of Snake River, had gone into camp at that place. Whipple advised Captain Booth to proceed no farther in that direction but to return to the protection of Grand Ronde Valley. But on the insistance of Lieut. Cullen, Captain Booth rather than to divide his command, reluctantly consented to

proceed to Wallowa Valley. Cullen said Booth came very near turning back to Grand Ronde Valley. But he persuaded him to go on to the Upper Wallowa Valley anyway. Which he did very reluctantly. He said Whipple and his men encamped on the present site of Elgin and were well equipped, laying around camp fishing, etc. And that Whipples men told him that they were ordered to Snake River, to head off the Indians if they were starting to come back into Wallowa, But Whipple got cold feet and delayed on the trip. But later went into Wallowa Valley. (See Bear Creek)

From the present site of Elgin, Booth with his men went across Cricket Flat down the Wallowa Hill, crossed the Wallowa River and up over Smith Mountain and down to Jake Sturgills place near near head of Wallowa Canyon. Where they camped two or three days and Booth debated whether to go any farther. And kept saying he should have stayed in Grand Ronde Valley to protect the settlers there. But Cullen, insisted they should go on to Snake River, to see if the Indians were crossing over into Wallowa. Saying, they would massacre the settlers in Wallowa Valley, and come on into Grand - Ronde Valley from that way. And at last, Booth consented to go to the Upper Wallowa Valley any way. On their way up the Valley, they met some stockmen. Among which were Jas. W. McAlister and Jas. McCoy who said they had seen a great many Mocasins tracks on Imnaha and vicinity, but had not seen any Indians. But was satisfied, there were a few in the lower Imnaha district, yet. On arriving at Alder they stopped awhile and made some inquiries and went on up to Prairie Creek and camped at Hiram Perkins place. Having been informed by the Richardson Bro's in the Middle Valley on their way up, that they thought Perkins would have plenty of Canned fruit

and other provisions, and thought they could find any thing in that line they wanted. But on arriving at Perkins place they found him gone. And all they could find, in the eating line was two pans of Clabbered milk. After talking to McAlister and McCoy, Cullen said he felt sure, the Indians were gradually crossing Snake River now, and discussed it with Booth, who insisted on returning to Grand Ronde Valley and notifying Whipple. But Cullen insisted that they go on to the Imnaha Canyon to see if the Indians were actually trying to get back over. From Prairie Creek, they went on across Little Sheep Creek, following an old Indian Trail, and over the Sheep Creek Divide, and down Grouse Creek Ridge to near the Park on Upper Imnaha. William Masterson, one of the company said an amusing happened while they were crossing over the Sheep Creek Divide. One of the men, did not know Cullen, and made the remark that he understood, they had a Preacher in the company. Saying it was a Hell of a place for a Preacher. And Cullen overheard part of the conversation and at every opportunity, he would talk to the fellow on religion.

When they reached Imnaha, they went down to the lower end of the Park and made camp. The next morning, Booth insisted on returning to Grand Ronde Valley. They having seen a lot of Indian signs in different places along the river, which showed the Indians had been there quite recently. But Cullen remonstrated with him, saying he still intended to carry out his original idea of reconnoitering the Territory to the crossing of Snake River. So the company moved on down to the mouth of what was later Freezeout Creek, where they struck camp for early dinner. I laid my Map before Cullen, and he said it seemed to him, it was the creek later called Deer or Findley Creek

But he had never been there before. But William Masterson who had ranged his horses on Imnaha and Camp Creek, in winter of 1874 and 1875 and knew the country, said it was Freezeout Creek, instead of Deer or Findley Creek. Also Henry Schaeffer, who was with the Company, said the same. Then Cullen made the Company a short talk in which he said the trip he was about to ask his 10 men to take was a very hazardous trip. And after drawing a line on the ground, said those who wanted to go with him, on this trip, to cross over on his side. And the same men he started with, crossed over. They were Eli Ostrander, A.C. Smith, who had a Henry repeating Rifle, H.T. Pike Ward, an old Indian Scout, who had the latest model Rifle, B. Thomas, and Amos Gibbs. All of Company A. Oregon Volunteers I asked Cullen who the other five men were, and he said he didn't think I ought to put their names down. As they got cold feet after they had climbed to the top of the Ridge and asked to go back and join Booth. Which he consented to.. saying he didn't blame them as it was a very hazardous trip. He said each had their saddle horse. Cullen said they had plenty of ammunition. But Booth would only allow three days rations to each man. Although he figured it would take six days to make the trip down the ridge and to the mouth of Imnaha. But when five of the men left, it doubled their rations. After arriving at the Saddle or ridge, between Imnaha and Snake River, they followed an old well beaten Indian trail down to what is now called "Square Mountain", saying they could not see Snake River all the way. But when they got to Square Mountain and vicinity, they had a good view across Snake River, where they could see many Indians and horses, which apparently had been driven across Salmon River and different other places

And seemed to be preparing to recross Snake River, back to the Im-naha and Wallowa country, with their stock. Cullen said they kept out of view of the Indians till the situation was sized up. They decided to make it appear to the Indians, that there was a large force lying in wait, to assail them, if they attempted to cross Snake River. This was done by two or three coming in view, then all six then one. Then a few would bob up in another place, which made it appear there were quite a number of Scouts, and the main force was concealed. He said this little Butte or high prominace was just across Snake River from where the Indians were camped on the long slope on the Idaho side. Cullen said while they were at this Butte, they could see shooting over near Salmon River. I asked him if he remembered the date. And he said it was July 5th, 1877. He said this shooting was caused by a battle or skirmish, between some Indians and Lieut. D. B. Randall who was killed by Indians, at or near that place at that time. I asked Cullen why he thought the Indians would come back into Wallowa, when it hadnt been but a weeks since they left Wallowa. And he said for the reason that they were camped so near the crossing of Snake River. which he had heard, before leaving Summerville. And another reason was, why did they cross Salmon River, instead of keeping on the opposite side of Salmon River. and on up the Salmon River Divide. And he said he found later, he was right in his guess. As when some old Indians came back from Indian Territory, where Chief Joseph had been taken after he was captured, He asked several, and they told him, that was their intentions. As they intended to come back over and try to compromise with the settlers for a part of Wallowa anyway for their home. He also said that his life long experience or since he was 16 years old with Indians, he had learned a gret

deal of their habits. Saying he firmly believed he frustrated Chief Josephs plans, when he and his men, saw Cullen and his men coming around and around that little Butte or Prominence near the mouth of Imnaha. He said he thought the Indians must have all left Wallowa Valley late in June.) See Photo. of J.W. Cullen in Oregon Journal of Thu. June 21st, 1934, in which this incident is mentioned.)

Cullen said when they arrived at Freezeout Creek, Booth told the men they would turn back, and return to Grand Ronde Valley. as they were taking too many chances for the small amount of men in the Company. Then Cullen reminded him of his agreement they had, when he joined the Company as Lieut. Which was that he should have 10 men to go with him, on the Snake River trip, if the Company decided to turn back. And after considerable argument Booth reluctantly consented. Cullen said he intended to go any way, and alone, if his men would not go. Then they all agreed that should go on down the Imnaha with the balance of the Company to near the mouth. Kill a beef there, as there were several Indian cattle along the river, wrap it up so no flies could get at it for Cullen and his men, when they came down near the mouth of Imnaha. As Booth had not allowed the 10 men enough rations to start with. Having accomplished their purpose, Cullen and his men, started to rejoin Captain Booth. And working their way cautiously down a rough ridge, They could see the Big Bend in Snake River where the crossing was. Their rations had given out two days before. They had killed a Coyote, and subsisted on that. Later killing a nice fat Deer which lasted them till they got to Cow Creek. Cullen said while they were coming down the Divide

they saw six Bear. And A.C. Smith came near running into one of them, and was going to shoot it. But he would not allow any shooting now. Cullen said near the point of the Ridge, on their way down, they came onto a small Butte. Which he thought now was called Cactus Mountain. Saying it was near the main old Indian trail to Snake River. Saying they kept out of sight all the time. But could see hundreds of Indians across Snake River, quite plain with their glasses. And hundred of horses near and South of Divide Creek on Idaho side, and down near Snake River. And some of the horses looked very jaded that were grazing near the Indian camps and it was plain to be seen, the Indians were making preparations to recross Snake River. Cullen said he firmly believed, that the turning point of the Nez Perce Campaign as far as Wallowa Valley was concerned, was at the Snake River Crossing, near mouth of Imnaha. The skirmish or battle seen by Cullen and his men from Square Mountain, July 5th, was the same one seen by Booth from vicinity of Buckhorn Springs. (See Buckhorn Springs) which Henry Schaeffer said was a battle between O.O. Howard and his men. After leaving the Little Butte or Cactus Mountain, they worked their way cautiously up to later what was called Cow Creek. Where B. Thomas killed a fat deer. As the other deer killed, was mostly spoiled, and they had fresh meat till it, spoiled. But they wrapped it up in their shirts to keep the flies out, and it lasted nearly to the Valley. He said this meat tasted awful good. And that they were very much dissatisfied in not finding any grub at Cow Creek which was to be left by Booth and his men, except a little flour which they poured in a can they had, stirred water in and baked and ate with the fresh venison. He said he guessed Booth thought

it would be a waste anyway. Ashe never expected they would make the trip later. Cullen said there were a few stray cattle on this Creek, but they were very wild. From there they worked their way cautiously up Imnaha, and came out up a Canyon on West side, following an old Indian trail. I asked him, if this Canyon had a high cliff in it that the trail came around under. And he said yes. And they were very careful, and went around on the hillside, in fear of being ambushed. Saying the canyon led out to an old Indian Camp. where there was a large patch of Thorn Bushes. (See Corral Creek and Indian Village) From there, they followed the old Indian trail to the Buttes, where they camped. And the next morning they went on to Alder Slope to Thomas Veaseys place, and on back to Summerville.

Cullen said the Indian called Big Foot, mentioned above, had unusually large feet. And when he made a track in the mud or sand, it showed very large. And that he wasnt the Sioux Chief Big Foot.

When Captain Booth reached Cow Creek, where they camped overnight, they climbed out on top from near the mouth of Cow Creek to near Buckhorn Springs, where they camped the night of July 4th, Henry Schaeffer one of the party with Booth, said it was a very tiresome and hot climb out. And they all suffered for water. As seemed to miss all the springs on the way out. And camped for the night at a place where there was lots of springs, on the night of July 4th, 1877. And the next morning, just as they were eating Breakfast, they looked across Snake River, and saw a battle going on as they could see the smoke from the guns. Saying it was a fight between General Howards men and some Indians. William Mastersn said they had a long Telescope, about the size of a gun barrel

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that they had borrowed from Jimmie Wilson, when they came through the present site of Lostine, that they fastened to a gun barrel to rest on something and look through. And could see all the movements of the Indians, which looked to them, like they were moving camp hurriedly. Schaeffer said they packed up hurriedly, as they didn't know but there were Indians in the vicinity. And took the old Indian trail by the Buttes. And after they had gone about two miles he said to the man he was riding with, Where is your gun? And the fellow glanced down in front of him on his saddle, and said. By Gad I forgot it and left it leaning by a large tree. And the Company waited till he went back and got it. In talking to William Masterson about this trip and where they camped, he said after the fellow got back with his gun, they went on to the Buttes, and camped for the night at a spring, where there were some Quaking aspens and Willows in the head of a draw, on the South side of of the North Butte (Lewis Butte) R.M. Downey said Masterson often showed him where they camped, when they were riding together later. This place was known later as the Grandma Landers place or Dale place. She was the Mother-in-law of James Dale. Masterson said all they to eat, at this camp was flour. which they stirred up in a can they had with water, then twisted the dough around a green willow stick and cooked over the fire. And the next morning they went on to Alder. This was the same place Cullen, Cullen and his party camped at a few days later, on his way to Alder and on to Grand Ronde Valley. Booth went to see Mrs Cullen immediately on arriving at Summerville, from the Imnaha trip and told her where Cullen had gone, and he never expected to see him again alive. And she didn't expect to ever see him alive. And she said she wasn't worried at all. As he had always got back from these trips

unharmed. And that the Lord always took care of him. Also William Masterson said on the trip to Imnaha Booth rode a gray mare which belonged to A.C. Smith. And was worth about \$5.00. And on his way out, he rode the mare to death. As he was afraid the Indians would get him, before he could get to Grand Ronde Valley, And that Smith lawed him through two or three terms of court, before Booth would pay him for it

The five men who concluded to return, after Cullen and the party got on the Ridge from Freezeout Creek, took an old Indian trail down Deer or what was later known as Findley Creek. And fell in with Booth and his men

Cullen said about 1879 or 1880, he moved into Wallowa Valley with his family and established a camp, near a man and his wife by name of Simon Anderson. Who were the only others up there at the head of Wallowa Lake. Then he bought 40 ten gallon kegs of Frank Wiles. Who made them to sell, and put them all in an old Boat at the foot of the Lake, and with his son Ed, started rowing the boat to the head of the Lake, but when they got out aways the boat began to leak. And they couldnt bail the water out fast enough. And when about half way up, it was so full of water, the kegs began to float off. And they just got to shore, when the boat sank. And they managed to fish in what kegs didnt float ashore So ehen they got the 40 kegs to camp, they began fishing, and caught Red Fish enough to fill them all. He said him and Ed, would go up the river that ran into the head of the lake and catch and string the fish on a long rope, then take their old blind horse and tie the rope to his tail and lead him down to camp along the stream. As the brush was thick on each bank and

he couldnt get out. Then clean and pack them and go back after more. After they had packed the 40 kegs, they took them to the foot of the lake in a boat and loaded them in his wagon and started for Walla Walla, Washington, to sell and trade them for provisions, etc. But he said he didnt get salt enough in the kegs and some of them spoiled on the way

Henry Schaeffer said when Captain Booth camped at the Lower end of the Park on Imnaha, they ran onto 5 or 6 head of Indian cattle, which kept in the trail ahead of them, till evening, And when they made camp for the night, they killed one for beef. But the Captain wouldnt allow them to build a fire. And they had to eat what they wanted raw. Saying raw beef wasnt so bad to eat when a man was hungry.

Cullen said the first Frame House in Portland, mentioned above, was built on or right near, the Southwest corner of First and Washington Street. And the lumber was brought around Cape Horn, from Bath, Maine in 1847. And one of the Mates on the vessel called the Toulon, by name of Dewitte, later married Cullens sister, who was a Widow.

Cullen said at the time of the Bannack outbreak, near Fort Hall he had filed on a half section of Government land in the Cold Springs District, in Umitilla, County, Oregon and a half section of Rail Road Land adjoining, which he had been improving. But as the Bannack trouble progressed, he noticed a restless feeling among the Umitillas, but thought little of it, until he was approached one day by Homila, one of their Chiefs, whom he was quite intimate with, and asked what he thought about the Bannack trouble And if he thought the Umitillas were likely to take sides with