

### CAPTAIN SUMPKIN AND JOE CAMPO ACTED AS SCOUTS WITH SOLDIERS IN SHEEPEATER WAR

Renegades From Bannock and Shoshone Tribes Finally Captured in Salmon River Canyon.

Two veteran Indians of the Umatilla reservation who today are enjoying the Round-Up from their side of the field engaged 40 years ago in one of the last of the Indian campaigns in this part of the country. Just as their sons and nephews fought for the United States in the recent war, these two patriots, Te-low-kite or Captain Sumpkin, and Joe Campo, served their country as scouts in the memorable Sheepeater campaign against the Bannocks and Shoshones. They are the two remaining Umatilla reservation Indians out of a group of 20 who rendered valuable service in defeating the marauding Idaho Indians who carried their depredations into this territory.

The Sheepeaters were a band of Indians from outcasts of the Bannock and Shoshone tribes, according to Major C. B. Hardin, U. S. A. retired, who is one of the few who has chronicled the campaign. "These outcasts were the result of marriage alliances between the two tribes, which were considered offense enough to bring about ostracism. Their tribe grew steadily until 1875, when they were joined by some warring Bannocks and they began to pillage the country about their abode in Southern Idaho.

Forty years ago American troops were scarce in this section of the country and so, when orders were issued by the commanding general of the western department for troops to operate against the Indians one party was sent out of Boise Barracks and another from Camp Howard, near the confluence of the Salmon river with the Snake, about 100 miles north of Boise. Shortly after these parties had located the direction of the troupe, Lieut. E. S. Farrow, who was in command of a small detachment at the Umatilla agency, was ordered to take the field. Twenty Indians begged to be taken with him as scouts and they were enlisted as such.

Lieut. W. C. Brown, second in command to Lieut. Farrow, now a retired colonel of cavalry, lists the following Indians among the scouts who accompanied them in the summer of 1879 in the memorable campaign: Yatnowitz, Shapish, Elhwat-is-kow-kow, Su-wa-ships, Spella, Te-low-kite, Victor William, Patsewa, Pello, Wep-tish, Twa-kakit, Telokas, Small Hawk, Olanee, Peo, Che-wanuck, Dick and Hama-schuck, Te-log-kik, Twa-kalikit and Joe Campo are the only ones of that number now living. Twa-kalikit or Charley Tokaekin, being now a resident of the Yakima reservation.

These 20 Indian scouts were the pick of the Umatilla tribes, mounted on hardy little cayuse ponies selected from the countless herds then roaming over the Umatilla reservation. Major Hardin says in his story of the campaign. "The head sergeant was Yat-in-ow-liz, the war chief of the Umatillas. He was a grave, dignified Indian of the Fenimore Cooper type, whose word, on account of his tribal position, was law with other members of the band and whose experience as a warrior was such that the young lieutenants commanding the detachment were glad to defer to his judgment in the trying situations in which they were placed at various times during the campaign."

It was on July 1, 1879 that Lieut. Farrow and Brown and their scouts left the Umatilla reservation for the region of the Snake river. They were working on various clues as to the presence of the hostile Indians and attempting to effect a union with troops from the other camps when the right trail was discovered.

Lieut. Catley, who started from Camp Howard, was first to encounter the hostile Indians and his meeting was, if anything, a defeat. He had accomplished one purpose, however, that of locating the Indians.

The American troops were having the worst of it in the fight with the Indians when the party under Lieut. Farrow arrived in Idaho, according to Captain Sumpkin, one of the two

the reservation, who were at that time in camp near the old agency and they immediately joined the few troops there in pursuit of the Bannocks.

A small battle was fought on the reservation; Sumpkin related, but the Bannocks made good their getaway and were not overtaken until they reached the Starkey Prairie. Here another battle was fought and about half of the Idaho Indians taken captive. These captives were brought back to camp at the agency while a few of the Indian scouts pursued them to see that they did no further damage in the Oregon country.

"Major Conroy was agent at the time this happened," the old Indian, Sumpkin, said as he reclined in his tepee one day this summer. "He told me to leave the fight to the soldiers, but we told him the chances were too great. We could not sit by and see the cattle belonging to ourselves and our white friends killed by a warring band and we would not leave it to the soldiers as the major asked. After we had declared we wanted to assist the soldiers, he let us join them."

Umatillas Are Peaceful  
The Indians of the Umatilla reservation have always been lovers of peace, Captain Sumpkin told his interviewer, and for that reason their men were willing to fight a defensive fight against any breach of the peace. From their earliest settlement on the reservation they have been friends with the white people, both in this county and elsewhere throughout Eastern Oregon. Pendleton, La-Grande, Wallowa, have always been friends with the Indians, he said, and he expressed the kindest regard for all the whites.

"Wherever we have gone among white people, we have been treated as friends," he said. "On hunting trips to the John Day or as far as Baker people have asked where we were from and when we told them from the Umatilla reservation we have been given the best of treatment."

It was this bond of friendship between the Umatilla reservation tribes and the whites which prompted the defense of the Indians against the invaders in 1879, according to the old scout. Col. Brown, who, as a lieutenant served with the scouting party, said that the Indian scouts were a splendid lot and did excellent work for the government in the Sheepeater campaign and in the previous campaign against the Bannocks the year before.

While the two Indians now remaining on the reservation have not received any distinction as the result of their faithful work in the stirring Idaho campaign, the two in command were both cited in orders from the headquarters, department of the Columbia, on October 20, 1879. Lieut. Farrow was recommended for promotion to captain and Lieut. Brown to first lieutenant, by Brigadier-General C. O. Howard, commander. The general commended the two young officers highly for their perseverance and also praised their forces for their work. "But for the gallantry, skill and energy of Lieutenants Farrow and Brown, I should have been obliged next summer to have put another and larger force into the field to operate against the Indians," General Howard's citation said.

With visions of his own service for the United States and his white friend fresh in mind, Captain Sumpkin showed the same patriotic zeal when the trend of events demanded that this country enter the European war. The old scout, now leader of his men by virtue of his age, his service and his position as an Indian police judge made the following statement before a dozen of his tribesmen, assembled in his tepee:

"When the war in Europe reached out to call in the United States, the young Indians on the reservation volunteered, just as their white brothers did. They went to war to protect the people of Europe from the injustice of the Germans believing it their duty as much as the white man's to aid in restoring peace. Our boys were willing to give their lives for the cause and to die, red man beside white man, to restore peace."

"We love the United States and the white people for they have always been good to us. Now that the fire in Europe is extinguished and we had a part in it, we hope to continue to live on in peace as we have for years. We are proud to have assisted in the work of restoring peace."

As citizens the Indians are not allowed to have charge of their own funds except in certain cases, yet they may vote provided they register and elect to go to the polls. Suffrage among the Indians has interested them very little, but one or two occasions having developed where they went to the polls in any large number.

In 1882 some one put the Indians on to a "hunch" to vote for Taft for president and many ballots which were counted had no mark on them, whatever except the cross after the names of the Taft electors. When prohibition came up for vote before the state went dry in 1916, many of the Indians went to the polls to vote for prohibition, the two missions having influenced them to help the movement along. As a rule the Indians do not exercise their franchise.

As citizen Indians the men of fighting age were obliged to serve the United States in the great war and the reservation sent 46 men to the colors. Again, in their capacity as citizens, the Indians are able to go before the state or federal courts to take actions at law, but as citizens they dare not overstep the dry law in any particular, without more serious consequences than to their white brothers.

Some of the advantages of citizenship are thus seen to be enjoyed by the natives and others not so much enjoyed. The draft of their men for military service at first did not seem exactly right to the Indians and then, again, they are more than compensated by not having to pay taxes on incomes and inheritances. The citizenship status of the Indian is a hybrid affair and a middle ground between the full citizenship enjoyed by the whites and the lack of citizenship some Indians have.

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### INDIAN STATUS NOT CLEAR BUT HE CAN VOTE IF HE WISHES

Suffrage Has Not Interested Redmen But Some Were Induced to Vote for Taft in 1912; Favored Dry Law.

The status of the Umatilla Indian is a subject for wise heads to ponder over. According to an opinion of the bureau of Indian affairs, the tribes on the reservation are citizen Indians and thus are entitled to vote. But as citizens they are under all the rules and regulations placed upon Indians and must obey the laws made for their guidance and direction. In short, the Umatilla reservation Indian is a citizen and yet he is not a citizen.

With federal, state, Indian and tribal laws to govern them, the Indians come under more regulations than their white brothers. Some of the laws, however, do not apply to them, for no Umatilla Indian has been known to pay either an income tax or an inheritance tax. Incomes of some of the natives are known to be within the tax paying class, while the inheritance of a quarter section of wheat land would be sufficient to cause the inheritance tax commissioner to hold out the hat.

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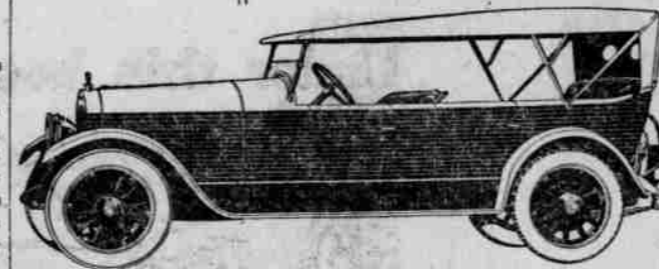
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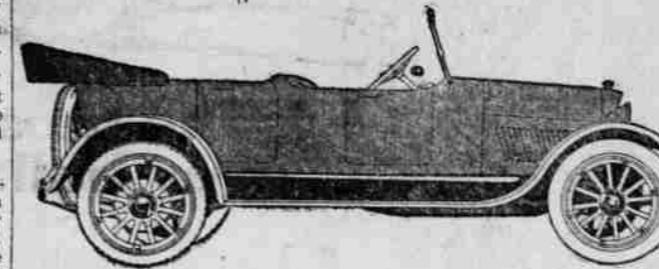
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