

Sensentzqh

Chief Moses was the son of one of the three ~~leaders~~ chiefs of the whole Northwest and was called Titt^halch Cum or Half Sun. As customary, he went into the Blackfoot country buffalo hunting each year.

Then

And on these trips had Sensentzqh, and later his wife, were left ~~xxx~~ to direct the activities of the people remaining at home, just like a chief.

One year while he was seated with the Blackfeet smoking a peace pipe he was seized and slain.

Chief Moses later went into the Blackfoot country and there shot a Blackfoot chief to avenge the death of his father. He came home and in commemoration of the death fashioned a buffalo horn headdress which he wore in a dance. This was passed down as a family heirloom and was worn yesterday by the great-grandson, Friedlander, who also wore Chief Moses' prized grizzly bear necklace.

Moses died in 1899 at Colville and is buried on that reservation with his wife. At the time of his death Moses had but one wife, Mary Moses or Santhlalo who lived to be 108 years old.

Billy Curlew whose Indian name was Cul Lul or Kah Loo , means like turning. Curlew's grandfather was nephew of Moses.

People along river called Moses Sispilth Kalch or Seven Shirts.

Moses Lake, a camp, there , it was called Howwaph, meaning a NO kind of a willow.

Smowhala and Moses met there. Race track marked by a rock, a turning point it was called Entapathmite.

Vantage, a winter camp for horses. Camp name, Ne pomph, which means juniper (LPUD and Juniper tract)?)

Main winter camp was Crescent Bar. It was called Kum Muck a Quat hch Small Hill by the water. Moses lived there , he had four wives, two of his own people, one a Palouse, one a Yakima.

Went to Badger Mt in spring with other tribes. Bitterroot, which Shahaptian called Piane, they called Spatlum.

Moses nephew rich in cattle. His name was Ti Owagh Ya Shet.

Third principal winter or sedentary village was one of three, and it was Sko Ko Lat Ka. It was at the mouth of Moses Coulee opposite where his sister is buried Her name Sen Sentz. Moses Coulee was called Chak Ah Ma Pas

From 1858 to 1899.. Quil Ti ne Nock succeeded, he killed in Indian wars of 1858 at mouth of Squilchuck creek 2 miles down river from

brother of Quil Tine nock.

even then before title was fully extinguished by treaty ratification.

Moses was their head chief, about 45 years old then, fighter, battles of early Yakima Wars, 1858, severely wounded, and never breaks his word has more influence than any other chief east of the Cascades.

(Kamiakin had gone into "retirement" at Rock Lake, 80 miles south of Spokane.)

He was then kindly disposed toward whites, inviting them to settle in his country, Ross reported.

His Indian name was Suc-co-tal-sko sun, or half sun, a portion broken away from the sun.

Rode blue horse, a large head on broad shoulders. Heavy in later years, 5 feet 8 inches, 219 pounds, 6 7/8 inch size hat.

69 years old 70 years old when he died

In 1869, June, Moses encamped on Rocky Ford on Crab Creek which later home of T.S. Blyth, cattleman.

Moses Camp of 200 lodges in NP war, a diplomat and warrior.

His sister was Sin Sintz. His father, chief, killed by blackfeet. He shot chief in retaliation, buffalo horn headdress and bear claws.. now by Moses descendant, Friedlander on Colville.

Moses Ø

Pd Oregonian, said 2 days to get h~~00~~ forces together at camp on
D
ritish line and then be sitting Bull N₀. 2 ha rassing settlers and
stockmen throughout the NW.

(Moses died April 6, 1899

Chief Moses

Dr. Robert Ruby and the Sioux. Dr. Brown, Wenatchee.

Chief Moses

Moses, whites wanted him out of the way so they could have his land. Break up the Indians. Haller expedition. Mules. Kamiakin people wanted them, moses people killed them. Didn't get along after that.

H.J. Snively, Yakima Attorney. made out will Oct , 1895.

Moses, Half Sun, born Moses Culee. When young a warrior.

Called himself Moses I am Moses. Half sun.

Feb. 2, 1879, 543 Snakes and Paiute Indians brought to Yakima Reservation in dead of winter, Capt. W.W. Winters, 1st cav Sarah Winnemucca with them. Chief Moses and his people, Snowhalla and his people.

Moses. 6

Wilbur sent for Moses Dec. 2, 1878, went to Simcoe on

Dec. 7, 1878

Perkins.

Dec 1878, Crab Creek camp, Dec. 31, found Moses took him, brought him to White Bluffs, then Yakima City, put fetters on Moses, remained in Prison till 26th or five days. "I took fetters off Moses and brought him to the station.

Came to the agency to get him.

"There are those in this country who would kill him at the first opportunity. 250 Smowhala and Moses Indians."

March 12, 1879 Moses arrested while crossing Yakima river 3 miles below ferry below gap. Put under \$300 bond with James H. Wilbur and P.G. Garvis as sureties. J.W Hambleton and E.P. Bayles def him.

March 4, 1879, 5 of the murderers still in jail, to remain until Oct. Judge Wingard has decided he was not authorized to hold special term of court. Indian who murdered Mr. Jewell, state sen from Umatilla Co. Ore. discharged on Umatilla warrant.

Sheriff made 2 trips to Simcoe, demanded Moses. Wilbur locked him up, refused to surrender.

Minnemucca, Sarah. A woman of the Paviotso of w. Nevada, commonly called a Paiute, born in 1844 in the vicinity of Humboldt lake, and known after marriage as Sarah Winnemucca Hopkins. Her father, Winnemucca, was chief of the band that lived about Humboldt and Pyramid lakes, sometimes spoken of as Winnemucca's band (q.v.) Her grandfather, who was also a chief, accompanied Gen. Frémont into California and was named by this officer "Captain Truckee," by which designation he was afterward known to the whites until his death, about 1859. In 1860 Sarah and her sister were taken to San José, Cal., and placed in the Sisters' school, where they were allowed to remain but a few weeks; in the same year the band which included her people was confined to lands about Pyramid lake, which, in 1864, were formed into a reservation. In the following year the family lived at Dayton, Nev., and it was at this time, or shortly afterward, that Sarah's mother and sister Mary died. About 1868 Sarah began to act as interpreter for Agent Bateman to the Shoshoni, and later became interpreter and scout for Gen. O. O. Howard's forces during the Paiute and Bannock war of 1877, when no Indian man could be prevailed on to risk the attendant danger, and was instrumental in bringing her father and his immediate band out of the hostile Bannock camp in Oregon. On Jan. 26, 1880, she was appointed interpreter at Malheur agency, Oreg., and in 1881 conducted a school for Indian children at Vancouver barracks, Wash. In the winter of 1879-80 she accompanied her father to Washington for the purpose of obtaining permission for the return of their people from the Yakima to the Malheur res., which was granted by the Secretary of the Interior, but the plans for carrying it into effect were thwarted by the Yakima agent. In 1881-82 she again visited the East, delivering public lectures in Boston and other cities with the object of making known the story and the trials of her people and of arousing sympathy in their behalf, her complaints being directed principally

against the Indian agents. To aid in this effort she wrote a book under the title "Life Among the Piutes, Their Wrongs and Claims," published in 1883. In the meantime, late in 1881 or early in 1882, she married a Lieutenant Hopkins. Although Sarah's attacks on the Indian agents with whom she had to deal brought forth countercharges against her character, these were met and refuted by Gen. Howard and other military officers whom she had aided in the field.

With aid received during one of her visits to Boston lands were purchased for her near the present Lovelock, Nev., and an Indian school was established, which she conducted for 3 years. Here her husband died of tuberculosis and was buried in Lone Mountain cemetery. Sarah thereupon abandoned the school and went to visit her sister in Monida, Mont., where she died Oct. 16, 1891 (inf'n from Miss Jeanne Elizabeth Wier, Reno, Nev., 1905). She was degenerate in her later years.

Winnemucca's Band. A Paviotso band, under chief Winnemucca ('The Giver'), formerly dwelling on Smoke cr., near Honey lake, n.e. Cal., and eastward to Pyramid, Winnemucca, and Humboldt lakes, Nev.; said to number 155 in 1859. In 1877 they were under Malheur agency, Oreg., numbering 150. Wanamuka's band. - Burton, City of Saints, 576, 1861. Winnemucca's Band. - Ind, Aff. Rep., 172, 1877. Wun-a-muc-a's Band. - Dodge, *ibid.*, 1859, 374, 1860.

*See Sarah Winnemucca Hopkins, Life Among the
Piutes; Their Wrongs and Claims, Boston and
N.Y. 1883. (chap. VIII - "The Materna Affair")
O.O. Howard, Famous Indian Chiefs I have
known. N.Y. 1908. (chap. XIII, "Winnemucca,
Chief of the Piutes" & chap. XIV. "Joc-me-to-me,
an Indian Princess" - "We called her Sarah
Winnemucca" & Portrait of "The Princess Sarah")*

Chief Henry Thompson, (Wehster) 81 will be Tuesday a.m. at

Celilo Village, 10 miles east of the D

Ceremony of t is kind Wyam tribal rites

burial follow about 1 p.m/ in Incian cemetery on top of bluff near
father , Tommy Kuni Thompson, Aril 16,1959

Henry died Saturday at hospital at Redmond, Oregon. Had been in
and out since last fall . Death attributed to cancer.

Born at Celilo, march 15,1886. Became chief after father's
death

once great gathering place, after 1957 when falls flooded out,
rapidly went into decline a out 15 Indian families.

Interested in sal on festival for 2 years under auspices of The Dalles
Jaycees and presided at trad ceremony a year ago.

Fundas raised to build new long house nearing completion.

Services in the long house, partly covered with a trap

About 300 Indians at Celilo today gett ng 00 traps up etc.

Wife, Ida; children Dorothy Simcustus of Warm Springs

Curtis and Kenneth Thompson of Gresham

Christen Ganuelas of Wapato

Moses Thompson, Pd. 2 sist, Ida Wynookie, Celilo

Leschi (Handbook of American Indians)

A Nisqualli chief, prominent in the war which involved all the tribes of Washington and adjacent regions in 1855-58, and commonly known as the Yakima war. While Kamaiake (q.v.) headed the Yakima and their confederates E. of the mountains, Leschi took command W. of the Cascades, particularly about Puget sd. His most notable exploit was an attack on the new town of Seattle, Jan. 29, 1856, at the head of about 1,000 warriors of several tribes. The assailants were driven off by means of a naval battery upon a vessel in the harbor. On the collapse of the outbreak Leschi fled to the Yakima, who, having already submitted, refused him shelter except as a slave. A reward was offered for his capture, and being thus outlawed, he was at last treacherously seized by two of his own men in Nov., 1856, and delivered to the civil authorities, by whom, after a long legal contest, he was condemned and hanged, Feb. 19, 1857. See Bancroft, Hist. Wash., 1890.

(J. M.)

Comcomly-A Chinook chief. He received the Lewis and Clark expedition hospitably when it emerged at the mouth of the Columbia r. in 1805 and when the Astor expedition arrived to take possession of the country for the United States he cultivated close friendship with the pioneers giving his daughter as wife to Duncan M'Dougal the Canadian who was at their head. Yet he was probably an accomplice in a plot to massacre the garrison and seize the stores. When a British ship arrived in 1812 to capture the fort at Astoria he offered to fight the enemy with 800 warriors at his back. The American agents, however, had already made a peaceful transfer by bargain and sale, and gifts and promises from the new owners immediately made him their friend (Bancroft, N.W. Coast: Irving Astoria) writing in Aug. 1844, Father DeSmet (Chittenden and Richardson, DeSmet ii, 443, 1905) states that in the days of his glory Comcomly on his visits to Vancouver would be preceded by 300 slaves" and used to carpet the ground that he had to traverse, from the main entrance of the fort to the governor's door, several hundred feet, with beaver and otter skins."

Fishhawk. The conversion of Fish Hawk.

Harried Everett Keyes. Related by Rev. Mark Arthur and Parsons Motanic. Crossed out and written in By Lessie Moorhouse Cornelison.

A lone one-horse vehicle was wending its way bumpily on the road that ran parallel to the Union Pacific railroad track on the Umatilla reservation.

It was June in the year of Our Lord eighteen hundred and ninety-nine. The air was redolent with the pungent odor of cottonwood trees. On the banks of the river. On the slopes on either side were refreshing green wheat fields. To the east and south were bare hills in delectable shades of lavender and pink, with elusive suggestions of soft greens and in the distance like a remote unattainable ideal rose the bellucid sapphire ranges of the Blue Mountains / against a vast blue firmament.

The figures in the foreground of this gorgeous landscape were obviously unimpressed by the beauty of the scene around them. "Town marshall decorated with the badge of his office, was grimly unsympathetic as a decrepit old Indian painfully climbed out of his buggy.

"Fish Hawk" he said sternly, "Now you stay on this reservation where you belong. If you ever come to town and get drunk again I will have you sent to the Pen." Fish Hawk had been in town many days, drinking copiously of a very poor brand of hard liquor. He was a pathetic and terrible sight. There was a wild look in his eyes, bordering on insanity. His long hair was unkempt; his moccasins were nearly off his feet and his blanket was torn and soiled. Despite his ~~decrepit~~ desreputable habiliment the old brave retained an incredible dignity.

The poor old man felt suddenly neglected and lonely as the Marshall drove away. In former crises like this they had taken him to jail where he had a soft cot to rest on and good food until he had recuperated

sufficiently to return to his home. There he would meditate upon his sins and become repentant for a short space of time, until seized again with an overwhelming desire for strong drink.

Trembling and faint he leaned against a tree for support. "Where now shall I go" he mumbled in his own tongue. It occurred to him that he was not far from Small Hawk's place. Small Hawk was his nephew. He would go there.

Fish Hawk was a bad man of the Cayuse tribe. Before the Indians were gathered within the boundaries of the reservation, or had the restraining influence of the law, this brave specialized in a career of violence and bloodshed. He was a ruthless murderer and a daring robber. When deprived of the excitement of these thrilling adventures, Fish Hawk consoled himself with strong drink.

The next day he was lying under a pine tree on a grassy knoll. He felt weak and shaken and his mind was confused. However he was gratefully conscious of the peaceful influence of the quiet countryside. There was a drowsy hum of bees and other insects and the soothing gurgle of running water. Mingling with the sound of the rill were the low voices of the women, washing roots by the spring. Their sweet laughter was like soft, little tinkling bells. He would soon recover, but now he was ill. He felt indescribably light as if he were going to float away. Suddenly a terrible thing happened to him. A giant figure, holding an immense bottle, was coming toward him. The horrible creature had eyes as large as saucers. He was a terrifying sight.

Just as the helpless man expected to be annihilated by this monster the scene changed. There was the refreshing sound of running water. He could see a clear, rushing stream with a glass beside it. Then sweet voices, a flock of white geese with golden heads, shining feathers and pink legs from the glow of the rising sun. One of them came forward. It was a maiden with golden hair and a white robe. She called to Fish Hawk, her voice trailing away in the distance

like the murder of the pines.

"Are you ready to go?" She called to Fish Hawk., and ran lightly and joined the company of shining figures that had taken the place of the flock of geese. Lovely sounds again--and they were gone.

Parsons Motanic was looking down at Fish Hawk. "Sit" commanded the old man. "I have something to tell you." He related his dream.

"Fish Hawk," said Motanic at the conclusion of the story, "You are a dirty man." Yes" agreed the stricken Indian humbly. "I am a bad man." That creature with the big bottle was myself."

"Fish Hawk, you had a sister that died a long time ago?"

"Yes, I had a young sister who went to heaven long ago."

Then Motanic interpreted the vision. "I think your sister has come for you, Fish Hawk. I think you not live very long now."

Then Motanic interpreted the vision..... (Accidental repeate)

The poor old sinner was deeply impressed by the hallucination and the warning of his friend. He decided never to touch another drop of liquor. This resolution he kept for the remainder of his life.

He soon became ill from tuberculosis. The young Presbyterian missionary and the Nez Perce ministers who assisted him at the Tutuilla Mission became hopeful of saving Fish Hawk's soul. They held prayer meetings in his tepee. One day he sent word for the Session not to visit him any more until he sent for them. The aged invalid said that when he decided to repent he would send them word.

It was Fourth of July morning 1901. Parsons Motanic was washing his horse in the river. He was preparing for the parade. which would take place on the camp grounds after the midday meal. Motanic would don his war costume and the horse would be decked in elaborate beaded trappings. An Indian appeared, as Parsons was leading his mount away, with a message from Fish Hawk.

Without stopping to tell his wife at their camp, Motanic hurried to his friend's tepee, several miles up the river.

The old man seemed quite ill. He greeted his old friend thus: "I want you to get Enoch Pond and his elders to come. Now I want to repent of my sins. I want the Session to take me into the church."

Motanic rode hurriedly to the house of the elder, Robinson Minthorn. Fortunately, the Nez Perce minister, Enoch Pond, and the ruling elder, Philip Minthorn, were already there. The Session was soon in conference with Fish Hawk.

Beside his pallet were some bundles of sticks. The one he said represented his crimes. He held up a bundle of nine sticks. They corresponded in number to the men that he had killed. Another lot enumerated the robberies that he had committed. He pushed them away from him--thus he wished to renounce his sins. He ^{said} ~~said~~ that he wanted the Lord Jesus Christ for his Savior.

Author's note: In the minutes of the Session book of the Tutilla Mission dated August 1, 1901, is a brief account of the baptism of Fish Hawk. He was given the name of "Abraham." Reverend Enoch Pond was the moderator of the Session and Philip and Robinson Minthorn were the elders. A note adds that previous to this ceremony the Rev. J.M. Cornelison had married Fish Hawk, by license, to his wife. He could not have been received in the church without being legally married. His Indian name was "We-a-tianet-ti-mi-nins."