

Piutes. Sarah Winnemucca (Paiutes)

Schmitt, Martin F., and ~~Don~~ Brown, ^{Dee}, Fighting Indians of the West, Charles Scribner's Sons, New York-London, 1948

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During the flow of migration westward to the Pacific coast, some of the Indian tribes escaped conflict with the white men through the skillful efforts of their leaders. Such were the Paiutes, the Utes and the Shoshones. Their outstanding leaders were Chief Winnemucca and his granddaughter, Sarah Winnemucca, Ouray, the Arrow and Washakie of the Shoshones.

Old Chief Winnemucca was the outstanding chieftain among the Paiute bands that made their home around Pyramid Lake in Nevada. When John C. Fremont journeyed through that section in 1845, he and Winnemucca became good friends and the chief agreed to accompany the exploring party as a guide across the mountains to California.

Winnemucca liked the white man's country along the coast and when he returned to Pyramid Lake and found that he had become the grandfather of a girl paposse he resolved to have her educated in the California schools. And so before he died in 1859 the old chief arranged for his granddaughter, Toometone, to attend a mission school at San Jose. This was the beginning of her career as a peacemaker between the Paiutes and the white men.

As soon as she learned to speak and write English, Toometone changed her name to Sarah Winnemucca, a name which was to become more famed than that of her grandfather.

During the sixties there were frequent clashes between the Nevada tribes and the new settlers. Apparently the Younger Winnemucca lacked the qualities of leader-

ship that his father had possessed. He was a chief in name only and was having difficulty restraining his angry warriors

from going on the warpath when Sarah Winnemucca returned from California filled with a desire to help her father's people adjust to their changing environment.

As she was able to speak both English and Paiute Sarah became an interpreter. By winning the friendship of Nevada's Governor James W. Nye, she also won many concessions for her people. But inevitably, the pressure from the miners, the settlers and the overland stage companies forced the authorities to transfer the Paiutes north to the state of Oregon where they were quartered on the Malheur Reservation.

Sarah Winnemucca meanwhile had married a Lieutenant Bartlett who had been stationed at Fort McDermitt, Nevada. When Bartlett was dismissed from the service and departed for the east, Sarah followed her father's band of Paiutes to Malheur and became a school teacher there.

For several years she worked earnestly to improve the condition of the Indians but the corruption of the agency officials finally led her to plan a visit to Washington where she hoped to present her case before the highest authorities. She had traveled as far as Camp Lyon, Idaho, when she received news that the Paiutes had suddenly left Malheur Reservation to join the Bannocks.

The Bannock Indians, led by Buffalo Horn, had previously departed their reservation and returned to the Camas Prairie of Southern Idaho, where they were holding war dances and collecting stolen horses and weapons to drive out the settlers. Seeking allies among the tribes in nearby reservations, Buffalo Horn had found willing listeners among the Paiutes at Malheur. In spite of the Younger Winnemucca's protests, the braves of his band went to join the Bannocks, forcing their unwilling chief to go with them.

Realizing that her people were doomed to destruction as soon as

General O.O. Howard could gather his armies, Sarah Winnemucca hurried to Silver City, where she found Captain Reuben F. Bernard in charge of Howard's first attacking force. She persuaded Captain Bernard to hold off his fight with the Bannocks until she had made an attempt to bring the Paiutes out of Buffalo Horn's Camp. "The people of Winnemucca do not wish to fight the soldiers," she declared.

Under cover of darkness she approached the Bannock encampment and by chance met one of her brothers, Lee Winnemucca. He agreed with Sarah that the Paiutes should withdraw from their alliance with the bellicose Bannocks. He suggested that she exchange her usual neat dress for a squaw's blanket, and together they crept into the camp, found their father and led most of the Paiute warriors away before the Bannocks knew what was happening.

"Princess" Sarah Winnemucca remained with General Howard's staff for the remainder of the Bannock campaign, serving as a scout and interpreter. Afterwards she and P 275 her father traveled in the east where she lectured and wrote articles and a book about her people. She married for the second time in 1882, to a Lieutenant Hopkins. When he became ill of tuberculosis she took him back to Nevada where she bought a tract of land near Lovelock and opened a school for Indian children.

When Hopkins died in 1886 Sarah Winnemucca abandoned her school and her career, and finished out her life penuriously near the village of Monda, Montana.

Indians. .just where they lived.

The grandson of Old Bones was called Grusellikin. The camp was on the North side of the Snake and on the west side of the Palouse. I remember the last time I saw him. He was living close to the river and was blind. He had a rope tied to himself to lead himself down to the river. He was a smart old fellow. We used to take him over flour and beef, never take bacon to an Indian.

His squaw was named Mee-At-Tat.

Pete Bones was a crippled boy.

Bones had a moustache. (Fruitless hunt for picture which had been borrowed by school principal..no reason to doubt but that picture had moustache.)

When I was on the Columbia mail came through for Gen. Howard and it was sent to Lyons Ferry. Bones and Old Sunday rode all night to the Columbia. I was at Ringold bar then. That is across the river from White Sands (Bluff) four miles downstream from Hanford.? General Howard was up at Priest Rapids talking to some Indians. That was about 1877..before the Joseph war. Bones wanted whisky but I just served them breakfast. Then they rode on.

There was another old Indian who lived at Lyons Ferry..Sam Fisher. His wife was Nez Perce.

(Bones..1877 Father of Bones, Palouse, lived below Riparia on the Snake river. Kamaikin was the father of Bones' mother.)

Hun-un-we, famous among the Indians of the Northwest as a woman preacher who lived at Cayuse, Ope0 in Oregon, on the Umatilla reservation was the grandmother of Jim Kanine, the last, the last of the ruling chiefs on the Umatilla reservation

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. Kamikin 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.

1826
1827
1828
1829
1830

Willie Wo-Cat-Se. (Oregon - Wash. Indians.

Willie Wo-Cat-Se, 71, died Oct, 1950. Cousin of Clarence Burke.

He held sway for 14 years as chief of the Pendleton Roundup.

Born in Wallula. He was of the Walla Walla. His name means My Foot.

Chief Jim Kanine sang funeral chant.

"Now we open the grave and put the body in the ground but the soul is going home to happiness."

Threw in dirt on top of pine box, everyone circled and threw in dirt. Old burial ground at agency site of burial.

Willie Wocatse, was son of Wispoos & Iyatyik, nephew of Chief No Shirt, husband of Ahatinch.

He wore earrings with big blue beads in them.

Chants before burial. Urged people to prepare themselves for the time when they would all meet same death "

"Some day we'll all meet in that land where there is bright light where everybody's singing, where everybody's happy."

Songs handed down from days before the tribes had separate languages. (wrong says Mrs. Showoway.

Songs..In ancient times died and came back. Broke back with them.

Potlatch held a week after death.

3-6-83

Voting against it were Sens John Cooney and Karl
~~Frank~~ Herrmann, both of Spokane; William Gissberg, Lake Stevens;
Jerry Hanna, Wenatchee; George Kupka, Tacoma; David E. McMillan, Colville; August
P. Mardesich, Everett and Gordon Sandison, Port Angeles.

Olympia AP-The so-called Indian bill cleared the
legislature Wednesday when the Senate accepted the House amendments
passed the measure 36-8 and sent it to the governor.

The Senate concurred in the House amendments to Senate Bill 56 the Indian jurisdiction bill and passed it as amended by a vote of 36 to 8.

Now goes to governor.

Within the day.

Immediately in effect upon his signature .

11:15 ..

Pleased with extremely high percentage that we obtained .
1 more than when passed .

Immediately , coming into those three towns will all be treated alike again.

As time goes on matters of family support, picking up delinquents, truancy..

joe yolo--

most of time traveling from one indian village to another--four to five
totem story for the ~~99999999~~ Alaska forest service and for Paramount--one of
producers for paramount color service--800 feet for self--
totem parks--klawok, hydaburg, saxman, kaasan-- some have as many as 50 post--
some 75-100 years old,
restoration program by forest service, replicas made of those
deteriorated.

listen to indians ~~99999999~~ tell of tribal stories--of totem poles--great
imagination-- 80 or 90 years--one almost 90 who was most expert carvers of them
all--older get lighter become in complexion--seem to fade out as become older--
oriental type of features--dress is copies of oriental --believed came across
from siberia, tibet and mongolia--

private boat

eye and faces in joints--thought each part of body was a unit in itself--
in odder to have a hand know where to go, had to have an eye of its own.
personify all sorts of characters-- ~~999999~~s have a watchman on many of them--
decided oriental-- getting a totem out of alaska is rare--was carved by member
of a tribe who at one time ~~99~~ had been at war with the other tribe--so didn't
want it--tribes still at war--some still haven't peace treaties--one city had
a celebration to which all south western tribes were invited, but were advised
to not invite a certain tribe as there was sure to be a fight--

2 months in all--

beaver totem-- always carved holding a spear--beafer was friend of a tbie--
make spear, dug gave-- hid spear in tree--
story of creation in totem poles--

his

world was in darkness, man and wife and sister--jealous of wife--looked her in
box--birds to guard--still dark--sister had number of sons--uncle killed them
when they become old enough to be interested in his wife--sister got dis-
consolate--wept by ocean--whale said why are you weeping--she told hi--
told her to walk out, take pebble and drink of sea water--another son was
born--wasn't ordinary son, but was the raven, giver of light--son grew and
was brilliant--good huntsman--built in hunting lodge back of wrangell-- could
kill a humming bird in full flight even when the world was in darkness--
one day as was in hunting lodge, bird huge sat on front porch, killed it and
skinned it and wore feathers--flew up so high with this new power of flight
that he got his beak stuck in a cloud, but finally got loose. mother had been
telling of uncle--not could fly around so went to uncle's, aunt locked in box,
turned her loose--little birds flew out and told uncle what happened-- when unce
heard was angry--came back and invited nephew to go for boat ride--accepted
rowed way out to sea monsters and uncle through him overboard--nephew was im-
mortal, walked on bottom of sea--and got home before uncle did--uncle was nephew
and caused a flood--but nephew had his bird skin on and flew up and got beak
stuck in cloud until water had subsided, came down to earth. raven heard
of old chief in interior who possessed light--wanted to get possession so he
could give it to the world--flew over--and discovered she had a beautiful daught-
er--watched over by slaves--select her food--etc. knew that only way he could
get possession of light would be to be born of chiefs daughter--turned him-
self into spruce needle, which she swallowed--he was born and grandfather loved
him even more than did daughter--got everything he wanted--now a baby raven--

wise economy
real economy
takes forewight
use foresight
in economizing
to cut costs
avoid left-overs
from left-overs

use ham bone
for soup stock

wanted a star--he got box containing stars to play with--opened door and the stars flew to heavens--then wanted moon--which he got--played with it and threw it up and it went to heavens--then sun--cried and fussed, wouldn't eat--then got box containing sun, telling him not to open lid--put on bird skin and flew up and placed sun--some were so frightened jumped into sea and became fish others ran into forrest and became animals
thlinket story of creation

4783

Chief Moses father killed by Blackfeet on hunting trip...

Chief Moses shot and killed chief in Blackfoot country during buffalo hunt. Bear claws handed treated down to him.. buffalo horn headress same, for that reason.

Friedlander's mother , Nellie , ~~xxx~~ her father was a son of a Kamiakin, they called Luke. Chief Moses wife was a daughter of Chief Owhi.

Place on bluff, Columbia River siding in old days.. "Mallotte" ferry..

called Quillick chin or quillacht, one half mile below cabinet rapids..

Plateaus.. little ones, forts, called Simutu, where they fought against blackfeet who came in retaliation.

Mrs. W.B. Estus, 94, territorial daughter..

Mrs Frank..

Ephrata, retiring president

BPW.

Buried about 1842..

Billy Curlew, our chief of the Moses people..

to the north, the trail to the Okanogan

to the west, the EnColockom Colockum (the place from which Raven came)

to the east, Moses Coulee

to the south, Quincy..

The view of the country , to look after her people

Mrs. Friedland: I give my gratitude to the people who made it possible this monument to ~~Sinsinsh~~ Sinsinsh, my namesake.. and my mother's namesake.

I'm not here with great grief. I am here today , feeling highly

3
honored.

Erected..grateful for the Chief Moses and hi wife Mary Moses

This was h000 his full sister. Cahwhanta, chief half sun was in Blackfoot territory hunting buffalo. He was killed and his bones remained there. Cathmaza themother of this woman was the lea er of the whole tribe when he wa saway on these hunts. When he was away his wife was a leader.

Inscribed on monument:

in Sintq, ~~xxxxxxxxxx~~ revered sister of chief moses, Mother of Chil Lee Leet Sah, represented with Moses in 1879 in Indian conference at Washington, D.C.

Mrs. Frank Therriault, past jr president

Small white marble carved stone, set in concrete...round boulders volcanic rocks heaped onto "grave.."

Many other graves there...

Steep dropoff...high on bluff, looks directly into the Coluckom creek which rops into Columbia river..just opposite..

Moses coule e mouth just below and to the west..

Dedication of grave marker at Mouth of Moses Coulee 6-2-57

Harry Nanamkin,
Box 391,
Nespelem, Wash

Henry Covington, Keller, Washington (71 years old) Ferry County

Jimmy James, Keller, Wash.

Frank W. Moore, Star route, Pres Colville Indian Association,
Coulee Dam, Wash.

Nellie Friedlander, Moses and my mother's father.
Born at Poplar Lake, 78 years old.

Sadie Moses Williams, Nes Pelem

First cousins..mothers were half sisters.

Name of Palásades Cathla kalthalwish --brushy or timber place,
or trees on a flat. Indians lived there, had gardens there before
moving to Moses reserve.

Padma Meddy, Internat onal Farm Youth Exchange student
visiting Mr. and Mrs. C.C. Weythman and daughter Madge of Monitor
lives south India . Here till June 10. In this country until Sept.

Peter Dan Moses

Henry Covington

Cleveland Kamiakin

Jimmy James, chief of the San Poil.. 80 years old

Sadie Moses Wilson, granddaughter of Sensentzha

Frank Graham there....said his father brought in moses.

Nellie Friedlander, great-grandson, dancer..