

(moses)

Yakima Valley Museum

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Peter Herke file: (Herke, now dead, an old-timer. One of his favorite stories was seeing Kamiakin wearing scaplocks). (But this was after the known death date of Kamiakin! ...personal observation)

"...In April, 1871, my father, mother and four children comprising the family, myself the oldest, a boy of about 7 years of age, landed here in the valley... we located temporarily about one half mile east of the Mission (Abtanum mission).

"...most of the people of Kittitas and Yakima county gathered therein (two forts, one at the Billy Dickerson place and one at Yakima City), when we heard of the murder of Perkins and his wife it intensified the excitement. Father was away from home again that summer of 1877 (he would now be about 8 years old)

One day in December, 1877, I was on my way to Union Gap, at that time Yakima City, within three miles of the city, as a man happened to catch up with me, we were riding along and here came a man on a dead run from the city. The man with me asked this man how the boys were at White Bluff, the man answered, Oh boys, we are in an awful condition. Old Moses has us surrounded with 300 warriors I am out enlisting volunteers, every man that can carry a gun. Needless to say every man came up double quick time. A company of 50 tame Indians was formed and headed by Captain Inias, an Indian. Another white company of about 200 headed by Captain Willy M. plain. They surely got old Moses and his chiefs and murderers. I was at the Millland (Milliland House) hotel that winter when the soldiers brought in Moses, his chiefs and the murderers, they were all shivering with cold and handcuffed. I tell you we were relieved of our worries. It fell to my lot to see the undershirt murderers tried, convicted and punished. They all said the death penalty, seven in number (From speech by Herke at St. Joseph mission, July 1, 1923, pioneer gathering.)

Disension in Moses' camp

A Walla Walla paper states that since the humiliation of Chief Moses a new Sampson has been developed in the person of his brother and he now claims to be the great leader of the fragmentary tribes who have hitherto looked upon Moses as their chief ~~leader~~ ruler...

--Portland Oregonian, April 2, 1870

1879?



## Moses and Smohalla

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A correspondent of the San Francisco Chronicle~~â~~ gives the account following of these native ones of Washington:

The romantic account of Moses, Chief of the Wenatchess, published some six months ago, stating that he was an Indian highly educated and speaking languages, etc., was about as true as the ficting of "Sitting Bull" having graduated at West Point. Moses is however ~~in~~ of superior natural ability and a hereditary chief. He is now about 50 years of age, a shrewd observer of men and things. In person he is decidedly imposing, standing a trifle over 6 feet in his moccasins, with a most commanding presence. Ordinarily he dresses in Indian garb, but occasionally throws it off for the more stylish dress of the whites... He owns a few horses and tills a few acres of land; will trade horses or run a race with any man that comes along, white or black. His horses are mostly American, <sup>his</sup> thoroughbred, but has a few really fine horses. On rare occasions he brings/stock into the settlements and meets the whites on their own ground. Like the majority of Indians, he believes in a plurality of wives, and carries his belief into practice. He is a Catholic in religion, as are also his followers, but the requirements of ~~the~~ his Church ~~are~~<sup>n</sup> more honored in the breach than in the observance. Moses fasts when feed is scarce, but usually feasts...like a true Indian, loves whisky. Moses, however, does not often get drunk. He is without doubt the most influential Indian on the <sup>n</sup>continent excepting Sitting Bull. For most of his popularity he is indebted to being the son of his father, who was the Napoleon among the Indians of this northwest country...Moses father was Kootailoch... (War 1855)...When...chiefs came in and made peace, Moses sullenly returned to his present locality and refusing all amnesties and favors from the whites has sturdily maintained his indenpendence, supporting himself by hunting fishing and Indian farming. His country is to barren<sup>n</sup> to be occupied by the whites. Fine graaing and game can be found there, but good farming land does not exist...His tribe does not numl r more than 1,500 braves but there are 1,500 renegades who would give

~~their~~ him their allegiance<sup>81</sup> but too readily if he proclaimed war and it is predicted if General Howard takes troops into his country the greatest Indian war the whites have yet seen will sweep over the West.

Smohalla, the spiritualist and dreamer, is an Indian much inferior to Moses and subordinate to him. Smohalla is a medicine man of the Walla Walla, and about 30 lodges pay him their allegiance. Personally he is about medium size, with a cunning and intelligent face, and has raised himself from a low position in his tribe to his present one by a skillful use of his own powers. He is of middle age. His allegiance to Moses dates from a personal combat between them about three years ago, in which the dreamer was soundly drubbed. His country about Priest's Rapids, on the Columbia, is more barren now than that of Moses, with whom he is now living. He claims to be friendly, but will not go on a reservation, and in a war will exert great influence.

—Weekly Pacific Tribune (Seattle) Aug. <sup>7</sup> 1878



## Chief Moses

Recently Chief Moses put in an appearance at Ellensburg. He stopped at the hotel and deported himself in hi-toned style. The old man has 'hi-yu chikamon' and slings it around at a lively rate in purchasing winter supplies. He expressed himself pleased with the new reservation.

-- Olympia Transcript, Oct. 11, 1879

A gentleman who has recently visited Chief Moses and his people reports that the Indians under the control of Chief Moses are doing well and contented with the arrangement. They supply the new military post at Lake Uhelan with oats for which they obtain 4¢ per pound. They have to pack it a long distance on horses, hence the prices.

-- Olympia Transcript, Nov. 22, 1879

Moses, the chief who has been the cynosure of multitudinous eyes during the past few weeks on Monday visited a local attorney for the purpose of making his will.

He intends leaving everything to his wife and children; but he wanted a white man's will because he said he didn't want to have some cultus Indian come along after he is dead, marry one of his widows or daughters and then blow in the money.

He wants legal provision against such a course of procedure. During his long talk with the attorney that gentleman's shorthand reporter was busily engaged in taking his words and such of them as were of some interest are here appended:

Moses belongs to the Coauchins tribe; Teias, Ouhi, Comiakum and Ise were chiefs, and Half Sun was head of them all; he was Moses' father. Teias and Ouhi were up at Ellensburg and are brothers. Comiakum and Ise are brothers and belong in Yakima. Joe Stwire lived on the Yakima reservation; he was brought onto this reservation about forty years ago. Joe Stwire was made chief by the agent, but was never known by the Indians as a chief.

✓ Leushihui the Indian that was with Moses, was born in Ellensburg and his father's name was Ouhi. He married a squaw of the Yakima tribe and now lives at Toppenish.

How did you live when you were here? asked the attorney.

We lived here on deer, fish and all kinds of wild things, camas, wild onions, roots and things of that kind; we had no money.

Did you have as good times as you did now?

Before the whites came here we lived just the same without property; after the whites came here we were happy and happier evermore.

Do you know Wolf?

Yes.

Was he a chief?



His father was a very young chief under these men. There were different tribes of Indians--Wenatchies, Okanogans, Columbias and Spokanes, and they used to fight and steal each other's things and my father made a law to have it--everything--stopped ; and my father made a law that every one that fight and steal and kill should be punished, and after that they stopped it all doing bad and were good.

Is Joseph, chief of the Nez Pe ces, related to you?

There was no one any way related, just like this man related, but Joseph is a friend; they were away from this part of the country ; they are a different tribe from there.

Where is Joseph now?

He is there now at my home.

Has he be there all along?

When I was back to Washington I told the government I wanted Joseph to come to my reservation and he is there now.

Are there many of Joseph's people here?

Probably about sixty men and as many women--pretty nearly one hundred in all. Joseph made a good deal of trouble and when I went back to Washington I saw the president and told him I wanted to make Joseph like my child and when I came back I told Joseph " you will be like my child" and now he is just like my child on the reservation

Were you ever in any war with the whites or Indians?

Before my father made that law I was a great warrior. I used to kill and scalp but never afterwards. I was very sharp when I was a young fellow; I was shot pretty near everywhere all over but they never killed me. Then I went back to Washington; I seen the president and I said, "President, I came back here to see you , but I have been a gre

great warrior, and I have come to you with clean water to wash the blood off and when I go back I will be clean forevermore."

Wwere there as many Indians as there are now?

When X first King George came there were thousands and thousands of Indians, all different tribes and when the English came they brought sickness with them--small pox--and the Indians took it and died off very fast. The Indians never had any sickness but chills and fever and consumption before that time.

Whwere wereyou born?

Right over from Ellensburg on the Columbia where they call Moses Coolee. My father was on the tribe of Lake Chelan; this river runs through from over there clear around here to the mouth of the Columbia.

How mahy brothers and sisters have you?

There were quite a lot of them; there is a brother in Wenatchie and another brother in the Nez Perce and a sister and one brother in Spokane and over in Columbia there is a sister and up in Ellensburg there is one brother and a sister and a sister in Wenatchie and at Toppenis there is a brother; he came there first and settled.

*see note of article June 3-'97*

Did you ever take any scalps from white men or Indians?

I used to take scalps from the Indians most; didn't scalp many white men--they didn't have much hair on their heads.

I wouldn't blame you much ; if I were you and this were my country I would want to keep it, remarked the attorney.

When I went back to Washington to see the president, Moses continued, I said "I will tell you the story: There were some Indians and some white people; so the Indians started war way



long time ago, and they started war in the first place, so when the white people came they fought the Indians about the land; and they all got gearly beat; the Indians scalped the white people. Comiakum got scared and came to me and hired me to be a warrior. He gave me a lot of horses and I said all right and then we started a war here and whipped most of the soldiers here.

Did you know Old Man Thorp.

Yes.

Old Man Thorp told me that he made you run once?

He lied. They started away from the soldiers fight here, and we fought and kept driving the soldiers way down to The Dalles, and then we quit and came back, so he got beat, and we stopped right there. I only know Mr. Thorp as good to fight boys and children and women. He was no good as a warrior in a fight at all.

General Howard wrote a very nice piece about you in a big book; do you know General Howard.

Yes, I know General Howard.

What are you going to do with your money when you die--and your property?

If I die before my wife and children, I will leave it all to them.

I have heard that when you went to Washington they liked you so well that they gave you a pretty good sum of money?

That is so.

How many people have you up there on the reservation.

Along about nine thousand and they are coming in all the time. I haven't counted them, but I think there are about nine thousand with Joseph's crowd.

Who will be chief when you die?

I had a son, a big man; he got drowned; and there is nobody to be chief after me; but a man will be elected by his own

tribe. I am an old man, but am like a young man yet.

Do you know D<sup>r</sup>s Schnebly?

Yes, I know him.

Mr. Schnebley told me once that you wouldn't let him or his men cross the Columbia river, it was just after the Perkins were killed.

I don't remember that.

He said you pretty nearly scared him to death; he said he thought you were going to kill him.

I remember once they were coming down and going to cross the river, and there was an old man with us who was awfully funny, so I said, "let us go down and meet them" and we took an old gun with the lock broken off, and we gave it to the old man and painted him up with chalk and red and other colors, and we gave him the old gun and he marched off away ahead of us, and we got on our horses, and all got together and stood away back from the old man on our horses, and the old man went down to meet the whites with his gun pointed at them, and they got scared and run away, and then we all laughed---

Yakima Herald, Oct. 10, 1895.