

Toppenish, Jan. 3--Once more the long roll of the tom-tom for generations the Indians signal to the dance and to war is sounding over the Toppenish prairie. Red men from all quarters of the northwest are assembled about the long house south of Toppenish for the annual winter ceremonial dance by which the Indian welcomes the new year and ~~then~~ asks of the great Spirit that food shall be plentiful and the hunting good during the coming twelve months.

The dance and feasting--for in the Indian rule he who dances must also feast--will be continued for another week.

Dancing generally begins at 9 o'clock in the evening though time is a matter of small consequence to an Indian celebrator who uses desire as a guide and scorns to wear a watch as a mark of effeminacy. The visiting Indians are camped about the long house for the most apart though some of them are staying with Yakimas who live near Toppenish. The beginning of the evening ceremonial is signalled by the beating of a tom-tom for a half hour or so and during that period the young Indian bucks put on their gaudiest paint and headwork while the maidens who participate in some of the dances seek out their doe-skin dresses and ceremonial hats of woven reeds.

Chief George Mininock, Chief Jim Walahee, Chief Jimmy Saluskin and other Yakima leaders are in charge of the dance and so occupy the honor seats at the head of the long house beside the tom tom drummers. The spectators sit at either side, men on the right and women on the left while the dancers have the center of the floor. The long house is none too comfortable on a chilly night but the dancers are apparently quite above the consideration of comfort--The Yakima Republic January 3, 1925.

Spring was formally welcomed Sunday by the Indians of the Yakima reservation. Three hundred men and women gathered near Wapato and in the old ceremonial of their forefathers invited the salmon to swim up ~~the~~ the streams and the wapato to spring up in abundance in the soil and the berry bushes to carry large crops.

They had a feast which opened with a toast all around in which water was the beverage and closed with another toast in the same liquid.

The food was prepared and cooked at fires in the ground and in other ways the ceremonies of the day adhered strictly to the forms used by the Indians before the whites came to the land.

Hon A.J. Splawn, Jay Lynch, S.E. Farris and L.V. McWhorter were the invited guests of the day and when the time came for speechmaking came and the big talk was held the orators of the tribe impressed upon the guests their feeling of regard and respect for the white man and their full appreciation of the infinitely better conditions which come with development and progress and the adoption of the best ways of the white man's way.

The Indians, the spokesmen said, are prepared for developments of any kind that will be for the best benefit of themselves and families. They are not opposed to development as many think but welcome it, their difficulty being that they are not always able to see the benefit in the development which is thrust upon them

In other words they declared, they do not want to be compelled to adopt something just because they are told it is good for them. But such things as they know to be good they are willing to

to adopt and anxious to fill a more progressive and independent position than has yet been accorded to them.

Those who witnessed the ceremony and heard the sentiments of the Indians Sunday declared both to be have been impressive--
Yakima Herald, April 19, 1911.

Fort Simcoe

Dr. William S. Noblitte, who has been transferred to the Nez Perce agency, left on the 12th. Dr. A. W. J. Gus of Neah Bay having been sent to this place.

Washington's birthday was very appropriately observed by the school with an entertainment in the evening consisting of music, recitations, etc. A hatchet exercise by ten boys was very interesting indeed.-Yakima Herald March 1, 1894.

Indians

Clark J.L. Banks was in from Fort Simcoe on Saturday last and ordered through Metzger 300 loaves of bread for the Fourth of July celebration to be held by the Indians on the reservation.

He says that many Indians are now coming in from the Warm Springs, Umatilla, Nez Perce and Moses reservations and that he anticipates with the Yakimas there will be 3000 rendezvous at the agency previous to the Fourth of July and remain until after hop picking.

White Swan is president and Thomas Simpsen secretary. White Swan sends word to the Herald that no whisky will be permitted on the reservation--Yakima Herald, June 27, 1895.

Rev. George Waters of the Yakima reservation called at the Herald office Tuesday on his return from the Nez Perce agency. He says the Indians are expecting their money about July 1 from the sale of the reservation lands to the government and as there are about 2,000 Indians among whom the funds will be divided, each man, woman and child will receive about \$300. Yakima Herald, June 27, 1895.

Indians--Fair

President Hare of the State Fair board together with Mr. Arthur Coffin had a long talk with Jim Stwire, Chief White Swan Monday, regarding the attendance of the Indians and their participation in exercises at the fair.

It is proposed to make the Indian dances and parades one of the leading features of the fair but there is considerable doubt about this due to treatment received by the Indians last year when they were made to break camp and were hustled off the grounds at night fall after their usefulness as entertainers was over.

Chief Moses and his followers felt greatly enraged at this and vowed they would take no part in the fairs of the future. White Swan however, who has been making a visit to the various tribes of the northwest believes they can again be induced to take an active interest in the fair--~~Wakima~~ Herald, August 30, 1896.

Indians

Agent L.T. Erwin was in from the reservation over Sunday.

He says that the Indians are preparing to begin on Christmas their usual dances for chinooks, plenty of salmon, an easy winter, etc. The dances will probably be kept up for months--Yakima Herald, Dec 6, 1894.

Indians

Throughout the length and breadth of the Yakima valley no more colorful or unique group will assemble around the same festive board to return thanks and make merry than that which will attend the second annual Christian church mission dinner at White Swan Thursday.

Fifty Indian mission children, their families and the faculty totaling nearly 200 are to be given places at the board.

Two big chiefs, Chief ~~Sam~~ Seelatsee and Chief Saluskin will be on hand to partake of the feast and to tell the little Redskins of the early days when there was more sage brush and fewer people in the valley than now.

Chief Seelatsee has the distinction of being the only grandfather on the invited list. His two grandchildren, Leonard and Romona Seelatsee. Chief ~~Seelatsee~~ Saluskin has a nephew, William and a niece, Margaret, in the school.

At least twice as much food will be prepared as last year because the crowd is expected to be twice as large. There were only 25 children in the school a year ago while this year there are 50, with many more on the waiting list.

Rev. E.E. Francis, the superintendent will preside and will be assisted by his wife and the five helpers upon the farm.

The mission was put up in 1921 on an 80 acre tract two and one half miles from White Swan. Rev. Francis has been in charge for the past two years. The school is maintained by the Christian church and ~~is~~ open to desirable Indians from 6 to 15 years. A new \$2,000 bus has been fitted up to haul the children to and from the White Swan public school.--yakima Republic, Nov. 25, 1924.

Indians

The Yakima Indians have been invited to go to Lapwai, Idaho and celebrate the Fourth of July with the Nez Perces. There will be feasting, horse racing, gambling and war dancing.

The inducements are too strong and some of the reservation Indians have decided to go--Yakima Herald, June 20, 1893.

The Fourth of July at Fort Simcoe was arranged and carried out almost exclusively by the Indians of the reservation but every assistance was given by Major Lynch and his corps .

A platform and benches had been arranged in the grove and after a procession, headed by White Swan had made the rounds of the agency, a short program was presented consisting of singing of "America," a prayer in the native tongue by Rev. Thomas Pearne, singing by the Indians and an address by Col. John K. Rankin which was ~~the~~ interpreted to the Indians by Joseph Waters.

The early history of the government was sketched and the Indians listened and closely followed the words of the speaker.

Another procession, headed by Chief Charley Wesley after which full justice was done to the basket lunch. The Indians were in full regalia and gave a war dance. While going through the grotesque and savage evolutions of the dance, dressed in gorgeous painted and rigged out in furs and feathers, many of them carried knives and guns, vividly recalling tales swallowed from boyhood days from the yellow covered publications of Beedle and Monroe. It was a strange sight and one never to be forgotten--Yakima Herald, July 8, 1893.

Indians

The Indians will celebrate--The Yakima Indians are preparing to celebrate the 4th of July at Fort Simcoe in great style and the Herald is requested to extend an invitation to the "whites" to be present on that day. There will be singing and speaking, a display of horsemanship and other exercises that will be quite interesting, especially to strangers--Herald, June 28, 1889.

The official hatchet has descended upon the head of George B. Taliaferro, clerk of the Indian reservation, and he is to be superseded by a Wisconsin republican--Herald, June 28, 1889.

Indians

Fort Simcoe

The Indians and employes of the Yakima reservation propose to hold a big celebration at Fort Simcoe on the Fourth of July and the committee, through the Herald, extends a general invitation to the people of Yakima and all tillicums to join them on that occasion and witness the exercises which will consist of speaking, singing, war dances, etc.

The committee writes: Bring your friends and your well-filled basket and let us have a nice time in one of the nicest places in the state--Yakima Herald, June 19, 1890.

A.F. Switzer has been awarded the contract for building the new government school for Indians at Fort Simcoe. The contract price is \$7,698, aside from the lumber which will be furnished by Uncle Sam--Yakima Herald, June 26, 1890.

Indians

Reservation

At a meeting called at the residence of Captain Klickitat Peter on the Yakima Indian agency last Saturday it was decided to celebrate the Fourth of July with appropriate ceremonies.

A committee of arrangements was selected, consisting of White Swan or Joe Stwire, Thomas Cue, Judge Hale, Captain Peter, Pe Yell, Sho-Kun, Louis Ambrose and Homer James.

The celebration will be held at the fort and the exercises consisting of speeches, songs and readings of the Declaration of Independence will consume the time from 9 a.m. until noon, after which there will be a parade under the direction of the marshal of the day, Captain Peter.

Following the parade there will be a barbecue, and then miscellaneous sports such as foot racing and horse racing under the management of Calvin Hale. In the evening a display of fireworks has been arranged.--Yakima Herald, June 23, 1892.

The following communication was received from a prominent Indian preacher of the Yakima Indian reservation and it is published verbatim as written by him.

Toppenish, W, Dec. 26, 1902

Dear Editor:

We had very pleasant Christmas dinner at Satus Indian M.E. church. People was crowded in church and only one white man was with us and he enjoy very much, he never been with the Indians before and eat all he want before the table, and he said , whites never give dinner free, but the Indians and he was thankful and on the same evening we had Christmas Tree and some kind exercises and speeches and dialogues and songs. The people enjoy very well for Merry Christmas. This is where I preach every Sunday, 7 miles east of this town. I remain.

George Waters.

Yakima Herald, Dec. 30, 1902.

14
The fifteen tribes of Indians of the Yakima reservation are planning to hold their annual fair at Toppenish October 2 to 7. In addition to the local Indians delegations are always present from eastern Oregon where the Umatilla, Cayuse and Walla Walla reside, from the Colville reservation and representatives of the Nez Perce. This event comes at the close of the hop picking season and has gradually grown in importance ~~with~~ until it is calculated thousands will be present.

Following their custom the businessmen of Toppenish will assist the Indians by donating \$1,000 for prizes most of which will be distributed to the winners of the horse races of which there will be nearly a dozen each day. These races will be practically for Indians and Indian horses but there will be enough prizes offered where whites may compete to make it an object for them to attend.

Lancaster Spencer, a Yakima chief and member of the Indian council will be one of the managers. E.G. Fleming has been designated as chairman of the business men's committee by W.Y. Coleman, president of that organization.

In order to insure the permanence of the Indian fair it is planned to form a stock company to handle it.--Yakima Herald, Sept. 20, 1911.

Indians--Gambling

As a result of a gambling tournament of the Snake, Cree and Flathead Indians recently held near Anaconda, We Nish, one of the prettiest Cree girls has changed owners.

Prior to the tournament the girl was the property of one of the Cree braves who had taken her to wife some time ago.

While the tournament was on this Indian lost all his belongings in short order and finally staked his wife against three ponies, six plankets and one silver dollar. He lost as usual and the girl departed, apparently none the sadder, with her Flathead owner. The gambling was conducted by the light of a great bonfire at the lower end of Silver Bow canyon a few miles from Anaconda where nearly 300 of the red men had gathered for the annual event.

The Crees were the winners in the contest, as a rule all except Great Bull, the husband of the girl. The Flathead who finally won the girl had long admired her and had tried in vain to purchase her from Great Bull. The Yakima Herald, July 22, 1903.

Indians

bone game

Over a thousand Indians of the valley gathered at the McNeff hopyards on Broadway to take part in the annual "bone game" athletic contest between the visiting British Columbia Indians and the Yakima tribe last night.

Approximately 400 cars were jammed into the yard, the visiting Indian hop pickers coming from Selah, Cowiche, Moxee and many points in the lower valley. A regular taxi service brought Indians out from the city. Deputy sheriffs patrolled the yards for a time in an effort to keep bootleggers from planting the yards with moonshine.

Besides a side bet of \$160 the Indians playing far into the night are said to have bet over \$1,000 in blankets, shawls and head scarfs exchange hands. To accommodate the players and their large audience electric lights aided by wood fires lit up the grounds. Overturned hop boxes were utilized in providing seats for the spectators.

The sound of the tom tom and the songs employed in the game could be heard for a long distance. The younger squaws, unable to approach the game because of the crowd, started a game of their own around wood fires in a far corner of the hop yard around 9:30 in the evening. The contest between the two tribes is looked forward to each year as an annual event among the Indians--The Yakima Daily Republic, September 15, 1924.

T.A. Davis was in Bickleton last week on business. On his way down in company with some travelingmen he attended the annual medicine dance of the Yakima Indians near Toppenish.

There were two or three hundred savages present, all crowded into a long low ceiling building arranged for the dance. The competitors for the honor of being medicine man, nude with the exception of the breech clout, danced up and down the center of the room, swaying their bodies, torturing their flesh with burning sticks, while the spectators beat the earth with clubs and sang unearthly guttural songs. As the ceremony advanced the barbarous assembly became frenzied as with a superstitious spell.

Big and little, old and young, squaw and buck jumped and howled and tore their hair, all night long. In the early dawn the doctor's rattle was bestowed upon the candidate who went through the ordeal with greatest stoicism--The Yakima Republic, Feb. 23, 1900.

Indians-Dances-Mininock

Chief George Mininock, hereditary chief of the Yakimas will preside at the winter feast and ceremonial dances to be held at Toppenish and scheduled to begin on New Year's day.

Religious rites according to the ancient "dreamer" belief and much feasting are essential parts of the ceremonial.

Some of the Indians held a similar ceremonial beginning on Christmas day at the long house at Wapato.

Chief Jimmy Saluskin served as chief for this celebration with Columbia Jim as high priest. About 250 attended the session and camped about the long house during the ceremonial. It is expected that a similar number will be out ~~again~~ for the Toppenish jollification--The Yakima Daily Republic, Dec. 30, 1924.

Indians

The Yakima Indians indulged in a sun or other dance on Sunday last, enlivening the occasion with a barbecue.

The large wigwam near Union gap, below Old Town, was the scene of the Siwabb festivities. A large number of people from this city were present--Yakima Herald, May 2, 1895.

W.H. Miller returned Tuesday from a business trip to the Yakima country. He was buying up hides and had pretty good success.

The Indians on the reservation are rather insolent, he says, owing to the fact that they are so well fed and taken care of by Uncle Sam. The government is furnishing them with all the necessities of life in goodly abundance. He thinks this is all wrong as they are now as fully able to rustle for themselves as the white man--Goldendale Agriculturist, May, 1895.

Indians

4 col picture of Indian tents and Indian pgge 1. Caption:

Above is shown a small section of the Yakima tepees erected about the spring at Molo-Molo a few miles from White Swan and below, one of the Yakima Indians in ceremonial attire.

Hundreds of Yakima Indians with delegates of other tribes of the Northwest are holding ^htheir annual summer dances at their camping place three miles below White Swan. The throbbing beat of the ~~pop~~ pom drums played almost all day and night rolls out over the sagebrush plain even before the tepee poles are seen. The tepees form a full circle with the warm spring bubbling in the center and an American flag hoisted over the spring.

All morning the Indians with the noise of drums and much ringing of bells, hold services in the long house on the hill. In the afternoon for the most part they sleep, though some of the more energetic bucks indulge in racing down the speedway near the encampment.

In the evening the whole ~~to do~~ camp swarms with activity, with men and women dancing and with a great bone game continually in progress--The Yakim Daily Republic, Monday, July 6, 1925.

Indian--Dances

Toppenish, Sept. 17--By special dispensation of the United States government officials, the famous sun dance which has been strictly under the ban for a number of years will be given on the Yakima reservation during the National Indian convention.

This announcement is made by Lancaster Spencer who has been in communication with federal authorities.

Because of its effect on the Indians the dance has been forbidden during recent years. Its significance has led many of the Indians in times past to issue forth into discontent and insurrection and to muse unduly upon their treatment at the hands of their white brethren.

The sun dance will be only one of a number of attractions scheduled for the convention which will linger for ten days from October 3. Races of all sorts for which large prizes have been provided will be held during the gathering. Intended to call forth a premier burst of Indian speed is the 100 yard dash for which event a \$1,000 purse has been provided by the citizens of Toppenish.

Representatives from every tribe west of the Mississippi will be in attendance. Constituting the notables on the occasion will be famous chiefs from various reservations. --Yakima Republic, Sept. 23, 1910.