

Indians

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Indians

Upper country Indians, who are lordly-looking in their barbaric splendor ~~are~~ very peculiar people in many respects. For their children many of them exhibit as much affection as is shown by white people, but for the aged among them the Indian has no use.

The Nez Perces under Chief Joseph gained a world-wide and well-earned reputation as fighters, but in their long and severe campaign of '77 they mercilessly abandoned their old and feeble. At many a camp they had some poor old man or woman, whose feebleness hampered their retreat.

They would thus leave their aged fathers and mothers alongside a smoldering fire, stretched out on an old saddle blanket or piece of buffle robe and leave nothing to sustain life but a bottle of water. In abandoning their helpless parents they well knew that the enemy was close upon the trail and that in a few hours the Bannock scouts who preceded the ~~old~~ soldiers would dash into the Nez Perce camp and shoot down the poor old helpless beings left behind.

This was the death the old people met, and the Nez Perces brave warriors that they were, always arranged it so their aged should be thus slain.

In regard to thus abandoning the helpless, the Goldendale Sentinel tells of a case where an old and decrepit Indian was left without food to die. He would have died ere this had not a white man took pity on him and carried him food and water. Old Hosi, a Klickitat Indian, elder brother of Chief Tumwater, had been in camp with a number of Indians in the gulch near Luna. About two weeks ago the Indians broke camp and departed, leaving their aged companion alone without anything except a blanket.

C.D. Wilcox carried him food for the past two weeks but this is becoming too much of a burden for Mr. W. Besides he is often called away from home on business and there is no one to supply the wants of the old Indian.

He is blind and unable to walk; sometimes he crawls off his blankets and endeavors to get a drink from a small stream close by. Several days ago he became lonesome and while Mr. Wilcox, who had just taken some food to him was with him, he sang the Indian death song. He informed Mr. W. that he could not see, "had no eyes" and pointing to his temples said his head pained him and he "would not live till the snow flies--" Puyallup Commerce, August, 1889.

Indians

Complaint is made that the success of Buffalo Bill's Wild West show has caused Indians to be in such demand for entertainments of that class that between three and four hundred wards of the nation are now employed in exhibiting to the paleface the habits and customs of the children of nature, and that the effect of this is to demoralize the Indians says the San Francisco Chronicle.

They come back from their histrionic triumphs, say with the critics, with a new outfit of bad habits and vices and with a decided disinclination to work and in consequence of these reports the secretary of the interior has about decided not to allow any more of them to leave the reservation to go into the show business.

If the average Indian can pick up any new vices from the traveling around with the show, he must be a different sort of Indian from anything on this side of the mountains, there never was a lazier human being created than the Indian in his natural state. Some of the later generation of Indians have acquired a fondness for honest toil, but they are not the kind that is wanted by the manager of a wild west show. The secretary of interior is wasting his sympathy on him for the horse riding, lariat throwing Indians who are suited to Buffalo Bill and that class of managers would not work if they were kept on a reservation, and they are such seasoned vessels that an extra gallon or two of the white man's fire water would not produce any appreciable effect upon them.

There may be another reason the secretary is attempting to keep the Indians on the reservation. That is that such performances have a tendency to demoralize the white boys of the United States in the various towns where the exhibitions are given. We had begun to congratulate ourselves that the day of the dime novel was over and that the American youth of tender years would have no excuse for

equipping himself with a job lot of knives and pistols and starting for the boundless west to become a hero or a stage robber as occasion might serve. Just as the glamour created by this kind of fiction was beginning to wear off, along comes Buffalo Bill and his show, embracing real live Indians, bucking horses and all the accessories of the plains as delineated in the dime novel and the boys catch the fever worse than ever.

So, between the Indian and the white boy, the secretary's sympathy should be enlisted in behalf of the children of his own race. The Indian seems particularly fortunate in being able to enlist sentimentalists and humanitarians in his favor and on as little foundation as could be imagined.

The American Indian is in reality, a thorough fraud, there being only exceptions enough to make the rule absolute, and it is just a trifle ridiculous to see the government endeavoring to protect him against being demoralized when the demoralization is his highest ambition and his normal condition--Yakima Herald, April 10, 1890.

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The Indians have sold an unusually large number of horses this summer. There have been at least six eastern horse buyers on the reservation during the last few weeks. They ship them principally to Mason City , Iowa and Kansas City--Yakima Herald, August 4, 1892.

Dr. Albert Ailgus has resigned the office of physician at Fort Simcoe and after spending some time at Albany , Or. will return to North Yakima to permanently reside and practice his profession--Yakima Herald, ~~July~~ August 4, 1892.

Indians

A delegation of Snake Indians visited the red men on the Umatilla reservation during the holidays.

When they started home Young Chief delivered the following eloquent farewell address to his visitors:

"We part tonight. Not as before. For once hate was between us. Not as before because there is now love. O_c war; now peace.

Once we swung the tomahawk, ~~and~~ aimed the deadly rifle at each other's hearts.

Now the pipe of peace we smoke to show that the past is past and buried. In other ways it is different. There was a time when some of us lay in ambush against the whites. But we have all put aside the implements of war and cultivate the arts of peace. Our fathers swore eternal vengeance on the paleface. This was because of the tradition handed us of an invasion of trappers and traders who valued not the Indian's life.

They went to the sea and found their friends at Astoria by the great water and left some to mourn their Indian dead. But we live side by side with him now and from the rising to the setting sun know no ^{for} ~~for~~ fear for whom we would ~~not~~ put on the war paint and ride forth to return with ~~scepters~~ ^{scalps} hanging from our belts. Our ponies no longer carry us to bloody attack. We own the Great Father at Washington as our chief. Him we obey. The past is forgotten. Major Jim, go to your people and say Young Chief sends them peace and good will. Yakima Herald, January 11, 1894.

Indians

Quite a number of our lads and ladies attended an Indian love dance recently.

They have quite a large encampment on the Columbia river and there are Indians from all over the country attending the ceremonies. When a dusky damsel accepts her lover, everything was quite, but when she rejects him, the Indians all laugh loudly--
Pasco News, January, 1896.

Rev. George Waters, the Yakima Indian who has been placed in charge of the Methodist church on the Nez Perce reservation ~~sends~~ sends a communication to The Herald stating that the rain there has made the hearts of the farmers glad and that good crops are expected.

He says the Nez Perce Indians are getting worse by drinking and that they have lost considerable money in the Lewiston saloons through gambling. To quote Mr. Waters:

"They thought this is the way citizens-people do. I talked to them and told them they were mistaken that good citizens and civilized people are never got drunk, have good homes, do what is right and live like somebody. Only hobos are drunks--" Yakima Herald, January 30, 1896.

The Indian affairs committee of the house of representatives has agreed to a clause to be incorporated in the appropriation bill providing that all children of a marriage between a white man and an Indian woman shall have the same rights and privileges to the property and annuities of the tribe to which the mother belongs as any other member of the tribe. The reverse of this proposition is now the law and the desire of the committee is to remedy what seems to have been an oversight when the law was framed--Feb. 20 '96

Indians

The following Indian society belles attend the Crow agency boarding school in Montana:

Clara Spotted-horse, Edith Long-ear, Kittie Medicine-tail, Lena Old-bear, Clara Bull-noze, Blanche Little-star, Nellie Shell-on-the neck, Mary Old-jack-rabbit, Bertha Full-mouth, Katie Dreamer, Fannie Plenty-butterflies, Bessie Crooked arm, Martha Long-neck, Isabel Lunch, Lillian Bull-at -the -tme, Floy Ha~~de~~ry Wolf, Alice S^{oots}-as-she goes, Stel Wolf-house, Lucy Hawkes, , Beatrice Beads-on-ankle, Susie Bear-lays down, Louisa three-wolves, Anna Medicine-pipe, Maggie Broken ankle, Ruth Bear-in-the middle, Helen Comes-Out-of fog, Sarah three-irons, Ida Wrinkle-face, Jessie Flat-head-woman, Lottie Grand-mother's knife, Esther K^{ows}-her-gun, Minnie Nods-at Bear and Daisy Young-heifer--Yakima Herald, March 25, 1897 .