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UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
Rocky Mountain National Park
515 Custom House, Denver, Colorado
March 31, 1936

The Director,
National Park Service,
Washington, D. C.

Dear Mr. Director:

Attached hereto is the following inspection material, accumulated by Mr. Roger W. Toll, on the Proposed Indian Wars National Monument:

Photographs by R. W. T.

Photostat copy of painting of "The Wagon Box Fight."

Portions of Maps:
- Colorado State Highway Department
- Wyoming State Highway Department
- U. S. Forest Service

Copies of correspondence between R. W. T. and John G. Neihardt:
- Letter of August 27, 1935, by Mr. Neihardt
- Letter of September 4, 1935, by Mr. Toll
- Letter of November 24, 1935, by Mr. Neihardt
- Letter of December 26, 1935, by Mr. Toll

Photostat copy of Partial List of Indian Engagements in Western States, 1854-1890, tabulated by Brig. Gen. W. C. Brown.

Partial List of Indian Engagements in Western States, 1854-1890, re-tabulated by R. W. T.

Alphabetical list, compiled by R. W. T., of Indian Tribes included in "The North American Indian," written and illustrated by Edward S. Curtis.

Photostat copy of maps showing routes traversed by the Powder River Indian Expedition.

Synopses of the following:
- The Connor Fight on Tongue River (Powder River Expedition)
- History of Fort Phil Kearney
- The Fetterman Massacre
- The Wagon Box Corral Fight
- The Battle of the Rosebud
- The Custer Massacre on the Little Big Horn
- The Dull Knife Battle

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Circulars and pamphlets furnished by Office of Indian Affairs:
United States Indians, Historical References
Indian Tribes of Montana
Ute
Ute (Short Bibliography)
Cheyenne (Short Bibliography)
Comanche
Comanche (Short Bibliography)
Arapaho (Short Bibliography)

"Sketch History of the Custer Battle," by Thomas B. Marquis

"Two Days After the Custer Battle," by Thomas B. Marquis

It was Mr. Toll's opinion that very few, if any, of the Indian battlefields were of such outstanding national importance that they, individually, would justify the establishment of national historical monuments, but that it might prove practicable and desirable to designate several detached areas, which together would comprise one national monument, under some general title as "Indian Wars National Monument." His report had not reached the stage of direct recommendation.

Very truly yours,

Superintendent.

Enclosures
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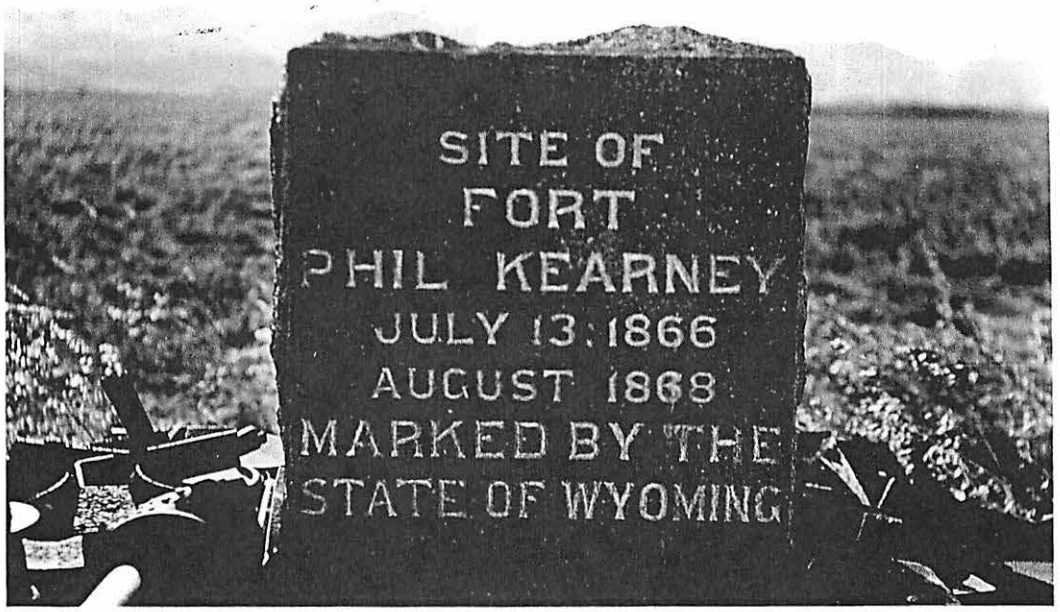
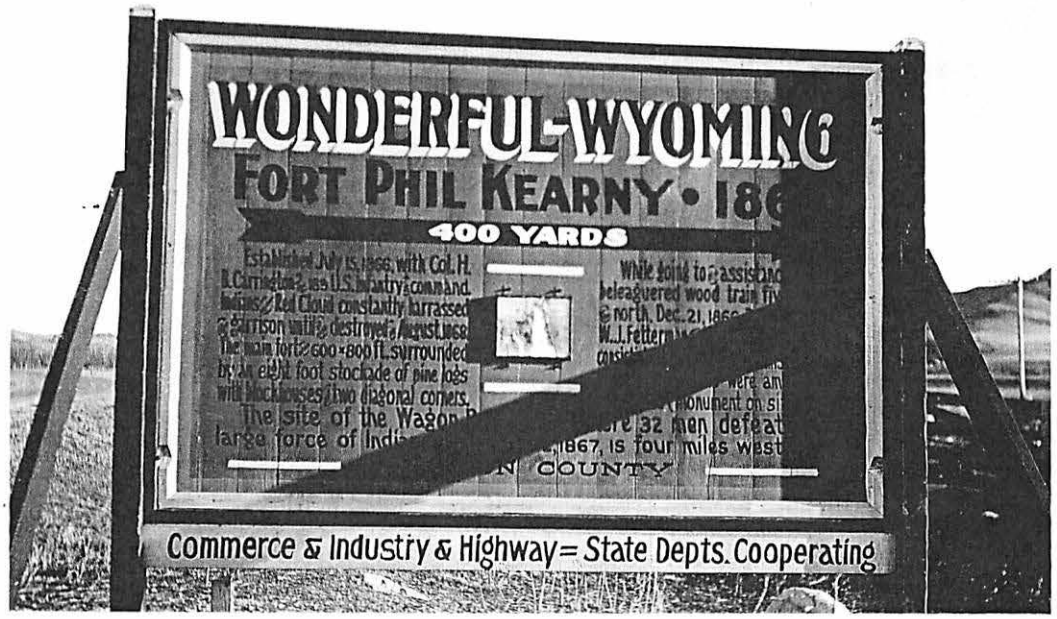


Marker at Fort Phil Kearney.



State signboard at Fort Phil Kearney.

Photos by R. W. T.

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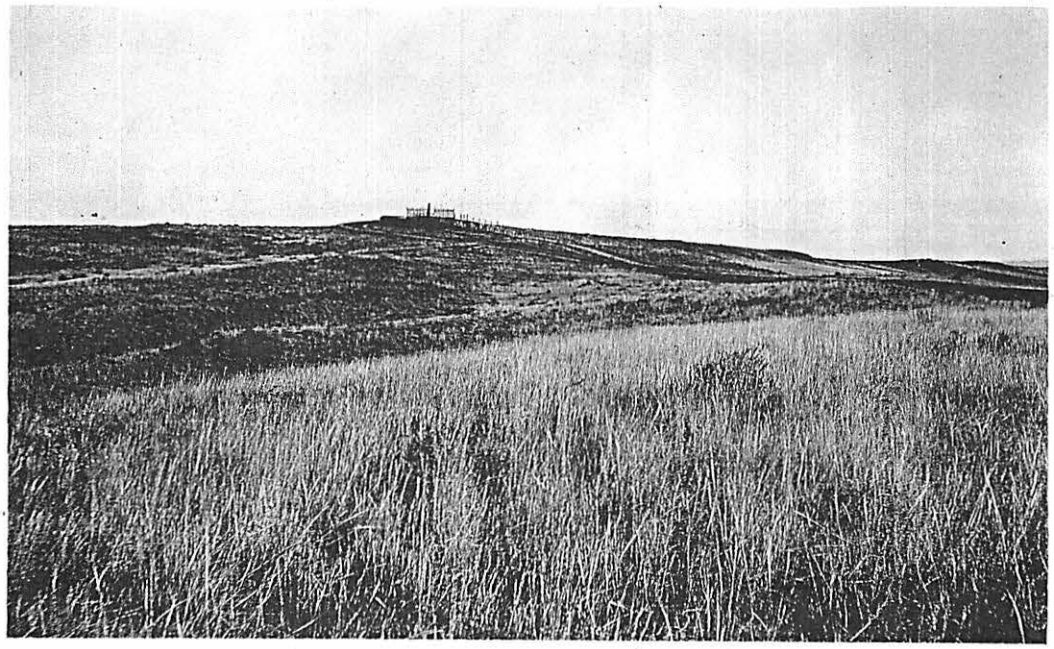
Entrance to Custer Battlefield National Cemetery, showing the buildings of the War Department.



General view of battle ridge and monument, from the west.

Photos by R. W. T.

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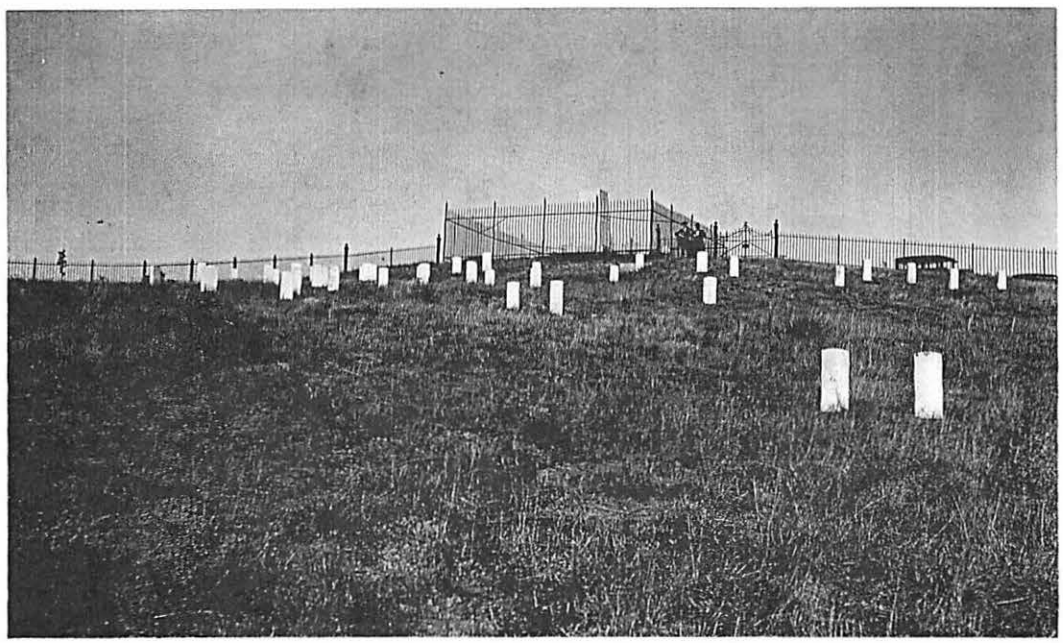
General view of battle ridge from the southeast. A number of soldiers were killed on this slope of the ridge.



Custer Battlefield monument and stones marking the places where General Custer and the last of his force were killed.

Photos by R. W. T.

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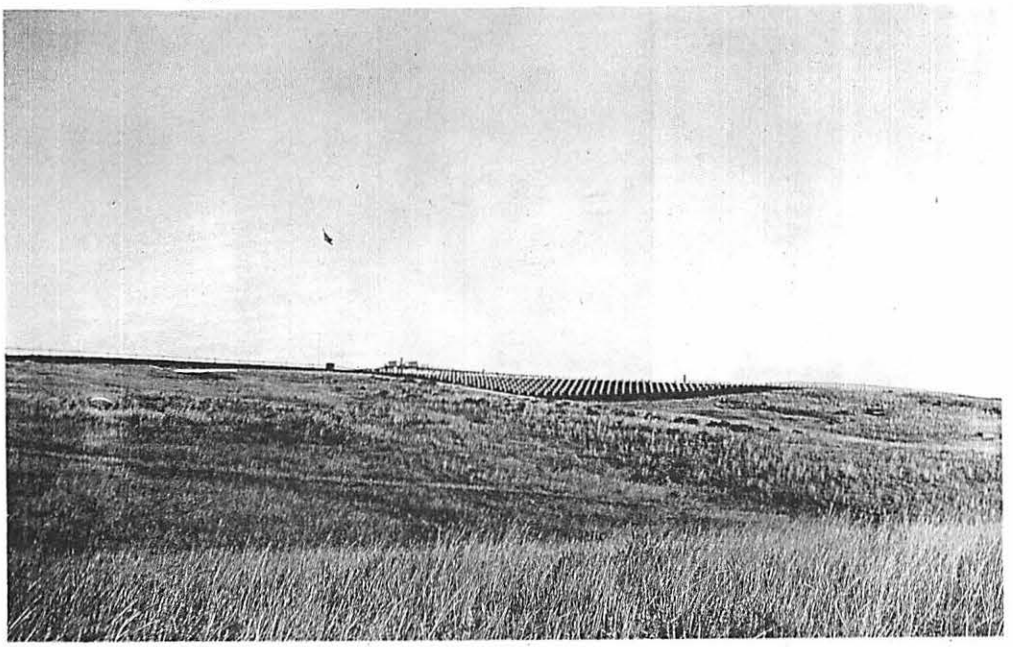
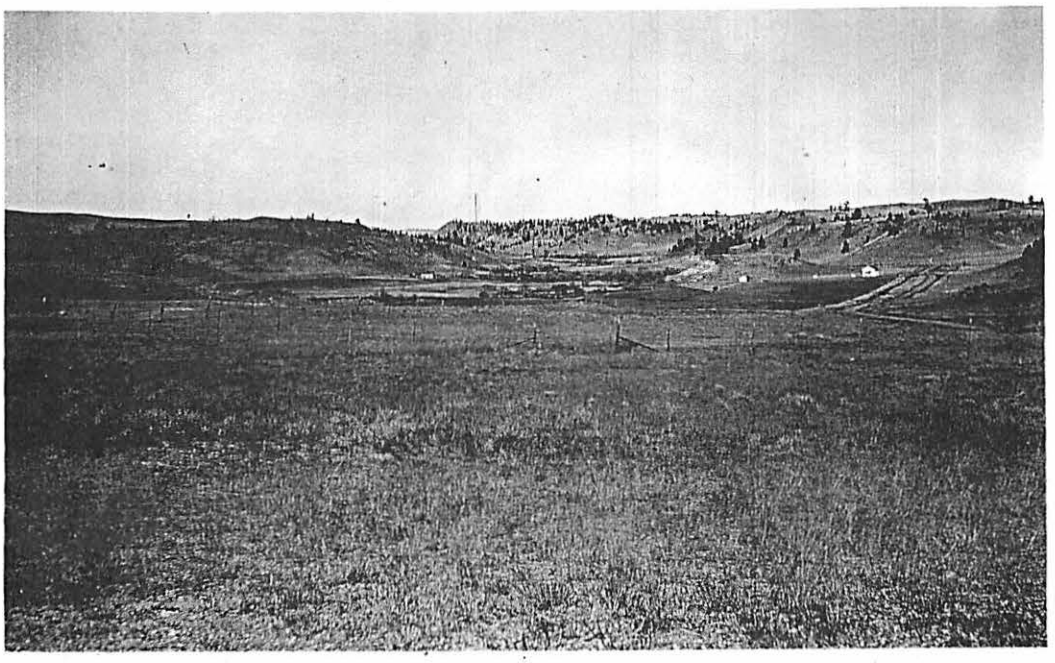


A part of the national cemetery showing the Custer monument in the distance, to the left of center.



The Rosebud battleground, south of Kirby, Montana, looking north down the Rosebud River. The monument is on the knoll to the left of the schoolhouse (right of center). Date of battle, June 17, 1876.

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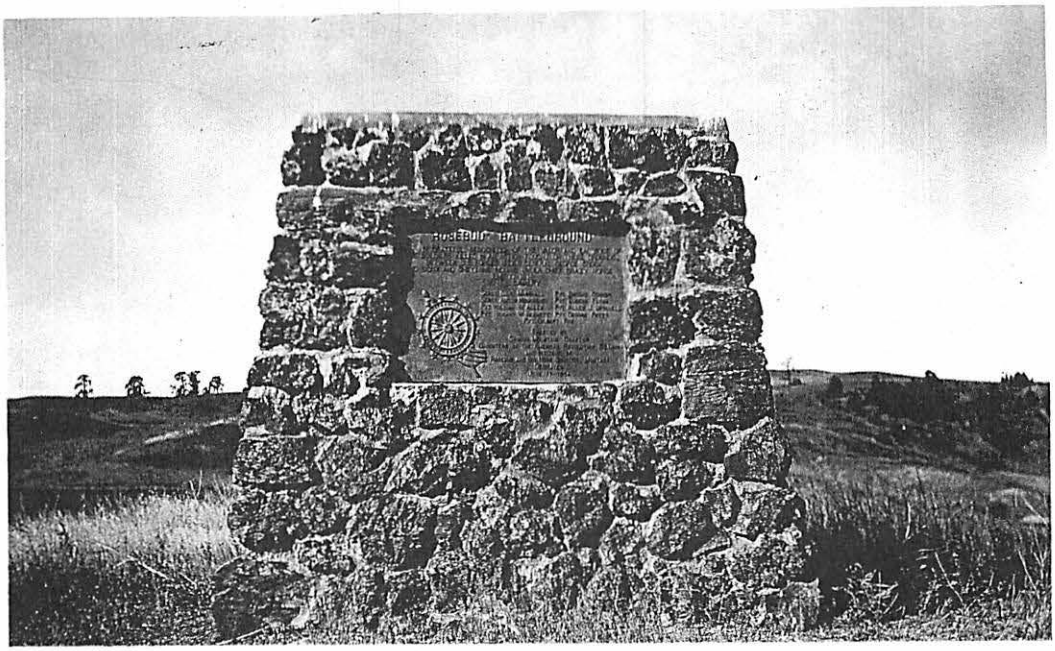
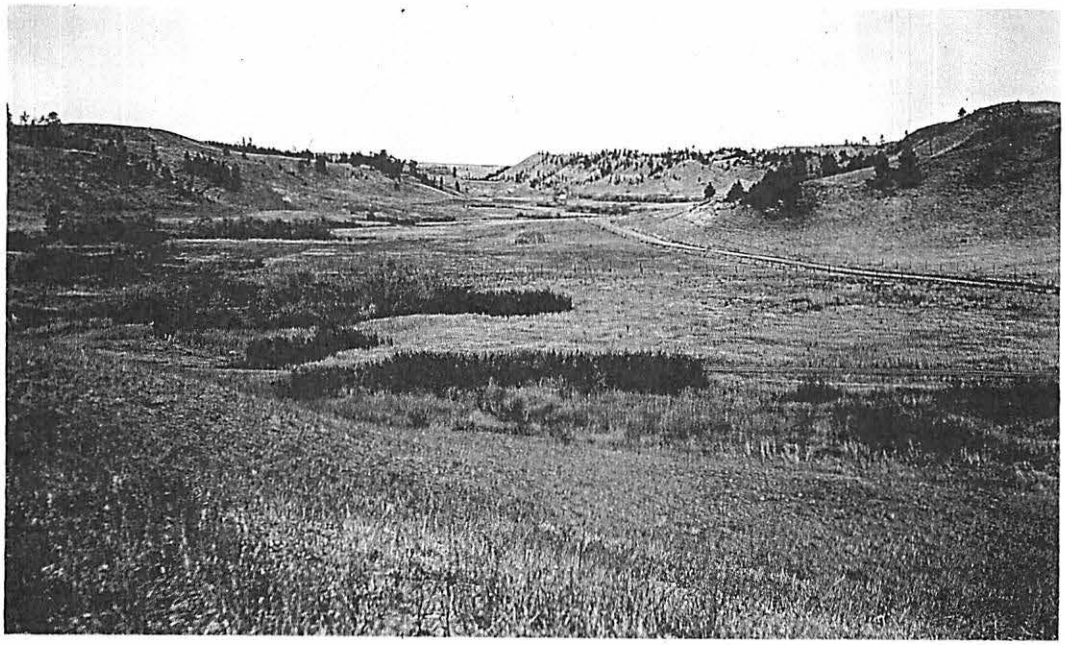


The monument at the Rosebud battleground.



Looking north from the monument knoll, down the Rosebud River, toward the "Dark Canyon."

Photos by R. W. T.

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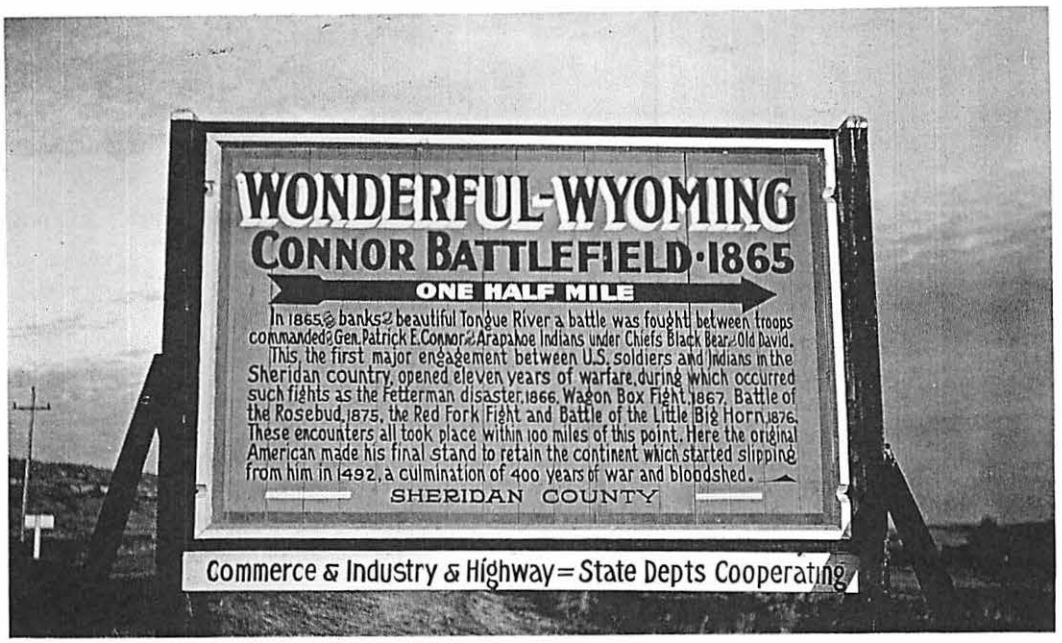

Marker at Ranchester, Wyoming. Date of battle, 1865.

The battleground on the Tongue River. The state now owns a tract of some 12 acres on this site, which is maintained by the town of Ranchester as a park.

Photos by R. W. T.

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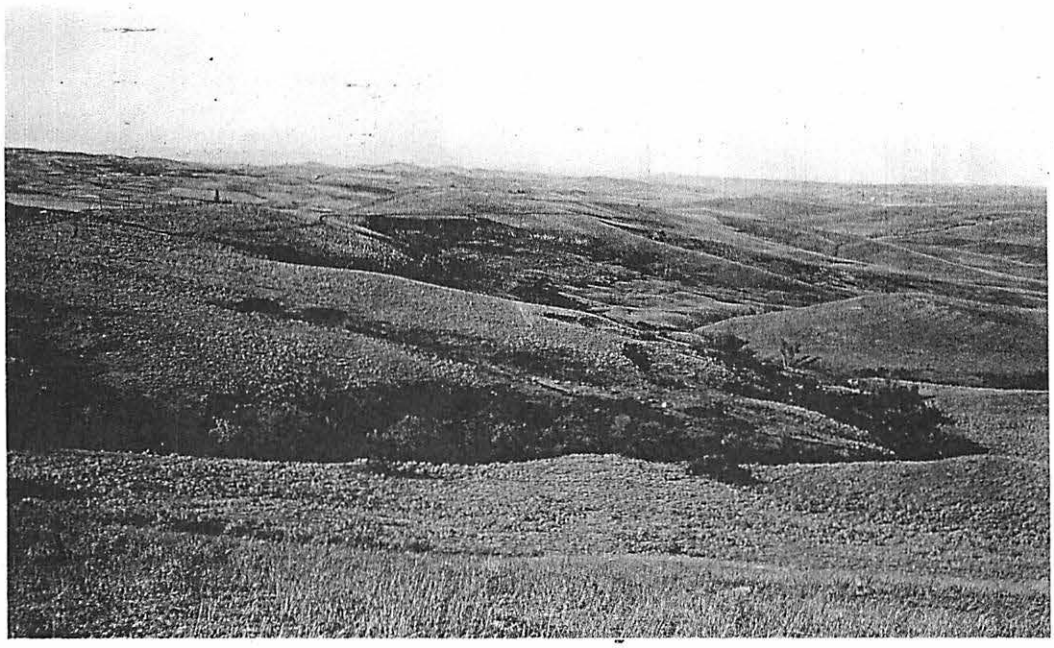

General view of the Fetterman disaster battleground from the south. The monument is on the ridge to the left. Date of battle, December 21, 1866.

Monument at Fetterman battleground.

Photos by R.W.T.

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General view of the Wagon Box battleground, looking toward South Piney Creek and the foothills of the Big Horn Range. The marker is located in the distant field at the left.

Marker at site of Wagon Box fight. Date of battle, August 2, 1867.

Photos by R. W. T.

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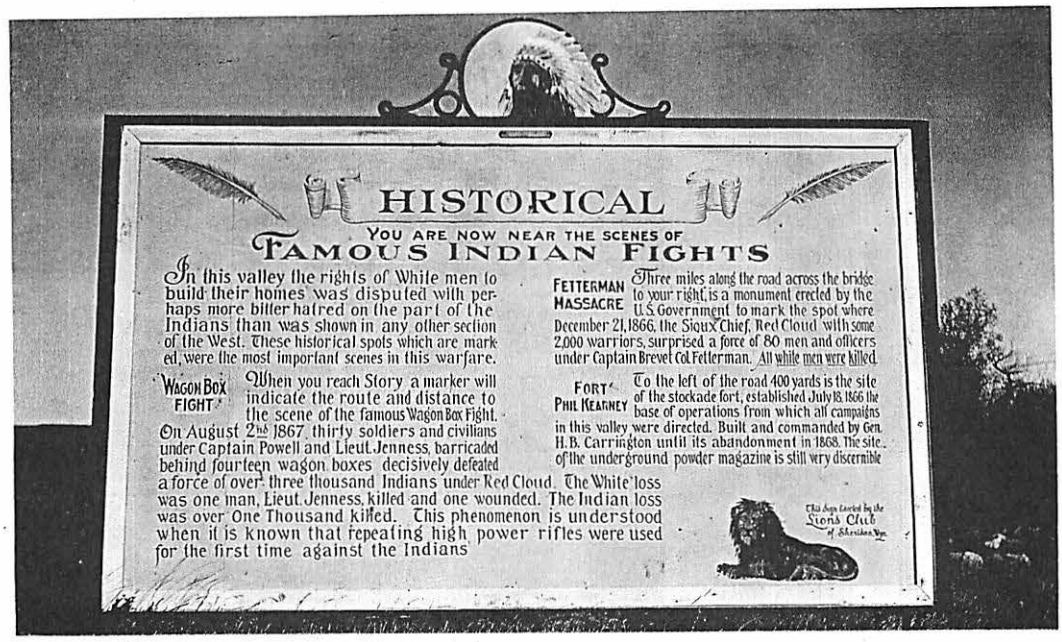

Sign board at Kearney, Wyoming.

Photos by R. W. T.

General view of vicinity of Fort Phil Kearney, as seen from Picket Hill, looking north. The fort was located in the central part of the photo, a mile or more distant. The Wagon Box fight was about 4 miles from the fort, near left edge of photo, and the Fetterman fight was about 3 miles from the fort, over the ridge shown at the right edge of the photo.

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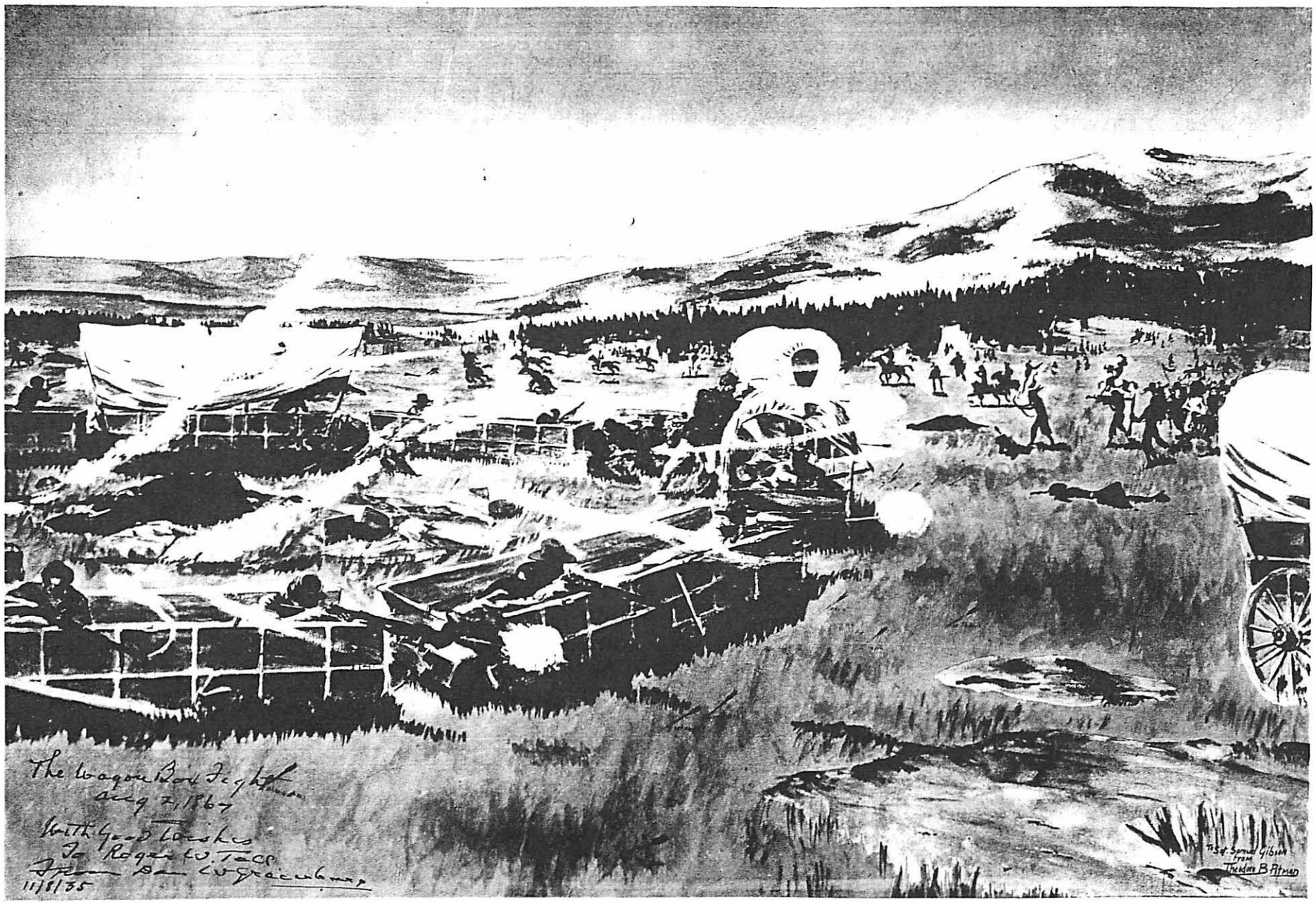
One of the original buildings of Fort Fetterman, built of sawed logs, probably used for the fort offices. It is now a ranch house.

Photo by R. W. T.



COURTESY DR. G. R. HEBARD COPYRIGHT APPLIED FOR

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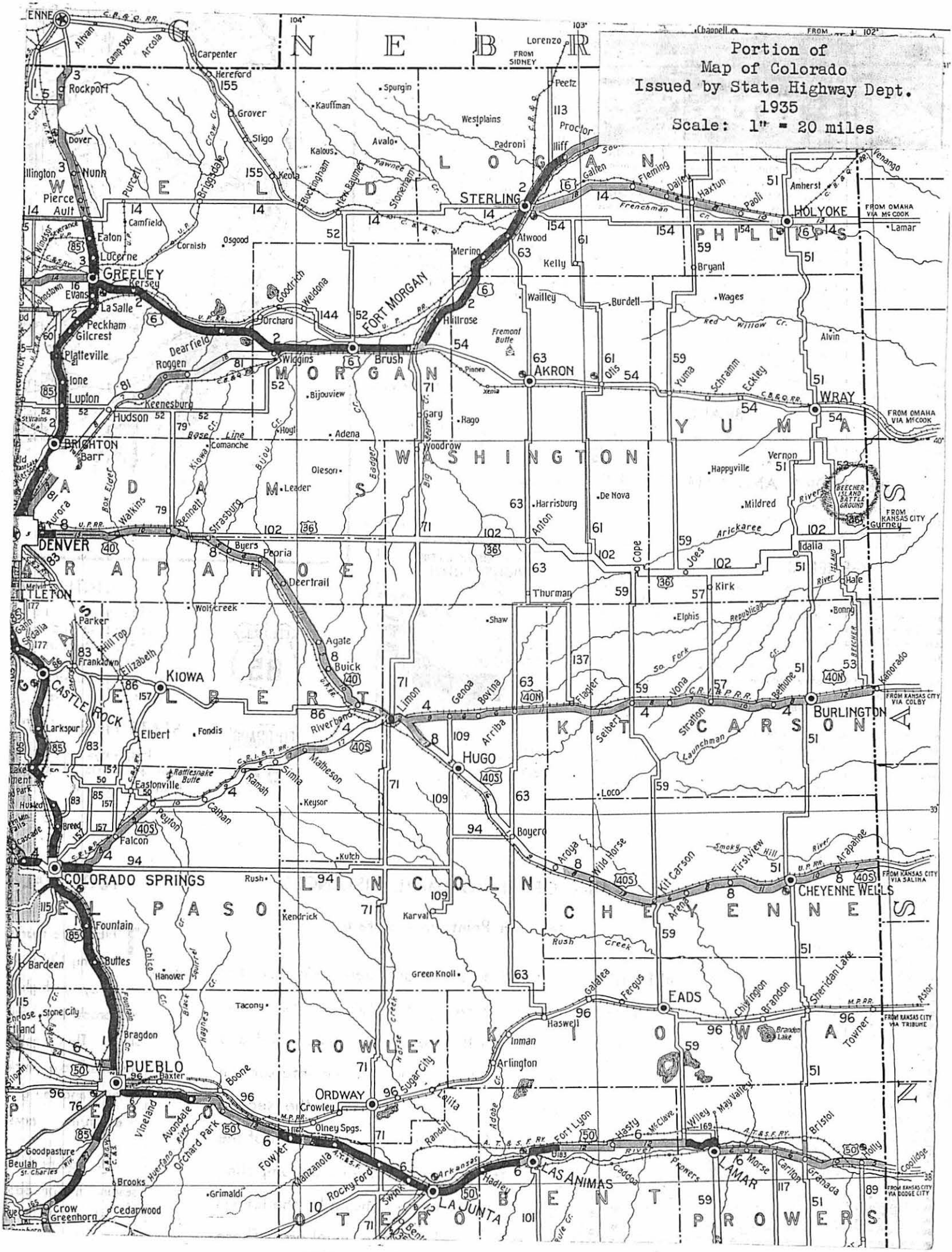

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authorities when appropriate signs giving notice thereof are erected. No person shall drive a motor slow speed as to impede or block the normal and reasonable movement of traffic. Where roads are orange paint, passing other vehicles is prohibited.

LIGHTS

carry two (2) headlamps and may be equipped with not to exceed three (3) auxiliary driving lamps ront not less than 12 nor more than 42 inches above the level surface upon which the vehicle stands. is permitted but must be directed not more than 100 feet ahead and to the right-hand side of the vehicle may be equipped with not more than two side cowl or fender lamps of either amber or white ing board courtesy lamp on each side, either white or amber in color is permitted; one (1) tail light color, and must illuminate the rear license plate with a white light. A red reflector or a reflective type a type approved by the Highway Department is required on the rear of each vehicle. Clearance on the left side of every vehicle having a width in excess of 72 inches, green in front and red in hicle having a length in excess of 30 feet or width in excess of 80 inches shall have three (3) green in front and three (3) red identification lights in the rear near the top of the vehicle, such identifica- paced not less than six nor more than 12 inches apart along a horizontal line. Every vehicle with a 20 feet shall be equipped with four (4) side marker lights, one (1) green in front and one (1) red h side of the vehicle visible at right angles to the vehicle. Whenever a vehicle is parked or stopped r shoulder adjacent thereto, all required lighting equipment shall be burning except where there is eflect an object within a distance of 500 feet or excepted by local ordinance; headlamps must be e than four (4) driving lights shall be lighted at one time when upon the highway.
quipment must be of a type approved by the Highway Department.
vehicle shall be equipped with a horn.
vehicle shall be equipped with a rear vision mirror so located as to reflect to the driver a clear y a distance of at least 200 feet to the rear.
od working order are required and by-passes of any type are prohibited.
ust be unobstructed and equipped with a windshield wiper in good working order.
rry: (1) Three (3) oil burning or electric torches; (2) Three (3) red flags; (3) Three (3) emergency

BRAKES

vners of motor vehicles upon public announcement by the Motor Vehicle Department shall submit ection and obtain for each such vehicle a certificate of inspection and approval duly issued by an such certificate must be displayed for a period of sixty (60) days.

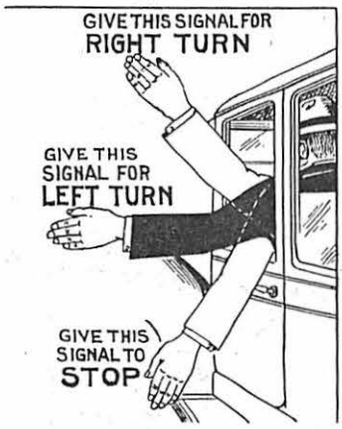
OPERATOR'S AND CHAUFFEUR'S LICENSE

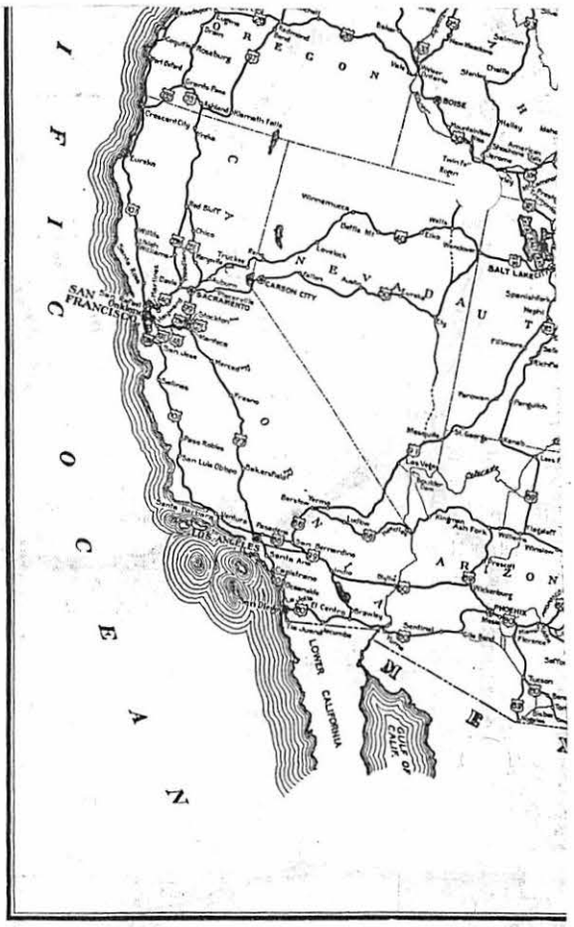
Chauffeur's licenses are requried.
perators' and chauffeurs' licenses are acceptable in this state.
nt whose home state does not require the licensing of Operators and Chauffeurs may operate a motor tor only, for a period of not more than 90 days, provided, he is the owner of the vehicle.

GENERAL

any vehicle directly involved in an accident shall immediately nt and give information and render aid. Any accident result- ath to any person or any property damage shall be reported cle Department within twenty-four hours after such accident corporated city or town, such report shall be made to the s.
three persons are permitted in the front seat of any vehicle. ble from the front of a vehicle are prohibited except on bulance vehicles.
aust whistles are restricted for use to fire, ambulance and

e must be sounded before attempting to pass another vehicle. arned by signal that the vehicle approaching from the rear operator must immediately move to the right hand side of not increase speed.
es and the crest of grades where the operator's sight distance et is prohibited.





UNITED STA

Highways b ng ma the state name, the letter parts of a system of Nati by the American Associat and recommended by it and interstate travel.

STATE HIGHWAYS

Highways bearing sq tion, are parts of the Sta United States s n of

TABLE OF APPROXIMATE DISTANCES

Between Points in Colorado

DIRECTIONS: To find distances between points listed in the table (as from Denver to Pueblo), find the first in alphabetical order (Denver) in the diagonal list and follow the vertical column to an intersection with the horizontal line from the second point (Pueblo) in the list at the left of the table. The routes used in computing distances are shown by the letters above the numbers. These

	Kron	Alamosa	Antonito	Aspen	Ault	Boulder	Breckenridge	Brighton	Buena Vista	Burlington	Byers	Canon City	Castle Rock	Central City	Cheyenne Wells	Colorado Spr's	Conejos	Cortez	Craig	Creede	Cripple Creek	Del Norte	Delta	DENVER	Durango	Eads	Eagle	Estes Park	Fairplay	Florence	Collins
Kron																															
Alamosa	218																														
Antonito	336	256																													
Aspen	307	227	69																												
Ault	216	101	155	99																											
Boulder	292	212	44	38	111																										
Breckenridge	154	64	192	163	66	148																									
Brighton	354	318	218	199	264	184	254																								
Buena Vista	315	235	105	76	154	61	171	173																							
Burlington	188	148	189	160	146	141	84	204	164																						
Byers	242	205	94	65	142	50	141	154	73	91																					
Canon City	282	145	104	35	64	65	130	211	88	168	77																				
Castle Rock	315	329	225	210	215	195	248	39	134	199	165	222																			
Central City	201	164	135	106	110	91	100	154	114	50	41	118	148																		
Cheyenne Wells	1	219	337	308	217	293	155	355	316	189	243	281	316	202																	
Colorado Spr's	231	358	471	442	345	427	281	577	450	317	408	411	488	367	232																
Conejos	367	167	226	221	151	241	217	387	264	297	253	193	338	261	368	384															
Cortez	98	214	338	309	212	294	150	394	317	184	275	276	355	234	99	179	363														
Craig	229	145	178	149	91	134	81	197	151	43	84	161	194	43	230	360	242	227													
Creede	59	115	299	270	173	255	111	355	278	145	236	239	316	195	60	172	324	39	188												
Cripple Creek	240	116	362	375	249	315	187	475	354	221	312	310	410	271	249	182	202	184	264	205											
Del Norte	273	193	63	34	93	19	129	165	42	122	31	46	176	72	274	408	222	275	115	236	312										
Delta	184	311	424	395	298	380	236	460	403	270	361	364	441	320	185	47	337	132	313	125	135	361									
DENVER	270	307	231	205	270	190	238	84	123	154	160	217	45	143	271	443	353	310	185	231	315	171	334								
Durango	256	75	195	172	97	190	98	336	213	182	202	143	347	198	253	349	151	148	179	209	167	171	302	342							
Eads	342	207	63	38	115	62	191	235	112	192	101	61	246	142	348	478	183	337	185	298	299	70	431	241	132						
Eagle	192	106	150	121	24	106	42	252	129	172	118	50	234	86	193	321	175	188	67	149	225	87	274	229	140	149					
Estes Park																															
Fairplay																															
Florence																															
Collins																															

NATIONAL

THERE are fourte taining 13,389,1 in Gray on highw the production of v sheds. They conta merchantable timb Forests and the gra —all on a serv

In addition, t several million pe picnicking, fishing,

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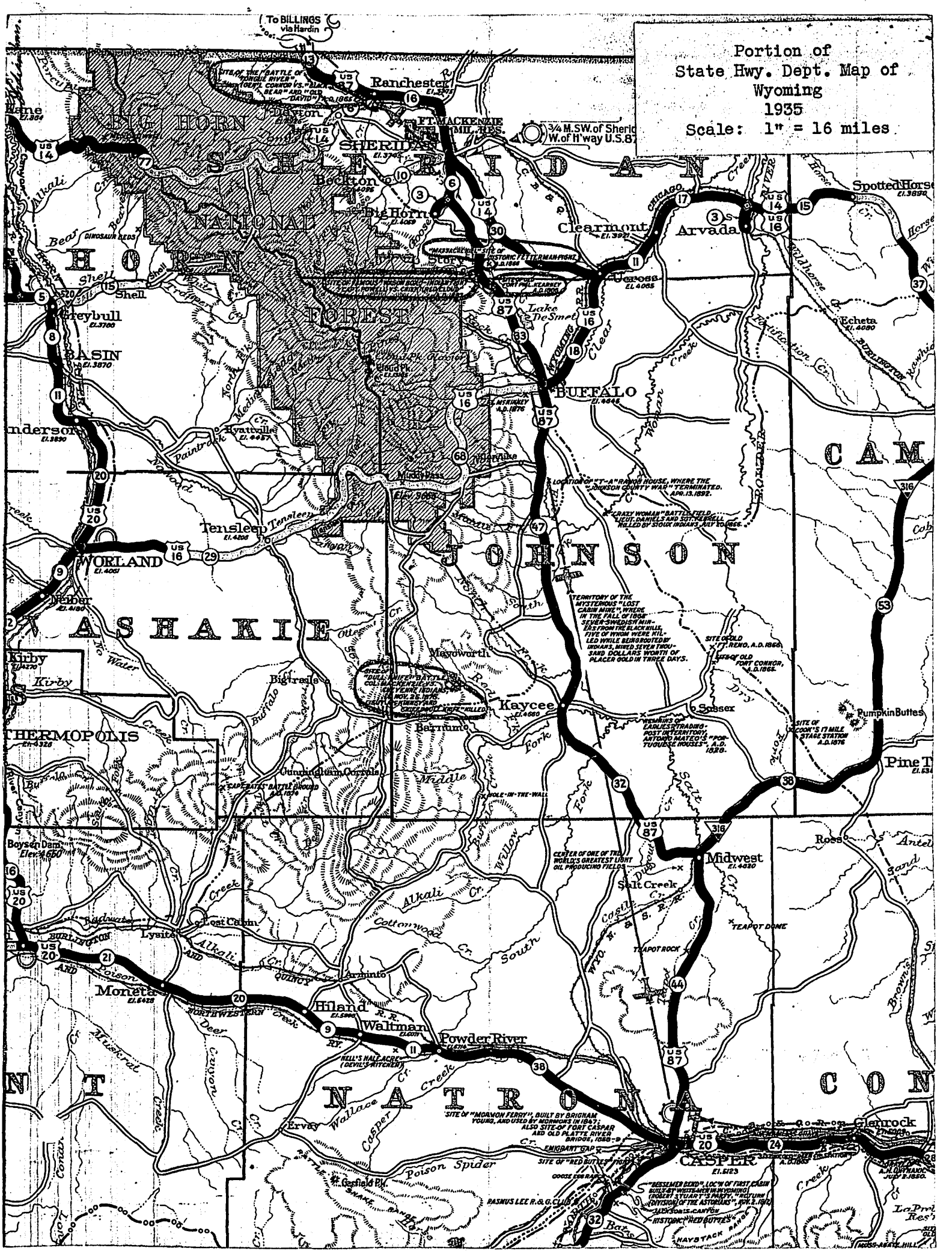
Portion of
State Hwy. Dept. Map of
Wyoming
1935
Scale: 1" = 16 miles
To BILLINGS via Hardin
BIG HORN
NATIONAL
FOREST
SHERIDAN
Ranchester
Dayton
FT. WACKENZIE
Beckton
Big Horn
Clearmont
Arvada
Spotted Horse
Shell
Greybull
BASIN
Anderson
Hyattville
Tensleep
WORLAND
Ten Sleep
Nelber
Kirby
THERMOPOLIS
Boysen Dam
Lost Cabin
Lysite
Moneta
Hiland
Waltman
Powder River
Arminto
Cunningham Corrals
Bighorn
Barrimo
Mayoworth
Kaycee
Sussex
Pumpkin Buttes
Pine T
Midwest
Salt Creek
Ross
Glenrock
CASPER
Garfield Pl.
Poison Spider
Lake DeSmet
Clear
Wyoming
Powder
Crazy Woman
Dry
Salt
Middle
Fork
Alkali
Cottonwood
Willow
Casper
Wallace
Deer
Muskrat
Conant
Poison
Shell
Bear
Paintrock
Medicine
Tensleep
Nowood
Buffalo
Cloud Pk.
Muddy Pass
Elev. 9665
Horse
Wildhorse
Chicago
Burlington
Northwestern
Quincy
Alkali
Sand
Antelope
Brown's
Echeta
Horse
Tongue
Piney
Powder
Bighorn
Nowood
Medicine
Paintrock
Tensleep
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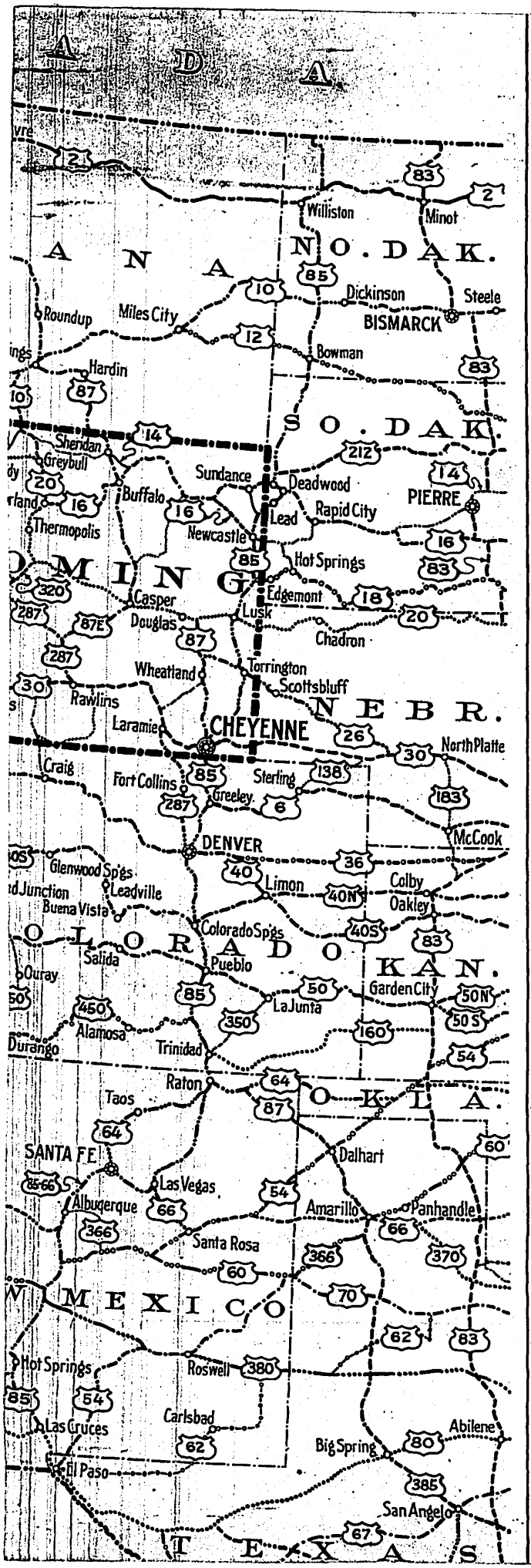

The area of Wyoming is 97,

	AFTON	BASIN	BUFFALO	CASPER	CHEYENNE	CODY	DOUGLAS	EVANSTON	GILL
BASIN	349								
BUFFALO	476	127							
CASPER	417	198	123						
CHEYENNE	465	390	315	192					
CODY	287	62	189	260	452				
DOUGLAS	469	250	175	52	140	312			
EVANSTON	151	455	465	342	392	393	394		
GILLETTE	552	225	98	135	328	273	188	477	
GLENROCK	441	222	147	24	168	284	28	366	160
GREEN RIVER	172	403	368	245	295	374	297	97	381
GREYBULL	341	8	135	206	398	54	258	447	232
JACKSON	109	240	367	309	460	178	361	214	443
KEMMERER	100	403	440	317	367	341	369	51	453
LANDER	294	146	212	146	300	208	198	354	278
LARAMIE	415	391	317	194	51	453	141	341	329
LOVELL	340	42	148	240	432	53	292	446	215
LUSK	524	305	231	107	141	367	55	449	163
MIDWEST	461	206	79	44	237	265	97	386	91
MOORCROFT	580	253	126	164	277	302	190	505	28
NEWCASTLE	610	302	175	194	228	351	141	535	77
PINEDALE	188	318	445	333	382	256	385	158	467
POWELL	310	72	178	269	462	23	322	416	251
RAWLINS	297	277	243	120	168	339	172	222	255
RIVERTON	296	121	188	122	314	183	174	378	253
ROCK SPRINGS	187	388	353	230	280	359	282	112	366
SHERIDAN	450	161	39	162	354	163	214	504	110

	GILL	
GLENROCK	269	
GREYBULL	230	4
JACKSON	333	1
KEMMERER	341	
LANDER	170	2
LARAMIE	169	2
LOVELL	264	4
LUSK	83	3
MIDWEST	69	2
MOORCROFT	188	4
NEWCASTLE	169	4
PINEDALE	357	1
POWELL	294	3
RAWLINS	144	1
RIVERTON	146	2
ROCK SPRINGS	254	
SHERIDAN	186	4

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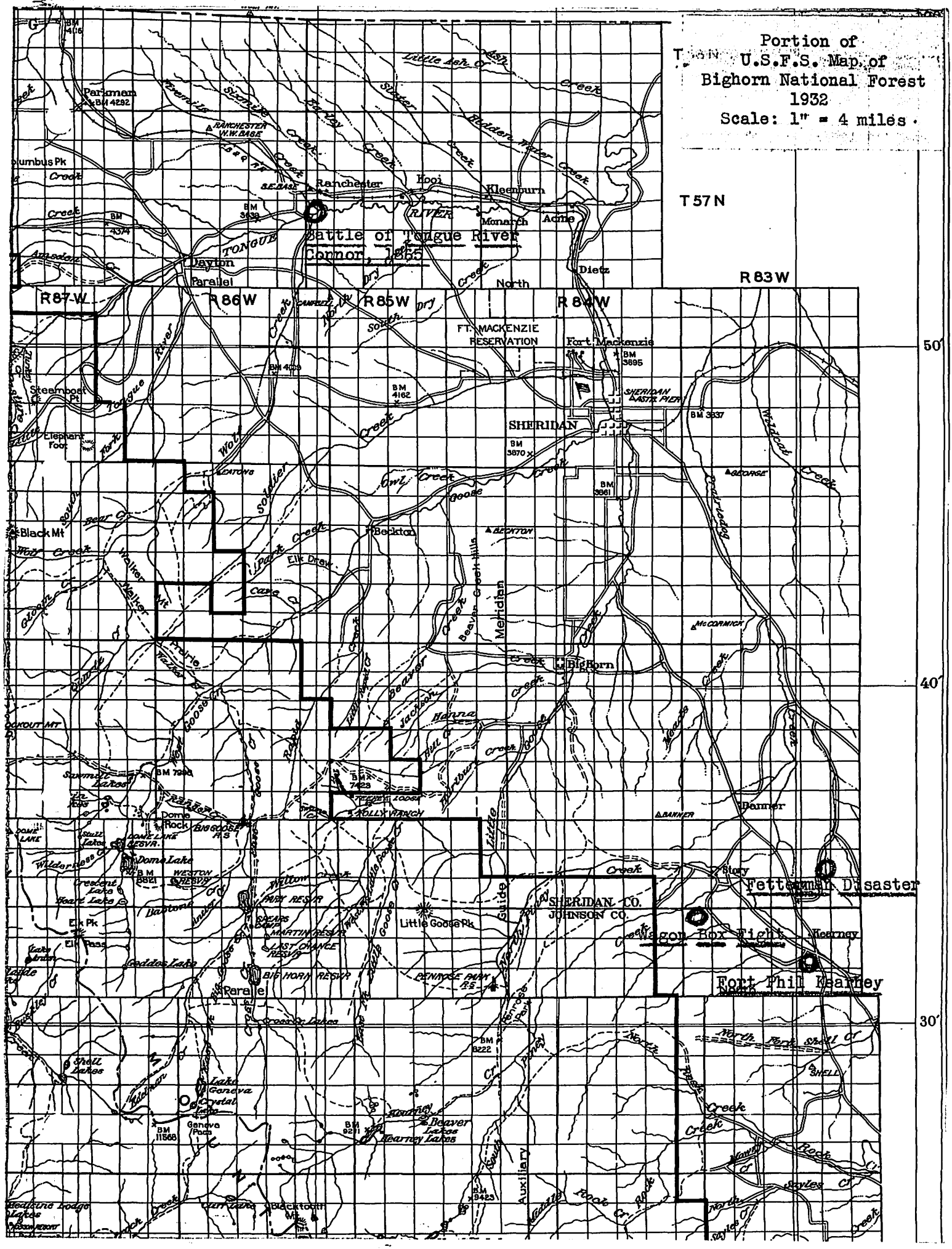

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St. Louis Post-Dispatch
"OF MAKING MANY BOOKS"
John G. Neihardt

Branson, Missouri,
August 27, 1935.

Mr. Roger W. Toll, Superintendent,
Yellowstone National Park,
Yellowstone Park, Wyoming.

Dear Mr. Toll:

Many thanks for your letter of August 20 and your kindly words about my work.

As to the question that you asked me, I feel that in erecting national monuments on any of the battlefields of the Indian wars, the vital point to be considered is the heroism involved quite as much as the importance of the battle in the winning of the West, and it should make no difference upon which side the heroism was more conspicuous. The human value of high courage is what most matters, I am sure. It seems fine to me that Big Hole Battlefield should be under the National Park Service. From my viewpoint, it most decidedly deserves to be commemorated in this way--far more, for instance, than the battlefield where Joseph's band was captured.

As for other battlefields worthy of the same attention and for the same reason, I would name the following in their order of significance as I deem them:

1. Fort Phil Kearney - Wagon Box Fight - Fetterman Fight. (I understand this has not been taken over by the National Park Service.

2. Rosebud Battlefield.

3. Beecher's Island on the Rickaree.

4. Crazy Horse's Fight with Miles on the Tongue River Jan. 8, 1877.

5. Slim Buttes in northwestern South Dakota.

6. Wounded Knee, Pine Ridge Reservation.

As for the last named, certainly high heroism was not conspicuous there, but a very great human value was involved, as I have undertaken to show in my THE SONG OF THE MESSIAH, which will appear in October. If I had my way, Wounded Knee would stand high in the list I give, perhaps at the top, and it would be rather more than a decent thing for the white race to acknowledge not only a pitiful error in this way, but also something fine in the spiritual nature of the Indian.

I think, since you care for THE SONG OF THE INDIAN WARS, that you will be glad to hear about THE SONG OF THE MESSIAH, and I will send you a copy when it appears. I completed it during July, after having it in hand for nine years, during five of which I worked constantly on it.

With all kind thoughts,

(SGD) JNO. G. NEIHARDT

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September 4, 1935.

Mr. John G. Neihardt,
Branson, Missouri.

Dear Mr. Neihardt:

I was ever so glad to receive your letter of August 27 and the supplemental note of August 29.

The list as revised, in the order of importance, is as follows:

Fort Phil Kearney - Wagon Box Fight - Fetterman Fight.
Rosebud Battlefield.
Beechers Island on the Rickaree
Crazy Horse's Fight with Miles on the Tongue River, Jan. 8, 1877.
Slim Buttes, in southwestern South Dakota.
Wounded Knee, Pine Ridge Reservation.

May I ask one further question: whereabouts in this list would you place the Custer Battlefield and the Big Hole Battlefield?

As you doubtless know, some national monuments, such as Gettysburg, have numerous memorial monuments constructed on the battlefield, while other areas, more recently set aside, are preserved as nearly as possible in their original condition, with only sufficient markers to tell the story to visitors. A "monument" of stone is not a necessary part of a national "monument".

In considering national monuments to commemorate the Revolutionary War, for example, one might select the opening engagement, decisive battles that turned the tide of history, the closing battle, and battles where the greatest number of combatants were engaged or the greatest casualties occurred. I suppose that the most important battlefields of the Indian wars would be selected on a somewhat similar basis, although, of course, the problem is not one capable of solution by formula.

I am much interested in your view that heroism is the vital consideration. In most battlefields heroism is present to a conspicuous degree, both as regards individuals and the collective forces. In selecting a few areas that are of outstanding importance in American history, it seems to me one would be governed chiefly by the effect that the battle had on the history of our country. I am inclined to question whether one could properly select events of individual heroism ahead of events that changed the national destiny.

I think I should be inclined to give priority to some of the earlier Indian battles, when the western country was in the hands of the Indians, rather than to some of the later battles, such as the Big Hole Battle, when the country was definitely a white man's country and there was no uncertainty as to the final outcome of a campaign.

The number of national monuments must always remain very restricted. Only the events of outstanding national importance can be under

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federal control. A number of states have made rapid progress in establishing state parks to commemorate a considerable number of additional historic sites. The states should take an important park in preserving the historic sites of the country.

I am very glad to know that THE SONG OF THE MESSIAH will appear in October and shall look forward to it with great pleasure. I am sure it will be a fitting companion to THE SONG OF THREE FRIENDS and THE SONG OF HUGH GLASS.

Trusting you will have a pleasant and successful trip following the route of Jedediah Smith's trails,

Sincerely yours,

ROGER W. TOLL,
Superintendent.

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Branson, Missouri
November 24, 1935

Mr. Roger W. Toll, Superintendent,
Yellowstone National Park,
Yellowstone Park, Wyoming.

Dear Mr. Toll:

You will forgive me for not replying sooner to your good letter of September 4. There have been extenuating, if not wholly justifying, circumstances.

When I wrote you before, I wrote hurriedly, as I was starting on a long trip, and did not say well what I had in mind. As you remark, heroism is, of course, conspicuous in most battles. This alone, then, is not a sufficient criterion for choice. Neither is historical importance a good criterion. As a matter of fact, there was no hope whatever that the Indians could stop the westering tide of white men, and there was no "decisive" Indian battle in the West. The decisive element was not warfare. Just pressure of migrating numbers and the destruction of the buffalo herds really decided. Since heroism was common and as "decisive" battles are out of the question, another standard for choice is necessary.

You ask where I'd place the Custer Fight and the Big Hole Fight. The first, perhaps, right at the top; the second, somewhere near the top. Yet there have been fights in which the soldiers, on the whole, showed more heroism than was shown in the Custer Fight. Most of Custer's troopers were in a pitiful condition of funk, as I know from intimate Sioux friends; and surely Reno and a fair share of his men were less than heroic. (Benteen, French, Godfrey, and some others were superb, of course.)

Then what criterion have we for placing the Custer Fight so high? Perhaps this will suggest what I have in mind as a standard:

The human story interest in the high enduring sense--the sort of thing the Greek tragic poets understood.

You know what I am feeling as I dictate this, and with that feeling in mind, choice should be easy. I look over my list copied in your letter, and all the battles named give me that feeling. I am especially jealous for Wounded Knee for reasons that my THE SONG OF THE MESSIAH may suggest. The significance of that affair is unique--all the pity and terror of any of the others, but with this added fact--the tragic worldly failure of a great spiritual dream.

I am having a copy of THE SONG OF THE MESSIAH sent to you by Macmillans.

Kindest thoughts,

(SGD) JOHN G. NEIHARDT

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515 Custom House,
Denver, Colorado,
December 26, 1935

Mr. John G. Neihardt,
Branson, Missouri.

Dear Mr. Neihardt:

I have just recently returned from a month's trip in the Southwest and found your welcome letter of November 24.

I want to thank you very much for your very interesting comments on the relative national importance of the various Indian war battlefields.

At the present time, the Custer Battlefield is administered by the War Department, as it is classed as a national cemetery rather than a battlefield site. The Big Hole Battlefield was formerly administered by the U. S. Forest Service but has now been transferred to the National Park Service, together with other national monuments that were formerly under the Forest Service and the War Department. Not many of the Indian battlefields are of such outstanding national importance that they would justify the establishment of national monuments to commemorate them, since the total number of national historical monuments must necessarily be small. It might, however, be possible to designate several detached areas, which together would comprise one national monument, under such general designation as "Indian Wars National Monument." If some such an arrangement as this should prove practicable, several of the battlefields to which you have referred might be included under that one designation.

With the best of wishes for the New Year,

Sincerely yours,

ROGER W. TOLL,
Superintendent.

In November 1924 Mr Walter M. Camp, Editor of the R.R. Review, Chicago, hunted up and visited by him. He spent 20 Summers in this work, was assisted the publication of a historical work on our Conflicts with the Red Man. In this tabulation held by his widow at 7740 So Union Ave Chicago. Although many historical works (some out of print) It is hoped that many are in Mr Camp's notes, as it seems highly probable that when so much notes should be "released" + deposited where they may be available to the public for his

	Date	Name of Engagement	Comdg Officer	Indians		
1	Aug 19, 1854	Grattan Massacre Wyo	Lieut J.L. Grattan 6th Inf		Sioux	
2	July 26, 1865	Platte Bridge Wyo	Lieut Caspar Collins 11th Ohio Cav'y	Sioux and Cheyennes		
3	July 26, 1865	Red Buttes Wyo	Sergt Amos J. Custard Co H, 11th Kan Cav	Sioux and Cheyennes		
4	Aug 29, 1865		Gen P.E. Edward Connor U.S. Vols	250 Lodges of Arapahoes under Black Bear and Old David		
5	Sept 1-8, 1865	Powder R Indian Expd Sept 1, 1865	Col Nelson Cole 2nd Mo Light Artly			
6	July 20, 1866					
7	Dec 6, 1866		Col H.B. Carrington 18th Inf			
8	Dec 21 1866	Fetterman Massacre Wyo	Capt W.J. Fetterman 27th Inf	3000 Sioux		
9	Aug 1, 1867	Hayfield Fight Wyo	Lieut S. Sternberg, 27th Inf Killed, followed by Capt D.A. Colvin, Civ. Engineer			
10	Aug 2, 1867	Wagon Box Corral Fight Wyo	Capt Jas. Powell 27th Inf	Red Cloud with 300 Sioux and 100 Cheyennes		
✕ 11	Sept 17-25 1868	Beecher Island Fight Kan (now Col)	Maj G.A. Forsyth, 9th Cav and Lt F.H. Beecher 3rd Inf (killed)	Roman Nose Comdg		
✕ 12	Nov 27, 1868	Destruction of Black Kettles Village Indian Ter	Lt Col G.A. Custer 7th Cav	Black Kettle (killed) Comdg Little Raven " Satanta "	Cheyennes Arapahoes Kiowas	
13	Aug 14 1872		Maj E.M. Baker 2nd Cav	1100 Sioux, Cheyennes + Arapahoes		
14	Aug 11, 1873		Lt Col G.A. Custer, 7th Cav	900 Sioux		
15	Apr 1 1874	Date uncertain				
16	Apr 2 1874					
17	Last of raids in early 1874 in May					
✕ 18	June 27, 1874	Battle of Adobe Walls	Civilians	Comanches + Kiowas		
✕ 19	Aug 19, 1874	Adobe Walls, Tex	Lt F.D. Baldwin 5th Inf	Large force of Indians		
✕ 20	Sept 9-11, 1874		Capt Wylly G. Lyman 5th Inf			
21	Winter of 1875 and 1876		Civilians			
22	Mch 17, 1876	Powder River	Col J.J. Reynolds 3rd Cav	Indians from Red Cloud and Spotted Tail agencies under Red Cloud and Crazy Horse		
23	June 17, 1876	Battle of The Rosebud	Brig Gen Geo Crook	Sioux + Cheyennes under Crazy Horse		
24	June 25 1876	Custer Massacre	Lt Col G.A. Custer 7th Cav	Sioux, Cheyennes + others		

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ve me a list of 41 Indian Engagements, the exact sites of which had been many eye witnesses both white and red, made copious notes and was contemplating e extended Mr. Camp's list simply to indicate the probable value of his notes which are now ave been searched, many essential facts concerning these engagements cannot now be found. ed effort was spent on this by a trained writer + observer, the results should be valuable + the cal research work. W. H. Brown Brig Gen U.S.A. Retired.

Locality	Organizations participating	Remarks
About 8 miles below Fort Laramie Goshen Co Wyo	30 men of Co 6th Inf	Entire command killed.
Near Crawford Wyoming Nebraska Co Wyo	Detail of 30 men from 11 Ohio Cavalry 4 Kan "	
About 5 miles N.W. of Casper, Wyo Natrona Co Wyo	Escorting 3 Wagons with 25 men 11 Kan. Cav.	Entire 3 men escaped.
On Tongue R. mouth of Wolf Creek opposite present site Ranchester Wyo.	Expedition numerous 300 volunteers deserted Commanded included many "Galvanized Yankees"	63 Warriors killed 800 ponies captured 4 pitched battles
On Powder R. Mont between mouth of Mizpah + Little Powder		W. H. Forman says these fights were all in Montana
On Crazy Woman Cr. Wyo. Johnson Co.	Det Co 2d Bn 18th Inf (Capt. H. Daniels killed)	
On Prairie Dog Cr near Fort Phil Kearny Sheridan Wyo	C 2d Cav A C E H 27th Inf	Lt H.S. Bingham 2d Cav. killed.
Near Fort Phil Kearny Wyo	50 men 1 A C E F H 2d Bn 18th Inf	
3 miles East of Fort C.F. Smith Big Horn Co Mont		Det D E G H + 27th Inf + 19 Civ. Employees
Near Fort Phil Kearny Wyo Sheridan Co	A C + 27th Inf	
Ancarane Fork Republican R. Cole Yuma Co	Scouts organized by Forsythe + Beecher	S
Washita R. 2nd Fer near Antelope Hills Roger Mills Co Okla	A B C D E + B H I K + M 7th Cav	Killed: Maj G.H. Elliott Capt Lt Col. W. L. Hamilton + 19 Enlisted men Captured 875 ponies
North of Yellowstone R. + 4 miles N.W. of Huntsville Mont Yellowstone Co Mont	F S H L 2d Cav C E G + 7th Inf } about 400 men	
Pepper Bottom north of Yellowstone at Point Mouth of Big Horn Roseland Co Mont	A B E F G K L M 7th Cav	Co Brown wounded. 1 Soldier killed Indian loss 40 killed + wounded
Roseland Co Mont		
On Canadian R. Hutchinson Co Tex		
Upper Washita R. Tex Hemphill Co Tex	Det 6th Cavalry Scouts about 40 men 6th Cav Escorting a supply train	1 Soldier killed 1 Scout wounded 1 Soldier wounded
At Pease River below mouth Big Horn Roseland Co Mont		
On Powder R. Mont Custer Co	A B E I K 2d Cav E F M 3d Cav	Indian Village of 105 Lodges destroyed
On Left bank of Yellowstone Jet with Big Horn R. Big Horn Co Mont	A B D E + I 2d Cav F H 2d Inf A D E F G H + M 3d Cav C 1st + H 9th Inf	
Little Big Horn R. Mont Big Horn Co	Entire 7th Cav	C E F + I Overtaken

21	Raids of 1875 and 1876		Civilians	
22	Mch 17, 1876	Powder River	Col C. F. Reynolds, 3rd Cav	Indians from Red Cloud and Spotted Tail Agencies under Red Cloud and Crazy Horse
23	June 17, 1876	Battle of The Rosebud	Brigadier Gen Crook	Sioux & Cheyennes under Crazy Horse
24	June 25 1876	Custer Massacre	Lt Col G. A. Custer 7th Cav	Sioux, Cheyennes & others
25	July 7 1876		Lieut F. W. Sibley 2nd Cav	American Horse
26	Sept 9 1876	Slim Buttes	Gen Crook	Sitting Bull, Crazy Horse, Lowrank and Pretty Bear with Minneconjous and Sans Arcs & Hunkpapa & part Cheyennes
27	Oct 21, 1876	Cedar Creek	Col N. A. Miles, 5th Inf	Dull Knife band of Cheyennes
28	Nov 25 1876		Col R. S. Mackenzie, 4th Cav	
29	Dec 18 1876		Lt F. D. Baldwin, 5th Inf	Sitting Bull's band, 132 lodges
30	Jan 8th 1877	Wolf Mts (Mont)	Col N. A. Miles 5th Inf	600 Warriors
31	May 7 1877	Little Muddy Cr (Mont)	Col N. A. Miles 5th Inf	Minneconjous under Lame Deer
✠ 32	June 17, 1877	White Bird Canon (Idaho)	Capt David Perry 1st Cav	Nez Perces under Chief Joseph
✠ 33	June 28, 1877	Cottonwood Cr (Idaho)	Capt D. B. Randall Idaho Vols	Nez Perces
✠ 34	July 11-12 1877	Clearwater (Idaho)	Brig Gen O. O. Howard USA	Nez Perces
35	1877	Bear Paw (Mont)	Col Nelson A. Miles 5th Inf	Nez Perces under Chief Joseph
36	Jan 1 1879	Escape of Cheyennes under Dull Knife (Neb)	Capt H. W. Messells Jr 3rd Cav	
37	Mch 8, 1880		Sign S. N. Miller 5th Inf	War Party of Blackfeet Sioux
38	Mch 9 1880		Capt F. D. Baldwin 5th Inf	
39	Dec 16 1890		Capt E. S. Gaither 9th Cav	Sitting Bull
40	Dec 29, 1890	Wounded Knee Cr S.D.	Col J. W. Forsyth, 7th Cav	Disarming of Big Foot band
41	Dec 30, 1890	Drexel Mission S.D.	Col J. W. Forsyth, 7th Cav	

✠ Not on Reynolds Map.

Note:—Nos 4-5-6-7-8-9-16-17-23 + 25 are on [illegible]

† Indicates Site already Marked.

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	Mont	Locating a suitable Ford	[illegible] 5th Inf. Wounded
On Pease bet. Yellowstone & Big Horn Rosebud Co Mont			
On Powder R. Mont Custer Co		ABEIK 2nd Cav EFM 3rd Cav	Indian Village of 105 Lodges destroyed
On left bank of Rosebud near Mouth 107° W 44 miles N. of Wyo. line Big Horn Co Mont		ABDE + I 2nd Cav Fu 2 Inf ABCDEEGIFM 3 Cav C 5th H 9th Inf	
Little Big Horn R. Mont Big Horn Co		Entire 7th Cav	E F + I Obliterated
Near Little Big Horn R. emerges from Big Horn Mts. Sheridan Co Wyo		Dets from A B D + I 2nd Cav about 25 men	
Mouth of Glen Rattles S.D. Harding Co		Big Horn + Yellowstone Expedition	Indians Surprised by Major Merritt 3rd Cav
On Cedar Cr. N. of Yellowstone near Mouth of Powder R. Prairie Co Mont		Entire 5th Inf.	Indians Surprised + 2 miles down Bad Route Cr. to South of Yellowstone
On Rattle Cr near N. Fk Powder R. Johnson Co Wyo		K 2nd Cav H + K 3rd Cav B D I M + Cav M + L 5 Cav Indian Scouts	Lt W Kinney Killed
Near Head of Redwater Mont Dawson Co		G H + 9 6th Inf	
Left bank Tongue R. 17 miles N. of Wyo. line Big Horn Co		ACDEK + Dets B + H 5 Cav E F 22nd Inf	Engagement Lasted 6 hours Lost 3 men Killed + 6 wounded
Near mouth of Muddy Cr. Rosebud Co (Connelly & Rosebud) Mont Lat 45° - 48' Lon 106° - 13'		ACDEK 5 6 H 2nd Cav B H 9 Inf E F G H I 22nd Inf F + H 1st Cav	Lame Deer Sioux Stay + 12 warriors Killed 450 prisoners + 66 Captured H Sioux 14 Killed + 6 wounded Lt E.W. Mallet + 2 + 33 soldiers Killed 2 wounded
Idaho Co Idaho		47 Volunteers hastily assembled	Capt Randall + 8 F. Farmer Killed + 3 men wounded
On S. Fk Clearwater R. Idaho Co Mont		B E F H + L 1st Cav D E H + I 2nd Inf E + G 4th Art'y	
On Shell Cr near Bear Paw Mts Blaine Co Mont Dawes Co Neb		F G + H 2 Cav A D + K 7 Cav B + I 3 + K + D + H D 2 Inf Indian Scouts A C E F H + L 3rd Cav	
Near Rosebud Cr. Mont Rosebud Co Mont		4 Sioux Scouts 8 Scouts	
Little Porcupine Cr. north of Yellowstone Rosebud Co Mont		I + K 5th Inf.	
Corson Co S.D.		E + G 8th Cav Indian Police	
Shannon Co S.D.		A B C D E G I + K 7th Cav I 1st Cav Indian Scouts	44 Indians Hanged on the field
Shannon Co S.D.		A B C D E G L K 7th Cav D G I K 9 Cav E 1st Art'y Indian Scouts	

Not Covered by U.S. Geological Survey Maps

Partial List of Indian En
Tabulation of Brig. G
Prepared from Da

No.	Date	Name of Engagement	Location: State	Location: County	Location: Locality
1	August 19, 1854	Grattan Fight	Wyoming	Goshen	About 8 miles below Ft. Laramie
2	July 26, 1865	Platte Bridge	Wyoming	Natrona	Near Casper
3	July 26, 1865	Red Buttes	Wyoming	Natrona	About 5 miles NW of Casper
4	August 29, 1865	Powder River Indian Expedition of 1865	Wyoming	Sheridan	On Tongue R., at mouth of Wolf Creek, opposite present site of Ranchester
5	September 1-8, 1865	Do	Montana	Custer or Powder River (?)	On Powder R. between mouth of Mizpah and Little Powder
6	July 20, 1866	Do	Wyoming	Johnson	On Crazy Woman Creek
7	December 6, 1866	Do	Wyoming	Sheridan	On Prairie Dog Creek near Fort Phil Kearney
8	December 21, 1866	Fetterman fight	Wyoming	Sheridan	Near Fort Phil Kearney
9	August 1, 1867	Hayfield fight	Montana	Big Horn	3 miles east of Fort C. F. Smith
10	August 2, 1867	Wagon Box Corral fight	Wyoming	Sheridan	Near Fort Phil Kearney
11	September 17-25, 1868	Beecher Island fight	Colorado	Yuma	Arickaree Fork of Republican Riv.
12	November 27, 1868	Destruction of Black Kettle's village	Okla.	Roger Mills	Washita River, Indian territory, near Antelope Hills
13	August 14, 1872		Montana	Yellowstone	No. of Yellowstone R. and 4 mi. NW of Huntley

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gagements in Western States, 1854-1890
en. W. C. Brown, U. S. A. Retired,
ta from Walter M. Camp, 1924.

Commanding Officer	Organizations Participating
Lieut. J. L. Grattan	30 men of Company 6th Infantry
Lieut. Caspar Collins	Detail of 30 men from 11th Ohio Cavalry and 11th Kansas Cavalry
Sergt. Amos J. Custard Co. 11, 11th Kan. Cav.	Escorting 3 wagons with 25 men, 11th Kansas Cavalry
Gen. P. Edward Connor, U. S. Volunteers	Expedition mutinous, 300 volunteers deserted, command included many "galvanized Yankees."
Col. Nelson Cole, 2nd Mo. Light Artillery	
	Detachment G, 2nd Battalion, 18th Infantry
Col. H. B. Carrington, 18th Infantry	C, 2nd Cavalry, A,C,E,H, 27th Infantry
Capt. W. J. Fetterman, 27th Infantry	50 men A,C,E,F,H, 2nd Brigade, 18th Infantry
	Detachment E,E,G,H & I, 27th Infantry, and 19 civilian employees
Capt. Jas. Powell, 27th Infantry	A,C,F, 27th Infantry
Maj. G. A. Forsyth, 9th Cavalry, and Lieut. F. H. Beecher	Scouts organized under Forsyth and Beecher
Lieut. Col. G. A. Custer, 7th Cavalry	A,B,C,D,E,F,G,H,I,K,&M, 7th Cavalry
Maj. E. M. Baker, 2nd Cavalry	F,G,H,L, 2nd Cavalry, C,E,G,I 7th Infantry (about 400 men)

Indians	Remarks
Sioux	Entire command killed
Sioux & Cheyennes	
Sioux & Cheyennes	Only 3 men escaped
250 lodges of Arapahoes under Black Bear and Old David	63 warriors killed, 800 ponies captured, 4 pitched battles.
	D. H. Bowman says these fights were all in Montana.
	Lieut. W. H. Daniels killed
	Lieut. H. S. Bingham, 2nd Cavalry, killed.
3000 Sioux	
	Lieut. S. Sternberg, 27th Infantry, killed, followed by Capt. D. A. Colvin, civilian employee
Red Cloud with 300 Sioux and 100 Cheyennes	
Roman Nose commanding	Lieut. F. H. Beecher killed
Black Kettle (killed) commanding Cheyennes, Little Raven commanding Arapahoes, Satanta commanding Kiowas 1100 Sioux, Cheyennes and Arapahoes	Killed, Maj. J. H. Elliott, Capt. L. Mc L. Hamilton, and 19 enlisted men. Captured 875 ponies

Partial List of Indian En

No.	Date	Name of Engagement	Location		
			State	County	Locality
14	August 11, 1873		Montana	Rosebud	Pease Bottom, north of Yellowstone River, opposite mouth of Big Horn River
15	April 1, 1874	Bozeman Expedition	Montana	Rosebud	Rosebud Mountains
16	April 12, 1874	Bozeman Expedition	Montana	Rosebud	Reno Creek
17	Last of March or early in May, 1874	Bozeman Expedition	Montana	Rosebud	Lodge Grass Creek near Little Big Horn River
18	June 27, 1874	Battle of Adobe Walls	Texas	Hutchinson	On Canadian River
19	August 19, 1874	Adobe Walls	Texas	Do	
20	Sept. 9-11, 1874		Texas	Hemphill	Upper Washita River
21	Winter of 1875-76		Montana	Rosebud	Ft. Pease, below mouth of Big Horn River
22	March 17, 1876	Powder River	Montana	Custer	On Powder River
23	June 17, 1876	Battle of the Rosebud	Montana	Big Horn	On left bank of Rosebud, 19 miles north of Wyoming line
24	June 25, 1876	Custer battle	Montana	Big Horn	Little Big Horn River
25	July 7, 1876		Wyoming	Sheridan	Where Little Big Horn River emerges from Big Horn Mtns.
26	Sept. 9, 1876	Slim Buttes	S. D.	Harding	East of Slim Buttes
27	October 21, 1876	Cedar Creek	Montana	Prairie	On Cedar Creek, N. of Yellowstone River, near mouth of Powder River
28	November 25, 1876	Dull Knife battle	Wyoming	Johnson	On Bates Creek near N. Fork Powder River
29	December 18, 1876		Montana	Dawson	Near head of Redwater Creek
30	January 8, 1877	Wolf Mountains	Montana	Big Horn	Left bank, Tongue River, 17 miles north of Wyoming line
31	May 7, 1877	Little Muddy Creek	Montana	Rosebud	Near mouth of Muddy Creek (a branch of Rosebud Creek)

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gagements in Western States, 1854-1890

Commanding Officer	Organizations Participating
Lieut. Col. G. A. Custer	A,B,E,F,G,K,L,M, 7th Cavalry
Civilians	
Lieut. F. D. Baldwin, 5th Infantry	Det. 6th Cavalry and Indian Scout
Capt. Wyllys Lyman, 5th Infantry	About 60 men of the 6th Cavalry escorting a supply train
Civilians	
Col. J. J. Reynolds, 3rd Cavalry	A,B,E,I,K, 2nd Cavalry E,F,M, 3rd Cavalry
Brig. Gen. Geo. Crook	A,B,D,E,&I, 2nd Cavalry; F, 4th Infantry; C,G,&H, 9th Infantry
Lt. Col. G. A. Custer, 7th Cavalry	Entire 7th U. S. Cavalry
Lieut. F. W. Sibley, 2nd Cavalry	Detachments from A,B,D,&I, 2nd Cavalry (about 25 men)
Gen. Crook	Big Horn & Yellowstone Expedition
Col. N. A. Miles, 5th Infantry	Entire 5th Infantry
Col. R. S. Mackenzie, 4th Cavalry	K, 2nd Cavalry; H&K, 3rd Cavalry; E,F,I&M, 4th Cavalry; H&L 5th Cavalry, and Indian scouts
Lieut. F. D. Baldwin, 5th Infantry	G,H&I, 5th Infantry
Col. N. A. Miles, 5th Infantry	A,C,D,E,F, & Detachments B&H, 5th Infantry, E,F, 22nd Infantry
Col. N. A. Miles, 5th Infantry	A,C,D,E,F,G,H,K, 2nd Cav.; B&H, 5th Inf.; E,F,G,H, 22nd Infantry

Indians	Remarks
900 Sioux	Lieut. Braden wounded, 1 soldier killed, 2 soldiers wounded. Indian loss, 40 killed & wounded.
Comanches & Kiowas	
Large force of Indians	
	1 soldier killed; Lieut. G. Lewis, 5th Infantry, Wagonmaster & 1 soldier wounded.
Indians from Red Cloud and Spotted Tail Agencies under Red Cloud and Crazy Horse	Indian village of 105 lodges destroyed.
Sioux & Cheyennes under Crazy Horse	
Sioux, Cheyennes, and others	C,E,F,&I obliterated.
American Horse	Indians surprised by Maj. Anson Mills, battalion 3rd Cavalry
Sitting Bull, Gall, Low Neck and Pretty Bear with Minneconjous, Sans Arcs and Uncpapas (about 1000)	Indians pursued 42 miles down Bad Route Creek to south of Yellowstone River
Dull Knife's band of Cheyennes	Lieut. McKinney killed.
Sitting Bull's band of 122 lodges	
600 warriors	Engagement lasted 5 hours. Loss, 3 men killed and 5 wounded.
Minneconjous under Lame Deer	Lame Deer, Iron Star, and 12 warriors killed; 450 ponies & mules captured; 4 soldiers killed and 6 wounded.

Partial List of Indian

No.	Date	Name of Engagement	Location		
			State	County	Locality
32	June 17, 1877	White Bird Canyon	Idaho		Lat. 45° 48' - Long. 116° 13
33	June 28, 1877	Cottonwood Creek	Idaho	Idaho	
34	July 11-12, 1877	Clearwater	Montana	Idaho	On So. Fork, Clearwater Rive
35	1877	Bear Paw	Montana	Blaine	On Snake Cr. near Bear Paw Mountains
36	January 2, 1879	Escape of Cheyennes under Dull Knife	Neb.	Davis	
37	March 8, 1880		Montana	Rosebud	20 mi. S. of Yellowstone R. & 12 mi. W. of Rosebud
38	March 9, 1880		Montana	Rosebud	Little Porcupine Cr., north of Yellowstone River
39	December 15, 1890		S. D.	Corson	
40	December 29, 1890	Wounded Knee Creek	S. D.	Shannon	
41	December 30, 1890	Drexel Mission	S. D.	Shannon	

The tabulation included the following notes:

In November, 1924, Mr. Walter M. Camp, Editor of the R.R. Review, Chicago, gave me a list of 41 was assisted by many eye witnesses, both white and red, made copious notes, and was contemplating th list, simply to indicate the probable value of his notes which are now held by his widow at 7740 So. cerning these engagements cannot now be found. It is hoped that many are in Mr. Camp's notes, as it sults should be valuable and the notes should be "released" and deposited where they may be availabl

Nos. 4, 5, 6, 7, 8, 9, 16, 17, 23, and 25 are on territory now covered by U. S. Geological Sur

The sites of Nos. 11, 24, 26, 32, and 35 have been marked.

Nos. 11, 12, 18, 19, 20, 32, 33, and 34 not on Raynolds map.

Blueprint of tabulation was given to Wyoming Historical Library by Brig. Gen. W. C. Brown, Aug

The sites of Nos. 8, 10, 23, and 28 are also now marked, and No. 4 is now (Oct., 1935) being m

Big Hole Battlefield not included in list.

List re-tabulated, October, 1935, R. W. T.

gagements in Western States, 1854, 1890

Commanding Officer	Organizations Participating
Capt. David Perry, 1st Cavalry	F&H, 1st Cavalry
Capt. D. B. Randall, Idaho Volunteers	43 volunteers, hastily assembled
Brig. Gen. O. O. Howard, U.S.A.	B,E,F,H,&L, 1st Cav.; D,E,H,&I, 21st Inf.; E&G, 4th Artillery
Col. Nelson A. Miles, 5th Infantry	F,G,&H, 2nd Cav.; A,D,&K, 7th Cav; B,F,G,I,&K & Det. D, 5th Inf., Indian scouts
Capt. H. W. Wessells, Jr., 3rd Cavalry	A,C,E,F,H,&L, 3rd Cavalry
Lieut. S. W. Miller, 5th Infantry	9 soldiers, E, 5th Infantry, & 8 scouts
Capt. F. D. Baldwin, 5th Infantry	I,&K, 5th Infantry
Capt. E. T. Fechet, 8th Cavalry	E,&G, 8th Cavalry, Indian Police
Col. J. W. Forsyth, 7th Cavalry	A,B,C,D,E,G,I,K, 7th Cavalry; E, 1st Artillery, Indian Scouts
Col. J. W. Forsyth, 7th Cavalry	A,B,C,D,E,G,L,K, 7th Cav.; D,G,I, K, 9th Cav.; E, 1st Artillery, Indian Scouts

dian Engagements, the exact sites of which had been hunted u
ublication of a historical work on our conflicts with the Re
ion Ave., Chicago. Although many historical works (some out
ems highly probable that when so much time and effort was sp
o the public for historical research work. -- W. C. Brown,

maps.

15, 1930. Penciled note on tabulation says: "The above can
ed.

Indians	Remarks
Nez Perces under Chief Joseph	Lieut. E. W. Thelier, 21st Inf. & 33 soldiers killed, 2 soldiers wounded
Nez Perces	Capt. Randall and B. F. Evans killed, 3 men wounded
Nez Perces	
Nez Perces under Chief Joseph	
Cheyennes	
War party of Unopapa Sioux	
Sitting Bull	
Disarming of Big Foot's band	146 Indians buried on the field

and visited by him. He spent 20 summers in this work
Man. In this tabulation I have extended Mr. Camp's
of print) have been searched, many essential facts con
nt on this by a trained writer and observer, the re-
rig. Gen, U.S.A. Retired --

be used in connection with map recently sent. W.C.B."

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Alphabetical List of Indian Tribes included in
"THE NORTH AMERICAN INDIAN"
Written and Illustrated by Edward S. Curtis,
Edited by Frederick Webb Hodge
Twenty Volumes; Published 1907 to 1930

Tribe	Volume	Tribe	Volume
Achomawi	13	Cree (Western Woods)	18
Acoma	16	Creeks	19
Alaskan Eskimo	20	Crows	4
Algonquian	19		
Apache	1		
Apache (Kiowa)	19	Delawares	19
Apache (Lipan)	19	Dieguenos	15
Apache (Mohave)	2		
Apsarokee	4		
Arapaho	6	Eskimo (Alaskan)	20
Arapaho	19		
Arikara	5		
Assiniboin	3	Five Civilized Tribes	19
Assiniboin (Northern)	18	Flatheads	7
Athapascan	19	Foxes	19
Atsina	5		
		Haida	11
Blackfeet	18	Havasupai	2
		Hidatsa	4
		Hooper Bay Eskimo	20
Caddo	19	Hopi	12
Caddoan	19	Hupa	13
Cahuilla	15	Hurons	19
California (Southern) Shoshoneans	15		
Cape Prince of Wales Eskimo	20	Illinois Confederacy	19
Cayuse	8	Iowa	19
Chehalis (Upper)	9	Iroquoian	19
Cherokee	19	Isleta	16
Cheyenne	6		
Cheyenne (Southern)	19		
Chickasaw	19	Jicarillas	1
Chimakum	9		
Chinookan	8		
Chipewyan	18	Kalispel	7
Choctaw	19	Kansa	19
Clallam	9	Karok	13
Cochiti	16	Kato	14
Colvilles	7	Keres	16
Comanche	19	Kickapoo	19
Comox	9	King Island Eskimo	20
Couer d'Alenes	7	Kiowa	19
Cowichan	9	Kiowa Apache	19
Cowlitz	9	Klamath	13

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Tribe	Volume	Tribe	Volume
Klickitat	7	Piegan	18
Kobuck	20	Pima	2
Kotzebue Eskimo	20	Plateau Shoshoneans	15
Kutenai	7	Pomo	14
Kwakiutl	10	Ponca	19
		Potawatomi	19
		Puget Sound Tribes	9
Laguna	16		
Lakes	7		
Lipan Apache	19	Qahatika	2
Little Diomede Island Eskimo	20	Quapaw	19
Lower Chehalis	9	Quilliute	9
Luisenon	15	Quinault	9
Lummi	9		
		Salishan Tribes of the Coast	9
Maidu	14	Salishan Tribes of the Interior	7
Mandan	5	Samish	9
Maricopa	2	Sanetch	9
Mathow	7	San Ildefonso	17
Missouri	19	San Juan	17
Miwok	14	Sanpoel	7
Modoc	19	Santo Domingo	16
Mohave	2	Sarsi	18
Mohave (Apache)	2	Sauk	19
Mono	15	Seichelt	9
		Selawik	20
Nambe	17	Semiahmoo	9
Navaho	1	Seminole	19
Nespilim	7	Seneca	19
Nez Perces	8	Shasta	13
Noatak		Shawnee	19
Nooksack	9	Shoalwater Bay	9
Nootka	11	Shoshoneans (Plateau)	15
Northern Assiniboin	18	Shoshoneans (Southern Calif.)	15
Nunivak	20	Sinkiuse	7
		Siouan Tribes	19
		Songish	9
Okanagan	7	Sooke	9
Oklahoma	19	Southern Calif. Shoshoneans	15
Omaha	19	Southern Cheyenne	19
Osage	19	Spakan	7
Ote	19	Squamish	9
Oto	19		
Ottawa	19	Taos	16
		Teton Sioux	3
Papago	2	Tewa	17
Paviotso	15	Tiwa	16
Pawnee	19	Tolowa	13
Pend d'Oreilles	7	Tonkawa	19
Piegan	6	Tututni	13

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Tribe	Volume	Tribe	Volume
Twana	9		
Umatilla	8		
Upper Chehalis	9		
Wailaki	14		
Walapai	2		
Wallawalla	8		
Washo	15		
Wenatchee	7		
Western Woods Cree	18		
Wichita	19		
Willapa	9		
Wintun	14		
Wiyot	13		
Woods (Western) Cree	18		
Wyandot	19		
Yakima	7		
Yanktonai	3		
Yavapai	2		
Yokuts	14		
Yuchi	19		
Yuki	14		
Yuma	2		
Yurok	13		
Zuni	17		

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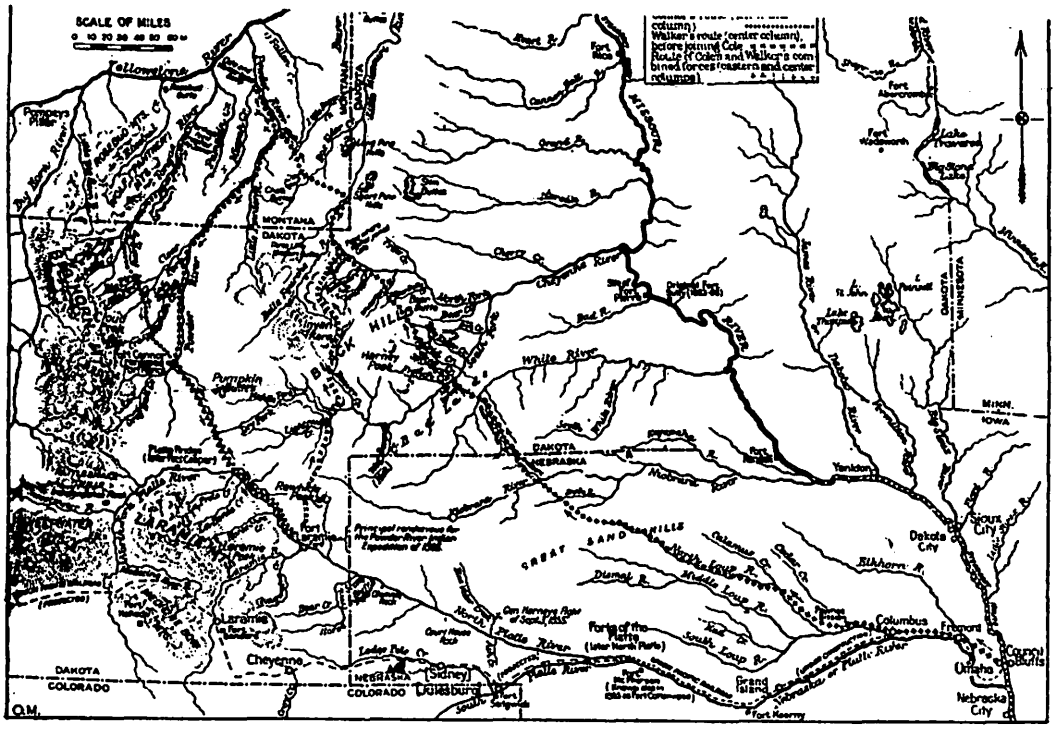
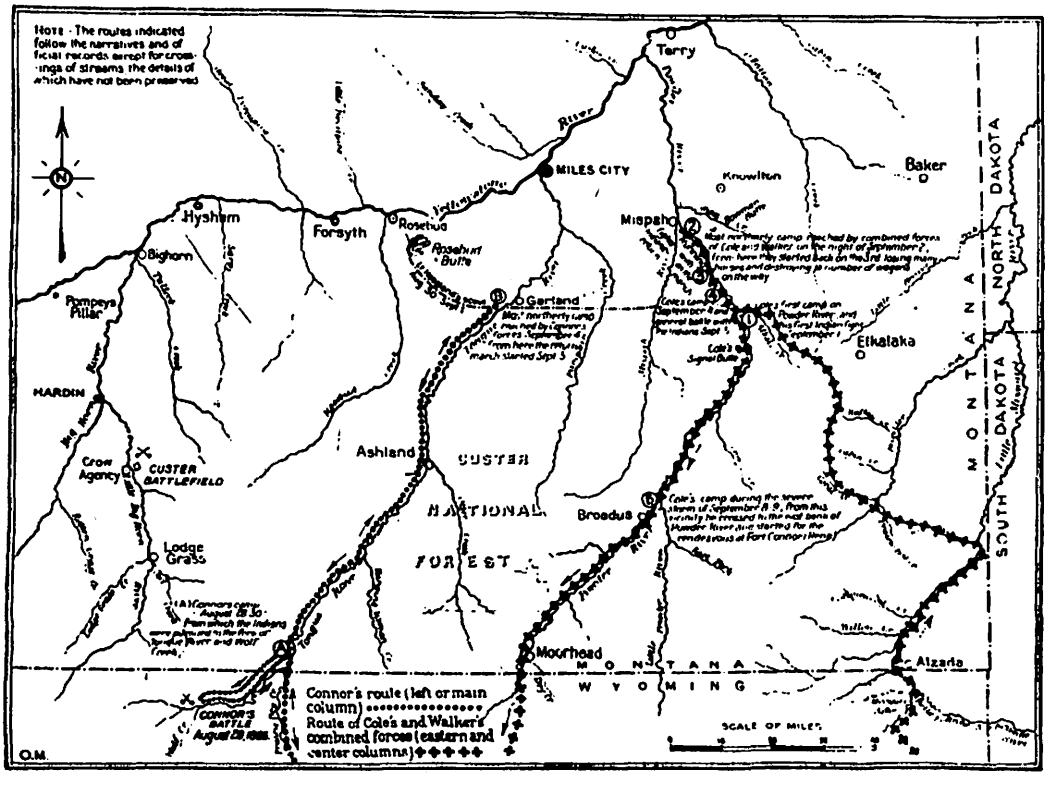


Map of the Region Traversed by the Three Columns of the Powder River Expedition of 1865, Showing Geographical Divisions as they Existed at that Time, Dakota Including all of the Present States of North and South Dakota and the Greater Part of Wyoming

(Robt. Bruce in Recruiting News)



Routes Traversed by the Powder River Indian Expedition in What is Now Southeastern Montana, with an Adjacent strip of Northern Wyoming

(Robt. Bruce in Recruiting News)

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CONNOR FIGHT ON TONGUE RIVER (Powder River Expedition) August 29, 1865.

The raids during the winter of 1864-65 led General Grenville M. Dodge, who commanded the department of the Missouri, to believe that the one sure way to protect the frontier from Indian depredations was to strike some hard blows in the enemy's country. He planned to send into the Powder River country, where the Sioux, Cheyennes, and Arapahoes were thought to be in camp, four columns of troops--one under General Sully and three under the command of General P. E. Connor--and to attack the Indians there.

By May 15, 1865, General Connor had returned from the East and was in Julesburg, making preparations for the expedition to the Powder River and Yellowstone country. Sully failed to get his men ready and Connor acted alone.

It was determined that the right column of the command under Colonel N. Cole should march from Columbus, Nebraska, northwesterly, passing north of the Black Hills. From Fort Laramie, Colonel Walker, of the Sixteenth Kansas Cavalry, with about six hundred men and a packtrain, was to march north through the Black Hills. Connor commanded the other column, heading a detachment of the Seventh Iowa Cavalry, the Second Cavalry, a signal corps, a company of ninety-five Pawnee scouts under Major Frank North, and about the same number of Omaha and Winnebago scouts.

When General Connor reached Fort Laramie, there was much dissatisfaction among the troops. Desertions were constantly taking place, and when Colonel Walker's order was read to the volunteers, they mutinied and refused to go. After Connor brought his artillery to bear on the mutineers, they consented to go with Colonel Walker, who departed with his troops on July 5.

On August 2, with a force of about six hundred seventy-five men, Connor set out for the Powder River. The command reached Powder River August 11 and began the construction of a post called Camp Connor, which later became Fort Reno. From all reports, the expedition seems to have been more or less of a picnic or pleasure excursion. The troops ran their horses almost to death chasing buffalo and jack rabbits.

As General Connor's command moved down the Tongue River, the Pawnee scouts came upon a heavy Indian trail. When Captain North reported this to General Connor, he was ordered to take ten of his Pawnees and follow the trail. Only twenty-five or thirty miles from where he had left the command, he found a large village of Indians, consisting of two hundred or three hundred lodges. Messengers were sent back to Connor, and the next day he came up with four hundred men and two pieces of artillery. The command was brought to within three-quarters of a mile of the Indian village before it was discovered. The troops charged on the camp and dispersed its inhabitants, who were chiefly Arapahoes under Black Bear, with some Cheyennes. The village, a large number of horses (variously estimated from six hundred to over a thousand), and some women and children were captured, while a number of the Indians were killed. After recovering from their first fright, the Indians stood their ground and put up a good fight. In fact, after Connor and his command had

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turned about and were returning to their camp, with sheer bravado, the Indians followed closely on their heels. (This battle occurred on the 29th of August.)

Connor burned the village and punished his own troops for stopping to plunder when they should have been fighting by destroying all the articles they had taken. The captives, eight women and thirteen children, were set free some days later.

The command now moved down the Tongue River, reaching the point where Cole should have been about the 1st of September. Neither he nor Walker was anywhere in sight. General Connor was very uneasy, and Major North and his Pawnees were dispatched to locate the two columns. They found Cole and Walker on September 19 in a pitiful condition. The men were starving, and their undergrazed ponies were entirely unsatisfactory for service. Major North took his command to Fort Connor, which Connor himself reached September 24.

At Camp Connor, General Connor found orders from the Department Commander calling him in to Fort Laramie and relieving him of his command. He was greatly angered and felt he had been grieviously injured--as, indeed, he had. After mustering out, he went to Salt Lake City and never made a report on his expedition. Although the expedition had not been entirely successful, the good work that he had done in the Powder River country came to nothing, and he was never given credit for it.

This expedition was a prelude to eleven years of warfare with the Indians.

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FORT PHIL KEARNEY

The close of the Civil War added a new impetus to the westward movement. Soldiers, after four years of active campaigning, could not settle down to the humdrum life of village or country again. With a natural restlessness, they gathered their families, loaded their wagons, and, in parties of varying sizes, made their way westward. In order to offer proper protection to the present and future flow of emigrants to the Northwest, over the Bozeman or Montana trail, the U. S. Government, early in 1866, sought to negotiate a treaty with the Sioux and Northern Cheyennes to secure the right of way of emigrants through that territory and to establish military posts to guard the trail. While the outcome of the negotiations was doubtful, the government was satisfied that satisfactory treaties had been made with the tribes and that the route was safe.

Pursuant to the plan, Brigadier-General Henry B. Carrington, Colonel of the 18th Regular Infantry, was ordered with the second battalion of his regiment to march to Fort Reno, move it 40 miles westward, garrison it, establish another post on the Bozeman trail between the Big Horn Mountains and the Powder River (Fort Phil Kearney), and, lastly, to establish two additional posts: one on the Big Horn, the other on the Yellowstone. On the 19th of May, 1866, a little army of seven hundred men, accompanied by four pieces of artillery, two hundred twenty-six wagons, and a few ambulances containing the wives and children of several of the officers, set forth from old Fort Kearney, Nebraska. Among the soldiers were artificers and mechanics of every description. Appliances necessary for the building of the forts had been provided by the government.

Contrary to their previous expectations that the march would be a peaceful and uneventful one, they were constantly menaced by the Indians, and they rapidly became undeceived as to the character of their expedition.

After Fort Reno had been re-stockaded and garrisoned with his command, Carrington with something over five hundred advanced farther into the unknown land. On the 13th of July, 1866, he established camp on the banks of the Big Piney Creek, a tributary of the Powder River, about four miles from the Big Horn Range. It was a delightful spot. After General Carrington had surveyed the surrounding country as far as the Tongue River, decided upon a suitable site, set up the sawmills, picketed the adjacent hills, the erection of Fort Phil Kearney was begun in real earnest. The building of Fort Phil Kearney was, to the Indians, a deliberate move on the part of the whites to further encroach upon their territory, and in order to stem the inevitable westward-moving tide, all their efforts (regardless of treaty) were concentrated on one objective: to destroy, completely and forever, this stockade. The most careful watchfulness was necessary at all times, but the work of erecting the fort was continued.

It was a rectangle, six hundred by eight hundred feet, inclosed by a formidable stockade of heavy pine logs standing eight feet high, with a continuous banquette, and flaring loopholes at every fourth log. There were enfilading blockhouses on the diagonal corners, with portholes

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for the cannon, and quarters for officers and men, with other necessary buildings. The commanding officer's quarters was a two-story building of framed lumber, surmounted by a watch-tower. The officers' and men's quarters were built of logs. The warehouses, four in number, eighty feet by twenty-four, were framed. East of the fort proper was a corral of slightly less area, surrounded by a rough palisade of cottonwood logs, which inclosed the wood train, hay, and miscellaneous supplies. Everything--stockade, houses, stables, in all their details, blacksmith shops, teamsters' quarters, and so on--was planned by Carrington himself. The main fort inclosed a handsome parade ground, in the center of which arose the tall flagstaff planned and erected by a ship carpenter in the regiment. From it, on the 31st of October, with great ceremony and much rejoicing, the first garrison flag that ever floated over the land was unfurled. The fort was not actually completed until the next spring. It was planned to accommodate one thousand men.

From its establishment, in 1866, to its abandonment some two years later, it was the scene of minor Indian skirmishes and major encounters. Eternal vigilance was the price of life. In the fall of 1868 a new treaty was made with the Indians, and the post, which had been the scene of heartbreaking disaster and defeat and of triumph unprecedented, was abandoned to them and the troops were withdrawn. The Indians at once burned it to the ground. It was never reoccupied. And today, it is remembered simply because of its associations with the first, and with one exception, the most notable of our Indian defeats in the West (The Fetterman Massacre), and with the most remarkable and overwhelming victory that was ever won by soldiers over their gallant red foemen on the same ground (Wagon Box Corral fight).

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THE FETTERMAN MASSACRE* (December 21, 1866)

In spite of the fact that Fort Phil Kearney was in a constant state of siege and that encounters of the most horrible nature--with attendant bloodshed--were taking place daily, as late as December 8, 1866, President Andrew Johnson congratulated Congress that treaties had been made at Fort Laramie and that all was peace in the Northwest.

As the fort was still far from completion, the logging operations continued. This lumber train was frequently attacked. Reinforcements were not forthcoming, as the officials in the East hugged their treaty and refused to believe that a state of war existed; and if it did exist, they were disposed to censure the commanding officer for provoking it. General Carrington had done nothing to provoke war, but he defended himself and commanded stoutly when attacked. Some of his officers covertly sneered at his caution and were burning for an opportunity to distinguish themselves and had practically determined to make or take one at the first chance. Chief among these malcontents were Captain (Brevet-Lieutenant-Colonel) Fetterman, the senior captain present, and Captain Brown, a veteran of the Civil War.

On the 21st of December (a clear-cold day, the ground being free from snow) the lookout on Sullivant Hills signaled, about 11 o'clock in the morning, that the wood train had been attacked about a mile and a half from the fort. A relief party of forty-nine men from the 18th Infantry, with twenty-seven troopers from the Second Cavalry, was ordered out with Captain Powell (James) in command and Lieutenant Grummond in charge of the cavalry. Pleading his senior captaincy as justification, Fetterman was reluctantly allowed to go in place of Powell, though his fighting experience with Indians was less than any other officer in the fort. With Captain Fetterman went Captain Brown, with two frontiersmen and hunters, as volunteers. There were eighty-one in all--just the number with which he had previously boasted he could ride through the whole Sioux Nation.

Carrington, knowing Fetterman's contempt for the Indians, was particular and specific in his orders: to relieve the wood train, drive back the Indians, but on no account to pursue the Indians over the Lodge Trail Ridge. Fetterman disobeyed orders. Whether deliberately or not, cannot be told. He relieved the wood train, and, instead of returning to the post, pursued the Indians over the ridge into Peno Valley, then along the trail, and into a cunningly contrived ambush. There a pitched battle evidently took place with some two thousand Sioux warriors under the fiery, young Chieftan Red Cloud.

A relief party of ninety-four men, under the command of Captain Ten Eyck, being unable to join with Fetterman, returned in the afternoon with terrible tidings of appalling disaster. Not one of the valiant eight-one ever returned. Brown and Fetterman were found lying side by side. They had sworn to die rather than be taken alive by the Indians and, in the last extremity, had evidently stood face to face and each had shot the other dead with his revolver.

The afternoon of the following day, with a heavily armed force

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of eighty men, Carrington went in person to the scene of battle and recovered the bodies.

*NOTE: Many historians are inclined to call this engagement "The Fetterman Battle," and not "The Fetterman Massacre." Fetterman attacked the Indians and fought desperately until he and his men were all killed. This is said to be a "battle." When an Indian war party raided a settlement or overwhelmed a train, or murdered children and women, that is said to be a massacre. This is substantiated by the fact that the Greek engagement with the Persians is known as the "Battle of Thermopylae" and not the "Massacre of Thermopylae." The same may apply in the case of "The Custer Massacre."

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THE WAGON BOX CORRAL FIGHT (The Thirty-two against the Three Thousand)
August 2, 1867

Red Cloud gained so much prestige by the defeat and slaughter of Fetterman and his men (December 21, 1866) that he became the leading Sioux chief of the nation. Thousands of angry braves, flushed with conquest and eager for blood, hastened to enroll themselves in his band. Fort Phil Kearney had been in a state of siege before: it was more closely invested now than ever. All through the long, cold winter the post was menaced. As soon as possible in the spring of 1867, reinforcements were hurried up and the fort completed, but the same state of affairs continued right along without intermission. With the advance of summer, Red Cloud gathered the warriors and determined upon a direct attack on the fort itself. For the campaign he proposed, he assembled no fewer than three thousand warriors, the flower of the Sioux Nation--Unkpapas, Miniconjous, Oglalas, Brules, Sans Arcs, besides the Cheyennes.

The post had been completed, but immense supplies of wood were required for fuel during the long severe winter. A contract had been entered into by the government with a civilian outfit to do all the cutting. One of the stipulations was that the woodmen should be guarded and protected by the soldiers. Woodcutting began on the 31st of July, 1867, and Captain and Brevet-Major James Powell, commanding "C" Company of the Twenty-seventh Infantry (formerly a part of the command that had built the fort), was detailed with his company to guard the contractor's party.

Arriving at Piney Island, some seven miles from the post, Powell immediately set about strengthening his defensive. Twelve men, under a noncommissioned officer, were sent to guard the camp in the woods, and thirteen men, with a noncommissioned officer, were detailed to escort the wood trains to and from the fort. With the remaining twenty-six men and his Lieutenant John C. Jenness, he established headquarters on the plain in the open. Fourteen unused wagon beds were utilized by Powell to establish a corral in the form of a wide oval at the highest point of the plain, which happened to be in the center. The wagon beds were deep and afforded ample concealment for any one lying in them. At the ends of the oval, two wagons complete (with box and running gear) were placed a short distance from the little corral. This would break the force of a charge, and the defenders could fire at the attacking party underneath the box and through the wheels. The spaces between the wagon boxes were filled with logs and sacks of grain, backed by everything available that would turn a bullet. Instead of the old Springfield muzzle-loading musket, Powell's men were provided with the new Allen modification of the Springfield breech-loading rifle, and a large number of new Colt revolvers.

Having matured his plans, Red Cloud determined to begin his attack on Fort Phil Kearney by annihilating the little detachment guarding the lumber train. The morning of August 2 things came to a head. Powell skirmished with a small detachment of Indians, but by a prompt and bold sortie succeeded in driving them back. Four lumbermen were killed.

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Red Cloud now decided to concentrate on the wagon-box corral. We can well imagine the thoughts of that little band of thirty-two--cut off from help--surrounded by a force outnumbering them one hundred to one. They were first charged by five hundred Sioux, magnificently mounted. These were repulsed by a rain of bullets. Next, a skirmishing party of some five hundred more, followed up by the main body of the Sioux army, renewed the attack. These were checked. Six distinct advances were made by the Sioux in the space of three hours, and each time they met the same deliberate, unremitting rifle fire that was playing havoc with their numbers. All the while, the hills and mountains resounded with the death chants of the old men and women, brought by the Sioux warriors--so confident were they of victory.

Around 3 o'clock in the afternoon a shell burst in the midst of the Indian skirmishers, and through the trees the weary defenders saw the blue uniform of approaching soldiers. The Indians sullenly retreated, though they were practically assured a victory if they attacked this small force in the open. But it seems that Red Cloud had had enough for the day. Major Smith, commander of the reinforcements, realized instantly that the proper thing for him to do, in the face of such great odds, was to get Powell's men and return to the fort with all speed. Carrying the bodies of the dead and wounded, the little band of defenders joined the rescuers and returned to the fort, leaving the barren honors of the field to the Indians. The loss in killed and wounded in the engagement on the part of the Indians was 1,137. Of the besieged, two were killed (Jenness and a private) and two seriously wounded. Amply, indeed, had the little band avenged the death of their comrades under Fetterman the year before.

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THE BATTLE OF THE ROSEBUD (June 17, 1876)

It had long been the ambition of the Interior Department to get the Indians of the Northwest peaceably settled on reservations. All attempts had been in vain. The Indians were at last definitely informed that if they did not come into the reservation by the 1st of January, 1876, and stay there, the task of compelling them to do so would be turned over to the War Department. They did not come; on the contrary, many of those on reservations left them for the field.

The War Department immediately started to make elaborate preparations for a grand advance of three converging columns--General Gibbon to come east from west Montana, General George Crook to advance northward from southern Nebraska, and General George A. Custer to strike eastward from Fort Lincoln--which were to enclose the recalcitrant Indians in a net of soldiers, force them back on the reservations, and, thus, it was hoped, end the war.

A few unsuccessful encounters and extremely cold weather delayed matters until the 29th of May, 1876, when General Crook, in personal command of twelve hundred soldiers (fifteen troops of cavalry, 900 men--ten of the Third under command of Colonel Evans and five of the Second under Major Noyes, the whole being under the command of Colonel William B. Royall of the Third; also three companies of the Ninth Infantry and two of the Fourth, 300 men, under the command of Colonel Chambers), marched forth from Fort Fetterman, Wyoming. The objectives of the campaign were the villages of Crazy Horse and Sitting Bull.

A skirmish on June 9 with Crazy Horse on the Tongue River, near the point where the stream intersects the Montana boundary line, was simply a grim earnest of the determined purpose of the Indian Chief to hold them back. On the 15th of June, something less than two hundred Crows, with eighty odd Shoshones, joined the army, as a result of previous negotiations. Crook determined to park the wagons and baggage, with adequate guards, strip his command to the lightest, and make a dash for the Rosebud River (so called because of the quantity of wild roses which grew along its bank in season) and the Indian country. At 5 a. m., on the 16th, the force numbering a little less than eleven hundred men, with two hundred fifty Indian auxiliaries, crossed the Tongue River and marched to the Rosebud. There they camped in a natural amphitheatre (through which the Rosebud ran), on the top of which pickets were stationed.

About 8:30, in the morning of the 17th, Crazy Horse began the attack. It is said that some six thousand warriors were assembled, but the most of them were not engaged. Crook acted at once. The Crows and Shoshones were directed to circle to the right and left; Captain Anson Mills with his command (first battalion of the Third Cavalry) was ordered to charge the front; a portion of Captain Van Vliet's squadron (third battalion of the Third Cavalry) was rushed to the rear; the infantry and part of the Second Cavalry were dismounted and thrown forward as skirmishers. Royall took Gen. Guy V. Henry's battalion (second of Third Cavalry) with Van Vliet's remaining troops, one of Mills' troops, and another of Noyes' troops, and charged the Indians on the left. Charge and counter-charge took place. Now the troops gave way before the Indians' advance, now the soldiers rallied and hurled the Indians back--so went the varying for-

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tunes of the hour. Crook ordered Mills to take his three troops down the Dead Canyon of the Rosebud and attack the villages. He promised to follow up with the remaining cavalry and infantry. The fight raged on. Finally, the Indians galloped off, their retreat accelerated by the movement of Mills toward the villages. When Crook began to prepare to follow Mills, he found that he had a much larger number of wounded than he thought possible, which made his following Mills unwise. He thereupon dispatched Captain Nickerson, attended by a single orderly, at the imminent peril of their lives, with orders to ride after Mills and tell him to return at once. Mills was overtaken seven miles down the canyon. Never was order more unwelcome. The Indian village was in sight. Nevertheless, he obeyed, and never was obedience better justified. His force would have been annihilated if he had continued. The main body of the Indians had been massed at the farthest end as a part of Crazy Horse's trap.

Ten soldiers were killed, 27 seriously wounded, and a great number slightly wounded. While technically it was perhaps a drawn battle, as a feat of arms, the battle of the Rosebud must go down to the credit of the Indians.

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THE CUSTER MASSACRE ON THE LITTLE BIG HORN (June 25, 1876)

On the 17th of May, 1876, the column which was to have been commanded by General Custer left Fort Lincoln, Nebraska. Due to some erroneous charges made by General Custer against the then Secretary of War, Custer, instead of commanding the column, was placed under Major-General Alfred H. Terry, who was to command Gibbons' column as well, when the junction had been made between the two. They reached the Powder River without mishap, and were joined by General Gibbon, who reported his command encamped along the Yellowstone, near the mouth of the Big Horn. Major Reno of the Seventh Cavalry, with six troops, was sent out on a scouting expedition and returned with the information that he had discovered a big Indian trail leading westward toward the Big Horn country.

On the 22d of June, 1876, Custer was ordered to take his regiment, with fifteen days' rations, and march down the Rosebud until he struck the Indian trail reported by Reno. (Here the orders were explicit.) If the trail led across the Rosebud, he was not to follow it westward to the Little Big Horn, or until he met the Indians, but he was to turn to the southward until he struck the headwaters of the Tongue River. If he found no Indians there, he was to swing northward down the valley of the Little Big Horn, toward the spot where it was supposed the Indians were (and where, in reality, they were). There he would be joined from the north by Gibbon and Terry. At 12 noon, the Seventh Cavalry, 600 strong with Custer at its head, left the camp at the mouth of the Powder River. With the column were fifty Arikara ("REES") Indian auxiliaries, a few Crows, and a number of white scouts and newspaper correspondents. In complete disobedience of his orders, he announced his purpose to his officers: to follow the trail until they found the Indians and then "go for them." By this single act of daring, he hoped, if successful, to regain all he had lost. If he failed--well, he would not anticipate that.

True to his purpose, he tanaciously clung to the trail of the Indians, and the morning of Sunday, June 25, 1876, found him encamped some sixteen miles from the Little Big Horn, with the smoke of the Indian village in plain view. As the result of his disobedience, he was now practically in contact with the enemy. Immediate action was essential. He decided to attack. He divided his regiment into three battalions. To Major Marcus A. Reno, an officer with no experience in Indian fighting, he gave Troops A, G, and M; to Captain Benteen, a veteran and successful Indian fighter, Troops D, H, and K; Captain McDougall, with Troop B, was ordered to bring up the mule train; Custer himself took the five remaining troops, C, E, F, I, and L. They left the ravine in which they were camped, and about noon crossed the divide that separated them from Little Big Horn Valley. Benteen was ordered to swing to the left; Reno was to follow a small creek to its junction with the Little Big Horn and strike the head of the village; Custer's movements would be determined subsequently. McDougall came last. When the village loomed in sight, Custer swung to the right. The plan was entirely simple: Reno was to attack the end of the village; Benteen was to sweep around and fall in on the left of it; Custer, on the right. Unfortunately, the attacks were not delivered simultaneously. Reno, with less than one hundred fifty men, made a pitifully feeble charge. His whole force was slammed back by the Indians like a door into the timber on the bank of the river. Here Reno made a serious mistake. Instead of

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again charging desperately, he dismounted his cavalry for defense. All the rest of his maneuvers served no other purpose than to further doom Custer. Custer's plan required a bold charge on the part of Reno to disorganize the Indians, followed up by similar attacks on the left and right by Benteen and himself. When Benteen appeared on the scene, there was nothing for him to do but join Reno. Heavy and continuous rifle fire to the northward made it apparent that Custer was engaged. Although he was not engaged at the time, Reno did nothing. At last, about five in the afternoon, he yielded to the urgent and repeated representations of the angry officers and, with some three hundred men, marched forth to join Custer. By this time the firing on the bluffs far ahead was practically over. The Indians came sweeping back in great force. There was nothing for Reno to do but retreat to the most defensive position he could find. Custer and his little band needed no help now. They had been hopelessly outnumbered but had fought bravely and resolutely to the end, awaiting the help that never came. Not an officer or man of that ill-fated battalion lived to tell the story. On the 27th, Terry and Gibbon rescued Reno.

It is conservatively estimated that some two thousand Indian warriors--Sioux and Cheyennes under the Chieftans Crazy Horse and Gall--were engaged that day. Of the regiment, 265 were killed and 52 wounded. The losses of the Indians were never ascertained. They did not, however, begin to equal those of the soldiers.

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DULL KNIFE BATTLE (November 25, 1876)

In the fall of 1876 General Crook returned to Fort Fetterman to organize a winter campaign. This expedition was one of the best equipped that ever started on the Indian campaign. To follow its march to the Big Horn Range would reveal little of interest; but late in November it was learned, from a captured Cheyenne, that the principal Cheyenne village was located in a canyon through which flowed one of the main sources of Crazy Woman's Fork of the Powder River. Colonel Ranald S. Mackenzie was ordered, with the Indian scouts and ten troops of cavalry from the Second, Fourth, and Fifth Regiments, to find and destroy the village.

Mackenzie and his men left the main encampment on the 23d of November. The scouts and friendly Indians--Pawnees, Crows, Shoshones, the hereditary enemies of the Cheyennes, including certain Cheyennes, who had entered the service of the U.S.--had located the camp in Willow Creek Canyon (a gloomy gorge in the Big Horn Mountains). Some of the Indians had kept the camp under observation while Mackenzie brought up his troops. He had 750 cavalrymen and 350 Indians. Halting at the mouth of the canyon, which he reached on the night of the 24th, he resolved to await the still hours before the break of day the next morning before delivering his attack. As the moon rose, the order to march was given. They could hear the sound of dancing and revelry as they struggled up the canyon. They learned afterward that the Cheyennes had just returned from a successful raid on the Shoshones. Mackenzie so times the march that day was breaking as they reached the village. The sleeping Indians had not the slightest suspicion that the enemy was within a hundred miles. It was, indeed, a surprise attack. In a short time most of the pony herd was captured, and the village was in possession of Mackenzie. They (the Cheyennes), though overwhelmed, were undismayed. Dull Knife, their leader, was found in the village dead. They were rallied by their subchiefs and came swarming back along the side of the canyon. They occupied points of vantage. Unless theycould be dislodged, Mackenzie's position was untenable. His Shoshone and other Indian scouts, animated by bitter hatred of the Cheyennes, were sent to the summits of the cliffs to clear the Indians from them. Lieutenant John A. McKinney, with his troop, was directed to charge and drive the Indians from a rocky eminence, where they were concentrating and from which point they were pouring a hot fire upon the soldiers. McKinney's charge was entirely successful, for he drove the Cheyennes back until he was stopped by a ravine. Wheeling his men, he attempted to find a crossing, when he was fired upon by a flanking party of Indians and instantly killed. Six of his troopers were wounded. Confusion resulted. Mackenzie, observing the situation, immediately ordered Captain John M. Hamilton and Major G. A. Gordon to charge to the rescue. This charge was gallantly made and stubbornly resisted. The fighting was hand to hand, of the fiercest description. This detachment might have been wiped out, had it not been for the Shoshones and other Indians, who, having cleared the key position on the summit plateau of the canyon, came to the rescue of the sorely beset soldiers. Twenty Cheyennes were killed here and several of the soldiers. The Cheyennes could not be entirely dislodged from their position and kept up a fierce firing on the soldiers all day long. Mackenzie sent back word to Crook of his success, and meanwhile began the destruction of the village.

The terrible cold of the night of the 25th made it impossible for the Indians to maintain their position. There was no fighting on the 26th.

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The Cheyennes took up a strong position six miles farther up the canyon, from which Mackenzie could not dislodge them. On the 27th Mackenzie started on his return to the camp. Just after leaving the canyon, he was met by Crook, and the whole army returned to the encampment.

The subsequent sufferings of the Indians was frightful. They sought help from Crazy Horse, the Sioux Chieftan whom they had previously supported. Having little with which to support his own band during the winter, he unwisely refused to receive the Cheyennes or to share anything with them. Exasperated beyond measure by their treatment by the Sioux, and swearing eternal vengeance upon Crazy Horse, the wretched bank struggled into the nearest agency and surrendered, and in the following spring moved out with the soldiers against Crazy Horse and his men.

This battle, in some respects, was one of the most terrible in Western history.

It was perhaps as great a contribution to the downfall of the Sioux as any other single incident that occurred.

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Chemawa Indian School—7—15—31—10,000

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DEPARTMENT OF INTERIOR
OFFICE OF INDIAN AFFAIRS

INDIAN TRIBES OF MONTANA.

(Excerpts from the handbook of American Indians North of Mexico, Bulletin 30, Bureau of American Ethnology, 1907-1910.)

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AHMEEKKWUN - ENINNEWUG.

Ahmeekkwun - eninnewug (Chippewa: Umi kuwi niniwug,"beaver people".) A tribe living, according to Tanner (Narrative, 316, 1830), among the Fall Indians, by which name he seems to mean the Atsina or, possibly, the Amikwa.

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ALLAKAWEAH.

Allakaweah (Al-la-ka-we-ah, "Paunch Indians"). The name applied by a tribe which Lewis and Clark (Trav., 25, Lond., 1807) located on Yellowstone and Bighorn rivers, Montana, with 800 warriors and 2,300 souls. This is exactly the country occupied at the same time by the Crows, and although these latter are mentioned as distinct, it is probable that they were meant, or perhaps a Crow band, more particularly as the Crows are known to their cousins, the Hidatsa, as the "people who refused the paunch." The name seems not to have reference to the Gros Ventres.

*****

ARAPAHO

An important Plains tribe of the great Algonquian family closely associated with the Cheyenne for at least a century past. They call themselves Inunaina, about equivalent to "our people." The name by which they are commonly known is of uncertain derivation, but it may possibly be, as Dunbar suggests, from the Pawnee tirapihu or larapihu, "trader." By the Sioux and Cheyenne they are called "Blue-sky men" or "Cloud men," the reason for which is unknown.

According to the tradition of the Arapaho they were once a sedentary, agricultural people, living far to the northeast of their more recent habitat, apparently about the Red River Valley of Northern Minnesota. From this point they moved southwest across the Missouri, apparently about the same time that the Cheyenne moved out from Minnesota, although the date of the formation of the permanent alliance between the two tribes is uncertain. The Atsina, afterward associated with the Siksika, appear to have separated from the parent tribe and moved off toward the north after their emergence into the plains. The division into Northern and Southern Arapaho is largely geographic, originating within the last century, and made permanent by the placing of the two bands on different reservations. The Northern Arapaho, in Wyoming, are considered the nucleus or mother tribe and retain the sacred tribal articles, viz, a tubular pipe, one ear of corn, and a turtle figurine, all of stone.

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Since they crossed the Missouri the drift of the Arapaho, as of the Cheyenne and Sioux, has been west and south, the Northern Arapaho making lodges on the edge of the mountains about the head of the North Platte, while the Southern Arapaho continued down toward the Arkansas. About the year 1840 they made peace with the Sioux, Kiowa, and Comanche, but were always at war with the Shoshoni, Ute, and Pawnee until they were confined on reservations, while generally maintaining a friendly attitude toward the whites. By the treaty of Medicine Lodge in 1867 the Southern Arapaho, together with the Southern Cheyenne, were placed upon a reservation in Oklahoma, which was thrown open to white settlement in 1892, the Indians at the same time receiving allotments in severalty with the rights of American citizenship. The Northern Arapaho were assigned to their present reservation on Wind River in Wyoming in 1876, after having made peace with their hereditary enemies, the Shoshoni, living upon the same reservation. The Atsina division usually regarded as a distinct tribe, is associated with the Assiniboin on Fort Belknap Reservation in Montana. They numbered, respectively, 889, 859 and 535 in 1904, a total of 2,283, as against a total of 2,638 ten years earlier.

As a people, the Arapaho are brave, but kindly and accomodating, and much given to ceremonial observances. The annual sun dance is their greatest tribal ceremony, and they were active propagators of the ghost dance religion a few years ago. In arts and home life, until within a few years past, they were a typical Plains tribe. They bury their dead in the ground, unlike the Cheyenne and Sioux, who deposit them upon scaffolds or on the surface of the ground in boxes. They have the military organization common to most of the Plains tribes, and have no trace of the clan system.

They recognize among themselves five main divisions, each speaking a different dialect and apparently representing as many originally distinct but cognate tribes, viz:

(1) Nakasinena, Baachinena, or Northern Arapaho. Nakasinena, "sagebrush men" is the name used by themselves. Baachinena "redwillow men"(?), is the name by which they were commonly known to the rest of the tribe. The Kiowa distinguished them as Tagyako, "sagebrush people," a translation of their proper name. They keep the sacred tribal articles, and are considered the nucleus or mother tribe of the Arapaho, being indicated in the sign language, by the sign for "mother people."

(2) Nawunena, "southern men," or Southern Arapaho called Nawathineha, "southerners," by the Northern Arapaho. The Kiowa know them as Ahayadal, the (plural) name given to the wild plum. The sign for them is made by rubbing the index finger against the side of the nose.

(3) Aa'ninena, Hitunena, Atsina, or Gros Ventres of the Prairie. The first name, said to mean "white clay people," is that by which they call themselves. Hitunena, or Hitunenina, "begging men," "beggars," or more exactly "spongers," is the name by which they are called by the other Arapaho. The same idea is intended to be conveyed by the tribal sign, which has commonly been interpreted as "big bellies," whence the name Gros Ventres applied to them by the French Canadians. In this way they have been by some writers confused with the Hidatsa, the Gros Ventres of the Missouri.

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(4) Basawunena "wood-lodge people," or, possibly, "big lodge people." These, according to tradition, were formerly a distinct tribe and at war with the Arapaho, but have been incorporated for at least 150 years. Their dialect is said to have differed considerably from other Arapaho dialects. There are still about 50 of this lineage among the Northern Arapaho, and perhaps a few with the other two main divisions.

(5) Hanahawunena ('rock men'--Kroeber) or Aanunhawa. These, like the Basawunena, lived with the Northern Arapaho, but are now practically extinct.

The two main divisions, Northern and Southern, are subdivided into several local bands, as follows: (a) Forks of the River Men, (b) Bad Pipes, and (c) Greasy Faces, among the Northern Arapaho; (d) Waquithi, bad faces, (e) Aqathine'na, pleasant men, (f) Gawunna, Blackfeet, said to be of Siksika admixture; (g) Haqihana, wolves, (h) Sasabaithi, looking up, or looking around, i. e., watchers.

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ARIKARA.

Arikara (Skidi: ariki "horn", referring to the former custom of wearing the hair with two pieces of bone standing up like horns on each side of the crest; ra, plural ending.) A tribe forming the northern group of the Caddoan linguistic family. In language they differ only dialectically from the Pawnee.

When the Arikara left the body of their kindred in the southwest they were associated with the Skidi, one of the tribes of the Pawnee confederacy. Tradition and history indicate that at some point in the broad Missouri Valley the Skidi and Arikara parted, the former settling on Loup River, Nebraska, the latter continuing northeast, building on the bluffs of the M issouri the villages of which traces have been noted nearly as far south as Omaha. In their northward movement they encountered members of the Siouan family making their way westward. Wars ensued, with intervals of peace and even of alliance between the tribes. When the white race reached the Missouri they found the region inhabited by Siouan tribes, who said that the old village sites had once been occupied by the Arikara. In 1770 French traders established relations with the Arikara, below the Cheyenne River, on the Missouri. Lewis and Clark met the tribe thirty-five years later, reduced in numbers and living in three villages between Grand and Cannonball rivers, Dakota. By 1851 they had moved up to the vicinity of Heart River. It is not probable that this rapid rate of movement obtained during migrations prior to the settlement of the Atlantic Coast by the English. The steady westward pressure of the colonists, together with their policy of fomenting intertribal wars, caused the continual displacement of many native communities, a condition that bore heavily on the semisedentary tribes, like the Arikara, who lived in villages and cultivated the soil. Almost continuous warfare

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with aggressive tribes, together with the ravages of smallpox during the latter half of the eighteenth and the beginning of the nineteenth centuries, nearly exterminated some of their villages. The weakened survivors consolidated to form new, necessarily composite villages, so that much of their ancient organization was greatly modified or ceased to exist. It was during this period of stress that the Arikara became close neighbors and, finally, allies of the Mandan and Hidatsa. In 1804, when Lewis and Clark visited the Arikara, they were disposed to be friendly to the United States, but, owing to intrigues incident to the rivalry between trading companies, which brought about suffering to the Indians, they became hostile. In 1823 the Arikara attacked an American trader's boats, killing 13 men and wounding others. This led to a conflict with the United States, but peace was finally concluded. In consequence of these troubles and the failure of crops for two successive years the tribe abandoned their villages on the Missouri and joined the Skidi on Loup River, Nebraska, where they remained for two years; but the animosity which the Arikara displayed toward the white race made them dangerous and unwelcome neighbors, so that they were requested to go back to the Missouri. They did so, and there they have remained ever since. Under their first treaty, in 1825, they acknowledged the supremacy of the National Government over the land and the people, agreed to trade only with American citizens, whose life and property they were pledged to protect, and to refer all difficulties for final settlement to the United States. After the close of the Mexican war a commission was sent by the Government to define the territories claimed by the tribes living north of Mexico, between the Missouri and the Rocky Mountains. In the treaty made at Fort Laramie, in 1851, with the Arikara, Mandan, and Hidatsa, the land claimed by these tribes is described as lying west of the Missouri, from Heart River, North Dakota, to the Yellowstone, and up the latter, to the mouth of Powder River, Montana; thence southeast to the headwaters of the Little Missouri in Wyoming, and skirting the Black Hills to the head of Heart River and down that stream to its jumction with the Missouri. Owing to the non-ratification of this treaty, the landed rights of the Arikara remained unsettled until 1880, when, by executive order, their present reservation was set apart; this includes the trading post, established in 1845, and named for Bartholomew Berthold, a Tyrolese, one of the founders of the American Fur Company. The Arikara, Mandan, and Hidatsa together share this land, and are frequently spoken of, from the name of their reservation, as Fort Berthold Indians. In accordance with the act of February 8, 1887, the Arikara received allotments of land in severalty, and, on approval of the allotments by the Secretary of the Interior, July 10, 1900, they became citizens of the United States and subject to the laws of North Dakota. An industrial boarding school and three day schools are maintained by the Government on Fort Berthold Reservation. A mission boarding school and a church are supported by the Congregational Board of Missions. In 1804 Lewis and Clark gave the population of the Arikara as 2,600, of whom more than 600 were warriors. In 1871 the tribe numbered 1,650; by 1888 they were reduced to 500, and the census of 1904 gives the population as 380. As far back as their traditions go the Arikara have cultivated the soil, depending for their staple food on crops of corn, beans, squashes, and pumpkins. In the sign language the Arikara are designated as "corn eaters," the movement of the hand simulating the act of gnawing the kernels of corn from the cob. They preserved the seed of a peculiar kind of small-eared corn, said to be

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very nutritious and much liked. It is also said that the seed corn was kept tied in a skin and hung up in the lodge near the fireplace, and when the time for planting came only those kernels showing signs of germination were used. The Arikara bartered corn with the Cheyenne and other tribes for buffalo robes, skins, and meat, and exchanged these with the traders for cloth, cooking utensils, guns, etc. Early dealings with the traders were carried on by the women. The Arikara hunted the buffalo in winter, returning to the village in the early spring, where they spent the time before planting in dressing the pelts. Their fish supply was obtained by means of basket traps. They were expert swimmers, and ventured to capture buffaloes that were disabled in the water as the herd was crossing the river. Their wood supply was obtained from the river; when the ice broke up in the spring the Indians leaped on the cakes, attached cords to the trees that were whirling down the rapid current, and hauled them ashore. Men, women, and the older children engaged in this exciting work, and although they sometimes fell and were swept downstream, their dexterity and courage generally prevented serious accident. Their boats were made of a single buffalo skin stretched hair side in, over a frame of willows bent round like a basket and tied to a hoop 3 or 4 feet in diameter. The boat could easily be transported by a woman and, according to Hayden, "would carry three men across the Missouri with tolerable safety." Before the coming of the traders the Arikara made their cooking utensils of pottery; mortars for pounding corn were made with much labor from stone; hoes were fashioned from the shoulder-blades of the buffalo and the elk; spoons were shaped from the horns of the buffalo and the mountain sheep; brooms and brushes were made of stiff, coarse grass; knives were chipped from flint, and spears and arrowheads from horn and flint; for splitting wood, wedges of horn were used. Whistles were constructed to imitate the bleat of the antelope or the call of the elk, and served as decoys; popguns and other toys were contrived for the children, and flageolets for the amusement of young men. Garments were embroidered with dyed porcupine quills; dentalium shells from the Pacific were prized as ornaments. Matthews and others mention the skill of the Arikara in melting glass and pouring it into moulds to form ornaments; they disposed of the highly colored beads furnished by the traders in this manner. They have preserved in their basketry a weave that has been identified with one practised by former tribes in Louisiana--a probable survival of the method learned when with their kindred in the far southwest. The Arikara were equally tenacious of their language, although next-door neighbors of Siouan tribes for more than a century, living on terms of intimacy and intermarrying to a great extent. Matthews says that almost every member of each tribe understands the language of the other tribes, yet speaks his own most fluently, hence it is not uncommon to hear a dialogue carried on in two tongues. Until recently the Arikara adhered to their ancient form of dwellings, erecting, at the cost of great labor, earth lodges that were generally grouped about an open space in the center of the village, often quite close together, and usually occupied by two or three families. Each village generally contained a lodge of unusual size in which ceremonies, dances, and other festivities took place. The religious ceremonies, in which each sub-tribe or village hadits special part, bound the people together by common beliefs, traditions, teachings, and supplications that centered around the desire for long life, food, and safety. In 1835 Maximilian of Wied noticed that the hunters did not load on their horses the meat obtained by the chase, but carried it on their heads and backs, often so transporting it from a great distance. The man who could carry the heaviest burden sometimes gave his meat to the poor, in deference to their traditional teaching that "the Lord of life told the Arikara that if they gave to the poor in this manner, and laid burdens on themselves, they would be successful in all their undertakings." In the series of rites which began in the early spring when the thunder first sounded corn held a prominent place. The ear was used as an emblem and was addressed as

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"Mother." Some of these ceremonial ears of corn had been preserved for generations and were treasured with reverent care. Offerings were made, rituals sung, and feasts held when the ceremonies took place. Rites were observed when the maize was planted, at certain stages of its growth, and when it was harvested. Ceremonially associated with maize were other sacred objects, which were kept in a special case or shrine. Among these were the skins of certain birds of cosmic significance, also seven gourd rattles that marked the movements of the seasons. Elaborate rituals and ceremonies attended the opening of this shrine and the exhibition of its contents, which were symbolic of the forces that make and keep all things alive and fruitful. Aside from these ceremonies there were other quasi-religious gatherings in which feats of jugglery were performed, for the Arikara, like their kindred the Pawnee, were noted for thir skill in legerdemain. The dead were placed in a sitting posture, wrapped in skins and buried in mound graves. The property, except such personal belongings as were interred with the body, was distributed among the kindred, the family tracing descent through the mother. A collection of Arikara traditions, by G. A. Dorsey, has been published by the Carnegie Institution (1903).

The Arikara were a loosly organized confederacy of sub-tribes, each of which had its separate village and distinctive name. Few of these names have been preserved. Lewis and Clark (Exped., I, 97, 1814) mention Lahoocat, a village occupied in 1797, but abandoned about 1800. How many sub-tribes were included in the confederacy can not now be determined. Lewis and Clark speak of the Arikara as the remnant of 10 powerful Pawnee tribes, living in 1804 in three villages. The inroads of disease and war have so reduced the tribe that little now remains of their former divisions. The following names were noted during the middle of the last century. Hachepiriinu (young dogs), Hia (band of Cree), Hosukhaunu (foolish dogs), Hosukhaunukararihu (little foolish dogs), Sukhutit (blackmouths), Kaka (band of crows), Okos (band of bulls), Paushuk (band of cut-throats). Some of these may refer to military and other societies; others seem to be nicknames, as "Cut-throats."

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ASSINIBOIN

Assiniboin (Chippewa: u'sini "stone", u'pwawa "he cooks by roasting: one who cooks by the use of stones". - W.J.). A large Siouan tribe, originally constituting a part of the Yanktonai. Their separation from the parent stem, to judge by the slight dialectal difference in the language, could not have greatly preceded the appearance of the whites, but it must have taken place before 1640, as the Jesuit Relation for that year mentions the Assiniboin as distinct. The Relation of 1658 places them in the vicinity of Lake Alimibeg, between Lake Superior and Hudson Bay. On Jefferys' map of 1762 this name is applied to Lake Nipigon, and on De I'Isles's map of 1703 to Rainy Lake. From a tradition found in the widely scattered bodies of the tribe and heard by the first Europeans who visited the Dakota, the Assiniboin appear to have separated from their ancestral stem, while the latter resided somewhere in the region about the headwaters of the Mississippi, whence they moved northward and joined the Cree. It is probable that they first settled about Lake of the Woods, then drifted northwestward to the region about Lake Winnipeg, where they were living as early as 1670, and were thus located on Lahontan's map of 1691. Chauvigneric (1736) place them in the same region. Dobbs (Hudson Bay, 1744) located one division of the Assiniboin some distance northwest of Lake Winnipeg and the other immediately west of an unidentified lake placed north of Lake Winnipeg. These divisions he distinguishes as Assiniboin of the

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Meadows and Assinboin of the Woods. In 1775 Henry found the tribe scattered along Saskatchewan and Assiniboine rivers, from the forest limit well up to the headwaters of the former, and this region, between the Sioux on the south and the Siksika on the west, was the country over which they continued to range until gathered on reservations. Hayden (Ethnology and Philology, Missouri Valley, 1862) limits their range at that time as follows: "The Northern Assiniboins roam over the country from the western banks of the Saskatchewan and Assiniboin rivers in a western direction to the Woody Mountains, north and west amongst some of the small outliers of the Rocky Mountains east of the Missouri, and on the banks of the small lakes frequently met with on the plains in that district. They consist of 250 or 300 lodges. The remainder of the tribe, now [1856] reduced to 250 lodges, occupy the district defined as follows: Commencing at the mouth of the White Earth River on the east extending up that river to and as far beyond its source as the Grand Coulee and the head of La Riviere aux Souris, thence northwest along the Coteau de Prairie, or divide, as far as the beginning of the Cypress Mountains, on the north fork of Milk River, down that river to its junction with the Missouri, thence down the Missouri to White Earth River, the starting point. Until the year 1838 the tribe still numbered from 1,000 to 1,200 lodges, trading on the Missouri, when the smallpox reduced them to less than 400 lodges. They were also surrounded by large and hostile tribes who continually made war upon them, and in this way their number was diminished, though at the present time they are slowly on the increase."

From the time they separated from the parent stem and joined the Cree until brought under control of the whites, they were almost constantly at war with the Dakota. As they have lived since the appearance of the whites in the northwest almost wholly on the plains, without permanent villages, moving from place to place in search of food, their history has been one of conflict with surrounding tribes.

Physically the Assiniboin do not differ materially from the other Sioux. The men dress their hair in various forms; it is seldom cut, but as it grows is twisted into small locks or tails, and frequently false hair is added to lengthen the twist. It sometimes reached the ground, but is generally wound in a coil on top of the head. Their dress, tents, and customs generally are similar to those of the Plains Cree, but they observe more decorum in camp and are more cleanly, and their hospitality is noted by most traders who have visited them. Polygamy is common. While the buffalo abounded, their principal occupation consisted in making pemmican, which they bartered to the whites for liquor, tobacco, powder, balls, knives, etc. Dogs are said to have been sacrificed to their deities. According to Alexander Henry if death happened in winter at a distance from the burial ground of the family, the body was carried along during their journeying and placed on a scaffold, out of reach of dogs and beasts of prey, at their stopping places. Arrived at the burial place, the corpse was deposited in a sitting posture in a circular grave about 5 feet deep, lined with bark or skins; it was then covered with bark, over which logs were placed, and these in turn were covered with earth.

The names of their bands or divisions, as given by different writers, vary considerably, owing to the loose organization and wandering habit of the tribe. Lewis and Clark mention as divisions in 1805: (1) Menatopa (Otaopabine of Maximilian), Gens de Feuilles [for filles] (Itscheabine), Big Devils (Watopachnato), Oseegah, and another the name of which is not stated. The

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whole people were divided into the northern and southern and into the forest and prairie bands. Maximilian (Trav., 194, 1843) names their gentes as follows: (1) Itscheabine (gens des filles); (2) Jatonabine (gens des roches); (3) Otopachgnato (gens du large); (4) Otaopabine (gens des canots); (5) Tschantoga (gens des bois); (6) Watopachnato (gens de l'age); (7) Tanintauei (gens des osayes); (8) Chabin (gens des montagnes). A band mentioned by Hayden (op. cit., 387), the Minishinakato, has not been identified with any named by Maximilian. Henry (Journal II, 522-523, 1897) enumerated 11 bands in 1808, of which the Red River, Rabbit, Eagle Hills, Saskatchewan, Foot, and Swampy Ground Assiniboin, and Those-who-have-water-for-themselves-only can not be positively identified. This last may be Hayden's Minishinakato. Other divisions mentioned chiefly geographical are: Assiniboin of the Meadows, Turtle Mountain Sioux, Wawaseeasson, and Assabaoch (?). The only Assiniboin village mentioned in print is Pasquayah.

Porter (1829) estimated the Assiniboin population at 8,000; Drake at 10,000 before the smallpox epidemic of 1836, during which 4,000 of them perished. Gallatin (1836) placed the number at 6,000; the United States Indian Report of 1843, at 7,000. In 1890 they numbered 3,008; in 1904, 2,600.

The Assiniboin now (1904) living in the United States are in Montana, 699 under Fort Belknap agency and 535 under Fort Peck agency; total 1,234. In Canada there were in 1902 the Mosquito and Bears Heads' and Lean Man's bands at Battleford agency, 78; Josephs band of 147, Paul's of 147, and 5 orphans at Edmonton agency; Carry-the-Kettle band under Assiniboin agency, 210; Pheasant Rump's band, originally 69, and Ocean Man's, 68 in number, at Moose Mountain; and the bands on Stony Reservation, Alberta, 661, total 1,371. (See Powell in 7th Report Bureau of American Ethnology, 111, 1891; McGee, Siouan Indians, 15th Report Bureau of American Ethnology, 157, 1897; Dorsey, Siouan Sociology, ibid., 213; Hayden, Ethnology and Philology Missouri Valley, 1862.)

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ATSINA.

Atsina (Blackfoot: at-se-na, said to mean "gut people."--Grinnell. Cf, Aaninena, under Arapaho). A detached branch of the Arapaho, at one time associated with the Blackfeet, but now with the Assiniboin under Fort Belknap agency, Montana, where in 1904 they numbered 535, steadily decreasing. They called themselves Aaninena, said to mean "white clay people," but are known to the other Arapaho as Hitunena, "beggars," or "spongers," whence the tribal sign, commonly but incorrectly rendered "belly people," or "big bellies," the Gros Ventres of the French Canadians and now their popular name. The Atsina are not prominent in history, and in most respects are regarded by the Arapaho proper as inferior to them. They have been constantly confused with the Hidatsa or Gros Ventres of the Missouri.

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CASTAHANA.

A hunting tribe of 5,000 souls in 500 lodges, mentioned by Clark as a Snake band, and by Lewis and Clark also as speaking the Minitari (Atsina) language.

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They lived on Yellowstone and Loup rivers, and roamed also on the Bighorn. Called also Gens des Vache, a name given to the Arapaho, with whom they are seemingly identical.

CHEYENNE.

Cheyenne (from the Sioux name Shahi'yena, Shai-ena, or (Teton) Shai-ela, "people of alien speech," from Sha'ia, "to speak a strange language"). An important Plains tribe of the great Algonquian family. They call themselves Dzi'tsii'stas, apparently nearly equivalent to "people alike," i.e., "our people," from itsistau, "alike" or "likethis" (animate); (ehista, "he is from, or of, the same kind — Petter); by a slight change of accent it might also mean "gashed ones," from ehistai, "he is gashed" (Petter), or possible "tall people." The tribal form as here given is in the third person plural. The popular name has no connection with the French chien "dog," as has sometimes erroreously been supposed. In the sign language they are indicated by a gesture which has often been interpreted to mean "cut arms" or "cut fingers"—being made by drawing the right index finger several times rapidly across the left—but which appears really to indicate "striped arrows," by which name they are known to the Hidatsa, Shoshoni, Comanche, Caddo, and probably other tribes, in allusion to thir old-time preference for turkey feathers for winging arrows.

The earliest authenticated habitat of the Cheyenne, before the year 1700, seems to have been that part of Minnesota bounded roughly by the Mississippi, Minnesota, and upper Red rivers. The Sioux, living at that period more immediately on the Mississippi, to the east and southeast, came in contact with the French as early as 1667, but the Cheyenne are first mentioned in 1680 under the name of Chaa, when a party of that tribe, described as living on the head of the great river, i. e., the Mississippi, visited La Salle's fort on Illinois River to invite the French to come to their country, which they represented as abounding in beaver and other fur animals. The veteran Sioux missionary, Williamson, says that accordingly to concurrent and reliable Sioux tradition the Cheyenne preceded the Sioux in the occupancy of the upper Mississippi region, and were found by them already established on the Minnesota. At a later period they moved over to the Cheyenne branch of Red River, North Dakota, which thus acquired its name, being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). This westward movement was due to pressure from the Sioux who were themselves retiring before the Chippewa, then already in possession of guns from the east. Driven out by the Sioux, the Cheyenne moved west toward Missouri River, where their further progress was opposed by the Sutaio—the Staitan of Lewis and Clark—a people speaking a closely cognate dialect, who had preceded them to the west and were then apparently living between the river and the Black Hills. After a period of hostility the two tribes made an alliance, some time after which the Cheyenne crossed the Missouri below the entrance of the Cannonball; and later took refuge in the Black Hills about the heads of Cheyenne River of South Dakota, where Lewis and Clark found them in 1804, since which time their drift was constantly west and south until confined to reservations. Up to the time of Lewis and Clark they carried on desultory war with the Mandan and Hidatsa, who probably helped to drive them from the Missouri River. They seem, however, to have kept on good terms with the Arikara. According to their own story, the Cheyenne, while living in Minnesota and on Missouri River, occupied fixed villages, practised agriculture, and made pottery, but lost these arts on being driven out into the plains to become roving buffalo hunters. On the Missouri, and perhaps also farther

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east, they occupied earth-covered log houses. Grinnell states that some Cheyenne had cultivated fields on Little Missouri River as late as 1850. This was probably a recent settlement, as they are not mentioned in that locality by Lewis and Clark. At least one man among them still understandsthe art of making beads and figurines from pounded glass, as formerly practised by the Mandan. In a sacred tradition recited only by the priestly keeper, they still tell how they "lost the corn" after leaving the eastern country. One of the starting points in this tradition is a great fall, apparently St. Anthony's falls on the Mississippi, and a stream known as the "river of turtles," which may be the Turtle River tributary of Red River, or possibly the St. Croix, entering the Mississippi below the mouth of the Minnesota, and anciently known by a similar name. Consult for early habitat and migrations: Carver, Travels, 1796; Clark, Indian Sign Language, 1885; Comfort in Smithsonian Report for 1871; La Salle in Margry, Decouvertes, II, 1877; Lewis and Clark, Travels I, ed. 1842; Mooney in 14th Report Bureau of American Ethnology, 1896; Williamson in Minnesota Historical Society Collection, I, 1872.

Although the alliance between the Sutaio and the Cheyenne dates from the crossing of the Missouri by the latter, the actual incorporation of the Sutaio into the Cheyenne camp circle probably occurred within the last hundred years, as the two tribes were regarded as distinct by Lewis and Clark. There is no good reason for supposing the Sutaio to have been a detached band of Siksika drifted down directly from the north, as has been suggested, as the Cheyenne expressly state that the Sutaio spoke "a Cheyenne language," i. e., a dialect fairly intelligible to the Cheyenne, and that they lived southwest of the original Cheyenne country. The linguistic researches of Rev. Rudolph Petter, our best authority on the Cheyenne language, confirm the statement that the difference was only dialectic, which probably helps to account for the complete assimilation of the two tribes. The Cheyenne say also that they obtained the sun dance and the buffalo-head medicine from the Sutaio, but claim the medicine-arrow ceremony as their own from the beginning. Up to 1835, and probably until reduced by the cholera of 1849, the Sutaio retained their distinct dialect, dress, and ceremonies, and camped apart from the Cheyenne. In 1851 they were still to some extent a distinct people, but exist now only as one of the component divisions of the (Southern) Cheyenne tribe, in no respect different from the others. Under the name Staitan (a contraction of Sutai-hitan, pl. Sutai-hitanio, "Sutai men") they are mentioned by Lewis and Clark in 1804 as a small and savage tribe roving west of the Black Hills. There is some doubt as to when or where the Cheyenne first met the Arapaho, with whom they have long been confederated; neither do they appear to have any clear idea as to the date of the alliance between the two tribes, which continues unbroken to the present day. Their connection with the Arapaho is a simple alliance, without assimilation, while the Sutaio have been incorporated bodily.

Their modern history may be said to begin with the expedition of Lewis and Clark in 1804. Constantly pressed farther into the plains by the hostile Sioux in their rear they established themselves next on the upper branches of the Platte, driving the Kiowa in their turn farther to the south. They made their first treaty with the Government in 1825 at the mouth of the Teton (Bad) River, on the Missouri, about the present Pierre, South Dakota. In consequence of the building of Bent's Fort on the upper Arkansas, in Colorado, in 1832, a large part of the tribe decided to move down and make permanent headquarters on the Arkansas, while the rest continued to rove about the headwaters of North Platte and Yellowstone rivers. This separation was made permanent by the treaty of Fort Laramie in 1851, the two sections being now known, respectively, as Southern and Northern Cheyenne,

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but the distinction is purely geographic, although it has served to hasten the destruction of their former compact tribal organization. The Southern Cheyenne are known in the tribe as Sowonia, "southerners," while the Northern Cheyenne are commonly designated as O'mi'sis "eaters," from the division most numerously represented among them. Their advent upon the Arkansas brought them into constant collision with the Kiowa, who, with the Comanche, claimed the territory to the southward. The old men of both tribes tell of numerous encounters during the next few years, chief among these being a battle on an upper branch of Red River in 1837, in which the Kiowa massacred an entire party of 48 Cheyenne warriors of the Bowstring society after a stout defense, and a notable battle in the following summer of 1838, in which the Cheyenne and Arapaho attacked the Kiowa and Comanche on Wolf Creek, northwestern Oklahoma, with considerable loss on both sides. About 1840 the Cheyenne made peace with the Kiowa in the south, having already made peace with the Sioux in the north, since which time all these tribes, together with the Arapaho, Kiowa, Kiowa-Apache, and Comanche have usually acted as allies in the wars with other tribes and with the whites. For a long time the Cheyenne have mingled much with the western Sioux, from whom they have patterned in many details of dress and ceremony. They seem not to have suffered greatly from the small-pox of 1837-39, having been warned in time to escape to the mountains, but in common with other prairie tribes they suffered terribly from the cholera in 1849, several of their bands being nearly exterminated. Culbertson, writing a year later, states that they had lost about 200 lodges, estimated at 2,000 souls, or about two-thirds of their whole number before the epidemic. Their peace with the Kiowa enabled them to extend their incursions farther to the south, and in 1853 they made their first raid into Mexico, but with disastrous result, losing all but three men in a fight with Mexican lancers. From 1860 to 1878 they were prominent in border warfare, acting with the Sioux in the north and with the Kiowa and Comanche in the south, and have probably lost more in conflict with the whites than any other tribe of the plains, in proportion to their number. In 1864 the southern band suffered a severe blow by the notorious Chivington massacre in Colorado, and again in 1868 at the hands of Custer in the battle of the Washita. They took a leading part in the general outbreak of the southern tribes in 1874-75. The Northern Cheyenne joined with the Sioux in the Sitting Bull war in 1876 and were active participants in the Custer massacre. Later in the year they received such a severe blow from Mackenzie as to compel their surrender. In the winter of 1878-79 a band of Northern Cheyenne under Dull Knife, Wild Hog, and Little Wolf, who had been brought down as prisoners to Fort Reno to be colonized with the southern portion of the tribe in present Oklahoma, made a desperate attempt at escape. Of an estimated 89 men and 146 women and children who broke away on the night of September 9, about 75, including Dull Knife and most of the warriors, were killed in the pursuit which continued to the Dakota border, in the course of which about 50 whites lost their lives. Thirty-two of the Cheyenne slain were killed in a second break for liberty from Fort Robinson, Nebraska, where the captured fugitives had been confined. Little Wolf, with about 60 followers, got through in safety to the north. At a later period the N orthern Cheyenne were assigned to the present reservation in Montana. The Southern Cheyenne were assigned to a reservation in western Oklahoma by treaty of 1867, but refused to remain upon it until after the surrender of 1875, when a number of the most prominent hostiles were deported to Florida for a term of three years. In 1901-02 the lands of the Southern Cheyenne were allotted in severalty and the Indians are now American citizens. Those in the north seem to hold their own in population, while those of the south are steadily decreasing. They numbered in 1904—Southern Cheyenne, 1,903; Northern Cheyenne, 1,409, a total of 3,312. Although originally an agricultural people of the timber country, the Cheyenne for

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generations have been a typical prairie tribe, living in skin tipis, following the buffalo over great areas, traveling and fighting on horseback. They commonly buried their dead in trees or on scaffolds, but occasionally in caves or in the ground. In character they are proud, contentious, and brave to desperation, with an exceptionally high standard for woman. Polygamy was permitted, as usual with the prairie tribes. Under their old system, before the division of the tribe, they had a council of 44 elective chiefs, of whom 4 constituted a higher body, with power to elect one of theirown number as head chief of the tribe. In all councils that concerned the relations of the Cheyenne with other tribes, one member of the council was appointed to argue as the proxy or "devil's advocate" for the alien people. This council of forty-four is still symbolized by a bundle of forty-four invitation sticks, kept with the sacred medicine-arrows, and formerly sent around when occasion arose to convene the assembly.

This set of four medicine-arrows, each of different color, constitutes the tribal palladium which they claim to have had from the beginning of the world, and is exposed with appropiate ritos once a year if previously "pledged," and on those rare occasions when a Cheyenne has been killed by one of his own tribe, the purpose of the ceremony being to wipe away from the murderer the stain of a brother's blood. The rite did not die with the final separation of the two sections of the tribe in 1851, as has been stated, but the bundle is still religiously preserved by the Southern Cheyenne, by whom the public ceremony was performed as late as 1904. Besides the public tribal ceremony there is also a rite spoken of as "fixing" the arrows, at shorter intervals, which concerns the arrow priests alone. The public ceremony is always attended by delegates from the northern body. No woman, white man, or even mixed blood of the tribe has ever been allowed to come near the sacred arrows.

Their great tribal ceremony for generations has been the sun dance, which they themselves say came to them from the Sutaio, after emerging from the timber region into the open plains. So far as known, this ceremony belongs exclusively to the tribes of the plains or to those in close contact with them. The buffalo-head ceremony, which was formerly connected with the sun dance but has been obsolete for many years, also came from the Sutaio. The modern ghost-dance religion was enthusiastically taken up by the tribe at its first appearance, about 1890, and the Peyote rite is now becoming popular with the younger men. They also had until lately a fire dance, something like that credited to the Navajo, in which the initiated performers danced over a fire of blazing coals until they extinguished it with their bare feet. In priestly dignity the keepers of the medicine-arrow (Cheyenne) and sun dance (Sutaio) rites stood first and equal.

At the sun dance, and on other occasions where the whole tribe was assembled, they formed their camp circle in 11(?) sections, occupied by as many recognized tribal divisions. As one of these was really an incorporated tribe, and several others have originated by segregation within the memory of old men still living (1905), the ancient number did not exceed seven. One authority claims these divisions as true clans, but the testimony is not conclusive. The wandering habit—each band commonly apart from the others, with only one regular tribal reunion in the year—would make it almost impossible to keep up an exogamic system. While it is quite probable that the Cheyenne may have had the clan system in ancient times while still a sedentary people, it is almost as certain that it disappeared so long ago as to be no longer even a memory. The present divisions

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seem to have had an entirely different genesis, and may represent original village settlements in their old homes, a surmise rendered more probable by survivals of marked dialectic differences. As it is now some seventy years since the whole tribe camped together, the social structure having become further demoralized in the meantime by cholera, wars, and intermixture with the Sioux, the exact number and order of these divisions is a matter of dispute, even among their old men, although all agree on the principal names.

The list given below, although subject to correction, is based on the best consensus of opinion of the southern chiefs in 1904 as to the names and order of the divisions in the circle, from the east entrance around by the southwest, and north to the starting point. The name forms vary considerably as given by different individuals, probably in accordance with former dialectic differences. It is evident that in some instances the divisions are older than their existing names:

(1) Heviqs' -ni'pahis (singular, Heviqs'-ni pa), "aortas closed, by burning." All authorities agree that this was an important division and came first in the circle. The name is said to have originated from several of the band in an emergency, having once made the aorta of a buffalo do duty as a pipe. Grinnell gives this story, and also an alternative one, which renders it "small windpipes," from a choking sickness sent as a punishment for offending a medicine beaver. The name, however, in its etymology, indicates something closed or shriveled by burning, although it is also true that the band has a beaver tabu. The name is sometimes contracted to Hevi'qsin, for which Wee-hee-skeu of Lewis and Clark's Journals (Clark, 1804, ibid., I, 190, 1904) seems to be a bad misprint.

(2) Moiseyu (singular, Mois), "flint people," from moiso "flint," apparently having reference to an arrowpoint (Petter), possibly to the sacred medicine-arrows. Formerly a large division said to have been the nucleus of the Cheyenne tribe, and hence the Dzitsistas proper. The Arrowmen of G. A. Dorsey. Now nearly extinct.

(3) Wu'tapiu (singular, Wu'tap), a Sioux word (wotap) meaning "eaters," or "eat." A small division, perhaps of Sioux admixture (cf. O-mi'sis). Some authorities claim this division as an offshoot from the Hevhaita'nio.

(4) Hevhaita'nio (singular, Hevhaitan), "hair men," i. e., "fur men;" so called because in early days they ranged farthest to the southwest, remote from the traders on the Missouri, and continued to wear fur robes for every-day use after the other bands had adopted strouding and calicoes. A probable explanation, advanced by Grinnell, is that the name refers to ropes which they twisted from the long hair of the buffalo for use in capturing ponies from the tribes farther south. They formed the advance of the emigration to the Arkansas about 1835, hence the name is frequently used as synonymous with Southern Cheyenne.

(5) Oi'vimana (singular, Oi'viman), "scabby people;" oi'vi "scabby," mana "band," "people" (Petter); according to another authority, "hive people." An offshoot of the Hevhaita'nio (No.4). The name originated about 1840, when a band of the Hevhaita'nio, under a chief known as Blue Horse, became infected from having used a mangy buffalo hide for a saddle blanket. They became later an important division. According to Grinnell (Social Organization, 1905) the name is also applied as a nickname to a part of the Northern Cheyenne on lower Tongue River, "because, it is said, Badger, a principal man among them, had a skin disease."

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(6) Hisiometa'nio (singular, Hisiometa'n), "ridge men," referring to the ridge or long slope of a hill. Another offshoot from the Hevhaita'nio. The name is said to have originated from their preference for camping upon ridges, but more probably from having formerly ranged chiefly north of the upper Arkansas, in that portion of Colorado known to the Cheyenne as the "ridge country," or, according to another authority, from habitually ranging upon the Staked plain, in association with the Comanche. They were said to have originated from some Hevhaita'nio who intermarried with the Sutaio before the regular incorporation of that tribe.

(7) (?) Sutaio (singular, Su'tai), meaning unknown. Formerly a distinct tribe, but incorporated. According to their own statement the people of this division occupied the west of the Cheyenne circle, but others put them south, northwest, or north, the discrepancy probably arising from the fact that they had originally no place in the circle at all and were not admitted until the old system had fallen into decay. The western side of the Cheyenne circle, as of the interior of the tipi, being the place of honor, they would naturally claim it for themselves, although it is extremely unlikely that the Cheyenne would grant it. Their true position seems to have been in the northwestern part of the circle.

(8) Oqtoguna (singular, Oqtogon), "bare shins" (?).

(9) Honowa (singular, Honow). "poor people." A small division, an offshoot from the Oqtoguna.

(10) Masi'kota (singular, Masikot), of doubtful meaning, interpreted by Grinnell as "corpse from a scaffold," or possibly "ghost head," i. e., "gray hair," but more probably (Mooney) from a root denoting "wrinkled" or "drawn up," as appli to old tipi skins or old buckskin dresses; from this root comes masiskot, "cricket," referring to the doubling up of the legs; the same idea of "skin drawn up" may underlie the interpretation "corpse from a scaffold." For some reason, apparently between 70 and 80 years ago, all the men of this division joined in a body the Hotamita'nio warrior society, so that the two names became practically synonymous until the society name supplanted the division name, which is now obsolete, the Hotamita'nio, with their families, being considered owners of that part of the circl originally occupied by the Masi'kota, viz, next to the last section, adjoining the Omi'sis (no. 11), who camped immediately north of the entrance.

(11) Omi'sis (singular, Omi'sists), "eaters;" the meaning of the name is plain, but its origin is disputed, some authorities claiming it as the name of an early chief of the division. Cf. Wu'tapiu, No. 3. This was the largest and most important division in the tribe and now constitutes the majority of the Northern Cheyenne, for which portion the name is therefore frequently used as a synonym. Before the tribe was divided they occupied that portion of the tribal circle immediately north of the eastern entrance, thus completing the circle. After the separation their next neighbors in the circle, the Masi'kota, alias Hotamita'nio, were considered as the last division in order.

Other names, not commonly recognized as divisional names, are:

(a) Moqtavhaita'niu, "black men," i. e., "Ute" (singular, Moqtavhaitan). To the Cheyenne and most other Plains tribes the Ute are known as "Black Men" or "Black people." A small band, apparently not a recognized division, of the same

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name is still represented among the Southern Cheyenne, and, according to Grinnell, also among the Northern Cheyenne. They may be descended from Ute captives and perhaps constituted a regular tribal division.

(b) Nakuimana, "bear people;" a small band among the Southern Cheyenne, taking its name from a former chief and not recognized as properly constituting a division.

(c) Anskowinis, "narrow nose-bridge," a band of Sioux admixture and of recent origin, taking its mane from a Chief, properly named Broken Dish, but nicknamed Anskowinis. They separated from the Omi'sis on account of a quarrel, probably, as Grinnell states, a dispute as to the guardianship of the sacred buffalohead cap, a stolen horn from which is now in possession of one of the band in the south. They are represented among both the Northern and the Southern Cheyenne.

(d) Pi'nutgu Pe'nateka (Comanche). This is not properly a divisional or even a band name, but was the contemptuous name given by the hostile Cheyenne in 1874-5 to the "friendlies," under Whirlwind, who remained passive near the agency at Darlington, in allusion to the well-known readiness of the Penateka Comanche to sell their services as scouts against their own tribesmen on the plains.

(e) Mahoyum, "red tipi;" this name, in the form Miayuma, "red lodges," is erroneously given in the Clark MS., in possession of Grinnell, as the name of a band or division, but is really only the name of a heraldic tipi belonging by heredity to a family of the Ho'nowa division, now living with the Southern Cheyenne.

(f) Woopotsi't (Wohkpotsit, Grinnell), "white wolf" (?) A numerous family group taking its name from a noted common ancestor, in the southern branch of the tribe, who died about 1845. The name literally implies something having a white and frosty appearance, as hide-scrapings or a leaf covered with frost.

(g) Totoimana (Tutoimanah, Grinnell), backward or clan shy, a modern nickname applied by the Northern Cheyenne to a band on the Tongue River, "because they prefer to camp by themselves" (Grinnell). From the same root comes toto, "crawfish," referring to its going backward (Petter).

(h) Black Lodges. A local designation or nickname for those Northern Cheyenne living in the neighborhood of Lame Deer "because they are on friendly terms with the band of Crows known as Black Lodges" (Grinnell, ibid.)

(i) Ree band. A local designation or nickname for those Northery Cheyenne living about Rosebud Creek "because among them there are several men who are related to the Rees" (Grinnell, ibid.)

(j) Yellow Wolf band (Culbertson, Journal, 1850). From another reference this is seen to be only a temporary band designation from a chief of that name.

(k) Half-breed band (Culbertson, Journal, 1850). Probably only a temporary local designation, perhaps from a chief of that name (Mooney).

The Warrior Organization (Nu'tqiu, "warriors," "soldiers;" singular, Nutaq) of the Cheyenne is practically the same as found among the Arapaho, Kiowa, and most other Plains tribes and consists of the following six societies, with possibly

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one or more extinct; (1) Hotamita'nio, "dog men;" (2) Woksihitanio, "(kit) fox men," alias Motsonitanio, "flint men;" (3) Hi'-moiyoqis "pointed-lance men" (Pette or Oominutqiu, "coyote warriors;" (4) Mahohivas, "red shield," alias Hotoanu'tqiu, "buffalo bull warriors;" (5) Himatanohis, "bowstring (men);" (6) Hotamimsaw, "crazy dogs." This last society is of modern origin. Besides these the members of the council of forty-four chiefs were sometimes considered to constitute in themselves another society, the Vi'hiyo, "chiefs." The equivalent list given by Clark (Indian Sign Language), omitting No. 6, is Dog, Fox, Medicine Lance, Bull, Bowstring, and Chief. There seems to have been no fixed rule of precedence, but the Hotamita'-niu, or "Dog Soldiers" as they came to be known to the whites, acquired most prominence and distinctive character from the fact that by the accession of the entire warrior force of the Masi'kota division, as already noted, they, with their families, took on the character of a regular tribal division with a place in the tribal circle. From subsequent incorporation by intermarriage of numerous Sioux, Arapaho, and other alien elements their connection with their own tribe was correspondingly weakened, and they formed the habit of camping apart from the others and acting with the Sioux or as an independent body. They were known as the most aggressive of the hostiles until defeated, with the loss of their chief, Tall Bull by General Carr's forces in 1869.

Consult Clark, Indian Sign Language (articles, Cheyenne and Soldier), 1885; Culbertson in Smithsonian Report, 1850, 1851; Dorsey, The Cheyenne, Field Comunbian Museum Publications, Anthropological series, IX, nos. 1 and 2, 1905; Grinnell, various letters and published papers, notably Social Organization of the Cheyennes, in Proceedings International Congress Americanists for 1902, 1905; Hayden, Ethnology and Philology Missouri Valley, 1862; Indian Treaties, editions, 1837, 1873; Lewis and Clark, Expedition, various editions; Margery Decouvertes, II, 1877. Maximilian, Travels, 1843; Mooney (1) Ghost Dance Religion, 14th Report Bureau of American Ethnology, 1896; (2) Calender History of the Kiowa, 17th Report Bureau of American Ethnology, 1898; (3) Cheyenne MS., Bureau of American Ethnology; Reports of the Commissioner of Indian Affairs; War Department Record of Engagements with Hostile Indians, 1882; Williamson in Minnesota Historical Society Collection, I, 1872.

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CROWS.

Crows (translated through French gens des corbeaux, of their own name, Absaroke, crow, sparrowhawk, or bird people). A Siouan tribe forming part of the Hidatsa group, their separation from the Hidatsa having taken place, as Matthews (1894) believed, within the last 200 years. Hayden, following their tradition, placed it about 1776. According to this story it was the result of a factional dispute between two chiefs who were desperate men and nearly equal in the number of their followers. They were then residing on Missouri River, and one of the two bands which afterward became the Crows withdrew and migrated to the vicinity of the Rocky Mountains, through which region they continued to roye until gathered on reservations. Since their separation from the Hidatsa their history has been similar to that of most tribes of the plains, one of perpetual war with the surrounding tribes, their chief enemies being the Siksika and the Dakota. At the time of the Lewis and Clark expedition (1804) they dwelt chiefly on Bighorn River;

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Brown (1817) located them on the Yellowstone and the eastern side of the Rocky Mountains; Drake (1834) on the southern branch of the Yellowstone, in latitude 46°, longitude 105°. Hayden (1862) wrote: "The country usually inhabited by the Crows is in and near the Rocky Mountains, along the sources of Powder, Wind, and Bighorn rivers, on the south side of the Yellowstone, as far as Laramine fork on the Platte River. They are also often found on the western and northern sides of that river, as far as the source of the Musselshell and as low down as the mouth of the Yellowstone."

According to Maximilian (1843) the tipis of the Crows were exactly like those of the Sioux, set up without any regular order, and on the poles, instead of scalps, were small pieces of colored cloth, chiefly red, floating like streamers in the wind. The camp he visited swarmed with wolf-like dogs. They were a wandering tribe of hunters, making no plantations except a few small patches of tobacco. They lived at that time in some 400 tents and are said to have possessed between 9,000 and 10,000 horses. Maximilian considered them the proudest of Indians, despising the whites; "they do not, however, kill them, but often plunder them." In stature and dress they correspond with the Hidatsa, and were proud of their long hair. The women have been described as skilful in various kinds of work, and their shirts and dresses of bighorn leather, as well as their buffalo robes, embroidered and ornamented with dyed porcupine quills, as particularly handsome. The men made their weapons very well and with much taste, especially their large bows, covered with horn of the elk or bighorn and often with rattlesnake skin. The Crows are skilful horsemen, throwing themselves on one side in their attacks, as is done by many Asiatic tribes. Their dead were usually placed on stages elevated on poles in the prairie.

The population was estimated by Lewis and Clark (1804) at 350 lodges and 3,500 individuals; in 1829 and 1834, at 4,500; Maximilian (1843) counted 400 tipis, Hayden (1862) said there were formerly about 800 lodges or families; in 1862 reduced to 460 lodges. Their number in 1890 was 2,287; in 1904, 1,826. Lewis (Stat. View, 1807) said they were divided into four bands, called by themselves Ahaharopirnopa, Ehartsar, Noota, and Pareescar. Culbertson (Smithsonian Report, 1850, 144, 1851) divides the tribe into (1) Crow people, and (2) Minesetperi, or Sapsuckers. These two divisions he subdivides into 12 bands, giving as the names only the English equivalents. Morgan (Anc. Soc., 159, 1877) gives the following bands; Achepabecha, Ahachik, Ashinadea, Ashbochiah, Ashkanena, Bocadasha, Esachkabuk, Esekepkabuk, Hokarutcha, Chotdusha, Oosabotsee, Petchaleruhpaka, and Shipteiza.

The Crows have been officially classified as Mountain Crows and River Crows, the former, so called because of their custom of hunting and roaming near the mountains away from the Missouri River, the latter from the fact that they left the mountain section about 1859 and occupied the country along the river. There was no ethnic, linguistic, or other difference between them. The Mountain Crows numbered 2,700 in 1871 and the River Crows 1,400 (Pease in Indian Affairs Report, 420, 1871). Present aggregate population, 1,826. (See Hayden, Ethnology and Philol. Mo. Valley, 1862; Maximilian, Trav. 1843; Dorsey in 11th and 15th Reports Bureau American Ethnology, 1894, 1897; McGee in 15th Report Bureau of American Ethnology, 1897; Simms, Traditions of the Crows, 1903.)

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GROS VENTRES.

Gros Ventres (French, "big bellies"), a term applied by the French, and after them by others, to two entirely distinct tribes: (1) the Atsina, or Hitunena a detached band of the Arapaho, and (2) the Hidatsa, or Minitari. In the Lewis and Clark narrative of 1806 the former are distinguished as Minitarees of Fort de Prairie and the latter as Minitarees of the Missouri, although there is no proper warrant for applying the name Minitari to the Atsina. Thetwo tribes have also been distinguished as Gros Ventres of the Missouri (Hidatsa) and Gros Ventres of the Prairie (Atsina). The name as applied to the Atsina originates from the Inidan sign by which they were designated in the sign language, a sweeping pass with both hands in front of the abdomen, intended to convey the idea of "always hungry," i. e., "beggars." A clew to its application to the Hidatsa is given in the statement of Matthews (Hidatsa, 43, 1877) that the Hidatsa formerly tattooed parallel stripes across the chest, and were thus sometimes distinguished in picture writings. The gesture sign to indicate this style of tattooing would be sufficiently similar to that used to dsiginate the Atsina to lead the careless observer to interpret both as "Gros Ventres." The ordinary sign now used by the southern Plains tribes to indicate the Hidatsa is interpreted to mean "spreading tipis" or "row of lodges."

KALISPEL.

Kalispel (popularly known as Pend d' Oreilles, "ear drops"). A Salish tribe around the lake and along the river of the same name in the extreme northern part of Idaho and northeastern Washington. Gibbs divided them into the Kalispelms or Pend d'Oreilles of the Lower Lake and the Slka-tkml-schi or Pend d' Oreilles of the Upper Lake, and according to Dr. Dart the former numbered 520 in 1851, the latter 480 (Pacific Railroad Report I, 415, 1855). McVickar (Historical Expedition Lewis and Clark, II, 386, note, 1842) made three divisions: Upper Pend d' Oreilles, Lower Pend d' Oreilles, and Micksucksealton. Lewis and Clark estimated their number at 1,600 in 30 lodges in 1805. In 1905 there were 640 Upper Pend d'Oreilles and 197 Kalispel under the Flathead agency, Montana, and 98 Kalispel under the Colville agency, Washington.

The subdivisions, being seldom referred to, are disregarded in the synonymy.

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KIOWA.

Kiowa (from Ga'i-Gwu, or Ka'-i-gwu, "principal people," their own name.) A tribe at one time residing about the upper Yellowstone and Missouri, but better known as centering about the upper Arkansas and Canadian in Colorado and Oklahoma, and constituting, so far as present knowledge goes, a distinct linguistic stock. They are noticed in Spanish records as early, at least, as 1732. Their oldest tradition, which agrees with the concurrent testimony of the Shoshoni and Arapaho, locates them about the junction of Jefferson, Madison, and Gallatin forks, at the extreme head of the Missouri River, in the neighborhood of the present Virginia City, Montana. They afterward moved down from the mountains and formed an alliance with the Crows, with whom they have since continued on friendly terms. From here they drifted southward along the base of the mountains, driven by the Cheyenne and Arapaho, with whom they finally made peace about 1840, after which they commonly acted in concert with the latter

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tribes. The Sioux claim to have driven them out of the Black Hills, and in 1805 they were reported by Lewis and Clark as living on the North Platte. According to the Kiowa account, when they first reached the Arkansas River, they found their passage opposed by the Comanche, who claimed all the country to the south. A war followed, but peace was finally concluded, when the Kiowa crossed over to the south side of the Arkansas and formed a confederation with the Comanche, which continues to the present day. In connection with the Comanche they carried on a constant war upon the frontier settlements of Mexico and Texas, extending their incursions as far south, at least as Durango. Among all the prairie tribes they were noted as the most predatory and bloodthirsty, and have probably killed more white men in proportion to their numbers than any of the others. They made their first treaty with the Government in 1837, and were put on their present reservation jointly with the Comanche and Kiowa Apache in 1868. Their last outbreak was in 1874-75 in connection with the Comanche, Kiowa Apache, and Cheyenne. While probably never very numerous, they have been greatly reduced by war and disease. Their last terrible blow came in the spring of 1892 when measles and fever destroyed more than 300 of the three confederated tribes.

The Kiowas do not have the gentile system, and there is no restriction as to intermarriage among the divisions, of which they have six, including the Kiowa Apache associated with them who form a component part of the Kiowa camp circle. A seventh division, the Kuato, is now extinct. The tribal divisions in the order of the camp circle, from the entrance at the east southward, are Kata, Kogui, Kaigwu, Kingep, Semat (i. e., Apache), and Kongtalyui.

Although brave and warlike, the Kiowa are considered inferior in most respects to the Comanche. In person they are dark and heavily built, forming a marked contrast to the more slender and brighter complexioned prairie tribes farther north. Their language is full of nasal and choking sounds and is not well adapted to rhythmic composition. Their present chief is Gui-pago(1910), "Lone Wolf," but his title is disputed by Apiatan. They occupied the same reservation with the Comanche and Kiowa Apache, between Washita and Red rivers, in southwestern Oklahoma, but in 1901 their lands were allotted in severalty and the remainder opened to settlement. Population 1,165 in 1905. Consult Mooney, Ghost-dance religion, 14th Report Bureau of American Ethnology, part 1, 1896, and Calendar History of the Kiowa, 17th Report Bureau of American Ethnology, part 1, 1898.

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KUTENAI.

Kutenai (corrupted form, possibly by way of the language of Siksika, of Kutonaqa, one of their name for themselves). A people forming a distinct linguistic stock, the Kitunahan family of Powell, who inhabit parts of southeastern British Columbia and northern Montana and Idaho, from the lakes near the source of Columbia River to Pend d'Oreille Lake. Their legends and traditions indicate that they originally dwelt east of the Rocky Mountains, probably in Montana, whence they were driven westward by the Siksika, their hereditary enemies. The two tribes now live on amicable terms, and some intermarriage has taken place. Before the buffalo disappeared from the plains they often had joint hunting expeditions. Recollection of the treatment of the Kutenai by the Siksika remains, however, in the name they give the latter, Sahantla ("bad people") They entertained also a bad opinion of the Assiniboin (Tlutlameeka, "cut-throats"), and the Cree (Gutskiawa "liars").

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The Kutenai language is spoken in two slightly differing dialects, Upper and Lower Kutenai. A few uncertain points of similarity in grammatical structure with the Shoshonean tongues seem to exist. The language is incorporative both with respect to the pronoun and the noun object. Prefixes and suffixes abound, the prefix aq(k) - in nouns occurring with remarkable frequency. As in the Algonquian tongues, the form of a word used in composition differs from that which it has independently. Reduplication is very rare, occurring only in a few nouns, some of which are possibly of foreign origin. There are a few loan-words from Salishan dialects.

The Upper Kutenai include the following subdivisions: Akiskenukinik, Akamnik, Akanekunik, and Akiyonik.

The Lower Kutenai are more primitive and nomadic, less under the influence of the Catholic church, and more given to gambling. They have long been river and lake Indians, and possess peculiar bark canoes that resemble some of those used in the Amur region in Asia (Mason in Report National Museum, 1899). Of late years many of them have taken to horses and are skillful in their management. The Upper Kutenai keep nearer the settlements, often obtaining a living by serving the settlers and miners in various ways. Many of them have practically ceased to be canoemen and travel by horse. Both the Upper and the Lower Kutenai hunt and fish, the latter depending more on fish for food. Physically, the Kutenai are well developed and rank among the taller tribes of British Columbia. Indications of race mixture seem to be shown in the form of the head. Their general character from the time of De Smet has been reported good. Their morality, kindness, and hospitality are noteworthy, and more than any other Indians of the country they have avoided drunkenness and lewd intercourse with the whites. Their mental ability is comparatively high, and the efforts of the missionaries have been rewarded with success. They are not excessively given to emotional instability; do not lack a sense of interest, and can concentrate attention when necessary. Their social system is simple, and no evidence of the existence of totems or secret societies has been found. The chieftainship, now more or less elective, was probably hereditary with limitations; slavery of war prisoners was formerly in vogue; and relatives were responsible for the debts of a deceased person. Marriage was originally polygamous; divorced women were allowed to marry again. Adoption by marriage or by residence of more than a year was common. Women could hold certain kinds of property, such as tents and utensils. A wergild was customary. Religion was a sort of sun worship, and the belief in the ensoulment of all things and in reincarnation prevailed. The land of the dead was in the sun, from which at some time all the departed would descend to Lake Pend d' Oreille to meet the Kutenai then living. In the old days the medicine-men were very powerful, their influence surviving most with the Lower Kutenai, who still paint their faces on dance occasions; but tattooing is rare. Except a sort of reed pipe, a bone flute and the drum, musical instruments were unknown to them; but they had gambling, dancing, and medicine songs. The Lower Kutenai are still exceedingly addicted to gambling, their favorite being a noisy variety of the widespread guess-stick game. The Kutenai were in former days great buffalo hunters. Firearms have driven out the bow and arrow, save as children's toys or for killing birds. Spearing, the basket trap, and wicker weirs were much in use by the Lower Kutenai. Besides the bark canoe, they had dugouts; both skin and rush lodges were built; the sweat house was universal. Stone hammers were still in

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use in parts of their country in the last years of the nineteenth century. The Lower Kutenai are still noted for their water-tight baskets of split roots. In dress they originally resembled the Plains Indians rather than those of the coast, but contact with the whites has greatly modified their costume. While fond of the white man's tobacco, they have a sort of their own made of willow bark. A large part of their food supply is now obtained from the whites. For food, medicine, and economical purposes the Kutenai use a large number of the plant products of their environment (Chamberlain in Verh. d. Berl. Ges. f. Anthr. 551-6, 1895). They were gifted also with esthetic appreciation of several plants and flowers. The diseases from which the Kutenai suffer most are consumption and ophthalmic troubles. Interesting maturity ceremonies still survive in part. The mythology and folklore of the Kutenai consist chiefly of cosmic and ethnic myths, animal tales, etc. In the animal tales the coyote, as an adventurer and deceiver, is the most prominent figure, and with him are often associated the chicken hawk, the grizzly bear, the fox, the cricket, and the wolf. Other creatures which appear in these stories are the beaver, buffalo, caribou, chipmunk, deer, dog, moose, mountain lion, rabbit, squirrel, skunk, duck, eagle, grouse, goose, magpie, owl, snowbird, tomtit, trout, whale, butterfly, mosquito, frog, toad, and turtle. Most of the cosmogonic legends seem to belong to the northwestern Pacific cycle; many of the coyote tales belong to the cycle of the Rocky Mountain region; others have a Siouan or Algonquian aspect in some particulars. Their deluge myth is peculiar in several respects. A number of tales of giants occur, two of the legends, "Seven Heads" and "Lame Knee," suggesting Old World analogies. The story of the "Man in the Moon" is probably borrowed from French sources.

While few evidences of their artistic ability in the way of pictographs, birchbark drawings, etc., have been reported, the Kutenai are no mean draftsmen. Some of them possess an idea of map making and have a good sense of the physical features of the country. Some of their drawings of the horse and the buffalo are characteristically lifelike and quite accurate. The ornamentation of their moccasins and other articles, the work of the women, is often elaborate, one of the motives of their decorative art being the Oregon grape. They do not seem to have made pottery, nor to have indulged in wood-carving to a large extent. The direct contact of the Kutenai with the whites is comparatively recent. Their word for white man, Suyapi, is identical with the Nez Perce Sucapo (Parker, Journal, 381, 1840), and is probably borrowed. Otherwise the white man is called Nutluqene, "stranger." They have had few serious troubles with the whites, and are not now a warlike people. As yet the Canadian Kutenai are not reservation Indians. The United States seems to have made no direct treaty with the tribe for the extinguishment of their territorial rights. (Royce in 18th Report Bureau of American Ethnology, 856).

Within the Kutenai area, on the Columbia lakes, live a colony of Shushwap (Salishan) known as "Kinbaskets," numbering 56 in 1904. In that year the Kutenai in British territory were reported to number 553, as follows: Lower Columbia Lake, 80; Lower Kutenai (Flatbow), 172; St. Mary's (Fort Steele), 216; Tobacco Plains, 61; Arrow Lake (West Kutenai), 24. These returns indicate a decrease of about 150 in 13 years. The United States Census of 1890 gave the number of Kutenai in Idaho and Montana as 400 to 500; in 1905 those under the Flathead agency, Montana, were reported to number 554. The Kutenai have given their name to Kootenai River, the districts of East, West, and North Kootenay, British

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Columbia, Kootenai Lake, British Columbia, Kootanie Pass in the Rocky Mountains, Kootenai county and the town of Kootenai, Idaho, and to other places on both sides of the international boundary (American Anthropology, IV, 348-350, 1902).

Consult Boas, First General Report on the Indians of British Columbia in Report B. A. A. S., 1889; Chamberlain, Report on the Kootenay Indians, in Report B. A. A. S., 1892; also various articles by the same author since 1892 in American Anthropology, Journal American Folklore, and American Antiquarian; Hale in United States Exploring Expedition, VI, 1846; Maclean, Canadian Savage Folk, 1896; de Smet (1) Oregon Missions, 1847; (2) New Indian Sketches, 1863; Tolmie and Dawson, Comparative Vocabularies British Columbia, 1884.

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PIEGAN.

Piegan (Pikuni, referring to people having badly dressed robes.) One of the three tribes of the Siksika or Blackfoot Confederacy. Its divisions, as given by Grinnell, are: Ahahpitape, Ahkaiyikokakiniks, Kiyis, Sikutsipumaiks, Sikopoksimaiks, Tsiniksistsoyiks, Kutaiimiks, Ipoksimaiks, Sikokitsimiks, Nitawyiks, Apikaiyiks, Miahwahpitsiks, Nitakoskitsipipiks, Nitikskiks, Inuksiks, Miawkinaiyiks, Esksinaitupiks, Inuksikahkopwaiks, Kahmitaiks, Kutaisotsiman, Nitotsiksisstaniks, Motwainaiks, Mokumiks, and Motahtosiks, Hayden (Ethnography and Philology of the Indian Tribes of the Missouri Valley, 264, 1862) gives also Susksoyiks.

In 1858 the Piegan in the United States were estimated to number 3,700. Hayden three years later estimated the population at 2,520. In 1906 there were 2,072 under the Blackfoot agency in Montana, and 493 under the Piegan agency in Alberta, Canada.

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SALISH (FLATHEAD).

Salish (Okinagan: salst "people"). Formerly a large and powerful division of the Salishan family, to which they gave their name, inhabiting much of western Montana and centering around Flathead Lake and valley. A more popular designation for this tribe is Flatheads, given to them by the surrounding people, not because they artifically deformed their heads, but because, in contradistinction to most tribes farther west, they kept them in their natural condition, flat on top. They lived mainly by hunting. The Salish, with the cognate Pend d' Oreille and the Kutenai, by treaty of Hell Gate, Montana, July 16, 1855, ceded to the United States their lands in Montana and Idaho. They also joined in the peace treaty at the mouth of Judith River, Montana, October 17, 1855. Lewis and Clark estimated their population in 1806 to be 600; Gibbs gave their probable number in 1853 as 325, a diminution said to be due to wars with the Siksika; number of Flatheads under Flathead agency, Montana (1909), 598.

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SHOSHONI.

The most northerly division of the Shoshonean family. They formerly

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occupied western Wyoming, meeting the Ute on the south, the entire central and southern parts of Idaho, except the territory taken by the Bannock, northeastern Nevada, and a small strip of Utah west of Great Salt Lake. The Snake River country in Idaho is, perhaps, to be considered their stronghold. The northern bands were found by Lewis and Clark in 1805, on the headwaters of the Missouri in western Montana, but they had ranged previously farther east on the plains, whence they had been driven into the Rocky Mountains by the hostile Atsina and Siksika, who already possessed firearms. Nowhere had the Shoshoni established themselves on the Columbia, although they reached that river on their raiding excursions.

The origin of the term Shoshoni appears to be unknown. It apparently is not a Shoshoni word, and although the name is recognized by the Shoshoni as applying to themselves, it probably originated among some other tribe. The Cheyenne name for the Comanche, who speak the Shoshoni language, is Shishinoatshitaneo, "snake people;" but they have a different name for the Shoshoni. The term Snake seems to have no etymological connection with the designation Shoshoni. It has been variously and frequently applied to the northern bands of the Shoshoni, especially those of Oregon. By recent official usage the term Snake has been restricted to the Yahuskin and Walpapi of Oregon. Hoffman was of the opinion that the name Snake comes from a misconception of the sign for Snake Indians, made by a serpentine motion of the hand with the index finger extended. This he thought really has reference to the weaving of the grass lodges of the Shoshoni, a reasonable assumption, since they are known as "grass-house people," or by some similar name, among numerous tribes.

The more northerly and easterly Shoshoni were horse and buffalo Indians, and in character and in warlike prowess compared favorably with most western tribes. To the west in western Idaho along Snake River, and to the south in Nevada the tribes represented a lower type. Much of this country was barren in the extreme and comparatively devoid of large game, and as the nature of the country differed, so did the inhabitants. They depended for food to a large extent on fish, which was supplemented by rabbits, roots, nuts, and seeds. These were the Indians most frequently called "Diggers." They were also called Shoshokos, or "Walkers," which simply means that the Indians so called were too poor to possess horses, though the term was by no means restricted to this section, being applied to horseless Shoshoni everywhere.

None of these Shoshoni were agriculturists. In general, the style of habitations corresponded to the two types of Shoshoni. In the north and east they lived in tipis, but in the Sagebrush country to the west they used brush shelters entirely, and Bonneville found the tribes of Snake River wintering in such shelters without roofs, being merely half circles of brush, behind which they obtained an imperfect protection from wind and snow. There were many dialects among the Shoshoni, corresponding to the greater or less degree of isolation of the several tribes. They presented, however, no essential differences and were all mutually intelligible.

In 1909 there were in Idaho 1,766 Shoshoni and Bannock under the Fort Hall school (of whom 474 had recently been transferred from the old Lemhi Reservation), and about 200 not under official supervision; in Nevada there were 243 under the Western Shoshoni school, and about 750 not under agency or school control. In

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Wyoming, under the Shoshoni school, there were 816, formerly known as Washaki's band, from its chief. Deducting about 500 Bannock from these figures, the total Shoshoni population approximates 3,250. The Shoshoni divisions, so far as known, were: Hohandika, Shobarboobeer, Shohoaigadika, Shonivikidika, Tazaaigadika, Towahnahiooks, Tukuarika, Tussawehe, Washaki, Wihinasht, and Yahandika.

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SIKSIKA. (Blackfeet)

Siksika (black feet, from siksinam "black," ka the root of oqkatsh "foot." The origin of the name is disputed, but it is commonly believed to have reference to the discoloring of their moccasins by the ashes of the prairie fires; it may possible have reference to black-painted moccasins, such as were worn by the Pawnee, Sihasapa, and other tribes). An important Algonquian confederacy of the northern plains, consisting of three subtribes, the Siksika proper or Blackfeet, the Kainah or Bloods, and the Piegan, the whole body being popularly known as Blackfeet. In close alliance with these are the Atsina and the Sarsi.

Within the recent historic period, until gathered upon reservations, the Blackfeet held most of the immense territory stretching almost from North Saskatchewan River, Canada, to the southern headstreams of the Missouri in Montana, and from about longitude 105° to the base of the Rocky Mountains. A century earlier, or about 1790, they were found by Mackenzie occupying the upper and middle South Saskatchewan, with the Atsina on the lower course of the same stream, both tribes being apparently in slow migration toward the northwest (Mackenzie, Voyages, lxx-lxxi, 1801). This would make them the vanguard of the Algonquian movement from the Red River country. With the exception of a temporary occupancy by invading Cree, this extreme northern region has always, within the historic period, been held by Athapascan tribes. The tribe is now settled on three reservations in Alberta, Canada, and one in northwestern Montana, about half being on each side of the international boundary.

So far as history and tradition go, the Blackfeet have been roving buffalo hunters, dwelling in tipis and shifting periodically from place to place, without permanent habitations, without the pottery art or canoes, and without agriculture excepting for the sowing and gathering of a species of native tobacco. They also gathered the camas root in the foothills. Their traditions go back to a time when they had no horses and hunted their game on foot, but as early as Mackenzies time, before 1800, they already had many horses, taken from tribes farther to the south, and later they became noted for their great horse herds. It is entirely probable that their spread over the plains region was due largely to the acquisition of the horse, and, about the same time, of the gun. They were restless, aggressive, and predatory people, and, excepting for the Atsina and Sarsi, who lived under their protection, were constantly at war with all their neighbors, the Cree, Assiniboin, Sioux, Crows, Flatheads, and Kutenai. While never regularly at war with the United States, their general attitude toward Americans in the early days was one of hostility, while maintaining a doubtful friendship with the Hudson's Bay Company.

Their culture was that of the plains tribes generally, although there is evidence of an earlier culture, approximately that of the eastern timber tribes.

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The three main divisions seem to have been independent of each other, each having its own sun dance, council, and elective headchief, although the Blackfeet proper appear to have been the original nucleus. Each of the three was subdivided into a number of bands, of which Grinnell enumerates forty-five in all. It has been said that these bands were gentes, but if so, their gentile character is no longer apparent. There is also a military and fraternal organization, similar to that existing in other Plains tribes, known among the Blackfeet as the Ikunuhkahtsi, or "All Comrades," and consisting formerly, according to Grinnell, of at least twelve orders or societies, most of which are now extinct. They have a great number of dances—religious, war, and social—besides secret societies for various purposes, together with many "sacred bundles," around each of which centers a ritual. Practically every adult has also his personal "medicine." Both sexes may be members of some societies. Their principal deities are the sun, and a supernatural being known as "Napi. "Old Man," who may be an incarnation of the same idea. The dead are usually deposited in trees or sometimes laid away in tipis erected for the purpose on prominent hills.

As usual, many of the early estimates of Blackfoot population are plainly unreliable. The best appears to be that of Mackenzie, who estimated them about 1790 at 2,250 to 2,500 warriors, or perhaps 9,000 souls. In 1780-81, in 1837-38, in 1845, in 1857-58, and in 1869, they suffered great losses by smallpox. In 1864 they were reduced by measles, and in 1883-84 some 600 of those in Montana died of sheer starvation in consequence of the sudden extinction of the buffalo coincident with a reduction of rations. The official Indian report for 1858 gave them 7,300 souls, but another estimate, quoted by Hayden as having been made "under the most favorable circumstances" about the same time, gives them 2,400 warriors, and 6,720 souls. In 1909 they were officially reported to number in all 4,635, viz: Blackfoot agency, Alberta, 795; Blood Agency, Alberta, 1,174; Piegan agency, Alberta, 471; Blackfoot agency (Piegan), Montana 2,195.

Consult Grinnell, Blackfoot Lodge Tales, 1892; Hayden, Ethnog. and Philol. Mo. Val., 1862; Schultz, My Life as an Indian, 1907; Wissler (1) in Ontario Archaeol. Rep. for 1905, 1906, (2) in Anthr. Pap. Am. Mus. Nat. Hist., v, pt. 1, 1910.

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YANKTON.

Yankton (iha^{n}ke "end," to^{n}'wa^{n} "village:" "end village"). One of the seven primary divisions of the Dakota, constituting, with the closely related Yanktonai, the middle group. J. O. Dorsey arranged the Dakota-Assiniboin in four dialectic groups: Santee, Yankton, Teton, and Assiniboin, the Yankton dialect being spoken also by the Yanktonai, for the two tribes were the outgrowth of one original stem. Although the name Yankton was known earlier than Yanktonai, it does not follow that the Yankton were the older tribe. Long (Expedition St. Peter's River, I, 378, 1824) speaks of the Yankton as descendants of the Yanktonai. The Assiniboin, who were an offshoot from the Yanktonai, are mentioned in the Jesuit Relation for 1640 as a tribe; hence the Yanktonai must have been in existence as a tribe before that time. This fact serves as an aid in tracing back the Yankton both historically and geographically. However, the name

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Yankton and some of its synonyms appear early to have been used to include the two tribes, the distinction probably not then being known. The first mention of them is on Hennepin's map (1683) on which they are placed directly north of Mille Lac, Minnesota, in the region of Leech Lake or Red Lake. This position would accord geographically with the withdrawal of the Assiniboin to the Cree. In the account of Hennepin's expedition attributed to Tonti (1697), they are mentioned in connection with the Santee, Teton, and Sioux, located about the headwaters of the Mississippi. Both these references would seem to apply as well to the Yanktonai as to the Yankton; it is probable that both are referred to under one general name. La Chesnaye (1697) included them among the tribes that dwelt north of Mille Lac, and placed them north of the Santee and other Sioux. Le Sueur (1700), however speaks of a village or tribe of the western Sioux (Margry, Dec., VI, 87, 1887), the Hinhanetons, identified by Shea, probably correctly, with the Yankton, which he calls the "Village of the Quarry of Red Stone." If this refers, as is maintained by Williamson, to the pipestone quarry in extreme southwestern Minnesota, it would indicate a sudden change of residence, unless the references are in one place to one and in another to the other tribe, or apply to different villages or bands. Williamson (Minnesota Historical Collection, I, 296, 1860) considered the Hinhanetons a part only of the Yankton. There are indications that a westward movement took place about the time La Sueur visited that region. On De l'Isle's map of 1708 the Yankton are placed on the eastern bank of the Missouri, about the site of Sioux City, Iowa. For about a century they dropped almost entirely from history, there being scarcely a notice of them except as included in the general term Sioux. When they were again brought to notice by Lewis and Clark (1804) they had shifted but little from the position they occupied at the beginning of the previous century. According to these explorers they roamed over the regions of the James, Big Sioux, and Des Moines rivers. Lewis, in his Statistical View, locates them on James, Big and Little Sioux, Floyd, and Des Moines rivers, an area that includes the district of the pipestone quarry, where Le Sueur placed them. From this time they became an important factor in the history of the northwest, Long (1823) says that they are in every respect similar to the Yanktonai and had probably separated from them. They frequented the Missouri and generally trafficked with the traders on that river. Their hunting grounds were east of the Missouri. Drake (1848) located them in 1836 about the headwaters of Red River of the North. According to the Report on Indian Affairs for 1842 and a statement by Ramsey in 1849 they lived along Vermillion River, South Dakota. At the time of the Minnesota outbreak in 1862 their chief, Palaneapape, wisely kept them from joining the hostiles, and sent warning to the white people in Dakota to flee to the forts, thereby saving hundreds of lives. By the treaty of Washington, April 19, 1858, they ceded all their lands in South Dakota, excepting a reservation on the northern bank of Missouri River, where they have since remained in peace with the whites. Immediately after the allotment act of 1887 the process of allotments in severalty began on this reservation and was completed before the close of 1890.

Lewis, in his Statistical View (1807), says the Yankton are the best disposed Sioux who rove on the banks of the Missouri, but they would not suffer any trader at that date to ascend the river if they could prevent it. Lewis and Clark describe them as being in person stout, well proportioned, and exhibiting a certain air of dignity and boldness. Their dress is described as differing

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in no respect from that of other bands encountered. They had then only a few guns, being generally armed with bows and arrows, in the use of which they did not appear as expert as the more northerly Indians. Pike describes them and the Yanktonai as never stationary, but, like the Teton, as more erratic than other Sioux. Lewis (1807) estimated their number at 700. Pike (1807) estimated the population of the Yankton and Yanktonai at 4,300. The Report on Indian Affairs for 1842 gives the Yankton a population of 2,500; in 1862 the estimate was 3,000; in 1867, 2,530; in 1886, 1,776. Their present number is not definitely known, the Yankton and the Yanktonai being seemingly confused on the different Sioux reservations. Most of the Indians under the Yankton school, South Dakota, are Yankton, and numbered in all 1,739 in 1909. There were also about 100 under the Fort Totten school, North Dakota, a few under the Crow Creek school, South Dakota, and a few under the Lower Brule school, South Dakota. The so-called Yankton on the Fort Peck Reservation, Montana, are really Yanktonai.

The bands as given by J. O. Dorsey (1878) are as follows: Chankute, Chagu, Wakmuhaoin, Ihaisdaye, Wacheunpa, Ikmun, Oyateshicha, and Washichunchincha. Culbertson (Smithsonian Report, 1850, 141, 1851) mentions a "Band who do not cook," and another "Who eat no geese," which cannot be identified with any of these divisions; and Schoolcraft (Indian Tribes, III, 612, 1853) incorrectly makes Wahnaataa the name of one of the Yankton bands.

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YANKTONAI.

Yanktonai(iha^{n}ke end, to^{n}wan village, na diminutive; "little-end village."—Riggs). One of the seven primary divisions or subtribes of the Dakota, speaking the same dialect as the Yankton and believed to be the elder tribe. Long evidently obtained a tradition from the Indians to this effect. The first apparent reference to one of the tribes in which the other is not included is that to the Yankton by La Sueur in 1700. It is not until noticed by Lewis and Clark in 1804 that they reappear. These explorers state that they roved on the headwaters of the Sioux, James, and Red rivers. The migration from their eastern home, north of Mille Lac, Minnesota, probably took place at the beginning of the 18th century. It is likely that they followed or accompanied the Teton, while the Yankton turned more and more toward the southwest. Long (1823) speaks of them as one of the most important of the Dakota tribes, their hunting grounds extending from Red River to the Missouri. Warren (1855) gives as their habitat the country between the James River and the Missouri, extending as far north as Devils Lake, and states that they fought against the United States in the War of 1812, and that their chief at that time went to England. It does not appear that this tribe took any part in the Minnesota massacre of 1862. In 1865 separate treaties of peace were made with the United States by the Upper and Lower Yanktonai, binding them to use their influence and power to prevent hostilities not only against citizens, but also between the Indian tribes in the region occupied or frequented by them. Subsequently they were gathered on reservations, the Upper Yanktonai mostly at Standing Rock, partly also at Devils Lake, North Dakota; the Lower Yanktonai (Hunkpatina) chiefly on Crow Creek Reservation, South Dakota but part at Standing Rock Reservation, North Dakota, and some at Fort Peck Reservation, Montana.

Their customs and characteristics are those common to the Dakota. Long (1823) states that they had no fixed residence, but dwelt in fine lodges of

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well-dressed and decorated skins, and frequented, for the purpose of trade, Lake Traverse, Big Stone Lake, and Cheyenne River. Their chief, Wanotan, wore a splendid cloak of buffalo skins, dressed so as to be a fine white color, which was decorated with tufts of owl feathers and others of various hues. His necklace was formed of about 60 claws of the grizzly bear, and his leggings, jacket and moccasins were of white skins profusely decorated with human hair, the moccasins being variegated with plumage feom several birds. In his hair, secured by a strip of red cloth, he wore nine sticks, neatly cut and smoothed and painted with vermilion, which designated the number of gunshot wounds he had received. His hair was plaited in two tresses, which hung forward; his face was painted with vermilion, and in his hand he carried a large fan of turkey feathers.

The primary divisions of the tribe are Upper Yanktonai and Hunkpatina. These are really subtribes, each having its organization.

The first notice of subdivisions is that by Lewis and Clark, who mention the Kiyuksa, Wazikute, Hunkpatina, and the unidentified Hahatonwanna, Honetaparteenwaz, and Zaartar. Hayden (1862) mentions the Hunkpatina, Pabaksa, and Wazikute, and speaks of two other bands, one called the Santee, and probably not Yanktonai. J. O. Dorsey gives as subdivisions, which he calls gentes, of the Upper Yanktonai; Wazikute, Takini, Shikshichena, Bakihon, Kiyuksa, Pabaksa, and another whose name was not ascertained. His subdivisions of the Hunkpatina are Putetemini, Shungikcheka, Takhuhayuta, Sanona, Ihasha, Iteghu, and Pteyuteshni. English traslations of names of bands of Yanktonai of which little else is known are "The band that wishes the life" and "The few that lived."

The population as given at different dates varies widely. Lewis and Clark (1806) estimate the men at 500, equal to a total of about 1,750; Long (1823), 5,200; Report Indian Affairs for 1842, 6,000; Warren in 1856, 6,400; in 1867, 4,500; Indian Affair's Report for 1874, 2,266; in 1885 returns from the agencies gave 6,618, while in 1886 the reported number was only 5,109. The Lower Yanktonai, or Hunkpatina, are chiefly under the Crow Creek school, South Dakota, where, together with some Lower Brules, Miniconjou, and Two Kettles, they numbered 1,019 in 1909. There are others under the Standing Rock Agency, North Dakota, but their number is not separately enumerated. The Upper Yanktonai are chiefly under the Standing Rock agency, and while their number is not separately reported, there are probably about 3,500 at this place. The Pabaksa branch of the Upper Yanktonai are under the Fort Totten school, North Dakota, but their number is not known. The so-called "Yankton Sioux" under the Fort Peck agency, Montana, are in reality chiefly Yanktonai. These, with several other Sioux tribes, numbered 1,082 in 1909.

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(Excerpt from the Handbook of American Indians North of Mexico, Bulletin 30, Bureau of American Ethnology, 1910.)

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An important Shoshonean division, related linguistically to the Paiute, Chemehuevi, Kawaiisu, and Bannock. They formerly occupied the entire central and western portions of Colorado and the eastern portion of Utah, including the eastern part of Salt Lake valley and Utah Valley. On the south they extended into New Mexico, occupying much of the upper drainage area of the San Juan. They appear to have always been a warlike people, and early came into possession of horses, which intensified their aggressive character. None of the tribes practised agriculture. Very little is known of their social and political organization, although the seven Ute tribes of Utah were at one time organized into a confederacy under chief Tabby (Taiwi). Dialectic differences exist in the language, but these do not appear to be great and probably presented little difficulty to intercourse between the several bands or geographical bodies. In the northern part of their range, in Utah, they appear to have become considerably intermixed by marriage with their Shoshoni, Bannock, and Paiute kindred, and on the south with the Jicarilla Apache.

The first treaty with the Ute, one of peace and amity, was concluded December 30, 1849. By Executive order of October 3, 1861, Uintah valley was set apart for the Uinta tribe and the remainder of the land claimed by them was taken without formal purchase. By treaty of October 7, 1863, the Tabeguache were assigned a reservation and the remainder of their land was ceded to the United States. On May 5, 1864, various reserves, established in 1856 and 1859 by Indian agents, were ordered vacated and sold. By treaty of March 2, 1868, a reservation for the Tabeguache, Moache, Capote, Wiminuche, Yampa, Grand River, Uinta, and other bands was created in Colorado and the remainder of their lands relinquished; but by agreement of September 13, 1873, a part of this reservation was ceded to the United States. When it was found that a portion of this last cession was included in the Uncompahgre valley, the part so included was retroceded to the Ute by Executive order of August 17, 1876. By Executive order of November 22, 1875, the Ute reservation was enlarged but this additional tract was restored to the public domain by order of August 4, 1882. By act of June 18, 1878, a portion of the act of May 5, 1864, was repealed and several tracts included in the reservations thereunder established were restored to the public domain. Under agreement of November 9, 1878, the Moache, Capote, and Wiminuche ceded their right to the confederated Ute Reservation established by the 1868 treaty, the United States agreeing to establish a reservation for them on San Juan River, which was done by Executive order of February 7, 1879. On March 6, 1880, the Southern Ute and the Uncompahgre acknowledged an agreement to settle respectively on La Plata River and on the Grand near the mouth of the Gunnison, while the White River Ute agreed to move to the Uinta Reservation in Utah. Sufficient agricultural land not being found at the point designated as the future home of the Uncompahgre, the President, by Executive order of January 5, 1882, established a reserve for

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them in Utah, the boundaries of which were defined by Executive order of January 5, 1882. By act of May 24, 1888, a part of the Uinta Reservation was restored to the public domain.

The Southern Ute lands in Colorado were in part subsequently allotted in severalty, and on April 13, 1899, 523,079 acres were opened to settlement, the remainder (483,750 acres) being retained as a reservation for the Wiminuche. A large part of the Uinta valley reservation in Utah has also been allotted in severalty, more than a million acres set aside as forest and other reserves, and more than a million acres more opened to homestead entry; the residue (179,194 acres under reclamation) is unallotted and unreserved. Of the Uncompahgre Reservation in Utah, 12,540 acres have been allotted and the remainder restored to the public domain by act of June 7, 1897.

Various numerical estimates of the Ute have been made from time to time, but they are generally unreliable. The restless character of these Indians and their unfriendly spirit have rendered a correct census or even a fair estimate impossible. Some estimates have included many Paiute, while others have included only a portion of the Ute proper, so that the figures have varied from 3,000 to 10,000. An estimate of 4,000 for the year 1870 would probably be within safe bounds. It is not likely that the combined numbers of the several Ute bands ever exceeded 10,000. The official reports give 3,391 as on the several reservations in 1885, and 2,014 in 1909. They have been classed as follows: Capote, Cumumbah, Kosunats, Moache, Pahvant, Pikakwanarats, Sanpet, Seuvarits, Tabeguache, Timpaiavats, Uinta, Wiminuche, Yampa. According to Hrdlicka the three divisions now recognized by the Ute are Tabeguache or Uncompahgre, Kaviawach or White River Ute, and Yoovte or Uinta. Sogup and Yubuincariri are given as the names of former bands. Most of the divisional names have become obsolete, at least in official reports, and the Ute on the several reservations are now classed under collective terms. These with their numbers in 1909, were as follows: Wiminuche under the Fort Lewis school, Colo., 454; Capote and Moache under the Southern Ute school, Colo., 352; Uinta (443), Uncompahgre (469), and White River Ute (296) under the Uintah and Ouray agency, Utah.

In July, 1879, about 100 men of the White River agency, Colo., roamed from their reservation into southern Wyoming to hunt. During this time some forests were fired by railway tiemen, resulting in great loss of timber, and calling forth complaint against the Indians, who were ordered to remain henceforth on their reservation. In September the agent, Meeker, was assaulted after a quarrel with a petty chief, and requested military aid, which was granted. Orders were later issued for the arrest of the Indians charged with the recent forest fires, and Maj. Thornburgh was sent with a force of 190 men. Suspecting the outcome, the Indians procured ammunition from neighboring traders and informed the agent that the appearance of the troops would be regarded as an act of war. On September 20 Thornburgh's detachment was ambushed, and their leader and 13 men were killed. The command fell back. On October 2 a company of cavalry arrived and 3 days later Col. Merritt with 600 troops reached the scene. At or near the agency the bodies of Meeker and 7 employees were found;

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all but one of the agency buildings had been rifled and burned. The conflict was soon ended, mainly through the peaceful attitude and influence of chief Ouray.

In the summer of 1906 about 400 Ute, chiefly of the White River band, left their allotments and the Uintah Reservation in Utah to go to the Pine Ridge Reservation, South Dakota, there to enjoy an unrestricted communal life. They made the journey leisurely, and although no depradations were committed on the way, settlers became alarmed. Every peaceful effort was made to induce the absentees to return to Utah, but all excepting 45, who returned home, remained obdurate, and after having been charged with petty thefts while in Wyoming, the matter was placed under the jurisdiction of the War Department, troops were sent to the scene in October, and the Indians accompanied them peacefully to Ft. Meade, South Dakota, in November. In the following spring (1907) arrangements were made whereby the absentee Ute were assigned 4 townships of the Cheyenne River reservation, South Dakota, which was leased by the Government, at the expense of the Ute annuity fund, for 5 years. The Indians were removed in June to their new lands, where they remained until the following June (1908), when, at their own request, they were returned to their old home in Utah, arriving there in October.

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CHEYENNE

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UNITED STATES
DEPARTMENT OF THE INTERIOR
Office of Indian Affairs
Washington

COMANCHE

Excerpt from the Handbook of American Indians North of Mexico, Bulletin 30, Bureau of American Ethnology.

(Published in 1910.)

One of the southern tribes of the Shoshonean stock, and the only one of that group living entirely on the plains. Their language and traditions show that they are a comparatively recent offshoot from the Shoshoni of Wyoming, both tribes speaking practically the same dialect and, until very recently, keeping up constant and friendly communication. Within the traditionary period the two tribes lived adjacent to each other in southern Wyoming, since which time the Shoshoni have been beaten back into the mountains by the Sioux and other prairie tribes, while the Comanche have been driven steadily southward by the same pressure. In this southerly migration the Penateka seem to have preceded the rest of the tribe. The Kiowa say that when they themselves moved southward from the Black hills region, the Arkansas was the northern boundary of the Comanche.

In 1719 the Comanche are mentioned under their Siouan name of Padouca as living in what now is western Kansas. It must be remembered that from 500 to 800 miles was an ordinary range for a prairie tribe and that the Comanche were equally at home on the Platte and in the Bolson de Mapimi of Chihuahua. As late as 1805 the North Platte was still known as Padouca fork. At that time they roamed over the country about the heads of the Arkansas, Red, Trinity, and Brazos rivers, in Colorado, Kansas, Oklahoma, and Texas. For nearly two centuries they were at war with the Spaniards of Mexico and extended their raids far down into Durango. They were friendly to the Americans generally, but became bitter enemies of the Texans, by whom they were dispossessed of their best hunting grounds, and carried on a relentless war against them for nearly forty years. They have been close confederates of the Kiowa since about 1795. In 1835 they made their first treaty with the Government, and by the treaty of Medicine Lodge in 1867 agreed to go on their assigned reservation between Washita and Red rivers, southwestern Oklahoma; but it was not until after the last outbreak of the southern prairie tribes in 1874-75 that they and their allies, the Kiowa and Apache, finally settled on it. They were probably never a large tribe, although supposed to be populous on account of their wide range. Within the last fifty years they have been terribly wasted by war and disease. They numbered 1,400 in 1904 attached to the Kiowa agency, Oklahoma.

(over)

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The Comanche were nomad buffalo hunters, constantly on the move, cultivating little from the ground, and living in skin tipis. They were long noted as the finest horsemen of the plains and bore a reputation for dash and courage. They have a high sense of honor and hold themselves superior to the other tribes with which they are associated. In person they are well built and rather corpulent. Their language is the trade language of the region and is more or less understood by all the neighboring tribes. It is sonorous and flowing, its chief characteristic being a rolling r. The language has several dialects.

The gentile system seems to be unknown among the Comanche. They have, or still remember, twelve recognized divisions or bands and may have had others in former times. Of these all but five are practically extinct. The Kwahari and Penateka are the most important. Following, in alphabetic order is the complete list as given by their leading chiefs: Detsanayuka or Nokoni; Ditsakana, Widyu, Yapa, or Yamparika; Kewatsana; Kotsai; Kotsoteka; Kwahari or Kwahadi; Motsai; Pagatsu; Penateka or Penande; Pohi (adopted Shoshoni); Tanima; Tenawa or Tenahwit; Waaih. In addition to these the following have also been mentioned by writers as Comanche divisions: Guage-johe, Ketahto, Kwashi, Muvinabore, Nauniem, Parkeenaum.

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UNITED STATES
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ARAPAHO

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—1935 EDITION—

SKETCH STORY OF THE CUSTER BATTLE

A CLASHING OF RED AND BLUE

Copyright, 1933

By Thomas B. Marquis

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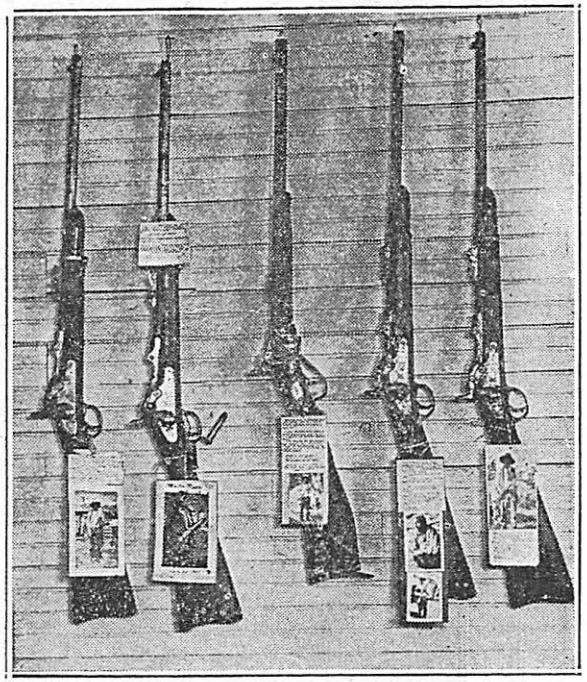

CUSTER BATTLE GUNS

The middle gun was used by Spotted Wolf, a Cheyenne Indian, in killing soldiers at Custer's last battle, June 25, 1876. It is Sharpe's model 1852, breech-loader, single-shot. Relic obtained from Spotted Wolf's daughter, in 1927.

The four other guns were taken by Cheyenne warriors from Custer soldiers killed at the Little Bighorn battle. They are Springfield model 1873, breech-loader, single shot.

SKETCH STORY OF THE CUSTER BATTLE

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THE BASIS OF THE WARFARE

The treaty of 1868 settled the Northern Cheyennes, the Northern Arapahoes and various Sioux tribes on reservations in Dakota Territory. The Crow reservation's eastern boundary was fixed at the 107th meridian of longitude, which runs north-south about twenty miles east of the present Custer battlefield monument. Between that line and the Dakota reservations was about 140 miles.

That unoccupied region, 140 miles east-west and from the Yellowstone river at the north to the North Platte river at the south, was to be a hunting ground for all Indians, with all whites excluded. All went well until 1874, when the Custer cavalry explored the Black Hills country, particularly where dwelt the Northern Cheyennes and Ogallala Sioux. Gold was discovered by prospectors who accompanied the military force. Their reports brought miners in droves. The Indians protested. Soldiers were sent to keep out the whites. But the invasion continued.

The friction caused the government to change the reservation location of those Indians. Some accepted the change, but many of the ousted people went instead to the hunting lands. Members of various other Sioux tribes went also, in "sympathetic strike."

A year later it was decided to compel all Indians in the treaty hunting lands to quit hunting there and to stay on the reservations. It was ordered that all Indians found off their reservations after January 31, 1876, would be fought by United States soldiers. But the Indians felt they had a treaty right to be in the hunting lands, where they were not bothering any white people—no white people there for them to bother. So our side claimed the Indians thus brought on a war.

SOLDIERS IN THE FIELD

Three small armies of our soldiers were assembled early in 1876 to go after those Indians. General George A. Crook organized at Fort Fetterman, Wyoming. Colonel John Gibbon headed a combination of Fort Shaw, Montana, infantrymen, and Fort Ellis, Montana, cavalrymen. General Alfred H. Terry had a few companies of infantry and the entire regiment of Seventh cavalry, from Fort Abraham Lincoln, Dakota. Under Terry was Lieutenant Colonel George A. Custer as commander of the Seventh cavalry.

Terry, Crook and Gibbon had been Major Generals during the civil war. Custer had been a Brigadier General, with a brevet rank of Major General. The army shrinkage after that war set back all of the high officers to the stated ranking in 1876.

The first 1876 clashing of red and blue—red-painted warriors and blue-uniformed soldiers—was on March 17. Early that morning the Crook forces attacked a Northern Cheyenne camp on the west side of Powder river, near the present Moorhead, Montana. A few killings on each side. The Indians fled, and the soldiers burned the vacated tepees and their contents. The same army, but considerably enlarged, were met on June 17, on upper Rosebud creek, by the warriors of all the tribes at that time. They fought most of the day, when Crook retreated toward his base in Wyoming.

The Gibbon army arrived on the Yellowstone valley early in April. They moved gradually down the valley from day to day. From the north side of

the Yellowstone they saw various parties of warriors on the south side, but there was no serious encounter. The Gibbon men watched and waited for Terry and Custer to come from Dakota.

The Dakota column left Fort Lincoln on May 17. Arriving at the mouth of Powder river, they established a military base and left their infantrymen there to guard it. Custer and his cavalry regiment marched on up the south side of the Yellowstone. Just below the mouth of Rosebud creek, at noon of June 21, they encamped. The Gibbon army was waiting encamped just across on the north side of the Yellowstone.

The steamboat Far West, loaded with supplies, was there. Terry, Gibbon, Custer and some subordinate officers used this steamboat as a ferry for exchanging visits in conferences. Terry, the highest officer there, outlined what should be done. The Gibbon army should go back up the Yellowstone, cross to its south side and march up the Bighorn and Little Bighorn rivers. The steamboat should follow these streams as far as it could go. Custer should lead his Seventh cavalry up the Rosebud valley on a broad Indian trail discovered there by Major Reno and some scouting troops. Terry's idea was to get the Indians between the two armies and thus compel armed conflict. He and all of the other officers were worried by a fear that the Indians would escape without a battle.

Leave the Gibbon-Terry-Custer soldiers at the mouth of the Rosebud while the thoughts center upon, "Where were the Indians?"

THE INDIAN MOVEMENTS

The war began when Crook fought the Cheyenne camp at the forks of Powder river, March 17. The Cheyennes fled northeastward, arriving three days later at the camp of Crazy Horse and his Ogallala Sioux. A few days afterward the two bands went to the camp of the Uncpapas, where Sitting Bull was the chief. A council was held. The result was an alliance of the three bands.

The three tribal bands moved northward in the region east of lower Powder river. Other bands joined them, until there were six separate tribal camp circles in the aggregation of Indians. These were the Cheyennes, the Ogallala Sioux, Uncpapa Sioux, Minneconjoux Sioux, Sans Arc Sioux and Blackfeet Sioux. A few other Indians were mingled with these. All traveling together, they turned to go westward. Each tribe had its own chiefs, each had its own separate camp circle in the group of them, each had its special place in the column on the march. Chiefs from the different tribes met at times in general councils. On such occasions Sitting Bull was considered the leading chief.

They arrived on lower Rosebud creek ten or twelve miles southeast of the present town of Forsyth, about May 19. Scouts from the Gibbon army, north of the Yellowstone, saw the Indians at this first camp on the Rosebud. One of those scouts was Thomas H. Leforge, a white man belonging to the Crow Indian tribe. In the book, "Memoirs of a White Crow Indian," he tells of this incident and of many other incidents of that summer of warfare. In the book, "A Warrior Who Fought Custer," an old Cheyenne Indian tells the Indian side of the entire campaign.

The Indians moved on up the Rosebud, camping and hunting along the way. The hunters saw soldiers near the present Sheridan, Wyoming. The Indians, then in camp near the present Busby village, decided to go west to the Little Bighorn valley. On the way they camped at the forks of the stream we know as Reno creek, that camp's site being about 13 miles southeast from Custer battlefield. From there all the warriors rode out at night 20 or more miles southeastward and fought General Crook and his soldiers all day of June 17, compelling those soldiers to retreat.

On June 18 the Indians moved and set up their six camp circles on the Little Bighorn. That camp site is about five miles up the valley from where Custer found them a week later. The plan was to go up the Little Bighorn valley, but it was changed to go down the valley, for setting the camps at the mouth of the Little Bighorn while the hunters went across to the west side of the Bighorn river and killed antelope from the vast herds they had seen there.

On June 24 the combined tribes moved the first five miles of their planned journey down the Little Bighorn. The Cheyennes, in the lead as they had been in all the marchings of the tribes, located their camp circle about two miles north of the present Garryowen railroad station. The Uncpapas, always traveling at the rear of the procession of tribes, located themselves just northeast of the present Garryowen. The other four tribal camp circles and the extra unattached bands took positions between the two end camps. Practically all of the lodges in the great combined camp were family lodges. During the preceding weeks of travel there had been additions almost daily. The total number of Indian men, women and children now in the camp was about 12,000.

CUSTER ON THE TRAIL

Now shift the thoughts back to the soldiers: Custer and his Seventh cavalry regiment left the mouth of the Rosebud about noon on June 22. His force consisted of about 675 men, including civilians and Indian scouts. The Indians with him were 30 Arikaras he had brought from Dakota and six Crows transferred to him by Gibbon. Mitch Bouyer also was detached from Gibbon and attached to Custer, as a guide. He was a half-Sioux living with the Crows, and he knew well this Montana region and the ways of all the Indians in it.

The cavalry march up the Rosebud was continued until the night of Saturday, June 24. Late that afternoon it was learned the Indian trail they were following turned westward to the Little Bighorn. The soldier camp was set up north of the present Busby school, exactly 22 miles east from Garryowen railroad station. After darkness had come, Custer decided to break camp and go on following the trail. During the night the cavalrymen went almost to the crest of the divide. There they stopped to await daylight and further investigation. They did not know then that Crook had fought those Indians on June 17, about ten miles south of the trail that was being followed.

At daylight on Sunday, June 25, Custer was out with some of his scouts trying to discover the Indian camps on the Little Bighorn valley. From high points of observation the camp location was seen. Custer returned to the main body of troops. Upon his return he was informed that some hostile Indian scouts had seen the soldiers, that the hostiles had been shot at, and that they had fled out of sight. Custer called a conference of officers. He stated to them his plan had been to rest a day in the hills and make the attack early in the morning of the 26th, but this unexpected discovery of them by the Indians made it necessary to attack without delay, as a wait until the next day surely would result in the escape of the Indians.

He divided his regiment into four groups soon after they crossed the crest of the low range of hills. He led a battalion of five troops. Major Reno was put at the head of a battalion of three troops. Captain Benteen was given command of three troops. The 12th troop was put under the command of Captain McDougal and escorted the pack train of mules bringing up the rear.

Benteen and his three troops were sent aside to the southward, to search for whatever Indian camps might be found there. About two miles from the Little Bighorn Custer separated himself and his five troops from Reno. He ordered Reno to go straight ahead, cross the Little Bighorn river, then go down the valley for a charge upon the Indian camps. Custer and his five troops turned and went over the hills to the northward, evidently with the intention of attacking the lower end of the camps.

Major Reno did as he was ordered—crossed the Little Bighorn to its west side and made a dash down the valley toward the Indian camps. He had not gone far, though, when it became plainly apparent that there were a great many more tepees and more Indians on that valley than had been seen from the high hill view points. A long row of high bluffs and a full leafage of tall cottonwood trees had hidden them from view. But their warriors swarmed into view as he and his men rode in that direction. He judged—and judged wisely, according to the men under him who lived through it—that his charge had better be changed into a defense action.

The Reno men were dismounted and were spread out along a skirmish line to shoot in defense while lying flat on the ground. The move served to check the Indian onrush. In a few minutes, though, as more and more of the red warriors on their swift ponies kept coming, the soldiers were crowded into a timber thicket. After some further defense there, Reno ordered his men to mount their horses for going elsewhere, as it was becoming apparent

they would be overwhelmed by the increasing numbers of Sioux and Cheyenne warriors.

The move of the soldiers to get away from the Indians became at once a panicky flight, every man for himself. Their horses were tired, from the long marchings of the preceding few days and from the dash toward the camps in beginning the fight. The Indian ponies were fresh and lively. The warriors thronged right behind the soldiers, beating them, stabbing them, shooting arrows and bullets into them. The ranks of the white men were rapidly depleted during the few minutes of the race toward the river. About a third of them dropped out—killed, wounded or merely diving into the brush for personal hiding. The remainder of them got across the river and to the top of a hill at its east side. There they took a stand for defense. But, to their astonishment, not many Indians followed them all the way to the hill, and even these few soon left in a racing of their ponies down the valley and out of sight.

THE MILITARY TRAGEDY

General Custer then was 36 years and 6 months old, 6 feet tall, weight 170, and sandy-complexioned. Mentally and physically he was a package of incessantly popping explosives. A West Point graduate, 1861, in the civil war he worked up to Brigadier General, with Major General brevet. In 1866 he commanded a division in Texas. In 1867 he was made Lieutenant Colonel and active leader of the new Seventh cavalry, which chased Indians on the southern plains in 1867-68-69. In 1873 he and his regiment were located at Fort Abraham Lincoln, Dakota Territory.

Custer's course of travel after he left Reno has been in controversy among students of the Little Bighorn affair. Some declare a belief that he followed down a broad coulee—now known as Medicine Tail coulee—and reached the river ford just north of the bluff promontory on the east side of the stream and immediately across from the Cheyenne camp circle on its west side. This theory supposes that the Indians met him at the ford, repulsed him, and that he retreated gradually and in order to the battle ridge. There he made a stand, and the Indians surrounded him.

A different idea as to Custer's approach has been gained by the present writer, from conferences with many veteran warriors who fought these soldiers. All of the veteran warriors, without exception and without appearance of doubt, declare positively that the soldiers were not in Medicine Tail coulee and were not at any time near the ford. The Cheyennes, from their camp position, saw the troopers about two miles out eastward and moving along a high ridge there. Some of their warriors, with a few Sioux, went out there and exchanged long-distance shots with the soldiers. The marching column's first turn toward the river was from the high ridge to the lower ridge where the battle took place. By the time the Custer men reached this battle ridge there were too many Indians at their front for a charge to be carried out further toward the river ford and the camps.

It may have been that Custer got confused as to the best course for him to arrive at the camps, or it may have been that he designedly remained at a distance, expecting thus to entice the warriors out to him and afford Reno a better opportunity to work at the south end of the camps. Anyway, there was a disconnection. Every indication is that the Reno men were repulsed and in wild flight before the beginning of the Custer engagement. When the Indians left the Reno men they did so, according to their statements, because these soldiers had been thoroughly defeated, and it was time then to go for fighting the other soldiers just then reported to be on the hills out from the lower end of the camps.

Warriors rushed from the Reno position along the hills and gulches toward the north. Warriors rushed from the camps to cross at the ford and go out for a fight. There were hundreds of them, other hundreds, and yet more hundreds. All were on their ponies, all were dressed and painted in readiness to fight—ready to die. At first the Indians kept themselves between the Custer men and the camps on the valley across the river. The number of warriors, so much in excess of expectations, necessarily caused Custer to stop and array his troops along the ridge, either to defend themselves or as a ruse to lure all of the warriors away from where he supposed Reno was operating. The soldiers dismounted to fight while lying on the ground, as men on horses present too good a target in a standing defensive fight. The Indians galloped ponies to right and left, and soon they were all around the white men. Then the Indians too dismounted. The ponies were left in gulches, out of bullet range, while the riders crept along on the ground.

Warriors outnumbered soldiers in the ratio of ten to one, or in higher ratio. Throngs of red men were wriggling along gullies and hiding behind sagebrush knolls all around the white men. Walk all over the battlefield—examine every square rod of it—and you will understand how well they could hide themselves and shield themselves from soldier bullets. The only Indians the soldiers could see were the many hundreds of non-combatant youths and old men on their ponies and moving here and there along the neighboring ridges, out of bullet range, and watching the battle.

So the Custer battle was mainly a pitched battle, the participants on both sides afoot—or prostrate on the ground. The slow fighting continued through about an hour and a half, according to the Indian estimates. Then the Indians started the soldier horses into a stampede. The saddlebags on the horses carried extra ammunition. It may be that a few of these extra storages had been retained by the soldiers. But the Indians, according to their stories, got all or almost all of that saddlebags ammunition when they captured the stampeded horses.

The horse stampede was followed quickly by soldier panic and by consequent tragic actions so sweeping and so swiftly carried out that within a few minutes thereafter not a soldier remained alive. The victory was gained so easily that the warrior participants in it commonly regarded it as one not affording much ground for boasting of brave exploits. They say that not any one of the men surrounded got away. They say also that not one was taken alive as a prisoner, and that they were not trying to capture any of them as prisoners. There was no final charge on horseback, such as often has been represented in writings and in paintings. The only semblance to such culminating action was a "charge" by the mounted youths and old men in a rush to seize plunder from the dead bodies.

Four near relatives died with Custer. Captain Tom Custer, age about 30, led troop C. Boston Custer, youngest brother, age 19, was a civilian who came along to see the Indians running away. Lieutenant Calhoun, husband of a Custer sister, led troop L. Autie Reed, a 16-year-old nephew, also was there to see the fun. Another civilian victim was Mark Kellogg, a newspaper man who intended to write the story of a Custer victory.

Who was blameable for this military catastrophe? Setting aside the controversies, it may be attributed to the paramount fact that there were too many Indians. Custer and his companions had expected to find about 1,500 in the camps. Instead, they found 12,000.

But: Why did Custer divide his forces? Did he obey orders given by Terry? Ought Reno to have gone to Custer's relief? Ought Custer to have followed Reno in support of him? Is it true that Curly, the Crow scout, escaped from the encirclement of Cheyennes and Sioux? In this mere sketch of the battle there is not room to discuss these questions. To learn of such matters, and of many other absorbingly interesting matters appertaining to the Custer battle, the reader may study various extended writings that have been published—and others that doubtless will be published.

The soldier guns were highly prized by the warriors who got them. The blue uniforms were taken from the dead white men and adapted as fine habiliment for some of the red men. It is not true that the Indians generally had guns superior to those of the soldiers. Much encouraged by the good rifles and revolvers captured and by the plentiful supply of cartridges in the saddlebags, with others added from most of the soldier belts, the warriors went back to fight the Reno men.

RENO'S SECOND BATTLE

After the Indians went away from the Reno men on the hilltop there was a call of the roll. Three officers and more than 40 men, including a few civilians, were absent. Nobody knew how many of the absentees were dead, were wounded, or simply were hiding in the valley forest. The number of soldiers in the valley fight had been 112, accompanied by about 20 Arikara Indian scouts, three or four Crow scouts, three white men scouts and one negro listed as an interpreter.

Benteen and his three troops joined the shattered Reno forces soon after these defeated men arrived on the hilltop and just after the Indians had

gone away. Not long afterward Captain McDougal arrived there with his cavalry troop and the train of pack mules. There were conferences as to what to do. The swift and crushing repulse had done considerable damage to the morale of the remaining Reno men. The Benteen men felt more confident, naturally, as they had not seen any Indians.

The conferences were rather hurried, of course, and there were differences in opinion not readily adjustable. Some excitement was manifested, some of the remarks exchanged by officers bordering closely upon outright quarreling. On the one hand there was a feeling that Custer had sent the Reno battalion into an impossible charge and then had failed to come to their support. On the other hand it was argued that, notwithstanding such situation, the duty of the combined battalions just then was to march northward along the hills, in the direction where Custer had gone, and try to join him. Some move was made to do this. But Major Reno, the highest officer there, decided that all of them should stay where they were.

Not long afterward—somewhere between 4 and 5 o'clock p. m., according to the soldier statements—the entire host of Indian warriors came rushing back over the hills and up the valley to begin a renewal of the battle against the soldiers they had chased to the hilltop. They found there had been an increase in the number of soldiers here, but this did not deter them. They soon were all around this hill, were dismounted and were creeping in the gulches and gullies and were dodging from shelter to shelter while sending bullets and arrows among the blue-clad white men.

The soldiers, all of them now under the command of Major Reno, did the best they could at entrenching themselves around the edges of their impromptu hill refuge. Another hill, just south of the original one, was occupied as an additional defensive move. On that southern hill Reno stationed Captain Benteen in command of a part of the forces.

All throughout the remainder of that Sunday afternoon the pitched battle raged. The weather was hot, and there was no rain there that day. Some cool officer or officers had calmed the soldiers so it appeared they had forgotten their utter rout on the valley and had settled down to a grim determination to hold their post. The coming of darkness put an end to the terrific fighting of that afternoon. All during that time, and succeeding it, the soldiers among themselves were whispering curses upon Custer for having abandoned them.

At dawn the next morning, the 26th, the Indians were back again to resume the battle. Thirst tortured the soldiers, especially such as had wounds. The distress was such that volunteers were called for to make an attempt to get water from the river flowing at the base of the two hills. A special body of marksmen was organized to go along the ridges sloping in that direction and clear the way for water carriers to follow the gulches. The move was a success, and water was obtained.

The fighting continued without interruption all through that forenoon and into the afternoon. Then the warriors began to withdraw. Late in the afternoon the soldiers saw across the valley westward a sight that pleased them. All of the Indians in all of the camps were leaving the scene. Their moving column was in plain view mounting to the benchland two miles to the westward. The long procession of ponies and tepee pole travois went slowly trailing southward up the Little Bighorn valley. Before darkness came the last of them had disappeared.

A dozen or more Reno men who had been left behind during the flight of the soldiers from the valley on Sunday afternoon had hidden in the brush and had joined the forces on the hills during that night and Monday night. So the death loss on the valley finally was calculated at three officers and 29 men, apparently including the scouts. The death loss on the hills during the entire fighting Sunday afternoon and Monday totaled 18, all of them enlisted men.

Although the Indians were gone, the soldiers on the entrenchment hills were still cursing Custer for having quit them. The officers generally supposed he had become engaged as they had and was somewhere not far away occupying entrenchments as they were. There were various conjectures concerning where he was and what he was doing. Nobody indicated any thought of what was learned later as to his situation.

THE RESCUE BY GIBBON

Colonel Gibbon's Montana column, numbering 450 men, left the mouth of the Rosebud on June 22 and proceeded on its course outlined by Terry for cooperating with Custer's cavalry sent up the Rosebud valley. Gibbon's men marched up the Yellowstone and crossed to its south side just below the mouth of the Bighorn. That night, the 24th, they camped on lower Tullock creek, a tributary of the Bighorn. The next day, Sunday, the 25th, they struggled under great difficulties over the arid hills in an effort to get to the mouth of the Little Bighorn. Their cavalry detachment arrived at this point about midnight. During that Sunday the Custer disaster had occurred. But it was not yet known.

On Monday morning, the 26th, these Gibbon cavalrymen at the mouth of the Little Bighorn got into distant signtalk communication with three Crow Indians who had been scouts with Custer. The Indians told that all of the white soldiers had been killed. Then they kept on going toward their own agency.

Nobody among the Gibbon men believed the Crow scout story in full, but all believed there must have been some sort of encounter with the Indians. The Gibbon infantrymen had camped several miles back. As soon as they arrived, in mid-forenoon, the entire Gibbon army set off to march up the Little Bighorn valley. Terry was with them. That Monday night they camped where Crow Agency now stands. As they were going into camp they saw hundreds of Indian horsemen on the hills just southwest from them.

The following morning, Tuesday, the 27th, not an Indian was in sight anywhere near the Gibbon camp. The soldiers had breakfast and then got into column formation for the ensuing march on southward along the western benchlands beside the Little Bighorn. Lieutenant Bradley and his twelve mounted infantrymen, on special scout duty at all times when the column was on the march, were sent to scout over the hills east of the valley.

When the moving column had traveled about three miles along the benchland an officer using field glasses discovered human figures and animals moving about on a hill across the valley eastward about three or four miles. Were they Indians? Were they Custer's cavalrymen? It could not be determined at once. An officer and a few men were sent in that direction to get close enough to find out.

Meantime, the Reno men on their hill looked across the valley and saw a long column of soldiers moving southward along the benchland. They burst into cheers, shouting: "Custer is coming!" And they sent out an officer and some men to make contact.

The small detachments from Gibbon and from Reno met and exchanged information. The first question by the Reno detachment was: "What has become of Custer?" They went on to tell of their own terrific battles and of the disappearance of Custer and his five troops.

About that time Lieutenant Bradley and his twelve mounted infantry scouts arrived at the little conference. He told what they had found—200 or more dead, naked, mutilated and putrefying bodies of white men, presumably Custer and his men, on a ridge just east of the Little Bighorn and in plain view from where the conversation then was taking place on the valley near the present Garryowen. That was the first authentic news of the horrible catastrophe.

The Gibbon men, Terry and Gibbon still with them, marched down from the benchland and across the Reno valley battlefield to the west bank of the river, just across from where the Reno soldiers were on their entrenchment hills. Camp was set up there near the river's edge. This was about ten o'clock in the morning, two days after the Custer battle had taken place on the preceding Sunday.

Fifty-two wounded men with Reno were being cared for by their junior surgeon, Dr. Porter. Their senior surgeon, Dr. DeWolf, had been killed just east of the river during the flight from the valley Sunday afternoon. While the Gibbon camp was being pitched, steps were entered upon to transfer to it the wounded men. Saplings were cut and discarded Indian tepee poles were used to make carrier litter frames. Blankets and buffalo skins were used for cot slings on these frames. The buffalo skins were taken from tepees that had been left on the Indian camp site and wherein Indian dead warriors had been placed, all gorgeously dressed, as was their burial custom. Some dead horses on the valley were also skinned and these hides used in

making the litters. All of the wounded men were moved down the hill and across the river to the Gibbon camp before the day ended. All of the other members of the Seventh cavalry segment under Reno's command brought themselves with their pack mules and other belongings to make bivouac camp with the Gibbon men.

That day of the 27th and most of the 28th were spent in attention to the wounded. In warfare this is a prime rule—first care for the wounded. Some examination of Custer field was made on the afternoon of the 28th. The precise dates of particular acts just then have varied in different publications. The dates given here are according to the narratives of William H. White, a Gibbon soldier there, and who is yet (1934) living at Crow Agency, a few miles from the old 1876 camp site. Mr. White says it was planned to leave that night of the 28th to take the wounded to the steamboat at the mouth of the Little Bighorn, about 20 miles away. Then, in order to give the wounded men more time for preparatory rest, it was decided to wait yet another day. So, on the 29th, having leisure time, the remnant Seventh cavalry went in a body to explore fully the Custer battlefield.

Efforts were centered first upon counting the bodies, to learn if any soldiers were missing, or to learn if any might be still alive and awaiting rescue. Some were missing, but none were found alive. All belongings, including clothing, had been taken by the Indians. Devastating mutilations had been made—chests and abdomens ripped open—arms, legs, feet, heads, cut off and scattered about. Identification was difficult, although Custer and some others are said to have been identified. Observers told that he was naked, but was neither scalped nor mutilated.

Of the deaths in the entire Custer and Reno conflict, 253 were soldiers and 10 were scouts or other civilians. Division of the death losses is as follows: Reno on the valley, 32. Reno on the hill, 18. Custer and his detachment, 213. Total 263.

The opposing Indian death loss in all the fighting was about 31.

Soldier burials? Very little, or none. The dead men were of no further use to that army, so the surviving comrades returned to the hospital camp. What became of those bodies? The subject is treated fully in another booklet, "Custer Soldiers Not Buried."

That night, Thursday, June 29, four days after the battle, the entire forces of Gibbon and Reno left the scene and set out, most of them afoot, their horses being led, to carry the wounded men on litters to the mouth of the Little Bighorn, where the steamboat Far West was waiting. They had to walk slowly, with many stops for rests or readjustments. The destination was reached about midnight of the 30th.

The fifty-two men suffering from wounds were put aboard. Soldier comrades were assigned to accompany them. The start was made to go down the Bighorn, the Yellowstone, the Missouri, to the home post in Dakota. The Far West had come loaded with supplies for a contemplated glorious military campaign. It was returning loaded with victims of the bloodiest military calamity in the annals of American frontier warfare.

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