
TRIBAL PERSPECTIVES ON AMERICAN HISTORY

VOLUME II

GREAT PLAINS

UPPER MISSOURI BASIN

Native Voices DVD & Teacher Guide :: Grades 7-12

FIRST EDITION

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The Regional Learning Project collaborates with North American tribal educators to produce archival quality, primary resource materials about northwestern Native Americans and their histories.



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 Regional Learning Project

**TRIBAL PERSPECTIVES
ON AMERICAN HISTORY
SERIES**

VOL. I › NORTHWEST (2008)

VOL. II › GREAT PLAINS – UPPER MISSOURI BASIN (2009)

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DEDICATED
TO THE MEMORY OF

DARRELL MARTIN (1965-2007)
CURLY BEAR WAGNER (1944-2009)

TABLE OF CONTENTS

Getting Started	11
Pre-Viewing Activities	17
Chapter 1 – Introduction	21
Chapter 2 – Traditional Culture	27
Chapter 3 – Pre-Contact Era: Guns & Horses (1700-1780)	33
Chapter 4 – Early Fur Trade & Exploration (1780-1840)	39
Chapter 5 – Culture Clash & the Fur Trade (1840-1885)	49
Chapter 6 – Treaties (1851-1868)	57
Chapter 7 – Indian Wars and Black Hills Gold (1865-1890)	67
Chapter 8 – After the War (1865-1890)	75
Chapter 9 – Reservation Life (1880-1920)	83
Chapter 10 – Landless Indians & Shrinking Reservations (1880-1920)	97
Chapter 11 – Indian Lands in the 20th Century	107
Chapter 12 – Reflections	113
Appendices	
I. Suggested Resources for Further Study	A-3
II. National and State Content Standards	A-8
III. Excerpt from <i>Plenty Coups, Chief of the Crows</i>	A-11
IV. Lewis & Clark Journal Excerpts	A-17
V. Treaties	A-35
VI. Report to the President by the Indian Peace Commission	A-71
VII. DVD Image Sources	A-99
Native Voices DVD	Inside front cover
Supplemental Maps & Materials	Inside back cover
• Northern Plains States map (USGS regional map)	
• Geographical Base Map of the Great Plains – Upper Missouri River	
• 1861 G. K. Warren map	
• Tribal Homelands map	
• Federal Indian Policy Timeline example, and blank timeline	
• Trade “Tokens”	

LETTER FROM THE FILMMAKER

In 2001, videographer, Ken Furrow and I began work on a film project focused on tribes along the Lewis & Clark Trail. The underlying intention was to provide balance to the celebrations surrounding the Lewis & Clark Bicentennial by showing how their journey and its consequences are viewed by the descendants of the Indian tribes they had encountered along the way. The stories we heard were so compelling that we decided to expand the scope by bringing Native voices into the classroom. In 2006, working under a grant from the National Park Service, we were able to conduct additional interviews and to work with tribal advisors to create this DVD and guide.

The content for *Tribal Perspectives on American History* comes from oral histories and from visual and narrative sources covering history from tribal experience and memory. This history begins long before Europeans arrived and continues right up to the present day. Working with tribal educators to identify appropriate spokespeople, we conducted in-depth interviews with 90 people from 17 tribes in the Upper Missouri Basin. Their stories of first contact, the fur trade, treaties, mining, Indian Wars, reservation life, shrinking reservations, and contemporary reflections provide the content for this easy to use, chaptered format, designed as a supplement to Middle School American history textbook subjects.

This project is undertaken in cooperation with tribes, working with educators from the region, and being served by a team of tribal advisors working in a design and review capacity. We want to thank the eight teachers who reviewed the draft material, especially Marilyn Washek.

As a means to introduce differing perspectives about regional history, the voices and thoughts expressed here will initiate productive discussions among your students. It is our hope that the information provided by these tribal elders and educators will result in an increased understanding of and openness toward the many different cultures that inhabit and shape this region, increased knowledge of regional history, and increased understanding of the different forms of government in the U.S., including tribal governments and the basis of Indian sovereignty.

To further your exploration of the subject matter discussed in this DVD, take time to read some of the recommended materials. We also encourage you to go to www.trailtribes.org where you'll find a wealth of primary source materials to extend and expand the content.



Sally Thompson, Ph.D.
Producer-Director

LETTER FROM A TEACHER

To my Colleagues,

Last year, I tested Tribal Perspectives on American History in the Great Plains with my class. I have been teaching history for 9 years. I teach 7th and 8th grade students, mostly Native Americans. I have to teach Native American studies both years. It is hard to find materials and to know if the ones I do find are accurate. I have always told my students that if they don't believe in what I teach, I understand everyone has their own beliefs. With Tribal Perspectives you don't have to feel that way. I found this DVD and guide to work great with my students.

Tribal Perspectives can be used in different ways. You can either teach it by itself or use it with teaching materials you already use. The DVD is easy for the students to understand and follow. They also enjoy getting out of the history book. The guide offers a variety of ideas for activities and assignments that are ready to go or you can modify them as you wish. You can easily integrate the content into other subjects if you team teach. They give you enough materials so that you don't have to come up with anything on your own.

All of my students sat very quietly while the DVD was on and listened. One thing my students enjoyed was picking something out of a section and then interviewing someone on that topic. This DVD helps students see what really happened. Sometimes when they just read things they don't really understand. Here they have live people telling them what happened in the past and what life was like.

The interviews in Tribal Perspectives on American History in the Great Plains helps things come alive. I believe that after you watch this DVD you will really feel a need to show this to your class. With this DVD you can't go wrong.

I have never found a program that grabs the students like this one does.

Michelle Washek
New Town Middle School, North Dakota

GETTING STARTED

Tribal Perspectives on American History: Great Plains – Upper Missouri River is designed for use at the middle and high school levels. It is a living document introducing some of the cultural traditions, wisdom and history of indigenous peoples throughout the Great Plains region. Our goal in creating this **Native Voices DVD** is to help you include the history of American Indians throughout the entirety of your American history class. As such, the DVD is not intended to be viewed in one sitting, rather in segments that can be readily integrated with what your students are studying as your course progresses.

While viewing the DVD, students will participate in a dialogue on tribal perspectives that are not commonly heard in today's public classrooms. This content provides experiences and opinions from a small sample of tribal elders and educators from tribes of the Upper Missouri region. Know that many other historical events, experiences and opinions about them could also be told. We encourage you and your students to take the initiative to learn more from the tribes in your area.

The content of the film is dynamic and multi-faceted. As you move through the material, we suggest you discuss with your students how each chapter of the DVD relates to the history of the United States or the particular unit you are presently studying. The topics and themes covered in the DVD include:

- » the importance of understanding American history from tribal perspectives
- » the connection between traditional culture and contemporary tribal society
- » the impacts of white exploration and settlement
- » treaty history and the reservation experience
- » Indian lands in the twentieth century
- » the vitality of contemporary Indian culture

Using the DVD and Teacher Guide

This guide is designed to aid you in extending and expanding classroom exploration of the topics presented in the DVD.

❖ Previewing the DVD

Our suggestion is that you preview the DVD in its entirety. Due to the density of information covered, previewing the DVD will help you determine how to incorporate the material into your overall coursework. When you are ready to show the DVD in class, we suggest showing one or two chapters at a time to achieve the greatest understanding among your students while integrating the history of American Indians into your American history curriculum.

continued »

In consideration of your teaching responsibilities, we have incorporated learning activities throughout this guide that meet National and State Standards in Social Science, Language Arts, and Indian Education (Appendix II). We have organized the teacher guide and viewing of the DVD by dividing the learning experiences into chaptered sections. Each chapter is self-contained with both pre-viewing and post-viewing activities to deepen student understanding of the topics covered in the DVD. Everything you will need for these activities is provided in the appendices or inside the back cover.

To begin, please consult the **Pre-Viewing Activities** on page 17 to help familiarize students with the tribes and area covered in the film. Upon completing the Pre-Viewing Activities, students will be ready to view the DVD.

❖ Contents of the DVD

The DVD [2 hours total running time] is divided into twelve chapters ranging from approximately 4 to 20 minutes in length, listed here with time codes for each:

- Chapter 1: Introduction (4:34 minutes)**
- Chapter 2: Traditional Era (8:10 minutes)**
- Chapter 3: Pre-Contact Era: Guns & Horses (4:40 minutes)**
- Chapter 4: Early Fur Trade & Exploration (16:39 minutes)**
- Chapter 5: Culture Clash & the Fur Trade (5:36 minutes)**
- Chapter 6: Treaties (11:12 minutes)**
- Chapter 7: Indian Wars & Black Hills Gold (7:18 minutes)**
- Chapter 8: After the War (6:45 minutes)**
- Chapter 9: Reservation Life (21:54 minutes)**
- Chapter 10: Landless Indians & Shrinking Reservations (14:40 minutes)**
- Chapter 11: Indian Lands in the 20th Century (8:52 minutes)**
- Chapter 12: Reflections (6:49 minutes)**

❖ Features in each Chapter are arranged as follows:

Pre-Viewing Activities

KEY CONCEPTS

VOCABULARY

PLACES

PEOPLE

ESSENTIAL QUESTIONS

Viewing

Post-Viewing Activities

Transcript of DVD (verbatim text from each chapter of DVD film)

These features will help orient students to historical and cultural concepts, new vocabulary, geography, and people of the Great Plains region.

- **Pre-Viewing Activities** (KEY CONCEPTS, VOCABULARY, PLACES, PEOPLE, ESSENTIAL QUESTIONS) are intended to highlight the main themes and enhance your students' overall understanding of the information presented in each chapter of the DVD.
- **Viewing** feature provides a convenient reminder of each chapter's total running time as well as a reminder to provide copies of the Transcript Text as an easy reference for you and your students while viewing each chapter. To expand on the learning opportunities presented here, we have also provided Post-Viewing Activities for each chapter.
- **Transcript Text** of the tribal representatives' interviews follows the pre- and post-viewing activities in each chapter of this guide. This text is an exact rendition of each individual's interview and reflects the nuances of each speaker regardless of language usage. In these pages of the guide, we have provided space for you and your students to take notes alongside the transcript text.
- **Appendices** at the end of this guide provide Suggested Resources for Further Study, national content standards specific to this guide and DVD, and resources for the pre- and post-viewing activities.

Visit www.trailtribes.org as well as the official tribal websites for additional information on the culture and history of the Great Plains tribes featured in this DVD.

❖ Examples of Pre-Viewing Activities

Below are examples of the features found in each chapter of this guide. Specific suggestions on how to integrate the film's content into your curriculum are included at the beginning of each chapter.

KEY CONCEPTS – Predicting Activities

Although some chapters vary, most offer directions for "predicting activities" to help you orient students to the key concepts as follows:

- Divide class into equal groups.
- Assign each group one key concept to investigate.
- Each group works together to predict what their assigned concept means. Discuss how each concept might relate to what you are presently studying in your American history class.

continued »

- After watching the DVD chapter, have the students review their predictions. Were they correct? What are some of the context clues in the DVD that helped students understand the actual meaning of the key concepts?

VOCABULARY ACTIVITIES – building vocabulary

Although suggestions for introducing highlighted vocabulary vary, most chapters offer the following directions for activities to help familiarize students with important words and phrases:

- Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each vocabulary word or phrase was used after viewing the chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

NOTE: As you familiarize yourself with this guide, you will see that in most chapters we have highlighted many new words and phrases. We suggest you pass out copies of the transcripts before viewing each chapter and give students an opportunity to highlight unfamiliar words and phrases and look them up so they will fully understand the content as they watch the film.

PLACES ACTIVITIES

As a geographic orientation, consider providing copies of the maps provided inside the back cover to each student. The maps will allow them to track the locations mentioned and, where applicable, to deepen their understanding of how federal policies influenced local people.

- Consider the place names provided at the beginning of each chapter and whether they can be located on the contemporary or historic maps. If not, speculate on why. How are these places important to the story being told? Can you locate each place on a map, using a web quest if needed?
- Use the Tribal Homelands map and the Northern Plains States map to compare historic and contemporary locations of Indians from the Great Plains.

PEOPLE ACTIVITIES

- Consider the names of people provided at the beginning of each chapter. Determine whether they are the names of tribes, individuals, groups of people, etc.
- If they are names of tribes, try to find historic and contemporary locations on the maps provided. If they are names of individuals, what do you already know about them? What can you find out about them? (Students could start a regional biography project). If they are groups of people, how are they important to the history being told?

ESSENTIAL QUESTIONS ACTIVITIES

In each chapter you will find “essential questions” for students to consider as they watch the DVD. Directions for both you and your students are included to help get the most out of the experience:

Teacher Directions

Before your students view each chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming “experts” on questions you assign them and report back to the class after they view the chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing the chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

PRE-VIEWING ACTIVITIES

We provide three specific pre-viewing activities that can assist you in establishing the context for the history of the Great Plains region before your students watch the DVD. These activities are intended to:

- (1) help orient students geographically to the region they will learn about
- (2) approach American history from tribal perspectives.

I – Indigenous Land Basics

This exercise is designed to determine what your students already know about the geographic locations of the tribal groups represented in the DVD. It is not intended to be a test, rather an informal assessment of students' current knowledge of native people from the Upper Missouri region. Ideally, your students will revisit this activity as your course progresses and their knowledge expands.

List the tribal groups to be located on the board (see below) and distribute copies of the **Geographical Base Map** of the Great Plains – Upper Missouri River (inside back cover).

17

Arikara	Assiniboine
Blackfeet	Blood
Chippewa	Cree
Crow	Dakota
Eastern Shoshone	Gros Ventre
Hidatsa	Lakota
Mandan	Northern Arapaho
Northern Cheyenne	

Help students get oriented to their map. Ask them to find four landmarks with which they are familiar. Have them trace the Missouri River. Ask them to fill in with a pencil where they think each tribal group lives now and where they lived before reservations were created. They can leave off the map any groups that they are completely unfamiliar with for now.

Save your students' work and as your class moves through the content of the DVD, re-distribute their maps and have students change or add to them, reflecting what they have learned.

II – Tracing History through Maps

The following exercise is designed to assist students in understanding the changing history of the Upper Missouri region. In addition to the **Geographical Base map**, students will work with three maps of the region: the **Tribal Homelands map**, the **Northern Plains States map**, and the historical **1861 G. K. Warren map** (all inside back cover).

Students can work individually, in pairs, or in groups. Each individual, pair, or group should have one copy of each map. Plan to spend at least one class period on these geographical orientation activities. Knowing the lands in question is essential to understanding Indian history, and map reading skills are life enhancing. Finally, history happened in places – not just in concept. You will find that your students' interest in history grows exponentially once a place-based approach is included. Have fun with this! You might improve your map skills as well.

Have students look over the **Northern Plains States map** and find the same landmarks they found during the previous map activity. They should easily be able to find modern towns and highways. Have them highlight Indian reservations, important landmarks, mountain ranges, and rivers.

Next have them look over the **Tribal Homelands map** and transfer the boundaries of tribal territories shown on that map onto the **Geographical Base map**.

Next have them look over the **Warren map**. Can they find the same landmarks? What tribal locations are noted? What roads? How do these roads compare to modern ones shown on the Northern Plains States map? What places are important in this 1850s map that are now considered historic?

Encourage students to identify any discrepancies between the contemporary Northern Plains States and the historical Warren map. For example, do they notice any differences between locations of historic tribal territories and present-day reservations? Ask students to write one or two questions addressing a discrepancy they do not understand, and/or write a short paragraph about any discrepancy they think can be explained. As students view the DVD, have them look for answers to their questions and the accuracy of their initial explanations.

Have students keep their map sets handy whenever you review a new chapter of the DVD so that they can follow along and see what else they can learn from them. Have them continue to embellish their maps as they integrate new information.

III – Timeline Assignment

This exercise can be adapted in different ways to help students reflect on their own identities based on family traditions and geography. The examples outlined below offer some suggestions.

Our knowledge of American history is typically drawn from the written records of European-Americans who explored, settled, and governed the vast territories that comprise the Americas.

Native American people have developed other ingenious ways to preserve their tribal

histories, including systematic and ceremonial recounting of **Oral Traditions** and **Winter Counts**. The following activity is a variation of the winter count and is designed for students to reflect on their own stories about who they are and where they live.

Using the **Federal Indian Policy Timeline** as an example, provide each student with a blank spiral timeline (inside the back cover). Students can create symbols, drawings, photographs, collages from old magazines, etc. to illustrate any of the following timelines, depending on your learning objectives. Begin in the center and work your way outward.

Example One: Personal history

What are the main events of your life? Pick five to ten significant events to illustrate the history of your life. Place them accordingly on the timeline.

Example Two: Family history

What do you know about your family history? Where do your ancestors come from? How far back can you trace your family? What are some stories that help identify your heritage?

Example Three: City/Town history

What is the history of your town? Describe some key historical events? How has your town changed over time?

19

Example Four: Natural Events

Does your family tell stories about amazing natural events that affected them? The Great Dust Bowl? Floods? Earthquakes? Lightning storms or wildfires? What are some examples of natural events that help tell the story of your own family history?

Example Five: Geographical Landmarks

What are the special places you associate with as part of your family history? What landforms or landmarks are connected to important experiences in your life? A landmark or "place" might include a mountain, an ocean, a desert, butte, river, or canyon.

NOTE: As indicated above, this activity can be adapted in numerous ways. We encourage teachers to develop timeline activities that are relevant to their individual students and classrooms.

**Tribes represented in this DVD are listed here,
with the name they call themselves.**

COMMON NAME FOR TRIBE	NAME TRIBE CALLS THEMSELVES
Arikara	— <i>Sahnish</i>
Assiniboine	— <i>Nakoda</i>
Blackfeet	— <i>Pikuni band of the Niitsitapi</i>
Blood	— <i>Kainai band of the Niitsitapi</i>
Chippewa (Ojibwe)	— <i>Annishinabe</i>
Cree	— <i>Ne-i-yah-wahk</i>
Crow	— <i>Apsaalooke</i>
Dakota	— <i>Santee</i>
Eastern Shoshone	— <i>Doiyai</i>
Gros Ventre	— <i>A'aninin</i>
Hidatsa	— <i>Hidatsa</i>
Lakota	— <i>Teton</i>
Mandan	— <i>Nueta</i>
Northern Arapaho	— <i>Hinono'ei</i>
Northern Cheyenne	— <i>Tsististas and So'taa'eo'o</i>

INTRODUCTION

The purpose of this chapter is to help students understand why it is important for tribal people to tell their own history in their own words. Tribal representatives discuss the impact of written history on our perception of native people and emphasize the need to recognize and appreciate tribal histories alongside mainstream American history.

Suggestion: Integrate Chapters One and Two into the beginning your American history class.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- Written history and the power of defining people
- Recognition and appreciation of tribal histories
- Philosophy of Manifest Destiny
- Oral tradition and science
- Native cultures as living cultures
- Indian tribes as sovereign nations

21

PREDICTING ACTIVITY

Break students into six groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.

Report predictions back to the class. Groups will revisit their predictions after viewing the DVD.

VOCABULARY

- Assimilation
- Dominant society culture
- Manifest Destiny
- Psychological violence
- Oral tradition / oral history

continued »

- Creation stories
- Theory
- Heritage
- Credence

Alone, in pairs, or in groups, have students develop a working definition for each word or phrase.

Optional – Have students report on how each word or phrase was used after viewing this chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

PEOPLE

- Christopher Columbus
- Eric the Red

Ask students to listen for these names while viewing the chapter and pay attention to how they relate to tribal histories.

22

PLACES

- Bering Strait
- Newfoundland

Locate these places on a map of North America, then ask your students why these places might be important to American Indians in the Great Plains region.

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- Why is it important for any group (ethnic, cultural or otherwise) to exercise their own voice in telling their history the way they know it?
- What might be some lasting effects, both individually and collectively, in telling one's own story – especially if it differs from the 'authority's' perspective?
- Why is oral history discounted or relegated to 'myth' in the dominant culture?
- In what ways is oral history a valid account of the past?

Teacher Directions

Before your students view this chapter, read aloud the **Essential Questions** and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming “experts” on questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the **Essential Questions** your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (4:34 minutes)

Teacher transcript

Student transcript, complete with **Essential Questions** and spaces for notes.

Post – Viewing Activities (20-30 minutes)

23

The theme of this chapter concerns the degree to which Indian history and culture is represented in local, regional and national history. For example, many community-based histories begin their account with the settlement of whites, while Indian inhabitants of a particular area are relegated to the distant past or are ignored altogether.

The following questions serve to engage students in critically assessing written history. Allow students to finish their notes and reflections. After viewing this chapter, have key concept groups revisit their predictions. Make revisions based on new understanding from the DVD. Share ideas.

- Consider one or more sources of written history in your community, region or state.
 - How is the history of Native American people represented in this history?
 - What does this representation suggest about these histories?
- The inclusion of Indian history in dominant histories is sometimes viewed as “revisionist history.”
 - What does this mean?
 - What does this statement reflect about the opinions and attitudes of dominant society toward incorporating Indian history?

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 1 – Introduction

(4:34 minutes)

Darrell Kipp – *Blackfeet*

Many of the early day, and even maybe contemporary history books today left out whole swaths of American History. We're sort of a sidebar, a casual mention. We're either chasing the wagon train hooping or hollering, or we're crying around about losing our land. We're not given any comfortable or reasonable or logical place in history.

Patricia Bauerle – *Crow*

The appreciation or even recognition of our

tribal histories was I think explicitly left out so that we could be assimilated, I mean, those are the words we know now. Learn the ways of the dominant society and it left an empty feeling, I mean, what about us? Because, I hear these stories at home that are so rich.

Russell Boham – *Little Shell Chippewa*

Non-Indian people tend to believe that they don't have a culture, but they do. And it's a dominant society culture. There's a philosophy that existed long ago called "Manifest Desitiny." And basically that's a belief that the European people have a God-given right to occupy the United States from one coast to the next. And that whatever means it took to make that happen was acceptable. The philosophy of "Manifest Destiny" is a proud heritage of non-Indian people. They talk about that in their history books, and when



American Progress

Library of Congress

you're Indian you come to class and you hear about the "conquering of the West," it doesn't honor your heritage and furthermore, to me, what it does is it creates a psychological violence that exists.

Caroline Russell – *Blood*

A lot of what we would learn in history class would take us up to the treaties based on native people, and you would get this image that we were defeated people; that we surrendered the land. And then after the treaties nothing's said about native people, like they fell off the face of the earth or they still live in tipis on the reserve.

Pat Bauerle – *Crow*

Oral history – oral tradition – does have credence. And I use the example with the students that oral history may not, does not typically use science as its foundation and, kind of timely, talking about Christopher Columbus, 1492. Scientists or anthropologists or cultural anthropologists can prove that he came over, where he landed, we see the effect of that centuries later.

I said, "But what about the Viking guy that came over in about 900?" Didn't write it down, science couldn't prove it, and then the kids are on the edge of their seat, "Who was the Viking guy?" Well, "was it Eric the Red who said they landed in Newfoundland?" I said, and his descendants sing their stories for 500 years, and then scientists. I said, "Not until about 1960 was science able to prove that. Oh, here's the remains of a Viking village! It must have been true!"

Jesse Taken Alive – *Lakota*

We're here, we've always been here, our creation stories are of here. Contrary to what we were taught growing up that we came across the Bering Strait and other theories. Our

Notes

belief in our heart is that we've always been here, and we'll always remain here. We have our own culture, our own history, language – everything that makes all nations of the world nations, we have all those ingredients.

Darrell Martin – *Gros Ventre*

The reason that I feel so strongly in the education of American Indians to the people that don't know anything about American Indians is to give them a true sense of who we really are and where we came from. That we're not a past culture but we're a living culture today and I think America is missing the boat if they don't take advantage of a living culture. ►◄



Crow Fair 2008

Photo by Sally Thompson

TRADITIONAL CULTURE

This chapter presents dialogue on the traditional values, beliefs and customs of tribal societies throughout the Great Plains. It reinforces the value of oral tradition and the interconnectedness between native people and their environment.

Suggestion: Integrate Chapters One and Two into the beginning of your American history class.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- Legend stories/origin stories
- Qualifying one's self through virtuous actions
- Respect of all living things

27

PREDICTING ACTIVITY

- Break students into three groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.
- Report predictions back to the class. Groups will revisit their predictions after viewing the DVD.

VOCABULARY

- Metaphysical/Dream world
- Extrinsic institutions
- Dignity
- Light-heartedness
- Virtue
- Generosity/Giveaway
- Respect
- Revitalize
- Okan/Sun Dance
- Thunder Beings
- White Buffalo Calf Pipe
- Vision quest / fasts
- Indigenous
- Buffalo People
- Count Coup
- Status

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each vocabulary word or phrase was used after viewing this chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

PEOPLE

- Northern Arapaho

Ask students to listen for references to this tribe and make notes about what they learn about them. Point out their tribal homeland on the **Tribal Homelands map** (inside back cover).

PLACES

- Harney Peak (South Dakota)
- Devils Tower (Wyoming)

Ask students what they know about these places? What can they learn about them from this chapter? What is important about these places?

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- What are some key values of traditional Plains cultures as expressed in this chapter of the DVD?
- How did Indian people define the extent of their homeland? How does this differ from mainstream society?
- How were leaders selected?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (8:10 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post – Viewing Activities (20-30 minutes)

- Allow students time to finish their notes and reflections.
- After viewing this chapter, have key concept groups revisit their predictions and make revisions based on new understanding from the DVD. Share ideas.
- Ask your students how their conceptions have changed about the way native people lived in the traditional era.
- If appropriate, ask “How does this chapter relate to what we are studying now in our American history class?”

Optional – Discuss, debate, ponder, write on the following statement: “The creation beliefs of Indian nations in this area are just as valid as other groups’ creation beliefs.”

Optional – Create a graphic in response to one or more of the assigned questions (potential for homework or extra credit).

For further study, see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 2 – Traditional Era

(8:10 minutes)

Mike Bruised Head – *Blood*

How did all of the ceremonies start? Why did we have lichens, the stars, the moon, the Dipper, the Seven Brothers, Morning Star, the Grandmother Moon? Why did we have all those? The old people talk about it that it's a dream world where it's abstract – big word metaphysical. Through the dream world the transformation into human reality is what we have – the ceremonies, the sweat lodge, the Sun Dance (the *Okan*), the drums, the tipi designs, the bundles, the animals, the songs from the animals. It came through that dream world. Each tribe have their legend stories. Each tribe has their point of origin stories, how their sweat lodges came to them, how the healing, how the sacred paints were used, how the roots were used. The plants, the herbs...

30



Buffalo Dance

Pen and colored pencil by Walter Bone Shirt or "Never Misses"
Plains Indian Ledger Art, <http://www.plainsledgerart.org>

Shane Doyle – *Crow*

These tribal societies, these Plains Indian cultures were societies that functioned fully

with no jails, or prisons, or old folks homes, they had no mental institutions, they had no orphanages, they had no public schooling. All of these institutions that we look at in our society as basically pillars of our culture, what would happen to our society if we took away our public schools? What would happen if we took away jails? And, you know, when you pose that question to people it makes them ponder, "What is it that keeps our society together?" And oftentimes, it's these extrinsic institutions. To me the fascinating thing about Plains Indian culture, it wasn't the extrinsic institutions that kept the society together, it was the family unit that was the basic heart of the society, and that's what kept people in check, that's what kept them minding their manners, that's what kept them walking in dignity.

Curly Bear Wagner – *Blackfeet*

First Nations people or the Indian people have a great sense of humor. And the great sense of humor comes from generations going back, way back in time, because everything we did it would seem to be hard, but we made a joke out of it. If you messed up in Indian Country they didn't cuss you out, but they teased you so bad that everybody would laugh, so we were very light-hearted people.

Richard Antelope – *Arapaho*

The Northern Arapahos are giving people. They'll walk up to you and they'll [say] "come over and eat with me; come stay with me for a few days, we'll talk." We used to have our grandpa and grandma to tell us, you know, be kind to people 'cause that's the way that Arapaho is, it's a sharing people, a caring people.

Myrna Leader Charge – *Lakota*

It's a part of gaining status in the indigenous

culture. To be able to stand in front of your people at a social gathering and to be able to give away and to feed everybody. Didn't matter if they ate everything in sight, it was a virtue and it showed you were a generous person.

Starr Weed – *Eastern Shoshone*

Our people in them days respected their old people. A lot of times they wouldn't walk behind their old people because they had a meaning. Our old people, they went through a lot of ceremonies to get their powers and all that, and we'd ask them before we'd go behind them.

Narcisse Blood – *Blood*

To quote somebody else that once said, "Our land is where our ancestors lie," so, our ancestors are part of this beautiful area. And it was not like we had a permanent place because we needed the land to, you know, revitalize – grow again – so you wouldn't have problems with overgrazing or destroying that. So we're always moving.

Lorilane Walker – *Assiniboine*

We're a buffalo people. We move with the way the earth moves. The buffalo come from the north...winter in the north and they come down in the summer grazing and they go back up. So we're buffalo people, the buffalo is our protectors, the number one protector for us, and provided all of the things that we needed to live. It provided our house, our food, our clothing, utensils...

Hubert Friday – *Arapaho*

Woman was important in our Arapaho 'cause they're the ones that manage the camp, the food – they prepared the food – the lodge, and then the clothing. The buffalo, that's what

we used all the parts of buffalo, you know, the robe for moccasins and leggings and what not. So, the buffalo was...they say it came from above so the Indian would survive.

Myrna Leader Charge – *Lakota*

At certain times of the year, we were to perform ceremonies in the hills, Harney Peak, to welcome back the Thunder Beings; Sun Dance over by Devils Tower. There were ceremonies that we were told that we had to do in order to keep our universe and our lives going in a good, strong direction.

Donovin Sprague – *Lakota*

Pipe carriers were important, especially with medicine. The White Buffalo Calf pipe is housed (of the Lakota) is housed at my reservation at Cheyenne River at Green Grass. And the current keeper is Arvil Looking



Martha Bad Warrior, Keeper of the Sacred Calf Pipe
(great aunt of Arvol Looking Horse)

From *Quest for the Pipe of the Sioux* by Wilbur A. Riegert, Chippewa, 1975.

Horse and it's in the nineteenth generation of keepers. But then from there you could have your own family pipes too. And whoever was a good person and thought in a good way and had a good life could possibly be selected as the person who would carry that pipe and be Pipe Carrier.

Hubert Friday – *Arapaho*

There's places where they fasted, vision quests. That's what you call them, you know, but we call them Fasts. You know, for three days, three nights, and stuff. You know, that's where you get your spiritual power.

Andy Blackwater – *Blood*

[Speaking Blackfoot]. They go on these quests. Especially the younger people, like they go on the warpath, on a raid, to get horses or from the enemy to count coup. And that gives them that status or authority to speak on certain things, they more or less qualify themselves.

Malcolm Wolf – *Mandan-Hidatsa*

[speaking Mandan-Hidatsa], which means "the respect of". It could be the respect of you, it could be the respect of the animals, the four-legged animals. It could be respect of our environment. And that is the key word to our culture. ▶◀

Notes

PRE-CONTACT – GUNS & HORSES

(1700 – 1780)

The presence of horses and guns in the Great Plains region preceded the westward (and northward) advancement of Euro-Americans. In this chapter, tribal members discuss the acquisition of these items and how they were incorporated into Plains life.

Suggestion: Integrate this chapter into your study of “Early America,” or the Colonial Era.

Pre – Viewing Activities (20 minutes)

KEY CONCEPTS

- Redistribution of wealth in tribal societies
- Vision of the coming of whites
- Predicting Activity

Ask students to write or discuss how the acquisition of horses and guns may have affected the way native people lived before direct contact with Europeans.

Ask students to write or discuss how the arrival of horses and guns on the Great Plains could have been viewed as a sign of things to come.

VOCABULARY

- Coalition
- Big Dog (horse)

Ask students to define the terms listed above and pay attention to how they are used throughout this chapter of the DVD.

PLACES

- Milky Way

Ask students what they know about the Milky Way. Encourage students to think about it as a symbolic place for native cultures.

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- How did the acquisition of horses and guns change relationships between tribal groups?
- Compare and contrast the way Plains Indian societies lived before and after acquiring horses and guns.

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

34**Student Directions**

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (4:40 minutes)**Teacher transcript**

Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post - Viewing Activities (20-30 minutes)

- Allow students to finish their notes and reflections.
- Have “experts” report back to the class with answers to their assigned essential questions.

- If appropriate, ask the question, "How does this chapter relate to what we are studying now in our American history class?"
- In the beginning of this chapter, Patrick Chief Stick (Chippewa-Cree) discusses a vision of an elder concerning the coming of whites. A similar vision is shared in an excerpt from *Plenty Coups, Chief of the Crows* (Appendix III).

Distribute copies of this excerpt and allow students a few minutes to read the story, noting anything that stands out to them in light of what they learned from viewing this chapter of the DVD. After everyone finishes reading, have students share their impressions and interpretations of the story and how it relates to the themes of this chapter.

For further study, see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 3 – Pre-Contact-Guns & Horses

(4:40 minutes)

Patrick Chief Stick – Chippewa-Cree

At one time it was told that there was an elder that had a vision that the white people were coming. He said, "We're going to have visitors. They're coming from different country." They described their complexion as white with brown eyes, green eyes, blue eyes, whatever, and their hair was cut short. They didn't braid like the Indian people. And then the way they dress and everything like that. Then, that old man said, "We'll have to greet 'em, we'll have to shake hands with them; we have to make friends with them."

George Horse Capture – Gros Ventre

In 1700s, we were trying to make a living out there on buffalo and traveling around and things like that. And meanwhile the pressure from the East began to build, and the white men were coming, and their products always preceded them as well as their diseases. And one of the elements was guns. They would arm the Cree and they would arm the Assiniboine with guns. And they formed this coalition and they would go out and they'd hunt fur-bearing animals. And they would stretch the hides and sell them to the white man.

Meanwhile, you go a little further west. There was the Blackfeet and then there were us. And there were Shoshones down from the south. But they wouldn't be there long. And so we began to feel that pressure of the guns because we didn't have guns.

Hubert Friday – Arapaho

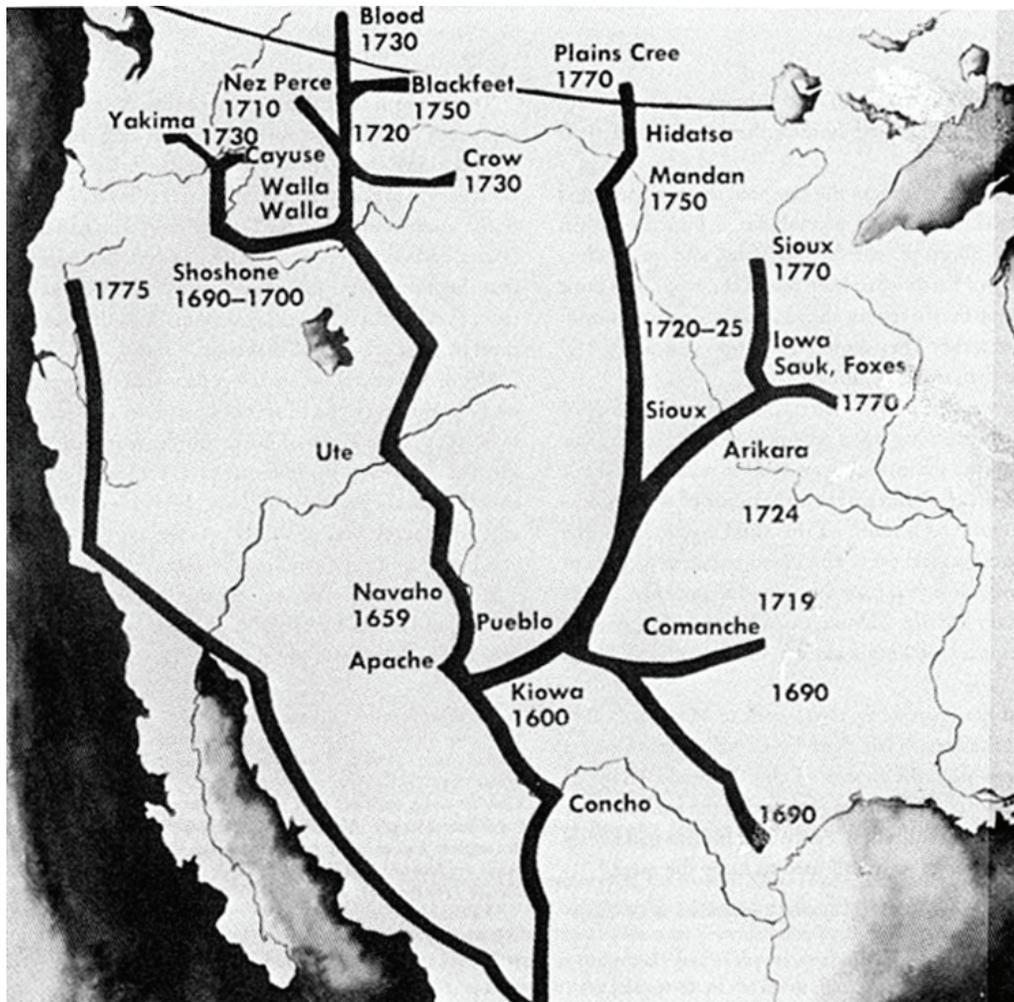
The legend that was told to me was there was...they had two choices. Buffalo – you ride the buffalo or the horse. So the buffalo and the horse had a race. So whoever wins, the Indians rode, and that's how they got it. So I guess, you know that Milky Way? It kinda goes off? I guess they started running and the buffalo was ahead first, then the horse passed him up. That's when the buffalo veered off and that's what that Milky Way is. And that's the story, and then we rode the horse. That really helped our people to move around, you know. Before they used to just walk and use dogs for pack. And then they carried their own tents and stuff. But it was a pretty hard life until the horse came.

William Longknife – Assiniboine

From the [noontime side] they brought back a "big dog," meaning a horse. So after that was when the horse really came in. They decided they needed more horses and that was one way of getting them was going down there and send a band; get some reckless fellas to go!

George Horse Capture – Gros Ventre

My father's, father's, father's, father - as far as we could trace back - his name was Horse Capture. The first time we've ever tracked that down. Because that was, in some tribes, that's more important to steal one's horse from them than to kill them in battle, or to count coup. That was the top honor because you went in there, you could've done him harm, but you never. You just embarrassed him by taking his horse. ▶◀



Northward spread of the horse in western U.S.

Lines show the approximate routes followed by the horses; dates indicate the approximate time the horse reached each area.

From *The American Anthropologist*, Volume XI, Number 3, 1938, p. 430.

Notes

EARLY FUR TRADE & EXPLORATION

(1780 – 1840)

This chapter explores the relationships that evolved between native people and non-Indian fur traders and explorers. This chapter also addresses the role of tribal people during the fur trade and exploration periods of American history, emphasizing the variety of relationships that evolved between Indian people and early non-Indian fur-traders/trappers and explorers.

Suggestion: Integrate this chapter into your unit on the era of Thomas Jefferson.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- Invasion vs. scientific exploration
- Colonial & Imperialistic Law
- The American Myth
- Disease and population decline
- Whiskey Trade
- Democracy in trade relations

39

PREDICTING ACTIVITY

Breaks students into six groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.

Report predictions back to the class. Groups will revisit their predictions after viewing the DVD.

VOCABULARY

- | | |
|---------------------------------|---------------|
| • Pipe Holder | • Scalp |
| • Venture | • Blemished |
| • Obstreperous | • Eons |
| • Savages | • Skirmish |
| • Epidemic disease | • Siege |
| • Black Sore Disease (smallpox) | • Treason |
| • Louisiana Purchase | • "Save face" |

Alone, in pairs, or in groups, have students develop a working definition for each word or phrase.

Optional – Have students report on how their vocabulary word or phrase was used after viewing this chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

PLACES

- Musselshell River (Montana)
- Snake Butte (Montana)
- Fort Belknap (Montana)

Locate these places on the Northern Plains States map (inside back cover).

PEOPLE

- Alexander Hendry
- Hugh Monroe
- Peter Fidler
- Antoine Larocque
- Lakota
- Oren Libby
- Gun That Guards the House
- Rosebud (great, great grandfather of Robert Four Star)
- Crow
- Cheyenne
- Oglala (Tetowan)
- Sheheke (Mandan-Hidatsa)
- Arikara
- Piegan Nation
- Lewis & Clark

Ask students to listen for the names of the individuals as they are mentioned in this chapter and to pay attention to what impact each had on the tribes in the region. Have students locate the tribal groups on the Tribal Homelands map (inside back cover).

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- How were the relationships between non-Indian fur traders/trappers, explorers and Indian tribes mutually beneficial? How were they not beneficial?
- Discuss the Lewis & Clark Expedition as both a “scientific exploration” and as an “invasion”.

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (16:39 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

41

Post – Viewing Activities (20-30 minutes)

- Allow students to finish their notes and reflections.
- After viewing this chapter, have key concept groups revisit their predictions. Make revisions based on new understanding from the DVD. Share ideas.
- If appropriate, ask the question, “How does this chapter relate to what we are studying now in our American history class?”
- Compare and contrast the perspectives of European contact with Indian people as “westward expansion” vs. “invasion” from the East.

The Lewis and Clark expedition was a major event in American history and has sparked significant controversy regarding its impact and legacy for American Indians. As such, native people in this chapter of the DVD share their perspectives – perspectives that are not necessarily consistent with what Lewis and Clark themselves recorded in their journals about their encounters with various tribal groups. In this activity students can compare and contrast what these contemporary tribal voices say about the expedition with what Lewis and Clark said in their journals.

Copy and distribute the excerpts from the Lewis and Clark Journals (Appendix IV). Students should already have a copy of the DVD transcript text for viewing this chapter.

Have students read one at a time the transcripts of Elizabeth Cook-Lynn, Robert Four Star, Darrell Kipp, Fred Baker and Tillie Walker, found under the sub-heading Lewis & Clark. After reading each transcript, have students read the corresponding excerpt from the Lewis and Clark Journals. Lead a class discussion to compare and contrast the tribal perspective with that of Lewis and Clark.

Note: The Lewis and Clark Journals in their entirety can be accessed online at www.lewisandclarkjournals.unl.edu/.

For further study, see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 4 – Early Fur Trade & Exploration

(16:39 minutes)

- Early Trade Era
- Lewis & Clark
- Disease

Early Trade Era

Curly Bear Wagner – *Blackfeet*

First white man to make contact was a guy by the name of Alexander Hendry in 1754 and when he came in he noticed that the Blackfeet had many horses and they had many rifles. They also had the steel pots and the arrowheads, and we were getting some of our canvas lodges were coming to existence at that time.

Linda Juneau – *Blackfeet*

The traders had goods that the Blackfeet wanted. It seems to be they got along really well. Hugh Monroe, he was asked by the Hudson's Bay Company to travel with the band of Blackfeet called the Small Robes. Hugh Monroe married one of the chief's daughters. They wouldn't have agreed to take him along if they...if there was that much animosity between traders and the Blackfeet. And Peter Fidler found that out too. He was able to travel with the Blood band of the Blackfeet. And it would have been early, early 1800s – 1801, 1802, before Lewis and Clark.

Donovin Sprague – *Lakota*

The French were great in our area for the fur trade and they didn't want any conflict. They wanted peaceful relations with our people.

And then they usually took Native American, in this case, Lakota wives. And then by the time conflict came later between Europeans and the Lakota, these Frenchmen and families were married right into the tribe and they had children. And they were ready to stand beside the Lakota in defense of their land and their family who is now Lakota.



Cree trading at Hudson Bay Trading post

Canadian Indian History, Dick Garneau

<http://www.telusplanet.net/public/dgarneau/indian.htm>

Shane Doyle – *Crow*

If you look at the notes of the fur trappers and traders who came to live with the Indians, whether it was the Crows or the Cheyennes or the Siouxs, most of them all had one thing to say about the Indians, and it was this, "In domestic affairs, the Indians are our superiors." And another good example that comes from the very first fur trapper, Antoine Larocque, is just a basic example of the dynamic

nature of the Indian democracy. Larocque was out on a hunt with several men and the leader made a decision that the other men didn't agree with. But the men followed him anyway for about a day, and then the next day when they woke up, they were all getting ready and the men approached this leader and they said, "We decided we didn't want to do it, we didn't want to head over toward the east like you said. We all want to go back to the west." And Larocque says that immediately the Pipe Holder says, "I'll pass this pipe to this man now. He can be the leader because that's what you guys decided." And Larocque was kind of stunned by this because, to him, it was like an act of treason. But what he discovered was when they got back to camp, that man had saved face is what had happened because the people in his group they kept respect for him because he listened to them.

Lewis & Clark

George Horse Capture – *Gros Ventre*

I've been on many committees when this Lewis and Clark fever started to spread. I was interested at first, but then I thought, "Oh, it goes on and on and on – they're tough, they're heroes." And then I just couldn't contain myself one time, I says, "These guys went from St. Louis to the west coast, and through snow and sub-zero," and I says, "My people have been doing that for 20,000 years. That is no big deal!"

Elizabeth Cook-Lynn – *Dakota*

The placement of Colonial and Imperialistic Law that confronted American Indians from the very beginning started very early. And it starts with the journey of Lewis and Clark. It starts before that, of course, but that's when it becomes the American Myth.

Denelle High Elk – *Lakota*

The Lewis and Clark journals is only half of the story. And who says that story is correct? So, the other half is coming from our perspective.

Donovin Sprague – *Lakota*

When they get into our territory they've already ended up with some horses. And they had to have taken those from our people. And horses were very valued and important in our society, and if somebody took your horse you'd be looking for that and going after it yourself.

Elizabeth Cook-Lynn – *Dakota*

The Lewis and Clark venture was an invasion. It has never been portrayed as what it actually was. It's been portrayed as a scientific exploration to find a way to the Pacific Ocean. It was not that at all. It was an invasion of Indian lands. And the stories that are told about when the Tetowan, the Oglalas, met them on the Missouri River, wouldn't let them pass, got on their boats, wouldn't get off. They demanded gifts and you know, became very obstreperous. Well, what they were actually saying was "We will direct the traffic on this river. This is ours." And so, the Lewis and Clark people wrote in their diaries that the Tetowan are the vilest miscreants of the human race. But the Sioux were telling them, "Look, you are invading this country of ours and you pay a price."

Jesse Taken Alive – *Lakota*

Lewis and Clark, as they began to research (before they made their trip out here), the Sioux nation and they label this as "savages" and what not. And once you begin to do that to anything, in any manner, lot of times the true story of what a person or a race of people is, is blemished for a long, long time.

And certainly that's what's happened to us as indigenous peoples of the United States of America.

Myrna Leader Charge – Lakota

When the white people came with the westward expansion, they had no consideration for what was already here; what's been here for eons. And so Lewis and Clark is kind of humorous in a way that if they thought they could come in and define it by their own criteria...

Elizabeth Cook-Lynn – Dakota

And, of course, they carried all sorts of whiskey with them. And at every stop they brought out the whiskey barrels...it's an ugly history. And I think that the ideas that we contend with today begin in that kind of history. It's alright to invade these people because they're ignorant savages anyway. It's alright to bring whiskey here and do whatever you want because they have no standing. They're not white people.

Loren Yellow Bird – Arikara



THE FIRST ARRIVAL.

The First Arrival (whiskey barrel)

Life on the Mississippi, Mark Twain.

Boston: James R. Osgood and Company, 1883.

When I think about the Lewis and Clark Expedition, I think about what they had missed in terms of the Arikara encounters and stuff like that. For instance, when I think about their journal entries, you hear about how they made chiefs. And according to the Arikara tradition, we did have a way that chiefs are made already. One of the chiefs that they made said, "I gave my stuff up to another because he's...he was more recognized."

Another one was the alcohol that they used. You know, and I think that's just part of, you know, back East, the Euro-American idea of "sealing the deal" so to speak, that they use alcohol. And it wasn't looked upon by the Arikara as a good thing. The tribe was asking, you know, "Why would the Great Father give us something that makes us act like fools?"

Fred Baker – Mandan-Hidatsa

When Lewis and Clark came to us, you know, twenty years after the smallpox epidemic, we were...we'd gone from this large group of people, you know, of 10 villages or better, down to only two. We were trying to regain, or trying figure out how we were going to survive. And when they saw Lewis and Clark, they thought of them as new trade partners. And we'd been dealing with the French since as early as 1700, so we had about 100 years of dealing with Europeans. The difference was that usually the French came and they would adapt themselves to our village. Like they would take on a wife or they'd live in a lodge. Well, these guys came along, you know, they didn't want to live with us. They had to have their own place, you know. They built

a fort, you know, and kind of were somewhat standoffish. We were a highly structured and highly civilized society, but that was completely missed. They came out thinking that there was really nothing beyond the Mississippi except, you know, these wild, savage Indians. And so that's what they wanted to find. And so they looked for and interpreted everything as being savage.

Tillie Walker – *Mandan-Hidatsa*

It isn't a journey about two, you know, a group of white men coming up the river. You know, we helped them survive. And one of the leaders, Sheheke, said to them, you know, "if we eat, you eat." And if you read the journals they did exactly that. They took them out and they helped them hunt. They traded corn with them, and they helped them survive that winter.

46

Calvin Grinnell – *Mandan-Hidatsa*

In 1908, I think Oren Libby recorded some of the elders and one of them was Gun That Guards The House, who says that no one welcomed them, which kind of differs from Lewis' sort of pompous speeches, "we were greatly welcome" and it was really, you know, "they were glad to see us." It sounds like that he was stretching it a little bit. Sheheke seems to take pity on him, and helps him cure their soreness – it must have been muscle soreness or something like that. So there's a little difference there in viewpoints and opinions of what really happened.

Robert Four Star – *Assiniboine*

The story retained by my great, great grandfather Rosebud, who said that we heard people were coming up the river. "We seen some people, so our scouts had come back and said there's some people coming and they're dragging boats. And there's an Indian woman

with them," they said. They didn't know what she was. "This man with hair on his face is following her around and we think that's the man she's with."

And so in the end what the council said was, "Trail them to the mouth of the Musselshell River. Even if they shoot at you don't shoot back at them. We don't want to hurt them. Don't let them see you. Just follow them. Make sure nobody gets hurt. And once they reached the Musselshell, you go up to Fort Belknap, there's a place called Snake Butte. You go up there and let everybody know that they had left our country."



Sheheke — "Big White" Mandan (1807)

by Charles Balthazar Julien Febret de Saint Memin.

Collection of the New York Historical Society, No. 1860.95

Darrell Kipp – *Blackfeet*

They had tried to skirt the Piegan Nation. Their early day information said that, you know, this was a very powerful, homogenous group, very territorial, and I think that might

be why they waited till the return trip to sort of make this excursion – night excursion – into the territory that resulted in a skirmish. It resulted in the death of two Blackfeet shot in the back. The irony is then that as a result of that particular skirmish, the Blackfeet tribe then had no official contact with the United States government for another 47 years. And I guess if you take it even further, it could be maybe possibly why the Blackfeet tribe later on came so seriously under siege.

Curly Bear Wagner – *Blackfeet*

From 1809 to 1891, there were 50 major battles the United States fought with the Indian people. But it all relates back to the Louisiana Purchase and the coming of Lewis and Clark.

Darrell Martin – *Gros Ventre*

After Lewis and Clark, everything starts shifting towards looking towards the West – how to move west, how to expand west. How to do that is how do you replace the people that are there without killing your own? How do you go in there and actually make it safe for settlers and families to go in and settle? One of the big things that happened was they put a price tag on an Indian scalp. It was 5 cents a scalp. So they actually would send this message out to trappers or anybody that was out in the West, "If you bring back this many scalps you can actually earn money that way."

Narcisse Blood – *Blood*

That was the beginning of the downfall of our people, you know. Not the complete downfall, but the domination.

continued »

Notes

Disease

Epidemic diseases were a significant factor in the decline of Native American populations.

Spotted fever, measles, influenza, bubonic plague, mumps, whooping cough, and syphilis all contributed to the decline of native populations, but smallpox was particularly devastating.

George Horse Capture – *Gros Ventre*

As the white people came, so did these diseases. So it was decimating lives, and then when so many lives are lost, your civilization begins to suffer from it.

Mike Bruised Head – *Blood*

The ship St. Peter's and the two blankets that my ancestors talk about, [speaking Blackfoot], the two blankets that started this whole black sore disease, the virus called smallpox, it was a very devastating period where you had to be maybe 50 yards, 100 yards from your relatives, and you know they had the disease. You could see them falling down, and yet you couldn't go close to them to comfort them. Nature has a way of healing itself, I guess. Thank the Creator for giving us snow. Cold weather. It killed the virus. The winter of 1837.

Tillie Walker – *Mandan-Hidatsa*

The stories we heard were smallpox, were really what happened to your family during the smallpox epidemic. And none of them were really completed because they were so devastating. It was just such an emotional issue when your whole family was wiped out. Maybe you were the sole survivor – that kind of story.

Mike Bruised Head – *Blood*

We're talking about one month; 6,000 to die. It is mind-boggling if it was intentionally done.

Darrell Martin – *Gros Ventre*

My tribe, over 80 percent of my tribe was killed by smallpox. So how do you recover from that? You don't. So you submit to the power that be. ▶◀

CULTURE CLASH & THE FUR TRADE

(1840 – 1885)

Building on Chapter Four, this chapter exposes the conflicts between cultures during the fur trade era. Tribal representatives discuss how increased competition for natural resources affected relations among Indians and between Indians and non-Indians, and how these relationships heightened inter-tribal conflict.

Suggestion: Integrate this chapter into your Manifest Destiny unit.

Pre – Viewing Activities (20 minutes)

KEY CONCEPTS

Manifest Destiny

49

PREDICTING ACTIVITY

In the 1840s, Morning News editor, John O'Sullivan, introduced this famous concept when he insisted that it was "our Manifest Destiny to overspread the continent." Ask your students what they think O'Sullivan meant by this? What would it mean for American Indians?

VOCABULARY

- Misunderstanding / miscommunication
- Beaver trade
- Respect
- Language barrier
- Gender roles

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each vocabulary word or phrase was used after viewing this chapter.

PLACES

- Little Bighorn (Montana)
- "The Lower 48"

Ask students what they know about these places? Do they know where they are or what they are referring to?

PEOPLE

- Hudson's Bay Company
- Northwest Company
- Cree
- Assiniboine
- Iroquois
- Crow
- Mandan-Hidatsa
- Blackfeet
- Manuel Lisa

Ask students to listen for the names of the fur trading companies listed above and pay attention to how each interacted with the tribes in the area.

Ask students to listen for the names of the tribes listed above and locate their territories on the Tribal Homelands map. Are there any you cannot locate? Why not? Who was Manuel Lisa?

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- How did the presence of trading posts create a "power shift" among tribal groups?
- How did various tribal groups try to control trade in their territory and why?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (5:36 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

51

Post – Viewing Activities (20-30 minutes)

- Allow students time to finish their notes and reflections.
- Have “experts” report back to the class with answers to their assigned **Essential Questions**.
- Ask students, “How does this chapter relate to what we are studying now in our American history class?”
- Discuss the kinds of things Native Americans traded to their visitors. What items did they receive through trading and what did they do with them?

Optional – Have students engage in an interactive trading session of their own. Trade activities among Indians and non-Indians were social, political and economic exchanges that affected the way both groups lived on the Great Plains.

You can orchestrate a trade session with your class by dividing students into several small groups representing different tribes and some non-Indians (e.g. one group could be French trappers while others could represent bands of Sioux, Crow, Mandans, etc). You can use the “tokens” provided (located inside the back cover) and create others to represent various goods that can be used in trading. Only include

items that would have been traded on the Great Plains by Native groups and fur traders.

Distribute these "goods" among the groups, thinking about where and how each group lived and their unique needs for food, shelter, warmth, and transportation. Each group decides with whom they should trade to acquire what they need or want.

There might be some overlap and/or political rivalries among tribal groups, so some might choose not to trade with another. This activity could be planned to take place after students have had an opportunity to research what their respective groups would have to offer and need to gain through trade.

For further study, see the website

www.trailtribes.org – Fur Trade pages for each tribal group.

Notes

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 5 – Culture Clash & The Fur Trade

(5:36 minutes)

The Lewis & Clark Expedition initiated the Manifest Destiny ethic. Their efforts propelled the advancement of the fur trade, the success of which relied upon the cooperation of native people who maintained control over the resources. Indian tribes across the Great Plains had their own values and relationships to the land and its resources.

Some tribes willingly trapped beaver and thus easily accommodated the dictates of the fur trade. For other tribes, trapping beaver threatened their beliefs and values.

In general, the fur trade era brought about a conflict of values. This conflict intensified rivalry between tribes, and escalated conflict between tribes and non-Indian trappers and traders.

Linda Juneau – Blackfeet

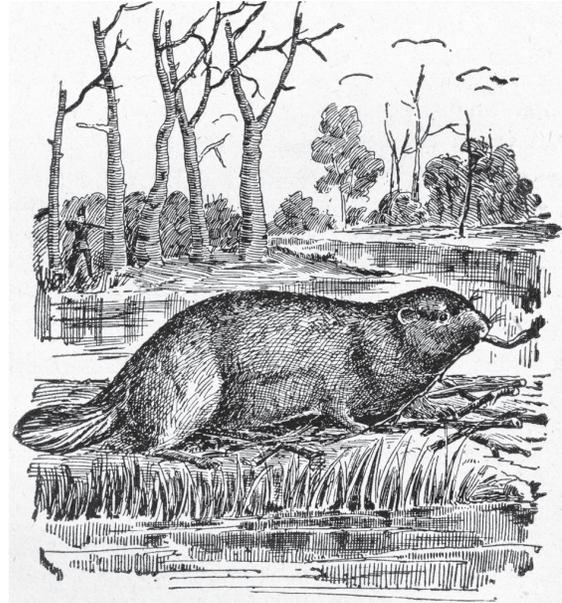
It was just such a total misunderstanding. A miscommunication. It was two cultures who really didn't have any idea that both their beliefs were so valid within the context of the worlds that they lived in.

Narcisse Blood – Blood

The clash of Manifest Destiny, based on Christian precepts – “We’re gonna dominate the animals, the rivers,” and so forth, you know, “for our use.” And look what it’s doing. As opposed to saying, “Well, yeah. Everybody has a right to live here. We could live side-by-side with these trees, with these animals, without destroying them. And we can still survive.”

Curly Bear Wagner – Blackfeet

The Hudson Bay people, when they came on in and they gained great wealth from the beaver. The beaver was sent back East and also overseas where they made the top hat. The higher the hat was, the richer the person was.



Hunting the Beaver

George Catlin, ca. 1833. Philadelphia: 1891

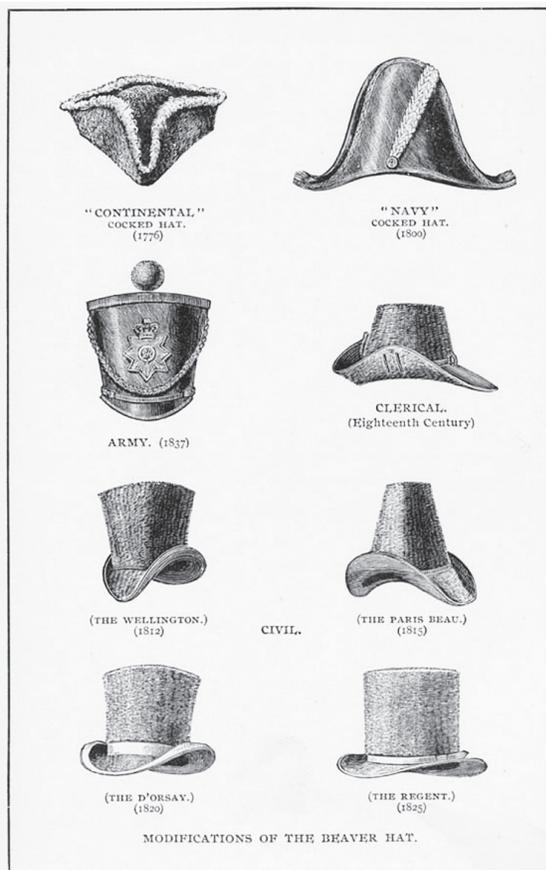
Linda Juneau – Blackfeet

The fur traders were battling back and forth for power. The Northwest Company was battling with the Hudson’s Bay Company, and so Indians were sort of playing both sides more or less. We had a lot of Crees and Assiniboines and Iroquois who came from the East who were, by then, well into the fur trade. But what the great misunderstanding came from with the Blackfeet, in my opinion, is their reverence for the Beaver Bundle. They warned people, “Don’t trap in our country.” A lot of the trappers lost their lives because of it.

Curly Bear Wagner – Blackfeet

Manuel Lisa was the first trading post built here in what is now the state of Montana. It

was built at the mouth of the Little Bighorn. Now, Manuel Lisa was very gutsy person, but he had a good trading relationship with the Crow Indians, who are our enemies. And they began to go up and trap, course, they get into Blackfeet country and so we were killing a lot of these trappers. And one year we killed over 20 of these trappers so a lot of these companies were moving out.



Modifications of the Beaver Hat

from *Castorologia*, H. T. Martin, Montreal:W. Drysdale, 1892

<http://www.collectionscanada.gc.ca>

Darrell Martin – *Gros Ventre*

When Hudson Bay came in through the Canadian border actually coming from north down to the lower 48th, the first tribes to actually encounter them were usually the

Mandan-Hidatsa, the Blackfeet, the Bloods, the Piegans, and along with that came the trade. The Hudson Bay were looking for the beaver mainly for the hats to send back to Europe. The more beaver hides you had the bigger gun you could have, or the most updated gun you can have. Axes, iron, metal tips – that all played a role in the power shift in the Plains Indians. At one time they were all on the same playing field as far as arrows, spears, clubs, that kind of thing.

But when Hudson Bay came in, it actually changed the way the Plains region had played their history out. The Blackfeet became very strong, they were always strong. The Mandan-Hidatsa had become a very good place to gather to trade for this...for these items, living right on the Missouri. So they became a big player in the trading companies. Other tribes had to give up more to get exactly what the other tribes had upfront.

George Horse Capture – *Gros Ventre*

Blackfeet and my tribe were trying to conquer – break the coalition between the Cree and the Assiniboine. But we couldn't do it. They had too many guns and they're big tribes, both of them, bigger than ours. So, we tried another tactic. We start attacking their forts, the white man's forts.

Darrell Martin – *Gros Ventre*

The trading forts was, in my opinion, a sad thing to happen to American Indians. Not only did it give them power, but it took the power away as well because they traded for things that tribes were not used to having. Also, alcoholism, one thing that the tribes never did have back then was alcohol. So, the fur trading company would actually use the alcohol to get what they wanted for lesser price. That way the fort actually became a center point for all tribes to go to do these

trading things. So, they were giving up a lot of their ways that they were hunting and gatherers and now they were traders. Go and trade things for something that was way less value for what they needed.

Shane Doyle – Crow

There was a language barrier there that was, I mean, among other things, one of the most significant things there. And so, just because of that thing, in and of itself, that created a lot of misunderstanding. The nature of their religion, the nature of their economy, the nature of their gender roles. ▶◀



Hudson's Bay Company and Northwest Company Forts on both sides of river, at Île-à-la-Crosse, February 28, 1820

Watercolour by George Back. Acc. No. 1994-254-1.40R. Library and Archives Canada

TREATIES

(1851 – 1868)

This chapter covers the treaty period among Great Plains tribes, from the agreements that were made to the promises that were broken. The treaties that came out of this period laid the groundwork for federal policies regarding Indian lands. The purpose of this chapter is to help students understand the inherent contradictions within these policies during this period and how these contradictions affected American Indians.

Suggestion: Integrate this chapter with your unit on the years leading up to the Civil War.

Pre – Viewing Activities (20-40 minutes)

NOTE: To help students better understand the organization of the Sioux Nation subdivisions and bands, we have provided a reference with the 1868 treaty in Appendix V, page 54.

KEY CONCEPTS

- Injustices of treaties
- Civil War
- The opening of the Oregon Trail (Sioux)
- 1851 & 1868 Fort Laramie Treaties
- 1855 Blackfeet Treaty (aka Lame Bull Treaty)
- 1863 & 1868 Shoshone Treaties
- Powder River War 1866-67
- 1866 Fetterman Fight
- Sand Creek Massacre
- Unceded territory

PREDICTING ACTIVITY

Ask students to play the “telephone” game, where one student whispers a message to another, and the message is repeated throughout the class. The end meaning is often very different than the original message.

How does this game exemplify the innate problems in translating into other languages?

How might these communication problems have affected treaty negotiations on the Great Plains?

VOCABULARY

- Wasteland
- Wagon trains
- Language barrier
- Treaty language
- Massacre

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report how each vocabulary word or phrase was used after viewing the chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

58

PLACES

- Cune Table (Dakotas)
- Badlands (Dakotas)
- Bozeman Trail (Montana)
- Fort Phil Kearny (Wyoming)
- Sand Creek (Colorado)
- Bighorn Mountains (Wyoming)
- Black Hills (South Dakota)

Locate these places on the Northern Plains States map (inside back cover). Try a web quest for any you cannot find.

PEOPLE

- Oglala Sioux
- Teton Sioux
- Isaac I. Stevens
- Blackfoot Confederacy: Pikuni, Kainai, & Siksika
- Shoshone-Bannock
- Red Cloud (Lakota)
- Black Kettle (Cheyenne)

Ask students to listen for the names of the people listed above as they view this chapter, paying attention to what role they played in treaty-making. Locate the names of the tribes on the Tribal Homelands map (inside back cover).

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- What caused the Powder River War?
- Why did the westward advancement of non-Indians into Indian lands, which were protected by treaty, go unchecked?
- How did the development of railroads affect Plains Indian culture and livelihood?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (11:12 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post - Viewing Activities (20-30 minutes)

- Allow students to finish their notes and reflections.
- Have "experts" report back to the class with answers to their assigned essential questions.
- Ask, "How does this chapter relate to what we are studying now in our American history class?"
- Using the 1851 and 1868 Fort Laramie Treaties and the 1855 Blackfeet Treaty (aka Lame Bull Treaty) located in Appendix V, read, compare and discuss their content. Note any unfamiliar words or phrases. Ask students to explore the possible interpretations, depending on one's perspective, of the negotiations and language that went into establishing treaties like these.
- Select one of the treaties discussed in the film (Appendix V). Put yourself in place of the Indian people signing that treaty. Write a short essay explaining what you would expect from the other side in negotiating terms.

For further study, see the website

www.trailtribes.org – Making Treaties pages for the tribal groups.



Old Fort Laramie, Wyo. W.H. Jackson

Denver Public Library, Western History Collection

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 6 – Treaties

(11:12 minutes)

- 1851 Fort Laramie Treaty
- Pacific Railroad Surveys & the 1855 Lame Bull Treaty
- Reflections on Treaties
- 1863 Eastern Shoshone Treaty
- Bozeman Trail to Montana, Gold & the 1868 Fort Laramie Treaty

Patrick Chief Stick – *Chippewa-Cree*

When they started making treaties, they promised the Indian people this and that because they wanted that land so much. The treaties they made, the promises they made to the Indian people, didn't come. Said they were going to feed them, gonna take care of all their needs as long as the sun is up in the sky, and there's grass, as long as the river runs.

Richard Little Bear – *Northern Cheyenne*

One of the injustices of the treaty period is that the Cheyennes would agree to something with the white people, and not knowing that the white people had a different ratification process and sometimes those treaties were not ratified. And, even if they were ratified they were broken.

Darrell Martin – *Gros Ventre*

Over 60 percent of the treaties have been broken today, but there's still federal law that they have to follow the treaties.

1851 Fort Laramie Treaty —

Darrell Martin – *Gros Ventre*

The Fort Laramie Treaty basically settled all the tribes and said, "Come together and we'll give you this, this, and this, if you let the settlers come and live here."

Fred Baker – *Mandan-Hidatsa*

Up until about that time people never thought that the land in the Dakotas, for instance, that we occupied was really ever going to be anything. They just thought that if you were going to go to Oregon or wherever the fertile valleys were and so forth, they thought that North Dakota was going to be kind of a frozen, or in a dry wasteland. And so all these wagon trains were going across and they wanted to guarantee safe passage. And so they called a lot of the tribes together whose land the Oregon Trail went through, and they had us sign a treaty. And basically the treaties, you know, outlined the area that was to be ours. If you look at one side, they'll say well, they gave you 12 million acres. Well, you know, if we look at it our way they allowed us to keep 12 million acres.

Robert Four Star – *Assiniboine*

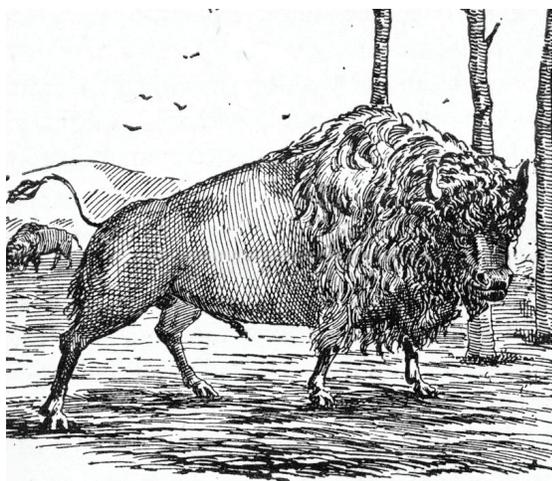
All of the tribes of the Plains were invited down there and two people from the Assiniboine went down more out of curiosity to see what was going on because by 1851 my tribe had been thinned down to less than 10,000 people because of the diseases that were brought in here by the non-Indians.

Mario Gonzales – *Lakota*

The Oglala Sioux tribe is one of seven Teton Sioux tribes that signed the 1851 Fort Laramie Treaty. And the 1851 Fort Laramie Treaty recognized title to 60 million acres of territory

in what is now the states of North and South Dakota, Montana, Wyoming and Nebraska. The Sioux tribes depended on the buffalo for survival; for food, shelter and clothing. So, the buffalo were extremely important in the daily lives of the Sioux people, and the Sioux tribes were able to hunt buffalo in this 1851 territory. In fact, there were two major buffalo migration routes in this 1851 treaty area. One of which was east of the Bighorn Mountains, between the Black Hills and the Bighorn Mountains.

So, when the non-Indian people started coming into the area, the Sioux tribes became very alarmed because that put pressure on the lifestyle of the people here, especially it interfered with the buffalo migrations.



American Bison

George Catlin, ca. 1833. Philadelphia: 1891

Alex White Plume - Lakota

When the first wagon trains start coming through here, and I guess people were trading for them, you know, people had that connection. So, my great, great, great grandfather, he took two horses loaded up with hides and different trade goods and he rode up this way to a place called Cuny Table. This huge wagon train was coming over Cuny Table on

the edge of the Badlands. So, he sat on a hill and he just patiently sat there, and he didn't take no arms, and he had his horses standing there waiting for a trade. So, the wagon train was coming by and they rode right by him and nobody seen him. And pretty soon there was five or six wagons going by and all the sudden somebody hollers, "Indian!" and somebody shot him off his horse without even asking him. He was the leader of our whole clan.

And so, his horses came home. So, some of the younger guys went out and found out what happened. So, they brought him home and they had the ritual and they caught up with that wagon train and we wiped them out. We totally wiped them out. The [speaking Lakota], the leader of our band went to do a trade direct because he wanted to show respect. And it was a peaceful thing.

Pacific Railroad Surveys and the 1855 Lame Bull Treaty —

Lea Whitford - Blackfeet

When Isaac I. Stevens came into the area, not only as the commissioner, but in 1853 he came here to do a survey of a possible railroad going through the area, and so what you have is a large group of native people, whether it be Pikuni, Kainai, or Siksika, you even had the tribes from across the mountains here too that were here for the negotiations of the 1855 treaty.

They agreed to remain at peace with their neighboring tribes. They also agreed to allow citizens to pass through their territory. They agreed to have a common hunting ground. They agreed to allow the military to build posts and to establish an agency. I look at it as more of a cession of land to the United States government for the purposes of establishing a railroad.

Robert Four Star – Assiniboine

And that was a decision of the non-Indians that didn't want the Indians fighting among themselves and what have you, and by then my people had been thinned down to a point where we were just surviving. Whatever the agreements were, they more than likely just went along with them.

Lea Whitford – Blackfeet

We're dealing with a piece of paper that the Blackfeet didn't fully understand because there was a major language barrier there. The interpretation of some of the technical terms in that treaty, even in, you know, 2004 when your students read it, you know, sometimes you have to have a law dictionary sitting next to you to understand what are some of these terms in this particular treaty and its language.

Reflections on Treaties —**Lea Whitford – Blackfeet**

Were we protected? No, we weren't. We seen encroachment of non-Indians in the southern part of the Blackfoot territory where they discovered minerals in the hills, and in just a matter of a short period of time there's a flood of miners that come in. And all of the sudden here's something of value to the United States, and they're going to need access to that land so, you know, Blackfeet were pushed further north into their territory.

After the miners came, there were the cattlemen that came. And they saw these lush rolling hills of grass. And once again, were the Blackfeet protected against the encroachment of them? No, they weren't. Here come hundreds and thousands of cattle into the Blackfeet territory and they're not paying leases, they're not buying land, they're just running on this property.

Notes

1863 Eastern Shoshone Treaty —**Orville St. Clair** – *Eastern Shoshone*

We signed our first treaty with the United States government in 1863. That first treaty, that was with the Shoshone-Bannocks, who eventually moved to...got a reservation in Idaho. But that first treaty was for 44 million square acres of land. It encompassed almost four states.

I think history will show that at that particular time they were having their own problems with the Civil War and they had little time to really deal with the Indian tribes at that time. But in 1868 they came back and renegotiated another treaty - the treaty of 1868 - that was approximately 4 million acres of land. And that's currently where we reside now.

Bozeman Trail to Montana, Gold and the 1868 Fort Laramie Treaty —**Mario Gonzalez** – *Lakota*

Then all of the sudden, gold was discovered in Montana, at Bozeman, Montana, in the 1860s and it created a gold rush. And so, as a result you had trespassing miners coming through our 1851 treaty territory, traveling through Montana through the Bozeman Trail. And this was very disruptive to the lifestyle of the Sioux people because it was interfering with the buffalo migrations and it was harder for the people to live. So, Red Cloud had told the federal government that if they would put the Bozeman Trail west of the Bighorn Mountains, then the Sioux would not care and would allow it. But if the Bozeman Trail - the forts that they were building - would be built east of the Bighorns then the Sioux would



Tribal Grand Council, Fort Laramie, 1868

Denver Public Library, Western History Collection

have to go to war because it was interfering with the buffalo migration and they could not allow that. The government went ahead and started building the forts east of the Bighorns, so the Sioux went to war and this was called the Powder River War of 1866 to 1868.

Donovin Sprague – *Lakota*

So there were some important engagements there of our people, one being the 1866 Fetterman Fight. This was at Fort Phil Kearny, and a great victory there on December 21, 1866. This was a time when our people were really allied too with the Cheyenne, who were also our relatives and almost considered as one. After Sand Creek Massacre had happened in Colorado of the Cheyenne, Black Kettle's people, they brought a pipe to our people and they asked us to accept that as a War Pipe and to join forces against the US, and we accepted that pipe to help them. So, all of this great conflict and war was basically going on and we were winning all of these.

Mario Gonzalez – *Lakota*

That war culminated in the 1868 Fort Laramie Treaty. And that is a very, very important treaty because it set aside substantially all of western South Dakota as a permanent homeland for the Sioux people, including the Black Hills. And it recognized the area outside of western South Dakota as unceded Indian territory. And it also recognized a hunting right in that area as well as an expanded hunting right to the Bighorn Mountains. ▶◀

Notes

The Sioux Uprising of 1862

One of the most significant events in Dakota Sioux history was in 1862 when the U.S. Government executed 38 of their men. Through a series of treaties, in particular the Treaty of Traverse des Sioux 1851, the Hunkpatina (Hunkaptai) had been forced onto a small land base in Minnesota and were dependent on undependable annuities, leading to widespread starvation.

These conditions led to a war that resulted in the death of over 500 American settlers and more than 60 Dakotas. Retaliation by the U.S. Government led to the largest mass execution in American history.

These events of the Sioux Uprising are usually included in American History as an example of Abraham Lincoln's commitment to justice for all. In the midst of the Civil War, he insisted that the 300 plus Dakota men who had been arrested should be subjected to the same fair practices in

a court of law that any citizen would be afforded. As a result, over 250 men went free. While Lincoln's involvement in the release of innocent parties was significant, it does not overshadow the mass execution or the long history of broken treaties.

By Executive Order in 1863, all remaining Indians were extradited from Minnesota to Fort Thompson. In addition to Dakota bands, Hochunk people (Winnebagos) were also moved to Fort Thompson. While imprisoned there until 1866, some 300 people died of starvation, disease and exposure.

In 1866, after three horrendous years in exile, the Winnebagos and most of the Santee Dakotas were relocated to reservations in Nebraska. Those Dakotas that remained in South Dakota are the ancestors of those now associated with the Crow Creek Reservation.

Because of the origins of this event in Minnesota, we have not represented it here in the Great Plains guide. However, the following resource links provide historical background and information concerning this significant event:

<http://www.lc-triballegacy.org/>

<http://www.d.umn.edu/cla/faculty/tbacig/studproj/a1041/siouxup/>

<http://www.law.umkc.edu/faculty/projects/ftrials/dakota/dakota.html>

<http://crowcreeklongriders.blogspot.com>

INDIAN WARS & BLACK HILLS GOLD (1865 – 1890)

Building on Chapter Six, this chapter highlights the series of developments that followed the 1868 Fort Laramie Treaty and ultimately signaled the beginning of the end for Indians' traditional way of life on the Great Plains.

Suggestion: Integrate Chapters Seven and Eight with your unit on the Post-Civil War Era, or Industrialization.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- 1868 Fort Laramie Treaty
- 1876 Custer Expedition / Battle of the Little Bighorn
- 1876 Battle of the Rosebud
- 1877 Black Hills "Agreement"

PREDICTING ACTIVITY

Break students into four groups, each group taking one of the events listed above. Ask each group to predict the historical significance of that event.

Report predictions back to the class. Groups will revisit the key concept of their event after viewing the DVD.

VOCABULARY

- Sun Dance
- Trespass
- Confiscate
- Solstice
- Gold Rush

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each vocabulary word or phrase was used after viewing this chapter.

PLACES

- Black Hills (South Dakota)
- Fort Lincoln (North Dakota)
- Little Bighorn River (Montana)

Locate these places on the Northern Plains States map (inside back cover).

PEOPLE

- General George Armstrong Custer
- Teton Sioux
- Shoshone
- Plenty Coups (Crow)
- Manypenny Commission
- Oglala Sioux
- Crow
- Washakie (Eastern Shoshone)
- General George Crook

Ask students to listen for the names of military leaders listed above and pay attention to what impact each had on the tribes in the area.

Have students listen for the names of the tribes listed above and locate their territories on the Tribal Homelands map. Ask, "Are there any you cannot locate? Why not?"

What was the Manypenny Commission?

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- Why did the United States government send Lt. Col. Custer's troops into the Black Hills in 1873? Were their actions legal? Why or why not?
- You have probably heard of Custer's Last Stand. What is the difference between Custer's Last Stand and the Battle of the Little Bighorn?
- Why does Mario Gonzalez use quotation marks when he refers to the Black Hills "Agreement"?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (7:18 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post – Viewing Activities (20-30 minutes)

- Allow your students time to finish their notes and reflections.
- After viewing this chapter, have students revisit their predictions about historical events listed in key concepts. Make revisions based on new understanding from the DVD. Share ideas.
- If appropriate, ask “How does this chapter relate to what we are studying now in our American history class?”
- Donovin Sprague explains that the Lakota had gathered for the annual Sun Dance, an important annual ceremony, prior to the arrival of the Cavalry and General George A. Custer. Explore how this account differs from mainstream historical accounts of the events leading up to the Battle of the Little Bighorn.
- In December 1991, former President George H.W. Bush signed the law that changed the name of Custer National Cemetery to Little Bighorn Battlefield National Monument. Conduct research for an essay exploring why this site’s name was changed. Consider the significance of legally changing the name of this site and why it was important for all American Indians, not just the descendants of those who fought in the battle.
- Discuss whether Sioux history should be part of what visitors learn at Mr. Rushmore.

For further study, see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 7 – Indian Wars & Black Hills Gold

(7:18 minutes)

Donovin Sprague – Lakota

The 1868 Treaty would be violated with the Custer Expedition into the Black Hills in 1874. So, that was another great event that would have impending effect upon our people – the discovery of gold in the Black Hills. And with the discovery of gold also signaled the end of our, you could say, ownership of the Black Hills, because then that land was wanted. It was wanted for the US government.

Mario Gonzalez – Lakota

1868 Treaty was executed and ratified by the Congress. The Sioux began living on their reservation in peace, as agreed, when all the sudden Lieutenant Colonel George A. Custer came into the Black Hills from Fort Lincoln in what is now North Dakota on a military expedition to survey the Hills and sent out glowing reports of gold in the Black Hills. And this started another gold rush. So, the Sioux were then confronted with an influx of miners – trespassing miners – on their reservation guaranteed by treaty. And eventually the government decided that they better try to buy the Black Hills from the Sioux people. The 1868 Treaty provided in Article XII that the Sioux could not cede and the government could not accept a cession of this reservation unless three-fourths of the adult male Indians interested in the reservation agreed.

The government sent out a mandate to the Sioux tribes, this would be in the fall/winter of 1875 and spring of 1876, that they wanted

all the Indians out in the Bighorns to return to the Great Sioux Reservation or they would be declared hostile. And the 1868 Treaty clearly allowed the tribes to be out there hunting. It was Article XI allowed for the tribe...they were lawfully over there and the government had no right to demand that they be returned to the reservation. When the Indians failed to return to the reservation in the spring of 1876, because they couldn't return in the middle of the winter, the government then sent out a military expedition to encounter them militarily and force their return to the reservation.

And this was the expedition, I guess there were three military expeditions that were designed to go and attack the Sioux on the Little Bighorn River from three directions. And one of the columns that came onto the Sioux camp on June 25, 1876, was one led by Lieutenant Colonel George Armstrong Custer, which resulted in a military encounter that we now call The Battle of the Little Bighorn. There were other military engagements in that same period of time in June of 1876, the Battle of the Rosebud, where the Oglala Sioux and the other Teton Sioux tribes and their allies were able to defeat General Crook.

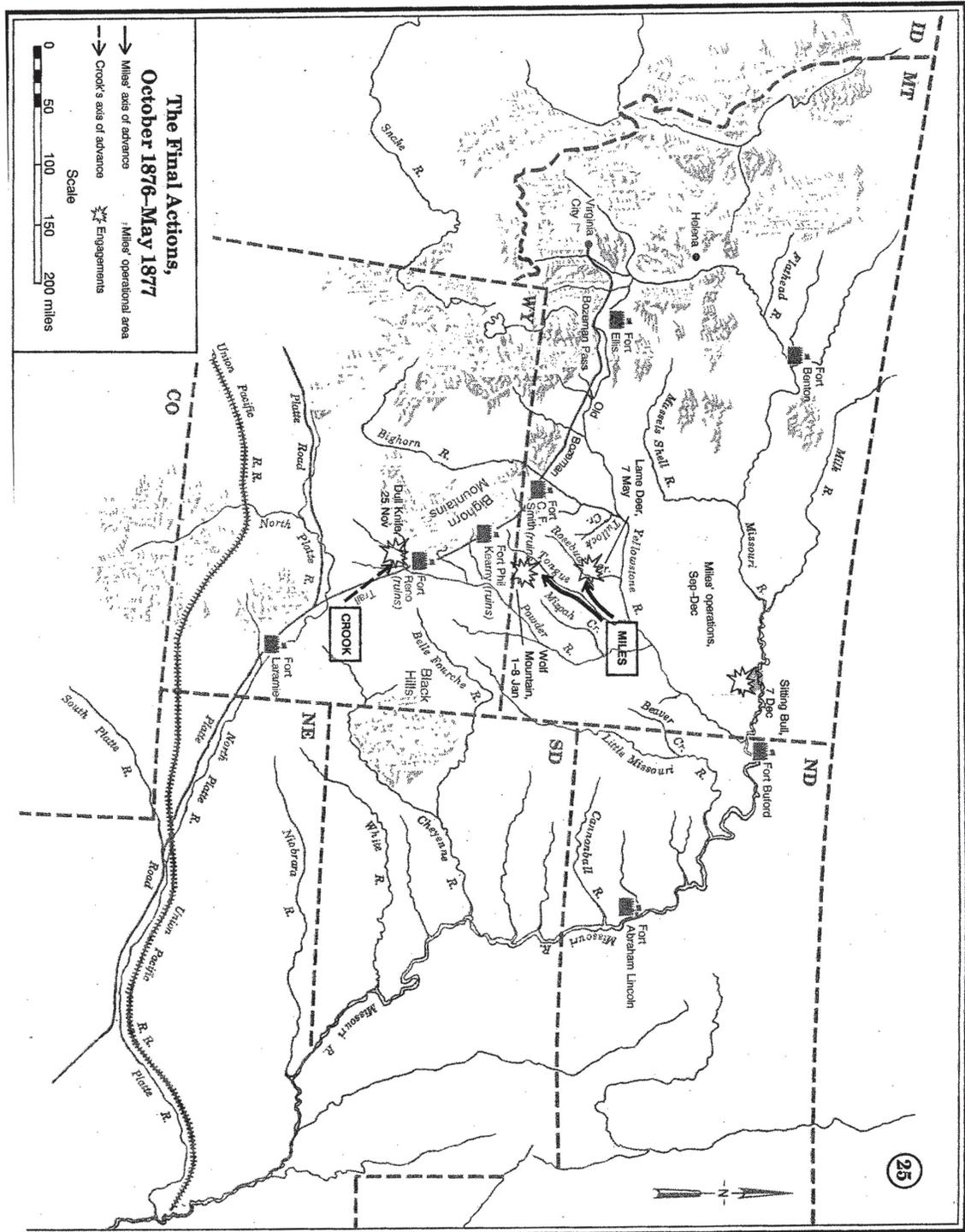
Shane Doyle – Crow

More often than not the Crows and the Shoshones were side-by-side. And even going back to the Battle of the Rosebud, which is one of the biggest battles and most overlooked battles, and one of the most important and fascinating battles, really, of all the Plains wars. And Washakie was there with the Crows and they fought side-by-side along with General Crook there. And they got whipped by the Sioux and the Cheyennes.

But it's interesting because Plenty Coups, who was a Crow chief at the time, comes down over by Sheridan and sees General Crook's 1,200 soldiers in all these little square

tents that go on and on, and he says "There's no way anyone can defeat this force, 'cause we have all these Crows and all these Shoshones," and, you know, "where are these Sioux,

where are these Cheyennes?" And they got whipped, you know, and they were actually beaten by...there was 1,400 men in General Crook's combined forces versus about 700



The Final Actions, October 1876-May 1877
 Map appears in Atlas of the Sioux Wars, U.S. Army — <http://www-cgsc.army.mil/carl/resources/csl/sioux/sioux.asp>

Cheyenne and Siouxs. And so, they actually beat a force twice their size in a day. And so, to me that represents one of these great stories in history that is overlooked.

All those treaties that were signed with the Plains Indians were signed because gold was discovered in their country and the government was unable or unwilling to uphold their end of the treaties and stop people from entering onto those lands and, you know, getting the gold.

Donovin Sprague - *Lakota*

When Custer came in and the soldiers, they came in on one of the biggest religious gatherings of our nation cause our people never came together in great numbers like that because, you know, the grass would not sustain those huge pony herds, for which there were about...figured to be about 15,000 horses alone out in there. And that was the reason all the Lakota bands that I mentioned there were gathering for the annual Sun Dance, and that happens on the solstice. They knew the soldiers were in the area, but they didn't think anybody would be that, you know, foolish to attack such...I mean, the whole nation is gathered there basically. But they did.

After the Little Bighorn, that was our big victory, but that was the signal of the end. A year later, everything would be over. In late April and May, in a ten-day time period, five of our leaders, many from our family, surrendered, which broke the backbone, I would say, of our nation.

Mario Gonzalez - *Lakota*

When the Manypenny Commission, which negotiated the "Black Hills agreement," failed to obtain the requisite three-fourths signatures (they only could obtain ten percent) the Congress turned around and enacted the agreement into law and made it an act of Congress

Notes

and thereby confiscated the Black Hills in violation of the treaty. And many Indian people feel it was a result of the military defeat at the Little Bighorn that the Congress decided just to go ahead and confiscate the Hills.

Elizabeth Cook-Lynn – *Dakota*

The US Congress, in an act of political vengeance, stole the Black Hills; wrote the Black Hills Act of 1877 and confiscated 7.7 million acres of Sioux treaty lands. If anybody wants to understand what the real conflict between whites and Indians is, you have to start there. ▶◀



Bird's Eye View of the Black Hills

U. S. Geographical and Geological Survey of the Rocky Mountain Region, J.W. Powell, in charge. Julius Bien, Lith. New York, 1879

AFTER THE WAR

(1865 – 1890)

This chapter explores two historical events of the late nineteenth century: the Fort Robinson Breakout of the Northern Cheyenne and the depletion of buffalo on the Great Plains. The Fort Robinson Breakout speaks to the devastating circumstances that American Indians encountered as the United States government focused on taking over the American West during the closing decades of the nineteenth century. The slaughter and near extinction of the buffalo marked the final blow to the traditional way of life for American Indians living on the Great Plains.

Suggestion: Integrate Chapters Seven and Eight with your unit on the Post-Civil War Era, or Industrialization.

Pre – Viewing Activities (20-40 minutes)

75

KEY CONCEPTS

- “Indian Territory”
- Buffalo culture

PREDICTING ACTIVITY

Ask your students what they think “Indian Territory” refers to? Where was it? How and why was it designated?

Discuss, debate, ponder what a culture is. Then introduce the idea of a culture centered on an animal and explore the role that animal would play in a social group’s everyday life.

VOCABULARY

- Immigrants
- Acclimated
- Indian reservation
- Dissention

(VOCABULARY cont'd)

- Intruders
- Indiscriminate
- Sustenance
- Executive order
- Slaughtered
- Epic march
- Massacre
- Livelihood
- Frontier

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each word or phrase was used after viewing this chapter.

PLACES

- Little Bighorn Battlefield (southeastern Montana)
- Indian Territory (Oklahoma)
- Fort Robinson (Nebraska)
- Fort Peck Reservation (Montana)
- Poplar (Montana)

Locate these places on a map of the United States or North America, then ask your students what these places might represent to American Indians in the Great Plains region.

PEOPLE

- Northern and Southern Cheyenne
- Southern Arapaho
- Chief Little Wolf (Northern Cheyenne)
- Chief Dull Knife (Northern Cheyenne)
- Assiniboine

Ask students to listen for the names of people and tribes in this chapter while viewing the DVD and make notes about what they learn about them.

Locate the tribes on the Tribal Homelands map (inside back cover).

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- What were some of the inherent problems with the federal government designating an Indian Territory?
- Why was a buffalo hunting economy among Plains Indian people a threat to government policies of “civilizing” Indian people?
- What factors other than overhunting contributed to the near extinction of buffalo throughout the Great Plains region?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after viewing this chapter.

77

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (6:45 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post - Viewing Activities (20-30 minutes)

- Allow students time to finish their notes and reflections.
- In a group discussion, revisit students' predictions about the key concepts of "Indian Territory" and Buffalo culture. Share ways the DVD helped clarify their understanding of these concepts.
- If appropriate, ask the question, "How does this chapter relate to what we are studying now in our history class?"
- Discuss, debate, ponder, write what the depletion of buffalo meant for the people whose culture and livelihood depended on it. Have students choose an Indian group from the Great Plains to research and write about how that group's way of life had changed from the turn of the nineteenth century to the turn of the twentieth century.

For further study, see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 8 – After the War

(6:45 minutes)

- **Northern Cheyenne & the Fort Robinson Breakout**
- **Buffalo Depletion, Railroads & Settlers**

Northern Cheyenne and the Fort Robinson Breakout

On September 9, 1878, a group of 297 Northern Cheyenne left "Indian Territory" in present day Oklahoma. In a six-week epic journey, this group traveled across thousands of miles to reach their traditional homeland in the north.

In October, a portion of the Northern Cheyenne under Dull Knife were discovered by the Cavalry and taken to Fort Robinson, Nebraska, and held in the barracks. Refusing to return to Oklahoma, the government tried to coerce them into submission, denying them food, water and firewood.

On a cold January evening in 1879, seeking freedom, the Northern Cheyenne broke out of the Fort.

Richard Little Bear – Northern Cheyenne

After the Battle of the Little Bighorn, we were taken down to Oklahoma and told that we

could come back if we didn't like it down there. Well, the Cheyennes started dying because they were not acclimated to the humid weather. Rations were not increased so that we were eating the food of the southern Cheyennes and southern Arapaho. It created a lot of dissention because they viewed us as intruders and then we decided...Chief Little Wolf and Chief Dull Knife decided, "Well, we'll go home." And that's when they began an epic march back to Montana.

They happened upon a group of Cavalry troopers and were eventually persuaded to go to Fort Robinson in northwest Nebraska. They were relatively free for awhile, but they refused to go back to Oklahoma. And they kept telling the powers that be, the Cavalry, that they would rather die in the north than go back. The government did not believe them. The Cavalry expected something to happen because the Cheyennes had been deprived of food and firewood for almost a week.

The night of January 8, 1879, they broke out. About 35 miles down, they were sur-



Massacre of Cheyennes near Fort Robinson, Nebraska Jan. 9, 1879

Frederic Remington in Harper's Monthly, 1897 August
Library of Congress

rounded by Cavalry troopers and what the Cheyennes called "The Last Hole." And the Cheyennes were all hidden in that hole, but because they were easily tracked – there was snow and they were easily tracked and they were on foot – and troopers surrounded that hole, they just indiscriminately shot down in there. It was a massacre. They were defenseless, they didn't have any weapons. These people are shooting back after being chased for almost five days, I think, without food or any kind of sustenance.

Buffalo Depletion, Railroads & Settlers

Donovin Sprague - Lakota

The buffalo was the most important source for our people. It was food, shelter, and clothing. So that was everything, and a lot

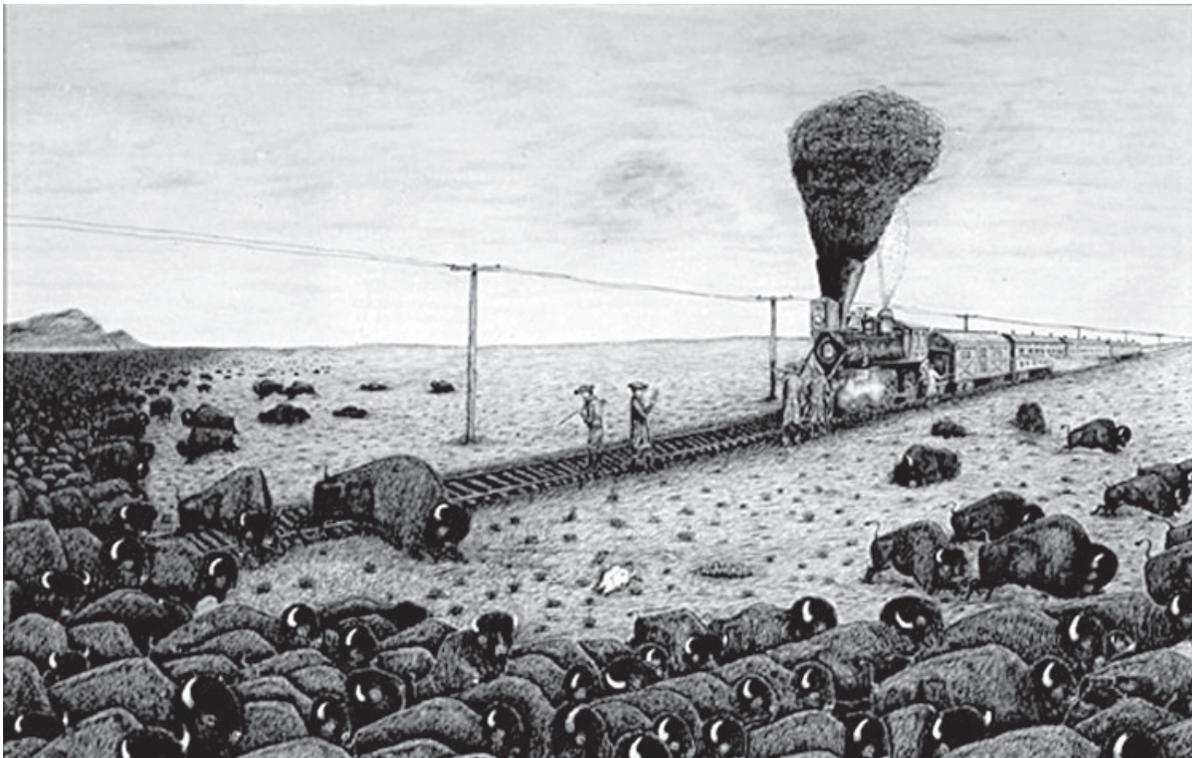
of people don't realize that our religion was based on, you know, buffalo culture and all that too. We prayed for the buffalo, even when a buffalo was killed there was a ceremony and words were spoken, you know, before they took that animal because it was their livelihood.

Hubert Friday - Arapaho

They said that they used to cover the whole Plains in just black. That's how many there were. But to kill the buffalo, you'll kill the Indians. So, that's where they started buffalo hunting and stuff.

Patrick Chief Stick - Chippewa-Cree

They go around, these frontier people, they go around and they wanted the hides. They go down there and kill hundreds and hundreds of buffalos, maybe thousands. They



"A Holdup on the Kansas Pacific" 1869,
by Martin S. Garretson - National Museum of Wildlife Art

just want that hide. They leave the meat. They leave it for the coyotes; they didn't leave it for Indian people. And then all of the sudden down there, just like making a big sin, doing that...pretty soon the buffalo started disappearing.

Robert Four Star – Assiniboine

They were slaughtered, they weren't killed. They were slaughtered to try to control the Plains people. It would be like us going out and shutting down all your grocery stores and see how long you could survive before we brought you to your knees to believe in what we're telling you.

Curly Bear Wagner – Blackfeet

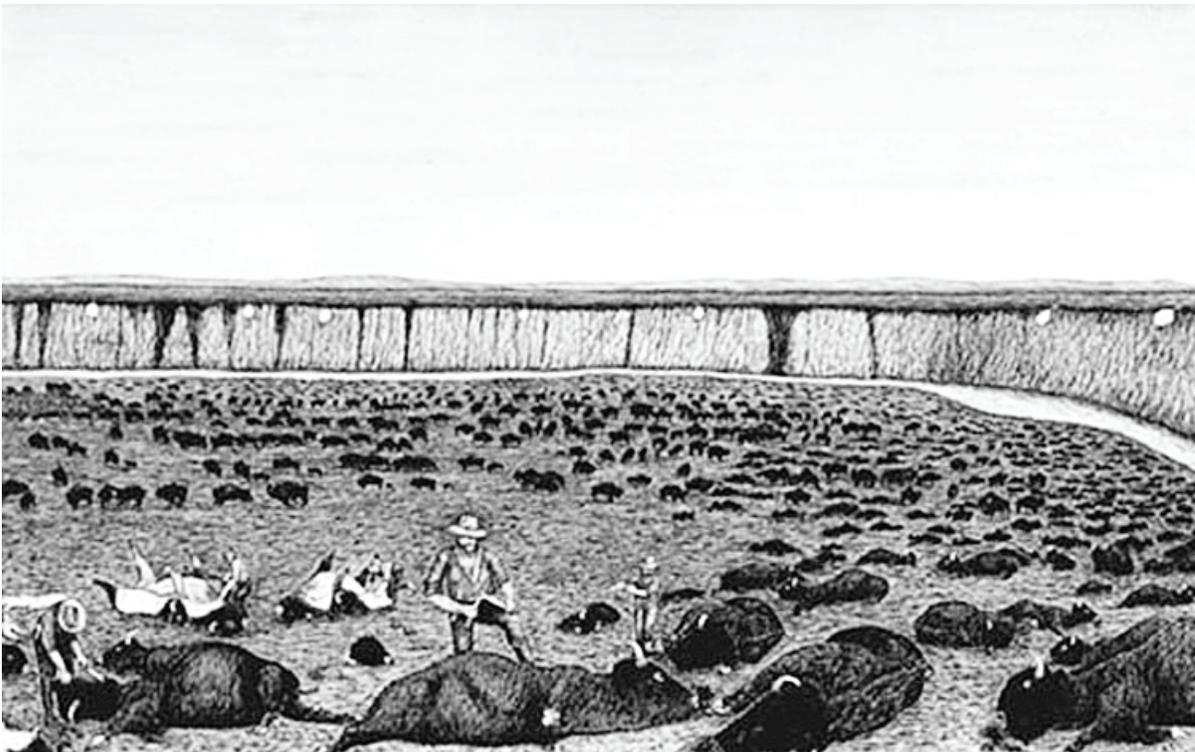
We had the Buffalo Dance, we had the different buffalo ceremonies and we had the different buffalo organizations within our

society. So everything was focused around the buffalo. And after the disappearance of the buffalo, then, you know, everything, our societies and everything kind of more or less fell apart.

Robert Four Star – Assiniboine

So, after the buffalo were killed off, then they came through and took a strip of land out of here and said "This railroad's going through here." And as usually happens with the United States government, they tried to deal with the Indians and if they are not readily agreeable to what the United States government want they just overruled them and did it anyway, and that's what happened with the railroad.

All the wild game that was in the reservation (the area that was set aside for us), the immigrants that moved in there were killing



"The Hide Hunters" 1872

Martin S. Garretson – National Museum of Wildlife Art

off the wild game right and left, so we had nothing to eat. That's why the starvation set in. In 1881, the Assiniboine at Fort Peck lost close to 500 people from starvation because they would not bring any rations from Poplar to us.

Ray Cross – *Mandan-Hidatsa*

What happened was that the returning soldiers from the Civil War, the other increasing immigration for economic opportunities, and the only growing concern in the world – America – put pressure on new settlement policies west of the Mississippi. So, in order to create greater growing space for the non-Indian populations, the immigrants and for the growth of a American common market through the railroads, you had to disavow those treaties and you had to restrict the Indians to much smaller areas called reservations.

The idea was that if you restricted Indians to small areas, they couldn't hunt the big game anymore and they had to, by that nature of the restriction, become farmers and ranchers. ▶◀

Notes

RESERVATION LIFE

(1880 – 1920)

This chapter addresses life during the early days of the reservations and the impacts of government policies that intended to “civilize” Indian people.

Suggestion: Integrate this chapter into your unit on the Progressive Era.

Pre – Viewing Activities (30-40 minutes)

KEY CONCEPTS

- Reservations as prisons
- Guardian to ward relationship
- Traditions go underground
- Policy of a monolingual America
- Ghost Dance
- Resistance to colonization

83

PREDICTING ACTIVITY

Break students into six groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.

Report predictions back to the class. Groups will revisit their predictions after viewing the DVD.

VOCABULARY

- Range riders
- Incarceration
- Caucasian
- Unscrupulous
- Unethical
- Annuities

(VOCABULARY cont'd)

- Shortchange
- Displaced
- Medicine bundles
- Church denominations
- Prisoner of War
- Rations
- Bilingual
- Monolingual
- TB = Tuberculosis
- Prestigious
- Missionaries
- Indoctrination
- Cod liver oil
- Hodgepodge
- Migrant languages
- Non-Progressive

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional: Have students report on how each vocabulary word or phrase was used after viewing this chapter.

PLACES

- Fort Belknap (Montana)
- Badlands (Montana, North & South Dakota)
- Fort Benton (Montana)
- Heart Butte (Montana)
- Bismarck (North Dakota)
- St. Michaels (Laramie, Wyoming)
- Fort McLeod (Canada)
- Fort Buford (North Dakota)
- Standing Rock Reservation (North and South Dakota)
- Indian Territory (Oklahoma)
- Fort Randall (South Dakota)
- Choteau (Montana)
- Pine Ridge Reservation (South Dakota)
- Hudson (Wyoming)
- Great Falls (Montana)
- Fort Berthold (North Dakota)
- Havre (Montana)

Locate these places on a map of North America and/or the Northern Plains States map (inside back cover), then ask your students what these places might represent to American Indians in the Great Plains region. Try a web quest for any place you cannot locate.

PEOPLE

- Gros Ventre
- Sioux
- Northern & Southern Arapaho
- Assiniboine
- Blackfeet
- Hidatsa

- Arapaho
- Chief Washakie (Eastern Shoshone)
- Ulysses S. Grant
- General Belknap
- Sitting Bull (Dakota)
- Red Cloud (Lakota)
- White Shield (Arikara)
- Crow Flies High Band (Hidatsa)
- John Ford (Great Falls, MT)

Ask students to listen for the names of people and tribes while viewing this chapter and make notes about what they learn about them. Locate the tribes on the Tribal Homelands map (inside back cover).

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- How were Indian reservations created? What considerations did the federal government overlook in creating them?
- What were some examples of government efforts to “civilize” American Indians that reflected the social reforms of the Progressive Era that were happening throughout the nation at that time?
- How did the policies governing Indian reservations change traditional Plains Indian cultures?
- What was the emphasis of the Ghost Dance? In what way was this movement a resistance to non-Indian ideals?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (21:54 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), spaces for notes and personal reflections.

Post – Viewing Activities (20-30 minutes)

- Allow students time to finish their notes and reflections.
- Have “experts” report back to the class with answers to their essential questions.
- If appropriate, ask the question, “How does this chapter relate to what we are studying now in our American history class?”
- Ask students to write about why American Indians regarded the reservations as prisons? Be specific, keeping in mind what conditions are like in real prisons. Conduct research if necessary. Optional – Have students select one reservation to study and write about. The results might provide some interesting fodder for an in-class discussion in which students could compare and contrast reservation experiences among the Great Plains tribes.

86

Optional – Have students write a research paper to answer any one of the essential questions.

For further study see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 9 – Reservation Life

(21:54 minutes)

- **Assimilation & Boarding Schools**
- **Resistance to Colonization – Two Examples**

Darrell Martin – Gros Ventre

The establishment of the reservations meant a totally different life for Indian people all the way across the United States. Along with the reservation they have to come up with a system to keep track of the American Indians on that reservation. If you're caught off the reservation you could be shot without proper paperwork. So basically it was a prison for American Indians. They had range riders that actually rode around the reservation to make sure that nobody left the reservations.

Malcolm Wolf – Mandan-Hidatsa

Reservations are somewhat incarceration. Before we had to have cards so we could leave the reservation. Permission. Where prior to our Caucasian brothers coming to the shores of the east coast we were free to go anywhere. We were free to do as we pleased and worship as we pleased.

Everall Fox – Gros Ventre

They would put tribes that were opposed to each other; tribes that were enemies from the past onto one reservation. And that occurred actually at Fort Belknap with the Gros Ventre and Assiniboine because Assiniboine were allied with the Sioux. And the Gros Ventre were allied with the Blackfeet and so they

were always sort of opposite of each other in various stages of their history. The theory that the people had from back then, the elders tell us, is that they thought "Well, maybe they just thought that we'd kill each other off." The Gros Ventre and Assiniboine had to learn to...learn to get along, basically, to survive. And so, in some ways they actually defeated that policy.

Curly Bear Wagner – Blackfeet

Our first agency was at Fort Benton. We called it, Fort Benton, Many Horses. And we had a lot of trouble that occurred in Fort Benton. The Indians were very mistreated very badly, and so they moved our agency to Choteau, Montana, what they call Four Persons Agency. Again, there our people were being overrun by white settlers and ranchers and so we had to move again. They moved us to Running Crane Agency outside of Heart Butte and the whole idea of setting us up on these...in the reservation was to make us farmers. And there wasn't enough land there to plow and our people never did catch onto farming anyway.

Lea Whitford – Blood

The changes that the people went through, I think at first, you know, they probably didn't even realize it. Obviously they didn't because when they get their rations and, you know, here's all this food that they're unaccustomed to and there were stories of the food made the people sick.

Calvin Grinnell – Mandan-Hidatsa

There was some unethical people that were given charge over the Indian people and those agents were very unscrupulous. In fact, White Shield, he called the agent a thieving fool because he was trying to get the annuities for his people, but he knew that the

agent was shortchanging him and giving him the worst goods and he was keeping the rest of the goods for himself and selling them for his own profit because nobody out here was monitoring him.

Darrell Martin – *Gros Ventre*

General Belknap, he would keep the best meat for his soldiers and he would give the rotten meat to the tribes. So, Belknap actually was not a very sought after person because he gave us bad food, dysentery was really bad on reservations, he wouldn't let tribal people leave. So, to be named after a person like that, there was a move one time to actually rename our reservation.

Delia Cross Child – *Blood*

I remember one of the elders talking about the time when there was a lot of sicknesses that were going on. And I remember him saying it was a really sad time, you know, and a lot of people were killed as a result of TB or, you know, these other sicknesses that just came. And my father talks about, you know, the times when they have to go to the ration houses, they had to get their food there and the Indian Agent had so much control.

Donovin Sprague – *Lakota*

The government wanted our people then to farm and be like them, but we weren't farmers. We didn't farm. So they're really displaced. And then they put these reservations in the Badlands, I mean, weeds won't even grow down there and you're supposed to farm? And that displaced our men because he was the hunter and a warrior and a provider. And that was his job was to go out like far from the reservation boundaries and hunt and all that. And so now he's just idle. Alcoholism and things like that, that become prevalent, started right then.

Sean Chandler – *Gros Ventre*

We have this guardian to ward relationship with the federal government. And it's kind of sad to see these...I'm sure they wouldn't want the pity, but these grown men who were prestigious in their Indian time now just called little kids and asking the Indian agent for everything; becoming dependent, when that was never part of our philosophy to be dependent on anybody else but ourselves.

Assimilation & Boarding Schools

Part of the "guardian-to-ward" relationship between the federal government and Indian tribes involved the education of Indian children, which was provided for in treaties. This education was determined by American ideals and carried out through the federal boarding school system rather than by Indian families and the traditional values of Indian communities.

Curly Bear Wagner – *Blackfeet*

When they came on in here their agents weren't military people, they were usually missionaries because when they were establishing Indian reservations at the time they didn't have the trained personnel or the people with the knowledge to come out of here and try to, what they called, "civilize us." And so, the different denominations, the different church denominations, said that they had the trained personnel and could come out here and civilize us, meaning taking our ways and turning us over to Christianity.

Linda Juneau – *Blackfeet*

When Ulysses Grant became President, and the entire country was divided up, Indian country divided up between which tribes would be Catholic, which would be Baptist, who would be the Protestants.

Malcolm Wolf – Mandan-Hidatsa

What they did was they told us, "Come with me. I will show you how to pray. I will show you what to believe in. I will show you how to live and how to communicate with the Creator. I will show you. Put your medicine bundles to the side. Do not utilize them anymore."

Robert Four Star – Assiniboine

And that was the government's way of assimilating the Indians into the European society.

Everall Fox – Gros Ventre

They used to, I guess, have these ceremonies where they used to cast off their Indianness

and then take on sort of the white attributes. And so going through that whole process of indoctrination, I guess you could say. And they said, "Well, they have to give them a name; an English name." So, they'd go "Well, you're from Fort Belknap your first name's going to be Belknap, and we're on the "Fs" so you're Fox. And that's how...and people think my name is native or has to do with the animal, but it just goes back two generations; my great grandfather.

Malcolm Wolf – Mandan-Hidatsa

They took our little children away from their parents. Cut their hair and put clothes on them that they know nothing about, that was foreign to them. Some were even molested. Some never came home. Unmarked



Learning finger songs at Carlisle Indian School ca 1900

Frances Benjamin Johnston photo – Cumberland County Historical Society, Carlisle, PA

Notes

graves. These are the areas that my people had to see, and this is in the United States of America.

Charmaine White Face – Lakota

They took the children and some of them they put them in mission boarding schools. But some of them they brought off to other Indian schools, government-run Indian schools. When they were there, they wore blue and gray-striped clothes with white POW letters on their backs. They were literally Prisoners of War. They experienced tremendous abuse; physical, emotional, mental, sexual abuse.

A lot of the children were killed and they took them from age six all the way up to age 21. I have two grandfathers that went there... also were taken there, and when they were like 11 or 12 years old, ran away. Course the soldiers come back down to Pine Ridge after them, bring them back up here. And then they were put in ball and chains. And yet one of my grandfathers ran away again carrying a ball and chain.

They were children and they were Prisoners of War and they were treated like Prisoners of War.

Fred Baker – Mandan-Hidatsa

My mother was 14. She went away to a all-girls boarding school in Bismarck. And there, you know, she learned how to speak English and until recently I didn't realize that, you know, she was severely punished for... because she couldn't speak anything but Hidatsa. Everytime they caught her speaking Hidatsa they would make her do all kinds of, you know, really humiliating things.

Hubert Friday – Arapaho

It was tough life them days, you know. The

living was tough, you know, they lived in tents and stuff. In '36 when I was born, we lived in a frame tent. You have boards, and then the tent, you know? But it was warm, you know? But we had to go get wood over there, wherever in the wintertime and haul the wood. And we used to go to Hudson, that's about 15 or 20 miles, to get coal, black coal for the fire, you know. St. Michael's was started there, and when I was about 6 or 7 when it started.

But first day, when we got to school, they shaved all our hair off. And they put fuel oil, lice, whether you need it or not. Finally I think the parents got tired of that and then they quit doing that. But the first day, Cod Liver oil...ewww. Just cleaned you out, you know? And we couldn't speak our language, you know? If we said just one word like [speaking Arapaho], pass the bread" – three words - I'd be washing dishes for a week. Sometimes two weeks if I said two words, you know? Three words. But I just couldn't get out of my

language and I had to use it all the time. And I still do. We talk Arapaho all the time.

Curly Bear Wagner – Blackfeet

If we didn't go to school, then rations were cut from our family. And taking our children from us, because we're a closely knitted people, and taking our children and putting them in the boarding schools it was very hard for the child, and especially for the parents because everything we did, we did together as one. And so, we start losing our children. A lot of these kids would commit suicide in these schools. A lot of the kids would run away.

Everall Fox – Gros Ventre

But there's also stories of people saying that they were able to get a good education and a good experience there as well, so there was kind of a mixture and hodgepodge of both



Sioux women waiting for rations at commissary, P.R. Agency S.D., 1891

Denver Public Library, Western History Collection

of those experiences. But as far as it relates to culture, it really did do a lot of damage to the culture. The two important pieces of Gros Ventre religion, and that's the Flat Pipe and the Feather Pipe. And they each had a keeper and they each had a certain ceremony. And the advent of the Catholic Church coming into Fort Belknap some of that information about taking care of those pipes were lost and actually for the longest time those pipes went without a keeper.

Kenneth Helgeson – *Assiniboine*

My folks were told, and they told us that we would become like the white people, that we would have to live that way. So consequently the Sun Dance went underground. We didn't have one here for quite a few years.

Curly Bear Wagner – *Blackfeet*

92

They didn't pay us in money, but they paid us in annuities. Annuities meaning food, clothing, and little shelter for our people. And we never did get the full amount that we signed for. And starvation come up on our people in a big way. Starvation winter of 1883 and '84, we lost 600 of our people right on the Blackfeet reservation today.

Linda Juneau – *Blackfeet*

Why did so many people of the Blackfeet starve to death in that area when there were people like John Ford, who built the first bank in Montana in Great Falls – the Great Falls National Bank. And he had about 250 range riders that...to protect his cattle that were running through the whole Blackfeet Reservation up to Fort McLeod in Canada, where they would sell them from there.

But, I couldn't understand what happened, and what was the influence of the Christian missionaries. Were these people not Chris-

tian people to allow that to happen, or what were their values in those times?

Darrell Kipp – *Blackfeet*

Our languages were broken, literally. Our languages were attempted to be ripped in half, if you may, or they were attempted to be broken in pieces and scattered. The early day mission and government schools and later public schools that advocated the erasure of Native American language were simply following the philosophy of erasing Euro-languages and erasing migrant languages, and you developed a philosophy of a monolingual America – "speak English or leave."

And yet we're from here, so we have nowhere to go and yet our language was caught up in the same philosophy of speak English or be considered unpatriotic.



Sitting Bull

National Museum of the American Indian

Resistance to Colonization –

Two Examples:

- **Sitting Bull & the Ghost Dance**
- **Crow-Flies-High Resists the Reservation**

Sitting Bull & the Ghost Dance

Donovin Sprague – *Lakota*

Once everybody was into the agencies and had surrendered, there were a few that hadn't, and mainly this was Sitting Bull's band (is the best known of all that), they were starving up there. The buffalo was depleted and was gone. From 1879 to about 1881 these other surrenders happened. And so, this was big news when all these people come in from Canada and everybody else had been settled into the reservation for several years. But Sitting Bull was so influential among his people that they wouldn't even let him join his people at that time. So he was sent to far southern South Dakota, to Fort Randall. But he stayed in exile down there, you know, with the soldiers for about over a year. And then finally they brought him back upriver through South Dakota and into North Dakota where the Standing Rock Reservation is.

Sitting Bull then was a Ghost Dancer, he was a well-known Ghost Dancer and Medicine Man. He was not a warrior. And since he was one of the people who surrendered towards the end from Canada, these people were called non-Progressives. And the government, they were afraid of them, basically, because they had such big followings.

The Ghost Dance was a religious thing, and soldiers thought well, if you dance then that means you're going, like a stereotype, on the war-path or something. But no, it was a religious movement. And Sitting Bull would be killed over the Ghost Dance, basically. He

was ordered to stop the Ghost Dancing and when he did not stop, the Agent McLaughlin up there sent out his own people who are now Lakota police to arrest him. And so, they went to his home, he was sleeping. He was in bed. And this tense situation unfolded. He was killed during the attempted arrest. There's different versions of it, but his son had a gun fired and then everything just broke loose from there; firing on Sitting Bull's followers, Indian police, and then Sitting Bull fell.

Curly Bear Wagner – *Blackfeet*

You got to understand that in the late 1800s, that our people were standing still going backwards. We didn't really have anything to grasp onto. But there was a Indian, he was a Paiute Indian named Wovoka. He had this dream. And this dream was that the ground would roll back and our elders would come back and our elders would come back and the buffalo would come back. And so, this is what started the Ghost Dance. And the Ghost Dance spread like prairie fire.

Donovin Sprague – *Lakota*

December 29, 1890, that's when the Wounded Knee massacre would happen. And so, it was very surprising because here the wars had pretty much ended with Little Bighorn and this wasn't supposed to happen. This was a case of ignorance and slaughter, basically. And because they're all settled into the reservation. But see, that shows you right there what happens when you leave the reservation.

So after Sitting Bull was killed, the Ghost Dance followers fled to my grandfather Hump's camp at Cherry Creek. The next camp over is his cousin's, Touch The Cloud and Si Tanka "Big Foot." And Big Foot was also a Ghost Dancer, but when Hump went into Fort Bennett to make a surrender, they asked

him to come in because in the words of the soldiers, for instance General Miles said there would be a huge war if you didn't get Hump out of this picture.

So, he came in with about 400 and including some of the Hunkpapas from Sitting Bull's band. But then from there, then my great grandfather, Felix Benoir, went out as the interpreter between Sumner and Si Tanka, "Big Foot." And they thought he was gonna come in, but the soldier's words had scared Big Foot and he surprised them by taking off early that morning. And he took his band way south to the Pine Ridge Reservation.

They were caught on Porcupine Butte. And then from there they were taken down into this encampment, this holding kind of a concentration camp and again you set the stage for containing people like that, and you don't know what's gonna happen. And

again, some shots broke out, they don't really know for sure to this day all the events that happened, but some say there was an elder Lakota who couldn't hear and he accidentally discharged a rifle. And that was all that was needed for the whole war to start and it was not a war by any means, but a fight like that with the cannons and all of that warfare equipment unleashed upon our people.

Curly Bear Wagner - Blackfeet

After the massacre of 179 or 180 Lakota people, then the United States government laid the law down and said, "No more practicing of your way of life," meaning our religion strictly stomped out from us.



Arapaho Ghost Dance

Artwork based on photographs of James Mooney. — Courtesy of the National Archives and Records Administration

Crow-Flies-High Resists the Reservation



Crow-Flies-High
Three Tribes Museum

Calvin Grinnell – *Mandan-Hidatsa*

The Crow Flies High band in the—from about 1869/1870 to 1894—refused the reservation system and were quite successful in maintaining their lifestyle for the 25 years that they roamed this country.

And primarily we roamed between the northern borders of the Fort Berthold Reservation along the river to Fort Buford and beyond. And they were sort of a thorn in the side of the federal agent system because they illustrated that Indian people could maintain their lifestyle successfully. ▶◀

Notes

LANDLESS INDIANS & SHRINKING RESERVATIONS (1880 – 1920)

This chapter addresses issues of Indian land in the post-treaty period, with a focus on land ownership, treaty rights, and cessions of reservation land.

Suggestion: Use this chapter to build on what your students learned in Chapter Nine, encouraging students to remember the Progressive Era mindset and how it shaped land policies.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- 1872 Brunot Session / McLaughlin Agreement
- 1883-1884 Starvation Winter
- 1887 Allotment Act / Dawes Act
- 1890 Wounded Knee
- Allotment

97

PREDICTING ACTIVITY

Break students into five groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.

Report predictions back to the class, and make sure each group focuses on revisiting their key concept after viewing the DVD.

VOCABULARY

- Tribal rolls
- Sun Dance
- Rations
- Treaty

(Vocabulary con'td)

- Malnutrition
- Land rush
- Treaty-protected land
- Mainstream economy
- Geothermal pool
- Negotiate
- Acquiesced
- Ignorance
- Federal acknowledgement
- Surplus land
- Immigrants
- Private land ownership
- Embezzling
- Refugee camp
- Ghost Dance

Concentration camp Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each vocabulary word or phrase was used after viewing this chapter.

PLACES

98

- Rocky Mountain Front (Montana)
- Great Falls (Montana)
- Hill 57 (Great Falls, Montana)
- Thermopolis (Wyoming)
- Grinnell Notch (Little Rocky Mountains, Montana)
- Ceded Strip (Glacier National Park, Montana)
- Little Bighorn Battlefield (Montana)
- South Pass (Wyoming)
- Pine Ridge Reservation (South Dakota)
- Porcupine Butte (South Dakota)
- Turtle Mountain (North Dakota)

Locate these places on a map of North America and/or the Northern Plains States map (inside back cover), then ask your students what these places might represent to American Indians in the Great Plains region. Try a web quest for any place you cannot locate.

PEOPLE

- Little Shell Tribe (Chippewa and Metis)
- Chief Little Shell (Chippewa)
- Rocky Boy (Chippewa leader)
- Chippewa-Cree Tribe (Rocky Boy Reservation, MT)
- George Bird Grinnell (author)
- Chief White Calf (Blackfeet leader)
- Santees (Dakota)
- John Capture (Gros Ventre)
- Chief Three Sons (Blackfeet leader)
- Wovoka (Paiute spiritual leader)
- Touch The Cloud (Lakota)
- Si Tanka “Bigfoot” (Lakota)
- Sitting Bull (Dakota)
- General Nelson Miles

Ask students to listen for the names of people and tribes while viewing this chapter and make notes about what they learn about them. Locate the tribes on the Tribal Homelands map (inside back cover).

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- Ask students to write about how reservations might “shrink”?
- How did the Allotment Act of 1887 affect agreements between the United States government and Great Plains Indians that had been formalized through treaties?
- Recalling what you learned in Chapter Six (Treaties), do you agree with Chief Little Shell of the Little Shell Tribe regarding his decision not to sign the treaty proposed by the US government in the late nineteenth century. Would you have signed it? Why or why not?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (14:40 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), space for notes and personal reflections.

100**Post - Viewing Activities (20-30 minutes)**

- Allow students time to finish their notes and reflections.
- After viewing this chapter, have key concept groups revisit their predictions. Make revisions based on new understanding from the DVD. Share ideas.
- Ask, “How does this chapter relate to what we are studying now in our American history class?”

For further study see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 10 – Landless Indians and Shrinking Reservations

(14:40 minutes)

Montana's "Landless" Indians

Russell Boham – *Little Shell Chippewa*

There was another treaty that was about to be negotiated in North Dakota in the late 1800s that would cede another million acres of land for ten cents an acre. And the reason that the Little Shell Tribe is the Little Shell Tribe is the name is taken after Chief Little Shell, who at the time of that treaty had been a signature on two previous treaties, refused to sign that treaty.



Chief Little Shell

Little Shell Tribe of Chippewa Indians of Montana

In fact, there's a little story about one of the commissioners having gray hair and saying something to Chief Little Shell like, "The winds of 50 winters have passed over my head and they have turned my hair gray. And I urge you to sign this treaty." And Little Shell's response was, "The winds of 50 winters have also passed over my head. They have also turned my hair gray, but they haven't blown my brains out. So, I'm not going to sign this treaty. It's not in the best interest of my people."

And so the federal government being the federal government and being interested in acquiring this property for white settlement, did what I think is probably typical dealings with native people from the time that they started, which was they waited until Little Shell and his followers were in Montana on their traditional summer buffalo hunt, and put together a council of 32 people that would sign the treaty. And the first item of business basically for that group, that council, was to eliminate Little Shell and his followers from the tribal rolls at Turtle Mountain. And then they sold the land for ten cents an acre.

A lot of Little Shell people ended up associating with Indians on other reservations. But, all along the Rocky Mountain Front in all these little towns, there were Little Shell settlements. And Great Falls, as it is today, is still a magnet for people because there are areas that Little Shell and some Rocky Boy people had settled at Hill 57.

There's people living in there that were living in tar paper shacks with no electricity and no running water. And I think in one winter, there had been a number of Indian children, particularly Little Shell, that had died from malnutrition and exposure, which is when people really begin to take notice of how Indian people are treated in the state when they don't have federal acknowledgement.

Shrinking Reservations

Elizabeth Cook-Lynn – *Dakota*

The Allotment Act happened in 1887. It was an act to divvy up treaty land to Indian individuals. So, the Santees would no longer hold land in common.

Richard Little Bear – *Northern Cheyenne*

Basically the Dawes Act was another land grab because here 160 acres probably supports maybe 2 steers 'cause this is arid country. And at that time when it was allotted there was no irrigation, there was none of this modern technology or fertilizers. And anything that was not allotted was declared surplus and open for a land rush.

Elizabeth Cook-Lynn – *Dakota*

Indians lost two-thirds of their treaty-protected lands through the Allotment Act. It's one of the most criminal acts ever perpetuated against Indian tribes in this country. In the process of this, Indians were supposed to be made citizens, but they weren't. They weren't made citizens 'til 1924.

Robert Four Star – *Assiniboine*

And the reason for allotment was they seen all of our land. We were just living on the southern end of the reservation and they wanted to open that north end to immigrants that were coming and wanted that land. And so our reservation at one time was 70 percent non-Indians who owned that land.

Orville St. Clair – *Eastern Shoshone*

...approximately 1.3 million acres of land was opened up; I mean, there's just been a lot of things that have happened on this reservation



Chief Rocky Boy (Stone Child)

Rocky Boy Reservation in Montana was named after this Chippewa leader in 1916

<http://www.firstpeople.us/>

when it comes to land ownership and being reimbursed properly.

Shane Doyle – *Crow*

When the act was written and passed by Congress, that is without a doubt one of the biggest laws that has ever affected Indian people for a number of different reasons. It split the reservation up into individual ownership. It even changed the most basic thing such as naming. And you know, with the Dawes Act the government actually went in and told the tribes, tribal people, you can't even name yourself anymore. We're going to tell you what your name is. From now on, you're going to have a surname and a first name.

And the driving force behind the Dawes Act was this notion that Indian people, through the federal Indian policy, the Indian people could become like white people, like civilized. And that they could enter into

the mainstream economy and they could find new lives with a new identity that wasn't Indian.

Russell Boham – *Little Shell Chippewa*

Allotment period certainly was a big effort to secure private land ownership for Indian people, but we find as history would bear it out the more that happened the more land changed from Indian hands to non-Indian hands. And most reservations, I think there's one in Montana, maybe two, that are virtually owned by the tribes. The rest of them, about 50 percent of the land is owned by non-Indians in a tribe because of this allotment period.

Orville St. Clair – *Eastern Shoshone*

That gave every male – Indian male – 160 acres. And it differed from reservation to reservation. A lot of tribal members lost their allotments because of taxation. A lot of them didn't understand at that time if they committed their land for a loan, that if they did not repay that loan or missed a payment that that financial institution could come and actually take their land.

Hubert Friday – *Arapaho*

See all these river bottom lands? Whites own them, you know, both rivers. But they got it illegal way. I think we had a crooked superintendent at the agency. And they used to scare these Indians to sell. They thought they were leasing the land, but they found out they sold it. My grandparents was one of the victims.

Orville St. Clair – *Eastern Shoshone*

Through the years, in 1872, four years after the treaty was signed in 1868, we had what was called the Brunot Session, or some call it the McLaughlin Agreement, which ceded little under a million acres of land on our southern border because gold was discovered in South

Notes

Pass. But after that in 1892, somewhere in there, there was another land cession and that was negotiated with the state of Wyoming and that was our northwest boundary, which is present day Thermopolis, Wyoming. And that was a five-by-five square mile area, 25 square miles. That is actually billed as the largest geothermal pool in the western United States. And so they wanted that and there was an agreement that was drawn up for that.

Kenneth Helgeson – *Assiniboine*

The military couldn't keep the miners out of the mountains. And the argument was that we're supposed to hold you Indians on the reservation, we ain't got orders to take care of white people. So, they more or less let them go. And when they found the rich ore portions of the mountains, or what they figured was rich, they was gonna lease this land. They wanted an 80-acre lease until they extracted all the gold, then it was to return to the Indians. We still had access to grazing and hunting and timber there.

Well, after they couldn't exhaust the resources then it expanded to what is known as the Grinnell Notch, it's a 19,000-acre notch, and that was forcefully ceded. They gathered up all the Indian males in the fall of the year, it was cold and they kept them down at Fort Belknap agency for three or four days, and they talked to them outside. They didn't have no big buildings. And they told them, "Well, if you don't cede this land," they would offer them \$360,000 for it, "If you don't cede it we're going to cut off your rations." Winter was coming on and all they was getting was a few little beans and some flour. And the majority of the men refused, they said they wasn't going to do it. But some of the elders said, "No, we don't want to starve our kids and our wives." They made the agreement and the first Indian agent was convicted of

embezzling the money. The Indians never got it. And then the second agent, he was also convicted or caught; accused of embezzling, and he committed suicide. So, this old man, John Capture, said that it has never been paid to the Indians. We never did get it.

Lea Whitford – *Blackfeet*

Because we're in a state of despair, we've come through Starvation Winter and we've lost, you know, hundreds and hundreds of our Blackfeet people through starvation and so, what do we have of value that we could continue to live. Well, we have land. So, where we're at is we have an agreement in 1888 and so we end up selling a large, large piece of our land to help us survive as Blackfeet. And then you'd think that would be enough, but it wasn't. Then they found, you know, minerals up in the mountains and once again, here comes the government and they want to negotiate for those mountains. And in 1896 we're at the table again, and this time we think, you know, we're at an advantage because we have people that know both languages well and you would think that things would go smoothly with that particular agreement, but it doesn't. It's probably one of the more controversial agreements we have that we're dealing with today.

Darrell Kipp – *Blackfeet*

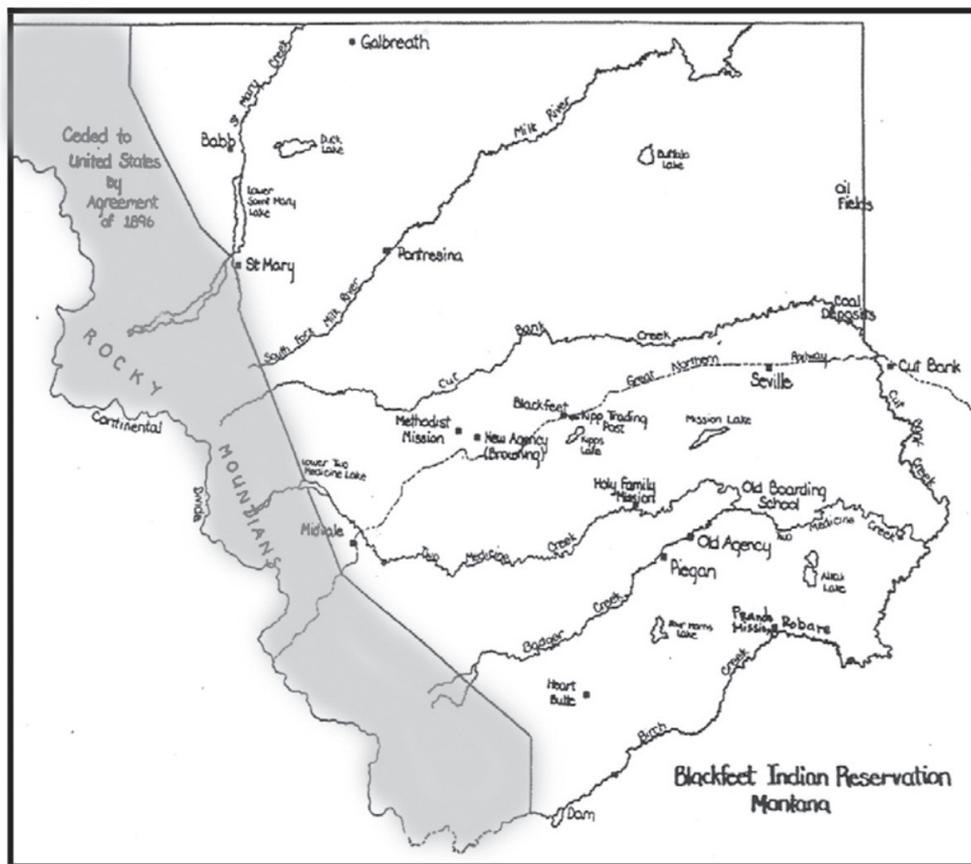
The last land (quote) "agreement" that the Blackfeet tribe was involved in was in 1896 when 880,000 acres of land was ceded. And the price tag on that was \$3.5 million, which was even quite a bargain in its day.

Included in this land sale which became Glacier Park is also a large portion of land today referred to as the Ceded Strip. And this land was just simply never paid for. It was taken. Just part of the deal, "Oh, it was connected, so we took it. We didn't think you'd

want it." In reality what happened in that particular case is that the negotiable items was the starvation of children. That was the point given to the tribe. They were residing in a refugee camp at the time and they were approached by no less than George Bird Grinnell. And what they said, "If you don't give us the land, we'll quit bringing you food."

When you negotiate with a mother or a father who have children, who are on the verge of starving, and one of your negotiation points is 'we'll quit bringing you food,' I think you then have that mother and that father in a place where they're gonna pretty well give up whatever it is for the lives of their children. And that's precisely what happened in the so-called agreement of 1896. In that day and

age, those chiefs, Chief White Calf and Chief Three Sons, and Three Sons was adamantly opposed to selling the land. At the end, they acquiesced in the name of survival of their children. And so, actually you think about it, and it was a magnificent choice. It was a very powerful choice they made because what they did is they chose to have their children survive. ▶◀



Map showing Ceded Strip of Blackfoot Reservation, Montana

Zedono & Murray, 2007, after Foley Indian Claims Commission docket # 279D

INDIAN LANDS IN THE 20TH CENTURY

This chapter examines two examples of Indian land issues in the twentieth century: the construction of Garrison Dam in North Dakota and the Black Hills land claim in South Dakota. Both of these topics shed light on our understanding of how federal land use policies unfolded in the twentieth century.

Suggestion: The Garrison Dam is a product of the New Deal Era policies, while the Black Hills land claim issue spans more than a century (some argue the issue remains unresolved), making this chapter difficult to recommend for a particular unit of study. This chapter could blend with any unit that addresses the development of twentieth-century federal land policies.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- Since time immemorial
- Loss of land
- Theft of the Black Hills

107

PREDICTING ACTIVITY

Break students into three groups, each group taking one of the key concepts above. Ask each group to predict what their concept means and how it might relate to what they are presently studying in your American history class.

Report predictions back to the class. Groups will revisit their predictions after viewing the DVD.

VOCABULARY

- Social Services
- Trespassing miners
- Sacred area
- Floodplain
- Placer gold

Ask students to develop a working definition of each word or phrase and pay attention to how they are used throughout the chapter.

PLACES

- Garrison Dam / Lake Sakakawea (North Dakota)
- Missouri River (Montana and North Dakota)
- Black Hills (South Dakota)
- Great Sioux Reservation (western South Dakota and portions of North Dakota and Nebraska)

Locate these places on the Northern Plains States map. Try web quest for any place you cannot locate.

PEOPLE

- Mandan, Hidatsa and Arikara
- Army Corps of Engineers
- Supreme Court
- Indian Claims Commission

Ask students to listen for the names of the people and institutions listed above while viewing the DVD and to pay attention to the role they played in the controversies regarding the Garrison Dam and the Black Hills.

108

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- Define "time immemorial." What does this mean regarding the existence of tribal people on this continent?
- How would the construction of a dam on an Indian reservation affect the way Indians lived on that reservation?
- Who decides how lands within an Indian reservation should be used? Do natural resources on lands reserved for Indians belong to the Indians who live there? Why or why not?

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they have viewed this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (8:52 minutes)

Teacher transcript

Student transcript, complete with essential questions (at the beginning), space for notes and personal reflections.

Post – Viewing Activities (20-30 minutes)

- Allow students time to finish their notes and reflections.
- Have “experts” report back to the class with answers to their assigned essential questions.
- Ask the question, “How does this chapter relate to what we are studying now in our American history class?”
- The Garrison Dam was a product of energy policies and social programs developed under the New Deal, President Franklin Roosevelt’s response to the Great Depression of the 1930s. Debate, discuss, ponder, write about the federal government’s intentions in building the dam. How was the construction of the dam contradictory to the federal government’s policies toward Indians? How were they consistent?
- Research locations of dams in the Great Plains. Is Mary Elk correct? Have students assess whether more dams have been built on Indian reservations than other places?
- On July 23, 1980, the US Supreme Court ruled that the Black Hills were taken illegally from the Lakota and ordered that the federal government pay \$105 million to the Lakota in retribution. The Lakota have refused to accept this settlement, wanting the return of the land instead. If you were a contemporary Lakota Indian, would you continue to support the tribe’s decision? Why or why not?

For further study see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 11 – Indian Lands in the 20th Century

(8:52 minutes)

The Garrison Dam

In the 1940s, the US Army Corps of Engineers constructed dam sites along the Missouri River Basin for flood control, hydroelectric power and irrigation.

Garrison Dam inundated 94 percent of Fort Berthold Reservation's prime agricultural land and displaced hundreds of Mandan, Hidatsa and Arikara families.

110

Fred Baker – Mandan-Hidatsa

Twelve billion, five hundred thousand acres is what our original treaty was. That was in 1851. And then there were a couple of Presidential Executive Orders in which they took more and more of our land. And by 1889, the year that North Dakota became a state, I think we're down to something like maybe a million, million-and-a-half acres or something like that. We weren't involved in any negotiations, it was just Executive Order. And then to top it off, of

course, then they built the Garrison Dam right through where we lived. We've been river people since time immemorial.

Calvin Grinnell – Mandan-Hidatsa

Mandan, Hidatsa and Arikara people were relocated to the higher bench lands along the Missouri because of the loss of the bottomlands to the Garrison Reservoir, which became Lake Sakakawea. I think the figures were like 340 families had to be relocated.

Malcolm Wolf – Mandan-Hidatsa

It was always supposed to flow. And when it stopped flowing back in the early 1950s, that's when we lost. We lost drastically, traditionally, spiritually. We were wounded by this Garrison Reservoir. We never knew what social services was. There was no such thing until we moved from the river bottom.



George Gillette (left) chairman of the Fort Berthold Indian Tribal Business Council, covers his face as he weeps in the office of Secretary of Interior J. A. Krug in Washington, May, 20, 1948. Krug is signing a contract whereby the tribe sells 155,000 acres of its reservation in North Dakota for the Garrison Dam and Reservoir project. In a prepared statement, Gillette said: "The members of the Tribal Council sign this contract with heavy hearts. Right now the future does not look good to us." (AP Photo)

Tillie Walker – *Mandan-Hidatsa*

That was one of the biggest changes that we had when the Garrison Dam came, because we got moved out of really prime agricultural land that our tribes had gardens along the floodplain. And then you move up into the prairie and you try to plant a garden and you can't. You know, you don't have the water and plus the prairie land isn't really good for gardening. So a lot of people lost that totally.

Mary Elk – *Mandan-Hidatsa*

I always hate to think about it, you know. When we lived down there everything was really good, you know. We didn't have to worry about no lights, light bill, water bills, phones. We may not be rich but then we had our own wood, coal. We had kerosene. We didn't have to worry about no bills. They promised us that we'd have free lights and stuff. But we never got what they promised us. All the good land we had, no amount of money can ever, ever replace what we lost. Government don't care. Why do they have to build dams on Indian reservations?

Edwin Benson – *Mandan-Hidatsa*

One of the higher buttes are still there that we used to see when we lived in there. And some days I go back in there just to see that. Just to bring back the old memories. But when I peak over there and ride through them places, there's times as I go along where I see an old wagon trail going down right into the water over there where the trees grew. When I see that then my cry is right here. Even yet today.

Loren Yellow Bird – *Arikara*

The women maintaining corn societies and stuff like that - that's gone. That's gone because a lot of these things had taken place at

that point. You know, the Army Corp dictated this is what's gonna happen. You can either accept it and just sign your name and accept it, or have it happen anyway and not get nothing out of the deal.

Fred Baker – *Mandan-Hidatsa*

I was eight years old when we had to move. My mother probably took it a lot harder because, you know, that was her home. And so she had to leave everything behind and go up into the hills. So, it was pretty traumatic. I guess, to this day she can't talk about it without crying.

Black Hills Claim

Discovery of gold in the Black Hills in 1873 brought thousands of trespassing miners onto lands guaranteed by treaty to the Lakota. Rather than control the actions of the miners, the United States took control of the Black Hills. On June 30, 1980, the Supreme Court ruled that the Black Hills were illegally confiscated and offered \$105 million in settlement.

The Lakota refused the settlement and demanded the return of the Black Hills. While the settlement remains in an interest-bearing account, the Lakota continue to refuse the money and are awaiting the return of the land.

U.S. Supreme Court
United States v. Sioux Nation of Indians, 448 U.S. 371
(1980)

United States v. Sioux Nation of Indians

No. 79-639

Argued March 24, 1980

Decided June 30, 1980

448 U.S. 371

Mario Gonzales – Lakota

June 30, 1980, the US Supreme Court made a final decision on the Black Hills claim, and ruled that the Oglala Sioux and the other Sioux tribes that were parties to the Indian Claims Commission case were entitled to receive 102 million dollars for the Black Hills, plus 12,050 dollars for the placer gold taken out of the Hills up to 1877, and about three million dollars for three right-of-ways through the Great Sioux Reservation for a total of 105 million dollars. By the time the Supreme Court made its decision, 1980, we had some tribal members who had become lawyers and our tribal governments themselves had become much more sophisticated than they were about 30 or 40 years earlier. So, we were better able to evaluate the land claims and were able to understand that the Indian Claims Commission process was a sham.

For example, the federal government allowed trespassing miners to come into the Black Hills in the 1870s while it was still an Indian reservation, and take out hundreds of thousands of dollars worth of placer gold – surface gold. And subsequent to 1877, to locate mining claims, and take out billions of dollars worth of gold and silver and other minerals, and then turn around and allow us an award of only \$450,000. But there was something even more important in that this land and our religion was also a sacred area as a spiritual area. So, we were put in a position where we were asked to sell our sacred lands, our religious lands. And there is no amount of money in the world that can pay us, you know, for these lands.

Elizabeth Cook-Lynn – Dakota

The theft of the Black Hills is a very interesting story, not only among us but for America to take a look at. In 1920, the Black Hills case went to court. It was in the courts all of

the 20th century. And finally in 1980, the Supreme Court answered the question. The question was, "Was our land taken illegally?" The Supreme Court said, "Yes. It was a theft." And that is in the law. And what they said of course was and we will now pay you X-millions of dollars, and the Sioux have said, "No, we want to talk about return of stolen lands." ▶◀

Notes

REFLECTIONS

Chapter Twelve reflects on the history of Indian people, the value of learning history from an Indian perspective, and the vitality of Indian culture today. This chapter likewise reflects on how Indian cultures have been portrayed in popular culture and history, and the power those images have had upon our perceptions. In conclusion, this chapter suggests ways in which learning about other cultures breaks down stereotypes and promotes acceptance.

Suggestion: Integrate this chapter with your unit on the Civil Rights Movement.

Pre – Viewing Activities (20-40 minutes)

KEY CONCEPTS

- Looking to the future through understanding the past
- United States Constitution
- 1978 American Indian Religious Freedom Act

113

PREDICTING ACTIVITY

Ask students to share what they think each of these key concepts means or refers to. What might each of these concepts mean for American Indians from the Great Plains?

VOCABULARY

- Deconstruct
- Blemished
- Stereotypes
- Perspective
- Military tacticians
- Cultural existence
- Tolerance
- Acceptance

Alone, in pairs, or in groups, have students develop a working definition for each vocabulary word or phrase.

Optional – Have students report on how each word or phrase was used after viewing this chapter.

Optional – Have students find real world or researched instances of each word or phrase during their study of this unit (not just its occurrence in the DVD).

PEOPLE

- Geronimo

Ask your students if they have ever heard of Geronimo? What do they think of when they hear his name? This famous Apache warrior was not from the northern Plains, yet he has emerged from mainstream American history as a symbol for all Plains Indians. Why is this kind of imagery problematic?

ESSENTIAL QUESTIONS

(make this a part of the student transcript handout, if you wish)

- What kinds of images form in your mind when you hear the words “Indian,” “Native American,” or “American Indian?” Can you think of images you see on a regular basis that perpetuate stereotypical imagery of Native American people?
- It was not until 1978 that the United States government guaranteed Native Americans freedom of religion – a right afforded all American citizens in the US Constitution of 1789. Why do you think it was necessary for the federal government to recognize freedom of religion for Native Americans separately? Why was this constitutional right only recently afforded to Indian people?

114

Teacher Directions

Before your students view this chapter, read aloud the essential questions and have students think of their initial responses to the questions. Ideas can be expressed orally or in writing.

Make individual students or student groups responsible for becoming the “experts” on the questions you assign them and report back to the class after they view this chapter.

Student Directions

Alone, in pairs, or in groups, focus on the essential questions your teacher assigns to you. Think about the questions during and after viewing this chapter.

Prepare a response to your assigned questions and share with your group or class, as directed by your teacher.

Viewing (6:49 minutes)

- Teacher transcript
- Student transcript, complete with essential questions (at the beginning), space for notes and personal reflections.

Post – Viewing Activities (20-30 minutes)

- Allow students time to finish notes and reflections.
- Have “experts” report back to the class with answers to their assigned essential questions.
- If appropriate, ask the question, “How does this chapter relate to what we are studying now in our American history class?”
- Using the Federal Indian Policy timeline (inside back cover), review federal Indian policies in relation to other aspects of American history. Set up a debate around the question: Have federal Indian policies been fair, just, and legal? Students should be prepared with facts to defend their position.

Optional – The Report to the President by the Indian Peace Commission (Appendix VI), submitted in January 1868, offers a firsthand account on the state of Indian affairs by this time, reflecting back on failed policies and treaty violations to propose a new course.

As homework, have your students read the Commissioners' Report, encouraging them to take notes and highlight striking passages. In class, discuss the implications of the commissioners' findings and the contradictions within the commissioners' perspectives (e.g. they appear to be sympathetic to the plight of Native Americans thus far, yet insist on “civilizing” them). How do the perspectives of contemporary tribal voices compare to the perspectives of the non-Indian commissioners writing more than 140 years ago? How does the report inform federal Indian policies in the late nineteenth century? How did the actual policies fall short of the commissioners' vision? How did they comply?

Optional – The Civil Rights Movement of the 1960s inspired the gradual deconstruction of many racial and ethnic stereotypes, promoting a more integrated society. While stereotyping of many racial and ethnic groups has become socially unacceptable, misconceptions regarding Native Americans continue to

prevail. This is particularly visible in American popular culture (movies, television, books), but it is often overlooked. Ideally, listening to the perspectives of American Indians from the Great Plains has helped change your students' perceptions of them if they are non-Indian, and helped affirm a more accurate version of history for Indian students.

Have your students select a movie, television show or book produced in the modern era that they have watched or read before and in which any Native Americans are portrayed. Ask students to revisit their selection outside of class and direct them to give careful attention to the way Indian characters are represented. After viewing/reading their selection, students should craft a written response to express their views on what they discovered. Encourage students to recall their reaction to the piece from the first time they watched or read it. How was their reaction different this time? Did they notice any stereotypes this time?

For further study see the website www.trailtribes.org.

:: TRANSCRIPT ::

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

Chapter 12 – Reflections

(6:49 minutes)

Delia Cross Child – Blood

My message to young people would be, you know, it's so important to know your history. It's so important to learn the language. It's not our fault that we didn't know our language. It was our first language for a lot of us that experienced the intergenerational effects. But we have the power to recreate who we are, and learning the language and understanding that the interpretation behind, within the language, is how we see the world.

Shane Doyle – Crow

We always think of the Plains Indians are Geronimo or these people who were these great military tacticians. And I think just that small insight, you can unravel it and deconstruct so much of our understanding of Indian people and why we think of them as these tomahawk carrying people when actually they were family-oriented people who, you know, you probably couldn't find another culture in the world who was more family-oriented, that actually lived by family values. I mean, to me that is something that needs to be acknowledged. It needs to be studied and held up by academics and scholars as something important because that what's going to take us into the next century. It's not going to be the corporations that find our way in this world, it's gonna be the families.

Jesse Taken Alive – Lakota

Even though we live in this corporate system,

and this corporate government, we have the truth. And don't let that truth become blemished, but keep it simple, and always respect people. Never disrespect anybody because of race, color or creed, or economic status. Always be respectful. Yes, we have a beautiful history, we have a beautiful culture, but don't freeze us in that. We do have lawyers that are indigenous people. We do have doctors that are indigenous people. We do have schoolteachers, administrators, people in the business world. We do have people who have aspirations of running to be part of this United States government, but we know that they carry the heart of their people in their heart, and the blood still runs through their veins. So, we ask them to never, ever forget who they are, what they are, and where they've come from.

Myrna Leader Charge – Lakota

Our very cultural existence has been threatened and nearly destroyed; nearly exterminated. We had those individuals who went underground with a lot of our beliefs and our practices and that's why we still have what we have. So, I always come back to the culture and it has never, ever failed me. I've always found the directive and the focus was just clear and straight. So, go back to the cultural beliefs and the values, 'cause those have just withstood the test of time.

Patricia Bauerle – Crow

Native Americans, First Nations, are not just history. That we're vital today and may not necessarily be able to pick them out because they don't fit the stereotypes. We are everywhere.

Calvin Grinnell – Mandan-Hidatsa

We've always bounced back from all the setbacks that have been put against us, whether

natural or man-made. You know, the smallpox epidemics, the loss of the homelands to the Garrison Dam.

Tillie Walker – *Mandan-Hidatsa*

You're surprised when you read that kind of history to see how much we've retained and, that . . . who we still are. And that we are truly survivors.

Jesse Taken Alive – *Lakota*

When we look at facts in history, such as the right that was given to every American citizen since the American Constitution was adopted, which is freedom of religion, was just now recognized recently, on August 11 of 1978. That right called the American Indian of Freedom Religion; that right was afforded to American Indians in the United States – in the "land of the free," mind you, that was just now afforded to them.

118

Charmaine White Face – *Lakota*

Even the [speaking Lakota] said that there would be a time when a handful of us would turn around and we'd turn around we'd be who we're supposed to be again. And it's coming. It's coming. It would happen by the 7th generation, but in the 5th generation is when those of, a few of us, a handful, would turn around.

Patricia Bauerle – *Crow*

We need to be tolerant of other people, and I don't mean tolerant like, "Oh, I will tolerate that." But, be tolerant in acceptance and if we're tolerant, we may begin to understand another perspective. And if we allow ourselves to begin that understanding we may begin to appreciate that person. And through that appreciation, if we allow that to grow, maybe even respect someone who's different.



Geronimo

Photograph of painting by E. A. Burbank.
Library of Congress

Richard Little Bear – *Northern Cheyenne*

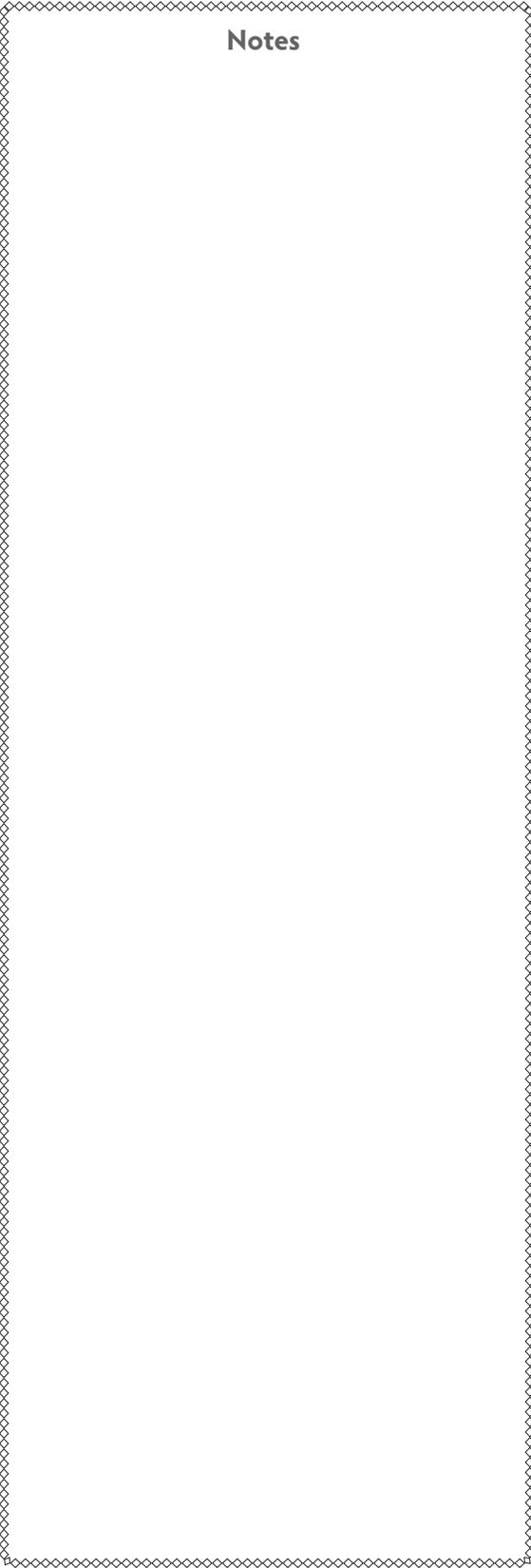
Talk to us. Learn about us. We have the same aspirations as anybody else. We want our kids and our grandkids to succeed in this world and succeed in the world of their own making. We want them to be tolerant of other people.

Darrell Martin – *Gros Ventre*

And look at how the past can mold the future. Let's not do what we did in the past, let's improve that. Let's not make the mistakes. That's why we have history. Let's look at our past and improve the future for everybody.

▶◀

Notes



VOLUME II

GREAT PLAINS

UPPER MISSOURI BASIN

APPENDICES

I	Suggested Resources for Further Study	I-3
II	National and State Content Standards	II-8
III	Excerpt from <i>Plenty Coups, Chief of the Crows</i>	III-11
IV	Lewis & Clark Journal Excerpts	IV-17
	Lewis & Clark – Contents	IV-19
	Lewis & Clark – Mandans	IV-21
	Lewis & Clark – Musselshell	IV-23
	Lewis & Clark – Blackfeet	IV-25
	Lewis & Clark – Sioux	IV-33
V	Treaties	V-35
	1851 ►► Treaty of Fort Laramie	V-37
	1855 ►► Treaty with the Blackfeet (aka Lame Bull Treaty)	V-43
	1863 ►► Treaty with the Eastern Shoshone	V-51
	1868 ►► Fort Laramie Treaty with the Sioux	V-55
VI	Report to the President by the Indian Peace Commission	VI-73
VII	DVD Image Sources	VII-99

I

SUGGESTED RESOURCES FOR FURTHER STUDY

Suggested Resources for Further Study

Disease

There is much debate concerning the intentional spread of smallpox through the distribution of trade blankets by Europeans to Indians people. One piece of potential evidence for the intentional spread of smallpox exists in a letter written by Sir Jeffrey Amherst, commander of the British forces, to Colonel Bouquet, in which Amherst suggests smallpox be sent among disaffected tribes through infected material goods. It is important to note that this incident occurred in the colonial era, and is correlated with the outbreak of smallpox among Indian tribes living in the Ohio River Valley.

- The Amherst correspondence relating the distribution of smallpox-infected items among Indians is discussed with digitized copies of his letters through Free Republic: <http://www.freerepublic.com/focus/news/801650/posts>
- A brief discussion of the distribution of smallpox infected blankets and subsequent outbreaks of smallpox among Indians along the Ohio River can be found in: Thornton, Russell, *Indian Holocaust and Survival: A Population History Since 1492*, (University of Oklahoma: Norman, 1987), pp. 78-79.
- The smallpox outbreak that originated on the ship *St. Peter's* after arriving at the Mandan Villages on the Missouri River in 1837 is a complex issue, and there is no proof that this was an intentional act of germ warfare. First hand descriptions of the situation aboard the ship and the reactions of personal at Fort Union and Fort Clark can be gleaned through the following books:
- Chardon, Francis A., *Chardon's Journal at Fort Clark, 1834-1839*, ed., Annie Abel (Bison Books 1997)
- Larpenteur, Charles, *Forty Years a Fur Trader*, (Bison Books reprint, 1989)
- For a critical and well-rounded analysis of differing versions of smallpox blankets and their distribution among Indian tribes by the U.S. Army, the following article by Thomas Brown provides essential arguments concerning how the 1837 smallpox event has been perpetuated as historical truth through the writings of Ward Churchill: <http://www.plagiary.org/smallpox-blankets.pdf>
- For general information concerning foreign diseases among American Indian populations, the following sources provide a multi-disciplinary approach to this topic:
- Krech, Shepard, *The Ecological Indian: Myth and History*, (W.W. Norton & Company: 1999)
- Jones, David S., "Virgin Soils Revisited," in *The William and Mary Quarterly*, vol. 60, no. 4 (October 2003), pp. 703-742.

Pre-Contact & Contact Eras: Guns, Horses and Fur Trade

The following link directs you the lesson plan, Horse Culture of the Plains Indian, offered through the Utah State Office of Education. This lesson plan provides activity ideas and maps that can be used as is, or adapted for your needs:

<http://www.schools.utah.gov/curr/indianed/teacher/lessons/AIHLessons/SecAdditions/11thGradeHorses.pdf>

Buffalo and the Plains Indians Lesson Plan (grades 7-8), provided by Montana PBS, provides lessons in the importance of the buffalo among Plains Indian cultures, the impact of westward expansion on Indian lands and resources, and the decline of buffalo on the Plains:

<http://www.montanapbs.org/TeachersParents/Lessons/>

For resources concerning the fur trade and the Great Plains

- Barbour, Barton H., *Fort Union and the Upper Missouri Fur Trade*, (University of Oklahoma Press: 2001)
- Brown, Jennifer S. H., *Strangers in Blood: Fur Trade Company Families in Indian Country*, (University of Oklahoma Press: 1996)
- Chittenden, Hiram Martin, *The American Fur Trade of the Far West*, (F.P. Harper: 1902); digitized version available through Google Books: <http://books.google.com/books?id=8fUWAAAAYAAJ&dq=Chittenden+American+Fur+Trade>
- Graves, F. Lee, *Montana's Fur Trade Era*, (Montana Magazine and American & World Geographic Publications: 1994)
- Haywood, Carl, *Sometimes Only Horses to Eat*, (Rockman's Trading Post Inc., 2008)

6

Treaties, Conflict, and Indian Land

The following link provides access to the digital version of *Indian Affairs: Laws and Treaties*, compiled and edited by Charles J. Kappler. This seven-volume compilation provides full text of U.S. treaties, laws and executive orders:

<http://digital.library.okstate.edu/Kappler/>

The Battle of the Little Bighorn Lesson Plan, offered through Montana PBS, examines issues surrounding the Bozeman Trial and violations of the 1868 Fort Laramie Treaty that lead to the Battle of the Little Bighorn. The following link directs you to the Montana PBS website and the Battle of the Little Bighorn lesson plan (among others):

<http://www.montanapbs.org/TeachersParents/Lessons/>

The Transcontinental Railroad lesson plan through Montana PBS offers maps, reading material, and teacher guide to explore the West before white settlement, the impact of the railroad on Indian people, and the near-extinction of American buffalo:

<http://www.pbs.org/wgbh/amex/tcrr/index.html>

This digital article by David R. Lewis on Native American Environmental Issues discusses Native American land and resources in a twentieth century context:

<http://www.cnie.org/NAE/docs/intro.html>



TRIBAL PERSPECTIVES ON AMERICAN HISTORY · VOL. II · GREAT PLAINS – UPPER MISSOURI BASIN MEETS THE FOLLOWING NATIONAL & STATE CONTENT STANDARDS

Tribal Perspectives – Great Plains satisfies the following National Social Science Standards for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml											
Civics	Benchmark 9-12.4 - Examination of the relationship of the United States to other nations and to world affairs.										
	NSS EC-9-12.4 Role of Incentives					NSS EC-9-12.5 Gain from Trade					
	NSS G.K-12.1: The World in Spatial Terms		NSS-G.K-12.2: Places and Regions		NSS-G.K-12.3: Physical Systems		NSS-G.K-12.4: Human Systems		NSS-G.K-12.5: Environment and Society		NSS-G.K-12.6: The Uses of Geography
Economics	NSS-USH.5-12.1: Era 1 - Three Worlds Meet		NSS-USH.5-12.2: Era 2 - Colonization and Settlement (1585-1763)		NSS-USH.5-12.4: Era 4 - Expansion and Reform (1801-1861)		NSS-USH.5-12.6: Era 6 - The Development of the Industrial United States (1870-1900)		NSS-USH.5-12.9: Era 9 - Postwar United States (1945 to early 1970s)		NSS-USH.9-12.10: Era 10 - Contemporary United States (1968 to the Present)
	Geography		US History		Geography		US History		Geography		US History
Tribal Perspectives – Great Plains satisfies the following National Language Arts Standards for detailed information please visit: www.education-world.com/standards/national/soc_sci/index.shtml											
English	NL-ENG K-12.1 Reading for Perspective	NL-ENG K-12.2 Human Experience	NL-ENG. K-12.3 Evaluation Strategies	NL-ENG. K-12.4 Communication Skills	NL-ENG. K-12.4 Communication Strategies	NL-ENG. K-12.6 Applying Knowledge	NL-ENG K-12.7 Evaluating Data	NL-ENG. K-12.8 Developing Research Skills	NL-ENG. K-12.9 Multicultural Understanding	NL-ENG. K-12.11 Participating in Society	
	Tribal Perspectives – Great Plains satisfies the following Social Studies Standards for Montana OPI for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm										
Inquiry Learning	Benchmark 12.2 - Apply criteria to evaluate information (ie: origin, authority, accuracy, bias, and distortion of information and ideas). EU 1-7										
	Benchmark 12.6 - Analyze and evaluate conditions, actions and motivations that contribute to conflict and cooperation within and among groups and nations, including tribal nations (ie: discrimination) EU 2			Benchmark 12.6 - Identify origination of stereotypes, and connect these to conflict/cooperation within and among groups and nations. EU 2-5			Benchmark 12.4 - Relate concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state, and federal governments. EU 5,7		Benchmark 12.5a - Analyze the effectiveness of various systems of government to protect the rights and needs of citizens and balance competing conceptions of a just society. EU 1,4,7		
Civic Responsibilities	Benchmark 12.3 - Assess the major impacts of human modifications on the environment and compare and contrast use of lands by different people. EU 1,4,5				Benchmark 12.4 - Analyze how human settlement patterns and cultural borders create cooperation and conflict which influence the division and control of the Earth. EU 4,5,7			Benchmark 12.7 - Describe and compare how people create places that reflect culture, human needs, govt policy, history, and current values and ideas as they design and build. EU 1,2,5,6			
	Benchmark 12.1 - Select and analyze documents, primary and secondary sources (ie: treaties, oral histories, court decisions, current events, tribal publications) that have influenced the legal, political, and constitutional heritage of Montana Indians. EU 4-7			Benchmark 12.2 Interpret how selected cultures, historical events, periods, and patterns of change influence each other. EU 5		Benchmark 12.6 - Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints, concerning events within and across cultures, major world religions, and political systems, esp. as they relate to American Indian cultures (ie: assimilation, values, beliefs, conflicts) EU 1-7			Benchmark 12.7 - Analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the Montana tribes and bands and American Indians (ie: gambling, artifacts, repatriation, natural resources, language, jurisdiction) EU 1-7		
Effects of Time and Change	Benchmark 12.4 - Compare and contrast how values and beliefs influence economic decisions in different economic systems, including American Indians (ie: tribal vs. capital economics) EU 4										
	Benchmark 12.4 - Evaluate how the unique characteristics of Montana/American Indian tribes and other cultural groups have contributed to Montana history and contemporary life. EU 1-7										
Economics	Tribal Perspectives – Great Plains satisfies the following Language Arts Standards for Montana OPI for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm										
	Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders. EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.										
Cultural Diversity	Tribal Perspectives – Great Plains satisfies the following Language Arts Standards for Montana OPI for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm										
	Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders. EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.										
Literature Content	Tribal Perspectives – Great Plains satisfies the following Language Arts Standards for Montana OPI for detailed information, please visit: www.opi.state.mt.us/Accred/cstandards.htm										
	Literature Content Standard 4 - Students interact with print and nonprint literary works from various cultures, ethnic groups, traditional and contemporary viewpoints written/spoken by both genders. EU 1-2. Benchmarks: 1. Students select, read, listen to and view a variety of traditional and contemporary works from diverse cultures (ie: American Indian works). 2. Students analyze diverse literature to identify and compare common human experiences within and between cultures.										

ESSENTIAL UNDERSTANDINGS REGARDING MONTANA INDIANS

Social Studies Model Curriculum, Montana Office of Public Instruction

This summary is a reference to the EU's listed in the Content Standards on the preceding page.

• **ESSENTIAL UNDERSTANDING 1**

There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

• **ESSENTIAL UNDERSTANDING 2**

There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic American Indian.

• **ESSENTIAL UNDERSTANDING 3**

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

• **ESSENTIAL UNDERSTANDING 4**

Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.
- II. That Indian tribes had some form of transferable title to the land.
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

• **ESSENTIAL UNDERSTANDING 5**

There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods. Examples:

Colonization Period, Treaty Period, Allotment Period, Boarding School Period,
Tribal Reorganization, Termination, Self-determination

• **ESSENTIAL UNDERSTANDING 6**

History is a story and most often related through the subjective experience teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

• **ESSENTIAL UNDERSTANDING 7**

Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

III

EXCERPT FROM

*Plenty Coups,
Chief of the Crows*

**Excerpt from Frank B. Linderman's *Plenty Coups, Chief of the Crows*
(Lincoln: University of Nebraska Press: 1930, reprint 1962), pp. 58-67.**

I decided to go afoot to the Crazy Mountains, two long day's journey from the village. The traveling without food or drink was good for me, and as soon as I reached the Crazies I took a sweat-bath and climbed the highest peak. There is a lake at its base, and the winds are always stirring about it. But even though I fasted two more days and nights, walking over the mountain top, no Person came to me, nothing was offered. I saw several grizzly bears that were nearly white in the moonlight, and one of them came very near to me, but he did not speak. Even when I slept on that peak in the Crazies, no bird or animal or Person spoke a word to me, and I grew discouraged. I could not dream.

Back in the village I told my closest friends about the high peaks I had seen, about the white grizzly bears, and the lake. They were interested and said they would go back with me and that we would all try to dream.

There were three besides myself who set out, with extra moccasins and a robe to cover our sweat-lodge. We camped on good water just below the peak where I had tried to dream, quickly took our sweat-baths, and started up the mountains. It was already dark when we separated, but I found no difficulty in reaching my old bed on the tall peak that looked down on the little lake, or in making a new bed with ground-cedar and sweet-sage. Owls were hooting under the stars while I rubbed my body with the sweet-smelling herbs before starting out to walk myself weak.

When I could scarcely stand, I made my way back to my bed and slept with my feet toward the east. But no Person came to me, nothing was offered; and when the day came I got up to walk again over the mountain top, calling for Helpers as I had done the night before.

13

All day the sun was hot, and my tongue was swollen for want of water; but I saw nothing, heard nothing, even when night came again to cool the mountain. No sound had reached my ears, except my own voice and the howling of wolves down on the plains.

I knew that our great Crow warriors of other days sacrificed their flesh and blood to dream, and just when the night was leaving to let the morning come I stopped at a fallen tree, and, laying the first finger of my left hand upon the log, I cut part of it off with my knife. [The end of the left index finger on the Chief's hand is missing]. But no blood came. The stump of my finger was white as the finger of a dead man, and to make it bleed I struck it against the log until blood flowed freely. Then I began to walk and call for Helpers, hoping that some Person would smell my blood and come to aid me.

Near the middle of that day my head grew dizzy, and I sat down. I had eaten nothing, taken no water, for nearly four days and nights, and my mind must have left me while I sat there under the hot sun on the mountain top. It must have traveled far away, because the sun was nearly down when it returned and found my lying on my face. As soon as it came back to me I sat up and looked about, at first not knowing where I was. Four war-eagles were sitting in a row along a trail of my blood just above me. But they did not speak to me, offered nothing at all.

I thought I would try to reach my bed, and when I stood up I saw my three friends. They had seen

the eagles flying over my peak and had become frightened, believing me dead. They carried me to my bed and stayed long enough to smoke with me before going back to their own places. While we smoked, the four war-eagles did not fly away. They sat there by my blood on the rocks, even after the night came on and chilled everything living on the mountain...

I dreamed. I heard a voice at midnight and saw a Person standing at my feet, in the east. He said, 'Plenty-coups, the Person down there wants you now.'

He pointed, and from the peak in the Crazy Mountains I saw a Buffalo-bull standing where we are sitting now. I got up and started to go to the Bull, because I knew he was the Person who wanted me. The other Person was gone. Where he had stood when he spoke to me there was nothing at all.

The way is very long from the Crazies to this place where we are sitting today, but I came here quickly in my dream. On that hill over yonder was where I stopped to look at the Bull. He had changed into a Man-person wearing a buffalo robe with the hair outside. Later I picked up the buffalo skull that you see over there, on the very spot where the Person had stood. I have kept that skull for more than seventy years.

The Man-person beckoned me from the hill over yonder where I had stopped, and I walked to where he stood. When I reached his side he began to sink slowly into the ground, right over there [pointing]. Just as the Man-person was disappearing he spoke. 'Follow me,' he said.

14

But I was afraid. 'Come,' he said from the darkness. And I got down into the hole in the ground to follow him, walking bent-over for ten steps. Then I stood straight and saw a small light far off. It was like a window in a white man's house of today, and I knew the hole was leading us toward the Arrow Creek Mountains [the Pryors].

In the way of the light, between it and me, I could see countless buffalo, see their sharp horns thick as the grass grows. I could smell their bodies and hear them snorting, ahead and on both sides of me. Their eyes, without number, were like fires in the darkness of the hole in the ground, and I felt afraid among so many big bulls. The Man-person must have known this, because he said, 'Be not afraid, Plenty-coups. It was these Persons who sent for you. They will not do you harm.'

My body was naked. I feared walking among them in such a narrow place. The burrs that are always in their hair would scratch my skin, even if their hoofs and horns did not wound me more deeply. I did not like the way the Man-person went among them. 'Fear nothing! Follow me, Plenty-coups,' he said.

I felt their warm bodies against my own, but went on after the Man-person, edging around them or going between them all that night and all the next day, with my eyes always looking ahead at the hole of light. But none harmed me, none even spoke to me, and at last we came out of the hole in the ground and saw the Square White Butte at the mouth of Arrow Creek Canyon. It was on our right. White men call it Castle Rock, but our name for it is The-fasting-place.

Now, out in the light of the sun, I saw that the Man-person who had led me had a rattle in his hand. It was large and painted red...When he reached the top of a knoll he turned and said to me, 'Sit here!'

Then he shook his red rattle and sang a queer song four times. 'Look!' he pointed.

Out of the hole in the ground came the buffalo, bulls and cows and calves without number. They spread wide and blackened the plains. Everywhere I looked great herds of buffalo were going in every direction, and still others without number were pouring out of the hole in the ground to travel on the wide plains. When at last they ceased coming out of the hole in the ground, all were gone, all! There was not one in sight anywhere, even out on the plains. I saw a few antelope on a hillside, but no buffalo – not a bull, not a cow, not one calf, was anywhere on the plains.

I turned to look at the Man-person beside me. He shook his red rattle again. 'Look!' he pointed.

Out of the hole in the ground came bulls and cows and calves past counting. These, like the others, scattered and spread on the plains. But they stopped in small bands and began to eat the grass. Many lay down, not as a buffalo does but differently, and many were spotted. Hardly any two were alike in color or size. And the bulls bellowed differently too, not deep and far-sounding like the bulls of the buffalo but sharper and yet weaker in my ears. Their tails were different, longer, and nearly brushed the ground. They were not buffalo. These were strange animals from another world.

I was frightened and turned to the Man-person, who only shook his red rattle but did not sing. He did not even tell me to look, but I did look and saw all the Spotted-buffalo go back into the hole in the ground, until there was nothing except a few antelope anywhere in sight.

'Do you understand this which I have shown you, Plenty-coups?' he asked me.

15

'No!' I answered. How could he expect me to understand such a thing when I was not yet ten years old?

During all the time the Spotted-buffalo were going back into the hole in the ground the Man-person had not once looked at me. He stood facing the south as though the Spotted-buffalo belonged there. 'Come, Plenty-coups,' he said finally, when the last had disappeared.

I followed him back through the hole in the ground without seeing anything until we came out right over there [pointing] where we had first entered the hole in the ground. Then I saw the spring down by those trees, this very house just as it is, these trees which comfort us today, and a very old man sitting in the shade, alone. I felt pity for him because he was so old and feeble.

'Look well upon this old man,' said the Man-person. 'Do you know him, Plenty-coups?' he asked me.

'No,' I said, looking closely at the old man's face in the shade of this tree.

'This old man is yourself, Plenty-coups,' he told me. And then I could see the Man-person no more. He was gone, and so too was the old man.

'Instead I saw only a dark forest. A fierce storm was coming fast. The sky was black with streaks of mad color through it. I saw the Four Winds gathering to strike the forest, and held my breath. Pity was hot in my heart for the beautiful trees. I felt pity for all things that lived in that forest, but was powerless to stand with them against the Four Winds that together were making war. I shielded

my own face with my arm when they charged! I heard the Thunders calling out in the storm, saw beautiful trees twist like blades of grass and fall in tangled piles where the forest had been. Bending low, I heard the Four Winds rush past me as though they were not yet satisfied, and then I looked at the destruction they had left behind them.

Only one tree, tall and straight, was left standing where the great forest had stood. The Four Winds that always make war alone had this time struck together, riding down every tree in the forest but one. Standing there alone among its dead tribesmen, I thought it looked sad. ‘What does this mean?’ I whispered in my dream.

‘Listen, Plenty-coups,’ said a voice. ‘In that tree is the lodge of the Chickadee. He is least in strength but strongest of mind among his kind. He is willing to work for wisdom. The Chickadee-person is a good listener. Nothing escapes his ears, which he has sharpened by constant use. Whenever others are talking together of their successes or failures, there you will find the Chickadee-person listening to their words. But in all his listening he tends to his own business. He never intrudes, never speaks in strange company, and yet never misses a chance to learn from others. He gains success and avoids failure by learning how others succeeded or failed, and without great trouble to himself. There is scarcely a lodge he does not visit, hardly a Person he does not know, and yet everybody likes him, because he minds his own business, or pretends to.

“The lodges of countless Bird-people were in that forest when the Four Winds charged it. Only one is left unharmed, the lodge of the Chickadee-person. Develop your body, but do not neglect your mind, Plenty-coups. It is the mind that leads a man to power, not strength of body.’



IV

LEWIS & CLARK

JOURNAL EXCERPTS

Lewis & Clark »» Contents	IV-19
Lewis & Clark »» Mandans	IV-21
Lewis & Clark »» Musselshell	IV-23
Lewis & Clark »» Blackfeet	IV-25
Lewis & Clark »» Sioux	IV-33

Excerpts from the Lewis and Clark Journals

▶▶ **Lewis and Clark on the Mandans**

(to be used in conjunction with the Transcript text of Fred Baker and Tillie Walker on pages 45-46).

▶▶ **Lewis and Clark on their passage to the Musselshell River**

(to be used in conjunction with the Transcript text of Robert Four Star on page 46).

▶▶ **Lewis and Clark on their encounter with the Blackfeet**

(to be used in conjunction with the Transcript text of Darrell Kipp, on pages 46-47).

19

▶▶ **Lewis and Clark on the Sioux**

(to be used in conjunction with the Transcript text of Elizabeth Cook-Lynn on pages 44-45).

Lewis and Clark on the Mandans

[NOTE: These excerpts should be used in conjunction with the Transcript text of Fred Baker and Tillie Walker on pages 45-46.]

From: Lewis, Meriwether, Clark, William, et al. November 1, 1804 entry in *The Journals of the Lewis and Clark Expedition*, ed. Gary Moulton. Lincoln, NE: University of Nebraska Press / University of Nebraska-Lincoln Libraries-Electronic Text Center, 2005. http://lewisandclarkjournals.unl.edu/read/?_xmlsrc=1804-11-01.xml&_xslsrc=LCstyles.xsl.

[Clark]

the Main Chief Big White & 2 others i e the Big Man or Sha-ha-ca and [blank] Came early to talk, and Spoke as follows, after Smoking, Viz.

Is it Certain that the ricares intend to make good with us our wish is to be at peace with all, we will Send a Chief with the pania Chief and Some young men to Smoke and make good peace—? are you going to Stay abov or below this Cold [season?].— answer by C. L We are going down a few miles to look a place we can find no place abov proper.

The panias know's we do not begin the war, they allway begin, we Sent a Chief and a pipe to the Pania to Smoke and they killed them—, we have killed enough of them we kill them like the birds, we do not wish to kill more, we will, make a good peace

21

We were Sorry when we heard of your going up but now you are going down, we are glad, if we eat you Shall eat, if we Starve you must Starve also, our village is too far to bring the Corn to you, but we hope you will Call on us as you pass to the place you intend to Stop

C[aptain] L[ewis] answered the above—!

[John Ordway]

a clear & [illegible] morning the wind high from the N. W., cool at 3 o'clock P. M. we Set off to return a Short distance down the River in order to find a Good place for winters quarters. the wind abated. But the River So Shallow the we Struck the Sand bars. Capt. Lewis myself and Several more of the party halted at the 1st village of the Mandens in order to git Some corn. the head chief told us that they had not Got the corn ready. But if we would come tomorrow they [w]ould have it ready. they Gave us 3 kinds of victuls to eat which was verry Good. they were verry friendly Gave the pipe round every fiew minutes &.C. they live verry well. have plenty of corn Beans Squashes meat &.C. Capt. Lewis told the chief that he would come again tomorrow. then we went on abt. 2 miles down to a Bottom covered with Timber, where we Camped on the N. Side of the Missouri River.

From: Lewis, Meriwether, Clark, William, et al. November 2, 1804 entry in *The Journals of the Lewis and Clark Expedition*, ed. Gary Moulton. Lincoln, NE: University of Nebraska Press / University of Nebraska-Lincoln Libraries-Electronic Text Center, 2005. http://lewisandclarkjournals.unl.edu/read/?_xmlsrc=1804-11-02.xml&_xslsrc=LCstyles.xsl

[Lewis]

This morning early we fixed on the site for our fortification which we immediately set about.

This place we have named Fort Mandan in honour of our Neighbours.



Lewis and Clark on their passage to the Musselshell River

[NOTE: this excerpt should be used in conjunction with the Transcript text of Robert Four Star on page 46.]

From: Lewis, Meriwether, Clark, William, et al. May 10, 1805 entry in *The Journals of the Lewis and Clark Expedition*, ed. Gary Moulton. Lincoln, NE: University of Nebraska Press / University of Nebraska-Lincoln Libraries-Electronic Text Center, 2005. http://lewisandclarkjournals.unl.edu/read/?_xmlsrc=1805-05-10.xml&_xslsrc=LCstyles.xsl.

[Lewis]

Set out at sunrise and proceeded but a short distance ere the wind became so violent that we were obliged to come too, [1] which we did on the Lard. side in a suddon or short bend of the river where we were in a great measure sheltered from the effects of the wind. the wind continued violent all day, the clouds were thick and black, had a slight sprinkle of rain several times in the course of the day. we sent out several hunters to scower the country, to this we were induced not so much from the want of provision as to discover the Indians whome we had reasons to believe were in the neighbourhood, from the circumstance of one of their dogs comeing to us this morning shortly after we landed; we still beleive ourselves in the country usually hunted by the Assinniboins, and as they are a vicious illy disposed nation we think it best to be on our guard, accordingly we inspected the arms and accoutrements the party and found them all in good order. The hunters returned this evening having seen no tents or Indians nor any fresh sign of them; they killed two Mule deer, one common fallow or longtailed deer, 2 Buffaloe and 5 beaver, and saw several deer of the Mule kind of immense size, and also three of the Bighorned anamals. from the appearance of the Mule deer and the bighorned anamals we beleive ourselves fast approaching a hilly or mountainous country; we have rarely found the mule deer in any except a rough country; they prefer the open grounds and are seldom found in the woodlands near the river; when they are met with in the woodlands or river bottoms and are pursued, the[y] invariably run to the hills or open country as the Elk do. the contrary happens with the common deer ther are several essential differences between the Mule and common deer as well in form as in habits. they are fully a third larger in general, and the male is particularly large; I think there is somewhat greater disparity of size between the male and female of this speceis than there is between the male and female fallow deer; I am convinced I have seen a buck of this species twice the volume of a buck of any other species. the ears are peculiarly large; I measured those of a large buck which I found to be eleven inches long and 3½ in width at the widest part; they are not so delicately formed, their hair in winter is thicker longer and of a much darker grey, in summer the hair is still coarser longer and of a paleer red, more like that of the Elk; in winter they also have a considerable quantity of a very fine wool intermixed with the hair and lying next to the skin as the Antelope has. the long hair which grows on the outer sides of the 1st joint of the hinder legs, and which in the common deer do not usually occupy more than 2 inches in them occupys from 6 to eight; their horns also differ, these in the common deer consist of two main beams from which one or more points project the beam graduly deminishing as the points procede from it, with the mule deer the horns consist of two beams which at the distance of 4 or 6 inches from the head divide themselves each into two equal branches while again either divide into two other equal branches or terminate in a smaller, and two equal ones; having either 2 4 or 6 points on a beam; the horn is not so rough about the base as the common deer and are invariably of a much darker colour. the most striking difference of all, is the white rump and tale. from the root of

the tail as a center there is a circular spot perfectly white, of about 3 inches radius, which occupies a part of the rump and extremities of the buttocks and joins the white of the belly underneath; the tail which is usually from 8 to 9 inches long, for the first 4 or 5 inches from its upper extremity is covered with short white hairs, much shorter indeed than the hairs of the body; from hence for about one inch further the hair is still white but gradually becomes longer, the tail then terminates in a tuft of black hair of about 3 inches long. from this black hair of the tail they have obtained among the French the appellation of the black tailed deer, but this I conceive by no means characteristic of the animal as much the larger portion of the tail is white. the year and the tail of this animal when compared with those of the common deer, so well comported with those of the mule when compared with the horse, that we have by way of distinction adapted the appellation of the mule deer which I think much more appropriate. on the inner corner of each eye there is a druse or large receptacle which seems to answer as a druse to the eye which gives it the appearance of weeping, this in the common deer of the Atlantic states is scarcely perceptible but becomes more conspicuous in the fallow deer, and still more so in the Elk; this receptacle in the Elk is larger than in any of the pecora order with which I am acquainted. [2]

Boils and imposthumes have been very common with the party [3] Bratton is now unable to work with one on his hand; sores continue also to be common to all of us in a greater or less degree. for the imposthume I use emollient poltices, and for sores a solution of white vitriol and the sugar of lead in the proportion of 2 grs. of the former and one of the latter to each ounce of water. [4]

1. In either Garfield or Valley County, Montana, on a site now inundated by Fort Peck Reservoir. Atlas maps 37, 50, 58; MRC map 65. (Return to text.)
2. This paragraph, beginning with “they killed two Mule deer,” has a vertical line drawn through it. (Return to text.)
3. Chuinard suggests the effects of malnutrition and even mild scurvy, owing to the meat diet. Chuinard (OOMD), 24. (Return to text.)
4. Perhaps a recipe of Benjamin Rush’s, taken from his *Recipe Book* or given directly to Lewis. White vitriol is zinc sulphate and sugar of lead is lead acetate. *Ibid.*, 364 & n. 4; Cutright (LCPN), 127.



Lewis and Clark on their encounter with the Blackfeet

[NOTE: these excerpts should be used in conjunction with the Transcript text of Darrell Kipp on pages 46-47.]

From: Lewis, Meriwether, Clark, William, et al. July 26 and 27, 1806 entries in *The Journals of the Lewis and Clark Expedition*, ed. Gary Moulton. Lincoln, NE: University of Nebraska Press / University of Nebraska-Lincoln Libraries-Electronic Text Center, 2005. http://lewisandclarkjournals.unl.edu/read/?_xmlsrc=1806-07-26.xml&_xslsrc=LCstyles.xml

[Lewis, July 26, 1806]

The morning was cloudy and continued to rain as usual, tho' the cloud seemed somewhat thinner. I therefore postponed setting out until 9 A. M. in the hope that it would clear off but finding the contrary result I had the horses caught and we set out bidding a lasting adieu to this place which I now call camp disappointment. I took my route through the open plains S. E. 5 ms. passing a small creek [1] at 2 ms. from the mountains where I changed my direction to S. 75 E. for 7 ms. further and struck a principal branch [2] of Maria's river 65 yds. wide, not very deep, I passed this stream to its south side and continued down it 2 ms. on the last mentioned course when another branch [3] of nearly the same dignity formed a junction with it, coming from the S. W. this last is shallow and rapid; has the appearance of overflowing its banks frequently and discharging vast torrents of water at certain seasons of the year. the beds of both these streams are pebbly particularly the S. branch. the water of the N. branch is very turbid while that of the S. branch is nearly clear not withstanding the late rains. I passed the S. branch just above its junction and continued down the river which runs a little to the N of E 1 ms. and halted to dine and graze our horses. [4] here I found some indian lodges which appeared to have been inhabited last winter in a large and fertile bottom well stocked with cottonwood timber. the rose honeysuckle and redberry bushes constitute the undergrowth there being but little willow in this quarter both these rivers above their junction appeared to be well stocked with timber or comparatively so with other parts of this country. here it is that we find the three species of cottonwood which I have remarked in my voyage assembled together that species common to the Columbia I have never before seen on the waters of the Missouri, also the narrow and broad leaved species. [5] during our stay at this place R. Fields killed a buck a part of the flesh of which we took with us. we saw a few Antelopes some wolves and 2 of the smallest species of fox [6] of a reddish brown colour with the extremity of the tail black. it is about the size of the common domestic cat and burrows in the plains. after dinner I continued my route down the river to the North of Eat about 3 ms. when the hills putting in close on the S side I determined to ascend them to the high plain which I did accordingly, keeping the Fields with me; Drewyer passed the river and kept down the valley of the river. I had intended to descend this river with its course to its junction with the fork which I had ascended and from thence have taken across the country obliquely to rose river and descend that stream to its confluence with Maria's river. [7] the country through which this portion of Maria's river passes to the fork which I ascended appears much more broken than that above and between this and the mountains. I had scarcely ascended the hills before I discovered to my left at the distance of a mile an assemblage of about 30 horses, I halted and used my spy glass by the help of which I discovered several indians on

the top of an eminence just above them who appeared to be looking down towards the river I presumed at Drewyer. about half the horses were saddled. this was a very unpleasant sight, however I resolved to make the best of our situation and to approach them in a friendly manner. I directed J. Fields to display the flag which I had brought for that purpose and advanced slowly toward them, about this time they discovered us and appeared to run about in a very confused manner as if much allarmed, their attention had been previously so fixed on Drewyer that they did not discover us untill we had began to advance upon them, some of them decended the hill on which they were and drove their horses within shot of it's summit and again returned to the hight as if to wate our arrival or to defend themselves. I calculated on their number being nearly or quite equal to that of their horses, that our runing would invite pursuit as it would convince them that we were their enimies and our horses were so indifferent that we could not hope to make our escape by flight; added to this Drewyer was seperated from us and I feared that his not being apprized of the indians in the event of our attempting to escape he would most probably fall a sacrefice. under these considerations I still advanced towards them; when we had arrived within a quarter of a mile of them, one of them mounted his horse and rode full speed towards us, which when I discovered I halted and alighted from my horse; he came within a hundred paces halted looked at us and turned his horse about and returned as briskly to his party as he had advanced; while he halted near us I held out my hand and beconned to him to approach but he paid no attention to my overtures. on his return to his party they all decended the hill and mounted their horses and advanced towards us leaving their horses behind them, we also advanced to meet them. I counted eight of them but still supposed that there were others concealed as there were several other horses saddled. I told the two men with me that I apprehended that these were the Minnetares of Fort de Prarie and from their known character I expected that we were to have some difficulty with them; that if they thought themselves sufficiently strong I was convinced they would attempt to rob us in which case be their numbers what they would I should resist to the last extremity prefering death to that of being deprived of my papers instruments and gun and desired that they would form the same resolution and be allert and on their guard. when we arrived within a hundred yards of each other the indians except one halted I directed the two men with me to do the same and advanced singly to meet the indian with whom I shook hands and passed on to those in his rear, as he did also to the two men in my rear; we now all assembled and alighted from our horses; the Indians soon asked to smoke with us, but I told them that the man whom they had seen pass down the river had my pipe and we could not smoke untill he joined us. I requested as they had seen which way he went that they would one of them go with one of my men in surch of him, this they readily concented to and a young man set out with R. Fields in surch of Drewyer. I now asked them by sighns if they were the Minnetares of the North which they answered in the affermative; [8] I asked if there was any cheif among them and they pointed out 3 I did not believe them however I thought it best to please them and gave to one a medal to a second a flag and to the third a handkercheif, with which they appeared well satisfied. they appeared much agitated with our first interview from which they had scarcely yet recovered, in fact I believe they were more allarmed at this accedental interview than we were. from no more of them appearing I now concluded they were only eight in number and became much better satisfied with our situation as I was convinced that we could mannage that number should they attempt any hostile measures. as it was growing late in the evening I proposed that we should remove to the nearest part of the river and encamp together, I told them that I was glad to see them and had a great deel to say to them. we mounted our horses and rode towards the river which was at but a short distance, on our way we were joined by Drewyer Fields and the indian. we decended a very steep bluff about 250 feet high to the river where there was a small bottom of nearly ½ a mile in length and about 250 yards wide in the widest part, [9] the river washed the bluffs both above

and below us and through it's course in this part is very deep; the bluffs are so steep that there are but few places where they could be ascended, and are broken in several places by deep niches which extend back from the river several hundred yards, their bluffs being so steep that it is impossible to ascend them; in this bottom there stand tree solitary trees [10] near one of which the indians formed a large simicircular camp [11] of dressed buffaloe skins and invited us to partake of their shelter which Drewyer and myself accepted and the Fieldses lay near the fire in front of the sheter. with the assistance of Drewyer I had much conversation with these people in the course of the evening. I learned from them that they were a part of a large band which lay encamped at present near the foot of the rocky mountains on the main branch of Maria's river one ½ days march from our present encampment; that there was a whiteman with their band; that there was another large band of their nation hunting buffaloe near the broken mountains and were on there way to the mouth of Maria's river where they would probably be in the course of a few days. they also informed us that from hence to the establishment where they trade on the Suskasawan river is only 6 days easy march or such as they usually travel with their women and childred which may be estimated at about 150 ms. [12] that from these traders they obtain arm amunition sperituos liquor blankets &c in exchange for wolves and some beaver skins. I told these people that I had come a great way from the East up the large river which runs towards the rising sun, that I had been to the great waters where the sun sets and had seen a great many nations all of whom I had invited to come and trade with me on the rivers on this side of the mountains, that I had found most of them at war with their neighbours and had succeeded in restoring peace among them, that I was now on my way home and had left my party at the falls of the misouri with orders to decend that river to the entrance of Maria's river and there wait my arrival and that I had come in surch of them in order to prevail on them to be at peace with their neighbours particularly those on the West side of the mountains and to engage them to come and trade with me when the establishment is made at the entrance of this river to all which they readily gave their assent and declared it to be their wish to be at peace with the Tushepahs whom they said had killed a number of their relations lately and pointed to several of those present who had cut their hair as an evidence of the truth of what they had asserted. I found them extreemly fond of smoking and plyed them with the pipe untill late at night. I told them that if they intended to do as I wished them they would send some of their young men to their band with an invitation to their chiefs and warriors to bring the whiteman with them and come down and council with me at the entrance of Maria's river and that the ballance of them would accompany me to that place, where I was anxious now to meet my men as I had been absent from them some time and knew that they would be uneasy untill they saw me. that if they would go with me I would give them 10 horses and some tobacco. to this proposition they made no reply, I took the first watch tonight and set up untill half after eleven; the indians by this time were all asleep, I roused up R. Fields and laid down myself; I directed Fields to watch the movements of the indians and if any of them left the camp to awake us all as I apprehended they would attempt to seal [steal] our horses. this being done I fell into a profound sleep and did not wake untill the noise of the men and indians awoke me a little after light in the morning.—

1. Willow Creek, a tributary of Cut Bank Creek, in Glacier County, Montana.
2. Two Medicine River, in Glacier County.

3. Badger Creek, meeting Two Medicine River in Glacier County. Just below its mouth the party passed into Pondera County, Montana.
4. That is, about one mile below the mouth of Badger Creek, on Two Medicine River in Pondera County. Actually, the general course of the river is a little south of east in this area.
5. Lewis makes an astute ecological observation; the three major cottonwood species typical of the plains, the Rocky Mountains, and the Pacific Coast all occur together here in the eastern foothills of the Rocky Mountains. The species of the Columbia is black cottonwood, the “narrow [leafed]” is narrowleaf cottonwood, and the “broad leafed” is plains cottonwood. Cf. Cutright (LCPN), 316, 316 n. 7.
6. Swift fox, *Vulpes velox*. See July 6 and 8, 1805.
7. Lewis intended to follow Two Medicine River to its junction with Cut Bank Creek, then head southeasterly to Teton River and follow that stream down to the junction with the Marias.
8. This conversation almost certainly was in sign language. Actually these Indians were Piegans, members of one of the three main divisions of the Blackfeet confederation, the other two being the Bloods and the Blackfeet proper. They were an Algonquian-language people who had evidently moved west onto the high plains centuries before. In the eighteenth century they acquired the horse and became a classic example of the bison-hunting nomads of the Great Plains. In 1754 Anthony Hendry, or Henday, a Hudson’s Bay Company trader, was the first white man to make direct contact with these people, in Canada. Equipped with horses and traders’ guns, by Lewis and Clark’s time they had become “the dominant military power on the northwestern plains, feared by all neighboring tribes.” Their range straddled the present U.S.-Canadian boundary in southern Alberta and northwest Montana. Relatively friendly toward Canadian traders, they became notorious for their enmity toward the American mountain men. Some writers have traced the origin of this hostility to these Piegans’ violent encounter with Lewis’s party, but it is just as likely to have arisen because the Blackfeet resented the Americans trading firearms to their enemies, like the Shoshones, Crows, Flatheads, and Nez Perces. Today some of the Blackfeet live on the Blackfeet Reservation in northwest Montana, and others on reserves in Canada. Many years after the encounter with Lewis, Wolf Calf, supposedly a member of this Piegan party, gave an account of the episode which was printed in Wheeler, 2:311–12. Ewers (BRNP); Ronda (LCAI), 243–44; Bradley (MS), 135.
9. This campsite was in Pondera County, on the Blackfeet Reservation, along the south side of Two Medicine River about four miles below the mouth of Badger Creek and downstream from Kipps Coulee, about one and one-half miles south of the Glacier-Pondera county line and some fourteen miles southwest of the town of Cut Bank. A spot identified as the actual site has been marked in recent years based largely on the work of Helen West, along with Robert Anderson, and Ed Mathison in 1964 (see West). A more recent study by Bergantino casts doubts on the marked site being the actual spot of the camp of July 26–27, 1806. The limitations of Lewis’s journal comments, course and distance references, and compass sightings, along with the similarity of terrain in the area opens the possibility that other nearby spots may be likely competitors for the designation. Due to the difficulties involved, an incontestible locating of the site may never be made. The same can be said for pinpointing most Lewis and Clark camps.

10. Three very old cottonwoods were standing in the location West identified as the campsite. Their proximity to the marked site seemed to validate the designation. Nevertheless, the results of borings have been inconclusive and the trees cannot be positively identified as the ones Lewis mentions. The trees presently suffer from heart rot and were partially burned some years ago.

11. Lewis probably means “hemispherical”; skins thrown over a rough dome formed of branches made a type of temporary shelter common to many Western tribes.

12. Lewis’s estimated distance would take one to the Bow River in Alberta, where there was a North West Company post reportedly abandoned in 1804. However, the company’s principal post for the Blackfoot trade was Rocky Mountain House, founded in 1799 on the North Saskatchewan River, near the site of the present Alberta community of the same name. That would be a distance of some 240 miles from Lewis’s current location, a considerable journey to make in six days even for these mobile people. Innis, 234; Coues (NLEH), 2:705; Ewers (BRNP), 31; Glover, 79 n. 1.

[Lewis, July 27, 1806]

This morning at day light the indians got up and crowded around the fire, J. Fields who was on post had carelessly laid his gun down behind him near where his brother was sleeping, one of the indians the fellow to whom I had given the medal last evening slipped behind him and took his gun and that of his brothers unperceived by him, at the same instant two others advanced and seized the guns of Drewyer and myself, J. Fields seeing this turned about to look for his gun and saw the fellow just running off with her and his brothers he called to his brother who instantly jumped up and pursued the indian with him whom they overtook at the distance of 50 or 60 paces from the camp seized their guns and rested them from him and R Fields as he seized his gun stabbed the indian to the heart with his knife the fellow ran about 15 steps and fell dead; [1] of this I did not know until afterwards, having recovered their guns they ran back instantly to the camp; Drewyer who was awake saw the indian take hold of his gun and instantly jumped up and seized her and rested her from him but the indian still retained his pouch, his jumping up and crying damn you let go my gun awakened me I jumped up and asked what was the matter which I quickly learned when I saw Drewyer in a scuffle with the indian for his gun. I reached to seize my gun but found her gone, I then drew a pistol from my holster and turning myself about saw the indian making off with my gun I ran at him with my pistol and bid him lay down my gun which he was in the act of doing when the Fieldses returned and drew up their guns to shoot him which I forbid as he did not appear to be about to make any resistance or commit any offensive act, he dropped the gun and walked slowly off, I picked her up instantly, Drewyer having about this time recovered his gun and pouch asked me if he might not kill the fellow which I also forbid as the indian did not appear to wish to kill us, as soon as they found us all in possession of our arms they ran and endeavored to drive off all the horses I now hollowed to the men and told them to fire on them if they attempted to drive off our horses, they accordingly pursued the main party who were driving the horses up the river and I pursued the man who had taken my gun who with another was driving off a part of the horses which were to the left of the camp, I pursued them so closely that they could not take twelve of their own horses but continued to drive one of mine with some others; at the distance of three hundred paces they entered one of those steep niches in the bluff with the horses before them being nearly out of breath I could pursue no further, I called to them as I had done several times before that I would shoot them if they did not give me my horse and raised my gun, one of them jumped behind a rock and spoke to the other who

turned around and stoped at the distance of 30 steps from me and I shot him through the belly, [2] he fell to his knees and on his wright elbow from which position he partly raised himself up and fired at me, and turning himself about crawled in behind a rock which was a few feet from him. he overshot me, being bearheaded I felt the wind of his bullet very distinctly. [3] not having my shot-pouch I could not reload my peice and as there were two of them behind good shelters from me I did not think it prudent to rush on them with my pistol which had I discharged I had not the means of reloading untill I reached camp; I therefore returned leasurely towards camp, on my way I met with Drewyer who having heard the report of the guns had returned in surch of me and left the Fieldes to pursue the indians, I desired him to haisten to the camp with me and assist in catching as many of the indian horses as were necessary and to call to the Fieldes if he could make them hear to come back that we still had a sufficient number of horses, this he did but they were too far to hear him. we reached the camp and began to catch the horses and saddle them and put on the packs. the reason I had not my pouch with me was that I had not time to return about 50 yards to camp after geting my gun before I was obliged to pursue the indians or suffer them to collect and drive off all the horses. we had caught and saddled the horses and began to arrange the packs when the Fieldes returned with four of our horses; we left one of our horses and took four of the best of those of the indian's; while the men were preparing the horses I put four sheilds and two bows and quivers of arrows which had been left on the fire, with sundry other articles; they left all their baggage at our mercy. they had but 2 guns and one of them they left the others were armed with bows and arrows and eyedaggs. [4] the gun we took with us. I also retook the flagg but left the medal about the neck of the dead man that they might be informed who we were. we took some of their buffalo meat and set out ascending the bluffs by the same rout we had decended last evening leaving the ballance of nine of their horses which we did not want. the Feildses told me that three of the indians whom they pursued swam the river one of them on my horse. and that two others ascended the hill and escaped from them with a part of their horses, two I had pursued into the nitch one lay dead near the camp and the eighth we could not account for but suppose that he ran off early in the contest. having ascended the hill we took our course through a beatiful level plain a little to the S of East. my design was to hasten to the entrance of Maria's river as quick as possible in the hope of meeting with the canoes and party at that place having no doubt but that they would pursue us with a large party and as there was a band near the broken mountains or probably between them and the mouth of that river we might expect them to receive inteligence from us and arrive at that place nearly as soon as we could, no time was therefore to be lost and we pushed our horses as hard as they would bear. at 8 miles we passed a large branch 40 yds. wide which I called battle river. [5] at 3 P.M. we arrived at rose river about 5 miles above where we had passed it as we went out, having traveled by my estimate compared with our former distances and couses about 63 ms. [6] here we halted an hour and a half took some refreshment and suffered our horses to graize; the day proved warm but the late rains had supplied the little reservors in the plains with water and had put them in fine order for traveling, our whole rout so far was as level as a bowling green with but little stone and few prickly pears. after dinner we pursued the bottoms of rose river but finding inconvenient to pass the river so often we again ascended the hills on the S. W. side and took the open plains; by dark we had traveled about 17 miles further, we now halted to rest ourselves and horses about 2 hours, we killed a buffalo cow and took a small quantity of the meat. after refreshing ourselves we again set out by moon light and traveled leasurely, heavy thunderclouds lowered arround us on every quarter but that from which the moon gave us light. we contineud to pass immense herds of buffalo all night as we had done in the latter part of the day. we traveled untill 2 Ock in the morning having come by my estimate after dark about 20 ms. we now turned out our horses and laid ourselves down to rest in the plain very much fatigued as may be readily conceived. [7] my

indian horse carried me very well in short much better than my own would have done and leaves me with but little reason to complain of the robbery.

1. This man's name is variously given as He-that-looks-at-the-calf and Sidehill Calf. Ewers (BRNP), 48; Ronda (LCAI), 242; Wheeler, 2:311–12.
2. There is some doubt as to whether this man died of his wound or not, since the fragmentary evidence conflicts on whether one or two Piegan lost their lives. Apparently there is no doubt that the man stabbed by Reubin Field died. Bradley (MS), 135; Wheeler, 2:311–12; Glover, 273.
3. The Piegan almost certainly carried a North West trade musket, much less accurate than Lewis's rifle; indeed, "30 steps" would be about the limit of accuracy for such a weapon. In any case, a man shot in the abdomen was unlikely to shoot very well. Ewers (ILUM), 34–44; Russell (GEF), 104–30, 162–64; Hanson.
4. A type of dagger or stabbing knife with a hole or eye in the handle for inserting a loop; see April 15, 1806.
5. Present Birch Creek in Pondera County, Montana, a tributary of Two Medicine River.
6. Heading southeasterly from the site of the fight, Lewis's party passed near present Conrad in Pondera County and reached the Teton (Rose) River in either northeast Teton County or western Chouteau County, Montana.
7. This camp was some miles west of Fort Benton in Chouteau County.



Lewis & Clark on the Sioux

[NOTE: this excerpt should be used in conjunction with the Transcript text of Elizabeth Cook-Lynn on pages 44-45.]

From: Lewis, Meriwether, Clark, William, et al. Fort Mandan Miscellany (winter 1804) entry in *The Journals of the Lewis and Clark Expedition*, ed. Gary Moulton. Lincoln, NE: University of Nebraska Press / University of Nebraska-Lincoln Libraries-Electronic Text Center, 2005. http://lewisandclark-journals.unl.edu/read/?_xmlsrc=1804-1805.winter.part2.xml&_xslsrc=LCstyles.xsl.

[Clark]

Tetons Bois Brulé. Tetons Okandandas. Tetons Minnakineazzo. Tetons Sahone. These are the vilest miscreants of the savage race, and must ever remain the pirates of the Missouri, until such measures are pursued, by our government, as will make them feel a dependence on its will for their supply of merchandise. Unless these people are reduced to order, by coercive measures, I am ready to pronounce that the citizens of the United States can never enjoy but partially the advantages which the Missouri presents. Relying on a regular supply of merchandise, through the channel of the river St. Peters, they view with contempt the merchants of the Missouri, whom they never fail to plunder, when in their power. Persuasion or advice, with them, is viewed as supplication, and only tends to inspire them with contempt for those who offer either. The tameness with which the traders of the Missouri have heretofore submitted to their rapacity, has tended not a little to inspire them with contempt for the white persons who visit them, through that channel. A prevalent idea among them, and one which they make the rule of their conduct, is, that the more illy they treat the traders the greater quantity of merchandise they will bring them, and that they will thus obtain the articles they wish on better terms; they have endeavored to inspire the Ricaras with similar sentiments, but, happily, without any considerable effect. The country in which these four bands rove is one continued plain, with scarcely a tree to be seen, except on the water-courses, or the steep declivities of hills, which last are but rare: the land is fertile, and lies extremely well for cultivation; many parts of it are but badly watered. It is from this country that the Missouri derives most of its colouring matter; the earth is strongly impregnated with glauber salts, alum, copperas and sulphur, and when saturated with water, immense bodies of the hills precipitate themselves into the Missouri, and mingle with its waters. The waters of this river have a purgative effect on those unaccustomed to use it. I doubt whether these people can ever be induced to become stationary; their trade might be made valuable if they were reduced to order. They claim jointly with the other bands of the Sioux, all the country lying within the following limits, viz. beginning at the confluence of the river Demoin and Mississippi, thence up the west side of the Mississippi to the mouth of the St. Peters river, thence on both sides of the Mississippi to the mouth of Crow-wing river, and upwards with that stream, including the waters of the upper part of the same; thence to include the waters of the upper portion of Red river, of Lake Winnipie, and down the same nearly to Pembear river, thence a south westerly course to intersect the Missouri at or near the Mandans, and with that stream downwards to the entrance of the Warrecunne creek, thence passing the Missouri it goes to include the lower portion of the river Chyenne, all the waters of White river and river Teton, includes the lower portion of the river Quicurre, and returns to the Missouri, and with that stream downwards to the mouth of Waddipon river, and thence eastwardly to intersect the Mississippi at the beginning.

V

TREATIES

1851	▶◀ Treaty of Fort Laramie	V-37
1855	▶◀ Treaty with the Blackfeet (aka Lame Bull Treaty)	V-43
1863	▶◀ Treaty with the Eastern Shoshone	V-51
1868	▶◀ Fort Laramie Treaty with the Sioux	V-55

1851



Treaty of Fort Laramie

TREATY OF FORT LARAMIE WITH SIOUX, ETC., 1851.

SEPT. 17, 1851. | 11 STATS., P. 749.

Articles of a treaty made and concluded at Fort Laramie, in the Indian Territory, between D. D. Mitchell, superintendent of Indian affairs, and Thomas Fitzpatrick, Indian agent, commissioners specially appointed and authorized by the President of the United States, of the first part, and the chiefs, headmen, and braves of the following Indian nations, residing south of the Missouri River, east of the Rocky Mountains, and north of the lines of Texas and New Mexico, viz, the Sioux or Dahcotahs, Cheyennes, Arrapahoes, Crows, Assinaboines, Gros-Ventre Mandans, and Arrickaras, parties of the second part, on the seventeenth day of September, A. D. one thousand eight hundred and fifty-one.

ARTICLE 1.

The aforesaid nations, parties to this treaty, having assembled for the purpose of establishing and confirming peaceful relations amongst themselves, do hereby covenant and agree to abstain in future from all hostilities whatever against each other, to maintain good faith and friendship in all their mutual intercourse, and to make an effective and lasting peace.

37

ARTICLE 2.

The aforesaid nations do hereby recognize the right of the United States Government to establish roads, military and other posts, within their respective territories.

ARTICLE 3.

In consideration of the rights and privileges acknowledged in the preceding article, the United States bind themselves to protect the aforesaid Indian nations against the commission of all depredations by the people of the said United States, after the ratification of this treaty.

ARTICLE 4.

The aforesaid Indian nations do hereby agree and bind themselves to make restitution or satisfaction for any wrongs committed, after the ratification of this treaty, by any band or individual of their people, on the people of the United States, whilst lawfully residing in or passing through their respective territories.

ARTICLE 5.

The aforesaid Indian nations do hereby recognize and acknowledge the following tracts of country, included within the metes and boundaries hereinafter designated, as their respective territories, viz:

The territory of the Sioux or Dahcotah Nation, commencing the mouth of the White Earth River, on the Missouri River: thence in a southwesterly direction to the forks of the Platte River: thence up the north fork of the Platte River to a point known as the Red Bute, or where the road leaves the river; thence along the range of mountains known as the Black Hills, to the head-waters of Heart River; thence down Heart River to its mouth; and thence down the Missouri River to the place of beginning.

The territory of the Gros Ventre, Mandans, and Arrickaras Nations, commencing at the mouth of Heart River; thence up the Missouri River to the mouth of the Yellowstone River; thence up the Yellowstone River to the mouth of Powder River in a southeasterly direction, to the head-waters of the Little Missouri River; thence along the Black Hills to the head of Heart River, and thence down Heart River to the place of beginning.

The territory of the Assinaboin Nation, commencing at the mouth of Yellowstone River; thence up the Missouri River to the mouth of the Muscle-shell River; thence from the mouth of the Muscle-shell River in a southeasterly direction until it strikes the head-waters of Big Dry Creek; thence down that creek to where it empties into the Yellowstone River, nearly opposite the mouth of Powder River, and thence down the Yellowstone River to the place of beginning.

The territory of the Blackfoot Nation, commencing at the mouth of Muscle-shell River; thence up the Missouri River to its source; thence along the main range of the Rocky Mountains, in a southerly direction, to the head-waters of the northern source of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence across to the head-waters of the Muscle-shell River, and thence down the Muscle-shell River to the place of beginning.

The territory of the Crow Nation, commencing at the mouth of Powder River on the Yellowstone; thence up Powder River to its source; thence along the main range of the Black Hills and Wind River Mountains to the head-waters of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence to the head waters of the Muscle-shell River; thence down the Muscle-shell River to its mouth; thence to the head-waters of Big Dry Creek, and thence to its mouth.

The territory of the Cheyennes and Arrapahoes, commencing at the Red Bute, or the place where the road leaves the north fork of the Platte River; thence up the north fork of the Platte River to its source; thence along the main range of the Rocky Mountains to the head-waters of the Arkansas River; thence down the Arkansas River to the crossing of the Santa Fé road; thence in a northwesterly direction to the forks of the Platte River, and thence up the Platte River to the place of beginning.

It is, however, understood that, in making this recognition and acknowledgement, the aforesaid Indian nations do not hereby abandon or prejudice any rights or claims they may have to other lands; and further, that they do not surrender the privilege of hunting, fishing, or passing over any of the tracts of country heretofore described.

ARTICLE 6.

The parties to the second part of this treaty having selected principals or head-chiefs for their respective nations, through whom all national business will hereafter be conducted, do hereby bind themselves to sustain said chiefs and their successors during good behavior.

ARTICLE 7.

In consideration of the treaty stipulations, and for the damages which have or may occur by reason thereof to the Indian nations, parties hereto, and for their maintenance and the improvement of their moral and social customs, the United States bind themselves to deliver to the said Indian nations the sum of fifty thousand dollars per annum for the term of ten years, with the right to continue the same at the discretion of the President of the United States for a period not exceeding five years thereafter, in provisions, merchandise, domestic animals, and agricultural implements, in such proportions as may be deemed best adapted to their condition by the President of the United States, to be distributed in proportion to the population of the aforesaid Indian nations.

ARTICLE 8.

It is understood and agreed that should any of the Indian nations, parties to this treaty, violate any of the provisions thereof, the United States may withhold the whole or a portion of the annuities mentioned in the preceding article from the nation so offending, until, in the opinion of the President of the United States, proper satisfaction shall have been made.

39

In testimony whereof the said D. D. Mitchell and Thomas Fitzpatrick commissioners as aforesaid, and the chiefs, headmen, and braves, parties hereto, have set their hands and affixed their marks, on the day and at the place first above written.

D. D. Mitchell

Thomas Fitzpatrick

Commissioners.

Sioux:

Mah-toe-wha-you-whey, his x mark.

Mah-kah-toe-zah-zah, his x mark.

Bel-o-ton-kah-tan-ga, his x mark.

Nah-ka-pah-gi-gi, his x mark.

Mak-toe-sah-bi-chis, his x mark.

Meh-wha-tah-ni-hans-kah, his x mark.

Cheyennes:

Wah-ha-nis-satta, his x mark.

Voist-ti-toe-vetz, his x mark.

Nahk-ko-me-ien, his x mark.

Koh-kah-y-wh-cum-est, his x mark.

Arrapahoes:

Bè-ah-té-a-qui-sah, his x mark.

Neb-ni-bah-seh-it, his x mark.

Beh-kah-jay-beth-sah-es, his x mark.

Crows:

Arra-tu-ri-sash, his x mark.

Doh-chepit-seh-chi-es, his x mark.

Assiniboines:

Mah-toe-wit-ko, his x mark.

Toe-tah-ki-eh-nan, his x mark.

Mandans and Gros Ventres:

Nochk-pit-shi-toe-pish, his x mark.

She-oh-mant-ho, his x mark.

Arickarees:

Koun-hei-ti-shan, his x mark.

Bi-atc-tah-wetch, his x mark.

In the presence of—

A. B. Chambers, secretary.

S. Cooper, colonel, U. S. Army.

R. H. Chilton, captain, First Drags.

Thomas Duncan, captain, Mounted Riflemen.

Thos. G. Rhett, brevet captain R. M. R.
W. L. Elliott, first lieutenant R. M. R.
C. Campbell, interpreter for Sioux.
John S. Smith, interpreter for Cheyennes.
Robert Meldrum, interpreter for the Crows.
H. Culbertson, interpreter for Assiniboines and Gros Ventres.
Francois L'Etalie, interpreter for Arick areas.
John Pizelle, interpreter for the Arrapahoes.
B. Gratz Brown.
Robert Campbell.
Edmond F. Chouteau.

Source

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904.

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1855



Treaty with the Blackfeet

(aka Lame Bull Treaty)

TREATY WITH THE BLACKFEET, 1855.

OCT. 17, 1855. | 11 STAT., 657. | RATIFIED APR. 15, 1856. | PROCLAIMED APR. 25, 1856.

Articles of agreement and convention made and concluded at the council-ground on the Upper Missouri, near the mouth of the Judith River, in the Territory of Nebraska, this seventeenth day of October, in the year one thousand eight hundred and fifty-five, by and between A. Cumming and Isaac I. Stevens, commissioners duly appointed and authorized, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the following nations and tribes of Indians, who occupy, for the purposes of hunting, the territory on the Upper Missouri and Yellowstone Rivers, and who have permanent homes as follows: East of the Rocky Mountains, the Blackfoot Nation, consisting of the Piegan, Blood, Blackfoot, and Gros Ventres tribes of Indians. West of the Rocky Mountains, the Flathead Nation, consisting of the Flathead, Upper Pend d'Oreille, and Kootenay tribes of Indians, and the Nez Percé tribe of Indians, the said chiefs, headmen and delegates, in behalf of and acting for said nations and tribes, and being duly authorized thereto by them.

43

ARTICLE 1.

Peace, friendship and amity shall hereafter exist between the United States and the aforesaid nations and tribes of Indians, parties to this treaty, and the same shall be perpetual.

ARTICLE 2.

The aforesaid nations and tribes of Indians, parties to this treaty, do hereby jointly and severally covenant that peaceful relations shall likewise be maintained among themselves in future; and that they will abstain from all hostilities whatsoever against each other, and cultivate mutual good-will and friendship. And the nations and tribes aforesaid to furthermore jointly and severally covenant, that peaceful relations shall be maintained with and that they will abstain from all hostilities whatsoever, excepting in self-defense, against the following-named nations and tribes of Indians, to wit: the Crows, Assineboins, Crees, Snakes, Blackfeet, Sans Arcs, and Aunce-pa-pas bands of Sioux, and all other neighboring nations and tribes of Indians.

The Blackfoot Nation consent and agree that all that portion of the country recognized and defined by the treaty of Laramie as Blackfoot territory, lying within lines drawn from the Hell Gate or Medicine Rock Passes in the main range of the Rocky Mountains, in an easterly direction to the nearest

source of the Muscle Shell River, thence to the mouth of Twenty-five Yard Creek, thence up the Yellowstone River to its northern source, and thence along the main range of the Rocky Mountains, in a northerly direction, to the point of beginning, shall be a common hunting-ground for ninety-nine years, where all the nations, tribes and bands of Indians, parties to this treaty, may enjoy equal and uninterrupted privileges of hunting, fishing and gathering fruit, grazing animals, curing meat and dressing robes. They further agree that they will not establish villages, or in any other way exercise exclusive rights within ten miles of the northern line of the common hunting-ground, and that the parties to this treaty may hunt on said northern boundary line and within ten miles thereof.

Provided, That the western Indians, parties to this treaty, may hunt on the trail leading down the Muscle Shell to the Yellowstone; the Muscle Shell River being the boundary separating the Blackfoot from the Crow territory.

And provided, That no nation, band, or tribe of Indians, parties to this treaty, nor any other Indians, shall be permitted to establish permanent settlements, or in any other way exercise, during the period above mentioned, exclusive rights or privileges within the limits of the above-described hunting-ground.

And provided further, That the rights of the western Indians to a whole or a part of the common hunting-ground, derived from occupancy and possession, shall not be affected by this article, except so far as said rights may be determined by the treaty of Laramie.

ARTICLE 4.

44

The parties to this treaty agree and consent, that the tract of country lying within lines drawn from the Hell Gate or Medicine Rock Passes, in an easterly direction, to the nearest source of the Muscle Shell River, thence down said river to its mouth, thence down the channel of the Missouri River to the mouth of Milk River, thence due north to the forty-ninth parallel, thence due west on said parallel to the main range of the Rocky Mountains, and thence southerly along said range to the place of beginning, shall be the territory of the Blackfoot Nation, over which said nation shall exercise exclusive control, excepting as may be otherwise provided in this treaty. Subject, however, to the provisions of the third article of this treaty, giving the right to hunt, and prohibiting the establishment of permanent villages and the exercise of any exclusive rights within ten miles of the northern line of the common hunting-ground, drawn from the nearest source of the Muscle Shell River to the Medicine Rock Passes, for the period of ninety-nine years.

Provided also, That the Assiniboins shall have the right of hunting, in common with the Blackfeet, in the country lying between the aforesaid eastern boundary line, running from the mouth of Milk River to the forty-ninth parallel, and a line drawn from the left bank of the Missouri River, opposite the Round Butte north, to the forty-ninth parallel.

ARTICLE 5.

The parties to this treaty, residing west of the main range of the Rocky Mountains, agree and consent that they will not enter the common hunting ground, nor any part of the Blackfoot territory, or return home, by any pass in the main range of the Rocky Mountains to the north of the Hell Gate or Medicine Rock Passes. And they further agree that they will not hunt or otherwise disturb the game, when visiting the Blackfoot territory for trade or social intercourse.

ARTICLE 6.

The aforesaid nations and tribes of Indians, parties to this treaty, agree and consent to remain within their own respective countries, except when going to or from, or whilst hunting upon, the “common hunting ground,” or when visiting each other for the purpose of trade or social intercourse.

ARTICLE 7.

The aforesaid nations and tribes of Indians agree that citizens of the United States may live in and pass unmolested through the countries respectively occupied and claimed by them. And the United States is hereby bound to protect said Indians against depredations and other unlawful acts which white men residing in or passing through their country may commit.

ARTICLE 8.

For the purpose of establishing traveling thoroughfares through their country, and the better to enable the President to execute the provisions of this treaty, the aforesaid nations and tribes do hereby consent and agree, that the United States may, within the countries respectively occupied and claimed by them, construct roads of every description; establish lines of telegraph and military posts; use materials of every description found in the Indian country; build houses for agencies, missions, schools, farms, shops, mills, stations, and for any other purpose for which they may be required, and permanently occupy as much land as may be necessary for the various purposes above enumerated, including the use of wood for fuel and land for grazing, and that the navigation of all lakes and streams shall be forever free to citizens of the United States.

45

ARTICLE 9.

In consideration of the foregoing agreements, stipulations, and cessions, and on condition of their faithful observance, the United States agree to expend, annually, for the Piegan, Blood, Blackfoot, and Gros Ventres tribes of Indians, constituting the Blackfoot Nation, in addition to the goods and provisions distributed at the time of signing the treaty, twenty thousand dollars, annually, for ten years, to be expended in such useful goods and provisions, and other articles, as the President, as his discretion, may from time to time determine; and the superintendent, or other proper officer, shall each year inform the President of the wishes of the Indians in relation thereto: Provided, however, That if, in the judgment of the President and Senate, this amount be deemed insufficient, it may be increased not to exceed the sum of thirty-five thousand dollars per year.

ARTICLE 10.

The United States further agree to expend annually, for the benefit of the aforesaid tribes of the Blackfoot Nation, a sum not exceeding fifteen thousand dollars annually, for ten years, in establishing and instructing them in agricultural and mechanical pursuits, and in educating their children, and in any other respect promoting their civilization and Christianization: Provided, however, That to accomplish the objects of this article, the President may, at his discretion, apply any or all the annuities provided for in this treaty: And provided, also, That the President may, at his discretion, determine in what proportions the said annuities shall be divided among the several tribes.

ARTICLE 11.

The aforesaid tribes acknowledge their dependence on the Government of the United States, and promise to be friendly with all citizens thereof, and to commit no depredations or other violence upon such citizens. And should any one or more violate this pledge, and the fact be proved to the satisfaction of the President, the property taken shall be returned, or, in default thereof, or if injured or destroyed, compensation may be made by the Government out of the annuities. The aforesaid tribes are hereby bound to deliver such offenders to the proper authorities for trial and punishment, and are held responsible, in their tribal capacity, to make reparation for depredations so committed.

Nor will they make war upon any other tribes, except in self-defense, but will submit all matter of difference, between themselves and other Indians, to the Government of the United States, through its agents, for adjustment, and will abide thereby. And if any of the said Indians, parties to this treaty, commit depredations on any other Indians within the jurisdiction of the United States, the same rule shall prevail as that prescribed in this article in case of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE 12.

It is agreed and understood, by and between the parties to this treaty, that if any nation or tribe of Indians aforesaid, shall violate any of the agreements, obligations, or stipulations, herein contained, the United States may withhold, for such length of time as the President and Congress may determine, any portion or all of the annuities agreed to be paid to said nation or tribe under the ninth and tenth articles of this treaty.

46

ARTICLE 13.

The nations and tribes of Indians, parties to this treaty, desire to exclude from their country the use of ardent spirits or other intoxicating liquor, and to prevent their people from drinking the same. Therefore it is provided, that any Indian belonging to said tribes who is guilty of bringing such liquor into the Indian country, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her, for such time as the President may determine.

ARTICLE 14.

The aforesaid nations and tribes of Indians, west of the Rocky Mountains, parties to this treaty, do agree, in consideration of the provisions already made for them in existing treaties, to accept the guarantees of the peaceful occupation of their hunting-grounds, east of the Rocky Mountains, and of remuneration for depredations made by the other tribes, pledged to be secured to them in this treaty out of the annuities of said tribes, in full compensation for the concessions which they, in common with the said tribes, have made in this treaty.

The Indians east of the mountains, parties to this treaty, likewise recognize and accept the guarantees of this treaty, in full compensation for the injuries or depredations which have been, or may be committed by the aforesaid tribes, west of the Rocky Mountains.

ARTICLE 15.

The annuities of the aforesaid tribes shall not be taken to pay the debts of individuals.

ARTICLE 16.

This treaty shall be obligatory upon the aforesaid nations and tribes of Indians, parties hereto, from the date hereof, and upon the United States as soon as the same shall be ratified by the President and Senate.

In testimony whereof the said A. Cumming and Isaac I. Stevens, commissioners on the part of the United States, and the undersigned chiefs, headmen, and delegates of the aforesaid nations and tribes of Indians, parties to this treaty, have hereunto set their hands and seals at the place and on the day and year hereinbefore written.

A. Cumming. [L. S.]

Isaac I. Stevens [L. S.]

Piegans:

Nee-ti-nee, or “the only chief,” now called the Lame Bull, his x mark. [L. S.]

Mountain Chief, his x mark. [L. S.]

Low Horn, his x mark. [L. S.]

Little Gray Head, his x mark. [L. S.]

Little Dog, his x mark. [L. S.]

Big Snake, his x mark. [L. S.]

The Skunk, his x mark. [L. S.]

The Bad Head, his x mark. [L. S.]

Kitch-ee-pone-istah, his x mark. [L. S.]

Middle Sitter, his x mark. [L. S.]

Bloods:

Onis-tay-say-nah-que-im, his x mark. [L. S.]

The Father of All Children, his x mark. [L. S.]

The Bull’s Back Fat, his x mark. [L. S.]

Heavy Shield, his x mark. [L. S.]

Nah-tose-onistah, his x mark. [L. S.]

The Calf Shirt, his x mark. [L. S.]

Gros Ventres:

Bear's Shirt, his x mark. [L. S.]

Little Soldier, his x mark. [L. S.]

Star Robe, his x mark. [L. S.]

Sitting Squaw, his x mark. [L. S.]

Weasel Horse, his x mark. [L. S.]

The Rider, his x mark. [L. S.]

Eagle Chief, his x mark. [L. S.]

Heap of Bears, his x mark. [L. S.]

Blackfeet:

The Three Bulls, his x mark. [L. S.]

The Old Kootomais, his x mark. [L. S.]

Pow-ah-que, his x mark. [L. S.]

Chief Rabbit Runner, his x mark. [L. S.]

48

Nez Percés:

Spotted Eagle, his x mark. [L. S.]

Looking Glass, his x mark. [L. S.]

The Three Feathers, his x mark. [L. S.]

Eagle from the Light, his x mark. [L. S.]

The Lone Bird, his x mark. [L. S.]

Ip-shun-nee-wus, his x mark. [L. S.]

Jason, his x mark. [L. S.]

Wat-ti-wat-ti-we-hinck, his x mark. [L. S.]

White Bird, his x mark. [L. S.]

Stabbing Man, his x mark. [L. S.]

Jesse, his x mark. [L. S.]

Plenty Bears, his x mark. [L. S.]

Flathead Nation:

Victor, his x mark. [L. S.]
Alexander, his x mark. [L. S.]
Moses, his x mark. [L. S.]
Big Canoe, his x mark. [L. S.]
Ambrose, his x mark. [L. S.]
Kootle-cha, his x mark. [L. S.]
Michelle, his x mark. [L. S.]
Francis, his x mark. [L. S.]
Vincent, his x mark. [L. S.]
Andrew, his x mark. [L. S.]
Adolphe, his x mark. [L. S.]
Thunder, his x mark. [L. S.]

Piegans:

Running Rabbit, his x mark, [L. S.]
Chief Bear, his x mark. [L. S.]
The Little White Buffalo, his x mark. [L. S.]
The Big Straw, his x mark. [L. S.]

Flathead:

Bear Track, his x mark. [L. S.]
Little Michelle, his x mark. [L. S.]
Palchinah, his x mark. [L. S.]

Bloods:

The Feather, his x mark. [L. S.]
The White Eagle, his x mark. [L. S.]

Executed in presence of—

James Doty, secretary.

Alfred J. Vaughan, jr.

E. Alw. Hatch, agent for Blackfeet.

Thomas Adams, special agent Flathead Nation.

R. H. Lansdale, Indian agent Flathead Nation.

W. H. Tappan, sub-agent for the Nez Percés.

Blackfoot interpreters:

James Bird,

A. Culbertson,

Benj. Deroche,

Flat Head interpreters:

Benj. Kiser, his x mark. Witness, James Doty, Gustavus Sohon,

50

Nez Percé interpreters:

W. Craig,

Delaware Jim, his x mark. Witness, James Doty,

A Cree Chief (Broken Arm,) his mark. Witness, James Doty.

A. J. Hoeekeorsg,

James Croke,

E. S. Wilson,

A. C. Jackson,

Charles Shucette, his x mark. Christ. P. Higgins,

A. H. Robie,

S. S. Ford, jr.

Source

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904.

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1863



Treaty with the Eastern Shoshone

TREATY WITH THE EASTERN SHOSHONI, 1863

JULY 2, 1863. | 18 STATS., 685. | RATIFIED MAR. 7, 1864. | PROCLAIMED JUNE 7, 1869

Articles of Agreement made at Fort Bridger, in Utah Territory, this second day of July, A. D. one thousand eight hundred and sixty-three, by and between the United States of America, represented by its Commissioners, and the Shoshone nation of Indians, represented by its Chiefs and Principal Men And Warriors of the Eastern Bands, as follows:

ARTICLE 1.

Friendly and amically relations are hereby re-established between the bands of the Shoshonee nation, parties hereto, and the United States; and it is declared that a firm and perpetual peace shall be henceforth maintained between the Shoshonee nation and the United States.

51

ARTICLE 2.

The several routes of travel through the Shoshonee country, now or hereafter used by white men, shall be and remain forever free and safe for the use of the government of the United States, and of all emigrants and travellers under its authority and Protection, without molestation or injury from any of the people of the said nation. And if depredations should at any time be committed by bad men of their nation, the offenders shall be immediately seized and delivered up to the proper officers of the United States, to be punished as their offences shall deserve; and the safety of all travellers passing peaceably over said routes is hereby guaranteed by said nation. Military agricultural settlements and military posts may be established by the President of the United States along said routes; ferries may be maintained over the rivers wherever they may be required; and houses erected and settlements formed at such points as may be necessary for the comfort and convenience of travellers.

ARTICLE 3.

The telegraph and overland stage lines having been established and operated through a part of the Shoshonee country, it is expressly agreed that the same may be continued without hindrance, molestation, or injury from the people of said nation; and that their property, and the lives of passengers in the stages, and of the employes of the respective companies, shall be protected by them.

And further, it being understood that provision has been made by the Government of the United States for the construction of a railway from the plains west to the Pacific ocean, it is stipulated by

said nation that said railway, or its branches, may be located, constructed, and operated, without molestation from them, through any portion of the country claimed by them.

ARTICLE 4.

It is understood the boundaries of the Shoshonee country, as defined and described by said nation, is as follows: On the north, by the mountains on the north side of the valley of Shoshonee or Snake River; on the east, by the Wind River mountains, Peenahpah river, the north fork of Platte or Koochin-agah, and the north Park or Buffalo House; and on the south, by Yampah river and the Uintah mountains. The western boundary is left undefined, there being no Shoshonees from that district of country present; but the bands now present claim that their own country is bounded on the west by Salt Lake.

ARTICLE 5.

The United States being aware of the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes travelled by whites, and by the formation of agricultural and mining settlements, are willing to fairly compensate them for the same; therefore, and in consideration of the preceding stipulations, the United States promise and agree to pay to the bands of the Shoshonee nation, parties hereto, annually for the term of twenty years, the sum of ten thousand dollars, in such articles as the President of the United States may deem suitable to their wants and condition, either as hunters or herdsmen. And the said bands of the Shoshonee nation hereby acknowledge the reception of the said stipulated annuities, as a full compensation and equivalent for the loss of game, and the rights and privileges hereby conceded.

52

ARTICLE 6.

The said bands hereby acknowledge that they have received from said Commissioners provisions and clothing amounting to six thousand dollars, as presents, at the conclusion of this treaty.

ARTICLE 7.

Nothing herein contained shall be construed or taken to admit any other or greater title or interest in the lands embraced within the territories described in said Treaty with said tribes or bands of Indians than existed in them upon the acquisition of said territories from Mexico by the laws thereof.

Done at Fort Bridger the day and year above written.

James Duane Doty,
Luther Mann, jr., Commissioners.

Washakee, his x mark.

Wanapitz, his x mark.

Toopsa+owet, his x mark.

Pantoshiga, his x mark.

Ninabitzee, his x mark.

Narkawk, his x mark.

Taboonshea, his x mark.

Weerango, his x mark.

Tootsahp, his x mark.

Weeahyukee, his x mark.

Bazile, his x mark.

In the presence of—

Jack Robertson, interpreter.

Samuel Dean.

Source

Indian Affairs: Laws and Treaties. Vol. II (Treaties). Compiled and edited by Charles J. Kappler. Washington : Government Printing Office, 1904.

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The Great Sioux Nation

This reference is provided to help students better understand the organization of the Sioux Nation subdivisions and bands.

The names the people called Sioux have for themselves are the *Lakota*, *Nakota* or *Dakota*, meaning “friends . . . allies . . . to be friendly.”

LAKOTA or TETON

Oglala – They Scatter Their Own, or Dust Scatters

Sicangu – Brule; Burnt Thighs

Hunkpapa – End of the Circle

Miniconjou – Planters Beside the Stream

Sihasapa – Blackfeet [not the commonly known Blackfeet/Blackfoot Tribe of Montana]

Itazipacola – Sans Arcs (Without Bows)

Oohenupa – Two Boilings or Two Kettles

54

DAKOTA or SANTEE

Mdeakantonwon

Wahpeton

Wahpekute

Sisseton

NAKOTA or YANKTON

Yankton

Upper and Lower Yanktonai

1868



Fort Laramie Treaty with the Sioux

TREATY WITH THE SIOUX—BRULÉ, OGLALA, MINICONJOU, YANKTONAI, HUNKPAPA, BLACKFEET, CUTHEAD, TWO KETTLE, SANS ARCS, AND SANTEE—AND ARAPAHO, 1868.

APR. 29, 1868. | 15 STATS., 635. | RATIFIED, FEB. 16, 1869. | PROCLAIMED, FEB. 24, 1869.

ARTICLES OF A TREATY

Made and concluded by and between Lieutenant General William T. Sherman, General William S. Harney, General Alfred H. Terry, General O. O. Augur, J. B. Henderson, Nathaniel G. Taylor, John G. Sanborn, and Samuel F. Tappan, duly appointed commissioners on the part of the United States and the different bands of the Sioux Nation of Indians, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

ARTICLE I.

From this day forward all war between the parties to this agreement shall for ever cease. The government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent, and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of any one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent, and notice by him, deliver up the wrongdoer to the United States, to be tried and punished according to its laws, and, in case they willfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities, or other moneys due or to become due to them under this or other treaties made with the United States; and the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper, but no one sustaining loss while violating the provisions of this treaty, or the laws of the United States, shall be reimbursed therefore

ARTICLE II.

The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri river where the 46th parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the 104th degree of longitude west from Greenwich, thence north on said meridian to a point where the 46th parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations of the east bank of said river, shall be and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

ARTICLE III.

If it should appear from actual survey or other satisfactory examination of said tract of land that it contains less than 160 acres of tillable land for each person who, at the time, may be authorized to reside on it under the provisions of this treaty, and a very considerable number of such persons shall be disposed to commence cultivating the soil as farmers, the United States agrees to set apart, for the use of said Indians, as herein provided, such additional quantity of arable land, adjoining to said reservation, or as near to the same as it can be obtained, as may be required to provide the necessary amount.

56

ARTICLE IV.

The United States agrees, at its own proper expense, to construct, at some place on the Missouri river, near the centre of said reservation where timber and water may be convenient, the following buildings, to wit, a warehouse, a store-room for the use of the agent in storing goods belonging to the Indians, to cost not less than \$2,500; an agency building, for the residence of the agent, to cost not exceeding \$3,000; a residence for the physician, to cost not more than \$3,000; and five other buildings, for a carpenter, farmer, blacksmith, miller, and engineer—each to cost not exceeding \$2,000; also, a school-house, or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding \$5,000.

The United States agrees further to cause to be erected on said reservation, near the other buildings herein authorized, a good steam circular saw-mill, with a grist-mill and shingle machine attached to the same, to cost not exceeding \$8,000.

ARTICLE V.

The United States agrees that the agent for said Indians shall in the future make his home at the

agency building; that he shall reside among them, and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on him by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his findings, to the Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

ARTICLE VI.

If any individual belonging to said tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding three hundred and twenty acres in extent, which tract, when so selected, certified, and recorded in the "Land Book" as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of a family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land, not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate, containing a description thereof and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it, by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which said book shall be known as the "Sioux Land Book."

The President may, at any time, order a survey of the reservation, and, when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or territory not included in the tract of country designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements and no longer. And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thence-

forth become and be a citizen of the United States and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits accruing to Indians under this treaty.

ARTICLE VII.

In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as are or may be settled on said agricultural reservations, and they, therefore, pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school, and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages, who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than twenty years.

ARTICLE VIII.

When the head of a family or lodge shall have selected lands and received his certificate as above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value twenty-five dollars. And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

58

ARTICLE IX.

At any time after ten years from the making of this treaty, the United States shall have the privilege of withdrawing the physician, farmer, blacksmith, carpenter, engineer, and miller herein provided for, but in case of such withdrawal, an additional sum thereafter of ten thousand dollars per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations for the expenditure of said sums as will best promote the education and moral improvement of said tribes.

ARTICLE X.

In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties heretofore made, the United States agrees to deliver at the agency house on the reservation herein named, on or before the first day of August of each year, for thirty years, the following articles, to wit:

For each male person over 14 years of age, a suit of good substantial woollen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks.

For each female over 12 years of age, a flannel shirt, or the goods necessary to make it, a pair of

woollen hose, 12 yards of calico, and 12 yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woollen hose for each.

And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of 30 years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the 30 years, at any time, it shall appear that the amount of money needed for clothing, under this article, can be appropriated to better uses for the Indians named herein, Congress may, by law, change the appropriation to other purposes, but in no event shall the amount of the appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the army to be present and attest the delivery of all the goods herein named, to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with the, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen within 60 days after such lodge or family shall have so settled upon said reservation.

ARTICLE XI.

In consideration of the advantages and benefits conferred by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside their reservations as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill river, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree:

- 1st. That they will withdraw all opposition to the construction of the railroads now being built on the plains.
- 2d. That they will permit the peaceful construction of any railroad not passing over their reservation as herein defined.
- 3d. That they will not attack any persons at home, or travelling, nor molest or disturb any wagon trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith.
- 4th. They will never capture, or carry off from the settlements, white women or children.
- 5th. They will never kill or scalp white men, nor attempt to do them harm.
- 6th. They withdraw all pretence of opposition to the construction of the railroad now be-

ing built along the Platte river and westward to the Pacific ocean, and they will not in future object to the construction of railroads, wagon roads, mail stations, or other works of utility or necessity, which may be ordered or permitted by the laws of the United States. But should such roads or other works be constructed on the lands of their reservation, the government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of the said commissioners to be a chief or headman of the tribe.

7th. They agree to withdraw all opposition to the military posts or roads now established south of the North Platte river, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

ARTICLE XII.

No treaty for the cession of any portion or part of the reservation herein described which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same, and no cession by the tribe shall be understood or construed in such manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in Article VI of this treaty.

ARTICLE XIII.

60

The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

ARTICLE XIV.

It is agreed that the sum of five hundred dollars annually for three years from date shall be expended in presents to the ten persons of said tribe who in the judgment of the agent may grow the most valuable crops for the respective year.

ARTICLE XV.

The Indians herein named agree that when the agency house and other buildings shall be constructed on the reservation named, they will regard said reservation their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right, subject to the conditions and modifications of this treaty, to hunt, as stipulated in Article XI hereof.

ARTICLE XVI.

The United States hereby agrees and stipulates that the country north of the North Platte river and east of the summits of the Big Horn mountains shall be held and considered to be unceded. Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians, first had and

obtained, to pass through the same; and it is further agreed by the United States, that within ninety days after the conclusion of peace with all the bands of the Sioux nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.

ARTICLE XVII.

It is hereby expressly understood and agreed by and between the respective parties to this treaty that the execution of this treaty and its ratification by the United States Senate shall have the effect, and shall be construed as abrogating and annulling all treaties and agreements heretofore entered into between the respective parties hereto, so far as such treaties and agreements obligate the United States to furnish and provide money, clothing, or other articles of property to such Indians and bands of Indians as become parties to this treaty, but no further.

In testimony of all which, we, the said commissioners, and we, the chiefs and headmen of the Brule band of the Sioux nation, have hereunto set our hands and seals at Fort Laramie, Dakota Territory, this twenty-ninth day of April, in the year one thousand eight hundred and sixty-eight.

N. G. TAYLOR,
W. T. SHERMAN,
Lieutenant General
WM. S. HARNEY,
Brevet Major General U.S.A.
JOHN B. SANBORN,
S. F. TAPPAN,
C. C. AUGUR,
Brevet Major General
ALFRED H. TERRY,
Brevet Major General U.S.A.

Attest:

A. S. H. WHITE, Secretary.

Executed on the part of the Brule band of Sioux by the chiefs and headman whose names are hereto annexed, they being thereunto duly authorized, at Fort Laramie, D. T., the twenty-ninth day of April, in the year A. D. 1868.

MA-ZA-PON-KASKA, his X mark, Iron Shell.
WAH-PAT-SHAH, his X mark, Red Leaf.
HAH-SAH-PAH, his X mark, Black Horn.
ZIN-TAH-GAH-LAT-WAH, his X mark, Spotted Tail.
ZIN-TAH-GKAH, his X mark, White Tail.
ME-WAH-TAH-NE-HO-SKAH, his X mark, Tall Man.
SHE-CHA-CHAT-KAH, his X mark, Bad Left Hand.
NO-MAH-NO-PAH, his X mark, Two and Two.
TAH-TONKA-SKAH, his X mark, White Bull.
CON-RA-WASHTA, his X mark, Pretty Coon.
HA-CAH-CAH-SHE-CHAH, his X mark, Bad Elk.
WA-HA-KA-ZAH-ISH-TAH, his X mark, Eye Lance.
MA-TO-HA-KE-TAH, his X mark, Bear that looks behind.
BELLA-TONKA-TONKA, his X mark, Big Partisan.
MAH-TO-HO-HONKA, his X mark, Swift Bear.
TO-WIS-NE, his X mark, Cold Place.
ISH-TAH-SKAH, his X mark, White Eye.
MA-TA-LOO-ZAH, his X mark, Fast Bear.
AS-HAH-HAH-NAH-SHE, his X mark, Standing Elk.
CAN-TE-TE-KI-YA, his X mark, The Brave Heart.
SHUNKA-SHATON, his X mark, Day Hawk.
TATANKA-WAKON, his X mark, Sacred Bull.
MAPIA SHATON, his X mark, Hawk Cloud.
MA-SHA-A-OW, his X mark, Stands and Comes.
SHON-KA-TON-KA, his X mark, Big Dog.

Attest:

ASHTON S. H. WHITE, Secretary of Commission.
GEORGE B. WITHS, Phonographer to Commission.
GEO. H. HOLTZMAN.
JOHN D. HOWLAND.
JAMES C. O'CONNOR.

CHAR. E. GUERN, Interpreter.

LEON T. PALLARDY, Interpreter.

NICHOLAS JANIS, Interpreter.

Executed on the part of the Ogallalla band of Sioux by the chiefs and headmen whose names are hereto subscribed, they being thereunto duly authorized, at Fort Laramie, the 25th day of May, in the year A. D. 1868.

TAH-SHUN-KA-CO-QUI-PAH, his + mark, Man-afraid-of-his-horses.

SHA-TON-SKAH, his + mark, White Hawk.

SHA-TON-SAPAH, his + mark, Black Hawk.

EGA-MON-TON-KA-SAPAH, his + mark, Black Tiger

OH-WAH-SHE-CHA, his + mark, Bad Wound.

PAH-GEE, his + mark, Grass.

WAH-NON SAH-CHE-GEH, his + mark, Ghost Heart.

COMECH, his + mark, Crow.

OH-HE-TE-KAH, his + mark, The Brave.

TAH-TON-KAH-HE-YO-TA-KAH, his + mark, Sitting Bull.

SHON-KA-OH-WAH-MEN-YE, his + mark, Whirlwind Dog.

HA-KAH-KAH-TAH-MIECH, his + mark, Poor Elk.

WAM-BU-LEE-WAH-KON, his + mark, Medicine Eagle.

CHON-GAH-MA-HE-TO-HANS-KA, his + mark, High Wolf.

WAH-SECHUN-TA-SHUN-KAH, his + mark, American Horse.

MAH-KAH-MAH-HA-MAK-NEAR, his + mark, Man that walks under the ground.

MAH-TO-TOW-PAH, his + mark, Four Bears.

MA-TO-WEE-SHA-KTA, his + mark, One that kills the bear.

OH-TAH-KEE-TOKA-WEE-CHAKTA, his + mark, One that kills in a hard place.

TAH-TON-KAH-TA-MIECH, his + mark, The Poor Bull.

OH-HUNS-EE-GA-NON-SKEN, his + mark, Mad Shade.

SHAH-TON-OH-NAH-OM-MINNE-NE-OH-MINNE, his + mark, Whirling hawk.

MAH-TO-CHUN-KA-OH, his + mark, Bear's Back.

CHE-TON-WEE-KOH, his + mark, Fool Hawk.

WAH-HOH-KE-ZA-AH-HAH, his + mark,

EH-TON-KAH, his + mark, Big Mouth.
 MA-PAH-CHE-TAH, his + mark, Bad Hand.
 WAH-KE-YUN-SHAH, his + mark, Red Thunder.
 WAK-SAH, his + mark, One that Cuts Off.
 CHAH-NOM-QUI-YAH, his + mark, One that Presents the Pipe.
 WAH-KE-KE-YAN-PUH-TAH, his + mark, Fire Thunder.
 MAH-TO-NONK-PAH-ZE, his + mark, Bear with Yellow Ears.
 CON-REE-TEH-KA, his + mark, The Little Crow.
 HE-HUP-PAH-TOH, his + mark, The Blue War Club.
 SHON-KEE-TOH, his + mark, The Blue Horse.
 WAM-BALLA-OH-CONQUO, his + mark, Quick Eagle.
 TA-TONKA-SUPPA, his + mark, Black Bull.
 MOH-TOH-HA-SHE-NA, his + mark, The Bear Hide.

Attest:

S. E. WARD.
 JAS. C. O'CONNOR.
 J. M. SHERWOOD.
 W. C. SLICER.
 SAM DEON.
 H. M. MATHEWS.
 JOSEPH BISS
 NICHOLAS JANIS, Interpreter.
 LEFROY JOTT, Interpreter.
 ANTOINE JANIS, Interpreter.

64

Executed on the part of the Minneconjou band of Sioux by the chiefs and headmen whose names are hereunto subscribed, they being thereunto duly authorized.

HEH-WON-GE-CHAT, his + mark, One Horn.
 OH-PON-AH-TAH-E-MANNE, his + mark, The Elk that Bellows Walking.
 HEH-HO-LAH-ZEH-CHA-SKAH, his + mark, Young White Bull.
 WAH-CHAH-CHUM-KAH-COH-KEEPAH, his + mark, One that is Afraid of Shield.

HE-HON-NE-SHAKTA, his + mark, The Old Owl.
 MOC-PE-A-TOH, his + mark, Blue Cloud.
 OH-PONG-GE-LE-SKAH, his + mark, Spotted Elk.
 TAH-TONK-KA-HON-KE-SCHUE, his + mark, Slow Bull.
 SHONK-A-NEE-SHAH-SHAH-ATAH-PE, his + mark, The Dog Chief.
 MA-TO-TAH-TA-TONK-KA, his + mark, Bull Bear.
 WOM-BEH-LE-TON-KAH, his + mark, The Big Eagle.
 MATOH, EH-SCHNE-LAH, his + mark, The Lone Bear.
 MA-TOH-OH-HE-TO-KEH, his + mark, The Brave Bear.
 EH-CHE-MA-KEH, his + mark, The Runner.
 TI-KI-YA, his + mark, The Hard.
 HE-MA-ZA, his + mark, Iron Horn.

Attest:

JAS. C O'CONNOR,
 WM. D. BROWN,
 NICHOLAS JANIS,
 ANTOINE JANIS,
 Interpreters.

65

Executed on the part of the Yanctonais band of Sioux by the chiefs and headmen whose names are hereto subscribed, they being thereunto duly authorized:

MAH-TO-NON-PAH, his + mark, Two Bears.
 MA-TO-HNA-SKIN-YA, his + mark, Mad Bear.
 HE-O-PU-ZA, his + mark, Louzy.
 AH-KE-CHE-TAH-CHE-KA-DAN, his + mark, Little Soldier.
 MAH-TO-E-TAN-CHAN, his + mark, Chief Bear.
 CU-WI-TO-WIA, his + mark, Rotten Stomach.
 SKUN-KA-WE-TKO, his + mark, Fool Dog.
 ISH-TA-SAP-PAH, his + mark, Black Eye.
 IH-TAN-CHAN, his + mark, The Chief.
 I-A-WI-CA-KA, his + mark, The One who Tells the Truth.

AH-KE-CHE-TAH, his + mark, The Soldier.
TA-SHI-NA-GI, his + mark, Yellow Robe.
NAH-PE-TON-KA, his + mark, Big Hand.
CHAN-TEE-WE-KTO, his + mark, Fool Heart.
HOH-GAN-SAH-PA, his + mark, Black Catfish.
MAH-TO-WAH-KAN, his + mark, Medicine Bear.
SHUN-KA-KAN-SHA, his + mark, Red Horse.
WAN-RODE, his + mark, The Eagle.
CAN-HPI-SA-PA, his + mark, Black Tomahawk.
WAR-HE-LE-RE, his + mark, Yellow Eagle.
CHA-TON-CHE-CA, his + mark, Small Hawk, or Long Fare.
SHU-GER-MON-E-TOO-HA-SKA, his + mark, Fall Wolf.
MA-TO-U-TAH-KAH, his + mark, Sitting Bear.
HI-HA-CAH-GE-NA-SKENE, his + mark, Mad Elk.

Arapahoes.

66

LITTLE CHIEF, his + mark.
TALL BEAR, his + mark.
TOP MAN, his + mark.
NEVA, his + mark.
THE WOUNDED BEAR, his + mark.
WHIRLWIND, his + mark.
THE FOX, his + mark.
THE DOG BIG MOUTH, his + mark.
SPOTTED WOLF, his + mark.
SORREL HORSE, his + mark.
BLACK COAL, his + mark.
BIG WOLF, his + mark.
KNOCK-KNEE, his + mark.
BLACK CROW, his + mark.
THE LONE OLD MAN, his + mark.
PAUL, his + mark.

BLACK BULL, his + mark.
BIG TRACK, his + mark.
THE FOOT, his + mark.
BLACK WHITE, his + mark.
YELLOW HAIR, his + mark.
LITTLE SHIELD, his + mark.
BLACK BEAR, his + mark.
WOLF MOCASSIN, his + mark.
BIG ROBE, his + mark.
WOLF CHIEF, his + mark.

Witnesses:

ROBERT P. MCKIBBIN,
Captain 4th Infantry, and Bvt. Lieut. Col. U. S. A.,
Commanding Fort Laramie.
WM. H. POWELL,
Brevet Major, Captain 4th Infantry.
HENRY W. PATTERSON,
Captain 4th Infantry.
THEO E. TRUE,
Second Lieutenant 4th Infantry.
W. G. BULLOCK.

67

FORT LARAMIE, WYOMING TERRITORY
November 6, 1868.
MAH-PI-AH-LU-TAH, his + mark, Red Cloud.
WA-KI-AH-WE-CHA-SHAH, his + mark, Thunder Man.
MA-ZAH-ZAH-GEH, his + mark, Iron Cane.
WA-UMBLE-WHY-WA-KA-TUYAH, his + mark, High Eagle.
KO-KE-PAH, his + mark, Man Afraid.
WA-KI-AH-WA-KOU-AH, his + mark, Thunder Flying Running.

Witnesses:

W. MCE. DYE,

Brevet Colonel U. S. Army, Commanding.

A. B. CAIN,

Captain 4th Infantry, Brevet Major U. S. Army.

ROBT. P. MCKIBBIN,

Captain 4th Infantry, Bvt. Lieut. Col. U. S. Army.

JNO. MILLER,

Captain 4th Infantry.

G. L. LUHN,

First Lieutenant 4th Infantry, Bvt. Capt. U. S. Army.

H. C. SLOAN,

Second Lieutenant 4th Infantry.

Source

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VI

REPORT TO THE PRESIDENT

BY THE

INDIAN PEACE COMMISSION

**REPORT TO THE PRESIDENT
BY THE INDIAN PEACE COMMISSION
JANUARY 7, 1868.**

To the President of the United States:

The undersigned, commissioners appointed under the act of Congress approved July 20, 1867, "to establish peace with certain hostile Indian tribes," were authorized by said act to call together the chiefs and headmen of such bands of Indians as were then waging war, for the purpose of ascertaining their reasons for hostility, and, if thought advisable, to make treaties with them, having in view the following objects, viz:

1st. To remove, if possible, the causes of war.

2d. To secure, as far as practicable, our frontier settlements and the safe building of our railroads looking to the Pacific; and

3d. To suggest or inaugurate some plan for the civilization of the Indians.

73

Congress, in the passage of the law, seemed to indicate the policy of collecting at some early day all the Indians east of the Rocky mountains on one or more reservations, and with that view it was made our duty to examine and select "a district or districts of country having sufficient area to receive all the Indian tribes occupying territory east of the said mountains not now peacefully residing on permanent reservations under treaty stipulations," &c. It was required that these reservations should have sufficient arable or grazing lands to enable the tribes placed on them to support themselves, and that they should be so located as not to interfere with established highways of travel and the contemplated railroads to the Pacific ocean. The subsequent action and approval of Congress will be necessary, however, to dedicate the district or districts so selected to the purposes of exclusive Indian settlement.

When the act was passed, war was being openly waged by several hostile tribes, and great diversity of opinion existed among the officials of the government, and no less diversity among our people, as to the means best adapted to meet it. Some thought peaceful negotiation would succeed while others had no hope of peace until the Indians were thoroughly subdued by force of arms. As a concession to this latter sentiment, so largely prevailing, as well as to meet the possible contingency of failure by the commission, it was, perhaps, wisely provided, that in case peace could not be obtained by treaty, or should the Indians fail to comply with the stipulations they might make for going on their reservations, the President might call out four regiments of mounted troops for the purpose of conquering the desired peace.

On the sixth day of August we met at St. Louis, Missouri, and organized by selecting N.G. Taylor president and A.S.H. White secretary.

The first difficulty presenting itself was to secure an interview with the chiefs and leading warriors of those hostile tribes. They were roaming over an immense country thousands of miles in extent, and much of it unknown even to hunters and trappers of the white race. Small war parties emerging from this vast extent of unexplored country would suddenly strike the border settlements, killing the men and carrying off into captivity the women and children. Companies of workmen on the railroads, at points hundreds of miles from each other, would be attacked on the same day, perhaps in the same hour. Overland mail coaches could not be run without military escort, and railroad and mail stations unguarded by soldiery were in perpetual danger. All safe transit across the plains had ceased. To go without soldiers was hazardous in the extreme; to go with them forbade reasonable hope of securing peaceful interviews with the enemy. When the Indian goes to war he enters upon its dreadful work with earnestness and determination. He goes on an errand of vengeance, and no amount of blood satisfies him. It may be because, with him, all wrongs have to be redressed by war. In our intercourse with him we have failed, in a large measure, to provide peaceful means of redress, and he knows no law except that of retaliation. He wages war with the same pertinacity, and indeed in the same spirit, with which a party litigant in full conviction of the right prosecutes his suit in court. His only compromise is to have his rights, real or fancied, fully conceded. To force he yields nothing. In battle he never surrenders, and is the more excusable, therefore, that he never accepts capitulation at the hands of others. In war he does not ask or accept mercy. He is then the more consistent that he does not grant mercy.

74

So little accustomed to kindness from others, it may not be strange that he often hesitates to confide. Proud himself and yet conscious of the contempt of the white man, when suddenly aroused by some new wrong, the remembrance of old ones still stinging his soul, he seems to become, as expressed by himself, blind with rage. If he fails to see the olive-branch or flag of truce in the hands of the peace commissioner, and in savage ferocity adds one more to his victims, we should remember that for two and a half centuries he has been driven back from civilization, where his passions might have been subjected to the influences of education and softened by the lessons of Christian charity.

This difficulty, meeting us at the very threshold of our duties, had to be overcome before anything of a practical character could be accomplished. Fortunately, we had on the commission a combination of the civil and military power necessary to give strength and efficiency to our operations. Through the orders of Lieutenant General Sherman to the commanders of posts, and those of Commissioner Taylor to superintendents and agents under his charge, in the proper districts, a perfect concert of action was secured, and according to our instructions the hostile Indians of western Dakota were notified that we would meet them at Fort Laramie on the 13th day of September; and those then south of the Arkansas, including the Cheyennes, the Kiowas, Comanches, Araphahoes, and Apaches, that we would meet them for consultation at some point near Fort Larned, on or about the 13th day of October.

Whilst runners were being employed and sent out to notify them of our pacific intentions and our desire to meet them at the times and places stated, the commission resolved to occupy the time intervening before the first meeting in examining the country on the upper Missouri river. The steamer St. John was chartered, and such goods purchased as were thought suitable as presents to the Indians.

On the 13th of August we met at Fort Leavenworth and took the statements of Major General

Hancock, Governor Crawford, of Kansas, Father DeSmet, and others. Thence we proceeded to Omaha, Nebraska, and took the statements of Major General Augur and others. At Yaneton we met Governor Faulk, of Dakota, and took his evidence on the subjects embraced in our duties. Governor Faulk, at our request, accompanied the commission up the river, and was present at the subsequent interviews with the Indians of his superintendency.

Owing to the low stage of water, our progress up the river was much retarded, and we failed to reach Fort Rice as we had intended. On the 30th of August a point twelve miles above the mouth of the Big Cheyenne river was reached, when it was found necessary to turn back in order to fill our several engagements made with the Indians on the river as we went up, and then reach Fort Laramie by the 13th of September.

On the return trip councils were held with various bands of the Sioux or Dakota Indians at Forts Sully and Thompson, and also at the Yaneton, Ponca, and Santee Sioux reservations, full reports of which will be found in the appendix. Although these Indians along the Missouri river are not hostile, and do not, therefore, legitimately come within the scope of duties assigned us, yet it was thought quite important, in determining whether the country itself was fit for an Indian reservation, to examine into the condition of those now there, and especially those who are endeavoring to live by agriculture. The time given us was too short to make anything like a personal inspection of so large a district of uninhabited country as that which lies north of Nebraska, between the Missouri river on the east and the Black Hills on the west, and to which public attention is now being very generally directed as a home for the more northern tribes. We took evidence of those who had traversed this region in reference to the soil, climate, and productions, which evidence will be found in the appendix. To this subject we shall again allude when we come to speak of reservations for Indian settlement.

In this connection, however, before returning to the thread of our narrative, it is our duty to remark that the condition of these tribes demands prompt and serious attention. The treaty stipulations with many of them are altogether inappropriate. They seem to have been made in total ignorance of their numbers and disposition, and in utter disregard of their wants. Some of the agents now among them should be removed, and men appointed who will, by honesty, fair dealing, and unselfish devotion to duty, secure their respect and confidence. Where the present treaties fail to designate a particular place as a home for the tribe, they should be changed.

Returning to Omaha on the 11th of September, the steamer was discharged, and we immediately proceeded to North Platte, on the Pacific railroad, where we found a considerable number of the Sioux and northern Cheyennes, some of whom had long been friendly, while others had but recently been engaged in war. A council was held with them, which at one time threatened to result in no good; but finally a full and perfect understanding was arrived at, which thought not then, nor even yet, reduced to writing, we have every reason to believe has been faithfully kept by them. It was at this council that the hitherto untried policy in connection with Indians, of endeavoring to conquer by kindness, was inaugurated.

Swift Bear, a Brulé chief, then and now a faithful friend to the whites, had interested himself to induce the hostile bands to come in to this council, and had promised them, if peace were made, that ammunition should be given them to kill game for the winter. This promise was not authorized by the commissioners, but we were assured that it had been made not only by him, but by others of our

runners, and that nothing less would have brought them in. These Indians are very poor and needy. The game in this section is fast disappearing, and the bow and arrow are scarcely sufficient to provide them food. To give one of these Indians powder and ball is to give him meat. To refuse it, in his judgment, dooms him to starvation; and worse than this, he looks upon the refusal, especially after a profession of friendship on his part, as an imputation upon his truthfulness and fidelity. If an Indian is to be trusted at all, he must be trusted to the full extent of his work. If you betray symptoms of distrust, he discovers it with nature's intuition, and at once condemns the falsehood that would blend friendship and suspicion together. Whatever our people may choose to say of the insincerity or duplicity of the Indian would fail to express the estimate entertained by many Indians of the white man's character in this respect. Promises have been so often broken by those with whom they usually come in contact, cupidity has so long plied its work deaf to cries of suffering, and heartless cruelty has so frequently sought them in the garb of charity, that to obtain their confidence our promises must be scrupulously fulfilled and our professions of friendship divested of all appearance of selfishness and duplicity.

We are now satisfied, whatever the criticisms on our conduct at the time -- and they were very severe both by the ignorant and the corrupt -- that had we refused the ammunition demanded at this council, the war on their part would have continued, and possibly ere this have resulted in great loss of life and property. As it is, they at once proceeded to their fall hunt on the Republican river, where they killed game enough to subsist themselves for a large part of the winter, and no act of hostility or wrong has been perpetrated by them since.

76

The statement of this fact, if it proves nothing else, may serve to indicate that the Indian, though barbarous, is yet a man, susceptible to those feelings which ordinarily respond to the exercise of magnanimity and kindness. If it should suggest to civilization that the injunction to "do good to them that hate us" is not confined to race, but broad as humanity itself, it may do some good even to ourselves. It will at least, for the practical man honestly seeking a solution of these troubles, serve a better purpose than whole pages of theorizing upon Indian character.

At this point we were informed by our scouts that the northern Sioux, who were waging war on the Powder river, would not be able to meet us at Fort Laramie at the time indicated; whereupon we adjourned until the 1st day of November, and requested them if possible to secure a delegation to meet us on our return. We then left the valley of the Platte and proceeded up the Kansas river and its tributaries to Fort Harker, and thence by the way of Fort Larned to a point 80 miles south of the Arkansas river, where we met the Kiowas, Comanches, Arapahoes, and Apaches, on a stream called Medicine Lodge creek. It should be stated at this point that when we arrived at St. Louis, on our way hither, we found that Lieutenant General Sherman had been summoned to Washington city by the President, and his place on the commission supplied by the appointment of Brevet Major General C.C. Augur, who joined the other members at Fort Larned and participated in all our subsequent proceedings. At our first councils at Medicine Lodge the larger body of the hostile Cheyennes remained off at a distance of 40 miles.

These latter Indians were evidently suspicious of the motives which had prompted us to visit them. Since the preceding April they had committed many depredations. They had been unceasingly on the warpath, engaged in indiscriminate murder and plunder. They knew that our troops had but recently been hunting them over the plains, killing them wherever they could find them. They could not, therefore, appreciate this sudden change of policy. For two weeks they kept themselves at a

distance, sending in small parties to discover if possible our true intentions.

Before the arrival of the Cheyennes we concluded treaties with the Kiowas, Comanches, and Apaches, and after their arrival we concluded a joint treaty with the Cheyennes and Arapahoes, all of which we herewith submit and earnestly recommend for ratification.

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Before these agreements were perfected we had many interviews or "talks" with the several tribes, some of which were exceedingly interesting as illustrative of their character, habits, and wishes. Being provided with an efficient short-hand reporter, we were enabled to preserve the full proceedings of these councils, and to them we especially call your attention.

After giving to these tribes their annuities, which had been detained at the military posts since last spring, on account of their alleged hostility, and after distributing among them some presents, the commission returned to Omaha, and thence by North Platte to Fort Laramie, to fill our second engagement with the hostile Sioux and Cheyennes of the north.

On arriving at Fort Laramie we found awaiting us a delegation of Crows, with whom a council was held and their statements taken. Red Cloud, the formidable chief of the Sioux, did not come to this council. The Crows, as a tribe, have not been hostile. Some of their young men, no doubt, have united themselves with the hostile forces of Ogallalla and Brulé Sioux and northern Cheyennes, who, since July, 1866, under the leadership of Red Cloud, have spread terror throughout this entire region of country.

We greatly regret the failure to procure a council with this chief and his leading warriors. If an interview could have been obtained, we do not for a moment doubt that a just and honorable peace could have been secured. Several causes operated to prevent his meeting us. The first, perhaps, was a doubt of our motives; the second results from a prevalent belief among these Indians that we have resolved on their extermination; and third, the meeting was so late in the season that it could not be attended in this cold and inhospitable country without great suffering. He sent us word, however, that his war against the whites was to save the valley of the Powder river, the only hunting ground left to his nation, from our intrusion. He assured us that whatever the military garrisons at Fort Phil. Kearney and Fort C.F. Smith were withdrawn, the war on his part would cease. As we could not then, for several reasons, make any such agreement, and as the garrisons could not have been safely removed so late in the season, the commission adjourned to meet in Washington on the 9th day of December. Before adjourning we took the promise of the Crows to meet us early next summer, and sent word to Red Cloud and his followers to meet us at the same council, to be held either at Fort Rice, on the Missouri river, or at Fort Phil. Kearney, in the mountains, as they might prefer. We also asked a truce or cessation of hostilities until the council could be held.

Returning then by way of North Platte, we received new assurances of peace and friendship from the Indians there assembled. They will give us no further trouble at present. They are the same to whom we gave the ammunition.

Since arriving here we are gratified to be informed that Red Cloud has accepted our proposition to

discontinue hostilities and meet us in council next spring or summer. And now, with anything like prudence and good conduct on the part of our own people in the future, we believe the Indian war east of the Rocky mountains is substantially closed.

Our first duty under the act, it will be remembered, was to secure a conference with the Indians. Having obtained that conference, our second duty was to ascertain from themselves the reasons inducing them to go to war. These reasons may be gathered from the speeches and testimony of the chiefs and warriors hereto appended. The limits of this paper will not permit more than a brief summary of these reasons. The testimony satisfies us that since October, 1865, the Kiowas, Comanches, and Apaches have substantially complied with their treaty stipulations entered into at that time at the mouth of the Little Arkansas. The only flagrant violation we were able to discover consisted in the killing of James Box and the capture of his family in western Texas about the 15th of August, 1866. The alleged excuse for this act is, that they supposed an attack on Texas people would be no violation of a treaty with the United States; that as we ourselves had been at war with the people of Texas, an act of hostility on their part would not be disagreeable to us.

We are aware that various other charges were made against the Kioas and Comanches, but the evidence taken will pretty clearly demonstrate that these charges were almost wholly without foundation. The charges against the Arapahoes amounted to but little.

The story of the Cheyennes dates far back, and contains many points of deep and thrilling interest. We will barely allude to some of them and then pass on.

78

In 1851, a short time after the discovery of gold in California, when a vast stream of emigration was flowing over the western plains, which up to that period had been admitted by treaty and by law to be Indian territory, it was thought expedient to call together all the tribes east of the Rocky mountains for the purpose of securing the right of peaceful transit over their lands, and also fixing the boundaries between the different tribes themselves. A council was convened at Fort Laramie on the 17th day of September of that year, at which the Cheyennes, Araphahoes, Crows, Assinaboines, Gros-Ventres, Mandans, and Arickarees were represented. To each of these tribes boundaries were assigned. To the Cheyennes and Arapahoes were given a district of country “commencing at the Red Butte, of the place where the road leaves the north fork of the Platte river; thence up the north fork of the Platte river to its source; thence along the main ridge of the Rocky mountains to the headwaters of the Arkansas river; thence down the Arkansas river to the crossing of the Santa Fé road; thence in a northwesterly direction to the forks of Douglas the Platte river; thence up the Platte river to the place of beginning.” It was further provided in this treaty that the rights or claims of any one of the nations should not be prejudiced by this recognition of title in the others; and “further, that they do not surrender the privilege of hunting, fishing, or passing over any of the tracts of country herein before described.” The Indians granted us the right to establish roads and military and other posts within their respective territories, in consideration of which we agreed to pay the Indians \$50,000 per annum for 50 years, to be distributed to them in proportion to the population of the respective tribes. When this treaty reached the Senate, “50 years” was stricken out and “ten years” substituted, with the authority of the president to continue the annuities for a period of five years longer, if he saw fit.

It will be observed that the boundaries of the Cheyenne and Arapahoe land, as fixed by this treaty, include the larger portion of the Territory of Colorado and most of the western part of Kansas.

Some years after this gold and silver were discovered in the mountains of Colorado, and thousands of fortune-seekers, who possessed nothing more than the right of transit over these lands, took possession of them for the purpose of mining, and, against the protests of the Indians, founded cities, established farms, and opened roads. Before 1861 the Cheyennes and Arapahoes had been driven from the mountain regions down upon the waters of the Arkansas, and were becoming sullen and discontented because of this violation of their rights. The third article of the treaty of 1851 contained the following language: "The United States bind themselves to protect the aforesaid Indian nations against the commission of all depredations by the people of the United States after the ratification of this treaty." The Indians, however ignorant, did not believe that the obligations of this treaty had been complied with.

If the lands of the white man are taken, civilization justifies him in resisting the invader. Civilization does more than this: it brands him as a coward and a slave if he submits to the wrong. Here civilization made its contract and guaranteed the rights of the weaker party. It did not stand by the guarantee. The treaty was broken, but not by the savage. If the savage resists, civilization, with the ten commandments in one hand and the sword in the other, demands his immediate extermination.

We do not contest the ever-ready argument that civilization must not be arrested in its progress by a handful of savages. We earnestly desire the speedy settlement of all our territories. None are more anxious than we to see their agricultural and mineral wealth developed by an industrious, thrifty, and enlightened population. And we fully recognize the fact that the Indian must not stand in the way of this result. We would only be understood as doubting the purity and genuineness of that civilization which reaches its ends by falsehood and violence, and dispenses blessings that spring from violated rights.

These Indians saw their former homes and hunting grounds overrun by a greedy population, thirsting for gold. They saw their game driven east to the plains, and soon found themselves the objects of jealousy and hatred. They too must go. The presence of the injured is too often painful to the wrongdoer, and innocence offensive to the eyes of guilt. It now became apparent that what had been taken by force must be retained by the ravisher, and nothing was left for the Indian but to ratify a treaty consecrating the act.

On the 18th day of February, 1861, this was done at Fort Wise in Kansas. These tribes ceded their magnificent possessions, enough to constitute two great States of the Union, retaining only a small district for themselves, "beginning at the mouth of the Sandy Fork of the Arkansas river and extending westwardly along said river to the mouth of the Purgatory river; thence along up the west bank of the Purgatory river to the northern boundary of the Territory of New Mexico; thence west along said boundary to a point where a line drawn due south from a point on the Arkansas river five miles east of the mouth of the Huerfano river would intersect said northern boundary of New Mexico; thence due north from that point on said boundary to the Sandy Fork to the place of beginning." By examining the map, it will be seen that this reservation lies on both sides of the Arkansas river, and includes the country around Fort Lyon. In consideration of this concession, the United States entered into new obligations. Not being able to protect them in the larger reservation, the nation resolved that it would protect them "in the quiet and peaceable possession" of the smaller tract. Second, "to understand pay each tribe meeting \$30,000 per annum for 15 years;" and third, that houses should be built, lands broken up and fenced, and stock animals and agricultural implements furnished. In addition to this, mills were to be built, and engineers, farmers, and mechanics

sent among them. These obligations, like the obligations of 1851, furnished glittering evidences of humanity to the reader of the treaty. Unfortunately, the evidence stops at that point.

In considering this treaty, it will occur to the reader that the 11th article demonstrates the amiable relations between the Indians and their white friends up to that time. It provides as follows: “In consideration of the kind treatment of the Arapahoes and Cheyennes by the citizens of Denver City and the adjacent towns, they respectfully request that the proprietors of said city and adjacent towns be admitted by the United States government to enter a sufficient quantity of land to include said city and towns at the minimum price of \$1 25 per acre.”

Large and flourishing cities had been built on the Indian lands, in open violation of our treaty. Town lots were being sold, not by the acre, but by the front foot. Rich mines had been opened in the mountains, and through the streets of these young cities poured the streams of golden wealth. This had once been Indian property. If the white man in taking it was “kind” to the savage, this at least carried with it some honor, and deserves to be remembered. By some it may be thought that a more substantial return might well have been made. By others it may be imagined that the property of the Indians and the amiable courtesies of the whites were just equivalents. But “kind treatment” here was estimated at more than the Indians could give. It was thought to deserve something additional at the hands of the government, and the sites of cities at \$1 25 per acre was perhaps as reasonable as could be expected. If the absolute donation of cities already built would secure justice, much less kindness to the red man, the government could make the gift and save its millions of treasure.

80

When the treaty came to the Senate, the 11th article was stricken out; but it would be unjust to suppose that this action was permitted to influence in the least future treatment by the whites. From this time until the 12th of April, 1864, these Indians were confessedly at peace. On that day a man by the name of Ripley, a ranchman, came into Camp Sanborn, on the South Platte, and stated that the Indians had taken his stock; he did not know what tribe. He asked and obtained of Captain Sanborn, the commander of the post, troops for the purpose of pursuit. Lieutenant Dunn, with 40 men, were put under the guide of this man, Ripley, with instructions to disarm the Indians found in possession of Ripley’s stock. Who or what Ripley was we know not. That he owned stock we have his own word -- the word of no one else. During the day Indians were found. Ripley claimed some of the horses. Lieutenant Dunn ordered the soldiers to stop the herd, and ordered the Indians to come forward and talk with him. Several of them rode forward, and when within six or eight feet Dunn ordered his men to dismount and disarm the Indians. The Indians of course resisted, and a fight ensued. What Indians they were he knew not; from bows and arrows found, he judged them to be Cheyennes.

Dunn getting the worst of the fight, returned to camp, obtained a guide and a remount, and next morning started again. In May following, Major Downing, of all the 1st Colorado cavalry, went to Denver and asked Colonel Chivington to give him a force to move against the Indians, for what purpose we do not know. Chivington gave him the men, and the following are Downing’s own words: “I captured an Indian and required him to go to the village or I would kill him. This was about the middle of May. We started about 11 o’clock in the day, traveled all day and all that night; about daylight I succeeded in surprising the Cheyenne village of Cedar Bluffs, in a small canon about 60 miles north of the South Platte river. We commenced shooting. I ordered the men to commence killing

them. They lost, as I am informed, some 26 killed and 30 wounded. My own loss was one killed and one wounded. I burnt up their lodges and everything I could get hold of. I took no prisoners. We got out of ammunition and could not pursue them.”

In the camp, the Indians had their women and children. He captured 100 ponies, which, the officer says, “were distributed among the boys, for the reason that they had been marching almost constantly day and night for nearly three weeks.” This was done because such conduct “was usual,” he said “in New Mexico.” About the same time Lieutenant Ayres, of the Colorado troops, had a difficulty, in which an Indian chief under a flag of truce was murdered. During the summer and fall occurrences of this character were frequent. Some time during the fall, Black Kettle and other prominent chiefs of the Cheyenne and Arapaho nations sent word to the commander at Fort Lyon that the war had been forced upon them and they desired peace. They were then upon their own reservation. The officer in command, Major E.W. Wynkoop, 1st Colorado cavalry, did not feel authorized to conclude a treaty with them, but gave them a pledge of military protection until an interview could be procured with the governor of Colorado, who was superintendent of Indian affairs. He then proceeded to Denver with seven of the leading chiefs to see the governor. Colonel Chivington was present at the interview. Major Wynkoop, in his sworn testimony before a previous commission, thus relates the action of the governor when he communicated the presence of the chiefs seeking peace: “He (the governor) intimated that he was sorry I had brought them: that he considered he had nothing to do with them; that they had declared war against the United States, and he considered them in the hands of the military authorities; that he did not think it was policy anyhow to make peace with them until they were properly punished, for the reason that the United States would be acknowledging themselves whipped.” Wynkoop further states that the governor said the 3d regiment of Colorado troops had been raised on his representations at Washington, to kill Indians, and Indians they must kill.” Wynkoop then ordered the Indians to move their villages nearer to the fort, and bring their women and children, which was done. In November this officer was removed, and Major Anthony, of the 1st Colorado cavalry, ordered to take command of the fort. He too assured the Indians of safety. They numbered about 500, men, women, and children. It was here, under the pledge of protection, that they were slaughtered by the 3d Colorado and a battalion of the 1st Colorado cavalry under command of Colonel Chivington. He marched from Denver to Fort Lyon, and about daylight in the morning of the 29th of November surrounded the Indian camp and commenced an indiscriminate slaughter. The particulars of this massacre are too well known to be repeated here with all its heartrendering scenes. It is enough to say that it scarcely has its parallel in the records of Indian barbarity. Fleeing women, holding up their hands and praying for mercy, were brutally shot down; infants were killed and scalped in derision; men were tortured and mutilated in a manner that would put to shame the savage ingenuity of interior Africa.

No one will be astonished that a war ensued which cost the government \$30,000,000, and carried conflagration and death to the border settlements. During the spring and summer of 1865 no less than 8,000 troops were withdrawn from the effective force engaged in suppressing the rebellion to meet this Indian war. The result of the year’s campaign satisfied all reasonable men that war with Indians was useless and expensive. Fifteen or twenty Indians had been killed, at an expense of more than a million dollars apiece, while hundreds of our soldiers had lost their lives, many of our border settlers had been butchered, and much property destroyed. To those who reflected on the subject, knowing the facts, the war was something more than useless and expensive; it was dishonorable to the nation, and disgraceful to those who had originated it.

When the utter futility of conquering a peace was made manifest, to everyone, and the true cause of the war began to be developed, the country demanded that peaceful agencies should be resorted to. Generals Harney, Sanborn, and others were selected as commissioners to procure a council of the hostile tribes, and in October, 1865, they succeeded in doing so at the mouth of the Little Arkansas. At this council the Cheyennes and Arapahoes were induced to relinquish their reservation on the upper Arkansas and accept a reservation partly in southern Kansas and partly in the Indian territory, lying immediately south of Forts Larned and Zarah. The object was to remove them from the vicinity of Colorado.

By the third article of the treaty it was agreed that until the Indians were removed to their new reservation they were “expressly permitted to reside upon and range at pleasure throughout the unsettled portions of that part of the country that claim as originally theirs, which lies between the Arkansas and the Platte rivers.” This hunting ground reserved is the same which is described in the treaty of 1851, and on which they yet claim the right to hunt as long as the game shall last. When this treaty came to the Senate for ratification it was so amended as to require the President to designate for said tribes a reservation outside of the State of Kansas, and not within any Indian reservation except upon consent of the tribes interested. As the reservation fixed was entirely within the State of Kansas and the Cherokee country, this provision deprived them of any home at all, except the hunting privilege reserved by the treaty. This statement, if not illustrative of the manner in which Indian rights are secured by our legislators, may at least call for greater vigilance in the future. Agreements were made at the same time with the Kiowas, Comanches, and Apaches.

82

So soon as these treaties were signed, the war which had been waged for nearly two years instantly ceased. Travel was again secure on the plains. What 8,000 troops had failed to give, this simple agreement, rendered nugatory by the Senate, and bearing nothing but a pledge of friendship, obtained. During the summer, fall, and winter of 1866, comparative peace prevailed. General Sherman, during this time, traveled without escort to the most distant posts of his command, and yet with a feeling of perfect security.

To say that no outrages were committed by the Indians would be claiming for them more than can be justly claimed for the most moral and religious communities. Many bad men are found among the whites; they commit outrages despite all social restraints; they frequently, too, escape punishment. Is it to be wondered at that Indians are no better than we? Let us go to our best cities, where churches and schoolhouses adorn every square; yet unfortunately we must keep a policeman at every corner, and scarcely a night passes but, in spite of refinement, religion, and law, crime is committed. How often, too, it is found impossible to discover the criminal. If, in consequence of these things, war should be waged against these cities, they too would have to share the fate of Indian villages.

The Sioux war on the Powder river, to which we shall hereafter allude, commenced in July, 1866. When it commenced General St. George Cook, in command at Omaha, forbade within the limits of his command the sale of arms and ammunition to Indians. The mere existence of an Indian war on the north Platte aroused apprehensions of danger on the Arkansas. The Cheyennes of the north and south are related, and, though living far apart, they frequently visit each other. Many of the northern Sioux, desiring to be peaceable (as they allege,) on the breaking out of hostilities in the north, came south, some to the vicinity of the Republican, and others as far south as Fort Larned. Their appearance here excited more or less fear among the traders and freighters on the plains. These

fears extended to the settlements, from which they were reflected back to the military posts. The commanders became jealous and watchful. Trifles, which under ordinary circumstances would have passed unnoticed, were received as conclusive of the hostile purposes of these tribes. Finally, in December, Fetterman's party were killed at Fort Phil. Kearney, and the whole country became thrilled with horror. It is thus that the Indian in war loses the sympathy of mankind. That he goes to war is not astonishing; he is often compelled to do so. Wrongs are borne by him in silence that never fail to drive civilized men to deeds of violence. When he is our friend he will sometimes sacrifice himself in your defense. When he is your enemy he pushes his enmity to the excess of barbarity. This shocks the moral sense and leaves him without defenders.

When the news of this terrible calamity reached the Arkansas posts, the traders here too were prohibited from selling the Indians arms. Major Douglas, of the 3d infantry, as early as the 13th of January, 1867, communicated his fears to Major General Hancock. He pointed to no single act of hostility, but gave the statement of Kicking Bird, a rival chief of Satanta among the Kiowas, that Santanta talked of war and said he would commence when the grass grew in the spring.

On the 16th of February Captain Smith, of the 19th infantry, in command of Fort Arbuckle, reports to General Ord at Little Rock, which is at once forwarded to the department of the Missouri, that a Negro child and some stock had been taken off by the Indians before he took command. His informant was one Jones, an interpreter. In this letter he uses the following significant language: "I have the honor to state further, that several other tribes than the Comanches have lately been noticed on the war path, having been seen in their progress in unusual numbers, and without their squaws and children, a fact to which much significance is attached by those conversant with Indian usages. It is thought by many white residents of the territory that some of these tribes may be acting in concert, and that plundering incursions are at least in contemplation."

After enumerating other reports of wrongs, (coming perhaps from Jones,) and drawing inferences therefrom, he closes by saying that he has deferred to the views of white persons who, from long residence among the Indians, "are competent to advise him," and that his communication "is more particularly the embodiment of their views." As it embodied the views of others, it may not be surprising that a re-enforcement of ten additional companies was asked for his post.

Captain Asbury, at Fort Larned, also reported that a small party of Cheyennes had compelled a ranchman named Parker, near that post, to cook supper for them, and then threatened to kill him because he had no sugar. He escaped, however, to tell the tale. Finally, on the 9th of February, one FF. Jones, a Kiowa interpreter, files with Major, at Fort Dodge, an affidavit that he had recently visited the Kiowa camp in company with Major Page and John E. Tappan, on a trading expedition. That the Indians took from them flour, sugar, rice, and apples. That they threatened to shoot Major Page because he was a soldier, and tried to kill Tappan. That they shot at him (Jones) and missed him, (which in the sequel may be regarded as a great misfortune.) He stated that the Indians took their mules, and that Satanta requested him to say to Major Douglas that he demanded the troops and military posts should at once be removed from the country, and also that the railroads and mail-stages must be immediately stopped. Satanta requested him to tell Douglas that his own stock was getting poor, and hoped the government stock at the post would be well fed, as he would be over in a few days to get it. But the most startling of the statements communicated by Jones on this occasion was that a war party came in, while he was at the camp, bringing with them 200 horses and the scalps of 17 Negro soldiers and 1 white man. This important information was promptly despatched

to General Hancock at Fort Leavenworth, and a short time thereafter he commenced to organize the expedition which subsequently marched to Pawn Fork and burned the Cheyenne village.

On the 11th of March following, General Hancock addressed a letter to Wynkoop, the agent of the Cheyennes and Arapahoos, that “he had about completed arrangements for moving a force to the plains.” He stated that his object was to show the Indians that he was “able to chastise any tribes who may molest people traveling across the plains.” Against the Cheyennes he complained, first, that they had not delivered the Indian who killed a New Mexican at Fort Sarah, and, second, he believed he had “evidence sufficient to fix upon the different bands of that tribe, whose chiefs are known, several of the outrages committed on the Smoky Hill last summer.” He requested the agent to tell them he came “prepared for peace or war,” and that hereafter he would “insist upon their keeping off the main lines of travel, where their presence is calculated to bring about collisions with the whites.” This, it will be remembered, was their hunting ground, secured by treaty. On the same day he forwarded a similar communication to J.H. Leavenworth, agent for the Kiowas and Comanches. The complaints he alleges against them are precisely the same contained in the affidavit and statement of Jones and the letter of Captain Asbury.

The expedition left Fort Larned on the 13th of April, and proceeded up the Pawnee fork of the Arkansas, in the direction of a village of 1,000 or 1,500 Cheyennes and Sioux. When he came near their camp the chiefs if visited him, as they had already done at Larned, and requested him not to approach the camp with his troops, for the women and children, having the remembrance of Sand creek, would certainly abandon the village. On the 14th he resumed his march with cavalry, infantry, and artillery, and, when about ten miles from their village, he was again met by the headman, who stated that they would treat with him there or elsewhere, but they could not, as requested by him, keep their women and children in camp he approached with soldiers. He informed them that he would march up to within a mile of the village, and treat with them that evening. As he proceeded the women fled, leaving the village with all their property. The chiefs and a part of the young men remained. To some of these, visiting the camp of General Hancock, horses were furnished to bring back the women. The horses were returned, with word that the women and children could not be collected. It was then night. Orders were then given to surround the village and capture the Indians remaining. The order was obeyed, but the chiefs and warriors had departed. The only persons found were an old Sioux and an idiotic girl of eight or nine years of age. It afterwards appeared that the person of this girl had been violated, from which she soon died. The Indians were gone, and the report spread that she had been a captive among them, and they had committed this outrage before leaving. The Indians say that she was an idiotic Cheyenne girl, forgotten in the confusion of flight, and if violated, it was not by them.

The next morning General Custer, under orders, stated in pursuit of the Indians with his calvary, and performed a campaign of great labor and suffering, passing over a vast extent of country, but seeing no hostile Indians. When the fleeing Indians reached the Smoky Hill they destroyed a station and killed several men. A courier having brought this intelligence to General Hancock, he at once ordered the Indian village, of about 300 lodges, together with the entire property of the tribes, to be burned.

The Indian now became an outlaw -- not only the Cheyennes and Sioux, but all the tribes on the plains. The superintendent of an express company, Cottrell, issued a circular order to the agents and employees of the company in the following language: “You will hold no communications with

Indians whatever. If Indians come within shooting distance, shoot them. Show them no mercy, for they will show you none." This was in the Indian country. He closes by saying: "General Hancock will protect you and our property."

Whether war existed previous to that time seems to have been a matter of doubt even with General Hancock himself. From that day forward no doubt on the subject was entertained by anybody. The Indians were then fully aroused, and no more determined war has ever been waged by them. The evidence taken tends to show that we have lost many soldiers, besides a larger number of settlers, on the frontier. The most valuable trains belonging to individuals, as well as to government, among which was a government train of ammunition, were captured by those wild horsemen. Stations were destroyed. Hundreds of horses and mules were taken, and found in their possession when we met them in council; while we are forced to believe that their entire loss since the burning of their village consists of six men killed.

The Kiowas and Comanches, it will be seen, deny the statement of Jones in every particular. They say that no war party came in at the time stated, or at any other time, after the treaty of 1865. They deny that they killed any Negro soldiers, and positively assert that no Indian was ever known to scalp a Negro. In the latter statement they are corroborated by all the tribes and by persons who know their habits; and the records of the adjutant general's office fail to show the loss of the 17 Negro soldiers, or any soldiers at all. They deny having robbed Jones or insulted Page or Tappan. Tappan's testimony was taken, in which he brands the whole statement of Jones as false, and declares that both he and Page so informed Major Douglas within a few days after Jones made his affidavit. We took the testimony of Major Douglas, in which he admits the correctness of Tappan's statement, but, for some reason unexplained, he failed to communicate the correction to General Hancock. The threats to take the horses and attack the posts on the Arkansas were made in a vein of jocular bravado, and not understood by any one present at the time to possess the least importance. The case of the Box family has already been explained, and this completes the case against the Kiowas and Comanches, who are exculpated by the united testimony of all the tribes from any share in the late troubles.

The Cheyennes admit that one of their young men in a private quarrel, both parties being drunk, killed a New Mexican at Fort Zarah. Such occurrences are so frequent among the whites on the plains that ignorant Indians might be pardoned for participating, if it be done merely to evidence their advance in civilization. The Indians claim that the Spaniard was in fault, and further protest that no demand was ever made for the delivery of the Indian.

The Arapahoes admit that a party of their young men, with three young warriors of the Cheyennes, returning from an excursion against the Utes, attacked the train of Mr. Weddell, of New Mexico, during the month of March, and they were gathering up the stock when the war commenced.

Though this recital should prove tedious, it was thought necessary to guard the future against the errors of the past. We would not blunt the vigilance of military men in the Indian country, but we would warn them against the acts of the selfish and unprincipled, who need to be watched as well as the Indian. The origin and progress of this war are repeated in nearly all Indian wars. The history of one will suffice for many.

Nor would we be understood as conveying a censure of General Hancock for organizing this expedi-

tion. He had just come to the department, and circumstances were ingeniously woven to deceive him. His distinguished services in another field of patriotic duty had left him but little time to become acquainted with the remote or immediate causes producing these troubles. If he erred, he can very well roll a part of the responsibility on others; not alone on subordinate commanders, who were themselves deceived by others, but on those who were able to guard against the error and yet failed to do it. We have hundreds of treaties with the Indians, and military posts are situated everywhere on their reservations. Since 1837 these treaties have not been compiled, and no provision is made, when a treaty is proclaimed, to furnish it to the commanders of posts, departments, or divisions. This is the fault of Congress.

As early as November, 1866, and long before the late war commenced, Lieutenant General Sherman, in his annual report to General Grant, indicated an Indian policy for the plains. He proposed, with the consent of the Secretary of War and the Secretary of the Interior, to restrict the Sioux north of the Platte, and east and west of certain lines, and “to deal summarily” with all found outside of those lines without a military pass. He then proceeds to say, “In like manner I would restrict the Arapahoes, Cheyennes, Comanches, Kiowas, Apaches, and Navajoes south of the Arkansas and east of Fort Union. This will leave for our people exclusively the use of the wide belt east and west, between Platte and the Arkansas, in which lie the two great railroads over which passes the bulk of the travel to the mountain territories.” He further says: “I beg you will submit this proposition to the honorable Secretary of the Interior, that we may know we do not violate some one of the solemn treaties made with these Indians, who are very captious, and claim to the very letter the execution of our part of those treaties, the obligations of which they seem to comprehend perfectly.” On the 15th of January this suggestion was communicated by General Grant to the Secretary of War, with the following remarks: “I approve this proposition of General Sherman, provided it does not conflict with our treaty obligations with the Indians now between the Platte and Arkansas.”

86

We have already shown that such a proposition was directly in the face of our treaty with the Cheyennes, Arapahoes, and Apaches. It is true that a communication of the then Commissioner of Indian Affairs on the subject to the Secretary of the Interior, dated January 15, 1867, was forwarded to the Senate and published by that body; but if any response was ever sent to General Sherman, informing him of existing treaty rights, we are not advised of it. Here, then, the responsibility attaches to the cabinet. A question of such vital importance should have been examined, and a prompt answer communicated to the officer asking the information. When officers are thus left to move in the dark, blunders are not theirs alone.

A few words only can be given to the origin of the Powder River war. This is partly in the country conceded to the Crows, and partly in that conceded to the Sioux by the treaty of 1851. The Sioux have gradually driven the Crows back upon the headwaters of the Yellowstone, in Montana, and claim as a conquest almost the entire country traversed by what is called the Powder River route to Montana. It will be recollected that the treaty of 1851 ceased to be operative in 1866. The annuities had been distributed, or rather appropriations therefor had been made for the last five years of the term, under the amendment of the Senate heretofore referred to.

The Indians were apprised, of course, that after that year they must look to their own exertions for subsistence. Since 1851, they had seen Colorado settled on the south, and Montana rapidly riling up to the north, leaving them no valuable hunting grounds of their ancient domain, except along Powder river and other tributaries of the Yellowstone. While the luxuriant growth of grass in this

region made it desirable as an Indian hunting ground, it also rendered it inviting to the gold hunter as a route to the new mines of Montana.

These Indians have never founded the title to their lands upon the treaty of 1851. They have looked upon that treaty as a mere acknowledgment of a previously existing right in themselves. The assignment of boundaries, they supposed, was merely to fix rights among the tribes -- to make certain what was uncertain before. It is true, that by said treaty they "recognized" the right of the United States to establish roads and military posts. But it is equally true that in lieu of this privilege the United States was to pay them \$50,000 per annum for 50 years. The Senate reduced the term to 10 years, and the Indians never having ratified the amendment, they have some right to claim, when the annuities are stopped at the end of 15 years a release from their obligations in this behalf.

The proper plan would have been to show some respect to their claims -- call them pretensions, if you please --as also some regard for their wants, by entering into new relations with them. This, however, was not done. The Indian, who had stood by and seen the stream of population pouring over his lands to California, Utah, Oregon, and Montana, for so many years, began now, when thrown back by the government upon his own resources, to seek some place where he might be secure from intrusion.

But just at this moment, the war of the rebellion being over, thousands of our people turned their faces toward the treasures of Montana. The stories in regard to its mines eclipsed those fabulous tales that frenzied the Spaniard in Mexico. The Indian as forgotten. His rights were lost sight of in the general rush to these fountains of wealth. It seemed not to occur to any one that this poor despised red man was the original discoverer, and the sole occupant for many centuries, of every mountain seamed with quartz, and of every stream whose yellow sands glistened in the noonday sun. These mountains and streams, where gold is found, had all been taken from him. He asked to retain only a secluded spot, where the buffalo and the elk could live, and that spot he would make his home.

This could not be granted him. It lay on the route to these quartz mountains and Pactolian streams. The truth is, no place, was left for him. Every inch of the land "belongs to the saints, and we are the saints."

On the 10th of March, 1866, General Pope, then commanding the department of the Missouri, issued an order to establish military posts "near the base of Big Horn mountain," and "on or near the upper Yellowstone," on the new route to Montana. On the 23d of June, orders were issued from headquarters department of the Platte, directing a part of the 18th infantry to garrison Forts Reno, Phil. Kearney, and C.F. Smith. Colonel Carrington was placed in command of this new organization, called the "mountain district."

Phil. Kearney was established July 15th, and C.F. Smith August 3d. The Indians notified the troops that the occupation of their country would be resisted. The warning was unheeded.

An attempt was made during that summer, by the Interior Department, to stop the threatened war by negotiation. The Indians, in counsel, demanded the evacuation of the country before treating. This could not be granted, because the civil and military department of our government cannot, or will not, each other. Some of the chiefs reluctantly submitted and signed the treaty, but Red Cloud

retired from the council, placing his hand upon his rifle saying, “In this and the Great Spirit I trust for the right.”

In a few weeks the fires of war blazed along the entire length of this new route. So far from securing emigrant travel, the forts themselves were besieged; the mountains swarmed with Indian warriors; the valleys seemed to be covered by them. Wood and hay were only procured at the end of a battle. Matters grew worse until the 21st of December, when a wood party being attacked, a re-enforcement under Lieutenant Colonel Fetterman was sent out, and a fight ensued in which every man of our forces was killed. This is called the massacre of Fort Phil. Kearney.

As we have already stated, the Indians yet demand the surrender of this country to them. But they have agreed to suspend hostilities and meet commissioners next spring to treat of their alleged rights, without insisting on the previous withdrawal of the garrisons. Whether they will then insist on the abandonment of the route we cannot say. Of one thing we are satisfied -- that so long as the war lasts the road is entirely useless to emigrants. It is worse than that; it renders other routes insecure, and endangers territorial settlements. It is said that a road to Montana, leaving the Pacific railroad further west and passing down the valley west of the Big Horn mountains, is preferable to the present route. The Indians present no objection to such a road, but assure us that we may travel it in peace.

If it be said that the savages are unreasonable, we answer, that if civilized they might be reasonable. At least they would not be dependent on the buffalo and the elk; they would no longer want a country exclusively for game, and the presence of the white man would become desirable. If it be said that because they are savages they should be exterminated, we answer that, aside from the humanity of the suggestion, it will prove exceedingly difficult, and if money considerations are permitted to weigh, it costs less to civilize than to kill.

In making treaties it was enjoined on us to remove, is possible, the causes of complaints on the part of the Indians. This would be no easy task. We have done the best we could under the circumstances, but it is now rather late in the day to think of obliterating from the minds of the present generation the remembrance of wrong. Among civilized men war usually springs from a sense of injustice. The best possible way then to avoid war is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly yes. We are aware that the masses of our people have felt kindly toward them, and the legislation of Congress has always been conceived in the best intentions, but it has been erroneous in fact or perverted in execution. Nobody pays any attention to Indian matters. This is a deplorable fact. Members of Congress understand the Negro question, and talk learnedly of finance and other problems of political economy, but when the progress of settlement reaches the Indian's home, the only question considered is, “how best to get his lands.” When they are obtained, the Indian is lost sight of. While our missionary societies and benevolent associations have annually collected thousands of dollars from the charitable, to be sent to Asia and Africa for the purposes of civilization, scarcely a dollar is expended or a thought bestowed on the civilization of Indians at our very doors. Is it because the Indians are not worth the effort at civilization? Or is it because our people, who have grown rich in the occupation of their former lands -- too often taken by force or procured by fraud -- will not contribute? It would be harsh to insinuate that covetous eyes have possibly been set on their remaining possessions, and extermination harbored as a means of accomplishing it. A we know that our legislators and nine-

tenths of our people are actuated by no such spirit, would it not be well to so regulate our future conduct in this matter as to exclude the possibility of so unfavorable an inference?

We are aware that it is an easy task to condemn the errors of former times, as well as a very thankless one to criticize those of the present; but the past policy of the government has been so much at variance with our ideas of treating this important subject, that we hope to be indulged in a short allusion to it.

The wave of our population has been from the east to the west. The Indian was found on the Atlantic seaboard, and thence to the Rocky mountains lived numerous distinct tribes, each speaking a language as incomprehensible to the other as was our language to any of them. As our settlements penetrated the interior, the border came in contact with some Indian tribe. The white and Indian must mingle together and jointly occupy the country, or one of them must abandon it. If they could have lived together, the Indian by this contact would soon have become civilized and war would have been impossible. All admit this would have been beneficial to the Indian. Even if we thought it would not have been hurtful to the white man, we would not venture on such an assertion, for we know too well his pride of race. But suppose it had proved a little inconvenient as well as detrimental, it is questionable whether the policy adopted has not been more injurious. What prevented their living together? First. The antipathy of race. Second. The difference of customs and manners arising from their tribal or clannish organizations. Third. The difference in language, which in a great measure barred intercourse and a proper understanding each of the other's motives and intentions.

Now, by educating the children of these tribes in the English language these differences would have disappeared and civilization would have followed at once. Nothing then would have been left but the antipathy of race, and that too is always softened in the beams of a higher civilization.

Naturally the Indian has many noble qualities. He is the very embodiment of courage. Indeed, at times he seems insensible of fear. If he is cruel and revengeful, it is because he is outlawed and his companion is the wild beast. Let civilized man be his companion, and the association warms into life virtues of the rarest worth. Civilization has driven him back from the home he loved; it has often tortured and killed him, but it never could make him a slave. As we have had so little respect for those we did enslave, to be consistent, this element of Indian character should challenge some admiration.

But suppose, when civilized, our pride had still rejected his association, we could at least have removed the causes of war by giving him a home to himself, where he might, with his own race, have cultivated the arts of peace. Through sameness of language is produced sameness of sentiment and thought; customs and habits are molded and assimilated in the same way, and thus in process of time the differences producing trouble would have been gradually obliterated. By civilizing one tribe others would have followed. Indians of different tribes associate with each other on terms of equality; they have not the Bible, but their religion, which we call superstition, teaches them that the Great Spirit made us all. In the difference of language to-day lies two-thirds of our troubles.

Instead of adopting the plan indicated, when the contact came the Indian had to be removed. He always objected, and went with a sadder heart. His hunting grounds are as dear to him as is the home of his childhood to the civilized man. He too loves the streams and mountains of his youth; to be forced to leave them breaks those tender chords of the heart which vibrate to the softer sensibilities

of human nature, and dries up the fountains of benevolence and kindly feeling, without which there is no civilization.

It is useless to go over the history of Indian removals. If it had been done but once, the record would be less revolting: from the eastern to the middle States, from there to Illinois and Wisconsin, thence to Missouri and Iowa, thence to Kansas, Dakota, and the plains; whither now we cannot tell. Surely the policy was not designed to perpetuate barbarism, but such has been its effect. The motives prompting these removals are too well known to be noticed by us. If the Indians were now in a fertile region of country, the difficulty would be less; they would not have to be removed again. But many of them are beyond the region of agriculture, where the chase is a necessity. So long as they have to subsist in this way civilization is almost out of the question. If they could now be brought back into the midst of civilization instead of being pushed west, with all its inconveniences, it might settle the problems sooner than in any other way; but were we prepared to recommend such a scheme, the country is not prepared to receive it, nor would the Indians themselves accept it.

But one thing then remains to be done with honor to the nation, and that is to select a district or districts of country, as indicated by Congress, on which all the tribes east of the Rocky mountains may be gathered. For each district let a territorial government be established, with powers adapted to the ends designed. The governor should be a man of unquestioned integrity and purity of character; he should be paid such salary as to place him above temptation; such police or military force should be authorized as would enable him to command respect and keep the peace; agriculture and manufactures should be introduced among them as rapidly as possible; schools should be established which children should be required to attend; their barbarous dialects should be blotted out and the English language substituted. Congress may from time to time establish courts and other institutions of government suited to the condition of the people. At first it may be a strong military government; let it be so if thought proper, and left offenders be tried by military law until civil courts would answer a better purpose. Let farmers and mechanics, millers and engineers be employed and sent among them for purposes of instruction; then let us invited our benevolent societies and missionary associations to this field of philanthropy nearer home. The object of greatest solicitude should be to break down the prejudices of tribe among the Indians; to blot out the boundary lines which divide them into distinct nations, and fuse them into one homogeneous mass. Uniformity of language will do this -- nothing else will. As this work advances each head of a family should be encouraged to select and improve a homestead. Let the women be taught to weave, to sew, and to knit. Let polygamy be punished. Encourage the building of dwellings, and the gathering there of those comforts which endear the home.

The annuities should consist exclusively of domestic animals, agricultural and mechanical implements, clothing, and such subsistence only as is absolutely necessary to support them in the earliest stages of the enterprise. Money annuities, here and elsewhere, should be abolished forever. These more than anything else have corrupted the Indian service, and brought into disgrace officials connected with it. In the course of a few years the clothing and provision annuities also may be dispensed with. Mechanics and artisans will spring up among them, and the whole organization, under the management of a few honest men, will become self-sustaining.

The older Indians at first will be unwilling to confine themselves to these districts. They are inured to the chase and they will not leave it. The work may be of slow progress, but it must be done. If our ancestors had done it, it would not have to be done now; but they did not, and we must meet it.

Aside from extermination, this is the only alternative now left us. We must take the savage as we find him, or rather as we have made him. We have spent 200 years in creating the present state of things. If we can civilize in 25 years, it will be a vast improvement on the operations of the past. If we attempt to force the older Indians from the chase, it will involve us in war. The younger ones will follow them into hostility, and another generation of savages will succeed. When the buffalo is gone the Indians will cease to hunt. A few years of peace and the game will have disappeared. In the mean time, by the plan suggested we will have formed a nucleus of civilization among the young that will restrain the old and furnish them a home and subsistence when the game is gone.

The appeal of these old Indians is irresistible. They say, "We know nothing about agriculture. We have lived on game from infancy. We love the chase. Here are the wide plains over which the vast herds of buffalo roam. In the spring they pass from south to north, and in the fall return, traversing thousands of miles. Where they go you have no settlements; and if you had, there is room enough for us both. Why limit us to certain boundaries, beyond which we shall not follow the game? If you want the lands for settlement, come and settle them. We will not disturb you. You may farm and we will hunt. You love the one, we love the other. If you want game we will share it with you. If we want bread, and you have it to spare, give it to us; but do not spurn us from your doors. Be kind to us and we will be kind to you. If we want ammunition, give or sell it to us. We will not use it to hurt you, but pledge you all we have, our word, that at the risk of our own we will defend your lives."

If Congress should adopt these suggestions, the only question remaining is, whether there shall be one or two territories. Under all the circumstances we would recommend the selection of two, and locate them as follows, viz:

First, the territory bounded north by Kansas, east by Arkansas and Missouri, south by Texas, and west by the 100th or 101st meridian.

In this territory the Cherokees, Creeks, Choctaws, and others of the civilized tribes already reside. In process of time others might gradually be brought in, and in the course of a few years we might safely calculate on concentrating there the following tribes, to wit:

Present Population:

Cherokees	14,000
Creeks	14,396
Choctaws	12,500
Chickasaws	4,500
Seminoles	2,000
Osages	3,000
Wichitas, (various tribes)	3,508
Kiowas and Comanches	14,800
Cheyennes, Arapahoes, and Apaches.	4,000
Pottawatomies	1,992
Kansas Indians (various tribes)	4,039
Navajoes of New Mexico	7,700
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Total	86,425

It will be seen that we include in this estimate the Kansas Indians and number them at their full population. We learn that treaties are now pending before the Senate for the removal of all the Indians in that State. Among these Indians are many upright, moral, and enlightened men, and our policy, as already indicated, would be to have them take lands in severalty on their present reservations, selling the remainder, and be coming incorporated among the citizens of the State.

The second district might be located as follows, viz: the territory bounded north by the 46th parallel, east by the Missouri river, south by Nebraska, and west by the 104th meridian.

If the hostile Sioux cannot be induced to remove from the Powder river a hunting privilege may be extended to them for a time, while the nucleus of settlement may be forming on the Missouri, the White Earth, or Cheyenne river. To prevent war, if insisted on by the Sioux, the western boundary might be extended to the 106th or even the 107th meridian for the present.

The following tribes might in a reasonable time be concentrated on this reservation, to wit:

Yancton Sioux	2,530
Poncas	980
Lower Brulés.	1,200
Lower Yanctonais	2,100
Two Kettles	1,200
Blackfeet	1,320
Minneconjoux	2,220
Unepapas	1,800
Ogallallas	2,100
Upper Yanctonais	2,400
Sans Ares	1,680
Arickarees	1,500
Gros-Ventres	400
Mandans	400
Assinaboines	2,640
Flatheads	558
Upper Pend d'Oreilles	918
Kootenays	287
Blackfeet	2,450
Piegans	1,870
Bloods	2,150
Gros-Ventres	1,500
Crows	3,900
Winnebagoes	1,750
Omahas	998
Ottoes	511
Brulé and Ogallalla Sioux	7,865
Northern Cheyennes	1,800
Northern Arapahoes	750
Santee Sioux	1,350
Total	54,126

It may be advisable to let the Winnebagoes, Omahas, Ottoes, Santee Sioux, and perhaps others, remain where they are, and finally become incorporated with the citizens of Nebraska, as suggested in regard to the Kansas tribes.

The next injunction upon us was to make secure our frontier settlements and the building of our railroads to the Pacific. If peace is maintained with the Indian, every obstacle to the spread of our settlements and the rapid construction of the railroads will be removed. To maintain peace with the Indian, let the frontier settler treat him with humanity, and railroad directors see to it that he is not shot down by employees in wanton cruelty. In short, if settlers and railroad men will treat Indians as they would treat whites under similar circumstances, we apprehend but little trouble will exist. They must acquaint themselves with the treaty obligations of the government, and respect them as the highest law of the land. Instead of regarding the Indian as an enemy, let them regard him as a friend, and they will almost surely receive his friendship and esteem. If they will look upon him as an unfortunate human being, deserving their sympathy and care, instead of a wild beast to be feared and detested, then their own hearts have removed the chief danger.

We were also required to suggest some plan for the civilization of Indians. In our judgment, to civilize is to remove the causes of war, and under that head we suggested a plan for civilizing those east of the mountains. But as it is impracticable to bring within the two districts named all the Indians under our jurisdiction, we beg the privilege to make some general suggestions, which may prove beneficial to the service.

1. We recommend that the intercourse laws with the Indian tribes be thoroughly revised. They were adopted when the Indian bureau was connected with the War Department. Since that time the jurisdiction has been transferred to the Interior Department. This was done by simply declaring that the authority over this subject, once exercised by the Secretary of War, should now be exercised by the Secretary of the Interior. Some of the duties enjoined by these laws are intimately connected with the War Department, and it is questionable whether they were intended to be transferred to the Secretary of the Interior. If they were so transferred, the military officers insist that the command of the army is, pro tanto, withdrawn from them. If not transferred, the Indian department insists that its powers are insufficient for its own protection in the administration of its affairs. Hence the necessity of clearly defining the line separating the rights and duties of the two department.

2. This brings us to consider the much mooted question whether the bureau should belong to the civil or military department of the government. To determine this properly we must first know what is to be the future treatment of the Indians. If we intend to have war with them, the bureau should go to the Secretary of War. If we intend to have peace, it should be in the civil department. In our judgment, such wars are wholly unnecessary, and hoping that the government and the country will agree with us, we cannot now advise the change. It is possible, however, that, despite our efforts to maintain peace, war may be forced on us by some tribe or tribes of Indians. In the event of such occurrence it may be well to provide, in the revision of the intercourse laws or elsewhere, at what time the civil jurisdiction shall cease and the military jurisdiction begin. If thought advisable, also, Congress may authorize the President to turn over to the military the exclusive control of such tribes as may be continually hostile or unmanageable. Under the plan which we have suggested the chief duties of the bureau will be to educate and instruct in the peaceful arts -- in other words, to civilize the Indians. The military arm of the government is not the most admirably adapted to discharge duties of this character. We have the highest possible appreciation of the officers of the army, and fully

recognize their proverbial integrity and honor; but we are satisfied that not one in a thousand would like to teach Indian children to read and write, or Indian men to sow and reap. These are emphatically civil, and not military, occupations. But it is insisted that the present Indian service is corrupt, and this change should be made to get rid of the dishonest. That there are many bad men connected with the service cannot be denied. The records are abundant to show that gents have pocketed the funds appropriated by the government and driven the Indians to starvation. It cannot be doubted that Indian wars have originated from this cause. The Sioux war, in Minnesota, is supposed to have been produced in this way. For a long time these officers have been selected from partisan ranks, not so much on account of honesty and qualification as for devotion to party interests, and their willingness to apply the money of the Indian to promote the selfish schemes of local politicians. We do not doubt that some such men may be in the service of the bureau now, and this leads us to suggest:

3. That Congress pass an act fixing a day (not later than the 1st of February, 1869) when the offices of all superintendents, agents, and special agents shall be vacated. Such persons as have proved themselves competent and faithful may be reappointed. Those who have proved unfit will find themselves removed without an opportunity to divert attention from their own unworthiness by provisions of party zeal.

4. We believe the Indian question to be one of such momentous importance, as it respects both the honor and interests of the nation, as to require for its proper solution an undivided responsibility. The vast and complicated duties now devolved upon the Secretary of the Interior leave him too little time to examine and determine the multiplicity of questions necessarily connected with government and civilization of a race. The same may be said of the Secretary of War. As things now are, it is difficult to fix responsibility. When errors are committed, the civil department blames the military; the military retort by the charge of inefficiency or corruption against the officers of the bureau. The Commissioner of Indian Affairs escapes responsibility by pointing to the Secretary of the Interior, while the Secretary may well respond that, though in theory he may be responsible, practically he is governed by the head of the bureau. We, therefore, recommend that Indian affairs be committed to an independent bureau or department. Whether the head of the department should be made a member of the President's cabinet is a matter for the discretion of Congress and yourself, and may be as well settled without any suggestions from us.

94

5. We cannot close this report without alluding to another matter calling for the special attention of Congress. Governors of Territories are now ex officio superintendents of Indian affairs within their respective jurisdictions. The settlements in the new Territories are generally made on Indian lands before the extinguishment of the Indian title. If difficulties ensue between the whites and Indians, the governor too frequently neglects the rights of the red man, and yields to the demand of those who have votes to promote his political aspirations in the organization of the forthcoming State. Lest any acting governor may suppose himself alluded to, we take occasion to disclaim such intention. We might cite instances of gross outrage in the past, but we prefer to base the recommendation upon general principles, which can be readily understood.

And in this connection we deem it of the highest importance that --

6. No governor or legislature of States or Territories be permitted to call out and equip troops for the purpose of carrying on war against Indians. It was Colorado troops that involved us in the war of 1864-'65 with the Cheyennes. It was a regiment of hundred-day men that perpetrated the butch-

ery at Sand creek, and took from the treasury millions of money. A regiment of Montana troops, last September, would have involved us in an almost interminable war with the Crows but for the timely intervention of the military authorities. If we must have Indian wars, let them be carried on by the regular army, whose officers are generally actuated by the loftiest principles of humanity, and the honor of whose profession requires them to respect the rules of civilized warfare.

7. In reviewing the intercourse laws it would be well to prescribe anew the conditions upon which persons may be authorized to trade. At present every one trades with or without the authority of the bureau officers on giving a bond approved by a judge of one of the district courts. Corrupt and dangerous men thus find their way among the Indians, who cheat them in trade and sow the seeds of dissension and trouble.

8. New provisions should be made, authorizing and positively directing the military authorities to remove white persons who persist in trespassing on Indian reservations and unceded Indian lands.

9. The Navajo Indians in New Mexico were for several years held as prisoners of war at the Bosque Redondo, at a very great expense to the government. They have now been turned over to the Interior Department, and must be subsisted as long as they remain there. We propose that a treaty be made with them, or their consent in some way obtained, to remove at an early day to the southern district selected by us, where they may soon be made self-supporting.

10. A new commission should be appointed, or the present one be authorized to meet the Sioux next spring, according to our agreement, and also to arrange with the Navajoes for their removal. It might be well, also, in case our suggestions are adopted in regard to selecting Indian territories, to extend the powers of the commission, so as to enable us to conclude treaties or agreements with tribes confessedly at peace, looking to their concentration upon the reservations indicated.

In the course of a short time the Union Pacific railroad will have reached the country claimed by the Snakes, Bannocks, and other tribes, and in order to preserve peace with them the commission should be required to see them and make with them satisfactory arrangements.

Appended hereto will be found --

1. The journal of our meetings, and councils held.
2. The detailed mass of evidence taken and reports collected, illustrative of the objects embraced in the act creating the commission.
3. The treaty made and concluded with the Kiowas and Comanches.
4. The supplementary treaty made and concluded with the Apaches of the plains.
5. The treaty of peace made and concluded with the Cheyennes and Arapahoes.
6. The account current of all moneys received and disbursed by authority of the commission.

In conclusion, we beg permission to return our thanks to the officers of the military posts every-

where within the limits of our operations, for their uniform courtesy and kindness. The officers of the railroad companies on the plains especially are entitled to our thanks for kind cooperation in the objects of our mission, and attention to our convenience and comfort.

Respectfully submitted:

N.G. Taylor, President,
J.B. Henderson,
W.T. Sherman, Lieut. Gen.,
WM. S. Harney, Bvt. Maj. Gen.,
JOHN B. SANBORN
ALFRED H. TERRY, Bvt. Maj. Gen.,
S. F. TAPPAN,
C. C. AUGUR, Bvt. Maj. Gen. U.S.A.,
Commissioners.

WASHINGTON CITY, D.C., January 7, 1868.

Source

Transcribed by Carolyn Sims, Furman University Department of History, from the Annual Report of the Commissioner of Indian Affairs for the Year 1868 (Washington, D.C.: Government Printing Office, 1868), 26-50.

VII

DVD IMAGE SOURCES

DVD Image Sources

NOTE: Image references are arranged by chapter and then generally in order of appearance, except where there are multiple images from one source.

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Columbus landing on Hispaniola, Dec. 6, 1492; greeted by Arawak Indians. DeBry engraving.

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Landscape near Wind Cave National Park. National Park Service photo.

101

CHAPTER 2

Full Moon & Swans. Kenneth Furrow.

Sweat Lodge on the Belly River, Alberta, Canada. Kim Lugthart photo.

Blackfeet couple next to painted tipi. Terry Welder Collection, Archives and Special Collections, Mansfield Library.

In a Blackfeet Camp. Beaver Bundle, Blackfeet. Edward Curtis photo.

Crow Pipe Ceremony. © Howard Terpning. First People of the US and Canada: Turtle Island.

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Women's Sewing Wagon, with Grandma Sanderville second from left. Image #50.

Mountain Chief and another man in front of store. Image # 45.

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Arapaho Camp.

Chief Goes-in-Lodge (on horse right). Still from early Tim McCoy film "War Paint" ca. 1925.

Library of Congress

Eagle Chief, Arapaho. Edward Curtis photograph.

Harney Peak, ca 1890. Grabill photo collection.

Devils Tower. Grabill photo ca. 1890.

Starr Weed, Sundance participant. Photo courtesy of Starr Weed, Arapaho, Wind River Reservation.

Red winter berries, On-a-Slant Village, Mandan, ND. Sally Thompson photo.

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Arvol Looking Horse. Courtesy of Paula Horne.

Vision quest site. Big Horn Medicine Wheel, Wyoming. Andrew Gulliford photo.

CHAPTER 3

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The Far Horizons, 1955. Movie promotional lobby card. James J. Kopp.
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105

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106

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107

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Rocky Boys Reservation, in winter
Chief Rocky Boy in Camp at Rocky Boy's Reservation
Hill 57 young man
Hill 57 kids in front of car
Clothes on fence line

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as he attempts to convince the remaining Ghost Dancers to give up their weapons, January 17,
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Hump and family, 1896.
Wounded Knee, scene of bodies in snow.
Wounded Knee Canyon, burial site.

109

Wind River Reservation map showing allotments, ownership. Bureau of Indian Affairs.

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Missouri River bluffs, west of Fort Berthold. Sally Thompson photo.

Deadwood, 1876. Denver Public Library, Western History Collection.

Mato Paha (Bear Butte). Kim Lugthart photo.

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Geronimo. University of Arizona State Museum.

Crow Fair, 2008. Sally Thompson photo.

Germaine Tremmel, Attorney and Peace Activist. South Dakota's Standing Rock Sioux Reservation.

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