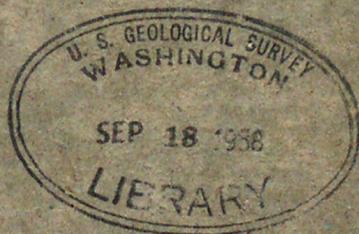


U. S. GEOLOGICAL SURVEY OF THE
TERRITORIES.

MISCELLANEOUS PUBLICATIONS

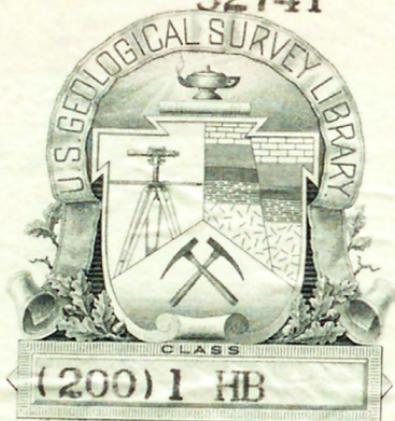
NO. 9

Indian Photograph Catalogue 1885



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no. 9, 1877

Note: Major J. W. Powell divided
the Powell & Hayden Survey
photographs and gave most
all of the Indian photographs
to the Smithsonian Institution,
Bureau of American Anthropology.

They are well kept in
the BAE Archives - Rm 60-A,
Museum of Natural History. The
original Jackson albums are in BAE stacks -
Nellie C. Carver
Special asst. & adm.
Officers Topog. Div.
Jan 21, 1921

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No. 9:

1877 ✓

DEPARTMENT OF THE INTERIOR.
UNITED STATES GEOLOGICAL SURVEY OF THE TERRITORIES.
F. V. HAYDEN, U. S. GEOLOGIST.

MISCELLANEOUS PUBLICATIONS, No. 9.

DESCRIPTIVE CATALOGUE
OF
P H O T O G R A P H S
OF
NORTH AMERICAN INDIANS.

BY

W. H. JACKSON,

PHOTOGRAPHER OF THE SURVEY.



SEP 18 1958

WASHINGTON:
GOVERNMENT PRINTING OFFICE.
1877.

PREFATORY NOTE.

OFFICE OF UNITED STATES GEOLOGICAL AND
GEOGRAPHICAL SURVEY OF THE TERRITORIES,
Washington, D. C., November 1, 1877.

The collection of photographic portraits of North American Indians described in the following "Catalogue" is undoubtedly the largest and most valuable one extant. It has been made at great labor and expense, during a period of about twenty-five years, and now embraces over one thousand negatives, representing no less than twenty-five tribes. Many of the individuals portrayed have meanwhile died; others, from various causes, are not now accessible; the opportunity of securing many of the subjects, such as scenes and incidents, has of course passed away. The collection being thus unique, and not to be reproduced at any expenditure of money, time, or labor, its value for ethnological purposes cannot easily be over-estimated.

Now that the tribal relations of these Indians are fast being successively sundered by the process of removal to reservations, which so greatly modifies the habits and particularly the style of dress of the aborigines, the value of such a graphic record of the past increases year by year; and there will remain no more trustworthy evidence of what the Indians have been than that afforded by these faithful sun-pictures, many of which represent the villages, dwellings, and modes of life of these most interesting people, and historical incidents of the respective tribes, as well as the faces, dresses, and accoutrements of many prominent individuals.

Those who have never attempted to secure photographs and measurements or other details of the physique of Indians, in short, any reliable statistics of individuals or bands, can hardly realize the obstacles to be overcome. The American Indian is extremely superstitious, and every attempt to take his picture is rendered difficult if not entirely frustrated by his deeply-rooted belief that the process places some portion of himself in the power of the white man, and his suspicion that such control may be used to his injury. No prescribed regulations for the taking of photographs, therefore, are likely to be fully carried

out. As a rule, front and profile views have been secured whenever practicable. Usually it is only when an Indian is subjected to confinement that those measurements of his person which are suitable for anthropological purposes can be secured. In most cases the Indian will not allow his person to be handled at all, nor submit to any inconvenience whatever. Much tact and perseverance are required to overcome his superstitious notions, and in many cases, even of the most noted chiefs of several tribes, no portrait can be obtained by any inducement whatever. If, therefore, the collection fails to meet the full requirements of the anthropologist, it must be remembered that the obstacles in the way of realizing his ideal of a perfect collection are insurmountable.

About two hundred of the portraits, or one-fifth of the whole collection, have been derived from various sources, and most of these are pictures of Indians composing the several delegations that have visited Washington from time to time during the past ten years. Such individuals are usually among the most prominent and influential members of the respective tribes, of which they consequently furnish the best samples. The greater portion of the whole collection is derived from the munificent liberality of William Blackmore, esq., of London, England, the eminent anthropologist who has for many years studied closely the history, habits, and manners of the North American Indians. The Blackmore portion of the collection consists of a number of smaller lots from various sources; and it is Mr. Blackmore's intention to enlarge it to include, if possible, all the tribes of the North American continent.

The entire collection, at the present time consisting of upward of a thousand negatives, represents ten leading "families" of Indians, besides seven independent tribes, the families being divisible into fifty-four "tribes," subdivision of which gives forty-three "bands." The collection continues to increase as opportunity offers.

The present "Catalogue," prepared by Mr. W. H. Jackson, the well-known and skilful photographer of the Survey, is far more than a mere enumeration of the negatives. It gives in full, yet in concise and convenient form, the information which the Survey has acquired respecting the subjects of the pictures, and is believed to represent an acceptable contribution to anthropological literature.

F. V. HAYDEN,
United States Geologist.

P R E F A C E .

The following Descriptive Catalogue is intended to systematize the collection of Photographic Portraits of Indians now in the possession of the United States Geological Survey of the Territories, and to place on record all the information we have been able to obtain of the various individuals and scenes represented. It is of course far from complete; but it is a beginning, and every new fact that comes to light will be added to what has already been secured. This information has been gathered from many sources, principally from Indian delegates visiting Washington, and by correspondence with agents and others living in the Indian country.

Particular attention has been paid to proving the authenticity of the portraits of the various individuals represented, and it is believed that few, if any, mistakes occur in that respect.

The historical notices are mainly compilations from standard works on the subject.

All of the following portraits and views are photographed direct from nature, and are in nearly every case from the original plates, the exceptions being good copies from original daguerreotypes or photographs that are not now accessible.

The portraits made under the supervision of the Survey are generally accompanied by measurements that are as nearly accurate as it has been possible to make them.

The pictures vary in size from the ordinary small card to groups on plates 16 by 20 inches square. The majority, however, are on plates $6\frac{1}{2}$ by $8\frac{1}{2}$ inches square; these are usually trimmed to 4 by $5\frac{1}{2}$ inches, and mounted on cabinet cards.

All the photographs are numbered upon their faces, and as these numbers do not occur in regular order in the text a Numerical Index is appended, by means of which the name of any picture, and the page on which the subject is treated, may be readily found.

W. H. J.

ADVERTISEMENT.

Miscellaneous Publications No. 5, entitled "Descriptive Catalogue of the Photographs of the United States Geological Survey of the Territories for the years 1869 to 1873, inclusive," published in 1874, contains, on pages 67-83, a "Catalogue of Photographs of Indians, [etc.]" This, however, is a mere enumeration of the negatives then in the possession of the survey, and is now superseded by the present independent publication.

CATALOGUE OF PHOTOGRAPHS OF NORTH AMERICAN INDIANS.

LIST OF FAMILIES, TRIBES, AND BANDS.

I. ALGONKINS.

CHEYENNES.

CHIPPEWAS.

Pembina.

Red Lake.

Rabbit Lake.

Mille Lac.

Wisconsin.

DELAWARES.

MENOMONEES.

MIAMIS.

OTTAWAS.

POTTAWATOMIES.

SACS AND FOXES.

SHAWNEES.

PEQUODS.

Stockbridge.

Brotherton.

II. ATHABASCAS.

APACHES.

Coyotero.

Essaqueta.

Jicarilla.

Mohave.

Pinal.

Yuma.

Chiricahua.

NAVAJOS.

III. DAKOTAS.

CROWS.

DAKOTAS.

*Blackfeet.**Brulé.**Cut Head.**Mdewakanton.**Ogalalla.**Onepapa.**Sans Arc.**Santee.**Sisseton.**Two Kettle.**Wahpeton.**Yankton.**Upper Yanktonais.**Lower Yanktonais.*

IOWAS.

KAWS or KANSAS.

MANDANS.

MISSOURIAS.

OMAHAS.

OSAGES.

OTOES.

PONCAS.

WINNEBAGOES.

IV. PAWNEES.

ARICKAREES or REES.

KEECHIES.

PAWNEES.

*Chowee.**Kit-ka-hoct.**Peta-howerat.**Skee-dee.*

WACOS.

WICHITAS.

V. SHOSHONES.

BANNACKS.

COMANCHES.

KIOWAS.

SHOSHONES.

UTAHS.

Capote.

Muache.

Tabeguache.

Yampa.

Uinta.

VI. SAHAPTINS.

NEZ-PERCÉS.

WARM SPRINGS.

WASCOS.

VII. KLAMATHS.

KLAMATHS.

MODOS.

ROGUE RIVER.

VIII. PIMAS.

PAPAGOS.

PIMAS.

IX. IROQUOIS.

SENECAS.

WYANDOTS or HURONS.

X. MUSKOGEEES.

CREEKS.

SEMINOLES.

CHICKASAWS.

CHOCTAWS.

XI. INDEPENDENT TRIBES.

ARAPAHOES.

CADDOS.

CHEROKEES.

MOQUIS.

PUEBLOS.

TAWACANIES.

TONKAWAYS.

HISTORY OF FAMILIES, TRIBES, AND INDIVIDUALS.

I. ALGONKINS.

Early in the seventeenth century, the Algonkins were the largest family of North American Indians within the present limits of the United States, extending from Newfoundland to the Mississippi, and from the waters of the Ohio to Hudson's Bay and Lake Winnipeg. Northeast and northwest of them were the Eskimos and the Athabascas; the Dakotas bounded them on the west, and the Mobilian tribes, Catawbas, Natchez, &c., on the south. Within this region also dwelt the Iroquois and many detached tribes from other families. All the tribes of the Algonkins were nomadic, shifting from place to place as the fishing and hunting upon which they depended required. There has been some difficulty in properly locating the tribe from which the family has taken its name, but it is generally believed they lived on the Ottawa River, in Canada, where they were nearly exterminated by their enemies, the Iroquois. The only remnant of the tribe at this time is at the Lake of the Two Mountains.

Of the large number of tribes forming this family, many are now extinct, others so reduced and merged into neighboring tribes as to be lost, while nearly all of the rest have been removed far from their original hunting-grounds. The Lenni Lenape, from the Delaware, are now leading a civilized life far out on the great plains west of the Missouri, and with them are the Shawnees from the south and the once powerful Pottawatomies, Ottawas, and Miamis from the Ohio Valley. Of the many nations forming this great family, we have a very full representation in the following catalogue, about equally divided between the wild hunters and the civilized agriculturists.

1. CHEYENNES.

“This nation has received a variety of names from travellers and the neighboring tribes, as Shyennes, Shiennes, Cheyennes,

Chayennes, Sharas, Shawhays, Sharshas, and by the different bands of Dakotas, Shaí-en-a or Shai-é-la. With the Blackfeet, they are the most western branch of the great Algonkin family. When first known, they were living on the Chayenne or Cayenne River, a branch of the Red River of the North, but were driven west of the Mississippi by the Sioux, and about the close of the last century still farther west across the Missouri, where they were found by those enterprising travelers Lewis and Clark in 1803. On their map attached to their report they locate them near the eastern face of the Black Hills, in the valley of the great Sheyenne River, and state their number at 1,500 souls." Their first treaty with the United States was made in 1825, at the mouth of the Teton River. They were then at peace with the Dakotas, but warring against the Pawnees and others. Were then estimated, by Drake, to number 3,250.

During the time of Long's expedition to the Rocky Mountains, in 1819 and 1820, a small portion of the Cheyennes seem to have separated themselves from the rest of their nation on the Missouri, and to have associated themselves with the Arapahoos who wandered about the tributaries of the Platte and Arkansas, while those who remained affiliated with the Ogalallas, these two divisions remaining separated until the present time. Steps are now being taken, however, to bring them together on a new reservation in the Indian Territory.

Up to 1862, they were generally friendly to the white settlers, when outbreaks occurred, and then for three or four years a costly and bloody war was carried on against them, a notable feature of which was the Sand Creek or Chivington massacre, November 29, 1864. "Since that time there has been constant trouble. * * * In '67, General Hancock burned the village of the Dog Soldiers, on Pawnee Fork, and another war began, in which General Custer defeated them at Washita, killing Black Kettle and 37 others." The northern bands have been generally at peace with the whites, resisting many overtures to join their southern brethren.

List of illustrations.

- 118, 120. HAH-KET-HOME-MAH. *Little Robe.* (Front.)
SOUTHERN CHEYENNE.
- 119, 121. HAH-KET-HOME-MAH. *Little Robe.* (Profile.)
SOUTHERN CHEYENNE.
109. HAH-KET-HOME-MAH. *Little Robe.* SOUTHERN CHEYENNE.

the colonists, but made a treaty of peace with them at its close. They again sided with the English in the war of 1812, but joined in a general pacification with a number of other tribes in 1816. Like other tribes, they gradually ceded their lands to the Government, receiving in return annuities and goods, until in 1851 all but a few bands, retaining but moderate reservations, had removed west of the Mississippi.

“The Chippewas, now numbering 19,606, formerly ranged over Michigan, Wisconsin, and Minnesota, and with common interests, and acknowledging more or less the leadership of one controlling mind, formed a homogeneous and powerful nation; a formidable foe to the Sioux, with whom they waged incessant warfare, which was checked only by the removal of the Minnesota Sioux to Dakota after the outbreak of 1863.”

The collecting of the Chippewas upon thirteen reservations, scattered over the above-named States, under five different agencies, has so modified the *esprit du corps* of the tribe that, though speaking the same language and holding the same traditions and customs, the bands located in different sections of the country have few interests and no property in common, and little influence or intercourse with each other. The agency has taken the place of the nation, and is in turn developing the individual man, who, owning house, stock, and farm, has learned to look solely to his own exertions for support. No tribe by unswerving loyalty deserves more of the Government, or is making, under favorable conditions, more gratifying progress; 9,850 of the tribe live in houses, 9,345 are engaged in agriculture and other civilized occupations; and 13,202 wear citizen's dress. Fifty-seven per cent. of their subsistence is obtained by their own labor, mainly in farming; for the rest, they depend on game and fish, especially the latter, of which they readily obtain large quantities.

The Chippewas are extensively intermarried with the Ottawas, and are thrifty and worthy citizens of the United States, as are also those of Saginaw, and of Keewenaw Bay in Michigan. The Bad River, Red Cliff, Red Lake, and Mississippi bands are likewise making rapid progress in civilization. Of those which have made but little or no progress are the Leech Lake, White Earth, Mille Lac, and other scattered bands in remote and inaccessible regions of Minnesota and Wisconsin, the older chiefs resolutely opposing any attempt on the part of the younger men to begin a civilized life.

List of Illustrations.

1001. ES-EN-GE. *Little Shell.* PEMBINA.
 Head chief of the Pembinas, residing at Turtle Mountain, in Dakota. His father and grandfather were chiefs of the same band before him. Took an active part against the Sioux in the Minnesota massacres in 1863. Visited Washington in 1874, at the head of a delegation in behalf of their bands, to protest against being removed from their old homes about Turtle Mountain.
1002. MIS-TO-YA-BE. *Little Bull.* PEMBINA.
 Head brave of the Pembinas, and resides at Pembina. Is a man of considerable influence, his word being law with his band. Has good common sense and fine executive ability. Was removed by the Government to White Earth reservation, but refuses to live there, and has gone back to his old home. Has fought the Sioux frequently, and has been quite successful in stealing horses from them. Has two wives. Does no farming.
1003. KA-EES-PA. *Something Blown Up by the Wind.* PEMBINA.
 A half-breed, but lives and dresses like an Indian. His father was made a chief of the Pembinas by the English and Americans, and upon his death succeeded him. Is a very successful hunter, and is looked upon as a representative man of the tribe.
1004. KE-WOE-SAIS-WE-RO. *The Man Who Knows How to Hunt.* PEMBINA.
 A half-breed and third brave of the band. Always joined the Chippewas in fighting the Sioux—the Pembinas fighting on horseback—and counts four scalps. Is a trader. Is thought very much of by his tribe, and has a reputation for moral worth and straightforward dealing.
851. LARGE GROUP of the preceeding four numbers.
1068. SHAY-WI-ZICK. *Sour Spittle.* RED LAKE.
 A brave of the Red Lake band of Chippewas and younger brother of the head chief. His wife and chil-

dren were killed by the Sioux, and he fought them frequently in return, killing two. Was a good speaker and farmed a good deal. Died last winter, aged about 70.

- 80, 1069. QUI-WI-ZHEN-SHISH. *Bad Boy*. RED LAKE.

Foremost brave of the Red Lake band. His father was chief, which office is now held by his older brother. Was ranked as one of the bravest of the Chippewas in their battles with the Sioux, and took many scalps. Was a fine speaker and a man of much influence. Farmed very successfully and raised considerable corn, and was also a good hunter. Had two wives. Died in 1872.

1070. QUI-WI-ZENS. *The Boy*. RED LAKE.

A brave and a leading warrior in the battles of his tribe with the Sioux. A good speaker, hunter, and farmer, although the farming is done almost entirely by his wife and children, as is the case with all these Indians. Is now dead.

1071. AUGUSTE. PEMBINA.

A brave of the Pembinas, formerly residing near the British line, but now removed, with his band, to the White Earth reservation. Has the reputation of being a miserable, worthless Indian, unwilling to work, and adhering with great tenacity to the heathenish customs of his tribe. Was baptized in his infancy by the Roman Catholics, but has renounced his Christianity. Has had his skull broken three times in quarrels with his own people, and has been twice wounded in fights with the Sioux.

1072. MOOZOMO. *Moose's Dung*. RED LAKE.

A petty chief of the Red Lake band. Died some years ago at a very old age. Was a great hunter, and farmed considerably also. Was much respected by the Red Lake bands, and especially so by the whites.

1073. ME-JAW-KEY-OSH. *Something in the Air Gradually Falling to the Earth*. RED LAKE.

A brave but recently made a chief of the Red Lake Chippewas, and is ranked as the very bravest of all

his tribe. Had always been accustomed to fight the Sioux, but after the massacre of 1862-'63 re-organized and led a small party of from six to ten of his bravest men against them every summer for some time, killing with his own hand fifteen of their enemies and bringing home their scalps. Was a crafty warrior and knew well how to slay his foe without losing his own life. He still lives, farming and hunting for a living, and is a man of great influence in his band.

1074. ESSINIWUB OGWISSUN. *The Son of Essiniwub.*

RED LAKE.

A quiet, peaceable young man, never on the war-path, peace having been declared with the Sioux before he came of age.

1075. MAIADJIAUSIL. *Something Beginning to Sail Off.*

RED LAKE.

A brave, residing at Red Lake. His father was a chief and his younger brother the present head chief of the Red Lake band. Ten years ago had the reputation of being a bad man, and has the same suspicion still hanging about him; is ill-natured, cross-grained, and always striking and quarrelling with his fellow-Indians.

1076. NABONIQUEAUSH. *A Yellow-haired One Sailing Along.*

RED LAKE.

1077. TIBISHKO-BINESS. *Like a Bird.*

RED LAKE.

A petty chief and brother of Bad Boy. Has often fought the Sioux as a leading brave. Hunts for a living, while his family cultivate corn and potatoes. Is a good speaker and much respected by the Red Lakes.

- 78, 79. PO-GO-NAY-GE-SHICK. *Hole in the Day.*

81. AH-AH-SHAW-WE-KE-SHICK. *Crossing Sky.* RABBIT LAKE.

82. NAH-GUN-A-GOW-BOW. *Standing Forward.* RABBIT LAKE.

83. KISH-KA-NA-CUT. *Stump.* MILLE LAC.

84. MIS-KO-PE-NEN-SHA. *Red Bird.* LAKE WINNIPEG.

85. NAW-YAW-NAB. *The Foremost Sitter.* WISCONSIN.

86. NOW-WE-GE-SHICK. *Noon Day.*

3. DELAWARES.

When first discovered by the whites, the Delawares were living on the banks of the Delaware, in detached bands under separate sachems, and called themselves Renappi—a collective term for men—or, as it is now written, Lenno Lenape. In 1616 the Dutch began trading with them, maintaining friendly relations most of the time, and buying so much of their land that they had to move inland for game and furs. Penn and his followers, succeeding, kept up the trade and bought large tracts of land, but the Indians claimed to have been defrauded and showed a reluctance to move. They then numbered about 6,000. With the assistance of the Indians of the Six Nations the authorities compelled the Delawares to retire. At the beginning of the Revolution there were none east of the Alleghanies. By treaty in 1789 lands were reserved to them between the Miami and Cuyahoga, and on the Muskingum. In 1818 the Delawares ceded all their lands to the Government and removed to White River, Missouri, to the number of 1,800, leaving a small number in Ohio. Another change followed eleven years after, when 1,000 settled by treaty on the Kansas and Missouri Rivers, the rest going south to Red River.

During the late civil war they furnished 170 soldiers out of an able-bodied male population of 201.

In 1866 sold their land to the railroad which ran across it, and buying land of the Cherokees, settled where the main body now resides, small bands being scattered about among the Wichitas and Kiowas.

In 1866, by a special treaty, they received and divided the funds held for their benefit, took lands in severalty, and ceased to be regarded as a tribe. They have given up their Indian ways and live in comfortable houses. Many of them are efficient farmers and good citizens. They are becoming so incorporated with other tribes that there has been no late enumeration made of them as a whole. During the late war they numbered 1,085.

List of illustrations.

181-2. BLACK BEAVER.

Is a full-blood Delaware. Has travelled very extensively through the mountains, serving at one time as a captain in the United States Army. Has a large farm under cultivation, and lives in a very comfortable man-

ner, having good, substantial frontier buildings. He commenced life as a wild Indian trapper, until, becoming familiar with almost all of the unexplored region of the West, and being a remarkably truthful and reliable man, he was much sought after as a guide, and accompanied several expeditions in that capacity. His life has been one of bold adventure, fraught with many interesting incidents, which, if properly written out, would form an interesting and entertaining volume.—
Batty.

186. GREAT BEAR.

4. MENOMONEES.

Were known to the French as early as 1640, and were then living on the Menomonee River, emptying into Green Bay, Wisconsin. Their name is that of the wild rice upon which they largely depend for their subsistence. This is one of the few tribes in the United States who have never been removed from their old home, and are still residing on the same spot where they were first known. Served with the French against the Foxes in 1712, and against the English up to 1763, participating in Braddock's defeat, battles of Fort William Henry and the Plains of Abraham. Were allies of the English during the Revolution, and also in the second war with Great Britain. In 1831 commenced ceding their lands to the Government for money payments, until they were finally located in 1854 in their present reservation in Shawano County, Wisconsin, consisting of 231,680 acres of very poor land. They are declining rapidly in numbers. In 1822 were estimated at 3,900; the present count makes them 1,522. Are now living in a civilized way, with a large proportion of their children attending school regularly. Their main dependence is upon the lumber trade, cutting during the last winter over 5,000,000 feet of logs, netting them \$4 per 1,000.

List of illustrations.

852. MOSES LADD.

An intelligent and influential man in the tribe, a grandson of Corrow and nephew of Shu-na-ma-shu-nane, noted chiefs of the Menomonees. In 1876 Mr. Ladd was sent as a delegate from his tribe to Washington to settle various complications before the Departments and Congress. Was born at Green Bay, Wis., in 1828. Is of mixed blood.

5. MIAMIES.

In 1658 were found on Green Bay, Wisconsin, and in 1670 near the head of Fox River, and were then said to number 8,000 warriors, living in mat houses within a palisade. Their early history is full of their many engagements with Iroquois, Sioux, and the French, in all of which they lost heavily. Sided with the English in the revolutionary war, continuing hostile to the United States until 1815. They then numbered 3,000, but their wars had left them in a badly demoralized condition, leading to broils among themselves, in which nearly 500 perished in eighteen years. In 1835 a portion, numbering 384, were removed from Indiana to the south side of the Kansas River. By 1838 the Miamies remaining in Indiana, then numbering 1,100, sold the rest of their lands; and in 1846 500 of them removed to Kansas, where in twenty-two years they were reduced to 92. In 1873 their lands were sold, when most of the tribe confederated with the Peorias, a few remaining in Kansas as citizens. Are now very much scattered, with no agency of their own, and number, as near as can be ascertained, less than 100. The subjects of the following photographs are of mixed blood:

List of illustrations.

419. LUM-KI-KOM.

420. THOS. MILLER.

421. JOE DICK.

422-4. ROUBIDEAUX.

425. THOS. RICHARDWELL.

426. ROUBIDEAUX and RICHARDWELL.

6. OTTAWAS.

When first discovered by the early French explorers were residing on the northwest shore of the peninsula of Michigan. After the defeat of the Hurons in 1649, they fled before the Iroquois to beyond the Mississippi, but were soon compelled to retrace their steps by the Dakotas, and finally settled at Mackinaw, where they joined the French in many of their operations and in their contest for Canada. At its close, Pontiac, head chief of the Detroit Ottawas, organized a great conspiracy for the destruction of the English, which was only partially successful. During the Revolution were with the English. At its close a long series of treaties followed, until, in 1833, those in

Michigan ceded their lands and removed south of the Missouri River. In 1836 those in Ohio sold their lands and removed to the Indian Territory and prospered, becoming citizens of the United States in 1867. In 1870 made another move to a new reservation of 25,000 acres near the Shawnees, where they are now living, reduced to 140. A large number of Ottawas are now living on the shore of Lake Superior, so intermarried and confederated with the Chippewas that there is no attempt at any distinction between them, the two combined numbering over 6,000. In Canada there are about 1,000 more, all self-supporting.

List of illustrations.

504. SUCKER.

505. CHE-PO-QUA. *Lightning.*

English name, Henry Clay. Full-blood Ottawa. Uneducated, but of considerable executive ability. Is a councilman and an energetic, unselfish worker for the advancement of the tribe. Was born in 1830, and this photograph taken in 1868.

506. PARTEE. *John Wilson.*

Chief of the tribe from 1867 to 1869, dying before the expiration of his term of office, aged about 60 years. Was but little versed in English, but was well educated in his own language. Was noted for amiability and hospitality, and made one of the very best of chiefs.

507. SHI-PON-DA. *Passing Through.* (James Wind.)

Succeeded John Wilson as chief for two years. Is a half blood. Is well educated in native language, and an ordained minister in the Baptist church. Died in 1875.

1040. JOSEPH KING.

Successor of James Wind as chief of the Ottawas. Is well educated in both native and English languages. Age, 50 years.

1041. L. S. DAGNET.

Born as a Peoria, but was expelled from the tribe, and the Ottawas adopted him as one of their own.

1039. FRANK KING.

Also an adopted member of the tribe, being originally a Chippewa. Has been a counsellor, and also judge of the council.

7. POTTAWATOMIES.

Early in 1600 were occupying the lower peninsula of Michigan in scattered bands, whence they were finally driven westward by the Iroquois, and settled about Green Bay. The French acquired much influence over them, whom they joined in their wars with the Iroquois. Joined Pontiac in his uprising in 1763. Hostile to colonists during the Revolution, but made a peace in 1795, joining the English again, however, in 1812. New treaties followed by which their lands were almost entirely conveyed away, until in 1838 a reserve was allotted them on the Missouri, to which 800 were removed. The whole tribe then numbered about 4,000, some bands of which had made considerable progress in civilization, while a part, called the Pottawatomies of the Prairie, were roving and pagan. Those in Kansas made rapid progress in civilization. In 1867, 1,400 out of 2,180 elected to become citizens and take their lands in severalty; the others held to their tribal organization, but disintegration set in and many became wanderers, some even going to Mexico. It is difficult at the present time to estimate their whole number, owing to their scattered condition. There are only 450 in the Indian Territory, under the care of the Indian Bureau, and in Michigan 60. The others are citizens or roaming in Mexico. Of this once numerous and powerful nation we have but a single illustration, viz :

List of illustrations.

522. MZHIK-KI-AN. *Thunder Coming Down to the Ground.*

8. SACS AND FOXES.

The Sacs, Sauks, or Saukies, as it has been variously written—a word meaning white clay—and the Foxes, or Outagamies, or more properly the Musquakkink, (Red Clay), are now as one tribe. They were first discovered settled about Green Bay, Wis., but their possessions extended westward, so that the larger part was beyond the Mississippi. They partly subdued and admitted into their alliance the Iowas, a Dakota tribe. By 1804 they had ceded all their lands east of the Mississippi, and settled on the Des Moines River, moving subsequently to the Osage, and most of these finally to the Indian Territory. In 1822 the united bands numbered 8,000, but are now reduced to a little more than 1,000, of whom 341 are still

in Iowa, 430 in the Indian Territory, 98 in Nebraska, and about 200 in Kansas. The Sacs and Foxes of the Mississippi in the Indian Territory have a reservation of 483,840 acres. Unsuccessful attempts have been made lately to induce those in Kansas to join them. Those in Iowa are living on a section of land purchased by themselves. The Sacs and Foxes of the Missouri have 4,863 acres of land in Nebraska, but it is proposed to remove them soon to the Indian Territory.

List of illustrations.

677. KEOKUK. *Watchful Fox.*

A chief of the Kiscoquah band of Sacs or Sauks, and head chief of the combined Sacs and Foxes.

"The entire absence of records by which the chronology of events might be ascertained, renders it impossible to trace, in the order of their date, the steps by which this remarkable man rose to the chief place of his nation, and acquired a commanding and permanent influence over his people.

"Keokuk is in all respects a magnificent savage. Bold, enterprising, and impulsive, he is also politic, and possesses an intimate knowledge of human nature, and a tact which enables him to bring the resources of his mind into prompt operation. His talents as a military chief and civil ruler are evident from the discipline which exists among his people."—*McKinney.*

678, 681-2, 705. KEOKUK, JR.

Son of the preceding, and succeeded him in the chieftainship.

679, 684. CHARLES KEOKUK.

Grandson of Keokuk, sr.

683. KEOKUK, JR., and CHARLES KEOKUK.

685-6. MO-LESS.

687-8. SAC-A-PE.

689. MO-LESS and SAC-A-PE.

692. QUA-QUA-OUF-PE-KA, or *Dead Indian.*

693. THE SEA.

694. BIG BEAR.

695-9. MO-KO-HO-KO.

700. MANO-TO-WA.

400. WAH-COM-MO.

401. NE-QUAW-HO-KO. *Grey Eyes.*

396, 691, 701. WAH-PAH-NAH-KA-NA KAH. *Bear Eating Acorns
Up a Tree, or Geo. Gomez.*

A Mexican by birth, and interpreter for the Sacs and Foxes since 1858. Was sold to the Comanches when thirteen years of age, but ran away and joined the Kickapoos. Was captured again by the Comanches while he was out with the Kickapoos hunting, but was allowed to escape and rejoin his Indian friends. Drove Government teams for a while between Forts Leavenworth and Kearney. In 1852 joined the Sacs and Foxes, and participated in some of their battles on the plains.

He has been married into the following tribes: Caddoes, Kickapoos, Pawnees, Seminoles, Shawnees, Pottawatomies, Winnebagoes, Iowas, and Sacs and Foxes of Missouri; and speaks the languages of the Creeks, Caddo, Comanche, Pottawatomie, Kickapoo, Sac and Fox, Pawnee, Iowa, and Winnebago, besides English and Spanish.

708. SAC CHIEF.

709. GROUP OF SAC AND FOX CHIEFS.

805. GROUP OF FOX CHIEFS.

806. COMMISSIONER BOGY READING TREATY.

710. COMMISSIONER AND DELEGATION OF CHIEFS.

706-7. GROUPS OF DELEGATIONS.

9. SHAWNEE.

The Shawnees or Shawanoes are an erratic tribe of Algonkin stock, supposed to have been one primarily with the Kickapoos. Were first discovered in Wisconsin, but moved eastwardly, and, coming in contact with the Iroquois south of Lake Erie, were driven to the banks of the Cumberland. Some passed thence into South Carolina and Florida, and, by the early part of the eighteenth century, had spread into Pennsylvania and New York. At the close of the Spanish and Eng-

lish war those in Florida emigrated and joined the northern bands, and, again coming into contact with the Iroquois, were driven westward into Ohio. Joined in Pontiac's uprising in 1763, and rallied under the English flag during the Revolution. In 1795 the main body of the tribe were on the Scioto, but some had already crossed the Mississippi and others south. Those in Missouri ceded their lands to the Government in 1825, and those in Ohio in 1831, for new homes in the Indian Territory. In 1854 the main body in the Indian Territory disbanded their tribal organization and divided their lands in severalty.

The *Eastern Shawnees* are those who emigrated direct from Ohio to the Indian Territory, where they now are. They number 97, and are successful agriculturists.

The *Absentee Shawnees* are those who, thirty-five years since, seceded from the main portion of the tribe in Kansas and located in the northern part of the Indian Territory, where they have received no aid from Government, but are now in a highly prosperous condition. They number 563 at the present time.

List of illustrations.

711. WA-WA-SI-SI-MO.

712. F. A. ROGERS.

713. CHARLES TUCKER.

716. BERTRAM.

10. PEQUOD.

Of the five principal nations of New England in 1674, the Pequods or Mohegans, the two being considered as one, were tribes of considerable influence and strength of numbers, claiming authority over all the Indians of the Connecticut Valley. Jonathan Edwards states that the language of the Stockbridge or Muhhekanew (Mohegan) was spoken throughout New England. Nearly every tribe had a different dialect, but the language was radically the same. Elliot's translation of the Bible is in a particular dialect of this language. The Stockbridges, so named from the place of their residence, was originally a part of the Housatonic tribe of Massachusetts, to whom the legislature of that State granted a section of land in 1736. They were subsequently removed to New Stockbridge and Brotherton, in Western New York, many other tribes of New England and also of New York joining them. They had good lands and fine farms, and were rapidly becoming worthy of citi-

zenship, when, in 1857, they were removed to a reservation near Green Bay, Wisconsin, on which, their agent reported, no white man could obtain a comfortable livelihood by farming. They have been divided for some time into two bands, known as the "citizen" and "Indian" factions, the former having lived off from the reservation for the past twelve years. In 1875, 134 of the "citizens" received their per capita share of the tribal property, and became private citizens of the United States. The tribe has 118 members remaining.

1050. NA-UN-NAUP-TAUK. *Jacob Jacobs.* STOCKBRIDGE.

A delegate from the Stockbridge Indians to Washington in 1875, and again in 1876. Born in Wisconsin in 1834. Belongs to the "citizen" band, and participated in the late division of the tribal property and separation from the tribe.

1049. WAUN-NAUN-CON. *J. C. W. Adams.* STOCKBRIDGE.

Born on the Seneca reservation in New York in 1843, and removed to Wisconsin in 1853. Received a collegiate education at the Lawrence University. In 1876 represented the Stockbridges and Munsees as a delegate in Washington.

1065. LYMAN P. FOWLER. BROTHERTON.

A member of the Brotherton branch of the Pequod Nation. Born in Oneida County, New York, in 1823, but emigrated with some of the Stockbridges to Wisconsin in 1836. Chosen as a delegate to Washington on behalf of the Stockbridges and Munsees.

II. ATHABASCAS.

A family of North American Indians, comprising two large divisions, one living in the British Possessions, between Hudson's Bay and the Pacific, and the other along the southern boundary of the United States, in Arizona, New Mexico, and Texas, with some smaller bands along the western coast, north of Oregon.

The name of the family is derived from Lake Athabasca, a Cree word, meaning "cords of hay." They are supposed by many to be of Tartar descent, and their language has been found to be somewhat analogous to that of Thibet. Their traditions point to an emigration from the West, over a series of

islands, and amid much snow and ice. The southern branch includes the nomadic Apaches, the industrious Navajos, and a small remnant of Lipans in Texas, numbering, in all, over 20,000.

1. APACHES.

One of the most numerous branches of Athabascan stock are the *Apaches*, a fierce, nomadic nation, roaming over the Territories of New Mexico and Arizona, and Sonora and Chihuahua. Always a scourge and a terror to settlers, they have held in check for many years the civilization of the country covered by their depredations. In 1831 Gregg wrote of them: "They are the most extensive and powerful, and yet the most vagrant, of all the savage nations that inhabit the interior of Northern Mexico. They are supposed to number 15,000 souls, although they are subdivided into various petty bands and are scattered over an immense tract of country. They never construct houses, but live in the ordinary wigwam or tent of skins and blankets. They manufacture nothing, cultivate nothing. They seldom resort to the chase, as their country is destitute of game, but seem to depend entirely upon pillage for the support of their immense population, at least 2,000 of which are warriors."

Steadily resisting all attempts at conversion by the missionaries, they gathered about them many of the disaffected tribes and made frequent descents upon missions and towns, ravaging, destroying, and completely depopulating many of them. Since the annexation of their territory to the United States they have caused much trouble, and an almost constant warfare has been kept up against them until quite recently. Successful military campaigns broke up their predatory habits, and since then the efforts which have been made to gather them upon reservations, where they could be cared for until capable of self-sustenance, are proving entirely successful. At the present time more than half the whole nation are on the San Carlos reservation in Arizona, where they have nearly 4,000 square miles, or over 2,500,000 acres, situated upon both sides of the Rio Gila, between the one hundred and ninth and one hundred and eleventh meridians, 400 acres of which are now under cultivation by Indian labor entirely, producing 10,000 bushels of potatoes, 2,000 bushels of corn, and large quantities of other vegetables. They draw their entire subsistence from the Government, but only in return for labor

performed, and under this law are doing much good in the way of making and repairing irrigating-ditches, clearing and fencing land, &c. Are now occupying 223 comfortable houses, built for them. "When it is considered that only 2,000 of these Indians have been on the reservation two years, most of whom were participants in the outbreaks of last year (1874); that the 1,400 Ponto, Yuma, and Mohave Apaches from Verde arrived in March last; and that the 1,800 Coyoteros from White Mountain agency arrived July last, after harvest, the above figures will be found a most striking exhibit of the results of the application of a firm control and common-sense treatment for one year."

Besides the San Carlos reservation in Arizona, there are two others in New Mexico, upon which are gathered most of the rest of the Apaches, with the exception of about 650 in the Indian Territory.

The Mescalero reservation, midway between the Rio Grande and the Pecos, contains some 570,000 acres, upon which are the Mescaleros and some other smaller bands, to the number of about 1,100. But little has been done in the way of civilizing them, and they depend almost entirely upon the Government for their subsistence.

The Jicarilla reservation, intended for the sub-tribe of that name, is of about the same dimensions as that of the Mescaleros, and lies between the San Juan River and the northern boundary-line of New Mexico. The Jicarillas, who number about 1,000, have not as yet been placed upon this reserve, but roam at will over the surrounding country, spending much of their time with the southern Utes, with whom they have intermarried to a considerable extent. They draw a portion of their subsistence from the Government and depend upon their own resources for the rest.

The Annual Report of the Commissioner of Indian Affairs for 1875 subdivides and enumerates the Apaches as follows:

Apaches proper	463
Aribaipais	389
Coyoteros	1,784
Chiricahuas.....	475
Essa-queta.....	180
Gila	800
Jicarilla	950
Mescalero.....	1,100
Miembro.....	800

Mohave.....	588
Mogollon	400
Pinal.....	435
Tonto	661
Yuma	376
Miembre, Mogollon, and Coyoteros classed together	490
Total.....	9,891

List of illustrations.

853. ESKIMINZIN. PINAL.

Height, 5 feet 8 inches; circumference of head, $22\frac{1}{2}$ inches; circumference of chest, 37 inches; age, 38 years. Head chief of San Carlos reservation and of the Pinal Apaches. His family was among those slain at the Camp Grant massacre in 1871. Is now taking the lead in living a civilized life, having taken up a farm on the San Carlos River.

854. ESKIMINZIN AND WIFE. PINAL.

855. CASSADORA. *A hunter.* PINAL.

Height, 5 feet $8\frac{1}{2}$ inches; circumference of head, 23 inches; circumference of chest, 40 inches. Petty chief; was one of the most lawless and intractable of the tribe. Took part in the assault on a wagon-train in the Cañon Dolores in 1872.

856. CASSADORA AND WIFE. PINAL.

857. ESKINILAY. PINAL.

Height, 5 feet 2 inches; circumference of head, 22 inches; circumference of chest, 35 inches. A captain of the reservation police.

858. ESKINILAY AND WIFE. PINAL.

860. CHIQUITO. PINAL.

Height, 5 feet $\frac{3}{4}$ inches; circumference of head, 23 inches; circumference of chest, 36 inches. A petty chief.

861. CHIQUITO AND WIFE. PINAL.

862. SAYGULLY. PINAL.

Height, 5 feet $7\frac{1}{4}$ inches; circumference of head, $22\frac{1}{4}$ inches; circumference of chest, 36 inches.

863. ESKAYELAH. COYOTERO.
 Height, 5 feet 11 inches; circumference of head, 23 inches; circumference of chest, $36\frac{1}{2}$ inches. An hereditary head chief of the Coyotero Apaches.
864. SKELLEGUNNEY. COYOTERO.
 Height, 5 feet $8\frac{1}{2}$ inches; circumference of head, $22\frac{1}{2}$ inches; circumference of chest, $36\frac{1}{2}$ inches. Is looked upon as being a hard case, and has the reputation of being a great horse-stealer.
865. CULLAH. CHIRICAHUA.
 Height, 5 feet $6\frac{1}{4}$ inches; circumference of head, 22 inches; circumference of chest, $35\frac{1}{2}$ inches.
866. HAUTUSHNEHAY. PINAL.
 Height, 5 feet 9 inches; circumference of head, 23 inches; circumference of chest, $36\frac{1}{2}$ inches. One of the reservation policemen appointed by the agent.
867. NAPASGINGUSH. PINAL.
 Height, 5 feet $6\frac{1}{2}$ inches; circumference of head, $21\frac{1}{2}$ inches; circumference of chest, $34\frac{1}{2}$ inches.
868. CUSHSHASHADO. PINAL.
 Height, 5 feet $3\frac{1}{4}$ inches; circumference of head, 22 inches; circumference of chest, 33 inches. A clerk in the trader's store on the San Carlos reservation; speaks English fluently.
869. PINAL. COYOTERO.
 Height, 5 feet $3\frac{1}{4}$ inches; circumference of head, $21\frac{3}{4}$ inches; circumference of chest, 37 inches. A sub-chief.
870. PASSALAH. PINAL.
 Height, 5 feet $11\frac{1}{2}$ inches; circumference of head, 23 inches; circumference of chest, $37\frac{1}{2}$ inches. A reservation policeman.
871. MARIJILDO GRIJALVA.
 Interpreter. A native of Sonora, Mexico. Was captured when quite young by the Coyotero Apaches, and held by them in captivity until looked upon as one of the tribe.

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| 1. ESKEL-TA-SALA. (Front.) | COYOTERO. |
| 2. ESKEL-TA-SALA. (Side.) | COYOTERO. |
| 3. SANTO. (Front.) | COYOTERO. |
| 4. SANTO. (Side.) | COYOTERO. |
| 5. TA-HO. <i>Equestrian</i> . (Front.) | ESSA-QUETA. |
| 6. TA-HO. <i>Equestrian</i> . (Side.) | ESSA-QUETA. |

A sub-chief of his band. Age, about 50 years; height, 5 feet, 11 inches; circumference of head, 23 inches; chest, 45 inches.

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| 7. GRAY EAGLE. (Front.) | ESSA-QUETA. |
| 8. GRAY EAGLE. (Side.) | ESSA-QUETA. |
| 9. CAPITAN. (Front.) | ESSA-QUETA. |
| 10. CAPITAN. (Side.) | ESSA-QUETA. |

Age, about 56 years; height, 5 feet 8 inches; circumference of head, 24 inches; chest, 37 inches.

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| 11. PACER. (Front.) | ESSA-QUETA. |
| 12. PACER. (Side.) | ESSA-QUETA. |

Was the acknowledged leader of the Apaches in the Indian Territory, and at the same time friendly to the whites. He and his squaw are now both dead.

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| 13. PACER'S SQUAW. (Front.) | ESSA-QUETA. |
| 14. PACER'S SQUAW. (Side.) | ESSA-QUETA. |
| 451. KLE-ZHEH. | JICARILLA. |
| 449. GUACHINITO. <i>One who Dresses in Indian Clothes.</i> | JICARILLA. |

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| 753, 442. GUERITO. <i>The Man with Yellow Hair.</i> | JICARILLA. |
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A young chief of the Jicarilla Apaches, and a son of old Guero, their principal chief. This tribe is intermarried with the Utes, and has always been on friendly terms with them. Young Guerito was sent to Washington in 1873, joining the Ute delegation, for the purpose of effecting some treaty whereby these Apaches might have set apart for them a piece of land of their own to cultivate, as now they roam on Ute land and have no home they can call their own. He is a relative of Ouray, the great chief of the Utes, and through the latter's influence some such arrangement was effected. Guerito is a quiet and peaceable young man, a representative of his tribe, who prefer farming, and shrink from all wars against either Indians or white men.

444. SON OF GUERITO.	JICARILLA.
443, 5, 6, 8. YOUNG BRAVES.	JICARILLA.
447. PAH-YEH, or <i>Hosea Martin</i> .	JICARILLA.
18. SON OF VICENTI.	JICARILLA.
125. PEDRO SCRADILICTO. (Front.)	COYOTERO.
126. PEDRO SCRADILICTO. (Side.)	COYOTERO.
127. ES-CHA-PA. <i>The One-eyed</i> . (Front.)	COYOTERO.
652. ES-CHA-PA. <i>The One-eyed</i> . (Side.)	COYOTERO.
414. JOSÉ POCATI. (Front.)	YUMA.
415. JOSÉ POCATI. (Side.)	YUMA.
749. CHARLIE ARRIWAWA. (Front.)	MOHAVE.
750. CHARLIE ARRIWAWA. (Side.)	MOHAVE.
872-3. GROUPS comprising all the above included within the Nos. 853-871.	

2. NAVAJOS.

A very numerous band of the Apache Nation inhabiting the mountains and plateaus of Arizona and New Mexico, between the San Juan and Little Colorado Rivers, ever since our first knowledge of them. The Spaniards early recognized their relation to the Apaches, although they differ totally from them in their industrious habits, being by far the most civilized of any tribe of Athabascan descent. They have evidently been quick to take advantage of their contact with the semi-civilized Pueblos and Moquis, and from them have acquired many useful arts—chiefly in learning to spin and weave. Their blankets, woven in looms, are of great excellence, and frequently bring from \$25 to \$100. They cultivate the soil extensively, raising large quantities of corn, squashes, melons, &c. Colonel Baker, in 1859, estimated their farms at 20,000 acres, evidently too large an estimate, as their agent's report for 1875 places the cultivated lands at only 6,000 acres. Their principal wealth, however, is in horses, sheep, and goats, having acquired them at an early day and fostered their growth, so that they now count their horses by the thousand, and their sheep by hundreds of thousands. Notwithstanding the excellence of their manufactures, their houses are rude affairs, called by the Spaniards *jackals*, and by themselves *hogans*—small conical huts of poles, covered with branches, and in winter with earth. Like the Apaches, they have made incessant war on the Mexicans, who have made many unsuccessful attempts to subjugate them. The expeditions against them on the part of the United States by Doniphan in 1846, Wilkes

in 1847, Newby in 1848, and Washington in 1849, were practically failures. Colonel Sumner established Fort Defiance in 1851, but was forced to retreat, and all other attempts to subdue them were defeated until the winter campaign in 1863, when Colonel Carson compelled them to remove to the Bosque Redondo, on the Pecos River, where 7,000 were held prisoners by the Government for several years. In 1868 a treaty was made with them under which they were removed to Fort Wingate, and the following year back to their old home around Fort Defiance and the cañon De Chelly, where a reservation of 5,200 square miles was assigned them. The latest count puts their number at 11,768—3,000 of whom are said to come directly under the civilizing influences of the agency. Schools are not well established yet, but few of their children attending, and then very irregularly. Although they produce largely, yet they are dependent upon the Government for two-thirds of their subsistence. They dress well, chiefly in materials of their own make, and covering the whole body.

List of illustrations.

1027. MANULITO.

The great war-chief of the Navajos. Has been engaged in many combats, and his breast shows the scars of a number of wounds received in battle; was in command of the Indians during their siege of Fort Defiance.

1028. JUANITA.

The favorite one of five wives of Manulito, the chief.

1029. MANULITO SEGUNDO.

Son of Manulito and Juanita.

1030. CAYATANITA.

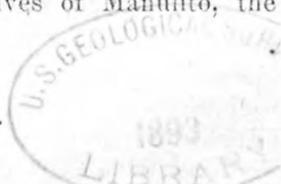
A brother of Manulito's, and captain of a band of warriors.

1031. BARBAS HUERO. *Light Beard.*

Chief councillor of the tribe, and an earnest advocate of a settled peace policy.

1032. CABRA NEGRA.

A captain, and a sub-chief.



1033. NARBONA PRIMERO.

A sub-chief, noted as being a consistent total abstinence advocate, and who exerts himself to save his tribe from the curse of intemperance.

1034. CARNERO MUCHO. A captain of a band.

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| 1035. | { | GRANADA MUCHO. A captain of a band. |
| | | TIENE-SU-SE. Third war-chief. |
| | | MARIANA. Second war-chief. |

1038. JUANITA AND GOV. ARMY. Showing Navajo blanket and weaving implements.

1036 GROUP of the preceding, members of a delegation to Washington in 1874.

786. BARBAN CITO. *Little Beard.*

452-5. Miscellaneous men and boys.

III. DAKOTAS.

A large family of North American Indians, embracing the Assinaboins or Stone Sioux, the Dakotas proper, or, as they are called by the Algonkijns, Nadowesioux, from which is derived the word Sioux; Omahas, Otoes, Osages, Poncas, Iowas, Kansas, Missourias, Minatarees, and Crows. Until quite recently they occupied the larger portion of the country bounded on the east by the great lakes, on the north by the British Possessions, on the west by the Rocky Mountains, and on the south by the Platte River. According to their traditions they came eastward from the Pacific, and encountered the Algonkijns about the headwaters of the Mississippi, where the mass of them were held in check. One of the tribes of this great family, called by the Chippewas Winnebagook (men from the fetid or salt water), pushed through their enemies and secured a foothold on the shores of Lake Michigan. The Quapaws, called by their Algonkin foes the Alkansas or Arkansas, settled on the Ohio, but were ultimately driven down the river by the Illinois to the region now bearing their name. A few of the tribes retain very nearly their original hunting-grounds; the principal migrations of those who have moved having been southwardly, from the headwaters of the Mississippi to the Missouri.

In 1875 the Indians of this family residing within the limits of the United States numbered nearly 68,000, with about 1,000

more within the British Possessions. If the estimates of early explorers are to be relied upon, they must have lost heavily in population within the last one hundred years—intestinal wars, the aggressions of the whites, and the vices of civilization reducing many once powerful tribes to demoralized remnants that are fast fading out of our knowledge by absorption into the ranks of more powerful neighbors. The majority of the tribes of this family are settled on reservations under the direct care and support of the Government, and are fairly on the road to a civilized future. The exceptions are some of the wild bands of the Sioux, the Minatarees or Gros Ventres, and the Crows. At the present writing most of the first-named are at war with the United States forces, while the two latter are friendly.

1. CROWS.

The Crows, or, as they call themselves, *Absaroka*, meaning something or anything that flies, when first known occupied the Lower Yellowstone and the valleys of the Big Horn and Tongue Rivers, but roamed over much of the surrounding country, carrying their incursions even to the plains of Snake River and to the valley of the Green. Were originally one with the Minatarees or Gros Ventres, but separated from them, and were afterward driven from their territory by the Ogalallas and Cheyennes, settling finally about the head of the Yellowstone, dispossessing in their turn the Blackfeet and Flatheads. Are divided into three bands, with a dialect peculiar to each, viz: the Kikatsa or Crows proper, the Ahnahaways, and the Allakaweah, numbering in all, as estimated in 1820, 3,250 souls. Obtaining horses at an early day, they became great marauders. Irving writes of them in "Astoria:" "They are in fact notorious marauders and horse-stealers, crossing and recrossing the mountains (the Big Horn), robbing on one side and conveying their spoils to the other. Hence, we are told, is derived their name, given them on account of their unsettled and predatory habits, winging their flight, like the crows, from one side of the mountains to the other, and making free booty of everything that lies in their way. In 1851, joined in a treaty with the United States giving a right of way for roads to be built through their country. In 1868 a treaty was made, and an attempt made to place all the Crows on one reservation, but without success until 1875. They have been much exposed to incursions from some parties of Sioux at their new agency on the Rosebud as well as at their

former one on the Yellowstone. "The Indians, full of war and revenge, have no thought to bestow upon farming or other peaceful employment, especially as the best farming lands of the reservation are most exposed to these hostile incursions. Six families, however, have been induced to tend small farms, and have succeeded well. A mile and a half of ditch, sufficient to irrigate several hundred acres, has been dug, and it is hoped that another season will see at least a beginning made toward the civilization of these 4,000 wild but always loyal Crows."

List of illustrations.

940. KAM-NE-BUT-SE. *Blackfoot and squaw.*

946. KAM-NE-BUT-SE. *Blackfoot.*

The principal chief of the Mountain Crows; a splendid specimen of manhood, standing 6 feet 2 inches in height and of very heavy frame; owes his position to his bravery and success in fighting the Sioux, their inveterate enemies. He also ranks high as an orator and councillor in the nation. The first picture, in which he is represented in an elaborate dress of buckskin, was made while on a visit, with a delegation of his tribe, to Washington, in 1873; the other represents him as he appears at his home on the Yellowstone, or in his natural every-day garb.

941. CHE-VE-TE-PU-MA-TA. *Iron Bull and squaw.*

One of the principal chiefs of the Mountain Crows.

942. SE-TA-PIT-SE. *Bear Wolf and squaw.*

943. PERITS-HAR-ST'S. *Old Crow and squaw.*

{ KAM-NE-BUT-SE. *Blackfoot.*

944. { ECHE-HAS-KA. *Long Horse.*

{ TE-SHU-NZT. *White Calf.*

{ MO-MUKH-PI-TCHE.

945. { ELLA-CAUSS-SE. *Thin Belly.*

{ PISH-KI-HA-DI-RI-KY-ISH. *The One that Leads the Old Dog.*

859. GROUP OF CROW DELEGATION to Washington in 1872, including Agent Pease and the interpreters.

947. IN-TEE-US. *He Shows His Face.*

948. MIT-CHOO-ASH. *Old Onion.*

949. GROUP OF CHIEFS and headmen.

950. GROUP OF SQUAWS.

The last four pictures were made at the old agency of the Crows, on the Yellowstone, near Shields River, in 1871. The following were also made at the same place and time, and represent the old mission buildings (lately destroyed by fire), in which the agent had his headquarters; their tents and manner of living, and their mode of burial.

953. THE MISSION, or agency buildings.

952. VILLAGE SCENE, showing new adobe houses built for the Indians.

951. INSIDE VIEW OF A SKIN LODGE.

954. MODE OF BURIAL.

2. DAKOTAS, OR SIOUX.

The word Dakota means united, confederated, or many in one, and designates the tribe from which the family takes its name. They seldom or never willingly acknowledge the title *Sioux*, first given them by the French, and now by all whites. There are many theories as to the origin of this latter name, the most acceptable of which is that it is a corruption of the word *Nadouessioux*—a general Chippewa designation for enemies—which was gradually applied by missionaries and traders, through an imperfect understanding of the language, to the tribes thus designated. Governor Ramsey, of Minnesota, thought that the word “originated upon the Upper Missouri, among the early French traders, hunters, and trappers, they deriving it, in all probability, from the name of a sub-band of the *Ti-t'-wan* (Teton), Dakotas, called *Sioune*, who hunted over the plains of that river, and with whom, consequently, they came most frequently in contact.

“In Lewis and Clark’s travels in 1803, they are called the *Teton Saone*, and their villages are located on the Missouri, near Cannon-ball River.

“At least we find the term *Sioux* first used in the early maps to designate a large tribe, with various subdivisions, upon the Upper Missouri only.”

Dakota traditions go back but a comparatively short time, and are vague and obscure in regard to their origin and early residence, which place it, however, in the Northwest, above the great lakes. In their progress eastward they early pos-

sessed themselves of the country about the headwaters of the Mississippi and the Red River of the North, where they remained as late as 1868, when they were in part dispossessed by the Chippewas, who were eventually the cause of their removal to the Missouri.

Up to 1860, the Dakotas were divided into two principal divisions, those east of the Missouri, who were known as the Minnesota or Mississippi Dakotas, composed of four bands, viz: The M'dewakantons, or those of the Village of the Spirit Lake; the Wa-pe-kutes, or Leaf-Shooters; the Wah-pe-tons, or Village in the Leaves; and the Sissetons, or those of the Village of the Marsh. Most of these have been long in contact with the whites, and, having disposed of the greater portion of their lands to the Government, have abandoned most of their old habits, and devote themselves to farming. Others of them, however, are restless and devoted to old prejudices, and cause much trouble to the settlers. The massacre of the whites in 1862 was inaugurated by the M'dewakantons, the Wahpetons and Sissetons afterwards joining them.

Along the Missouri, but living mostly on its eastern side, were the Shanktonwans (Yanktons), or the People of Village at the End, inhabiting originally the Sioux, Desmoines, and Jacques Rivers, and living now principally about the mouth of the Vermillion.

The Yanktonais, a diminutive of the preceding name, and meaning the lesser or the little people of the End Village. Lewis and Clark described them as the Yanktons of the Plains, or Big Devils, who were on the heads of the Sioux, Jacques, and Red Rivers. Their present range is on the Missouri, above the Yanktons. From one branch of this band the Assiniboines are said to have sprung.

Pabóksa, or Cutheads, a branch of the Yanktons, and ranging above them.

The I-san-teis, or Santees, another sub-band of the Yanktons, living originally in Minnesota and Iowa, but since lately on the Missouri, near the Yanktons.

West of the Missouri, occupying the greater portion of Dakota, Wyoming, and portions of Montana and Nebraska, the general name of Teton, or Tetonwans ("Village of the Prairie") has been given to the seven principal bands of the Dakotas inhabiting that region. Lewis and Clark placed them on their map in only two principal divisions, viz: as the "Tetans of the

Burnt Woods" (Brulés), and the "Tetans Saone," from which some suppose the word Sioux has been derived for the whole Dakota nation. The seven subdivisions as now recognized are the—

1. *Síha-sa-pas* or *Blackfeet*, on the Missouri in the neighborhood of the Cannonball River.

2. The *Si-chan-koo* or *Burnt Thighs*, (Brulés,) ranging on the Niobrara and White Rivers, from the Platte to the Cheyenne.

3. *Oncépapas*, or "those who camp by themselves," who roam over the country between the Cheyenne and Yellowstone Rivers.

4. *Minnékonjous*, "those who plant by the water," south of the Black Hills.

5. *Itá-zíp cho*, or *Sans Arcs*, "without bows," affiliating with the Oncépapas and Blackfeet, and ranging over much the same country.

6. *Ogalallas*, occupy the country between Fort Laramie and the Platte, although they are now confined to a reservation in the northwestern corner of Nebraska. Have the reputation of being the most friendly disposed toward the whites of all the Títonwans. Red Cloud, so well known as an Indian diplomat, is chief of this band.

7. *O-he-nom-pas*, or *Two Kettles*. Live principally about Fort Pierre; against whom it is said very few complaints have ever been made, they having always observed faithfully the stipulations of their treaties with the United States.

In the Report of the Commissioner of Indian Affairs for 1875, there are twenty-one sub-bands of Dakotas enumerated, numbering, in the aggregate, 53,044. Of these, there are fourteen represented by portraits of their leading men, viz :

Blackfeet, numbering at the present time about	1, 750
Brulés, numbering at the present time about	8, 420
Cut Heads, numbering at the present time about	200
Mdewakanton, numbering at the present time about	—
Ogalallas, numbering at the present time about	9, 136
Oncépapas	2, 100
Sans Arc	1, 778
Santee	800
Sisseton	903
Santee and Sisseton at Fort Peck	1, 000
Two Kettles	2, 261
Wahpeton	1, 300
Yanktons	2, 500
Yanktonais, Upper and Lower	8, 129

“The Sioux are included under twelve agencies, nine in Dakota, two in Montana, and one in Nebraska, at all of which, except at Fort Belknap, a beginning in Indian farming has been made in spite of all discouragements by reason of unsuitable location and the demoralizing influence of ‘the hostiles.’”

The Ogalallas at Red Cloud agency, who have almost entirely abandoned the chase on account of scarcity of game, depend almost entirely upon the Government for their support. Their small beginnings in cultivating the soil came to naught through the grasshoppers. The Brulés at Spotted Tail agency have a thriving school with 75 pupils, and cultivated some lands. At the Upper Missouri agencies but little has been done beyond feeding the Indians who report to them for that purpose, their attempts at farming resulting in failures on account of the grasshopper pest. The Yanktons, Santees, Sissetons, Wahpetons, and other Sioux on the Lower Missouri and in Eastern Dakota have made more substantial progress in civilization, many of them having permanently discarded their Indian habits and dress, and live in houses, and are nearly self-supporting. The Santees in Nebraska especially have entirely renounced their old form of life; have churches and sabbath-schools, which are regularly attended. They have a monthly paper, printed in their native language, with an edition of 1,200 copies.

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252. PE-JI'. <i>Grass.</i> (Front.)	BLACKFEET.
253. PE-JI'. <i>Grass.</i> (Profile.)	BLACKFEET.
254. PE-JI'. <i>Grass.</i> (Full-length.)	BLACKFEET.
255. KAN-GI'-I-YO'-TAN-KA. <i>Sitting Crow.</i> (Front.)	BLACKFEET.
256. KAN-GI'-I-YO'-TAN-KA. <i>Sitting Crow.</i> (Profile.)	BLACKFEET.
257. MA'-YA-WA-NA-PE-YA. <i>Iron Scare.</i> (Front.)	BLACKFEET.
258. MA'-YA-WA-NA-PE-YA. <i>Iron Scare.</i> (Profile.)	BLACKFEET.
259. WI'-YA-KA-SHA. <i>Red Plume.</i> (Copy.)	BLACKFEET.
920. MA-GA'-SHA-PA. <i>Goose.</i> (Copy.)	BLACKFEET.

With the exception of the last two numbers the above represent a portion of a delegation of prominent Sioux chiefs and warriors who visited Washington in 1872. The portraits were made in Washington, and represent them in their best attire.

336. CIN-TE-GI-LE-SKA. <i>Spotted Tail.</i> (Front.)	BRULÉ.
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337. CIN-TE-GI-LE-SKA. *Spotted Tail*. (Profile.) BRULÉ.

Spotted Tail has long been the chief of the Brulé Sioux, and since his conversion from an intense hostility to an unswerving friendship for the white people has by them been looked upon and considered as the great chief of all the Sioux. The honors of this position are equally divided between Red Cloud and Spotted Tail; each is chief of his band only, the Indians themselves not recognizing any one man as chief of the whole nation; but their great executive abilities, oratorical powers, and popularity with both whites and Indians, have been the means of putting them forward as the champions of their people.

In his younger days Spotted Tail was a daring and audacious chief, murdering and massacring wherever he went. In 1854, he and his band attacked a coach, murdered all the passengers, and perpetrated horrible enormities on the dead. He was eventually captured, and imprisoned for about six months in the guard-house at Fort Leavenworth, during which time his feelings underwent a great change. Instead of a determined foe of the pale-faces, he became their earnest friend and coadjutor in the work of pacification. It has been well said of him that "he is worth more to the Government than a dozen major-generals, with their armies to back them."

The following extract from a speech by Spotted Tail, before a board of Indian Commissioners at Fort Laramie in 1867, will be read with interest as showing his ability as an orator: "My father and friends, your Great Father has sent you here to learn what was going on. You have come. Your Great Father has sent you to listen. Will you listen well, or only listen to half that is good and to half that is bad, and not take the whole to our Great Father? He has sent you here to hear and talk. We know you have not come with presents, but you may have a little money in your pockets that you could give them. They are poor and need help. These men here, and the old men, women, and children, have not had much to eat since they have been here, and if you could give them something it

would make my heart glad. Yesterday my friends hit me a good deal; but it does not matter. I have spoken."

Spotted Tail is of a large, commanding figure, and his face generally wears a pleasant, smiling expression. It is a difficult matter to arrive at the exact age of any Indian, and in this case it is uncertain, but is probably about 45 years. He has been to Washington four times, each time as a delegate representing the Sioux nation.

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| 338. SPOTTED TAIL AND SQUAW. | BRULÉ. |
| 339. SQUAW OF SPOTTED TAIL. (Front.) | BRULÉ. |
| 340. SQUAW OF SPOTTED TAIL. (Profile.) | BRULÉ. |
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| 342. I-API-OTAH. <i>Gassy</i> . (Profile.) | BRULÉ. |
| 343. I-TE'-SAN-YAN. <i>Whitewash his Face</i> . (Front.) | BRULÉ. |
| 344. I-TE'-SAN-YAN. <i>Whitewash his Face</i> . (Profile.) | BRULÉ. |
| 345. CHE-TAN'-TA'-KPI'. <i>Charge on the Hawk</i> . (Front.) | BRULÉ. |
| 346. CHE-TAN'-TA'-KPI'. <i>Charge on the Hawk</i> . (Profile.) | BRULÉ. |
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| 349. SQUAW OF TWO STRIKES. (Front.) | BRULÉ. |
| 350. SQUAW OF TWO STRIKES. (Profile.) | BRULÉ. |
| 351. KAN-GI'-SHA'-PA. <i>Black Crow</i> . (Front.) | BRULÉ. |
| 352. KAN-GI'-SHA'-PA. <i>Black Crow</i> . (Profile.) | BRULÉ. |
| 353. HE-GMA-WA-KU-WA. <i>One who Runs the Tiger</i> . (Front.) | BRULÉ. |
| 354. HE-GMA-WA-KU-WA. <i>One who Runs the Tiger</i> . (Profile.) | BRULÉ. |
| 355. WANMBLE'-SHDA. <i>Bald Eagle</i> . (Front.) | BRULÉ. |
| 356. WANMBLE'-SHDA. <i>Bald Eagle</i> . (Profile.) | BRULÉ. |
| 357. CHE-CHA'-LU. <i>Thigh</i> . (Front.) | BRULÉ. |
| 358. CHE-CHA'-LU. <i>Thigh</i> . (Profile.) | BRULÉ. |
| 359. SQUAW OF THIGH. (Front.) | BRULÉ. |
| 360. SQUAW OF THIGH. (Profile.) | BRULÉ. |
| 361. TA-TAN'-KA-SHA'-PA. <i>Black Bull</i> . (Front.) | BRULÉ. |
| 362. TA-TAN'-KA-SHA'-PA. <i>Black Bull</i> . (Profile.) | BRULÉ. |
| 363. CHO-NI'-CHA-WA-NI'-CHA. <i>No Flesh</i> . (Front.) | BRULÉ. |

364. CHO-NI'-CHA-WA-NI'-CHA. *No Flesh.* (Profile.) BRULÉ.
 365. MA'-ZA-PON-KIS'-KA. *Iron Shell.* (Front.) BRULÉ.
 366. MA'-ZA-PON-KIS'-KA. *Iron Shell.* (Profile.) BRULÉ.
 367. MA'-ZA-PON-KIS'-KA. *Iron Shell.* (Full length.) BRULÉ.
 368. MA-TO'-SHI'-CHA. *Wicked Bear.* (Front.) BRULÉ.
 369. MA-TO'-SHI'-CHA. *Wicked Bear.* (Profile.) BRULÉ.
 370. PA'-HUI-ZI-ZI. *Yellow Hairs.* (Front.) BRULÉ.
 371. PA'-HUI-ZI-ZI. *Yellow Hairs.* (Profile.) BRULÉ.
 372. I-SHTA'-SKA. *White Eyes.* (Front.) BRULÉ.
 373. I-SHTA'-SKA. *White Eyes.* (Profile.) BRULÉ.
 374. MA-TO'-DUSA. *Swift Bear.* (Front.) BRULÉ.
 375. MA-TO'-DUSA. *Swift Bear.* (Profile.) BRULÉ.
 376. WA-KIN'-YAN-SKA. *White Thunder.* (Front.) BRULÉ.
 377. WA-KIN'-YAN-SKA. *White Thunder.* (Profile.) BRULÉ.
 378. MA'-ZU-O-YA'-TE. *Iron Nation.* (Front.) BRULÉ.
 379. MA'-ZU-O-YA'-TE. *Iron Nation.* (Profile.) BRULÉ.
 380. MA'-ZU-O-YA'-TE. *Iron Nation.* (Full length.) BRULÉ.

All of the above, under the famous chief Spotted Tail, were members of a delegation who visited Washington in 1872, and were photographed while there.

282. MA TO'-WA-KAN'. *Medicine Bear.* (Front.) CUT HEAD.
 283. MA-TO'-WA-KAN'. *Medicine Bear.* (Profile.) CUT HEAD.
 284. MA-TO'-KO-KI'-PA. *Afraid of the Bear.* (Front.)
 CUT HEAD.
 285. MA-TO'-KO-KI'-PA. *Afraid of the Bear.* (Profile.)
 CUT HEAD.
 286. MA-TO'-PO'-ZHE. *Bear's Nose.* (Front.) CUT HEAD.
 287. MA-TO'-PO'-ZHE. *Bear's Nose.* (Profile.) CUT HEAD.
 288. CHAN-TE'-HA. *Skin of the Heart.* (Front.) CUT HEAD.
 289. CHAN-TE'-HA. *Skin of the Heart.* (Profile.) CUT HEAD.
 290. PI'-PI-SHA. *Red Lodge.* (Front.) CUT HEAD.
 291. PI'-PI-SHA. *Red Lodge.* (Profile.) CUT HEAD.
 292. WI-CHA-WANMBLE'. *Man who packs the Eagle.* (Front.)
 CUT HEAD.
 293. WI-CHA-WANMBLE'. *Man who packs the Eagle.* (Profile.)
 CUT HEAD.

294. SQUAW OF THE MAN WHO PACKS THE EAGLE. (Front.)
CUT HEAD.

295. SQUAW OF THE MAN WHO PACKS THE EAGLE. (Profile.)
CUT HEAD.

197-8. CHE-TAN'-WA-KU-TE-A-MA'-NI. *The Hawk that hunts*
Walking. MDEWAKANTON.

Generally known as *Little Crow*. Leader of the hostile bands in the Sioux massacre of the whites in Minnesota in 1862. He had not only visited Washington, and was supposed to be friendly to the whites, but had promised to have his hair cut and become civilized; and at the time of the massacre the Government was engaged in building him a house. Upon the defeat of the Indians, Little Crow escaped into the British Territory, where he was killed the following year.

199. MEDICINE BOTTLE. Son of *Little Crow*. MDEWAKANTON.

200. SHA-KPE. *Six.* MDEWAKANTON.

The massacre spoken of in connection with No. 197 was inaugurated by *Sha-kpe* and his band; some of his young men killed some white men while intoxicated, and then, through fear of retaliation, resolved upon an uprising and the extermination of all the whites at the agency. *Sha-kpe's* band was re-enforced by the principal warriors from the Mdewakanton and Wahpeton bands, Little Crow taking the leadership. Before they were subdued, 644 men, women, and children were massacred, and 93 soldiers killed in battle.

296. MA-HPI'-YA-LU'-TA. *Red Cloud*. (Front.) OGALALLA.

297. MA-HPI'-YA-LU'-TA. *Red Cloud*. (Profile.) OGALALLA.

Red Cloud, who with Spotted Tail stands pre-eminently forward as the exponents of the peace-policy, is the great chief of the Ogalalla Sioux, and generally recognized by the military and civil authorities as the head chief of all the Sioux. Before he buried the tomahawk, Red Cloud was undoubtedly the most celebrated warrior of all the Indians now living on the American continent. He had over 10,000 people in his camps, and could put in the field 3,000 warriors. When

he marched against the settlements he always went in force. He takes his name from the number of his warriors, and their red blankets and paints; it was said that his soldiers covered the hills like a red cloud.

He is now about 45 years of age, six feet in height, and straight as an arrow; his face, which is of a dark red, is indicative of indomitable courage and firmness, and his full, piercing eyes seem to take in at a glance the character of friend or foe.

Red Cloud has probably participated in more conventions, treaties, and large assemblies of his own and the white people, in which the greatest interests were involved, than any other living Indian. "A man of brains, a good ruler, an eloquent speaker, an able general, and a fair diplomat, the friendship of Red Cloud is of more importance than that of all the other chiefs combined." While Spotted Tail has a lively vein of humor in his character, and loves to indulge in a little joke, Red Cloud is all dignity and seriousness.

The following, clipped from the report of the proceedings of the Board of Indian Commissioners at Fort Laramie, in 1870, is indicative of his earnest and impressive manner:

"Red Cloud then arose, and walking toward the outside group, raised his hands toward the skies, and then touched the ground. Then all the Indians rose to their feet, as with uplifted hands Red Cloud uttered the following prayer:

"THE PRAYER OF RED CLOUD.

"O Great Spirit, I pray you to look at us. We are your children, and you placed us first in this land. We pray you to look down on us, so nothing but the truth will be spoken in this council. We don't ask for anything but what is right and just. When you made your red children, O Great Spirit, you made them to have mercy upon them. Now, we are before you to-day, praying you to look down on us, and take pity on your poor red children. We pray you to have nothing but the truth spoken here. We hope these things will be settled up right. You are the Protector of the people who use the bow and arrow, as well as of the people

who wear hats and garments, and I hope we don't pray in vain. We are poor and ignorant. Our forefathers told us we would not be in misery if we asked you for assistance. O Great Spirit, look down on your children and take pity on them.'"

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| 298. | RED CLOUD and MR. BLACKMORE. | OGALALLA. |
| 299. | SHUN'-KA-LU'-TA. <i>Red Dog.</i> (Front.) | OGALALLA. |
| 300. | SHUN'-KA-LU'-TA. <i>Red Dog.</i> (Profile.) | OGALALLA. |
| 301. | SHUN-TO'-KE-CHA-ISH-NA-NA. <i>Lone Wolf.</i> (Front.) | OGALALLA. |
| 302. | SHUN-TO'-KE-CHA-ISH NA-NA. <i>Lone Wolf.</i> (Profile.) | OGALALLA. |
| 303. | WA-HU'-WA-PA. <i>Ear of Corn.</i> (Squaw of Lone Wolf. Front.) | OGALALLA. |
| 304. | WA-HU'-WA-PA. <i>Ear of Corn.</i> (Squaw of Lone Wolf. Profile.) | OGALALLA. |
| 305. | SI HA'-TAN'-KA. <i>Big Foot.</i> (Front.) | OGALALLA. |
| 306. | SI-HA'-TAN'-KA. <i>Big Foot.</i> (Profile.) | OGALALLA. |
| 307. | CHE'-TAN-SKA. <i>White Hawk.</i> (Front.) | OGALALLA. |
| 308. | CHE'-TAN-SKA. <i>White Hawk.</i> (Profile.) | OGALALLA. |
| 309. | WANMB'LE-KO-KI'-PA. <i>Afraid of the Eagle.</i> (Front.) | OGALALLA. |
| 310. | WANMB'LE-KO-KI'-PA. <i>Afraid of the Eagle.</i> (Profile.) | OGALALLA. |
| 311. | SHUN'-KA-WA-KAN-TO. <i>Blue Horse.</i> (Front.) | OGALALLA. |
| 312. | SHUN'-KA-WA-KAN-TO. <i>Blue Horse.</i> (Profile.) | OGALALLA. |
| 313. | WA-CHA-PA. <i>Stabber.</i> (Front.) | OGALALLA. |
| 314. | WA-CHA-PA. <i>Stabber.</i> (Profile.) | OGALALLA. |
| 315. | I-TE'-SHA'-PA. <i>Dirty Face.</i> (Front.) | OGALALLA. |
| 316. | I-TE'-SHA'-PA. <i>Dirty Face.</i> (Profile.) | OGALALLA. |
| 317. | TA-TAN'-KA-WAS-TE'. <i>Good Buffalo.</i> (Front.) | OGALALLA. |
| 318. | TA-TAN'-KA-WAS-TE'. <i>Good Buffalo.</i> (Profile.) | OGALALLA. |
| 319. | HE-HA'-KA-TA'-MA KA. <i>Poor Elk.</i> (Front.) | OGALALLA. |

320. HE-HA'-KA-TA'-MA-KA. *Poor Elk.* (Profile.) O GALALLA.
321. HE-HA'-KA-NO'M-PA. *Two Elks.* (Front.) O GALALLA.
322. HE-HA'-KA-NO'M-PA. *Two Elks.* (Profile.) O GALALLA.
323. SHUN-TO'-KE-CHA-ISH-HAN-SKA. *High Wolf.* (Front.) O GALALLA.
324. SHUN-TO'-KE-CHA-ISH-HAN-SKA. *High Wolf.* (Profile.) O GALALLA.
325. SHUN'-KA-A-MA'-NA. *Coyote.* (Front.) O GALALLA.
326. SHUN'-KA-A-MA'-NA. *Coyote.* (Profile.) O GALALLA.
327. CHAU-TE'-SU-TA'. *Hard Heart.* (Front.) O GALALLA.
328. CHAU-TE'-SU-TA'. *Hard Heart.* (Profile.) O GALALLA.
329. TA-TAN'-KA-HUN'-KE-SNI. *Slow Bull.* (Front.) O GALALLA.
330. TA-TAN'-KA-HUN'-KE-SNI. *Slow Bull.* (Profile.) O GALALLA.
331. HE-HA'-KA-HE-WAN'-ZHI. *One-Horned Elk.* (Copy.) O GALALLA.
332. CHU-TU'-HU-TAN'-KA. *Big Rib.* (Copy.) O GALALLA.
333. WANMBLE'-KI-CHI-ZU PI. *War Eagle.* (Copy.) O GALALLA.
334. TA-SHUN'-KA-KO-KI-PA. *Old Man Afraid of his Horses and his Chiefs.* O GALALLA.
874. CHA-SA-TONGA. *Little Big Man.* O GALALLA.
875. TA-SHUN'-KA-KO-KI'-PA. *Young Man Afraid of his Horses.* O GALALLA.
876. WASHI-TA-TONGA. *American Horse.* O GALALLA.
877. TA-OOP-CHE KA. *Little Wound.* O GALALLA.
878. SHUNKA-LA-LO-KA. *He Dog.* O GALALLA.
879. MATO'-ZI. *Yellow Bear.* O GALALLA.
880. MATO'-YU-MNI. *Three Bears.* O GALALLA.
881. MA-WA-KA-YU-NA. *Sword.* O GALALLA.
882. WM. GARNET, Interpreter.
883. GROUP of the preceding eight numbers.
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261. MA-TO'-CHU-TU'-HU. *Bear's Rib.* (Profile.) ONCPAPA.
262. TA-TO'-KA-IN'-YAN-KA. *Running Antelope.* (Front.) ONCPAPA.

263. TA-TO' KA-IN'-YAN-KA. *Running Antelope.* (Profile.) ONCPAPA.
 264. HE-MA'-ZA. *Iron Horn.* (Front.) ONCPAPA.
 265. HE-MA'-ZA. *Iron Horn.* (Profile.) ONCPAPA.
 266. WA-KU'-TA-A-MA'-NI. *Walking Shooter.* (Front.) ONCPAPA.
 267. WA-KU'-TA-A-MA'-NI. *Walking Shooter.* (Profile.) ONCPAPA.
 268. WA-KIN'-YAN-CHI'-TAN. *Thunder Hawk.* (Front.) ONCPAPA.
 269. WA-KIN'-YAN-CHI'-TAN. *Thunder Hawk.* (Profile.) ONCPAPA.
 797. WI-CHA'-I-WE. *Bloody Mouth.* (Front.) ONCPAPA.
 798. WI-CHA'-I-WE. *Bloody Mouth.* (Profile.) ONCPAPA.
 799. WA-KAN-TA-I-SHINI. *Lost Medicine.* (Front.) ONCPAPA.
 800. WA-KAN-TA-I-SHINI. *Lost Medicine.* (Profile.) ONCPAPA.
 801. HE-SHA'-PA. *Black Horn.* (Front.) ONCPAPA.
 802. HE-SHA'-PA. *Black Horn.* (Profile.) ONCPAPA.
 803. P'SA. *Bull Rushes.* (Front.) ONCPAPA.
 804. P'SA. *Bull Rushes.* (Profile.) ONCPAPA.
 194-6. CHE-TAN-ZHI. *Yellow Hawk.* SANS ARC.
 201-2. WA-KU'-TA. *The Shooter.* SANTEE.
 203, 209. WA'-PA-HA-SHA. *Red Ensign.* SANTEE.
 204. WA KAN'-HDI-SHA'-PA. *Black Lightning.* SANTEE.
 205. O'-WAN-CHA-DU'-TA. *Scarlet all Over.* SANTEE.
 206. CHO'-TAN-KA-SHKA'-TA. *Flute-Player.* SANTEE.
 207. A-KI'-CHI-TA-NA-ZIN. *Standing Soldier.* SANTEE.
 208. WAN-M'DI-TA-PA'-A-MA'-NI. *Walks following the Eagle.* SANTEE.
 210. TA'-SHUN-KA-WA-KAN'-WI-CHA. *His Man Horse.* SANTEE.
 211. MA-HP'I-YA-I-HUA-N. *Coming among the Clouds.* SANTEE.
 212. ZI-TKA'-DA-TO. *Bluebird.* SANTEE.
 213. MA-HP'I-YA-NA'-ZIN. *Standing Cloud.* SANTEE.
 214. HAN-YA'-TA-DU'-TU. *Scarlet Night.* SANTEE.
 215. HU-SHA-SHA. *Red Legs.* SANTEE.
 249. PE-HUI-UZA-TAN-KA. *Great Scalper.* SANTEE.
 250. TA-TAN'KA-NA'-ZIN. *Standing Buffalo.* SANTEE.
 381. WA-KAN'-DA. *Medicine.* SANTEE.

248. YOUNG BRAVE.	SANTEE.
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382-4. GROUPS with Rev. Mr. Hinman.	SANTEE.
192. HE-PTE'-CHE'-CHI-KA-LA. <i>Little Short Horn.</i>	SISSETON.
187-190. MA-WA'-TAN'-NA-HAN'-SKA. <i>Long Mandan.</i>	TWO KETTLE.
191. SUK-TAN'-KA-GE-LE-SKA. <i>Spotted Horse.</i>	TWO KETTLE.
193. AU-PE'-TO' KE-CHA. <i>Other Day.</i>	WAHPETON.
217-239. PA-DA'-NI-A-PA'-A-PA'. <i>Struck by the Ree.</i>	YANKTON.
218, 219. PSI-CHA WA-KIN-YAN. <i>Jumping Thunder.</i>	YANKTON.
220, 906-7. SI-HA'-HAN'-SKA. <i>Long Foot.</i>	YANKTON.
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221. MA-GA'-SKA. <i>White Swan.</i>	YANKTON.
225-8. WA-HU'-KE-ZI-NOM'-PA. <i>Two Lance.</i>	YANKTON.
725. LIGHT FOOT.	YANKTON.
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900. IN'-YAN-WAS-TE', <i>Pretty Rock.</i>	YANKTON.
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3. IOWAS.

A tribe of Indians of Dakota stock, inhabiting originally the interior of the State of the same name. Marquette in 1673 placed them on his map as the Pa-houtet. Some of the neighboring Algonkins called them Iowas—a name originally applied to a river, and said to mean “the beautiful land”—and others Mascoutin or Prairie Nadouessi. In their own tongue their name is Pabucha, meaning “Dusty Nose.” They were famous as great pedestrians, being able to walk twenty-five or

thirty leagues a day, and the names of many of their chiefs show that they prided themselves on their walking.

In 1700 they were on the Mankato, and constantly roaming with the Western Algonkins. Early in the present century they numbered about 1,500, and were involved in wars with the Osages, Omahas, and the Sioux, losing heavily. Later they became much decimated through the ravages of the small-pox and other diseases.

First treaty was made with them in 1815. In 1836 the tribe, numbering 992, were removed to the west bank of the Missouri, and from this time rapidly declined in numbers, many of them becoming vagrants in other tribes, and others killed themselves by intemperance. By 1846 had decreased to 700. In 1861 the tribe, now reduced to 305; ceded all their lands except 16,000 acres, which they subsequently, in 1869, shared with some of the Sacs and Foxes, their old friends.

Since the tribe has been placed under the charge of the Society of Friends they have improved somewhat, so that at the present time (1875), although reduced to 219 souls, they are all living in good houses on their fertile reservation in Southern Nebraska, and are raising much more than is needed for their own consumption. They have good schools, at which nearly one-fourth of the tribe attend, and nearly one-half of the whole number can read. They stand in the front rank of civilized Indian tribes.

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385-6. NAG A-RASH. *British.*

Became first chief of the Iowas in 1862, upon the death of Nan-chee-ning-a. Has always taken a prominent place in favor of civilization and the advancement of his tribe by education and work. Has made four visits to Washington and two to New York, the first being in 1847, when he travelled from Saint Joseph, Mo., to Baltimore in a wagon. Took part once in a great battle between the Otoes, Pawnees, Kickapoos, Pottawatomies, and Sacs and Foxes on one side, and the Snakes, Crows, Cheyennes, Arapahoes, Comanches, and Kiowas on the other, lasting from early dawn until dark. British shot 160 balls; 150 of the enemy were left on the field. Age, 68; height, 5.8½; head, 22¾; chest, 47½; weight, 193.

388-9. MAH-HEE. *Knife.*

Third chief of the Iowas. When young, lived in Missouri, but afterward removed to Kansas. Enjoyed the confidence of the whites to a marked degree, and was mail-carrier for some time between the frontier posts and the agency. Was among the first to take the lead in settling down to an agricultural life. Has always been a hard-working man, but at one time was dissipated, and once, when under the influence of liquor, killed his father. Is a strictly temperate man now, but his rapidly-failing health will soon unfit him for his usual labor, and his example in the tribe as an industrious man will soon be lost. Age, 56; height, 5.10; head, $22\frac{3}{4}$; chest, $39\frac{1}{2}$; weight, 172.

391, 395. TAH-RA-KEE. *Deer Ham.*

Was fourth chief of the tribe until October, 1876, when he was deposed for persistent interference with the business of the agency. He had been suspended before, but was reinstated by another agent. Age, 50 years; height, $5.8\frac{1}{2}$; head, 22; chest, $41\frac{1}{2}$; weight, 179.

390. KI-HE-GA-ING-A. *Little Chief.*

Fifth chief of the Iowas. Enlisted in the Northern Army and participated in the late war of the rebellion, serving two years. Was promised the position of a chief if he enlisted, and upon his return the promise was made good. Age, 43; height, 5.10; head, $22\frac{3}{4}$; chest, 43; weight, 192.

387. KRA-TEN-THA-WAH. *Black Hawk.*

Was sixth chief of the Iowas. Died January 1, 1871, aged about 30 years; height, 6 feet; weight, 170 pounds.

392-4. NAN-CHEE-NING-A. *No Heart.*

Was first chief of the Iowas. Died in 1862, aged 65; height, 5.10; weight, 170.

921. A CHIEF.

922. GROUP, comprising most of the above numbers.

4. KAW OR KANSAS.

The Kansas are an offshoot of the Osages, whom they resemble in many respects. In 1673 they were placed on Marquette's map as on the Missouri, above the Osages. After the

cession of Louisiana, a treaty was made with them by the United States. They were then on the river Kansas at the mouth of the Saline, having been forced back from the Missouri by the Sioux, and numbered about 1,500 in 130 earthen lodges. Some of their chiefs visited Washington as early as 1820. In 1825 ceded their lands on the Missouri, retaining a reservation on the Kansas, where they were constantly subjected to attacks from the Pawnees, and on their hunts from other tribes, so that they lost rapidly in numbers. In 1846 they again ceded their lands, and a new reservation of 80,000 acres on the Neosho in Kansas assigned them; but this also soon becoming overrun by settlers, and as they would not cultivate it themselves, it was sold, and the proceeds invested for their benefit and for providing a new home among the Osages. The tribe in 1850 numbered 1,300; in 1860, 800; and in 1875 had dwindled to 516. Under the guidance of Orthodox Friends they are now cultivating 460 acres, and have broken more than as much again. They raised among other things 12,000 bushels of corn; 70 of them are regular church-attendants, and 54 of their children attend school.

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397. LITTLE BEAR.

398. KA-KE-GA-SHA. (Standing.)

399. KA-KE-GA-SHA. (Sitting.)

5. MANDANS.

The Mandans, or Mi-ah'-ta-nees, "people on the bank," have resided on the Upper Missouri for a long time, occupying successively several different places along the river. In 1772 resided 1,500 miles above the mouth of the Missouri, in nine villages located on both sides of the river. Lewis and Clarke found them in 1804 100 miles farther up in only two villages, one on each side of the river; near them were three other villages belonging to the Minnitarees and Ahnahaways.

In the year 1833 these Indians were in their most prosperous state, industrious, well armed, good hunters and good warriors, in the midst of herds of buffalo mostly within sight of the village, with large corn-fields, and a trading-post from which they could at all times obtain supplies, and consequently at that

time they might have been considered a happy people. In their personal appearance, prior to the ravages of the small-pox, they were not surpassed by any nation in the Northwest. The men were tall and well made, with regular features and a mild expression of countenance not usually seen among Indians. The complexion, also, was a shade lighter than that of other tribes, often approaching very near to some European nations, as the Spaniards. Another peculiarity was that some of them had fair hair, and some gray or blue eyes, which are very rarely met with among other tribes. A majority of the women, particularly the young, were quite handsome, with fair complexions, and modest in their deportment. They were also noted for their virtue. This was regarded as an honorable and most valuable quality among the young women, and each year a ceremony was performed, in the presence of the whole village, at which time all the females who had preserved their virginity came forward, struck a post, and challenged the world to say aught derogatory of their character.

In these palmy days of their prosperity much time and attention was given to dress, upon which they lavished much of their wealth. They were also very fond of dances, games, races, and other manly and athletic exercises. They are also a very devotional people, having many rites and ceremonies for propitiating the Great Spirit, practising upon themselves a self-torture but little less severe than that of Hindoo devotees.

In the spring of 1838 that dreaded scourge of the Indians, small-pox, made its appearance among the Mandans, brought among them by the employés of the fur company. All the tribes along the river suffered more or less, but none approached so near extinction as the Mandans. When the disease had abated, and when the remnant of this once powerful nation had recovered sufficiently to remove the decaying bodies from their cabins, the total number of grown men was twenty-three, of women forty, and of young persons sixty or seventy. These were all that were left of the eighteen hundred souls that composed the nation prior to the advent of that terrific disease.

The survivors took refuge with the Arickarees, who occupied one of their deserted villages, but retained their former tribal laws and customs, preserving their nationality intact, refusing any alliances with surrounding tribes. The two tribes have lived together since then upon terms of excellent friendship.

They now number 420, living in dome-shaped earthen houses, like the Pawnees, which are, however, being gradually replaced by log houses.

The following representatives of the tribe were part of a joint delegation of Arickarees and Mandans to Washington in 1874:

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1006. WA-SHÚ-NA-KOO-RÁ. *Rushing War Eagle.*

The present head chief of the Mandans, a man noted for kindness and benevolence. Age, 43; height, 5.7 $\frac{3}{4}$; head, 24 $\frac{1}{4}$; chest, 38.

1005. ME-RA-PA-RA-PA. *Lance.*

Head soldier or brave. Age, 38; height, 5.8 $\frac{1}{2}$; head, 22 $\frac{3}{4}$; chest, 38 $\frac{1}{2}$.

1007. E-STA-POO-STA. *Running Face.*

Young warrior, son of Red Cow, a "big chief," who was too old to travel, and this son sent in his place. Age, 23; height, 5.6; head, 21 $\frac{1}{2}$; chest, 37 $\frac{3}{4}$.

884. CHARLES PAPINEAU. *Interpreter.*

Born in Montreal in 1820. Has lived in the Mandan country since 1839. Speaks Arickaree, Crow, Sioux, Gros Ventres, Mandan, French, and English.

6. MISSOURIAS.

The Missouriias are a tribe of Dakota descent, living on the Missouri River, their name being one given them by the Illinois, and means the people living by the muddy water. They style themselves *Nudarcha*. Were first heard of in 1673, as the first tribe up the river which bears their name. Became allies of the French at an early day, and assisted them in some of their operations against other tribes. Were hostile to the Spanish and also opposed to the ascendancy of English influence. In 1805, when Lewis and Clarke passed through their country, they numbered only 300 in all, living in villages south of the Platte, and at war with most of the neighboring tribes. They were affiliated with the Otoes, having deserted their own villages near the mouth of the Grand some time previously in consequence of their almost entire destruction by small-pox. The

two have ever since been classed as one tribe. In 1862 the combined tribes numbered 708, and in 1876 only 454. Since their consolidation with the Otoes their history has been the same as of that tribe.

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481. THRACH-TCHE. *True Eagle.*

A full-blood Missouriia, and nephew of Ah-ho-che-ka-thocka (Quapaw Indian Striker), a title gained by his bravery in battle against the Quapaws, and who was head chief. At his (Ah-he-cho-ka-thocka's) death, the hereditary successor, Good Talker, was assassinated by Shungech-hoy and others, when the line of descent fell on True Eagle, who became chief in 1860, and held the position of Missouriia chief in the confederated Otoes and Missouriias until 1874, when he resigned in favor of his nephew. Is now about 80 years of age, 6 feet in height, with a stout, well-proportioned frame.

503. NOCH-PE-WORA. *The One they are Afraid of.*

Is a cousin of True Eagle, and chief of the Eagle band of Missouriias. Is of a mild, genial disposition, with but little force of character. Age, 45; height, 5.8½; weight, 155; head, 22½; chest, 35.

484-5. WA-THOCK-A-RUCHY. *One who eats his Food Raw.*

His father was of the Bear band of Otoes, and his mother of the Eagle band of Missouriias. He inherited a chieftaincy among the Missouriias, and succeeded to that position upon the death of his uncle, White Water, in 1868, when he took the name of LOD-NOO-WAH-HOO-WA, or *Pipe-Stem*. Lacks force of character, but is of a mild disposition and well disposed. Is about 5 feet in height, and of a well-developed physical organization.

486. MUNCHA-HUNCHA. *Big Bear, or Joseph Powell.*

Is a full-blooded Missouriia. Succeeded his grandfather, Cow-he-pa-ha, as chief of the Bear band, in 1870. When a young man he lived much of his time among the whites. Possessing more than ordinary intelligence, he is at present the leading spirit of the Otoes and Missouriias in the industrial pursuits of civilized

life. These qualities have engendered much jealousy in the breasts of the older chiefs, who throw many obstacles in his way. Besides his good mental qualities he possesses a splendid physique. Height, 5.11; weight, 225; head, 23½; chest, 42.

498. BLACK ELK.

7. OMAHAS.

The Omahas were one of the tribes noticed by Marquette in 1673, and by Carver in 1766, who found them located on the Saint Peter's River. They were divided into two bands, the Istasunda, or Grey Eyes, and the Hongashans, and cultivated corn, melons, beans, &c. In 1802, from a tribe numbering about 3,500, they were reduced to less than a tenth of that number by small-pox, when they burned their village and became wanderers, pursued by their relentless enemy, the Sioux. Lewis and Clarke found them on the L'Eau qui Court, numbering about 600. Since 1815 many treaties have been made with them, always accompanied by a cession of lands on their part in return for annuities and farming implements. In 1843 they returned to their village, between the Elkhorn and the Missouri, and made a peace with some of the Sioux, but their great chief, Logan Fontanelle, was killed by them not long after. Since then they have devoted themselves mainly to agriculture, and, under the foster care of the Friends, are very much improved in their condition. In 1875 they numbered 1,005, depending entirely upon their crops for their subsistence, of which they have considerably more than enough for their own use. They have three good schools, which are largely and regularly attended. The older Indians are also abandoning their old habits and assisting in building for themselves upon forty-acre allotments of their lands.

*List of illustrations.*885. SHU-DTHE-NUZHE. *Yellow Smoke.*

A leading and influential chief among the Omahas, and a man of more than ordinary intelligence and executive ability. Holds his position by hereditary descent. Is well off, possessing a large number of horses and a very well furnished house.

465. GRE-DTHE-NUZHE. *Standing Hawk and squaw.*

The oldest chief in the tribe, and consequently one whose words always command attention in their councils. This view represents him leading his pony, followed by his faithful squaw.

467. O-HUN-GA-NUZHE. *Standing at the End.*

A brave, nearly nude, decorated with "war-paint", and astride a characteristic Indian pony.

468. MO-HA-NUZHE. *Standing Bent.*

A policeman, or one appointed by the chiefs to preserve order in the village.

463. GI-HE-GA. *Chief.*

One of the nine chiefs who govern the tribe, holding their positions by hereditary descent.

469-470. BETSY.

A noted character among the Omahas, an exponent of women's rights. Has always accompanied the tribe on their annual buffalo-hunts, and participates in the chase with the men. Speaks three Indian languages, besides French and English.

457. AGENCY BUILDINGS.

462. THE VILLAGE OF THE OMAHAS. (1871.)

461. THE VILLAGE. Near view, showing lodges.

464. GI-HE-GA'S LODGE.

459-460. VIEW FROM BLACKBIRD HILL.

In Irving's Astoria is a short sketch of some of the romantic deeds of Wa-shinga-sah-ba, or Blackbird, a famous chief of the Omahas, who died in 1802, which concludes as follows: "His dominant spirit and his love for the white man were evinced in his latest breath with which he designated his place of sepulture. It was to be on a hill, or promontory, upward of 400 feet in height, overlooking a great extent of the Missouri, from which he had been accustomed to watch for the barks of the white men. The Missouri washes the base of the promontory, and after winding and doubling in many links and mazes in the plains below, returns to within 900 yards of its starting-place, so that

for thirty miles, navigating with sail and oar, the voyager finds himself continually near to this singular promontory, as if spell-bound.

“It was the dying command of the Blackbird that his tomb should be upon the summit of this hill, in which he should be interred, seated on his favorite horse, that he might overlook his ancient domain, and behold the barks of the white men as they came up the river to trade with his people.”

The river has now changed its course, running far to the eastward, leaving at the foot of the hill a lake in the old bed of the river. The mound which was raised over the chief and his horse is now nearly obliterated, “yet the hill of the Blackbird continues an object of veneration to the wandering savage, and a landmark to the voyager of the Missouri.”

472-176. GROUPS OF SCHOOL-CHILDREN.

478. EBA-HOM-BA'S LODGE.

479. VILLAGE SCENE.

477. A BRAVE.

471. INDIAN CARPENTERS BUILDING HOUSES FOR THE TRIBE.

S. OSAGES.

The Osages were placed on the Missouri in 1673 by Marquette, who called them the Wasashe; were allies of the Illinois, and near the last of the past century had been driven down to the Arkansas. Coming in contact with the French, they became their firm allies, and joined them in many of their operations against Spanish and English and other Indians; in 1804, made peace with the Saes and Foxes, with whom they had been at war, and settled on the Great Osage River. Their numbers were estimated then at 6,300. The usual succession of treaties ceding lands, and wars with neighboring Indians followed, reducing them very much in numbers, until the breaking out of the civil war, when 1,000 of them went South and joined the Confederacy. Treaties of 1865, 1866, and 1870 provided for the conveying of their lands in trust to the United States, and for their removal to the Indian Territory, where they have been placed under the care of the Society of Friends, and are now making rapid progress toward a self-supporting condition.

They now number 3,001, of whom 323 are civilized, self-supporting mixed-bloods.

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511. JOSEPH, PAW-NE-NO-PA-ZHE. *Not Afraid of the Pawnees.*

Governor or chief of the tribe. Was born on the Osage reservation when in Kansas, and when 12 years of age was placed in a Catholic mission, where he received a good English education. He still retains the old customs and habits of his tribe, however. Is a brave and warlike chief, but yet exerts all his influence to secure peace between his people and the whites. Is about 40 years of age, 6 feet in height, with a large and commanding physique; head, $22\frac{1}{4}$; chest, 41.

886. SHONGA-SA-PA. *Black Dog.*

The youngest of the six principal chiefs of the tribe. Is 28 years of age, and was born on the present reservation. Is the descendant of a long line of chiefs, one of whom was principal in establishing peace between the Government and the wild tribes. With the governor, Joseph, he visited Washington in 1876 to adjust various business matters in connection with his tribe. Age, 28; height, $5.11\frac{1}{2}$; head, $22\frac{3}{4}$; chest, 38.

887. GROUP representing the governor and some of the headmen or councillors of the nation, as follows:

JOSEPH PAW-NE-NO-PA-ZHE. See No. 511.

CHETOPAH.

Died in 1876, aged 38. Was among the first to commence farming and to live in the white man's way.

PA-TSA-LUN-KAH. *Strike Axe.*

Born on the Osage reservation in Kansas 45 years ago. Is one of the principal "peace chiefs," and also chief of one of the largest bands of the Osages, over whom he has unbounded influence.

CHE-ZHE-LUN-KAH. *Big Chief.*

Chief councillor of the nation, a man of good sense and much influence. Is the son of a chief; 45 years of age, and was born in Kansas.

HARD ROPE.

Head war chief of the nation, and a man of considerable ability as an orator. Served as a scout under General Custer during the Indian war in the Indian Territory. Is now 50 years old.

513. KAH-HE-KA-WAH-TI-AN-KA. *Saucy Chief.*

509. NOM-PA-WA-LE. *A Savage.*

510. KE-SI-SI-GRE. *A Distant Land.*

512. MAH-KEA-PU-AT-SEE. *One Who Reaches to the Sky.*

888. JOSEPH AND BLACK DOG.

889. JOSEPH, BLACK DOG, OGEAS CAPTAIN, AND J. N. FLORER.

9. OTOES.

The Otoes, calling themselves Watohtahtah, were known to the French as early as 1673, under the name of Otontanta; were originally part of the Missourias, and, with the Iowas, claim to have migrated to the Missouri with the Winnebagoes. They have long resided on the south side of the Platte River, in mud lodges, confederated with the Missourias, who formed one village with them. The two tribes now number 457 souls. Under the care of the Friends, many are laying aside their Indian dress and habits, and learning to labor. In common with many other tribes, their annuities are payable only in return for labor performed, which exercises a most beneficial effect:

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480. AR-KE-KE-TAH. *Stand by It.*

Is a full-blooded Otoe Indian. He was a leading warrior in his tribe, and during the early settlement of Nebraska, when an emigrant train had been attacked on Big Sandy Creek, and robbed of all they had by a party of Pawnees, Ar-ke-ke-tah, leading a band of Otoes, fell on them, and, killing the entire party, restored the goods back to the emigrants, for which he gained notoriety, and received papers commendatory of this and other valuable services rendered the whites. By being a man of deep scheming and cunning, he succeeded in gaining the position of head chief of the tribe, while on a visit to Washington, in 1854, when

the treaty was concluded, in which the Otoes ceded to the Government the southeastern part of Nebraska. He was deposed from his chiefship in 1872, re-instated in 1873, but has been inactive as a chief since, and has lost his influence in the tribe. He is still living, about 65 years of age, and 5 feet 8 inches high, with square, well-built frame.

482, 492-4, 502. SHUN-GECH-HOY. *Medicine Horse.*

His father was an Otoe, and his mother a Missouri Indian. By hereditary descent he became, in 1854, head chief of the Bear band of Otoes, and being ambitious, worked himself finally into the position of head chief of the Otoes and Missouri Indians. In 1874 he led a portion of the tribe away from their reservation, in violation of law and agency regulations, for which he, with five others, was arrested and confined for a time at Fort Wallace. In consequence, he became alienated from the agency and main part of the tribe, and lost his position as chief. Has features remarkably coarse; has a very stern, fierce disposition; is a deep schemer; would be willing to sacrifice almost any interest of his tribe in order to maintain a supremacy over them, and has been engaged in many stratagems of the kind. He is tenacious of old Indian customs, opposed to improvement that makes innovations thereon, and is a heavy clog on the tribe in their endeavors to advance in civilized pursuits. In stature, he is about 5 feet 9 inches, with a heavy-set, well-developed muscular frame; about 60 years of age.

487, 489, 490. LOD-NOO-WA-INGA. *Little Pipe.*

Is a son of Hick-a-poo or Kick-a-poo, formerly a prominent chief of the tribe. The chiefship had been hereditary through many successors, and after the death of Hick-a-poo, the present Little Pipe, in 1858, took his place. He was one of the followers of Shungech-hoy in 1874; was arrested and imprisoned with him, and has not since been recognized as a chief. He is of a mild disposition, well disposed toward improvement, but quiet and without much individual force of character. Has been under unfavorable influences, and therefore makes but little progress. He is about

50 years of age, 5 feet $7\frac{1}{2}$ inches in stature, head 23 inches, chest 36, and weighs 155.

488. PAH-HO-CHA-INGA. *Little Iowa.*

Generally known by his more proper name of Baptiste Devoin, is a son of John Devoin, who is half French and half Missouri Indian. His mother is half Omaha, one-quarter French, and one-quarter Iowa Indian. He was partially educated at the Pawnee Mission, at Bellevue, Nebr.; can read, write, and speak the English language tolerably well; also speaks Pawnee, Omaha, and French. He married into the Otoe tribe, and has been employed at Otoe agency in the several positions of teamster, farmer, interpreter, and miller, under former agents. In 1869, he was employed as interpreter for the tribe, and has continued in that office until the present. In height he is 5 feet $9\frac{3}{4}$ inches, head measurement $23\frac{1}{2}$ inches, chest 44 inches, and weighs 220 pounds. He is about 40 years of age, and quite corpulent.

495. TCHA-WAN-NA-GA-HE. *Buffalo Chief.*

Is an Otoe Indian, though his grandfather belonged to the Iowa tribe. He was, when a young man, a self-constituted chief, leading a portion of the Buffalo band of Otoes, at a time when Sack-a-pie was chief, and at whose death he became the recognized head chief of the band, which position he held until 1874. He is still living; is about 80 years of age, in stature 5 feet 6 inches, and weighs about 160 pounds. He is of rather a mild disposition, though decided in his ways; conciliatory to the whites, and has gained many friends among them.

497. BAPTISTE DEVOIN AND TCHA-WAN-NA-GA-HE.

The same as given and described in Nos. 488 and 495.

500. { E'EN-BRICK-TO. *Blackbird.*
 { OP-PO-HOM-MON-NE. *Buck Elk Walking.*

The first is half Otoe and half Omaha; the second, who is represented sitting, is a full-blood Missouri.

501. { INSTA-MUNTHA. *Iron Eagle.*
 { KO-INGA. *Little Thunder.*
 { OP-PO-HOM-MON-NE.
 { E'EN-BRICK-TO.

491.—LITTLE PIPE, with Missouriia chief and interpreter.

496.—MEDICINE HORSE, BAPTISTE DEVOIN, and interpreter.

10. PONCAS.

The Poncas were originally part of the Omaha tribe, to whom they are related. Lived originally on the Red River of the North, but were driven southwestwardly across the Missouri by the Sioux, and fortified themselves on the Ponca River. United for a time with the Omahas for protection, but have generally lived apart. Were so exposed to the forays of the savage Sioux that they were almost exterminated at one time, but after the treaties of 1817 and 1825 rallied and began to increase. Were estimated then at 750, which has remained their average number ever since. In 1858 sold their lands and went on a reservation near the Yanktons, but being too near their old foes, and not being able to raise any crops, were in 1865 removed down to the mouth of the Niobrara, where they now have three villages. Are still exposed to raids from the Sioux, retarding very much their progress toward a self-supporting condition. Efforts are being made to have them join their relatives, the Omahas.

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- 517-518. { ASH-NOM-E-KAI-GA-HE. *Lone Chief.*
 { TA-TONKA-NUZHE. *Standing Buffalo.*
 { WA-GA-SA-PI. *Iron Whip.*
 { WASTE-CO-MANI. *Fast Walker.*

519. WA-GA-SA-PI. *Iron Whip.*

521. NATIVE DRAWING.

11. WINNEBAGOES.

The Winnebagoes are a branch of the great Dakota family, calling themselves O-tchun-gu-rah, and by the Sioux, Hotanke, or the Big-voiced People; by the Chippeways, Winnebagonk—

whence their common English name—a word meaning men from the fetid waters. The French knew them as La Puans (the Stinkers), supposed to have been given them in consequence of the great quantity of decaying and putrid fish in their camps when first visited by white men. With some others they formed the van of the eastward migration of the Dakotas, penetrating apparently some distance, but were forced back to Green Bay. This was some time previous to 1670, as the map of the French Jesuit missionaries, dated 1671, styles Green Bay the “Bayo des Puans,” and the map accompanying Marquette’s journal, dated 1681, notes a village of the “Puans” as near the north end of Winnebago Lake, on the west side.*

They were then numerous and powerful, holding in check the neighboring Algonkin tribes, but soon after an alliance of tribes attacked and very nearly exterminated them. Became firm friends of the French until the Revolution, when they joined the English; made peace with the colonists afterward, but sided with the English again in 1812.

In 1820 they numbered about 4,500, and were living in five villages on Winnebago Lake and fourteen on Rock River. By a treaty in 1832 they ceded all their lands south of the Wisconsin and Fox Rivers, for a reservation on the Mississippi, above the Upper Iowa, but here they became unsettled, wasteful, and scattered. In 1846 they surrendered this reservation for another above the Saint Peter’s. This proved unfit, and they became badly demoralized, losing many of their number by disease, but were kept on it by force. In 1853 they were removed to Crow River, and in 1856 to Blue Earth, Minnesota, where they were just getting a start in civilized pursuits when the Sioux war broke out, and the people of Minnesota demanded their removal. Thus again they were put on the march, and this time landed at Crow Creek, on the Missouri, near Fort Randall, a place so utterly unfit, that the troops could not retain them on it. Out of 2,000 when taken there, only 1,200 reached the Omaha reserve, to which place they had fled for protection. They were then assigned a new reservation on the Omaha lands, and placed under the care of the Friends, and since then have prospered. At the time of their removal, in 1863, from Minnesota, many of the tribe who had taken up farms remained, receiving their share of the tribal funds. There were also last

* Alexander Ramsey.

year 860 in Wisconsin, of whom 204 have lately joined those in Nebraska, swelling their numbers to 1,667. Nearly all of these now dress in civilized attire, and many of them have taken farms, their lands being divided into 40-acre allotments for the purpose, upon which they are building neat and comfortable cottages. There is an industrial and three day schools on the reserve, which are attended by one-sixth of their whole number. Their chiefs are now elected annually by the tribe, who in turn appoints a force of twelve policemen from the Indians to preserve order.

1080. JNO. M. ST. CYR.

A delegate representing the Wisconsin Winnebagoes. Has been to Washington three times. His mother was a relative of Little Priest, one of the most prominent chiefs of the tribe, and his father a Frenchman.

808. { NAW-CHER-CHOO-NU-KAW.
 { BAD THUNDER.

812. WAH-KUNK-SCHA-KAW, and daughter.

Wife of "Martin Van Buren," a former prominent chief of the tribe.

814. KA-RA-CHO-WE-KAW. *A Blue Cloud Passing By.*

809, 813. WINNEBAGO CHILDREN.

IV. PAWNEES.

1. ARICKAREES.

The Arickarees, Ricarees, or Rees, as variously written, call themselves Sa-nish, or Tanish, meaning "the people," a common form of expression among Indians to indicate their superiority. They were originally the same people as the Pawnees of the Platte River, their language being nearly the same. That they migrated upwards along the Missouri from their friends below is established by the remains of their dirt-villages, which are yet seen along that river, though at this time mostly overgrown with grass. At what time they separated from the parent stock is not correctly known, though some of their locations appear to have been of very ancient date, at least previous to the commencement of the fur-trade on the Upper Missouri. At the time when the old French and Spanish traders began their

dealings with the Indians of the Upper Missouri, the Arickaree village was situated a little above the mouth of Grand River, since which time they have made several removals, and are now located at Fort Clark, in a former village of the Mandans.

The cabins or huts of the Arickarees and other stationary tribes are built by planting four posts in the ground in the form of a square, the posts being forked at the top to receive transverse beams. Against the beams other timbers are inclined the lower extremities of which describe a circle, or nearly so, the interstices being filled with small twigs, the whole thickly overlaid with willows, rushes, and grass, and plastered over with mud laid on very thick. A hole is left in the top for smoke to pass out, and another at the side for a door. The door opens a few steps distant from the main building on the surface of the ground, from which, by a gradual descent through a covered passage, the interior of the hut is reached. The door is of wood, and the aperture large enough to admit a favorite horse to the family circle, which is often done. These buildings are located within fifteen or twenty feet of each other without any regard to regularity.

They cultivate considerable land, each family separating its little farm from their neighbors' by rush fences. Corn is their principal dependence, of which they raise considerable quantities. The work is done entirely by the women, the primitive hoe being their only implement. They generally have quite a surplus, which they trade to the Dakotas and to the fur companies.

The Arickarees are quite expert in manufacturing a very serviceable kind of pottery, neatly shaped, and well adapted for cooking purposes. They are of clay, hand wrought, but not glazed.

At the present time they number 900, and are associated with 600 Gros Ventres and 420 Mandans at the Fort Berthold agency on the Upper Missouri, where 13,000 square miles has been set apart for them as their reservation. They have 500 acres under cultivation, and are receiving considerable assistance from the Government in the way of improved implements. Many houses are being built, and the more progressive Indians are abandoning the old mud-lodges for them.

*List of illustrations.*1042. KU-NUGH-NA-GIVE-NUK. *Rushing Bear.*Head chief; age, 56; height, $5.8\frac{1}{2}$; head, $22\frac{3}{4}$; chest, $39\frac{1}{2}$.1044. E-GUS-PAH. *Bull Head.*Age, 57; height, $5.4\frac{1}{2}$; head, $23\frac{1}{4}$; chest, $42\frac{1}{2}$.1043. CHE-WA-KOO-KA-TI. *Black Fox.*Son of Black Bear, a great chief of the tribe. Age, 23; height, 5.5; head, 24; chest, $36\frac{1}{4}$.

717. BLACK BUFFALO.

718. LONG KNIFE.

2. KEECHIES.

The Keechies, of whom there are now only a small remnant of about 90 in the Indian Territory, affiliated with the Wichitas, Wacos, and Tawacanies; were originally from Texas, and are supposed to be the Quitzies of the Spanish authorities of 1780. Even at that time they were a small tribe, numbering about 100 warriors. After the admission of Texas, were placed on a State reservation, where they remained undisturbed until 1859, when their presence became so distasteful to the settlers that it became necessary to remove them. Land was leased from the Choctaws and Chickasaws, and the Keechies settled on it, building their villages of grass houses along the Canadian River. The breaking out of the civil war set them back, just as they were beginning to prosper, compelling another remove for safety. In 1867 they were restored to their lands again, and since then have progressed rapidly in civilized pursuits. Like the Wichitas and Wacos, they are of the same stock as the Pawnees.

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411. KNEE-WAR-WAR, (front.)

412. KNEE-WAR-WAR, (profile.)

3. PAWNEES.

There is but little definite knowledge of the early history of the Pawnees, although they are among the longest known to the whites west of the Mississippi. Marquette notes them in his map, 1673, as divided into various bands. They are supposed

to be the Panimaha of La Salle's voyage in 1688. At the time of Lewis and Clarke's visit, in 1803, their principal village was on the south side of the Platte. Pike, in 1806, estimated the population of three of their villages at 6,233, with nearly 2,000 warriors, engaged in fierce combats with neighboring tribes. In 1820, three of the four bands into which they have been for a long time divided resided on the banks of the Platte and its tributaries, with a reservation on Loup Fork, on the ninety-eighth meridian. Were then estimated at about 10,000 souls, living in earth-covered lodges, and much devoted to the cultivation of the soil, but engaging regularly every season in a grand buffalo-hunt. The Delawares, in 1823, burnt the Great Pawnee village on the Republican, and these Pawnees, becoming much reduced in numbers by small-pox soon after, sold all their lands south of the Platte, and removed to the reservation on Loup Fork. The means were provided, and many exertions made to place them on the high road to prosperity; but their inveterate foe, the Sioux, harassed them continually; drove them repeatedly off their reservation, and despoiled their villages. This warfare and disease soon reduced them to half their former number. In 1861, they raised a company of scouts for service against the Sioux, and a much larger force under the volunteer organization, incurring in consequence an increased hostility from their enemies, who harassed them so continuously, that in 1874 the chiefs in general council determined upon removing to a new reservation in the Indian Territory, lying between the forks of the Arkansas and Cimarron, east of the ninety-seventh meridian. Their removal was almost entirely effected during the winter of 1874-'75.

The Pawnees now number in all 2,026, and yet retain the subdivision into bands, as follows: The Skeedee (Pawnee Mahas, or Loups), Kit-ka-hoet, or Republican Pawnees, Petahoweret, and the Chowee or Grand Pawnees. There are also living on the Washita, a small band of affiliated Wacos and Wichitas, sometimes called Pawnee Piets, who are undoubtedly an offshoot of the Grand Pawnees. They are under the care of the Friends; have well-organized day and industrial schools, and are well supplied with implements and means to carry forward a systematic cultivation of the soil.

List of illustrations.

- 530-2. PETA-LA-SHA-RA. *Man and Chief.* CHOWEE.
 Reputed head chief of the Pawnees, though really chief only of his own band, the *Chowee*. His claim was based partly on the fact of having been the first signer of their treaty of 1857. Being a good Indian orator, and of dignified bearing, he was generally awarded the first place in their councils, and led off in speech. In 1820, it is said that he put a stop to the custom, then prevalent among the Pawnees, of offering human sacrifices, but only by a display of great courage. In 1825 he visited Washington with a delegation of his tribe, and attracted much attention by his fine presence. Has always been friendly to the whites and in favor of the advancement of his tribe in civilized habits, although very slow himself to adopt new ideas. He died in the summer of 1874 from an accidental pistol-shot. Had but one wife, and she survives him.
533. LA-TA-CUTS-LA-SHAR. *Eagle Chief.* SKEEDEE.
 At present the oldest, and consequently the head chief of the tribe.
534. LA-ROO-CHUK-A-LA-SHAR. *Sun Chief.* CHOWEE.
 A son of *Peta-la-sha-ra* and head chief of the *Chowee* band; also a leader in the councils. Height, 5.9; head, 22; chest, 36½.
535. TUH-COD-IX-TE-CAH-WAH. *Brings Herds.* SKEEDEE.
 Height, 5.10; head, 22; chest, 42.
543. TU-TUC-A-PICISH-TE-RUK. *Gives to the Poor.* SKEEDEE.
 A soldier or policeman of the *Skeedees*. Height, 5.9; head, 22½; chest, 42.
545. SQUAW OF TU-TUC-A-PICISH-TE-RUK. SKEEDEE.
548. LA-HIC-TA-HA-LA-SHA. *Pipe Chief.* CHOWEE.
 One of the signers of the treaty of 1858.
528. { LA-ROO-CHUK-A-LA-SHAR. *Sun Chief.* See No. 534.
 CHOWEE.
 ARU-SAW-LA-KIT-TOWY. *A Fine Horse.* SKEEDEE.
 SKI-AR-RA-RA-SHAR. *Lone Chief.* CHOWEE.
 SE-TED-E-ROW-WEET. *One Aimed At.* SKEEDEE.
 COT-TA-RA-TET-GOOTS. *Struck with a Tomahawk.* SKEEDEE.

- TE-RAR-A-WEET. *Stopped with the Horses.* KIT-KA-HOCT.
Height, 5.7; head, 21½; chest, 37. A soldier of his band.
- LA-SHARA-CHI-EKS. *Humane Chief.* KIT-KA-HOCT.
One of the four chiefs of his band, dresses well; is pleasant in manner, and of progressive tendencies. Height, 5.10; head, 22½; chest, 36.
529. AS-SON-OO-COT-TUK. *As a Dog, but yet a High Chief.* KIT-KA-HOCT.
One of the four chiefs of his band. Height, 5.8; head, 22; chest, 35.
- LA-SHARA-TU-RA-HA. *Good Chief.* KIT-KA-HOCT.
Head chief of the band. Height, 5.7; head, 22½; chest, 39.
- LA-SHAROO-TOO-ROW-OO-TOWY. *Difficult Chief.* KIT-KA-HOCT.
One of the soldiers and head men of this band.
- 552-3. GROUP OF FOUR BROTHERS OF THE KIT-KA-HOCT BAND, viz:
- LA-ROO-RUTK-A-HAW-LA-SHAR. *Night Chief.*
- LA-ROO-RA-SHAR-ROO-COSH. *A Man that left his Enemy lying in the Water.*
A noted brave. Height, 5.10; head, 23; chest, 39.
- TEC-TA-SHA-COD-DIC. *One who strikes the Chiefs first.*
Second chief of his band, and one of four noted brothers (see No. 552), pre-eminent in their tribe for bravery in war and wisdom in council. Height, 5.8; head, 23; chest, 39.
- TE-LOW-A-LUT-LA-SHA. *Sky Chief.*
A chief, and a brave leader of his band, taking the first place in war or peace. Was killed by the Sioux in the massacre of the Pawnees in 1873, while hunting buffalo in the valley of the Republican.
- BAPTISTE BAYHILLE, or LA-SHARA-SE-RE-TER-REK.
One whom the Great Spirit smiles upon.
United States interpreter, French half-breed.
- 550-1. NIGHT CHIEF AND THE MAN THAT LEFT HIS ENEMY LYING IN THE WATER.

554-5. BAPTISTE BAYHYLLE.

560. TE-LOW-A-LUT-LA-SHA. *Sky Chief.*

The same as in No. 552, No. 4.

558-9.	{	COO-TOWY-GOOTS-OO-TER-A-OOS. <i>Blue Hawk.</i>	PETAHOWERAT.
		TUC-CA-RIX-TE-TA-RU-PE-ROW. <i>Coming around with the Herd.</i>	PETAHOWERAT.

556-7. PERRUS KITTY-BUSK. *Small Boy.* SKEEDEE.

575. LOO-KIT-TOWY-HOO-RA. *On a fine Horse.*

PETAHOWERAT.

576. LUH-SA-COO-RE-CULLA-HA. *Particular in the Time of Day.*

KIT-KA-HOCT.

577. LA-ROO-CHUK-A-RAR-OO. *The Sun Coming in.* CHOWEE.

578. SE-RAR-WOT-COWY. *Behind the one that strikes first.*

SKEEDEE.

579, 585, 607. CAW-CAW-KITTY-BUSK. *Little Raven.* SKEEDEE.

580. AS-SAU-TAW-KA. *White Horse.* PETAHOWERAT.

581. LOOTS-TOW-OOTS. *Rattlesnake.* SKEEDEE.

582. KE-WUK. *Fox.* KIT-KA-HOCT.

583. KE-WUK-O-WE-TE-RAH-ROOK. *Acting a Fox.* SKEEDEE.

584. KIT-TOOX. *Beaver.* KIT-KA-HOCT.

586. AS-SOW-WEET.

592. AS-SOW-WEET AND SAWKA. *White.* CHOWEE.

589. TER-RA-RE-CAW-WAH. PETAHOWERAT.

Died in 1875; the oldest chief in the tribe. Very prominent in his day as a brave warrior.

591. CAW-HEEK. *An Old Man.* KIT-KA-HOCT.

593.	{	LOO-KIT-TOWY-HIS-SA. <i>On a Fine Horse.</i>	SKEEDEE.
		ARE-WAUKS. <i>A Male Calf.</i>	CHOWEE.

594. LOOTS-TOW-OOS. *Rattlesnake, and squaw.* SKEEDEE.

595. E-RAH-COT-TA-HOT. *In the Front of Battle, and squaw.* SKEEDEE.

Alias Jim Curoux. A steady worker, and wearing citizens' dress.

596. A-RUS-SAW-E-ROOT-COWY. *A Nice Horse.* SKEEDEE.

597. CU-ROOX-TA-RI-HA. *Good Bear.* SKEEDEE.
598. TIT-TOWY-OOT-SE. *Beginning to go to War.* SKEEDEE.
Alias Johnson Wright. A civilized Indian.
599. KE-WUK-O-CAR-WAR-RY. *Fox on the War-Path.* SKEEDEE.
Alias Fat George. Assistant carpenter at the agency.
600. CAW-CAW-KE-REEK. *Crow Eyes.* PETAHOWERAT.
601. KEE-WEEK-O-WAR-UXTY. *Medicine Bull.* SKEEDEE.
602. TEC-TA-SHA-COD-DIC. *One who strikes the Chiefs first.*
KIT-KA-HOCT.
603. LE-TA-CUTS-A-WAR-UXTY. *Medicine Eagle.* SKEEDEE.
604. TA-CAW-DEEX-TAW-SEE-UX. *Driving a Herd.* SKEEDEE.
605. US-CAW-DA-WAR-UXTY. *Medicine Antelope.* KIT-KA-HOCT.
606. TER-RA-HA-TU-RIHA. *Good Buffalo.* PETAHOWERAT.
608. SIT-TE-ROW-E-HOO-RA-REEK. *Seen by All.* SKEEDEE.
609. LOO-KIT-TOWY-HIS-SA. *On a Fine Horse.* SKEEDEE.
610. PAW-HOO-CUT-TAW-WAH. *Knee-Mark on the Ground on
Stooping to Drink.* SKEEDEE.
611. SQUAW AND PAPPOOSE.

523, 567-8. THE VILLAGE OF THE PAWNEES.

Situated on the Loupe Fork of the Platte River, about 100 miles west of Omaha. It was divided into two parts, the Skeedees occupying one part by themselves, and the other three bands jointly in the other. The entire village accommodated about 2,500 people. Each lodge was capable of holding several families; they were formed by erecting several stout posts in a circle, forked at the top, into which cross-beams were laid, and against these long poles were inclined from the outside toward the centre; all was then covered with brush, and finally with earth, leaving a hole at the apex for the escape of smoke, and a long tunnel-like entrance at the base. This village is now (1876) entirely destroyed, and the Indians removed to the Indian Territory.

524, 569. A MUD LODGE.

In the Pawnee village, showing the tunnel-like entrance. (See No. 523.)

537-9. SCHOOL BUILDING on the Pawnee reserve, on the Loupe Fork, Nebraska.

573-4. GROUPS OF THE HEAD MEN of the tribe.

525-7. GROUPS OF INDIAN CHILDREN (attending the boarding-school on the reservation).

The first shows the younger children of the primary classes, and the two latter numbers the older and more advanced scholars.

570-2. GROUPS OF CHILDREN in their every-day attire, which consists principally of the covering with which nature first clothed them.

536. A GROUP OF YOUNG SQUAWS in the village.

541-2. AGENCY BUILDINGS.

540. NATIVE PAINTING ON A BUFFALO-SKIN.

A biography, or narration of the principal events in the life of a prominent chief, by the means of picture-writing.

547-9; 561-6; 587-90; 612. MISCELLANEOUS PORTRAITS OF PAWNEES without information as to name or history.

4. WACOS.

742. LONG SOLDIER. (Front.)

743. LONG SOLDIER. (Profile.)

5. WICHITAS.

744. ASSADAWA. (Front.)

745. ASSADAWA. (Profile.)

746. ESQUITZCHEW. (Front.)

747. ESQUITZCHEW. (Profile.)

748. BLACK HORSE.

165, 167. BUFFALO GOAD. (Front.)

166, 168. BUFFALO GOAD. (Profile.)

Was one of the great delegation of chiefs from the Indian Territory in 1872, among whom were Little Raven, Little Robe, Bird Chief, &c. He impressed all as being a man of more than usual ability and dignity.

V. SHOSHONES.

I. BANNACKS.

The Bannacks, Bonnacks, or Pannaques, a small, scattered tribe of Shoshone stock, roaming over the desert plains of Idaho and portions of the surrounding Territories, were first found about the Blue Mountains. In 1833 Bonneville met them on the Snake River, near the mouth of the Portneuf, "numbering about 120 lodges. They are brave and cunning warriors, and deadly foes of the Blackfeet, whom they easily overcome in battle when their forces are equal. They are not vengeful and enterprising in warfare, however, seldom sending parties to attack the Blackfeet towns, but contenting themselves with defending their own territories and houses." They frequent the headwaters of the Snake and Yellowstone countries to hunt and fish.

They have generally enjoyed a reputation for friendliness, although, in 1866, all but the Eastern Bannacks under Tabgee engaged in hostilities against the whites.

At the present time there are 600 Bannacks associated with 900 Shoshonees at the Fort Hall reservation on Snake River, where the attempt is being made to civilize them. There are 200 more at the Lemhi reservation, where there are also 340 Sheep-eaters, a band of the Bannacks living a retired life in the mountains dividing Idaho from Montana, and 500 Shoshonees.

List of illustrations.

46. GROUP of eight of the leading chiefs and braves; photographed at the Snake River agency in 1872, among whom are PAQUITS, or *Bannock Jim*, a prominent chief; TOTSE-CABE-NATSY, *The White-faced Boy*, and *Major Jim*.
47. GROUP of a miscellaneous crowd at the agency.
48. FAMILY GROUP.

In 1871, while returning from the exploration of the Yellowstone region, and while encamped near the head of the Medicine Lodge Creek, the camp of a family of the Sheep-eater band of Bannacks was accidentally discovered near by, almost completely hidden in a grove of willows. Their tent or tepee is made of a few boughs of willow, about which are thrown an old canvas

picked up in some of the settlements. The present of a handful of sugar and some coffee reconciled them to having their photographs taken. In the group are the father and mother and five children. The Sheep-eaters are a band of the Bannacks, running in the mountains north of the Kamas prairies, and are so shy and timid that they are but rarely seen.

51-61. GROUPS AND SCENES about the agency.

Eleven views, showing the various operations of the agency, some of the idlers, and a few groups of squaws and papposes.

2. COMANCHES.

A roving, warlike, and predatory tribe of Shoshone descent, roaming over much of the great prairie country from the Platte to Mexico. Their traditions and early history are vague, but they claim to have come from the west. They call themselves *Naïni* (live people), but the Spanish called them Comanches or Camanches (*Les Serpents*), the name adopted by the Americans. Procuring horses from the Spaniards at an early day they became expert riders, which, united with their daring and aggressiveness, made them noted and feared throughout the Southwest. Engaged in long and bloody wars with the Spaniards, but were subdued by them in 1783. Were estimated about that time at 5,000 warriors. In 1816 lost heavily by small-pox. Up to 1847 were variously estimated at from 9,000 to 12,000 in all. Were at one time on a reservation in Texas, but were driven out of the State, and since then have been unrelenting enemies of the people of that State. The General Government has set apart a new reservation for them in the western part of the Indian Territory and are gradually drawing them all on to it, though not without much trouble. They now number 1,570 in all, and are divided into eight bands. Have made a commencement in farming, and have been induced to send a few of their children to an industrial school.

W. Blackmore, esq., in an article on the North American Indians, thus describes the Comanche:

“These fierce, untamed savages roam over an immense region, eating the raw flesh of the buffalo, drinking its warm blood, and plundering Mexicans, Indians, and whites with judicial impartiality. Arabs and Tartars of the desert, they remove their

villages (pitching their lodges in regular streets and squares) hundreds of miles at the shortest notice. The men are short and stout, with bright copper faces and long hair, which they ornament with glass beads and silver gewgaws."

Catlin says of them :

"In their movements they are heavy and ungraceful, and on their feet one of the most unattractive and slovenly races I have ever seen ; but the moment they mount their horses they seem at once metamorphosed, and surprise the spectator with the ease and grace of their movements. A Comanche on his feet is out of his element, and comparatively almost as awkward as a monkey on the ground without a limb or branch to cling to ; but the moment he lays his hand upon his horse his *face* even becomes handsome, and he gracefully flies away, a different being."

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128. ASA HAVIE. *The Milky Way.* (Front.) PENETATHKA.

129. ASA HAVIE. *The Milky Way.* (Profile.)

Is one of the head men of his band, dividing the office of chief with Tshoway. (No. 134.) Has been one of the most noted raiders into Texas, leading many bands of the restless young men of his tribe, until about ten years since, when he was badly wounded in an encounter and left for dead upon the field. Is now endeavoring to live in the white man's ways, having had a comfortable log house built for himself, and a few acres of ground enclosed, which he is successfully cultivating. This portrait of *Asa havie* was made in 1872, while on a visit to Washington with a delegation of his tribe. Age, about 45; height, 5.9½; head, 23½; chest, 44½; weight, about 200 pounds.

130. WIFE OF ASA HAVIE. (Front.)

131. WIFE OF ASA HAVIE. (Profile.)

Age, about 40; height, 5.4; head, 23; chest, 38; weight, 170 pounds.

132. TIMBER BLUFF. (Front.)

133. TIMBER BLUFF. (Profile.)

134. TO-SHO-WAY. *Silver Knife.* (Front.) PENETATHKA.

135. TO SHO-WAY. *Silver Knife*. (Profile.) PENETATHKA.
 One of the chiefs of his band, sharing the position with *Asa havié*. Is noted for good sense and fair dealing, and has long been friendly to the whites. In youth, however, was not behind the other adventurous spirits of his tribe in predatory exploits and raids into Texas. Age, about 55; height, 5.6; head, 22 $\frac{1}{4}$; chest, 41; weight, 168.
136. WIFE OF TOSHOWAY. (Front.)
137. WIFE OF TOSHOWAY. (Profile.)
 Age, 55; height, 4.10; head, 21; chest, 34; weight, 120.
- 138-9, 140. ASA-TO-YET. *Gray Leggings*. (Front.) PENETATHKA.
 One of the leading men of his tribe, taking an active interest in their advancement. Lives in a house, cultivates the ground, and has a good lot of stock. Speaks English fluently. Age, 45; height, 5.10; head, 34; chest, 42.
- 141-2. CHEEVERS. *He Goat*. TAMPARETHKA.
 A prominent and influential man in his tribe, and chief of his band.
- 143-4. WIFE OF CHEEVERS. TAMPARETHKA
 One of the three wives of Cheevers. She accompanied him to Washington with the delegation in 1872. None of his wives have any children.
- 145-6. MOTHER OF CHEEVERS. TAMPARETAKA
- 147-8. QUIRIS-QUIP. *Chewing Elk*. TAMPARETHKA.
 One of the chiefs of the tribe; a shrewd and able person, with considerable executive and financial ability. Age, 45; height, 5.6 $\frac{3}{4}$; head, 23; chest, 39.
- 149, 150. HO-WE-OH. *Gap in the Salt*. TAMPARETHKA.
 A chief who is doing his best to lead his tribe in civilized ways, as well as to walk in that way himself. Age,—; height, 5.11 $\frac{1}{2}$; head, 23; chest, 43.
- 151-2. DAUGHTER OF GAP IN THE SALT. TAMPARETHKA
- 153-4. PARRY-WAH-SA-MEN. *Ten Bears*. TAMPARETHKA.
 Formerly head chief of the Tamparethkas band of Comanches. He died in November, 1872, just after his

return from Washington with a visiting delegation from his tribe. Was friendly to the whites, and a man of influence among his people, maintaining this influence and his chieftainship to the unusual age of 80 years.

155-6. BUFFALO HUMP. TAMPARETHKA.

157-8. JIM. TAMPARETHKA.

178-9. NATIVE DRAWINGS.

3. KIWAS.

The Kiowas, or prairie men, are one of the tribes that compose the Shoshone family. They are a wild and roving people, occupying the country about the head-waters of the Arkansas, but also formerly ranging over all of the country between the Platte and the Rio Grande. They had the reputation of being the most rapacious, cruel, and treacherous of all the Indians on the plains, and had a great deal of influence over the Comanches and other neighboring Indians. Our first knowledge of them was through Lewis and Clarke, who found them on the Paducah. They were at war with many of the northern tribes, but carried on a large trade in horses with some other tribes. Little intercourse was had with them until 1853, when they made a treaty and agreed to go on a reservation, but soon broke it and went raiding into Texas. The citizens of that State drove them out, but in revenge for the stoppage of their annuities, they retaliated upon the Texans, and until recently the warfare was kept up between them. In 1869, were placed on a reservation of over three and a half millions of acres with some Comanches and Apaches, but were restive and unsettled. In 1871, under their great chief Satanta, raided Texas again, but it resulted in the capture of himself and Big Tree, and their imprisonment soon after. Were afterwards pardoned by the governor of Texas, in whose custody they were, through interposition from Washington, and restored to their tribe; but this did not seem to lessen their hostility, and new disturbances arose, chiefly in consequence of raiding parties of whites from Texas, that led finally to the re-arrest of Satanta and his imprisonment in Texas.

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402. LONE WOLF. (Front.)

403. LONE WOLF. (Profile.)

404. SQUAW OF LONE WOLF. (Front.)
405. SQUAW OF LONE WOLF. (Profile.)
406. SQUAW OF LONE WOLF. (Standing.)
407. SLEEPING WOLF.
408. SON OF THE SUN. (Front.)
409. SON OF THE SUN. (Profile.)
410. NATIVE DRAWING.

4. SHOSHONES.

The Shoshones, or Snakes, are a tribe inhabiting the country about the head-waters of the Green and Snake Rivers, and a part of a great family of the same name, including the Comanches, Utahs, and Kiowas. They occupy nearly all of the great Salt Lake Basin, to the eastern base of the Sierra Nevada, and extend also easterly to Texas. The Shoshonees proper are divided into many bands under various names, the most important being the Buffalo-Eaters, of Wind River; the Mountain Sheep-Eaters, of Salmon River, and the Western Shoshonees, near Boise, separated from the rest of the tribe by the kindred Bannacks, numbering in the aggregate, with some lesser tribes on the Humboldt, between five and six thousand souls. Our first knowledge of them was through Lewis and Clarke, who found them west of the Rocky Mountains on the waters of the Columbia, but are supposed to have at one time inhabited the plain-country east of the mountains. James Irwin, United States Indian agent, in his report to the Commissioner, says: "They emigrated north about 1781, and proceeded to the upper waters of Green River under a leader or chief called Shoshone, or Snake. At this point they divided, one party going over on the Oregon slope, who are now called Western Shoshones, and have an agency in common with the Bannacks at Fort Hall. The other party constitute the eastern band of Shoshones, and have roamed around the Wind River Mountains from the time mentioned until 1868, when a treaty was made at Fort Bridger, that provided a reservation for them embracing the Wind River Valley. Recently they entered into a contract with the Government by which they ceded a portion of their reservation, leaving them a district perhaps 50 miles in length, and 30 in breadth, embracing a beautiful valley on the east side of the Wind River Mountains. They now number about 1,800 souls, and must have diminished greatly since the time of Lewis and

Clarke. Their life was a continued warfare; at first with the Crows and Blackfeet, and since then with the Cheyennes, Arapahoes, and Sioux, and all this time contending almost naked with the elements and struggling for subsistence."

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657-8. VILLAGE IN SOUTH PASS.

During the expedition of 1870, the United States Geological Survey of the Territories came across the above village of Shoshones, numbering nearly one hundred lodges, encamped among the southern foot-hills of the Wind River Mountains, where the above and some of the following views were secured. They were under the well-known chief Washakie, and were on their way to the Wind River Valley to hunt buffalo for the winter's supply of food and clothing. Although the village had all the appearance of being a permanent abiding-place, yet the following morning, before the sun was an hour high, there was not a tent in sight, and the last pack-pony with trailing lodge-poles had passed out of sight over the hills to the eastward.

659-660. WAR CHIEF'S TENT.

The war chief is generally a man of more importance in the village, especially when in the neighborhood of enemies, than the chief himself. In this instance his tent, situated in the centre of the encampment, is adorned with broad bands of black, yellow, and white, rendering it quite conspicuous. The war chief, or his lieutenant, issues forth frequently to announce, in the far-reaching voice peculiar to Indians, the orders which are to govern their actions, while within is an almost uninterrupted thumping on drums.

661-2. WASHAKIE AND HIS WARRIORS.

A group in front of the tent of the head chief Washakie. About him are gathered all the chief men of the encampment.

663-4. WASHAKIE.

This well-known chief is a man of more than ordinary ability, and his record as a steadfast friend of the white people has come down to the present time without a blemish. He is now well advanced in years, but still retains his

vigor, and his influence over the tribe. One of the above portraits was made in the South Pass encampment, and the other is a copy of one made in Salt Lake City.

665-6. VIEWS IN THE VILLAGE.

667-676. GROUPS of in-door and out-door subjects, copied from small card views made in Salt Lake City, and which formed a part of the first Blackmore collection.

5. UTAHS.

The Utahs, Yutas, or Utes, as the name is variously written, are a large tribe belonging to the great Shoshone family, and who occupy the mountainous portion of Colorado, with portions of Utah, New Mexico, and Nevada. Those living in the mountains where game abounds have a fine physical development, are brave and hardy, and comparatively well to do; while those who inhabit the sterile plains of the Salt Lake Basin are miserably poor, and spiritless. We derive our first knowledge of the Utahs from the early Spanish explorers, who came in contact with them on the upper waters of the Rio Grande del Norte, and who gave them the reputation of being a brave and warlike tribe. Their country bordered that of the Navajos on the south (the Rio San Juan now dividing them), who formerly ranged as far north as the waters of the Grand, but were crowded back by the Utahs. A continuous warfare was kept up between the tribes, in which the Navajos were worsted. The Utahs were employed against them by the Government at the time of their expulsion from their country in 1863. The tribe is divided into many bands, which are continually changing, but as now recognized are as follows: Capotes, Weeminuches, Tabeguaches, Muaches, Grand River, Yampas, Uintahs, Peahs, Goships, and Mouaches. The tribe now numbers in the aggregate 5,260. The Pi-Utes, Pi-Edes, Timpanagos, San-pitches, and others in Utah are kindred tribes.

The Utahs have generally been friendly to the whites, although there was some fighting in 1859 and 1860 about Pike's Peak, many emigrants plundered at various times, and stray miners cut off by disaffected bands. The Capotes, Weeminuches, and others in the southern portion of the Territory have been more troublesome than those of the north.

Treaties were made in 1863 and 1868, giving them 18,320 square miles of reservation in the western part of the Territory.

The southern portion of it, known as the San Juan region, was found to be rich in precious metals, and as it was already attracting a large influx of miners, additional treaties were made in 1872 for the cession of that part of their reservation. In 1874 the tribe consented to the sale of about 6,000 square miles for \$25,000 a year forever. Much dissatisfaction ensued from the failure of the Government to promptly carry out the provisions of the treaty, and from the fact that much of their most valuable agricultural lands were unwittingly included in the purchase.

“Though holding a hereditary friendship for the white people and acknowledging the supremacy of the Government, and for the most part included under agencies and receiving Government rations to a greater or less extent, no tribe in the country is more averse to manual labor, or has yielded less to civilizing influences, partly because of the abundance of game and partly because of their remoteness from settlements.”

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765-7, OURAY. Arrow.

TABEGUACHE.

Ouray was born in 1834, in Taos, N. Mex., his father being a Ute, and his mother a Jicarilla Apache. He attended the Mexican school at Taos, under the tuition of Jesuit priests, and acquired there a perfect knowledge of the Spanish language. In 1850, he married, and joined his tribe as a warrior, it being then at war with the Navajos of New Mexico, and the Cheyennes and Arapahos of Colorado. Soon after, in a fight with the Arapahos, his only son was captured and carried off by the enemy, and since then he has never ceased, nor allowed his tribe to rest, from hostilities against these Indians. In 1856, his knowledge of the Spanish language and superior executive ability secured him the position of Government interpreter, which position he has held ever since, and through the same means he has gradually risen from a simple warrior to be the principal chief of the nation. In 1863, he accompanied, as interpreter, a delegation of his tribe to Washington, when their first treaty with the Government was made. In 1868, he again, as chief of the Tabeguaches, in company with the chiefs of the other tribes, visited Washington, and it was mainly through his influence

and eloquence a treaty was made, whereby the Utes ceded a large portion of their country in Colorado. Soon after his return, the principal chief of Utes, Nevada, died, and he became the acknowledged leader. In 1873, when the discovery of rich mines upon their lands (the San Juan region) was very near involving the Utes in war with the miners, he avoided this by agreeing to a cession of the lands in dispute, and against a strong opposition from the greater portion of the nation. As a chief he is very strict with his people, punishing all crimes, and sometimes simple disobedience, with death; but he is very kind nevertheless, and has gained his influence more through moral suasion than command. He is a steadfast friend of the whites, and has never lifted his hand against any of them, though some of his people have at times been on the point of making war. Ouray is quite wealthy, owning a herd of several hundred horses, among which are some famous racers, and also large flocks of sheep. He lives at the Government agency in a comfortable house, in a somewhat civilized style, and has a carriage with driver, while his people live altogether in tents. The Government places great confidence in his ability and suggestions, and he has managed to keep the Utes at peace with the fast-encroaching people of Colorado.

768. GUERO.

Present chief of the Tabeguache Utes. Guero belongs to that class of chiefs among the Indians who generally succeed their fathers as leaders of a band which hunts and fights in a separate party. He has about 50 lodges in his band, and therefore has considerable influence. When younger he distinguished himself in the wars against the Navajos, but in later years has abandoned his warlike proclivities. He is a staunch supporter of Ouray's peace policy with the Government, and generally lives at the agency, assisting the agent in the distribution of the annuity goods and provisions:

772-3, 781. SHAVANO.

TABEGUACHE.

War chief of the Tabeguaches, and the most prominent warrior among the Utes. The Arapahoes and

Cheyennes fear and hate him; he never goes on the war-path but brings back a scalp of his enemies. Has distinguished himself often by the fierceness of his attack, generally going into a fight naked, and has been wounded several times in such encounters. In the council he is always for peace with the whites, and has used his influence to make those treaties whereby all difficulties were obviated. He is an eloquent orator, and when speaking is often applauded by his people.

751. TAPUCHE.

CAPOTE.

A young chief of the Capote band of Utes, son of Sobita, their principal chief. The latter is now very old, and does not attend to the duties of his office, his son taking his place. Both are strong supporters of Ouray and his peace-policy. Tapuche was the delegate of his tribe to visit Washington and confirm the treaty of 1873.

752. MAUTCHICK.

MUACHE.

A young chief of the Muache Utes, who has during the last few years gained considerable influence, and is now considered the war chief of his band in place of Curacanto. Was also delegate to Washington in 1873.

754. CO-HO. *The lame man.*

MUACHE.

756-758. ANTERO. *Graceful Walker.*759-760. WA-NE-RO. *Yellow Flower.*761-762. TABIYUNA. *One Who Wins the Race.*

763-764. KO-MUS.

An intelligent young Indian of the Uinta band, who was brought east by Major Powell, of the Colorado exploring expedition, who educated him, and then employed him as a clerk in his office in Washington, but died suddenly a short time since.

769. JOHN.

YAMPAH.

A young warrior of the Yampah Utes, well known among the people of Colorado by the soubriquet of "John," and as a particularly good friend of the white settlers. Died suddenly at the Hot Springs in Middle Park in 1873.

770. KWA-KO-NUT. *A King*, and MOSE. MUACHE.

771. CU-RA-CAN-TE. MUACHE.

The old war chief of his band, and in former days quite noted for his independent raids into the country of the Cheyennes and their allies. In the winter of 1868-'69 he organized a body of 100 warriors, and, as leader of these, was attached to the column under Colonel Evans, operating against the Kiowas and Comanches, which campaign ended in the surrender of these Indians. He is now quite old and has lost much of his influence, his son Maut chick succeeding him.

774. WA-RETS and SHAVANO. TABEGUACHE.

775. GROUP representing—

OURAY.

SHAVANO.

GUERO.

ANKATOSH.

WA-RETS.

776. GROUP of seven, representing—

“JOHN.”

MA-KU-TCHA-WO or SA-PE-A.

CU-RA-CAN-TE.

TO-SHI-MY, or *Black Bear*.

KWA-KO-NUT, or *A King*.

“MOSE.”

MEXICANO.

777. SURIAP. YAMPAH.

A son of Lodge Pole, a prominent chief and a warrior in his band. Was one of a delegation to visit Washington in 1868 to make the treaty with the Government. He has not, however, come up to the expectations of his people, as, although a young man, he has not distinguished himself in any way, so that he remains a simple warrior to this day.

778. CHIPPIN. *Always Riding*.

779. LITTLE SOLDIER.

780. SQUAW OF LITTLE SOLDIER.

782. LOVO. *The Wolf*.

Lovo was noted among the Utes for his ability in following the trail of man or beast, hunting, or on the war-path, and had gained the name of being the best scout. Was frequently employed as "runner" by the Government in carrying dispatches, and was noted for his promptness in executing these commissions. Is a brother of the chief Guero, and died in October, 1874, while hunting on the Republican River.

783. RAINBOW.

784. NICK-A-A-GOD. *Green Leaf*.

YAMPAH.

A chief of the Yampahs and formerly a man of considerable influence, which he has lost, however, through several petty thieving excursions which he has led against the whites. He has but few followers left, and is one of the few mischievous Utes. In 1868, was delegated to go to Washington, and while there was considered to have equal influence with Ouray, both being in favor of the treaty made that year. Speaks English well, has considerable intelligence, and a good knowledge of the customs of the whites, but since his repudiation by his tribe he has not come in contact with them much.

785. PE-AH, or *Black-Tail Deer*.

A young chief of the Grand River band of Utes. As a delegate of his tribe, he helped to make the treaty of 1868 in Washington, and signed it; but since then he has never acknowledged it, and, with his band, has kept off the present reservation, camping generally near Denver. He has about 35 lodges, or 250 people, with him. He is a nephew of the late principal chief *Nevava*, who died in 1868. He is quite a young man, very adroit and ambitious, and possessed of considerable ability. Has distinguished himself as a warrior in contests with the Arapahoes. He has many enemies among the Utes on account of his overbearing disposition and pride of birth and position, but manages to gain in influence, so that the Government has been obliged to establish a special agency for his band at Denver.

935. COLORADO.

787. SAPPX and SON.

788. CHU.

789. KANOSH.

790-6, 965-74. Miscellaneous groups, all copies ; a portion of the original Blackmore collection.

955-9. UTE ENCAMPMENT on the plains near Denver.

960-3. CAMP SCENES among the Utes at Los Pinos.

520. GROUP of Peah and his head men.

VI. SAHAPTINS.

The Sahaptin family inhabit the country south of the Salish, between the Cascade and Bitter Root Mountains, reaching southward, in general terms, to the forty-fifth parallel, but very irregularly bounded by the Shoshone tribes of the California group. Of its nations, the Nez Percés, or Sahaptins proper, dwell on the Clearwater and its branches, and on the Snake about the forks. The Palouse occupy the region north of the Snake, about the mouth of the Palouse ; the south banks of the Columbia and Snake, near their confluence, and the banks of the Lower Walla Walla, are occupied by the Walla Wallas. The Yakimas and Klikelats inhabit the region north of the Dalles, between the Cascade Range and the Columbia. The natives of Oregon, east of the Cascade Range, who have not usually been included in the Sahaptin family, are divided somewhat arbitrarily into the Wascoes, extending from the mountains eastward to John Day River, and the Cayuses from this river across the Blue Mountains to the Grande Ronde.

1. NEZ PERCÉS.

The Nez Percés, or the Sahaptin proper, inhabit Idaho and portions of Oregon and Washington. They style themselves Numepo, but Lewis and Clarke called them the Chopunnish. The origin of their present name is buried in obscurity. Early in the present century they were estimated to number 8,000 ; and in 1836, when a mission was established among them, about 4,000. In the Oregon Indian war most of the tribe remained friendly and did effective service for the whites on a number of occasions. In 1854 a treaty was made ceding part of their lands,

but only a portion of the tribe recognizing it, led to a separation, one party becoming wandering hunters, while the other remained on the reservations.

"Of the 2,800 Nez Percés now living, nearly half located on the Kamiah and Lapwai reservations in northern Idaho, and a few others settled on lands outside the reserve, are prosperous farmers and stock-growers. The rest are "non-treaties," who, with other non-treaty Indians in that region, make every exertion to induce the reservation Indians to lease their farms and join them in their annual hunting and root-gathering expeditions."

Early in the summer of the present year troubles arose in regard to the occupancy of the Wallowa Valley by white settlers, it having been withdrawn in 1875 from the reservation assigned them by treaty in 1873, from a failure on their part to permanently occupy it. An Indian, belonging to a band of malcontents or non-treaties under the Chief Joseph, was killed by some settlers, when they insisted upon the removal of all the whites and the restitution of the valley to them. Upon the refusal of the Government to this demand, and further attempts to compel all the non-treaty Indians to come into the reservation at Lapwai, an outbreak occurred under the leadership of Joseph, which resulted in a number of pitched battles, with great loss of life, but were compelled to retreat, the forces under General Howard pursuing them eastwardly across the headwaters of the Snake River and through the Yellowstone National Park, where the pursuit was taken up by the forces under General Terry, resulting finally in the capture of Joseph and the remainder of his force by General Miles.

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427-8. KAL-KAL-SHU-A-TASH, or *Jason*.

429-431. TA-MA-SON, or *Timothy*.

433-4. ENCAMPMENT ON THE YELLOWSTONE RIVER.

The temporary camp of a small hunting party, who were visiting their friends the Crows at the old agency, near the mouth of Shields River. This and the following views were made in 1871:

435-6. LODGES IN THE VILLAGE.

437. THE CHIEF OF THE VILLAGE.

.. .. Report

438. This man has long yellow hair and blue eyes, but is in every other respect a thorough Indian. Is said to be a son of one of the expedition under Lewis and Clarke, who visited their country early in this century.

439-441. VILLAGE VIEWS.

2. WARM SPRINGS.

The Warm Springs Indians, so named from their location about the thermal springs in Northern Oregon, are related to the Walla Wallas, and number 187, on a reservation of some 725 square miles, on which are also some 300 Wascoes and Teninoes. The combined tribes cultivate about 800 acres of the land. They are very well off in live stock and derive some of their income by lumbering. All wear citizen's dress, many have good comfortable houses, and support two schools, with an attendance of about 50 scholars. They assisted in the operations against the Modocs in 1872, raising a company of scouts for that purpose, who rendered good service.

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1058. CAPPOLAS. *A Boney Man.*

Took a prominent part in the Modoc war, and distinguished himself by the capture of Captain Jack in the lava-beds. Height, 5.5½; circumference of head, 22¾.

1061. SHAKA. *Little Beaver.*

A sergeant in the company that captured Captain Jack. Height, 5.8; circumference of head, 22½.

1056. SKE-METZE. *Chopped up.*

Familiarly known as "Billy." Height, 5.4½; circumference of head, 22¾.

1054. KE-HEY-A-KIN. *Crooked Stick.*

Height, 5.6½; circumference of head, 21¾.

1063. HISTO. *Clam Fish.*

Height, 5.7¾; circumference of head, 22½.

1059. WEY-A-TAT-HAN. *Owl.*

The married man of the party, his wife accompanying him on his travels. Was wounded in the lava-beds, and with five others were the scouts who first discovered Captain Jack's hiding-place in the cave.

1064. CHIN-CHIN-WET. *Alone.*

Wife of Weyatathan. A very comely and intelligent Indian woman, of whom but very few are found among the far western tribes. Height, 4.11½; circumference of head, 21½.

1057. SEMEEO, or *Umatilla Jim.*

3. WASCOS.

The Wascos, like the Warm Springs Indians, are related to the Walla Wallas, and through them to the Sahaptin family. The name signifies "basin," and the tribe derives its name, traditionally, from the fact that formerly one of their chiefs, his wife having died, spent much of his time in making cavities or basins in the soft rock for his children to fill with water and pebbles, and thereby amuse themselves." They came originally from around the Dalles. Are associated with the Warm Springs and Teninoes on a reservation in Oregon just south of the Columbia. Now number 263, profess the Christian religion, and are more advanced in civilization than any tribe in the State. All the tribes of this reservation are self-supporting, deriving about half their subsistence by agriculture and the rest by fishing and hunting.

*List of illustrations.*1062. KLE-MAT-CHOSNY. *Agate Arrow-Point.*

Is a chief and a member of the Presbyterian Church, and a zealous worker for the spiritual welfare of his people. Height, 5.6¾; circumference of head, 21¾.

1060. STAT-TLA-KA. *Pole Cat.*

Height, 5.4; circumference of head, 20½.

1055. OSCAR MARK, or *Little Vessel.*

Height, 5.5; circumference of head, 23¼.

VII. KLAMATHS.

1. KLAMATHS.

A comprehensive name applied to this as well as to several tribes on the Klamath River, differing in language and type. Live mainly by fishing and root-digging. By treaty in 1864 the

Klamaths and Modocs ceded all their lands, reserving a small tract on Klamath Lake, in Oregon, of 1,600 square miles, the Government to pay \$8,000 in fifteen years, as well as other large sums for subsistence. Much of their reservation is mountainous, only a small portion being fit for cultivation. The Klamaths did not like the introduction of the Modocs on their reservation, and it eventually led to the Modoc war. They now number 676, and are quite prosperous. Have a large number of horses and cattle, but derive their chief support by lumbering.

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975-6. WAL-AIKS-SKIDAT,

Known as David Hill, cousin of Captain Jack, is the war chief of the Klamaths (the parent tribe of the Modocs), and is recognized as the leader in civilization of all the Indians of the Lake country. He is 33 years of age. He distinguished himself, before the Indians were gathered into reservations, as the leader of the young braves of the Klamaths in their wars with surrounding tribes, and his military record shows that he has never known defeat. He has always been the friend of the white man. In the long-protracted fight with the Snake tribe, lasting over eight years, he was our ally as the leader of the Klamath warriors. He commanded the Klamath scouts during the war with Captain Jack. Mr. Hill is a christianized Indian, and is a member of the Methodist Episcopal Church. His father was the first chief who became friendly with the white man. This was in 1843, when he met Frémont and acted as his guide.

977. YUM-NIS-POC-TIS,

(Chief without beads), better known as Tecumseh, is the "medicine man" of the Klamaths, and is the descendant of a long line of "medicine men." He has had a Damon and Pythias friendship with David Hill since his childhood. In his native tongue he is famous as an orator. He won great distinction in the Snake war, as Hill's comrade; and, with him, is the earnest champion of civilization in his tribe. He is also a Methodist and lives a civilized life in the reservation. Both Tecumseh and Hill are covered with scars that they have received in their desperate conflicts.

2. MODOCS.

The Modocs were originally part of the Klamaths, but recently hostile to them. Their name is an Indian word meaning *enemies*. Their original territory was on the south side of Klamath Lake, including some 4,000 square miles. Were early known as a treacherous and cruel people, and up to 1850 had cut off more than 50 whites. Engagements followed between them and the whites in 1851—when Wright massacred 41 out of a total of 46—which were kept up until 1864, when they agreed to go on a reserve. The treaty to that effect was not ratified for seven years, and in the mean time were induced to go on the Klamath reserve. Were harassed and dissatisfied, and afterwards put on Yonias reservation, but most of the tribe left under two rival chiefs, Schonchin and Captain Jack. The former settled peaceably near the settlements, while the latter went back to their old home, and became troublesome. In 1872, were ordered back to the reserve, and upon their refusing to go troops were called on to enforce the order, the citizens joining in an attack on their entrenched camps, but were repulsed. The Modocs then retreated to the “lava-beds,” a volcanic region so broken up into great caves and fissures as to serve as a natural fortification. After several engagements a commission was organized to enquire into the trouble, and while holding a conference with the leaders were attacked, and General Canby and Dr. Thomas were killed, (April 11, 1873.) After two months’ further operations, the hostiles were reduced, their leaders hung, and the rest removed to the Indian Territory. About 100 who took no part in the trouble remained at the Klamath agency.

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1008. SCAR-FACED CHARLEY.

The famous war chief of the lava-bed warriors, and the greatest of their soldiers. He was the most trusted of Captain Jack’s braves, and the most desperate of his fighters. Rev. Dr. Thomas, who was slain at the peace-commission massacre, on the day before his death called Scar-Faced Charley the “Leonidas of the lava-beds.” He was never known to be guilty of any act not authorized by the laws of legitimate warfare, and entered his earnest protest against the assassination of General Canby and Dr. Thomas. He led the

Modocs [against Major Thomas and Colonel Wright when the United States troops were so disastrously repulsed and when two-thirds of our men were killed and wounded. Wearied of the slaughter, he shouted to the survivors, "You fellows that are not dead had better go home; we don't want to kill you all in one day." He has said since, "My heart was sick of seeing so many men killed."

1009. SHACK-NASTY JIM,

The sub-chief of the tribe and chief of the Hot Creek band of the Modocs; although hardly twenty-one years of age, is known throughout Christendom as one of the most fearless warriors that the red men ever sent to fight the pale-faces. He led the tribal forces that suffered most severely. After the massacre he quarrelled with Captain Jack; and, with "Bogus Charley," "Hooker Jim," and "Steamboat Frank," became scout for General Jeff. C. Davis—which led to the capture of the remnants of the Modoc army.

1010. STEAMBOAT FRANK,

One of the participators in the Modoc war, but after the massacre of General Canby's party, left his tribe, and as a scout under General Davis, did good service in securing the capture of the remnants of Captain Jack's forces.

1011. WI-NE-MA, or *Tobey Riddle*.

The modern Pocahontas, who, at the risk of her own life, saved the life of Col. A. B. Meacham, chairman of the Modoc peace commission, at the Modoc massacre. The Oregon Statesman truly says: "A truer heroine was never born in the American forest than the poor Indian woman, Tobey Riddle, whose exertions to save one who had befriended herself and people were no less daring and resolute than the devotion of Pocahontas. We have nowhere read of a woman, white, black, or red, performing an act of sublimer heroism than Tobey Riddle, when, under suspicions of treachery, she returned to her people in the rocks, with an almost absolute certainty of being flayed alive. The description of that event is one of the finest passages

in Mr. Meacham's speech, and is a fitting tribute to the courage and fidelity of his dusky, lion-hearted friend. The gratitude, fidelity, and devotion of that poor squaw ought to forever put to silence and shame those heartless savages who, in the midst of a Christian civilization, are clamoring for the extinction of a people whom God had planted where they were found." Tobey is 28 years of age, and the wife of Frank Riddle. She is honored by all who know her.

3. ROGUE RIVERS.

The Rogue Rivers, so called from the stream upon which they have lived for a long time, have also been known by the names Lototen or Tototutna. As a general rule the coast tribes are inferior in physique and character to the inland tribes, but an exception must be made in favor of the Rogue Rivers. "The men are tall, muscular, and well made, the women are short and some of them quite handsome, even in the Caucasian sense of the word." They are associated with some 15 or 20 tribes or bands at the Siletz agency, the whole numbering less than 1,500 souls.

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978. OL-HA-THE, or *George Harvey*.

Chief of the confederated tribes of Indians of Siletz reservation, Oregon, lineal descendant of a long line of Rogue River chiefs, was captured when a small boy at the Rogue River war between the United States forces and the Rogue River tribes of Southern Oregon, and carried to the Siletz reservation, where he has lived ever since. He is a fine speaker, and has acted many years as an interpreter. This office having brought him into close and constant contact with American civilization, he long ago abandoned his aboriginal habits and religion, and adopted the customs and faith of the whites. He is well known throughout Oregon, and is held in the highest esteem. He has been complimented by the judges everywhere for his integrity and intelligence, and both by his loyalty and education is a living proof of the folly and wickedness of the theory that the Indian can neither be civilized nor be made the friend of the white race.

VIII. PIMAS.

1. PAPAGOS.

The Papapootans, as they style themselves, belong to the Pima family, and have long resided in the country south of the Gila. Have always been at enmity with the Apaches until within the last year, but were friendly to the Spaniards, who, with a few exceptions, have maintained missions among them continuously up to the present time. At the close of the Mexican war were Mexican citizens, and partly civilized, but were not recognized as such by the United States, and were left without an agency or reservation until 1874, when they were settled on the Santa Cruz River, a tributary of the Gila, on a tract of 70,400 acres. They now number between 5,000 and 6,000 souls. Have well-cultivated farms, and live in houses of their own construction.

650. ASCENCION RIOS. (Front.)

651. ASCENCION RIOS. (Profile.)

2. PIMAS.

The Pimas, calling themselves Ohotama, are a portion of a family of Indians of the same name, comprising, besides themselves, the Opates, Eudevis, and Joves, occupying much of Southern Arizona, Sonora, and Sinaloa. Missions were established among them at an early day by the Spaniards, but they revolted many times, killing several of the missionaries. They have long been divided into the Upper and Lower Pimas, the former living on the Gila, in mud-covered huts, and cultivating the soil extensively. Have been long associated with the Maricopas, the two tribes now living together as one on a reservation of 64,000 acres. The Pimas now number 4,100; are self-supporting, wear civilized dress, and are ready for the privileges of citizenship.

653. LUIG MORAGUE. (Front.)

654. LUIG MORAGUE. (Profile.)

655. ANTONIO AZUL. (Front.)

656. ANTONIO AZUL. (Profile.)

IX. IROQUOIS.

I. SENEICAS.

One of the Five Iroquois Nations in Western New York, comprising, originally, the Sinnekaas, as the Dutch called them, (hence the word Senecas,) Onondagas, Mohawks, Cayugas, and Oneidas. When first known to the French, were living on the south side of Lake Ontario, and engaged in a fierce war with their Algonkin neighbors. By conquest several other tribes became incorporated with them. Missions were established among them by the French as early as 1657. In 1763 the Senecas alone, of the Six Nations, joined in Pontiac's league to extirpate the English. During the Revolution sided with the English, but made a peace in 1784, and during the second war remained loyal. Early in the century part of the tribe settled in Ohio, afterwards removing to the Indian Territory, where they now are to the number of 240. The New York Senecas still occupy the Alleghany, Cattaraugus, and Tonawanda reserve of 66,000 acres, where they all live in good houses and have large, well-cultivated farms, and are in every way a civilized and well-regulated class of people.

1048. DYAR-YO-NAÄ-DAR-GA-DAH. *One who Carries Hemlock Boughs on his Back.*

English name, Caster Redeye. Was born on the Alleghany reservation; belongs to the traditionary Bear clan. Is now President of the New York Senecas. Does not speak English, but is an eloquent speaker in his native tongue. Has been a councillor three terms. Is a farmer and lumberman, and has also been a pilot for several years on the Alleghany River. Caster is a grandson of Governor Blacksnake, the famous chief of the Senecas, who died in 1859 at the age of 120 years. Age, 46; height, 5.9; head, 22½; chest, 43.

1045. DAR-GAR-SWEN-GAR-ANT. *Dropping the Stock of the Gun.*

Commonly known as Harrison Halftown; belongs to the Snipe clan. Was born on the Alleghany reservation. Is the clerk of the nation, which position he has held for the last eight years. Was well educated at a Quaker school adjoining the reservation, and speaks English fluently. Is a fine speaker, and is quite noted as an orator. Age, 47; height, 5.8; head, 23¼; chest, 42.

1046. HOH-HO-I-YO. *Splendid Doer.*

Samuel Jimson, as he is ordinarily known, is one of a family of thirty-one children, and was born on the Alleghany reservation in 1837. Is a descendant of Mary Jimson, a white captive among the Senecas, whose descendants now number 111. Is a farmer, but also a fine orator, and of more than ordinary ability. Has been a councillor for eleven terms in succession. Height, 6.1; head, 23; chest, 43.

1047. JOHN IRVING.

President of the peacemakers' court. Is a grandson of Governor Blacksnake. Age, 50; height, 5.9½; head, 22; chest, 44.

979. MYRON SILVERHEELS.

980. GROUPS COMPRISING 1045-46-47.

715. A DAUGHTER OF GENERAL PARKER.

Copy from an old daguerreotype.

2. WYANDOTS.

The Wyandots, or Hurons, a western Iroquois tribe, lived originally on the shores of Lake Huron, where they raised tobacco to such an extent that they were called Petem, or Tobacco Indians. Were driven west to Wisconsin and to the shores of Lake Superior, and by the Sioux back again to the neighborhood of Detroit, where they remained up to the close of the wars between the United States and England. In 1832 ceded all their lands in Ohio to the Government, and 687 were removed to Kansas, where they have since resided, at the junction of the Kansas and Missouri Rivers. In 1855 many became citizens, and had their lands divided among them, the others being removed to the Indian Territory, where they now are, numbering 258 souls. Some of the Wyandots remained near Detroit, and by treaty with the English government were assigned a reservation on the Detroit River of 23,600 acres, where they yet remain, but have declined within the present century from 200 to 72. Their hereditary king remained with the Canadian band.

List of illustrations.

981. MATHEW MUDEATER.

Head chief of the Wyandots, and a delegate in 1875 to Washington, with power to settle all complications between his tribe and the Government growing out of sundry treaties. Was born in 1813, in Canada.

982. NICHOLAS COTTER.

A councillor in his tribe, and delegate to Washington with Mudeater, 1875. Was born in Canada in 1822.

X. MUSKOGEEES.

1. CREEKS.

The Creeks are known in their own language as the Muskekee or Muskogee and occupied originally the greater part of Georgia, Alabama, and Florida. Their traditions say that they emigrated from the Northwest until they reached Florida, when they fell back to the country between the headwaters of the Alabama and Savannah rivers. As this was full of small rivers and creeks it was called by the early settlers the creek country, hence the name of the Creek Indians, who, when first known to the whites, were living there. Those remaining in Florida were called the Seminoles or Isti-semole (wild men). The nation became a confederacy of tribes speaking other languages, modifying somewhat the original Muskogee, but who, nevertheless, numbered seven-eighths of their whole number. Before a dominant power was established in the South they were courted by the Spanish, French, and English, and were about equally divided in their allegiance to these nations, but the final success of the English brought them entirely under their influence. "They took an active part in the war of the Revolution against the Americans, and continued their hostilities till the treaty concluded at Philadelphia in 1795. They then remained at peace eighteen years; but at the beginning of the last war with Great Britain a considerable portion of the nation, excited, it is said, by Tecumseh, and probably receiving encouragement from other sources, took arms without the slightest provocation, and at first committed great ravages in the vicinity of their western frontier. They received a severe chastisement, and the decisive victories of General Jackson at that time, and some years

later over the Seminoles, who had renewed the war, have not only secured a permanent peace with the southern Indians, but, together with the progress of the settlements, have placed them all under the absolute control of the United States. The Creeks and Seminoles, after some struggles among themselves, have ceded the whole of their territory and accepted in exchange other lands beyond the Mississippi.”—*Gallatin*.

Twenty-four thousand five hundred and ninety-four were removed west of the Mississippi, only 744 remaining on their old hunting-grounds. At the breaking out of the civil war the western Creeks numbered less than 15,000. The tribe divided and engaged in pitched battles against each other, the Unionists suffering badly, many fleeing to Kansas. They were brought together again after the war, and in 1872 numbered 13,000, on a reservation of over 3,000,000 acres in the Indian Territory.

By the report of the Commissioner of Indian Affairs for 1876, they were numbered at 14,000, including 3,000 mixed-bloods, and all wearing citizens' dress and living in good houses. They have 36 school buildings, with an attendance of about 750 pupils; over \$24,000 was expended upon their education. There are 20 churches on the reserve, with a membership among the Creeks of over 3,000. They rank among the first of civilized tribes.

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97. LO-CHA-HA-JO. *The Drunken Terrapin.*

Served as a first lieutenant in the Union Army during the rebellion, and was at that time and is now the leading spirit of the loyal Creeks. Is the treaty-making chief. Age, about 35.

98. TAL-WA-MI-KO. *Town King.*

Commonly known as John McGilvry. Is a brother-in-law of Opothleyoholo, a famous chief of the last generation, and stood by him during their struggles with and flight from the rebel Creeks. Is at the present time the second leading spirit of the loyal Creeks. Age, about 30.

99. TAM-SI-PEL-MAN. *Thompson Perryman.*

First organizer of the loyal Creeks that came north during the rebellion. Was a councillor of Opothleyoholo, and a steadfast adherent to the treaties made with the Government. Age, about 40.

100. HO-TUL-KO-MI-KO. *Chief of the Whirlwind.*

English name, Silas Jefferson; is of mixed African and Creek parentage; born in Alabama and raised among the Creeks in that State, removing with them to their present home in the Indian Territory. Is to all intents and purposes one of the tribe, taking a wife from among them, and sharing all their troubles. Was interpreter for the loyal Creeks during the war, and is now the official interpreter of the nation. Age, 45.

102. GROUP OF THE PRECEDING CHIEFS.

103. KOT-CO-CU, or *Tiger.*

Served in the Union Army as a lieutenant. Was one of the council in framing the treaty of 1866. In 1871 was a candidate for chief, but was defeated, and died shortly after.

104. OK-TA-HA-SAS-HAJO, or *Sand.*

The predecessor of Lo-cha-ha-jo as the treaty-making chief of the nation, and second chief under Opor-thleyoholo. Was among the first to join the Union forces during the rebellion. Was chief of the council that framed the new constitution in 1866. Has not been educated, but has great natural ability, and is of an extremely sensitive and kindly disposition.

105-107. FAMILY OF GEORGE STEADMAN. (Half-bloods.)

108. A CREEK BRAVE.

2. SEMINOLES.

"The Isti-Semole (wild men) who inhabit the peninsula of Florida (1836) are pure Muskogeas, who have gradually detached themselves from the confederacy, but were still considered members of it till the United States treated with them as with an independent nation. The name of Seminoles was given to them on account of their being principally hunters and attending but little to farming."

Were very hostile to the Americans up to the cession of Florida in 1819, but a treaty was finally made with them in 1823. Other treaties followed looking to their removal westward, in attempting to carry out which a war ensued, lasting from 1835 until 1842. Nearly 2,000 had then been removed, leaving about

300 in Florida, and 145 of these, under Billy Bowlegs, joined the western band in the Indian Territory in 1858. Had much trouble in getting settled upon a reservation, locating finally upon a tract of 200,000 acres bought of the Creeks, where they now number 2,553—a prosperous and civilized tribe.

List of illustrations.

714. O-LAC-TO-MI-CO. *Billy Bowlegs.*

The well-known and famous leader of the Seminoles in the Florida war, 1835-'42, but was finally compelled to remove with the remnants of his tribe to the Indian Territory.

3. CHICKASAWS.

When first known the Chickasaws were located north of Mississippi on the Cumberland and Tennessee Rivers. Were mixed up in the early French and English wars, remaining loyal to the English up to 1783. Operated with the Americans against the Creeks in 1793. Commenced to migrate west of the Mississippi early in the present century. Sold their lands to good advantage and amassed considerable wealth, and were in every way a prosperous, progressive nation. They purchased a large tract of land from the Choctaws, a tribe speaking the same language, and affiliated with them in all tribal affairs. In 1855, on payment of \$150,000 to the Choctaws, they effected a political separation. Like the Choctaws, they first went south with the confederates during the civil war, but returned to the northern army afterwards. They lost very much property, besides a large number of slaves.

Their numbers have not undergone any material change, the latest census placing their numbers at 5,800. Nearly 2,000 of these are mixed bloods. Two weekly papers are supported between the Choctaws and themselves. They are also well supplied with churches, schools, and other appliances of an industrious, civilized, and prosperous people. They have inter-married to a great extent with the whites, some of the following portraits being of subjects having a large proportion of white blood in their veins.

List of illustrations.

73. J. D. JAMES.

74. ASH-KE-HE-NA-NIEW.

75. SHO-NI-ON.

76. ANNIE GUY.

77. A YOUNG BRAVE.

4. CHOCTAWS.

The Choctaws, or Chahtas, at the time of De Soto's visit in 1540, were living south of the Chickasaws, and west of the Creeks. Unlike the surrounding tribes, they were peaceably disposed, and a nation of farmers, and much farther advanced in civilization than any of their neighbors. Coming in contact with the French, Spanish, English, and Americans, they have never been at war with any of them. Commenced moving west of the Mississippi in 1801, and by 1830 had exchanged all their lands for other in the Indian Territory. By 1861 had advanced far in civilization, numbering with the Chickasaws 25,000, with 5,000 slaves. In the civil war they joined first the South and then the North, losing a great deal in property, and a reduction to 17,000 of their population. They now number 16,000, of whom two-thirds are of mixed blood. Are governed by a written constitution; elect their chief every four years; have a council, consisting of 40 members, and a judiciary, and trial by jury.

Of the following subjects, nearly all are of mixed blood.

List of illustrations.

88. ISRAEL FOLSOM.

89. PETER FOLSOM.

90. SAMUEL FOLSOM.

91. ——— FOLSOM.

92. FAUNCEWAY BAPTISTE.

93. B. L. LE FLORE.

94. SAMUEL GARLAND.

95. COLONEL PYTCHLYNN.

96. ALLEN WRIGHT.

936-7. SQUAWS.

938-9. YOUNG BOYS.

XI. INDEPENDENT AND UNCLASSIFIED TRIBES.

1. ARAPAHOS.

“Very little is known of the early history of the Arapahos, but are supposed by some to be the Querechos of the early Spanish explorers. They called themselves Atsinas, of whom, however, they are but a branch. The early English knew them as the Fall Indians, and the French as the Gros Ventres of the south. They were then roaming over the plain country about the heads of the Platte and Arkansas. Gallatin speaks of them as a detached tribe of the Rapid Indians, which has wandered as far south as the Platte and Arkansas and formed a temporary union with the Kaskasias and some other erratic tribes. At the present time (1862) the Arapahos are divided into two portions or bands. The first portion call themselves Na-ka-si-nin, ‘People of the Sage,’ and number one hundred and eighty lodges. They wander about the sources of the South Platte and the region of Pike’s Peak; also northward to the Red Buttes on the North Platte. Sometimes they extend their journeyings in search of buffalo along the foot of the Big Horn Mountains in the Crow country. The second band call themselves Na-wuth-i-ni-hau, the meaning of which is obscure. It implies a mixture of different kinds of people of different bands. They number 200 lodges, and range along the Arkansas River and its tributaries.”—*Hayden*.

In 1820 Morse estimated them at 10,000, and speaks of them as a warlike people and often making predatory and murderous excursions on their eastern and northern neighbors.

The Arapahos affiliate with the Cheyennes, with whom they have been on friendly terms for many years. Lately, however, an antipathy seems to be growing up between the two tribes in the Indian Territory, and the Commissioner of Indian Affairs advises a separation. They are divided into two principal divisions, known respectively as the Northern and Southern Arapahos. Those of the north, numbering 1,562, affiliate with the Cheyennes and Ogalallas at the Red Cloud agency. They have been ordered to join their southern brethren, and at the present time the necessary preparations are under way. The Southern Apaches, who number 1,664, with the Southern Cheyennes and a small band of Apaches, are temporarily occupying a large reservation in the western portion of the Territory. The new reservation assigned them lies along the northern bor-

der of the Territory west of the Creek and Cherokee countries, and was purchased from them. It comprises nearly 5,000,000 acres.

But little has been done by them looking toward civilization, beyond signifying their willingness to have farms appor- tioned to them and in sending their children to school.

21. YELLOW BEAR.	NORTHERN ARAPAHOS.
LITTLE WOLF.	NORTHERN ARAPAHOS.
22. POWDER FACE and SQUAW.	NORTHERN ARAPAHOS.
23. MEDICINE PIPE.	NORTHERN ARAPAHOS.
FOOL DOG.	NORTHERN ARAPAHOS.
24. CRAZY BULL.	NORTHERN ARAPAHOS.
FRIDAY.	NORTHERN ARAPAHOS.
25. PLENTY BEARS.	NORTHERN ARAPAHOS.
OLD EAGLE.	NORTHERN ARAPAHOS.
32-35. BI-NAN-SET. <i>Big Mouth.</i>	SOUTHERN ARAPAHOS.
36-37. WHITE CROW.	SOUTHERN ARAPAHOS.
38-39. BLACK CROW.	SOUTHERN ARAPAHOS.
40-41. LEFT HAND.	SOUTHERN ARAPAHOS.
42-43. YELLOW HORSE.	SOUTHERN ARAPAHOS.
44-45. HEAP O' BEARS.	SOUTHERN ARAPAHOS.
62-65. OHASTE. <i>Little Raven.</i>	SOUTHERN ARAPAHOS.

In 1865, Richardson described him as follows: "The savage, like Falstaff, is a coward on instinct; also treacherous, filthy, and cruel. But our chief, The Little Raven, was the nearest approximation I ever met to the ideal Indian. He had a fine manly form, and a human, trustworthy face."

909, 911. BIRD CHIEF. (Bust, front and profile.)

910, 912. BIRD CHIEF. (Standing, front and profile.)

984, 5. FRIDAY.

The well-known chief of the Northern Arapahos and one who has had a prominent position for the last twenty-five years. Speaks English fluently and always acts as his own interpreter.

755. A YOUNG MAN.

Living with and brought up with the Southern Arapahos, but claimed by Ouray, chief of the Utes, to be his son, captured in battle several years since. Ouray has made an appeal to the Government for his restitution, but the young man prefers his present home.

2. CADDOS.

The Caddos, or Cadodaquious,* at present a small remnant of a tribe that once ranged over the Red River country, where they were first met with in 1687 by Jontel and other survivors of the La Salle expedition. They are now consolidated with Wacos, Wichitas, Keechies, Tawaconies, Ionies, and Delawares, and number 552, occupying the Wichita reservation of about 1,200 square miles in extent between the branches of the—

They have now well-managed farms, and are noted for industry and general intelligence.

159-160. SHO-E-TAT. *Little Boy.*

English name, Geo. Washington. Born in Louisiana in 1816. Is probably the most progressive Indian on the reservation; has long since adopted the dress and customs of the whites; owns a trading-store, and has a well-cultivated farm of 113 acres, with good houses and improvements. Was captain during the rebellion of a company of Indian scouts and rangers in the service of the Confederate States army, and engaged in three battles, one on Cache Creek, Indian Territory, with Kiowas and Apaches; one with Cheyennes, in the Wichita Mountains; and one on the Little Washita, with renegade Caddos.

161-162. NAH-AH-SA-NAH. *Indian.*

ANADARKO.

Commonly known as Warloupe; probably a corruption of Guadeloupe. Was born near Nacitoches about 1825. Is now chief of the Caddos, and considered in advance of most of his people. Is doing his utmost to elevate his tribe to the standard of the white man. Height, 5.6½; chest, inspiration, 37; expiration, 34½; circumference of head over ears, 21½; diameter of head from ear to ear, 14½.

163-4. ANTELOPE.

With the preceding was a delegate to Washington in 1872, but died shortly after his return.

3. CHEROKEES.

When first discovered, the Cherokees were occupying the mountainous country about the headwaters of the Tennessee River and portions of Georgia and South Carolina, up to 1830. They form a family by themselves, supposed, however, to be somewhat remotely connected with the Great Iroquois family. They call themselves in their language Tsaraghee. According to their traditions, they came to this country before the Creeks, dispossessing a people of whom there is now no record. Before and during the Revolution they were friendly to and aided the English. A treaty of peace was made with them, by which they acknowledged the sovereignty of the United States November 28, 1785, and were confirmed in the possession of their lands, occupying a considerable portion of Tennessee and parts of North Carolina, Georgia, Alabama, and Mississippi. Commenced migrating to the trans-Mississippi country as early as 1790, consequent upon the encroachments of civilization, and in 1818 3,000 more emigrated. As frequent cessions of their lands had reduced their territory to less than 8,000 square miles in extent, and also in consequence of the hostility of the Georgians, they were all removed in 1838 to their present reservation in the Indian Territory, excepting about 1,000, who remained in North Carolina. At the opening of the civil war they had progressed to a high degree of prosperity, but suffered great injury from both parties ravaging their country, and also in the emancipation of their slaves. Nearly all the Cherokees at first joined the Confederacy, but after the fight at Pea Ridge, seeing the result doubtful, 9,000, under Colonel Downing, with a majority of the nation, abandoned the southern cause and joined the Union forces; 6,500 adhered to the Confederacy to the end. At the time of their removal west the Cherokees numbered about 27,000. In 1867 they were reduced to 13,566, but since then have increased, so that they now number about 18,000. There are about 1,700 yet in North Carolina, in a prosperous condition, owning about 70,000 acres of land.

The reservation in the Indian Territory comprises about 5,000,000 acres, only one-third of it capable of cultivation, and of which they are now working some 90,000 acres. Their crops for 1875 aggregated 630,000 bushels corn, 70,000 bushels wheat, 35,000 bushels oats, 50,000 tons hay, 500,000 feet of lumber, &c. They have 63 schools, attended by nearly 2,000 children,

that are supported by a fund of \$1,580,000, held by the United States. Under their present constitution they are governed by a national committee and council elected for two years. The executive, or chief, is elected for four years.

The following portraits show the effects of the civilizing influences they have been living under, and also the extensive admixture of white blood among them by intermarriage:

List of illustrations.

66. COLONEL DOWNING.

67. RICHARDS.

68. COLONEL ADAIR.

69. SAMUEL SMITH.

70. BORUM DAVIS.

71. CAPTAIN SCRAPER.

72. BINGO.

4. MOQUIS.

A tribe of semi-civilized Indians living in seven villages on the plateau between the San Juan and Little Colorado Rivers. They were among the Pueblos visited by the expedition under Coronado in 1540, who named the region inhabited by them the Province of Tusayan. The Franciscans established missions among them, but in the general uprising of 1680 all were expelled or killed. Numerous attempts were afterward made to reduce them, but without success, and they have remained independent to this day. They have the reputation of being an extremely kind-hearted and hospitable people; are exclusively agricultural, raising maize, squashes, pumpkins, and peaches. They also have many sheep and goats. Have suffered much by depredations from the Apaches and Navajos. Their villages are perched upon the summits of mesas, from 400 to 600 feet in height. Their houses are built of stone laid in adobe-mortar, in terrace form, seldom exceeding three stories in height, and reached only by ladders. The women knit, spin, and weave, making fine blankets, women's robes, and other like articles, which they trade to the neighboring tribes.

When they first came under the jurisdiction of the United States, were estimated to number 8,000. Were almost destroyed by small-pox in 1855 and 1857, and lost many more by the famine in 1867. On both occasions their villages were aban-

done, and the people scattered among the mountains, or took refuge among the kindred Zuñis, and other pueblos. Are now estimated at 1,500 souls. They use no intoxicating drink; are industrious and virtuous. The men adopt the usual Mexican dress, while the women wear a woven tunic and a small blanket tacked over the shoulders. Before marriage the hair of the women is worn in two large rosettes upon each side of the head, and after marriage, is worn loose down the back or rolled up back of the head.

Being entirely self-supporting, they have had but few agents and very little assistance from the General Government. Their remote and nearly inaccessible location has also removed them beyond the reach of most missionary enterprises. Within the last two or three years some efforts have been made to establish schools among them, supported mainly by Presbyterian enterprise.

List of illustrations.

416. DELEGATION TO BRIGHAM YOUNG.

Copy of a photograph of three Moqui Indians from the Pueblo of Oraybi, delegated to visit the Mormon president for the purpose of encouraging trade.

983. NUM-PAYU. *Harmless Snake.*

A comely young maiden of the pueblo of Téwa. The peculiar style in which the hair is worn, as shown in this picture, is a sign of maidenhood. After marriage the hair is allowed to hang down the back, or is gathered in a small knot at the back of the head. The Moquis dress themselves entirely in woolen goods of their own manufacture, in which they are quite expert, their women's dress and blankets forming their principal stock in trade.

1019. TÉ-WA.

1020. HOUSE OF THE CAPITAN OF TÉ-WA.

986. STREET VIEW IN TÉ-WA.

1021, 988. GUALPI OR O-PEE KI.

1024. SHE-MÓ-PA-VE.

1023. MOO-SHA-NA-VE.

1022, 991. SHE-PAÚ-LA-VAY.

1025. HOUSE OF THE CAPITAN OF SHE-MO-PA-VE.

The above are four of seven towns which are collect-

ively generally known as the Moquis Pueblos. By a census taken in the spring of 1877, they were found to contain a population of 492 men, 440 women and 672 children, 1,604 in all; of which Té-wa has 132, Gualpi 234, She-mo-pa-ve 189, and She-pau-la-vay 198. With the exception of Oraybi, all these villages are built upon the summits of sandstone mesas, 600 feet above the valleys below them, and from which has to be brought their water, wood, and everything they raise. They possess considerable flocks of goats and sheep, which are secured every night in pens along the sides and upon the summits of the mesa, as shown in No. 987. Although there is no running water within many miles, and consequently they cannot irrigate, yet they are quite successful in cultivating corn, melons, &c., usually raising much more than they consume.

5. PUEBLOS.

A general name applied by the Spaniards to several tribes of semi-civilized Indians in what is now New Mexico. The term *pueblo*, in Spanish, literally means the *people* and their *towns*. They were first visited by Cabeza de Vaca in 1537, who conveyed the first authentic account of their villages to Mexico, which resulted, in 1540, in the expedition of Coronado. As nearly as can be ascertained at the present time, he visited and subdued the Pueblos in the neighborhood of Zuñi, along the Rio Grande, and the Moqui of the province of Tusayan; but only occupied the country two years. Were finally subdued in 1586, and the Spanish retained uninterrupted control, with the exception of the period of the insurrection of 1680, until the cession of the territory to the United States in 1847. At the time of Coronado's visit they were as advanced as now, raising grain, vegetables, and cotton, and manufacturing fine blankets. Their houses are sometimes built of stone, but generally of adobe; are several stories in height—three to five usually—each one receding from the one below, leaving a terrace or walk. The general plan is a hollow square, although in some cases they are built in a solid mass, like a pyramid, six or eight stories in height. In each pueblo there are large rooms, sometimes under ground, for religious observances or councils, called in Spanish, *estufas*. The towns are sometimes built upon the summits of high terraces or *mesas*, extremely difficult of approach.

The Pueblos constitute several tribes, with different languages; some are now extinct; but those existing are the Zuñis; Toltos in Taos, with whom are classed the people of Picuris, the Sandia, and Isleta; the Tiguas in San Juan, Santa Clara, Nambé, San Ildefonso, Pojuaque, and Tesuque; (the Moquis of pueblo of Te'-wa are said to speak this language); the Queres in Cochité, San Domingo, San Filipe, Santa Aña, Zia, Laguna, and Acoma; the Jemez, in the pueblo of the same name. In the 19 pueblos named there are now estimated to be 8,400 people, the most populous being Zuñi, with some 1,500 souls, and the least, Pojuaque, numbering only some 30 or 40 persons. Were recognized as citizens under Mexican rule, but since the admission of New Mexico the matter has been left in doubt. In 1858, Government confirmed to them the old Spanish grants of the land the Pueblos cultivate, averaging about twelve square leagues to each pueblo. They retain their own form of government, each village electing a governor, and a council consisting of three old men. Have been under Catholic influence since the Spanish conquest; but in the division of the tribes among the religious denominations, the Pueblos were first assigned to the Baptists, and afterward to the Presbyterians, who are now actively engaged in establishing schools among them.

List of illustrations.

1015 NA-NA-ÁN-YE. *A al Metor de la Sierra.*

Spanish name, Antonio José Atencio. Head chief of all the Pueblos. Can read and write Spanish. Age, 70; height, 5.4½.

1016. TSE-WA-ÁN-YE. *Tail of the Eagle Fluttering.*

Spanish name, Antonio al Churleta. Governor of the pueblo of San Juan, and is the bearer of a cane, the badge of his office, which is marked "A. Lincoln, á San Juan, 1863." Can read and write in the Spanish language. Age, 64; height, 5.6½.

1017. WA-SÓ-TO-YÁ-MIN. *Small Feathers of the Eagle.*

Spanish name, Juan Jesus Leo. Governor of the pueblo of Taos; which position is retained but for one year. Is the bearer of a cane marked "A. Lincoln á Taos." Age, 45; height, 5.7½.

643. AMBROSIA ABEITA.

644. ALEJANDRO PADILLO.

645-6. GROUPS with ABEITA and PADILLO.

992. GROUP OF ANTONIO JOSÉ ATENCIO, ANTONIA AL CHURLETA, and JUAN JESUS LEO.

15-17. THE HERDER.

One of the former governors of the pueblo of Taos.

20. GROUP OF CORRIDORES.

Young men who are selected to run foot-races during the "feasts" or religious holidays.

618, 623. YOUNG MAIDEN.

A very good-looking young woman of the pueblo of Taos, with her hair gathered over the ears, signifying her single state. This custom also obtains among the Moquis.

614-617; 620, 626-7. YOUNG GIRLS AND WOMEN OF THE PUEBLO OF TAOS.

19, 613, 625, 619, 621-2. VARIOUS INDIVIDUALS belonging to the pueblo of Taos.

628-642. VIEWS OF THE PUEBLO OF TAOS.

6. TAWACANIES.

A small tribe in the Indian Territory associated with the Caddos, Kiowas, and others on the Wichita agency. They are well advanced toward civilization.

738-739. DAVE.

740-741. CAW-LAC-ITS-CA. *Son of Dave.*

7. TEMICULSA.

A small band of Indians living in the southern portion of California, who are extensively intermarried with the Mexicans. They are a thrifty, prosperous people, fully able to take good care of themselves, and are not under the care of any agent.

993. KA-LEK. *Hanging.*

Chief of the Temiculas, and delegate recently to Washington, to seek from the General Government the restitution of some of their land, from which this tribe had been ejected by the State government. Is a man of marked intelligence, and speaks Spanish fluently. Age, 45; height, 5.10; head, 23½; chest, 47½; weight, 245.

994. ANDREW MAGRAND.

Temicula and Mexican half-breed. Age, 27.

995. JOHN CLIFT.

Temicula and Mexican half-breed. Age, 25.

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ADDENDUM.

List of negatives taken during the printing of the catalogue.

1081. HDE-DÁ-SKA. *White Eagle*. PONCA.
Head chief. Age, 41 years; height, 6 feet 2 inches;
circumference of head, $22\frac{1}{4}$ inches; circumference of
chest, $38\frac{1}{2}$ inches.
1082. TA-TÁU-KA-NÚ-ZHE. *Standing Buffalo*. PONCA.
Age, 44 years; height, 5 feet $11\frac{1}{2}$ inches; circumfer-
ence of head, 23 inches, circumference of chest, $42\frac{1}{2}$
inches.
1083. MA-CHÚ-NÚ-ZHE. *Standing Bear*. PONCA.
Age, 51 years; height, 5 feet $10\frac{1}{4}$ inches; circumfer-
ence of head, 23 inches; circumference of chest, 40
inches.
1084. ÚMP-PA-TONGA. *Big Elk*. PONCA.
Age, 36 years; height, 5 feet $9\frac{3}{4}$ inches; circumfer-
ence of head, 23 inches; circumference of chest, 40
inches.
1085. KHÁ-KA-SÁPA. *Black Crow*. PONCA.
Age, 52 years; height, 5 feet $8\frac{1}{2}$ inches; circumfer-
ence of head, $22\frac{1}{2}$ inches; circumference of chest, $39\frac{1}{2}$
inches.
1086. MA-GÁ-SKA. *White Swan*. PONCA.
Age, 51 years; height, 5 feet 8 inches; circumfer-
ence of head, $22\frac{1}{2}$ inches; circumference of chest, 39
inches.
1087. GIHEGA. *Big Chief*. PONCA.
Age, 41 years; height, 5 feet $10\frac{1}{2}$ inches; circumfer-
ence of head, $23\frac{1}{2}$ inches; circumference of chest, 40
inches.
1088. SHÚ-DA-GÁ-KA. *Smoke Maker*. PONCA.
Age, 51 years; height, 5 feet $9\frac{3}{8}$ inches; circumfer-
ence of head, $23\frac{1}{2}$ inches; circumference of chest, $42\frac{1}{2}$
inches.

1089. MA-CHÚ-HINKTH-TÁ. *Hairy Bear*. PONCA.
Age, 40 years; height, 5 feet $11\frac{3}{4}$ inches; circumference of head, $23\frac{1}{2}$ inches; circumference of chest, $38\frac{1}{2}$ inches.
1090. WASE-Á-TOÚGA. *Big Snake*. PONCA.
Age, 45 years; height, 6 feet $1\frac{1}{2}$ inches; circumference of head, $24\frac{1}{2}$ inches; circumference of chest, 43 inches.
1091. CHARLES LE CLAIR. *Interpreter*.
French and Ponca half-breed.
1092. BAPTISTE BUMABY. *Interpreter*.
Mother an Iowa and father an Otoe.
1093. GROUP of four chiefs and two interpreters of the Ponca delegation.
1094. GROUP of all the members of the Ponca delegation in Washington, November 14, 1877.



