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THE INDIANS OF OKLAHOMA

HISTORICAL INTRODUCTION

THE vicissitudes which many of the native tribes experienced in their contact with advancing civilization resulted in the settlement of many of them in the present Oklahoma, where they form nearly a fourth of the Indian population of the United States. Classed by linguistic stocks for the purpose of showing their relationships, these tribes or their remnants are as follow:

Algonquian: Arapaho, Cheyenne, Delawares, Illinois Confederacy (Cahokia, Kaskaskia, Peoria), Kickapoo, Miami, Ottawa, Piankashaw, Potawatomi, Sauk and Fox, Shawnee, Wea.
Athapascan: Chiricahua Apache, Kiowa Apache, Lipan Apache.
Caddoan: Caddo, Pawnee, Wichita, and affiliated bands.
Iroquoian: Cherokee, Seneca, Wyandot (Hurons)
Kiowan-Tanoan:[1] Kiowa.
Lutuamian: Modoc.
Muskhogean: Chickasaw, Choctaw, Creeks, Seminole.
Shoshonean: Comanche. Siouan: Iowa, Kansa, Osage, Oto and Missouri, Ponca, Quapaw.
Tonkawan: Tonkawa. Uchean: Yuchi (with Creeks and Shawnee).

Owing to the great wealth derived from oil and minerals, some of the Indians of the state occupy an unparalleled economic position. In a score of years the situation changed from semi-savagery and primitive poverty to idle wealth. Individuals who about twenty years ago were characteristically poor, drawing scant sustenance from limited agriculture and hunting, now ride proudly and arrogantly about in expensive

1 The Kiowa were supposed to constitute a distinct linguistic family until determined by Mr. John P. Harrington, of the Bureau of American Ethnology, to be related to the Tanoan stock of New Mexico.

motors, while chauffeurs are employed to care for them. The women have quickly taken advantage of these changed conditions and no Osage woman of standing now thinks of performing any domestic task, white women being employed for the purpose.

The future of these wealthy Indians is a matter for serious thought. The unrestricted members of the tribe use their income with no thought of tomorrow; in fact, with rare exceptions they are hopelessly in debt, hence from now onward their incomes will rapidly lessen. The saving feature of the situation is that the restricted members of the Osage are allocated only a part of their income, the remainder being held in reserve. At the present time these restricted Indians derive a per capita income of $4000 a year, and as a result of this wise policy they will receive a similar annuity for many years. On the other hand, in a comparatively short time the unrestricted members will become pauperized, depending for their very existence on what they can wheedle from their restricted fellows. It must not be assumed, however, that all the Indians of Oklahoma are so fortunately situated as the Osage, since many of the tribes occupy lands that produce no oil and must live in the usual Indian way.

The so-called Five Civilized Tribes, the Cherokee, Chickasaw, Choctaw, Creeks, and Seminole, with an aggregate population of 101,259, including all degrees of admixture, form a substantial part of the population of Oklahoma.

THE FIVE CIVILIZED TRIBES

CHEROKEE

Owing to their numerical strength and inherent political sagacity the Cherokee have long been the dominant unit of the Five Civilized Tribes; but it may well be claimed that much of the political wisdom which they have manifested during the last two centuries has been due to the strong infusion of Caucasian blood. History indicates that the Cherokee welcomed rather than discouraged intermarriage with the white race, and, being a powerful and advanced nation, white men desiring Indian wives commonly turned to them. This blending commenced at the time of the earliest contact with the white race before the middle of the sixteenth century, hence in the course of time a con-

siderable infusion of Spanish, French, and Irish resulted. John Ross, the greatest Cherokee chief and leader during later historical times, born October 3, 1790, was of only one-fourth Indian blood, while Sequoya, inventor of the Cherokee alphabet, was also a quarter-blood. A minor factor in the disintegration of Cherokee blood was the early mixture with negroes, for slavery was long a Cherokee institution. A close study of these people, however, supports their claim that there was far less blending of Cherokee and negro than occurred between whites and the negro race, similarly situated. Socially the Cherokee and negro did not amalgamate, and, although at the close of the Civil War all slaves were admitted to the tribal rolls and given land allotments, they were neither received into the tribal councils nor considered a part of the body politic. In fact, the Cherokee views the negro in much the same way as did the white slaveowner.

In language the Cherokee belong to the Iroquoian stock. When visited by De Soto in 1540 they were in possession of the southern Allegheny region; and tradition indicates that even then they occupied a territory south of their original habitat. Not many generations before the coming of white men, it is related, they resided on the southern shores of Lake Erie and that from the beginning of historic times their movements have been ever southward and westward. By 1690 their relations with the Carolina government began, with the inevitable attrition that always resulted between Indians and whites, so that in 1759, under the leadership of the celebrated Oconostota, war was waged against the colonists and continued almost uninterruptedly for thirty-five years, so that during the Revolution the Cherokee espoused the British cause. Contention also arose between the conservative and the progressive elements of the tribe, and to rid themselves of pressure, some of the former, under Dangerous Man, migrated at an unknown date west of the Mississippi, ultimately becoming known as the "Lost Cherokee." During and following the Revolution other parties pushed down the Tennessee river to the Tennessee-Alabama boundary, to be followed by others, who migrated beyond the Mississippi and established themselves in the wilds of Arkansas, at first by permission of the Spanish government, where they remained in peace until the ultimate Louisiana Purchase in 1803 placed the Indians again under American jurisdiction; but until 1822 there was constant conflict with the Osage, into whose domain the Cherokee had intruded.

In 1736 Christian Priber, probably a Jesuit, established a mission among the Cherokee, and shortly after the opening of the nineteenth century missionary and educational work became so active and such marked advance was made that in 1820 the Cherokee adopted a form of government modeled after that of the United States. In the following year George Guess, Gist, or Guest, known also as Sequoya (Sik-wâyi), an unlettered quarter-blood, after twelve years of labor submitted to the chief men of the nation a syllabary which he had devised for recording the Cherokee language, and on their approval the Cherokee of all ages set about to learn it with such zeal that, after a few months, thousands were able to read and write their own language. The new method was introduced by Sequoya among the Arkansas Cherokee in 1822, and parts of the Bible were translated and printed in the Sequoya characters by 1824; four years later *The Cherokee Phœnix,* a weekly newspaper, began to appear, and the Cherokee were on the high-road to complete civilization.

At the height of their prosperity gold was discovered in 1815 near the present Dahlonega, Georgia, within the domain of the Cherokee Nation, resulting, as has ever been the case in similar circumstances, in a powerful agitation for the removal of the Indians. After years of struggle under the leadership of John Ross, the Cherokee were compelled to yield to the inevitable, and by the treaty of New Echota, Georgia, December 29, 1835, they parted with what remained of their territory in the South after various treaties of cession, beginning in 1785, negotiated to sate the avarice of white men, and agreed to remove beyond the Mississippi to a tract to be set aside for them — the later Cherokee Nation in Indian Territory (Oklahoma). The removal was not accomplished until 1838-1839, after untold hardships and the loss of nearly a fourth of the unwilling seventeen thousand who were driven from their homes by military force to take the long "trail of death" for a distance of almost six hundred miles, mostly afoot and for the greater part in midwinter. James Mooney, who forty years ago gleaned much information from the lips of actors in the tragedy, spoke of the removal as one that "may well exceed in weight of grief and pathos any other passage in American history"; while a Georgia volunteer, afterward a colonel in the Confederate service, said, "I fought through the Civil War and have seen men shot to pieces and slaughtered by thousands,

but the Cherokee removal was the cruelest work I ever knew."[2]

The early years in the new surroundings were marked by discord and strife. The Cherokee of the West, or "Arkansas Cherokee," who also were known as the "Old Settlers," had been on the ground for years under previous treaties. Unwilling to be overwhelmed by the numerically superior newcomers, an attachment was formed with the minority treaty party under Major Ridge against the national party under Ross, and so intense did the jealousies become that Ridge, his son John, and Elias Boudinot, all leaders of the treaty party, were killed on June 22, 1839, in accordance with the Cherokee law which regarded as treason the ceding of tribal lands except by act of the national council. But the troubles were gradually dispelled and the Cherokee were ultimately reunited by the adoption, on September 6, 1839, of a new constitution and the establishment of the Cherokee Nation.

From an economic point of view the Cherokee made good progress during the first two decades in the new country. Lands were broken and cultivated, homes were established, and stock-raising flourished. But this prosperity was to be short-lived, for the clouds of the Civil War were gathering. In addition to the lingering resentment of the injustice that had been dealt them by the Federal government, there were among the Cherokee many slaveholders, the majority of whom were either mixed-bloods or white men who had married into the nation. Nevertheless, John Ross and most of those of full-blood favored loyalty to the Union, and for a while he was successful in his efforts to have the council vote for neutrality. The old Ridge adherents, with the mixed-bloods, however, after a great mass-meeting decided to cast their lot with the Confederacy, an influential factor in this decision being the failure of the Government to pay the annuities due under treaty stipulations.

The years of the Civil War were disastrous to these unfortunate people. The Confederacy failed to keep its promises; the country was raided and pillaged by the armies of both sides, Cherokee fields were destroyed, stock stolen, homes burned. By the close of 1862 the Cherokee had grown more than weary of their alliance with the Con-

2 Mooney, Myths of the Cherokee, *Eighteenth Annual Report Bureau of American Ethnology*, page 130, Washington, 1900.

federacy; in February, 1863, the council voted to withdraw from the Southern cause, to ally the nation with the Union, and to free all slaves. This action, however, did not change the attitude of Stand Watie (Dégatâga), leader of the Southern adherents and bitter opponent of Ross, for with his followers he continued actively in the strife even after the surrender of General Lee, his handful of followers for a while constituting the entire Confederate army.

At the close of the war the Indian Territory was a land of desolation. Thousands of Indians had died of hardship and starvation; ash-heaps were all that remained to show where homes had stood; live-stock had disappeared, farms were no more. Yet with all their sufferings they had a further blow to face.

Again in absolute control, and following its usual policy of making as good a bargain as possible with the Indians, the Government now stipulated that before the Cherokee and other tribes could be forgiven for their erstwhile disloyalty and brought into the Federal fold, they must part with large tracts of land for the use of other Indians whom the Government desired to settle in the Indian Territory, as well as of their slaves, who now had their freedom and must be adopted as a part of the tribal entity — a bitter dose indeed, considering the attitude of the Indians toward their negro bondmen. At the opening of the Civil War the Cherokee slaves alone numbered more than five thousand.

SEMINOLE

The Seminole, who emigrated to Florida about the middle of the eighteenth century, consisted chiefly of descendants of Hitchiti and Creeks of the Lower Creek towns, with a considerable number of Upper Creeks after the Creek War of 1813-14 against the Americans, together with the remnants of Yamasee and other conquered tribes, Yuchi, and a large negro element from runaway slaves.

While still under Spanish rule the Seminole became involved in hostility with the United States, particularly in the War of 1812, and again in 1817-18, the latter being known as the first Seminole war. Florida passed from Spain to the United States in 1819, and four years later, at the treaty of Camp Moultrie on September 15, the Seminole ceded most of their lands except a central reservation. But by reason of pressure by the border population for their complete removal beyond the Mississippi and their settlement among the Creeks, another treaty,

as fraudulent as any that blackens the history of our relations with the Indians, was negotiated by James Gadsden, under instructions of President Jackson, at Payne's Landing on May 9, 1832. The dire need of the Indians at the time was used as a cudgel to force its signing, not by Micanopy, the recognized chief of the tribe, nor by any others of authority or note, but by Halpatter Micco, known also as Billy Bowlegs, a youthful and almost unknown sub-chief who is said to have been flattered or bribed into appending his mark. Nevertheless, the treaty specifically provided that it was not to be binding upon the Indians until the exploring party which they were to send West in search of a home had returned and reported favorably.

Jackson now appointed a commission which seemed to have been empowered with varied authority. In the spring of 1833 it negotiated at Fort Gibson, in the present Oklahoma, a treaty with the seven Seminole representatives who had been sent West by the tribe to seek a new home and not to conclude an exchange for one until they had reported to their constituents in Florida. Notwithstanding this, the commissioners prevailed on these delegates to sign away the birthright of their people by negotiating a new treaty which practically gave immediate force to that of Payne's Landing the year before. This third treaty was destined to go down in the annals as the direct cause of the second Seminole war.

The allotted three years from the time of the fraudulent but now effective treaty of Payne's Landing in 1832, when the Seminole were to be removed, was extended six months, thus giving further opportunity for the cauldron to seethe, especially when it was decided at a tribal council about the close of the year to retain possession of their country at all hazards and to condemn to death all opposed to this view of the majority. In consequence of this vow, Charley Amathla, chief of the Wetumpka band, visioning the inevitable, commenced to bring in his cattle to the agent preparatory to the removal, and paid the threatened penalty on November 26. The money in his possession was forbidden by a forceful young Seminole to be touched, declaring that "it was the blood of the Indian." This young man was Osceola, who boldly had threatened the chiefs friendly to the whites and was so undisguised in his threats and insults toward General Wiley Thompson, the agent, that his imprisonment ensued. "The sun is so high; I shall remember the hour!" declared Osceola. "The agent has his say; I will have mine!"

Said to have been a master of dissimulation during his incarceration, Osceola was granted his liberty on condition that he promise to throw no further obstacles in the way of the agent, but would meet the friendly chiefs in council and subscribe to the treaty. His promise was redeemed; but he had not forgotten his declaration. On December 28 Thompson and Lieutenant Constantine Smith were murdered within sight of Fort King, near the present Ocala, by a band of fifty or sixty Mikasuki warriors led by Osceola, whose threat of vengeance was now fulfilled. On the same day a body of 180 of his warriors set out to meet the command of Major Francis L. Dade, who was advancing from Fort Brooke, now Tampa, with 139 men and having a six-pound field-piece and a wagon with ten days' provisions. Dade did not live to know that there was now imminent a war that would drag through nearly seven years. A negro slave, enlisted as a guide, proved the traitor by informing the Indians of the intended march, so without a sound of warning they ambushed the unsuspecting soldiers in the palmettos on the line of march and before the bloody encounter was over only four had escaped to tell the awful story.[3]

After the massacre of Dade's command, Osceola secreted the women, children, and old men in the depths of a swamp where the troops were unable to find them, then turned his energy to the complete desolation of the country between Fort Brooke and Fort King, and to harassing the Government forces whenever and wherever they made their appearance. Beginning with General Gaines, one after another officer was placed in charge of the army sent against this intrepid warrior and his followers, who were far outnumbered by the invading forces. But they were successively baffled, owing largely to the physical character of the Seminole country and to insurmountable difficulties in transporting supplies.

3 Among the Creeks and the related tribes from which the Seminole had sprung, certain rites were performed in which the so-called black drink, brewed from *Ilex cassine*, called "Carolina tea" and in the Muscogee language *ássi-lupútski*, "small leaves," was drunk for ceremonial purification and for producing the disordered imagination necessary to "spiritual power." In these ceremonies the attendant sings a long-drawn " *Yahólo!*" while each man successively drinks the *ássi*. Thus we have the origin of the name of our warrior, *Ássi-yahólo*, which in the mouths of the whites became "Osceola."

In June, 1837, some of the chiefs intimated a willingness to submit, and after negotiations declared their intention to emigrate, requesting a cessation of hostilities until they could bring in their people. This was granted, and Micanopy and some others were delivered as hostages; but after a few days they were forcibly rescued by Osceola and others, and the war was resumed with its former vigor. In the autumn a similar stratagem was attempted, when General Hernández, heading a band of volunteers, captured Philip (Eemathla or Neamathla), a prominent chief, which opened another negotiation. Coacochee, son of Philip, had been captured, but at Philip's request General Jesup had sent him out with messages to the chiefs and warriors, and he returned to Fort Peyton about November 17 with Osceola, John Cavallo, and most of the others concerned in the abduction. The Indians were avowedly friendly, but could not be prevailed on to enter the fort; rather they sent a message to Hernández requesting a meeting without an escort, with the assurance that he would be perfectly safe. In other words, the Indians had come bearing a flag of truce; but by reason of the abduction of Micanopy under his very nose, Jesup had lost faith in them, whereupon he directed Hernández to meet the Indians only with a strong escort, and while the council was in progress, the Indians were surrounded by a squadron of dragoons and made prisoners, an act condemned as inexcusable treachery by the very public that had urged Jesup on and gaining for Osceola widespread sympathy.

Osceola and the other captives, with members of the tribe numbering 250 in all, were taken to Fort Mellon, Florida, thence to Fort Moultrie at Charleston, South Carolina, where they were incarcerated and where Osceola was soon regarded as the hero of the war. While thus imprisoned, Osceola suffered a violent attack of quinsy, and was nursed to the end with great solicitude and tenderness by his two wives, who had accompanied him. He died January 30, 1838, probably less than thirty-five years of age, and was buried at the fort, where a monument was placed over his grave.

Those of the Seminole who did not succeed in hiding in the Florida swamps were settled on Creek lands in Indian Territory in 1842 and became a part of the Creek Nation, an arrangement not entirely unsatisfactory, for, being in the minority, the Seminole had little voice in administrative affairs. A few of the restless spirits later made a journey to Mexico in the hope of finding a more desirable home, but returned

after a fruitless search. In 1856, by a new treaty, they were given a separate reservation and established their own tribal government, under the name Seminole Nation, as one of the Five Civilized Tribes, but this came to an end in 1906.

CREEKS

The Creeks, or Maskókálgi (singular, Maskógi), whose habitat at the beginning of the period of Caucasian contact included most of the present Alabama and Georgia, parted with some of their territory to Great Britain in colonial times, and by various treaties with the United States, beginning in 1790, ceded several vast areas of their domain. By a deal between Georgia and the Federal government in consideration of the relinquishment by that state of its claim to the Mississippi territories, the United States in 1802 engaged ultimately to extinguish the Indian title to lands within the Georgia borders, in pursuance of which a cession of millions of acres of Creek lands were transferred in 1805. The people of the state constantly clamored for the fulfilment by the Government of its compact, and the Creeks, now alarmed at the prospective wholesale alienation of their ancient domain, in 1811 enacted a law forbidding the sale of any of the remaining land under penalty of death. In 1814, following the Creek war, in which Jackson took a prominent part, the Creeks were compelled by treaty to part with the equivalent of an empire in Georgia and Alabama, the Government thereby exacting payment of the expense of conducting its part of the hostilities. Constantly urged by Jackson, the people of Georgia continued to insist that all Indians be driven from the state, in consequence of which more lands were relinquished by the Creeks in 1818. In 1821 the Georgians negotiated another treaty, acting on the part of the United States, with William MacIntosh, a Scotch-Creek halfbreed in the pay of the whites, and a dozen other chiefs controlled by him, while thirty-six other chiefs refused to sign, making clear to the commissioners the irregularity of a cession arranged with a party representing only a tenth of the nation, which to be legal must have the consent of the entire nation assembled in council. After an attempt by MacIntosh two years later to make further cessions, the law punishing with death any Creek who offered to cede more land was reënacted in 1824, when three-fifths of the tribal holdings of 25,000,000 acres had been alienated. In February, 1825, at Indian Springs, Georgian com-

missioners, working on the avarice of MacIntosh, induced him and his followers to set their names to a treaty ceding what remained of the Creek domain, but, although confirmed by Congress a month later, a subsequent treaty, January 24, 1826, declared the negotiations of 1825 to be null and void. MacIntosh paid the penalty for his perfidy when, on May 1, 1825, a party of warriors surrounded his house and shot him and a companion as they tried to escape. Two other signers of the iniquitous treaty negotiated with the Georgians were also executed under the law which MacIntosh himself had originally proposed.

By the treaty of 1826 and a supplementary treaty in the following year the Creeks parted with their last holdings in Georgia and agreed to remove to the Indian Territory on lands of adequate extent to be acquired for them by the Government. By a treaty in 1832 their remaining lands in Alabama were relinquished, and between 1836 and 1840 they were removed to Indian Territory.

CHOCTAW AND CHICKASAW

The Choctaw and Chickasaw, whose late historic habitat was the present state of Mississippi, suffered the same experience as the other Civilized Tribes in ceding their lands little by little, finally signing treaties in 1810 and 1832 respectively, relinquishing all their holdings east of the Mississippi and agreeing to move to Indian Territory where they became members of the so-called Five Civilized Tribes. Far advanced in the ways of civilization even before their removal, and largely permeated with Spanish, French, and Scotch-Irish, the Choctaw and Chickasaw have continued to advance, amalgamate, and become a part of the body politic of the state and of the nation, a striking forecast of the ultimate solution of what is now regarded as the Indian problem.

YUCHI

The Uchean linguistic stock is represented by a single tribe, the Yuchi. Their early habitat seems to have been about the midcourse of the Savannah river, Georgia, extending to some distance on each side, and they are known to have had also a settlement on Tennessee river. Historically they have been associated with the Creek Nation, though the status of the relationship is one of divided opinion. One is that they were in confederacy with the Creeks but did not mix with them; an-

other that they were continually at war with the Cherokee, Catawba, and Creeks. The Creeks themselves claim to have subjugated them and regarded them as slaves. However that may be, the Yuchi participated with the Creeks in 1813 in the war against the United States, in consequence of which their villages were destroyed. The Yuchi were removed with the Creeks in 1836 to the present Oklahoma, where the main body of their descendants live with the Creek Nation. A part resides with the Shawnee, being designated as the Shawano Yuchi.

ALGONQUIAN TRIBES

The tribes of the Algonquian linguistic family removed to the present Oklahoma consist of the Arapaho, Cahokia, Cheyenne, Delawares, Kickapoo, Kaskaskia, Miami, Ottawa, Peoria, Piankashaw, Potawatomi, Sauk and Fox, Shawnee, and Wea.

The early historic habitat of most of these tribes, some of them now represented by little more than their names, was the region of the Great Lakes. The Cheyenne and Arapaho, however, came originally from the Red River valley of Minnesota, while the Shawnee dwelt along Cumberland river in Tennessee and Kentucky, and the range of the Delawares, or Lenape, extended over southern New York, New Jersey, eastern Pennsylvania, and Delaware. Through wars with French and British, against other tribes and amongst themselves, which sometimes were waged almost to the point of extermination, the Algonquian tribes of the Midwest were gradually forced across the Mississippi into the region of the present Kansas and Iowa, where they found a brief resting-place. When the Civil War had passed and white settlers were crowding into the West, these tribes were found to occupy highly desirable lands, which, as always, were coveted by the intruding whites. As the Government policy of placing as many Indians as possible on reservations in Indian Territory had become well established, Indians everywhere became more and more unpopular as the whites advanced and settled the new country, hence the cry everywhere arose that the Indians must be removed. They were in the white man's way. If the Indians resented the interference, killing often followed, and a general attack was a common result. In one treaty alone, in 1867, the Seneca, Miami, Hurons, Ottawa, Confederated Peoria, Wea, Piankashaw, and Kaskaskia ceded their lands in Kansas and were removed to the present Ottawa county, Oklahoma.

Largely by reason of their environment, such tribes as the Arapaho, Cheyenne, and Kickapoo developed the Plains culture, while others show an intermingling of the cultures of the Plains and the Northern Woodlands.

ARAPAHO

By tradition the Arapaho once lived about the Red River valley of northern Minnesota. Historically they have been allied with the Cheyenne from about the beginning of the nineteenth century. One branch of the Arapaho, the Atsina, after entering the Dakota plains, drifted up the Missouri, there joining the Assiniboin. The Atsina, now known as Gros Ventres, formerly Gros Ventres of the Prairie and Minnetarees of the Prairie to distinguish them from the Hidatsa or Gros Ventres of the Missouri, are at the Fort Belknap agency, Montana. The main tribe of Arapaho, however, migrated in a southerly direction to the Black Hills of South Dakota, this movement probably being accelerated by the numerically superior Sioux. A split occurred in the band about 1835, when they moved southward from Platte river. Part of the Cheyenne and part of the Arapaho departed down the Arkansas river, while the rest remained about the head of the North Platte. Since that time the two divisions have been known as Southern and Northern Arapaho respectively. The Northern Arapaho, who are now on Wind River reservation in Wyoming, are considered to be the main body, since they have retained all their tribal religious paraphernalia. The Southern Arapaho, together with the Southern Cheyenne, were placed on a reservation in Indian Territory in 1867; in 1892 they accepted allotments and their surplus lands were opened to settlement.

ILLINOIS CONFEDERACY

The Illinois Confederacy, once occupying southern Wisconsin, Illinois, and parts of Arkansas, Iowa, and Missouri, consisted of the Cahokia, Kaskaskia, Michigamea, Moingwena, Peoria, and Tamaroa tribes, the names of most of which have been indelibly impressed on the geography of the general region. Almost the only knowledge of these confederated tribes of earlier times is that recorded by Jesuit and other French explorers of the seventeenth and eighteenth centuries,

and while these are indefinite as to the location of the various villages at the period of the first contact, the major portion of the tribes resided chiefly on Illinois river, where nearly all of them later settled for protection against the hostilities of the Foxes, Sioux, and other northern tribes, and later of the Iroquois, the result of which, together with the ravages of liquor, greatly reduced their numbers. In 1680 they were said to number 6500, but by 1750 there were only 1500 to 2000. The murder by a Kaskaskia of the famous Ottawa leader Pontiac, in 1769, provoked the vengeance of the tribes of the Great Lakes, in consequence of which a war of extermination was begun, which in a few years reduced the Illinois to a mere handful who sought refuge with the French at Kaskaskia, while the Sauk, Foxes, Kickapoo, and Potawatomi took possession of their lands. In 1778 the Kaskaskia, numbering 210, lived in a village near Kaskaskia, Illinois, while the Peoria and Michigamea together numbered 170 in a village on the Mississippi farther up. The Foxes claim to have annihilated the Peoria for the help they gave the French and other tribes in the wars against the Foxes. The Moingwena were probably absorbed by the Peoria about the year 1700, while the Tamaroa became extinguished as a tribe about the beginning of the nineteenth century. In 1832 the remnant tribes of the old confederacy sold what was left of their lands in Illinois and Missouri, and under the names Peoria and Kaskaskia were assigned a reservation on Osage river, Kansas, where they were joined in 1854 by the Wea and Piankashaw. In 1868 the entire body was removed to Indian Territory.

OTTAWA AND POTAWATOMI

The earliest historical home of the Ottawa was along the north and south shores of Georgian bay and on Manitoulin island in Lake Huron. By tradition, the Chippewa, Ottawa, and Potawatomi were formerly one people who came from north of the Great Lakes and separated at Mackinaw, Michigan.

After the destruction of the Hurons in 1648-1649, the Iroquois turned their arms against the Ottawa, who, always better traders than warriors, fled with a remnant of the Hurons to the islands at Green

bay, where they were cordially received by the Potawatomi. Soon afterward a part moved to Keweenaw bay, while another band fled with some Hurons to the Mississippi and settled on an island near the entrance of Lake Pepin, Minnesota, whence, harassed by the Sioux, they were driven north to Black river, Wisconsin, where the Hurons built a fort, while the Ottawa pushed eastward and settled on Chaquamegon bay. Again beset by the Sioux and promised protection by the French, they returned in 1670-1671 to Manitoulin island, but by 1680 most of them had joined the Hurons at Mackinaw. About the year 1700 a portion of the Ottawa obtained a foothold on the west shore of Lake Huron between Saginaw bay and Detroit, where they were joined in 1706 by the band which had moved to the southeastern part of the lower peninsula of Michigan. Soon after, the chief seat of a portion of the Ottawa was at L'Arbre Croche on Lake Michigan, whence they spread in every direction - to the eastern shore of the lake, to southern Wisconsin, and northeastern Illinois. A prominent event in Ottawa history was the Pontiac War of 1763, waged chiefly around Detroit. The Canadian branches of the tribe are now on Walpole island in Lake St. Clair, others are on Manitoulin and Cockburn islands and the adjacent shores of Lake Huron. The Ottawa lands on the west shore of Lake Michigan were ceded and their occupants removed to Kansas under the provisions of the treaty of 1833; those who had settled in Ohio were removed west of the Mississippi in 1832 and with the others were ultimately established in Indian Territory. The main body, however, remain in the lower peninsula of Michigan, where they are scattered in a number of small settlements.

The Potawatomi, when first known, resided on the islands and at the head of Green bay, Wisconsin, having separated from their congeners the Ottawa and Chippewa about the upper end of Lake Huron, about three centuries ago. Like the Ottawa they were compelled to flee before the Sioux; in 1670 some of them were reported to be moving southward from their old Green Bay habitat, and by the close of the century were established on Milwaukee river, at Chicago, and on St. Joseph river, chiefly in territory that had been inhabited by the Miami. About 1765, they took possession of the lands of the defeated tribes of the Illinois Confederacy, in the present Illinois, northeast of the region seized by the Sauk, Foxes, and Kickapoo, at the same time spreading over southern Michigan and gradually approaching the Wa-

bash, there encroaching on Miami territory. By the beginning of the nineteenth century they were in possession of the country around the head of Lake Michigan from Milwaukee river, Wisconsin, to Grand river, Michigan, extending over a large part of Illinois eastward across Lake Michigan to Lake Erie, and southward in Indiana to the Wabash. They were allies of the French to the peace of 1713, were prominent in the Pontiac War, and in the Revolution took arms against the United States and continued hostilities until the Greenville treaty of 1795. They espoused the British cause also in the War Of 1812. Pressed by advancing civilization, most of them gradually sold their lands in 1836-1841 and were removed to Iowa and Kansas, but in 1846 were united on a reservation in southern Kansas, where they remained until 1868, when they were taken to Indian Territory and settled on a reservation with the Absentee Shawnee. A large part of the Potawatomi living in Indiana, however, refusing to leave their homes, were driven out, a part of them settling on Walpole island in Lake St. Clair. A part of the Potawatomi still live in Wisconsin and another body in lower Michigan.

SAUK AND FOXES

The Sauk and Fox tribes have long been intimately associated. The traditional home of the former was in lower Michigan, but when first known to the French, in the latter half of the seventeenth century, they had joined the Foxes in the vicinity of Lake Winnebago or along Fox river in eastern Wisconsin, having been driven by the Chippewa from the southern shores of Lake Superior not very long before.

In character the Foxes were not only warlike, but were regarded by their neighbors as stingy, avaricious, thieving, passionate, quarrelsome, and brave. They engendered an intense hatred toward the French because the latter aided the Chippewa and other enemies by supplying them firearms; indeed so bitter was the enmity that the French seriously considered their extermination. The Foxes formed

an alliance with the Iroquois in the seventeenth century and often were joined by the Sioux in their hostilities against the Indian allies of the French, especially the Chippewa. It was this tribe that in 1712 planned the attack on the fort at Detroit, which would have been destroyed but for the bravery of Buisson, its commandant. They were almost constantly at war with the tribes of the Illinois confederacy, and

with the aid of the Sauk finally succeeded in driving them from a large part of their country, of which they took possession. But the power of the Foxes was ultimately broken by the combined Chippewa, Menomini, Potawatomi, and French, and before the middle of the eighteenth century they lived at Little Butte des Morts on Fox river above Green bay, where they exacted tribute from all traders who put ashore until a force of French and Indians, after severely punishing the Foxes, drove them down Wisconsin river, where they settled about twenty miles above the mouth. About 1780, in alliance with the Sioux, they attacked the Chippewa at St. Croix falls, when the Foxes were almost exterminated. The remnant incorporated with the Sauk, and, although officially regarded as one, the two tribes have preserved their identity.

Starting in traditional times from the shores of Saginaw bay (which derived its name from this tribe), the Sauk retreated northwestward across Mackinac strait into northern Michigan, thence westward around Green bay and Fox river, where they were first found by early French explorers. The alliance of the Sauk and Foxes, and of the latter with the Sioux when occasion demanded, did not prevent the expatriated Hurons from corrupting the Sauk and Foxes to join them in an expedition against the Sioux in 1671-1672, which resulted in a rout for the allied warriors and great loss to the Sauk. In 1721, still resident on Green bay, Wisconsin, they became separated into two factions, of which one was attached to the Foxes and the other to the Potawatomi and the French. In 1728 the Sauk and other tribes were at war with the Foxes. In 1733 the Sauk gave asylum to some refugee Foxes in their village near the present Green Bay; when their surrender was demanded by the French, the Sauk resisted and in a fight repulsed the French and their Indian allies. Evacuating their fort, the Sauk and Foxes were pursued and overtaken by the French, probably at Little Butte des Morts, near the present Appleton, and after several hours of fighting the Indians were defeated after considerable losses on both sides. This action led to the close confederation of the Sauk and Foxes, above referred to, and to their removal to the country of the Iowa west of the Mississippi, from which time they became commonly known as the Sauk and Fox tribe. A Sauk band later known as the Missouri River Sauk had been in the habit of wintering near St. Louis. About 1804 the headmen of this band were induced to enter into negotiations with Government officials whereby the Sauk and Foxes were to relinquish all claim to

lands in Wisconsin, Illinois, and Missouri. This so incensed the Foxes that they gradually withdrew from the Sauk and in the course of a generation had moved to their hunting-grounds in Iowa. Although agreements were made with the three bands before the other negotiations were put in effect, the discontent developed thereby and the general unrest of the tribes of the region resulted in the Black Hawk War in 1832, in which the hostilities were not so much against the Government as between the Sauk on the one hand and the Sioux, Omaha, and Menomini on the other. The Sauk, thoroughly beaten, sought refuge among the Foxes in Iowa, where, although now broken in power but not in spirit, the two tribes united to avenge themselves against the Sioux, Omaha, and Menomini, whom they chastised so severely that the Sioux and Menomini left Iowa forever. In 1837 the Sauk and Foxes exchanged their Iowa lands for a tract across the Missouri river in Kansas, where they lived as one people for twenty years. But internal dissensions, due largely to Keokuk, arose, which caused them to drift apart and to live in separate villages. Then, to make bad matters worse, about 1857-1859 the leading Foxes, returning from a buffalo-hunt, found that the Sauk during their absence had been tricked into making a treaty with the Government to take up their lands in severalty and to sell the remainder. Thoroughly disgusted, many of the Foxes left for Iowa, where finally they found a place on Iowa river, near Tama, where they bought a small piece of land, since increased to about 3000 acres, which they hold in common. In 1867 the Sauk and the remaining Foxes in Kansas ceded their lands and were given a tract in Indian Territory (Oklahoma); in 1891 they took up lands in severalty and sold the remainder to the Government. The Sauk and Fox reservation is just west of the territory of the Creek Indians, between the North Canadian and Cimarron rivers.

SHAWNEE

From a historical point of view the Shawnee were one of the most important tribes of the Algonquian family, for they early came in contact with the colonists and had important relations with the American government after the Revolution. They are closely related in dialect to the Sauk and Foxes. According to Delaware tradition the Shawnee were originally one with the Delawares and the Nanti-coke, the separation having taken place after the expulsion of the Cherokee from the

north, when the Shawnee migrated southward. According to their own traditions they lived originally in the Cumberland basin of Tennessee, with an outlying colony on the Savannah (i.e., Shawano, Shawnee) river in South Carolina. In these regions they first became known to white people in 1669-1670, when the two divisions were separated by the Cherokee, their friends at that time, both tribes being enemies of the Catawba and others. The Carolina Shawnee were on amicable terms with the British in the late years of the seventeenth and the early part of the eighteenth century, although they bore the reputation of being warlike by nature. Dissatisfied, however, with the later attitude of the English, who favored their Catawba enemies at their own expense, and owing also to Catawba pressure, the Shawnee gradually removed to the north, beginning about 1677 and continuing for about thirty years, settling in Virginia and Maryland during this migration, then in Pennsylvania, wherein 1701 they made a treaty with William Penn. In 1694 about 700 of them settled with the Munsee on Delaware river, Pennsylvania, at the mouth of the Lehigh and as far down as the Schuylkill, while others joined the Mahican. Here peace was made with the Iroquois, and after some years those who had settled on the Delaware river removed to the Wyoming valley; in 1742 they were joined by the Delawares and Munsee who were forced to leave the Delaware valley. The Shawnee at Wyoming on the Susquehanna, owing to missionary influence, remained neutral for some time during the French and Indian War, which began in 1754, although their relatives on the Ohio became allies of the French. But a year or two later the Shawnee on the Susquehanna joined their relatives on the Ohio, as others in Pennsylvania had done from time to time, and thus espoused the French cause.

Meanwhile the Shawnee body on the Cumberland river of Tennessee and Kentucky preceded the Carolina Shawnee to the region of the upper Ohio river. This movement commenced about 1714 in consequence of war with the Cherokee, their former allies, aided by the Chickasaw, an enmity that was not terminated until the Shawnee and the Delawares in the north combined against the Cherokee and compelled them to sue for peace. The migration was gradual. They stopped for some time at points in Kentucky, and also probably in Illinois, but finally, about 1730, settled by permission of the Wyandot on the Ohio river in Ohio and Pennsylvania from the Allegheny to the Sci-

oto. In 1748 this branch of the tribe was said to number about 600. A few years later they were joined by their kindred of the Susquehanna. Until the treaty of Greenville in 1795, the Shawnee were almost constantly at war with the English or the Americans, and great was their destruction on the frontier during that period of forty years. After the Revolution a large number joined the hostile Cherokee and Creeks, while in 1793 a considerable body, by invitation of the Spanish government, settled in Missouri, where they were later joined by others. In 1798 some of the Ohio Shawnee settled in Indiana by invitation of the Delawares. A few years later the Shawnee Prophet, a medicine-man, brother of the celebrated Tecumseh, began to preach a new doctrine among the tribes of that region. His followers rapidly increased and they established themselves in a village at the mouth of Tippecanoe river, Indiana. The Prophet's intentions becoming hostile, a force was sent against him under General William Henry Harrison in 1811, resulting in the total defeat of the Indians in the battle of Tippecanoe. Tecumseh, endeavoring to enlist their aid against the United States, was then among the Creeks, but returned in time to take command of the northwestern tribes in the British interest in the War of 1812. The death of Tecumseh in the battle of the Thames, near Chatham, Ontario, October 5, 1813, broke the spirit of the tribes whose confederation he had attempted to organize. In 1825 the Shawnee sold their Missouri lands and removed to a reservation in Kansas, after a large part of them had migrated to the Sabine river in Texas but were driven out in 1829. The Shawnee of Ohio sold their remaining lands in 1831 and joined those in Kansas. A large part of the tribe left Kansas about 1845 and settled on Canadian river, Indian Territory (Oklahoma), where they are now known as Absentee Shawnee. In 1867 some Shawnee living with the Seneca removed also from Kansas to Indian Territory and are now known as Eastern Shawnee; while those known as Black Bob's Band at first refused to remove from Kansas but later joined the others. In 1869 the main body became incorporated with the Cherokee Nation.

DELAWARES

At one time the Delawares, or Lenape, formed a confederacy, the most important of the Algonquian stock, consisting of the Munsee, Unami, and Unalachtigo divisions, speaking different dialects and oc-

cupying the basin of the Delaware river in eastern Pennsylvania and southeastern New York, and also most of New Jersey and Delaware. According to tribal tradition the Delawares had a common origin with the Nanticoke, Conoy, Shawnee, and Mahican. When they made their first treaty with William Penn in 1682 their council fire was at Shackamaxon, about the present Germantown, Pennsylvania. One of their great chiefs at this period was Tamanend, from whom the Tammany Society takes its name. In 1720 the Iroquois assumed dominion over them. This condition lasted until about the opening of the French and Indian War. Encroachments by the whites forced them across the mountains; by 1724 the first of them settled on Allegheny river, and by 1742 the main body located on the Susquehanna, at Wyoming and other points. Owing to Iroquois pressure and by invitation of the Hurons they commenced to form settlements in eastern Ohio, and in a short time the greater part of the Delawares, together with the Munsee (often referred to as distinct) and Mahican, had become established on the Muskingum and other streams of that region. Being now within reach of the French and supported by the western tribes, the Delawares were enabled to cast off the Iroquois yoke, and up to the treaty of Greenville in 1795 they were the most determined opponents of the advancing whites. By permission of the Miami and Piankashaw, about 1770, they settled in the country between the Ohio and White rivers in Indiana, and with the sanction of the Spanish Government in 1789 a part of them, together with some Shawnee, moved to Missouri and later to Arkansas. By 1820 the two bands had found their way to Texas, where at that time the Delawares numbered about 700. By 1835 most of the tribe had been gathered on a reservation in Kansas, whence they were removed in 1867 to Indian Territory (Oklahoma) and incorporated with the Cherokee Nation. Another band is affiliated with the Caddo and Wichita in western Oklahoma, and in addition there are a few scattered remnants in the United States and several hundred in Canada where they are known as Delawares, Munsee, and Moravians.

KICKAPOO

In history the Kickapoo, who have a close ethnic and linguistic connection with the Sauk and Foxes, first appeared about the middle of the seventeenth century between Fox and Wisconsin rivers in Wisconsin.

After taking part in the destruction of the Illinois Confederacy about 1765, they moved southward, establishing headquarters at the site of Peoria, Illinois. Gradually extending their range, a portion, centring around Sangamon river, became known as the Prairie Band, while a part, ranging east to the Wabash river, were designated the Vermilion Band. This tribe with other Mississippi Valley peoples took a prominent part in the Tecumseh uprising in 1811 and the Black Hawk War of 1832. In 1809 they ceded their lands on Wabash and Vermilion rivers, and ten years later all their claims in central Illinois, and were removed to Missouri and thence to Kansas. About 1852 a large party of Kickapoo, together with some Potawatomi, went to Texas and to Mexico where in 1863 they were joined by other dissatisfied Kickapoo. These caused so much annoyance to the border settlements that about half the tribe were induced to settle in Indian Territory in 1873. The lands of the Kickapoo were allotted in severalty and the surplus opened to settlement in 1895. Since then most of them have moved to Chihuahua and joined the so-called Mexican Kickapoo.

IROQUOIAN TRIBES

HURONS OR WYANDOT

The original domain of the Hurons was east of Lake Huron in Canada. In 1648, after a long series of wars with the Iroquois, they became involved in a final conflict of extermination, resulting in their complete disorganization and demoralization. The greater portion were either killed or kept in captivity among the several Iroquois tribes, or perished from hunger and exposure in their flight. The refugees, driven ever westward and some even reaching the Sioux country, found asylum amongst many tribes, but wherever they fled they were pursued by the vengeful Iroquois. Finally, by a treaty made in 1666 between the French and the Iroquois, the Hurons were allowed to remove to Michilimackinac, Michigan, and later became established at Sandusky, Ohio, and at Detroit. During that time, in spite of greatly reduced numbers, they attained a great degree of influence among the tribes of the Great Lakes and the Ohio river.

Historically the Hurons sided with the French during the French and Indian wars, entered the Pontiac War in an effort to dislodge the

British from the Great Lakes, and espoused the British cause in the Revolution and the War of 1812. After this last conflict a large reservation was set aside for them in northwestern Ohio and southeastern Michigan, in 1815, but four years later a part of this tract was sold, and the remainder was disposed of in 1842 when the Hurons moved to a large reservation in Wyandotte county, Kansas. By treaty of 1855 the Hurons became citizens, but in 1867 tribal relations were reestablished and they moved to northeastern Indian Territory (Oklahoma).

SENECA

The so-called Seneca in Oklahoma are a remnant of the Erie, Neuter, and Conestoga tribes which had fled, after a disastrous war with the Seneca proper, to the Ohio river where they became known as the Seneca of Sandusky and hence are not true Seneca. They were joined later by some Cayuga who had sold their lands in New York, only to cede these holdings to the Government in 1831 and move to Missouri and Kansas. From here, by treaty of 1867, they were removed to what is now Ottawa county, Oklahoma.

SIOUAN TRIBES

The Siouan Indians were and still are one of the most populous linguistic families north of Mexico. The principal body extended from the west bank of the Mississippi northward from the Arkansas, nearly to the Rocky mountains, with the exception of territories claimed by the Pawnee, Arikara, Cheyenne, Blackfeet, Arapaho, Comanche, and Kiowa. The Dakota proper occupied also the eastern side of the Mississippi from the mouth of the Wisconsin to Mille Lacs, Minnesota, while the Winnebago were about the head of Green bay and Lake Winnebago, Wisconsin. Certain other Siouan tribes resided in Canada in the direction of Lake Winnipeg; others were in North Carolina, South Carolina, and the Piedmont region of Virginia; while still others were in Mississippi on the Gulf coast and on Yazoo river.

Of the groups now living in Oklahoma, the Chiwere, so-called by James Owen Dorsey, consisting of the Iowa, Oto, and Missouri, separated from the parent Winnebago and moved to the Missouri river from the southern Minnesota region. The Dhegiha group, as named by Dorsey, the present Omaha, Ponca, Kansa, Osage, and Quapaw,

were originally a single tribe on the Mississippi river; but a part of them moved downstream, becoming the Quapaw, or " Downstream people"; while others, the Omaha or "Upstream people," migrated northwestward along the river and gradually became segregated. There were wide differences in the habits and customs of the tribes composing the stock.

IOWA, OTO, AND MISSOURI

The Chiwere tribes, above noted, according to tradition came with the Winnebago from the region north of the Great Lakes, but the Winnebago stopped on the shores of Lake Michigan in Wisconsin while the others continued southwestward to the Mississippi.

Here the Iowa separated from the others and according to tradition migrated successively to the junction of Rock river, Illinois, with the Mississippi, or to the Des Moines above its mouth in Iowa; to southwestern Minnesota; to the mouth of the Platte in Nebraska; thence successively to the headwaters of the Little Platte in Missouri; the west bank of the Mississippi above Des Moines river in Iowa; a short distance farther up the same stream; southwestwardly to Salt river, thence to its extreme headwaters and to the upper part of Chariton river, Iowa; to Grand river, Missouri; to the Missouri river opposite Leavenworth, in Missouri, where they trafficked with traders from St. Louis in skins of beaver, otter, raccoon, deer, and bear. In 1836 they were moved to a reservation in northeastern Kansas, from which they were subsequently removed to central Indian Territory. In 1890 their lands were allotted in severalty and the remainder thrown open to settlement.

The Oto and Missouri continued westward after separating from the others, reaching the Missouri river at the mouth of Grand river, Missouri. Here the Oto withdrew and moved farther up the Missouri river. The Missouri tribe in 1798 was conquered and dispersed by the Sauk and Foxes and their allies. Of the remnant some joined the Kansa, some the Oto, and the rest settled with the Osage. In time they recovered their strength, but later were reduced in numbers by epidemics of smallpox. Again in war they lost to the Osage, and a part joined the Iowa and others the Oto. They accompanied the Oto when they were removed to Indian Territory in 1882 and are officially classed with them.

After separating from the Missouri tribe, the Oto moved up the Missouri river as far as the Platte in Nebraska, and later resided on that stream about eighty miles above its mouth, but later were driven southward probably by northern tribes. They were so greatly reduced by war and smallpox that they migrated to and were protected by the Pawnee, the Missouri tribe then being incorporated with them. In 1880 a part of the Oto went to the Sauk and Fox reservation in Indian Territory; in 1882 the remainder followed and were placed with the Ponca under the Oakland agency.

OSAGE

Geographically considered, the Osage consisted of three bands — the Great Osage, the Little Osage, and the Arkansas Band. When first known to the French in the latter half of the seventeenth century they resided on the Osage river, Missouri, and were ever at war with most of the surrounding Indians. The Caddoan tribes feared them, and the Illinois were inveterate enemies. In 1802 a party of the Great Osage migrated to the Arkansas river and have since been known as the Arkansas Band. In 1804 the Great Osage were located by Lewis and Clark on the south bank of Osage river, and the Little Osage about six miles away.

In 1808 the Osage ceded the larger part of what is now the State of Missouri, and the northern part of Arkansas; their remaining territory, all of the present Oklahoma north of the Canadian and Arkansas rivers, was later greatly reduced by provisions of the treaty of St. Louis in 1825, of Fort Gibson in the present Oklahoma, in 1839, and of Canville, Kansas, in 1865. The limits of the present reservation were established in 1870. By the act of 1906 an equal division of lands and funds of the Osage was provided for.

PONCA AND OMAHA

The Ponca and the Omaha have the same language, differing only in some dialectic forms; it approximates the Quapaw rather than the Kansa or the Osage.

After the first migration of the entire body of Ponca, Quapaw, Osage, Kansa, and Omaha to the mouth of Osage river, where the Osage settled, the Kansa went up the Missouri while the Ponca and Omaha

crossed to the north side and ultimately reached the southwestern part of Minnesota. Defeated by the Sioux, they fled to the present South Dakota and again ascended the Missouri river, this time to the mouth of White river. The Ponca went to the Black Hills in South Dakota, then descended the Missouri river to the Niobrara river in Nebraska, where they remained, while the Omaha settled on Bow creek, Nebraska. The removal of the greater part of the Ponca to Indian Territory took place in 1877, a smaller portion retaining their reservation in Nebraska.

The Omaha participated with other tribes in the treaties of 1830 and 1836, and by the treaty of Washington, in 1854, ceded all their lands west of the Missouri river and south of a line running due west from the point where the Iowa river leaves the bluffs, retaining their lands north of this line for a reservation. In 1865 a part of this Nebraska reservation was sold for the use of the Winnebago.

QUAPAW

When the other members of the so-called Dhegiha migrated northward, the closely related Quapaw moved southward. Their village was on the west bank of the Mississippi north of the Arkansas river in Arkansas. In their southward movement they followed the Mississippi as far as Red river. Because of the great change wrought in their condition by contact with the white race, the true character and customs of the Quapaw can be learned only through accounts by early explorers. In 1877 they were assigned a reservation in northeastern Indian Territory, but most of them left this reservation and joined the Osage.

KANSA

Linguistically the Kansa are most closely related to the Osage. After the latter had settled on the Osage river in Arkansas and the Ponca and Kansa had moved across the Missouri, the Kansa proceeded to northern Kansas. Attacked by the Cheyenne, they moved to the mouth of the river which bears their name and where they remained until 1825, when they relinquished their claims to lands in Nebraska, Kansas, and Missouri, reserving a tract on Kansas river, where they suffered from attacks by the Pawnee. By treaty at Methodist Mission, Kansas, in 1846, they ceded two million acres of the eastern portion of their reserva-

tion, and a new reservation was assigned them at Council Grove on Neosho river, Kansas. These lands in turn were sold from time to time and the Kansa were removed to Indian Territory, next to the Osage.

CADDOAN TRIBES

PAWNEE

In the gradual northeastward movement of the Caddoan tribes, the Pawnee brought up the rear, finally becoming established in the Platte valley, Nebraska. Since they were beyond the region of conflict between Spanish and French, they were able to escape the earlier influence that proved so fatal to the Caddoan tribes in the south; but their ever-increasing contact with the white race in the latter part of the eighteenth century introduced the white man's dreaded diseases and greatly reduced them both in number and in tribal power.

The trail of the advancing whites toward the southwest traversed a part of the Pawnee territory; but in spite of all provocation, due chiefly to the increasing travel and settlement that constantly pressed the frontier westward — provocation such as was seized upon eagerly by other tribes as a cause for hostility — they never declared war on the United States. On the contrary, they served faithfully and courageously as scouts during many Indian hostilities, and assumed an attitude of forbearance in the hope that their wrongs would eventually be righted. It has been a matter of frequent complaint among Indians that those who were friendly and peaceful toward the whites received far less in the way of favor than those who were in an almost continual state of hostility.

By treaties entered into from 1833 to 1857, all lands north and south of the Platte river, Nebraska, were ceded by the Pawnee, except a strip on Loup river thirty miles east and west by fifteen miles north and south, where a reservation was established. In 1876 this tract in turn was relinquished and the Pawnee were removed to Indian Territory. In 1892 they took lands in severalty.

CADDO

The ancient seat of the Caddo was the lower valley of the Red river of Louisiana, although they were amongst the first of the stock to scatter

north, west, and south, their villages being distributed along Red river and its tributaries in Louisiana and Arkansas, and also on the banks of the Sabine, Neches, Trinity, Brazos, and Colorado rivers in eastern Texas. In the struggles between French and Spaniards in the eighteenth century for possession of the territory occupied by the Caddo, these Indians suffered greatly both from war and disease, while several cognate tribes were almost exterminated. It was a policy, both of the French and the Spaniards, to foment warfare among the tribes — to play the one against the other, so to speak — with disastrous results to their pawns.

Later in Caddo history, after the Louisiana Purchase in 1803, when immigration increased and the Caddo were pushed from their old haunts, they ceded all their lands in Arkansas and Louisiana in 1835, to move to their kindred in Texas. With the continued increase of white immigration and the settlement of new lands, discrimination arose against the Texas tribes. Inroads on the buffalo herds by the newcomers depleted the chief source of Indian food. Moreover, the Texans were fighting for independence, so that no tribe could be at peace with both forces. All were held to blame for raids by the Plains tribes, followed often by indiscriminate reprisals on all Indians. In these the Caddo were the chief sufferers. After discovering a plot on the part of a company of settlers to exterminate them, the Caddo fled to Indian Territory in 1859, where they took refuge among the Wichita and Tawakoni. Again, during the Civil War, because they remained loyal to the Union, the Caddo fled northward to Kansas and some even as far as Colorado. In 1872 the boundaries of their reservation in Indian Territory were defined and in 1902 they took lands in severalty.

KIOWA

The Kiowa, until recently considered a separate linguistic stock, but now known to be related to the Tanoan family of New Mexico, at one time resided on the upper Yellowstone and Missouri rivers, but later centred about the upper Arkansas and Canadian rivers in the present Colorado and Oklahoma. From the upper Missouri region they moved down from the mountains, forming an alliance with the Crows with whom they long remained on friendly terms. Then, probably before the beginning of the eighteenth century, they drifted southward along the base of the Rocky mountains, driven by the Arapaho and Chey-

enne, with whom they later, in 1840, made peace. The Sioux also claim to have driven the Kiowa from the Black Hills.

When they arrived in the Arkansas valley, the Kiowa met the Comanche in hostile encounter for possession of the land, but finally a lasting peace was made and the two tribes have ever since been in close affiliation. The associated tribes made constant warfare on the frontier settlements of Mexico and Texas, extending their depredations as far south as Durango. Indeed they were noted as the most predatory and bloodthirsty of all the Plains Indians, their reputation being such that they were said to have killed more white people, in proportion to their numbers, than any other tribe of modern times.

In 1868 the Kiowa, together with the Kiowa Apache and the Comanche, were removed to their present reservation. They participated in the last Plains Indian outbreak in 1874-1875, along with the Comanche, Kiowa Apache, and Cheyenne. In 1901 their lands were allotted in severalty and the remainder was opened to settlement.

ATHAPASCAN TRIBES

KIOWA APACHE

Although of Athapascan stock, the Kiowa Apache have been associated with the Kiowa since they were first known, forming a part of the Kiowa tribal circle but preserving their own language. They had no tribal affiliation with the Apache of Arizona and New Mexico; indeed, they claimed to be unaware of the existence of them until recent times. In all likelihood the Kiowa Apache, with other Athapascan groups, migrated gradually southward along the eastern base of the Rocky mountains, and after separating from the main Athapascan body took refuge with the Kiowa for mutual protection. Later the Kiowa Apache ranged between the Platte river of Nebraska and the frontier of New Mexico, obtaining horses from the Spanish settlements which they traded to other tribes, especially the Mandan and Arikara.

In 1837 the Kiowa Apache, Kiowa, and Tawakoni made their first treaty with the Government. Their subsequent history is that of the Kiowa. The tribe in general remained peaceful through the Plains Indian outbreak of 1874-1875.

LIPAN APACHE

During the eighteenth and nineteenth centuries the Lipan Apache roamed over the lower Rio Grande region of New Mexico, and eastward across the plains of Texas to the Gulf coast, gaining a livelihood by depredations against other tribes and the whites in Texas and Mexico. They were enemies of the Comanche, Wichita, Ute, and Jicarillas, but always friends of the Mescaleros and Tonkawa. The Lipan Apache were allies of the Texans in 1839 against the Comanche and Wichita, but from 1845 to 1856 they suffered severely at the hands of the Texans, who pursued a policy of extermination of the Indian tribes, in consequence of which they were driven into Coahuila, Mexico, with the Kickapoo and other refugee tribes. In 1905 the nineteen survivors were taken to the Mescalero reservation in New Mexico. There are a few with the Tonkawa at Oakland agency, Oklahoma, and a few others with the Kiowa Apache.

TONKAWA

The habitat of the Tonkawa (who form a distinct linguistic stock) in the eighteenth and nineteenth centuries was central Texas between the upper and middle Trinity rivers on the northeast and the San Gabriel and Colorado rivers on the southwest. Their drift has been gradually southward, probably because of pressure by the Osage and Comanche, but this is not certain.

The ethnological relations of the Tonkawa are still obscure. Their customs, as well as their language, were different in many ways from those of the surrounding great groups; but their later organization tends to indicate a composite of remnants of other tribes.

Until the nineteenth century the Tonkawa were hostile to the Spaniards and the Apache alike, but friendly to the Comanche, Wichita, and Hasinai. Later the relations were reversed. They had an ill reputation with both whites and Indians. They were warlike wanderers, living in small villages part of the time, but moving often; they also were reputed to be cannibals, and were despised as thieves and vagabonds. In 1855, together with the Caddo, Kichai, Waco, Tawakoni, and Penateka Comanche, they were settled on two small reservations on Clear fork of Brazos river, Texas, but the violent opposition of the Texans, which culminated in an attack, caused their removal two years

later to the Washita river, Indian Territory.

During the Civil War, because of old scores against the Tonkawa, coupled with their previous reputation as cannibals and because they were employed as Government scouts, the other tribes, chiefly the Delawares, Shawnee, and Caddo, who espoused the Confederate cause, attacked and massacred nearly half of the tribe, which had numbered about 300. After some years of wandering the survivors gathered at Fort Griffin, Texas; but in 1884 the remainder, with some Lipan Apache, were assigned to the Oakland agency near Ponca.

MODOC

In Oklahoma the Lutuamian linguistic family is represented by the Modoc tribe, whose language is identical with that of the Klamath save for a few slight dialectic differences, which would tend to indicate the separation of the two in comparatively recent times. The Modoc habitat included Little Klamath, Modoc, Tule, and Clear lakes, and Lost River valley, in Oregon and California. Their numerous conflicts with the whites, carried on with atrocities committed by both sides, gave them an evil reputation. In 1864 the Modoc and Klamath ceded their lands and were assigned a reservation in Oregon where they were by no means contented. They made repeated and persistent but unsuccessful efforts to return to the Lost River region and its vicinity.

The most notable attempt to escape the confines of the reservation was made in 1870 when Captain Jack, a prominent chief, led a band of Modoc to the California border. Their refusal to return resulted in the Modoc War of 1872-1873, which was signalized by much fighting and the retreat of the Modoc to the lava-beds of the California frontier, where many futile attempts were made to dislodge them. They were finally subdued and the tribe divided, a part going to the Klamath reservation in Oregon and the remainder to the Quapaw reservation in Indian Territory.

POPULATION OF THE INDIANS OF OKLAHOMA in 1926[4]

Apache Chiricahua	88
Arapaho	831
Cheyenne	1,835
Comanche	1,790
Delawares	187
Illinois Confederacy and Iowa	84
Kansa	442
Kickapoo	198
Kiowa	1,782
Kiowa Apache	203
Osage	2,826
Oto and Missouri	637
Ottawa	256
Pawnee	824
Ponca	746
Potawatomi	2,227
Quapaw (including Modoc)	334
Sauk and Fox	697
Seneca	596
Shawnee	565
Tonkawa (including Lipan Apache)	48
Wichita, Caddo, and affiliated bands	1,272
Wyandot (Hurons)	524
Five Civilized Tribes[5]	
Cherokee	36,432
Chickasaw	5,659
Choctaw	19,088
Creeks	11,952
Seminole	2,141

4 From the Report of the Commissioner of Indian Affairs.

5 The census is that of 1920. The populations do not include 2582 enrolled as members of the Five Civilized Tribes by intermarriage, nor 23,405 enrolled as freedmen.

The total Indian population of the United States, including freedmen enrolled as members of the Five Civilized Tribes, members by intermarriage, and all the degrees of intermixture, but excluding the Indians of Alaska, is 349,595.

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