INDIAN TRIBES OF MONTANA.

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AHMEKKWUN - ENINNEWUG.

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

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ALLAKAWEAH.

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

Crows - Hidatsa - Scouer.

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ARAPAHO.

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

According to the tradition of the Arapaho they were once a sedentary agricultural people, living far to the northeast of their more recent habitat, apparently about the Red River Valley of northern Minnesota. From this point they moved southwest across the Missouri, apparently about the same time that the Cheyenne moved out from Minnesota, although the date of the formation of the permanent alliance between the two tribes is uncertain. The Atsina, afterward associated with the Siksika, appear to have separated from the parent tribe and moved off toward the north after their emergence into the plains. The division into Northern and Southern Arapaho is largely geographic, originating within the last century, and made permanent by the placing of the two bands on different reservations. The Northern Arapaho, in Wyoming, are considered the nucleus or mother tribe and retain the sacred tribal articles, viz., a tubular pipe, one ear of corn, and a turtle figurine, all of stone.
Since they crossed the Missouri the drift of the Arapaho, as of the Cheyenne and Sioux, has been west and south, the Northern Arapaho making lodges on the edge of the mountains about the head of the North Platte, while the Southern Arapaho continued down toward the Arkansas. About the year 1840 they made peace with the Sioux, Kiowa, and Comanche, but were always at war with the Shoshoni, Ute, and Pawnee until they were confined upon reservations, while generally maintaining a friendly attitude toward the whites. By the treaty of Medicine Lodge in 1867 the Southern Arapaho, together with the Southern Cheyenne, were placed upon a reservation in Oklahoma, which was thrown open to white settlement in 1892, the Indians at the same time receiving allotments in severalty with the rights of American citizenship. The Northern Arapaho were assigned to their present reservation on Wind River, in Wyoming in 1876, after having made peace with their hereditary enemies, the Shoshoni, living upon the same reservation. The Atsina division usually regarded as a distinct tribe, is associated with the Assiniboine on Fort Belknap Reservation in Montana. They numbered, respectively, 889, 859, and 535 in 1904, a total of 2,283, as against a total of 2,638 ten years earlier.

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

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

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

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

(3) Aa'ninena, Hitunena, Atsina, or Gros Ventres of the Prairie. The first name, said to mean "white clay people," is that by which they call themselves. Hitunena, or Hitunenena, "begging men," "beggars," or more exactly "spongers," is the name by which they are called by the other Arapaho. The same idea is intended to be conveyed by the tribal sign, which has commonly been interpreted as "big bellies," whence the name Gros Ventres applied to them by the French Canadians. In this way they have, been by some writers confused with the Hidatsa, the Gros Ventres of the Missouri.
(4) Basawunena "wood-lodge people," or, possibly, "big lodge people." These, according to tradition, were formerly a distinct tribe and at war with the Arapaho, but have been incorporated for at least 150 years. Their dialect is said to have differed considerably from the other Arapaho dialects. There are still about 50 of this lineage among the Northern Arapaho, and perhaps a few with the other two main divisions.

(5) Hanahawunena ("rock men"—Kroeber) or Aamunhawa. These, like the Basawunena, lived with the Northern Arapaho, but are now practically extinct.

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


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ARIKARA.

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

When the Arikara left the body of their kindred in the southwest they were associated with the Skidi, one of the tribes of the Pawnee confederacy. Tradition and history indicate that at some point in the broad Missouri Valley the Skidi and Arikara parted, the former settling on Loup River, Nebraska, the latter continuing northeast building on the bluffs of the Missouri the villages of which traces have been noted nearly as far south as Omaha. In their northward movement they encountered members of the Siouan family making their way westward. Wars ensued, with intervals of peace and even of alliance between the tribes. When the white race reached the Missouri they found the region inhabited by Siouan tribes, who said that the old village sites had once been occupied by the Arikara. In 1770 French traders established relations with the Arikara, below Cheyenne River, on the Missouri. Lewis and Clark met the tribe thirty-five years later, reduced in numbers and living in three villages between Grand and Cannonball rivers, Dakota. By 1851 they had moved up to the vicinity of Heart River. It is not probable that this rapid rate of movement obtained during migrations prior to the settlement of the Atlantic Coast by the English. The steady westward pressure of the colonists, together with their policy of fomenting intertribal wars, caused the continual displacement of many native communities, a condition that bore heavily on the semisedentary tribes, like the Arikara, who lived in villages and cultivated the soil. Almost continuous warfare
with aggressive tribes, together with the ravages of smallpox during the latter half of the eighteenth and the beginning of the nineteenth centuries, nearly exterminated some of their villages. The weakened survivors consolidated to form new, necessarily composite villages, so that much of their ancient organization was greatly modified or ceased to exist. It was during this period of stress that the Arikara became close neighbors and, finally, allies of the Mandan and Hidatsa. In 1804, when Lewis and Clark visited the Arikara, they were disposed to be friendly to the United States, but, owing to intrigues incident to the rivalry between trading companies, which brought suffering to the Indians, they became hostile. In 1823 the Arikara attacked an American trader's boats, killing 13 men and wounding others. This led to a conflict with the United States, but peace was finally concluded. In consequence of these troubles and the failure of crops for two successive years the tribe abandoned their villages on the Missouri and joined the Skidi on Loup River, Nebraska, where they remained two years; but the animosity which the Arikara displayed toward the white race made them dangerous and unwelcome neighbors, so that they were requested to go back to the Missouri. They did so, and there they have remained ever since. Under their first treaty, in 1825, they acknowledged the supremacy of the National Government over the land and the people, agreed to trade only with American citizens, whose life and property they were pledged to protect, and to refer all difficulties for final settlement to the United States. After the close of the Mexican war a commission was sent by the Government to define the territories claimed by the tribes living north of Mexico, between the Missouri and the Rocky Mountains. In the treaty made at Fort Laramie, in 1851, with the Arikara, Mandan, and Hidatsa, the land claimed by these tribes is described as lying west of the Missouri, from Heart River, North Dakota, to the Yellowstone, and up the latter, to the mouth of Powder River, Montana; thence southeast to the headwaters of the Little Missouri in Wyoming, and skirting the Black Hills to the head of Heart River and down that stream to its junction with the Missouri.

Owing to the non-ratification of this treaty, the landed rights of the Arikara remained unsettled until 1880, when, by Executive order, their present reservation was set apart; this includes the trading post, established in 1845, and named for Bartholomew Berthold, a Tyrolese, one of the founders of the American Fur Company. The Arikara, Mandan, and Hidatsa together share this land, and are frequently spoken of, from the name of their reservation, as Fort Berthold Indians. In accordance with the act of February 8, 1887, the Arikara received allotments of land in severalty, and, on approval of the allotments by the Secretary of the Interior, July 10, 1900, they became citizens of the United States and subject to the laws of North Dakota. An industrial boarding school and three day schools are maintained by the Government on Fort Berthold Reservation. A mission boarding school and a church are supported by the Congregational Board of Missions. In 1804 Lewis and Clark gave the population of the Arikara as 2,600, of whom more than 600 were warriors. In 1871 the tribe numbered 1,650; by 1888 they were reduced to 500, and the census of 1904 gives the population as 380. As far back as their traditions go the Arikara have cultivated the soil, depending for their staple food supply on crops of corn, beans, squashes, and pumpkins. In the sign language the Arikara are designated as "corn eaters," the movement of the hand simulating the act of gnawing the kernels of corn from the cob. They preserved the seed of a peculiar kind of small-eared corn, said to be very nutritious and much liked. It is also said that the seed corn was kept tied in a skin and hung up in the lodge near the fireplace, and when the time for
planting came only those kernels showing signs of germination were used. The Arikara bartered corn with the Cheyenne and other tribes for buffalo robes, skins, and meat; and exchanged these with the traders for cloth, cooking utensils, guns, etc. Early dealings with the traders were carried on by the women. The Arikara hunted the buffalo in winter, returning to their village in the early spring, where they spent the time before planting in dressing the fells. Their fish supply was obtained by means of basket traps. They were expert swimmers, and ventured to capture buffaloes that were disabled in the water as the herd was crossing the river. Their wood supply was obtained from the river; when the ice broke up in the spring the Indians leaped on the cakes; attached cords to the trees that were whirling down the rapid current, and hauled them ashore. Men, women, and the older children engaged in this exciting work, and although they sometimes fell and were swept downstream, their dexterity and courage generally prevented serious accident. Their boats were made of a single buffalo skin stretched hair side in, over a frame of willows bent round like a basket and tied to a hoop 3 or 4 feet in diameter. The boat could easily be transported by a woman and, according to Hayden, "would carry three men across the Missouri with tolerable safety." Before the coming of traders the Arikara made their cooking utensils of pottery; mortars for pounding corn were made with much labor from stone; hoes were fashioned from the shoulder-blades of the buffalo and the elk; spoons were shaped from the horns of the buffalo and the mountain sheep; brooms and brushes were made of stiff, coarse grass; knives were chipped from flint, and spears and arrowheads from horn and flint; for splitting wood, wedges of horn were used. Whistles were constructed to imitate the bleat of the antelope or the call of the elk, and served as decoys; popguns and other toys were contrived for the children, and flageolets for the amusement of young men. Garments were embroidered with dyed porcupine quills; dentilium shells from the Pacific were prized as ornaments. Matthews and others mention the skill of the Arikara in melting glass and pouring it into molds to form ornaments; they disposed of the highly colored beads furnished by the traders in this manner. They have preserved in their basketry a weave that has been identified with one practised by former tribes in Louisiana—"a probable survival of the method learned when with their kindred in the far southwest. The Arikara were equally tenacious of their language, although next-door neighbors of Siouan tribes for more than a century, living on terms of intimacy and intermarrying to a great extent. Matthews says that almost every member of each tribe understands the language of the other tribes, yet speaks his own most fluently, hence it is not uncommon to hear a dialogue carried on in two tongues. Until recently the Arikara adhered to their ancient form of dwellings, erecting, at the cost of great labor, earth lodges that were generally grouped about an open space in the center of the village, often quite close together, and usually occupied by two or three families. Each village generally contained a lodge of unusual size in which ceremonies, dances, and other festivities took place. The religious ceremonies, in which each sub-tribe or village had its special part, bound the people together by common beliefs, traditions, teachings, and supplications that centered around the desire for long life, food, and safety. In 1835 Maximilian of Wied noticed that the hunters did not load on their horses the meat obtained by the chase, but carried it on their heads and backs, often so transporting it from a great distance. The man who could carry the heaviest burden sometimes gave his meat to the poor, in deference to their traditional teaching that "the Lord of life told the Arikara that if they gave to the poor in this manner, and laid burdens on themselves, they would be successful in all their undertakings." In the series of rites which began in the early spring when the thunder first sounded corn held a prominent place. The ear was used as an emblem and was addressed as
"Mother." Some of these ceremonial ears of corn had been preserved for generations and were treasured with reverent care. Offerings were made, rituals sung, and feasts held when the ceremonies took place. Rites were observed when the maize was planted, at certain stages of its growth, and when it was harvested. Ceremonially associated with maize were other sacred objects, which were kept in a special case or shrine. Among these were the skins of certain birds of cosmic significance, also seven gourd rattles that marked the movements of the seasons. Elaborate rituals and ceremonies attended the opening of this shrine and the exhibition of its contents, which were symbolic of the forces that make and keep all things alive and fruitful. Aside from these ceremonies there were other quasi-religious gatherings in which feats of jugglery were performed, for the Arikara, like their kindred the Pawnee, were noted for their skill in legerdemain. The dead were placed in a sitting posture, wrapped in skins and buried in mound graves. The property, except such personal belongings as were interred with the body, was distributed among the kindred, the family tracing descent through the mother. A collection of Arikara traditions, by G. A. Dorsey, has been published by the Carnegie Institution (1903).

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

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ASSINIBOIN.

Assiniboin (Chippewa: u'sini stone, u'pawawa he cooks by roasting; one who cooks by the use of stones. - W. J.). A large Siouan tribe, originally constituting a part of the Yanktonai. Their separation from the parent stem, to judge by the slight dialectal difference in the language, could not have greatly preceded the appearance of the whites, but it must have taken place before 1640, as the Jesuit Relation for that year mentions the Assiniboins as distinct. The Relation of 1658 places them in the vicinity of Lake Alimibeg, between Lake Superior and Hudson Bay. On Jefferys' map of 1762 this name is applied to Lake Nipigon, and on De I'Isle's map of 1703 to Rainy Lake. From a tradition found in the widely scattered bodies of the tribe and heard by the first Europeans who visited the Dakota, the Assiniboin appear to have separated from their ancestral stem, while the latter resided somewhere in the region about the headwaters of the Mississippi, whence they moved northward and joined the Cree. It is probable that they first settled about Lake of the Woods, then drifted northwestward to the region about Lake Winnipeg, where they were living as early as 1670, and were thus located on Lahontan's map of 1691. Chauvignerie (1736) place them in the same region. Dobbs (Hudson Bay, 1744) located one division of the Assiniboin some distance northwest of Lake Winnipeg and the other immediately west of an unidentified lake placed north of Lake Winnipeg. These divisions he distinguishes as Assiniboin of the
Meadows and Assiniboine of the Woods. In 1775 Henry found the tribe scattered along Saskatchewan and Assiniboine rivers, from the forest limit well up to the headwaters of the former, and this region, between the Sioux on the south and the Siksika on the west, was the country over which they continued to range until gathered on reservations. Hayden (Ethnology and Philology, Missouri Valley, 1858) limits their range at that time as follows: "The Northern Assiniboins roam over the country from the western banks of the Saskatchewan and Assiniboine rivers in a western direction to the Woody Mountains, north and west amongst some of the small outliers of the Rocky Mountains east of the Missouri, and on the banks of the small lakes frequently met with on the plains in that district. They consist of 250 or 300 lodges. The remainder of the tribe, now (1856) reduced to 250 lodges, occupy the district defined as follows: Commencing at the mouth of the White Earth River on the east extending up that river to and as far beyond its source as the Grand Coulee and the head of La Riviere aux Souris, thence northwest along the Coteau de Prairie, or divide, as far as the beginning of the Cypress Mountains, on the north fork of Milk River, down that river to its junction with the Missouri, thence down the Missouri to White Earth River, the starting point. Until the year 1833 the tribe still numbered from 1,000 to 1,200 lodges, trading on the Missouri, when the smallpox reduced them to less than 400 lodges. They were also surrounded by large and hostile tribes who continually made war upon them, and in this way their number was diminished, though at the present time they are slowly on the increase."

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

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

The names of their bands or divisions, as given by different writers, vary considerably, owing to the loose organization and wandering habit of the tribe. Lewis and Clark mention as divisions in 1805: (1) Menatopa (Otoupabine of Maximilian), Cens de Feuilles (for filles) (Itscheabine), Big Devils (Watopachmate), Oseegah, and another the name of which is not stated. The whole people were divided into the northern and southern and into the forest and prairie bands. Maximilian (Trav., 194, 1843) names their gentes as follows: (1) Itscheabine (gens des filles); (2) Jatobine (gens des roches); (3) Otō-
rachagnato (gens du large); (4) Ctaapabine (gens des canots); (5) Tashantoga (gens des bois); (6) Watopachnato (gens de l'age); (7) Tanintauei (gens des osayes); (8) Chebin (gens des montagnes). A band mentioned by Hayden (op. cit., 337), the Minishinakato, has not been identified with any named by Maximilian, Henry (Journal II, 523-533, 1837) enumerated 11 bands in 1803, of which the Red River, Rabbit, Eagle Hills, Saskatchewan, Foot, and Swampy Ground Assiniboine, and Those-who-have-water-for-themselves-only can not be positively identified. This last may be Hayden's Minishinakato. Other divisions mentioned chiefly geographical are: Assiniboine of the Meadows, Turtle Mountain Sioux, Wawaseasson, and Assabaotch (?). The only Assiniboine village mentioned in print is Pasquayah.

Porter (1839) estimated the Assiniboine population at 8,000; Drake at 10,000 before the smallpox epidemic of 1836, during which 4,000 of them perished. Gallatin (1836) placed the number at 6,000; the United States Indian Report of 1843, at 7,000. In 1890 they numbered 3,008; in 1904, 2,600.

The Assiniboine now (1904) living in the United States are in Montana, 699 under Fort Bellknap agency and 555 under Fort Peck agency; total, 1,234. In Canada there were in 1902 the Mosquito and Bears Heads' and Lean Man's bands at Battleford agency, 78; Joseph's band of 147, Paul's of 147, and 5 orphans at Edmonton agency; Carry-the-Kettle band under Assiniboine agency, 210; Pheasant Rump's band, originally 69, and Ocean Man's, 68 in number, at Moose Mountain, and the bands on Stony Reservation, Alberta, 661, total, 1,371. (See Folsom in 7th Report Bureau of American Ethnology, 111, 1891; McGee, Sioux Indians, 15th Report Bureau of American Ethnology, 157, 1897; Dorsey, Sioux Sociology, 213; Hayden, Ethnology and Philalogy Missouri Valley, 1862.)

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ATSINA.

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

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CASTAHANA.

A hunting tribe of 6,000 souls in 500 lodges, mentioned by Clark as a Snake band, and by Lewis and Clark also as speaking the Minitari (Atsina) language. They lived on Yellowstone and Loup rivers, and roamed also on the Bighorn. Called also Gens des Vache, a name given to the Arapaho, with whom they are seemingly identical.
CHEYENNE.

Cheyenne (from the Sioux name Shahi-yen, Shai-ena, or (Teton) Shai-ela, people of alien speech, from ska'ia, to speak a strange language). An important Plains tribe of the great Algonquian family. They call themselves Dzai't'siil'istas, apparently nearly equivalent to people alike, i.e., our people, from itaistau, alike or like this (animate); (ehista, he is from, or of, the same kind — letter); by a slight change of accent it might also mean gashed ones, from ehista, he is gashed (letter), or possibly tall people. The tribal form as here given is in the third person plural. The popular name has no connection with the French chien, dog, as has sometimes erroneously been supposed. In the sign language they are indicated by a gesture which has often been interpreted to mean cut arms or cut fingers—being made by drawing the right index finger several times rapidly across the left—but which appears really to indicate striped arrows, by which name they are known to the Hidatsa, Shoshoni, Comanche, Caddo, and probably other tribes, in allusion to their old-time preference for turkey feathers for winging arrows.

The earliest authenticated habitat of the Cheyenne, before the year 1700, seems to have been that part of Minnesota bounded roughly by the Mississippi, Minnesota, and upper Red rivers. The Sioux, living at that period more immediately on the Mississippi, to the east and southeast, came in contact with the French as early as 1667, but the Cheyenne are first mentioned in 1680 under the name of Chaa, when a party of that tribe, described as living on the head of the great river, i.e., the Mississippi, visited La Salle's fort on Illinois River to invite the French to come to their country, which they represented as abounding in beaver and other fur animals. The veteran Sioux missionary, Williamson, says that accordingly to concurrent and reliable Sioux tradition the Cheyenne preceded the Sioux in the occupancy of the upper Mississippi region, and were found by them already established on the Minnesota. At a later period they moved over to the Cheyenne branch of Red River, North Dakota, which thus acquired its name, being known to the Sioux as "the place where the Cheyenne plant," showing that the latter were still an agricultural people (Williamson). This westward movement was due to pressure from the Sioux who were themselves retiring before the Chippewa, then already in possession of guns from the east. Driven out by the Sioux, the Cheyenne moved west toward Missouri River, where their further progress was opposed by the Sutaio—the Statain of Lewis and Clark—a people speaking a closely cognate dialect, who had preceded them to the west and were then apparently living between the river and the Black Hills. After a period of hostility the two tribes made an alliance, some time after which the Cheyenne crossed the Missouri below the entrance of the Cannonball, and later took refuge in the Black Hills about the heads of Cheyenne River of South Dakota, where Lewis and Clark found them in 1804, since which time their drift was constantly west and south until confined to reservations. Up to the time of Lewis and Clark they carried on desultory war with the Mandan and Hidatsa, who probably helped to drive them from Missouri River. They seem, however, to have kept on good terms with the Arikara. According to their own story, the Cheyenne, while living in Minnesota and on Missouri River, occupied fixed villages, practised agriculture, and made pottery, but lost these arts on being driven out into the plains to become roving buffalo hunters. On the Missouri, and perhaps also farther east, they occupied earth-covered log houses. Grinnell states that some Cheyenne had cultivated fields on Little Missouri River as late as 1850. This was probably a recent settlement, as they are not mentioned in that locality by Lewis and Clark. At least one man among them still understands the art of making beads and
figurines from pounded glass, as formerly practised by the Mandan. In a sacred tradition recited only by the priestly keeper, they still tell how they "lost the corn" after leaving the eastern country. One of the starting points in this tradition is a great fall, apparently St. Anthony's falls on the Mississippi, and a stream known as the "river of turtles," which may be the Turtle River tributary of Red River, or possibly the St. Croix, entering the Mississippi below the mouth of the Minnesota, and anciently known by a similar name. Consult for early habitat and migrations: Carver, Travels, 1796; Clark, Indian Sign Language, 1835; Conner in Smithsonian Report for 1871; Le Salle in Margry, Découvertes, II, 1877; Lewis and Clark, Travels, I, ed. 1842; Mooney in 14th Report Bureau of American Ethnology, 1896; Williamson in Minnesota Historical Society Collection, I, 1872.

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

Their modern history may be said to begin with the expedition of Lewis and Clark in 1804. Constantly pressed farther into the plains by the hostile Sioux in their rear they established themselves next on the upper branches of the Platte, driving the Kiowa in their turn farther to the south. They made their first treaty with the Government in 1825 at the mouth of Teton (Bad) River, on the Missouri, about the present Pierre, South Dakota. In consequence of the building of Bent's Fort on the upper Arkansas, in Colorado, in 1832, a large part of the tribe decided to move down and make permanent headquarters on the Arkansas, while the rest continued to rove about the headwaters of North Platte and Yellowstone rivers. This separation was made permanent by the treaty of Fort Laramie in 1851, the two sections being now known, respectively, as Southern and Northern Cheyenne, but the distinction is purely geographic, although it has served to hasten the destruction of their former compact tribal organization. The Southern Cheyenne are known in the tribe as Sowonia, southerners, while the Northern Cheyenne are commonly designated as O'ni'sisis eaters, from the division most numerous represented among them. Their advent upon the Arkansas brought them into constant
collision with the Kiowa, who, with the Comanche, claimed the territory to the southward. The old men of both tribes tell of numerous encounters during the next few years, chief among these being a battle on an upper branch of Red River in 1837, in which the Kiowa massacred an entire party of 48 Cheyenne warriors of the Bowstring society after a stout defense, and a notable battle in the following summer of 1838, in which the Cheyenne and Arapaho attacked the Kiowa and Comanche on Wolf Creek, northwestern Oklahoma, with considerable loss on both sides. About 1840 the Cheyenne made peace with the Kiowa in the south, having already made peace with the Sioux in the north, since which time all these tribes, together with the Arapaho, Kiowa, Kiowa-Apache, and Comanche have usually acted as allies in the wars with other tribes and with the whites. For a long time the Cheyenne have mingled much with the western Sioux, from whom they have patterned in many details of dress and ceremony. They seem not to have suffered greatly from the small-pox of 1837-39, having been warned in time to escape to the mountains, but in common with other prairie tribes they suffered terribly from the cholera in 1849, several of their bands being nearly exterminated. Culbertson, writing a year later, states that they had lost about 200 lodges, estimated at 2,000 souls, or about two-thirds of their whole number before the epidemic. Their peace with the Kiowa enabled them to extend their incursions farther to the south, and in 1853 they made their first raid into Mexico, but with disastrous result, losing all but three men in a fight with Mexican lancers. From 1860 to 1878 they were prominent in border warfare, acting with the Sioux in the north and with the Kiowa and Comanche in the south, and have probably lost more in conflict with the whites than any other tribe of the plains, in proportion to their number. In 1864 the southern band suffered a severe blow by the notorious Chivington massacre in Colorado, and again in 1868 at the hands of Custer in the battle of the Washita. They took a leading part in the general outbreak of the southern tribes in 1874-75. The Northern Cheyenne joined with the Sioux in the Medicine Bull war in 1876 and were active participants in the Custer massacre. Later in the year they received such a severe blow from Mackenzie as to compel their surrender. In the winter of 1878-79 a band of Northern Cheyenne under Dull Knife, Wild Hog, and Little Wolf, who had been brought down as prisoners to Fort Reno to be colonized with the southern portion of the tribe in the present Oklahoma, made a desperate attempt at escape. Of an estimated 89 men and 146 women and children who broke away on the night of September 9, about 75, including Dull Knife and most of the warriors, were killed in the pursuit which continued to the Dakota border, in the course of which about 50 whites lost their lives. Thirty-two of the Cheyenne slain were killed in a second break for liberty from Fort Robinson, Nebraska, where the captured fugitives had been confined. Little Wolf, with about 60 followers, got through in safety to the north. At a later period the Northern Cheyenne were assigned to the present reservation in Montana. The Southern Cheyenne were assigned to a reservation in western Oklahoma by treaty of 1867, but refused to remain upon it until after the surrender of 1875, when a number of the most prominent hostiles were deported to Florida for a term of (3) three years. In 1901-02 the lands of the Southern Cheyenne were allotted in severalty and the Indians are now American citizens. Those in the north seem to hold their own in population, while those of the south are steadily decreasing. They numbered in 1904—Southern Cheyenne, 1,903; Northern Cheyenne, 1,409, a total of 3,312. Although originally an agricultural people of the timber country, the Cheyenne for generations have been a typical prairie tribe, living in skin tipis, following the buffalo over great areas, traveling and fighting on horseback. They commonly buried their dead in trees or on scaffolds, but occasionally in caves or in the ground. In character they are proud, contentious, and brave to desperation, with
an exceptionally high standard for women. Polygamy was permitted, as usual with
the prairie tribes. Under their old system, before the division of the tribe,
they had a council of 44 elective chiefs, of whom 4 constituted a higher body,
with power to elect one of their own number as head chief of the tribe. In all
councils that concerned the relations of the Cheyenne with other tribes, one
member of the council was appointed to argue as the proxy or "devil's advocate"
for the alien people. This council of forty-four is still symbolized by a bundle
of forty-four invitation sticks, kept with the sacred medicine-arrows, and former-
ly sent around when occasion arose to convene the assembly.

This set of four medicine-arrows, each of different color, constitutes
the tribal palladium which they claim to have had from the beginning of the world,
and is exposed with appropriate rites once a year if previously "pledged," and
on those rare occasions when a Cheyenne has been killed by one of his own tribe,
the purpose of the ceremony being to wipe away from the murderer the stain of a
brother's blood. The rite did not die with the final separation of the two sec-
tions of the tribe in 1651, as has been stated, but the bundle is still reli-
giously preserved by the Southern Cheyenne, by whom the public ceremony was
performed as late as 1904. Besides the public tribal ceremony there is also a
rite spoken of as "fixing" the arrows, at shorter intervals, which concerns the
arrow priests alone. The public ceremony is always attended by delegates from
the northern body. No women, white men, or even mixed blood of the tribe has ever
been allowed to come near the sacred arrows.

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

At the sun dance, and on other occasions where the whole tribe was as-
ssembled, they formed their camp circle in 11 (?) sections, occupied by as many
recognized tribal divisions. As one of these was really an incorporated tribe,
and several others have originated by segregation within the memory of old men
still living (1905), the ancient number did not exceed seven. One authority
claims these divisions as true clans, but the testimony is not conclusive. The
wandering habit—each band commonly apart from the others, with only one regular
tribal reunion in the year—would make it almost impossible to keep up an exogamic
system. While it is quite probable that the Cheyenne may have had the clan system
in ancient times while still a sedentary people, it is almost as certain that it
disappeared so long ago as to be no longer even a memory. The present divisions
seem to have had an entirely different genesis, and may represent original village
settlements in their old homes, a surmise rendered more probable by survivals of
marked dialectic differences. As it is now some seventy years since the whole
tribe camped together, the social structure having become further demoralized
in the meantime by cholera, wars, and intermixture with the Sioux, the exact number and order of these divisions is a matter of dispute, even among their old men, although all agree on the principal names.

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

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

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

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

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

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

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

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

(8) Oqtoguna (singular, Oqtogon); bare shins(?)

(9) Honowia (singular, Honowi), poor people. A small division, an offshoot from the Oqtoguna.

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

(11) Cmi'sis (singular, Cmi'sists), eaters; the meaning of the name is plain, but its origin is disputed, some authorities claiming it as the name of an early chief of the division. Cf. Wu'tapiu, No. 8. This was the largest and most important division in the tribe and now constitutes the majority of the Northern Cheyenne, for which portion the name is therefore frequently used as a synonym. Before the tribe was divided they occupied that portion of the tribal circle immediately north of the eastern entrance, thus completing the circle. After the separation their next neighbors in the circle, the Masi'kota, alias Hotamita'ni'o, were considered as the last division in order.

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

(a) Moqtavhaita'ni'u, black men, i.e., Ute (singular, Moqtavhaita). To the Cheyenne and most other Plains tribes the Ute are known as Black men or Black people. A small band, apparently not a recognized division, of the same name is still represented among the Southern Cheyenne, and, according to Grinnell, also among the Northern Cheyenne. They may be descended from Ute captives and perhaps constituted a regular tribal division.
(b) Nakaimana, bear people; a small band among the Southern Cheyenne, taking its name from a former chief and not recognized as properly constituting a division.

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

(d) Pi'nutgu Pe'nateka (Comanche). This is not properly a divisional or even a band name, but was the contemptuous name given by the hostile Cheyenne in 1874-75 to the "friendlies," under Whirlwind, who remained passive near the agency at Darlington, in allusion to the well-known readiness of the Penateka Comanche to sell their services as scouts against their own tribesmen on the plains.

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

(f) Woopotsit (Wohkotsit, Grinnell), white wolf (?) A numerous family group taking its name from a noted common ancestor, in the southern branch of the tribe, who died about 1845. The name literally implies something having a white and frosty appearance, as hide-scrappings or a leaf covered with frost.

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

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

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

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

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

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

Consult Clark, Indian Sign Language (articles, Cheyenne and Soldier), 1885; Culbertson in Smithsonian Report, 1850, 1851; Dorsey, The Cheyenne, Field Columbian Museum Publications, Anthropological series, IX, nos. 1 and 2, 1905; Grinnell, various letters and published papers, notably Social Organization of the Cheyennes, in Proceedings International Congress Americanists for 1902, 1905; Hayden, Ethnology and Philology Missouri Valley, 1862; Indian Treaties, editions, 1837, 1873; Lewis and Clark, Expedition, various editions; Marcy Decouvertes, II, 1877; Maximilian, Travels, 1845; Mooney (1) Ghost Dance Religion, 16th Report Bureau of American Ethnology, 1895; (2) Calendar History of the Kiowa, 17th Report Bureau of American Ethnology, 1898; (3) Cheyenne MS., Bureau of American Ethnology; Reports of the Commissioner of Indian Affairs; War Department Record of Engagements with Hostile Indians, 1892; Williamson in Minnesota Historical Society Collection, I, 1872.

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CROWS.

Crows (translated through French gens des corbeaux, of their own name, Absaroke, crow, sparrowhawk, or bird people). A Siouan tribe forming part of the Hidatsa group, their separation from the Hidatsa having taken place, as Matthews (1894) believed, within the last 200 years. Hayden, following their tradition, placed it about 1776. According to this story it was the result of a factional dispute between two chiefs who were desperate men and nearly equal in the number of their followers. They were then residing on Missouri River, and one of the two bands which afterward became the Crows withdrew and migrated to the vicinity of the Rocky Mountains, through which region they continued to rove until gathered on reservations. Since their separation from the Hidatsa their history has been similar to that of most tribes of the plains, one of perpetual war with the surrounding tribes, their chief enemies being the Siksika and the Dakota. At the time of the Lewis and Clark expedition (1804) they dwelt chiefly on Bighorn River; Brown (1817) located them on the Yellowstone and the eastern side of the Rocky Mountains; Drake (1834) on the southern branch of the Yellowstone, in latitude 46°, longitude 105°. Hayden (1882) wrote: "The country usually inhabited by the Crows is in and near the Rocky Mountains, along the sources of Powder, Wind, and Bighorn rivers, on the south side of the Yellowstone, as far as Laramie fork on
the Platte River. They are also often found on the western and northern sides of
that river, as far as the source of the Musselshell and as low down as the mouth
of the Yellowstone."

According to Maximilian (1843) the tipis of the Crows were exactly like
those of the Sioux, set up without any regular order, and on the poles, instead of
scalps, were small pieces of colored cloth, chiefly red, floating like streamers
in the wind. The camp he visited swarmed with wolf-like dogs. They were a wander-
ing tribe of hunters, making no plantations except a few small patches of tobacco.
They lived at that time in some 400 tents and are said to have possessed between
8,000 and 10,000 horses. Maximilian considered them the proudest of Indians,
despite the whites: "they do not, however, kill them, but often plunder them."
In stature and dress they corresponded with the Hidatsa, and were proud of their
long hair. The women have been described as skilful in various kinds of work, and
their shirts and dresses of bighorn leather, as well as their buffalo robes, em-
broided and ornamented with dyed porcupine quills, as particularly handsome.
The men made their weapons very well and with much taste, especially their large
bows, covered with horn of the elk or bighorn and often with rattlesnake skin.
The Crows are skilful horsemen, throwing themselves on one side in their attacks,
as is done by many Asiatic tribes. Their dead were usually placed on stages
elevated on poles in the prairie.

The population was estimated by Lewis and Clark (1804) at 250 lodges and
3,500 individuals; in 1829 and 1834, at 4,500; Maximilian (1843) counted 400 tipis.
Hayden (1863) said there were formerly about 800 lodges or families in 1862 re-
duced to 460 lodges. Their number in 1890 was 2,267; in 1904, 1,826. Lewis
(Sett. Vie., 1807) said they were divided into four bands, called by themselves
Ahaharopinopa, Ahartsar, Moota, and Fareescar. Culbertson (Smithsonian Report,
1850, 144, 1851) divides the tribe into (1) Crow People, and (2) Minesetgeri, or
Sapsuckers. These two divisions he subdivides into 12 bands, giving as the names
only the English equivalents. Morgan (Anc. Soc., 159, 1877) gives the following
bands: Achehabecha, Ahachik, Ashinadea, Ashbochiah, Ashkanena, Boosadasha,
Esachkabuk, Esekepkabuk, Hokarutcha, Chatdusha, Osabotsee, Petchaleruhipaka, and
Shiptetza.

The Crows have been officially classified as Mountain Crows and River Crows
the former so called because of their customs of hunting and roaming near the
mountains away from Missouri River, the latter from the fact that they left the
mountain section about 1859 and occupied the country along the river. There was
no ethnic, linguistic, or other difference between them. The Mountain Crows
numbered 2,700 in 1871 and the River Crows 1,400 (Pease in Indian Affairs Report,
420, 1871). Present aggregate population, 1,826. (See Hayden, Ethnology and
Philol. Mo. Valley, 1562; Maximilian, Trav. 1842; Dorsey in 11th and 15th Reports
Bureau American Ethnology, 1894, 1897; McGregor in 15th Report Bureau of American
Ethnology, 1897; Simms, Traditions of the Crows, 1903.)
GROS VENTRES.

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

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

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

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KIOWA.

Kiowa (from Gai-i-Gwu, or Ka-i-gwu, ”principal people,” their own name.) A tribe at one time residing about the upper Yellowstone and Missouri, but better known as centering about the upper Arkansas and Canadian in Colorado and Oklahoma, and constituting, so far as present knowledge goes, a distinct linguistic stock. They are noticed in Spanish records as early, at least, as 1732. Their oldest tradition, which agrees with the concurrent testimony of the Shoshoni and Arapaho, locates them about the junction of Jefferson, Madison, and Gallatin forks, at the extreme head of Missouri River, in the neighborhood of the present Virginia City, Montana. They afterward moved down from the mountains and formed an alliance with the Creeks, with whom they have since continued on friendly terms. From here they drifted southward along the base of the mountains, driven by the Cheyenne and Arapaho, with whom they finally made peace about 1840, after which they commonly acted in concert with the latter tribes. The Sioux claim to have driven them out of the Black Hills, and in 1805 they were reported by Lewis and Clark as living on the North Platte. According to the Kiowa account, when they first reached Arkansas River, they found their passage opposed by the Comanche, who claimed all the country to the south. A war followed, but peace was finally concluded, when the Kiowa crossed over to the south side of the Arkansas and formed a confederation with the Comanche, which continues to the present day. In connection with the Comanche they carried on a constant war upon the frontier settlements of Mexico and Texas, extending their incursions as far south, at least, as Durango. Among all the prairie tribes they were noted as the most predatory and bloodthirsty, and have probably killed more white men in proportion to their numbers than any of the others. They made their first treaty with the Government in 1837, and were put on their present reservation jointly with the Comanche and Kiowa Apache in 1868. Their last outbreak was in 1873-75 in connection with the Comanche, Kiowa Apache, and Cheyenne. While probably never very numerous, they have been greatly reduced by war and disease. Their last terrible blow came in the spring of 1892 when measles and fever destroyed more than 300 of the three confederated tribes.
The Kiowa do not have the gentile system, and there is no restriction as to intermarriage among the divisions, of which they have six, including the Kiowa Apache associated with them who form a component part of the Kiowa camp circle. A seventh division, the Kuato, is now extinct. The tribal divisions in the order of the camp circle, from the entrance at the east southward, are Kata, Kogul, Kagwa, Kinep, Semat (i.e., Apache), and Wongtalyui.

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

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KUTENAI.

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

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

The Upper Kutenai include the following subdivisions: Akiskenukinik, Akammik, Akanekunik, and Akiyenik.

The Lower Kutenai are more primitive and nomadic, less under the influence of the Catholic church, and more given to gambling. They have long been river and lake Indians, and possess peculiar bark canoes that resemble some of
those used in the Amur region in Asia (Mason in Report National Museum, 1899).
Of late years many of them have taken to horses and are skilful in their
management. The Upper Kutenai keep nearer the settlements, often obtaining
a living by serving the settlers and miners in various ways. Many of them have
practically ceased to be canoe-men and travel by horse. Both the Upper and the
Lower Kutenai hunt and fish, the latter depending more on fish for food.
Physically, the Kutenai are well developed and rank among the taller tribes of
British Columbia. Indications of race mixture seem to be shown in the form of
the head. Their general character from the time of De Smet has been reported
good. Their morality, kindness, and hospitality are noteworthy, and more than
any other Indians of the country they had avoided drunkenness and lewd inter-
course with the whites. Their mental ability is comparatively high, and the
efforts of the missionaries have been rewarded with success. They are not ex-
cessively given to emotional instability; do not lack a sense of interest, and
can concentrate attention when necessary. Their social system is simple, and
no evidence of the existence of totems or secret societies has been found. The
chieftainship, now more or less elective, was probably hereditary with limita-
tions; slavery of war prisoners was formerly in vogue; and relatives were re-
sponsible for the debts of a deceased person. Marriage was originally poly-
gamous; divorced women were allowed to marry again. Adoption by marriage or by
residence of more than a year was common. Women could hold certain kinds of
property, such as tents and utensils. A wergild was customary. Religion was
a sort of sun-worship, and the belief in the ensoulment of all things and in
reincarnation prevailed. The land of the dead was in the sun, from which at
some time all the departed would descend to Take Pen d'Oreille to meet the
Kutenai then living. In the old days the medicine-men were very powerful, their
influence surviving most with the Lower Kutenai; who still paint their faces on
dance occasions; but tattooing is rare. Except a sort of reed pipe, a bone
flute, and the drum, musical instruments were unknown to them; but they had
gambling, dancing, and medicine songs. The Lower Kutenai are still exceedingly
addicted to gambling, their favorite being a noisy variety of the widespread
guess-stick game. The Kutenai were in former days great buffalo hunters. Fire-
arms have driven out the bow and arrow, save as children's toys or for killing
birds. Spearing, the basket trap, and wicker weirs were much in use by the
Lower Kutenai. Besides the bark canoe, they had dugouts; both skin and rush
lodges were built; the sweat house was universal. Stone hammers were still in
use in parts of their country in the last years of the nineteenth century. The
Lower Kutenai are still noted for their water-tight baskets of split roots. In
dress they originally resembled the Plains Indians rather than those of the
coast, but contact with the whites has greatly modified their costume. While
fond of the white man's tobacco, they have a sort of their own made of willow
bark. A large part of their food supply is now obtained from the whites. For
food, medicine, and economical purposes the Kutenai use a large number of the
551-6, 1895). They were gifted also with esthetic appreciation of several
plants and flowers. The diseases from which the Kutenai suffer most are consump-
tion and opthalmic troubles. Interesting maturity ceremonies still survive
in part. The mythology and folklore of the Kutenai consist chiefly of cosmic
and ethnic myths, animal tales, etc. In the animal tales the coyote, as an
adventurer and deceiver, is the most prominent figure, and with him are often
associated the chicken hawk, the grizzly bear, the fox, the cricket, and the
wolf. Other creatures which appear in these stories are the beaver, buffalo,
caribou, chipmunk, deer, dog, moose, mountain lion, rabbit, squirrel, skunk,
duck, eagle, grouse, goose, magpie, owl, snowbird, tomtit, trout, whale,
butterfly, mosquito, frog, toad, and turtle. Most of the cosmogonic legends seem to belong to the northwestern Pacific cycle; many of the coyote tales belong to the cycle of the Rocky Mountain region; others have a Siouan or Algonquian aspect in some particulars. Their deluge myth is peculiar in several respects. A number of tales of giants occur, two of the legends, "Seven Heads" and "Lame Knee," suggesting Old World analogies. The story of the "Man in the Moon" is probably borrowed from French sources.

While few evidences of their artistic ability in the way of pictographs, birchbark drawings, etc., have been reported, the Kutenai are no mean draftsmen. Some of them possess an idea of map making and have a good sense of the physical features of the country. Some of their drawings of the horse and the buffalo are characteristically lifelike and quite accurate. The ornamentation of their moccasins and other articles, the work of the women, is often elaborate, one of the motives of their decorative art being the Oregon grape. They do not seem to have made pottery, nor to have indulged in wood-carving to a large extent. The direct contact of the Kutenai with the whites is comparatively recent. Their word for white man, Suyapi, is identical with the Néz Perce Sueapo (Parker, Journal, 381, 1940), and is probably borrowed. Otherwise the white man is called Nuthugena, stranger. They have had few serious troubles with the whites, and are not now a warlike people. As yet the Canadian Kutenai are not reservation Indians. The United States seems to have made no direct treaty with the tribe for the extinguishment of their territorial rights (Royce in 18th Report Bureau of American Ethnology, 856).

Within the Kutenai area, on the Columbia lakes, live a colony of Shuswap (Salishan) known as "Kimbaskets," numbering 56 in 1904. In that year the Kutenai in British territory were reported to number 553, as follows: Lower Columbia Lake, 80; Lower Kutenai (Flatbow), 172; St. Mary's (Fort Steele), 215; Tobacco Plains, 61; Arrow Lake (West Kutenai), 24. These returns indicate a decrease of about 150 in 13 years. The United States Census of 1890 gave the number of Kutenai in Idaho and Montana as 400 to 500; in 1905 those under the Flathead agency, Montana, were reported to number 354. The Kutenai have given their name to Kootenai River, the districts of East, West, and North Kootenay, British Columbia, Kootenai Lake, British Columbia, Kootanie Pass in the Rocky Mountains, Kootenai county and the town of Kootenai, Idaho, and to other places on both sides of the international boundary (American Anthropology, IV, 348-350, 1902).

Consult Beas, First General Report on the Indians of British Columbia in Report Bureau A. A. S., 1889; Chamberlain, Report on the Kootenay Indians, in Report B. A. A. S., 1892; also various articles by the same author since 1892 in American Anthropology; Journal American Folklore, and American Antiquarian; Hale in United States Exploring Expedition, VI, 1846; Maclean, Canadian Savage Folk, 1896; Smet (1) Oregon Missions, 1847; (2) New Indian Sketches, 1863; Tolmie and Dawson, Comparative Vocabularies British Columbia, 1854.

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PIEGAN.

Piegan (Pikunt, referring to people having badly dressed robes.) One of the three tribes of the Siksika or Blackfoot Confederacy. Its divisions, as given by Grinnell, are: Ahahpitape, Ahklayikokakimiks, Kiyis, Silhatsipimiks, Sikopoksimaiks, Tsinikistseqwiks, Kutaimiks, Ipoksimaiks, Sikotsitamiks,
Nitawiyks, Apikaiyiks, Miahwahmitsiks, Nitakoskitsuipunik, Nitikskiks, Imuksiks, Miwawkinaiyiks, Esksainaitupiks, Imuksikahkopwaks, Kahmitaiks, Kutaisotsimam, Nitotsikasistaniks, Motwainaiys, Mokumis, and Motaktosiks. Hayden (Ethnology and Philology Missouri Valley, 264, 1862) gives also Suskssoyiks.

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

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SALISH (FLATHEAD).

Salish (Okinagan: salst, people). Formerly a large and powerful division of the Salishan family, to which they gave their name, inhabiting much of western Montana and centering around Flathead Lake and valley. A more popular designation for this tribe is Flatheads, given to them by the surrounding people, not because they artificially deformed their heads, but because, in contradistinction to most tribes farther west, they left them in their natural condition, flat on top. They lived mainly by hunting. The Salish, with the cognate Pend d'Oreille and the Kutenai, by treaty of Hell Gate, Montana, July 16, 1855, ceded to the United States their lands in Montana and Idaho. They also joined in the peace treaty at the mouth of Judith River, Montana, October 17, 1855. Lewis and Clark estimated their population in 1806 to be 600; Gibbs gave their probable number in 1833 as 325, a diminution said to be due to wars with the Siksika; number of Flatheads under Flathead agency, Montana (1909), 598.

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SHOSHONI.

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

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

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

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

In 1909 there were in Idaho 1,756 Shoshoni and Bannock under the Fort Hall school (of whom 474 had recently been transferred from the old Lemhi Reservation); and about 200 not under official supervision; in Nevada there were 243 under the Western Shoshoni school, and about 750 not under agency or school control. In Wyoming, under the Shoshoni school, there were 816, formerly known as Washaki's band, from its chief. Deducting about 500 Bannock from these figures, the total Shoshoni population approximates 3,250. The Shoshoni divisions, so far as known, were: Holandika, Shobarboober, Shooaigadika, Shonivikidika, Tazaagadika, Towanahicooks, Tukuarika, Tussawehe, Washaki, Wihinasht, and Yahandika.

SIKSIAK.

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

Within the recent historic period, until gathered upon reservations, the Blackfeet held most of the immense territory stretching almost from North Saskatchewan River, Canada, to the southern headstreams of the Missouri in Montana, and from about longitude 105° to the base of the Rocky Mountains. A century earlier, or about 1750, they were found by Mackenzie occupying the upper and middle South Saskatchewan, with the Aitsina on the lower course of the same stream, both tribes being apparently in slow migration toward the northwest (Mackenzie,
Voy. lxx-lxxi, 1801). This would make them the vanguard of the Algonquian movement from the Red River country. With the exception of a temporary occupancy by invading Cree, this extreme northern region has always, within the historic period, been held by Athapascan tribes. The tribe is now settled on three reservations in Alberta, Canada, and one in northwestern Montana, about half being on each side of the international boundary.

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

Their culture was that of the plains tribes generally, although there is evidence of an earlier culture, approximately that of the eastern timber tribes. The three main divisions seem to have been independent of each other, each having its own sun dance, council, and elective head chief, although the Blackfeet proper appear to have been the original nucleus. Each of the three was subdivided into a number of bands, of which Grinnell enumerates forty-five in all. It has been said that these bands were gentes, but if so, their gentile character is not longer apparent. There is also a military and fraternal organization, similar to that existing in other plains tribes, known among the Blackfeet as the Ikumhkahtsi, or All Comrades, and consisting formerly, according to Grinnell, of at least twelve orders or societies, most of which are now extinct. They have a great number of dances—religious, war, and social—besides secret societies for various purposes, together with many "sacred bundles," around each of which centers a ritual. Practically every adult has also his personal "medicine." Both sexes may be members of some societies. Their principal deities are the sun, and a supernatural being known as Nepi, Old Man, who may be an incarnation of the same idea. The dead are usually deposited in trees or sometimes laid away in tipis erected for the purpose on prominent hills.

As usual, many of the early estimates of Blackfeet population are plainly unreliable. The best appears to be that of Mackenzie, who estimated them about 1790 at 2,250 warriors, or perhaps 9,000 souls. In 1850-61, in 1837-38, in 1846, in 1837-58, and in 1869, they suffered great losses by smallpox. In 1864 they were reduced by measles, and in 1863-64 some 600 of those in Montana died of sheer starvation in consequence of the sudden extinction of the buffalo coincident with a reduction of rations. The official Indian report for 1868 gives them 7,300 souls, but another estimate, quoted by Hayden as having been made "under the most favorable circumstances" about the same time, gives them 2,400
warriors and 6,720 souls. In 1909 they were officially reported to number in all 4,635, viz: Blackfoot agency, Alberta, 795; Blood agency, Alberta, 1,174; Piegan agency, Alberta, 471; Blackfoot agency (Piegans), Montana, 2,195.


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YANKTON.

Yankton (ihaŋke end, toŋwaŋ village: end village). One of the seven primary divisions of the Dakota, constituting, with the closely related Yanktonai, the middle group. J. O. Dorsey arranged the Dakota-Assiniboine in four dialectic groups: Santee, Yankton, Teton, and Assiniboine, the Yankton dialect being spoken also by the Yanktonai, for the two tribes were the outgrowth of one original stem. Although the name Yankton was known earlier than Yanktonai, it does not follow that the Yankton were the elder tribe. Long (Expedition St. Peter's River, I, 378, 1824) speaks of the Yankton as descendants of the Yanktonai. The Assiniboine, who were an offshoot from the Yanktonai, are mentioned in the Jesuit Relation for 1640 as a tribe; hence the Yanktonai must have been in existence as a tribe before that time. This fact serves as an aid in tracking back the Yankton both historically and geographically. However, the name Yankton and some of its synonyms appear early to have been used to include the two tribes, the distinction probably not then being known. The first mention of them is on Hennepin's map (1683) on which they are placed directly north of Mille Lacs, Minnesota, in the region of Leech Lake or Red Lake. This position would accord geographically with the withdrawal of the Assiniboine to the Cree. In the account of Hennepin's expedition attributed to Tonti (1697), they are mentioned in connection with the Santee, Teton, and Sioux, located about the headwaters of the Mississippi. Both these references would seem to apply as well to the Yanktonai as to the Yankton; it is probable that both are referred to under one general name. Le Chenevoy (1697) included them among the tribes that dwelt north of Mille Lacs and placed them north of the Santee and other Sioux. Le Sueur (1700), however, speaks of a village or tribe of the western Sioux (Marigny, Dec., VI, 87, 1587), the Hinhanetons, identified by Shea, probably correctly, with the Yankton, which he calls the "Village of the Quarry of Red Stone." If this refers, as is maintained by Williamson, to the pipestone quarry in extreme southwestern Minnesota, it would indicate a sudden change of residence, unless the references are in one place to one and in another to the other tribe, or apply to different villages or bands. Williamson (Minnesota Historical Collection, I, 295, 1860) considered the Hinhanetons a part only of the Yankton. There are indications that a westward movement took place about the time Le Sueur visited that region. On De l'Isle's map of 1708 the Yankton are placed on the eastern bank of the Missouri, about the site of Sioux City, Iowa. For about a century they dropped almost entirely from history, there being scarcely a notice of them except as included in the general term Sioux. When they were again brought to notice by Lewis and Clark (1804) they had shifted but little from the position they occupied at the beginning of the previous century. According to these explorers they roamed over the regions of the James, Big Sioux, and Des Moines rivers. Lewis, in his Statistical View,
locates them on James, Big and Little Sioux, Floyd, and Des Moines rivers, an area that includes the district of the pipestone quarry, where Le Sueur placed them. From this time they became an important factor in the history of the northwest. Long (1823) says that they are in every respect similar to the Yanktonai and had probably separated from them. They frequented the Missouri and generally trafficked with the traders on that river. Their hunting grounds were east of the Missouri. Drake (1843) located them in 1836 about the headwaters of Red River of the North. According to the Report on Indian Affairs for 1842 and a statement by Ramsey in 1849 they lived along Vermilion River, South Dakota. At the time of the Minnesota outbreak in 1862 their head chief, Paleneappo, wisely kept them from joining the hostiles, and sent warning to the white people in Dakota to flee to the forts, thereby saving hundreds of lives. By the treaty of Washington, April 19, 1858, they ceded all their lands in South Dakota, excepting a reservation on the northern bank of Missouri River, where they have since remained in peace with the whites. Immediately after the allotment act of 1887 the process of allotments in severity began on this reservation and was completed before the close of 1890.

Lewis, in his Statistical View (1807), says the Yankton are the best disposed Sioux who rove on the banks of the Missouri, but they would not suffer any trader at that date to ascend the river if they could prevent it. Lewis and Clark describe them as being in person stout, well proportioned, and exhibiting a certain air of dignity and boldness. Their dress is described as differing in no respect from that of other bands encountered. They had then only a few guns, being generally armed with bows and arrows, in the use of which they did not appear as expert as the more northerly Indians. Pike describes them and the Yanktonai as never stationary, but, like the Teton, as more erratic than other Sioux. Lewis (1807) estimated their number at 700. Pike (1807) estimated the population of the Yankton and Yanktonai at 4,300. The Report on Indian Affairs for 1842 gives the Yankton a population of 2,500; in 1862 the estimate was 3,000; in 1867, 2,530; in 1886, 1,776. Their present number is not definitely known, the Yankton and the Yanktonai being seemingly confused on the different Sioux reservations. Most of the Indians under the Yankton school, South Dakota, are Yankton, and numbered in all 1,739 in 1909. There were also about 100 under the Fort Totten school, North Dakota, a few under the Crow Creek school, South Dakota, and a few others under the Lower Brule school, South Dakota. The so-called Yankton on the Fort Peck Reservation, Montana, are really Yanktonai.

The bands as given by J. O. Dorsey (1878) are as follows: Chankate, Chagut, Wakhmaon, Ihaisdaye, Wacheumau, Ikmon, Oyateshicha, and Washichun-chincha. Culbertson (Smithsonian Report, 1850, 141, 1851) mentions a "Band who do not cook," and another "Who eat no geese," which can not be identified with any of these divisions; and Schoolcraft (Indian Tribes, III, 812, 1853) incorrectly makes Wahmaatae the name of one of the Yankton bands.

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YANKTONAI.

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

Their customs and characteristics are those common to the Dakota. Long (1823) states that they had no fixed residence, but dwelt in fine lodges of well-dressed and decorated skins, and frequented, for the purpose of trade, Lake Traverse, the Big Stone Lake, and Cheyenne River. Their chief, Wanota, wore a splendid cloak of buffalo skins, dressed so as to be a fine white color, which was decorated with tufts of owl feathers and others of various hues. His necklace was formed of about 60 claws of the grizzly bear, and his leggings, jacket, and moccasins were of white skins profusely decorated with human hair, the moccasins being variegated with plumage from several birds. In his hair, secured by a strip of red cloth, he wore nine sticks, neatly cut and smoothed and painted with vermilion, which designated the number of gunshot wounds he had received. His hair was painted in two tresses, which hung forward, his face was painted with vermilion, and in his hand he carried a large fan of turkey feathers.

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

The first notice of subdivisions is that by Lewis and Clark, who mention the Kiyukaa, Wazikute, Hunkpatina, and the unidentified Hahatouwanna, Bonte-partenwaz, and Zaartar. Hayden (1862) mentions the Hunkpatina, Pabaksa, and Wazikute, and speaks of two other bands, one called the Santee, and probably not Yanktonai. J. O. Dorsey gives as subdivisions, which he calls gentes, of the Upper Yanktonai: Wazikute, Takimi, Shikshichena, Bekihon, Kiyukaa, Pabaksa, and another whose name was not ascertained. His subdivisions of the Hunkpatina are Putetemini, Shungikcheke, Tekshayuta, Sanona, Ihasha, Iteghe, and Pteyutehni. English translations of names of bands of Yanktonai of which little else is known are: "The band that wishes the life" and "The few that lived."
The population as given at different dates varies widely. Lewis and Clark (1805) estimate the men at 500, equal to a total of about 1,750; Long (1823), 5,200; Report Indian Affairs for 1842, 6,000; Warren in 1856, 6,400; in 1867, 4,500; Indian Affairs Report for 1874, 2,266; in 1885 returns from the agencies gave 6,618, while in 1886 the reported number was only 5,109. The Lower Yanktonai, or Hunkpatina, are chiefly under the Crow Creek school, South Dakota, where, together with some Lower Brules, Miniconjou, and Two Kettles, they numbered 1,019 in 1909. There are others under the Standing Rock agency, North Dakota, but their number is not separately enumerated. The Upper Yanktonai are chiefly under the Standing Rock agency, and while their number is not separately reported, there are probably about 3,500 at this place. The Pabaksa branch of the Upper Yanktonai are under the Fort Totten school, North Dakota, but their number is not known. The so-called "Yankton Sioux" under the Fort Peck agency, Montana, are in reality chiefly Yanktonai. These, with several other Sioux tribes, numbered 1,032 in 1909.
ASSINIBOIN.

Linguistic stock. Siouan. Are an offshoot of the Yanktonai Dakota, or Sioux. Separation evidently occurred before contact with the white men, as the tribe has always been known, as Assiniboins, Stonies, or Stone Indians. Break occurred when Sioux were still on the Mississippi. Assiniboins went north and joined the Crees, a tribe of the Algonquin linguistic stock. Like the rest of the sioux these people in early times were agricultural, and semi-sedentary, living in earth lodges, as the Mandan and Hidatsa did until recent times. But when the Assiniboins emerged on the plains, they became, as did other bands of the Sioux who came to the great plains, a nomadic, plains buffalo hunting people.

Habitat. In early days extended north of the Missouri, from the mouth of Milk River to the mouth of Yellowstone river, and north into Canada. From the time Fort Union was founded, on the Missouri near the mouth of the Yellowstone, about the year 1839, the Assiniboins traded with the American Fur Company at that post. In the early seventies (1870), pressed by the Yanktonais Siouxs, moving west, the Canoe and Red Stone and Girls bands of Assiniboins moved up the Milk River. The Canoe band remained later on the Fort Peck Reservation with the Yanktonais Siouxs, after its establishment in 1880. The Red Stone and Girls bands are with the Crows Vents (Atsina) on Fort Belknap Reservation, which was also established in 1880.

Culture. From the time they were first contacted by white men these Indians had the typical plains buffalo hunting culture. They lived in conical skin tents, or tipis, rode horseback, hunted the buffalo, and relied upon it as their chief source of support, and for clothing and shelter. They had the Sun Dance, age societies, the Crazy Dog society and soldier lodge, and the same system of coup counting, or military honors, as other plains tribes. They were at war with the Sioux, Crows, Blackfeet (Pie-gans), but on more or less friendly terms with the Cree.

Religion. Animistic. Young men fasted to acquire vision, and a supernatural protector to help them through life. Thunder and Buffalo their most important supernatural powers, in addition to the private supernatural protector acquired by each man in his vision. Sun also recognized as an important supernatural power, and a war spirit known as Double Face.

Present location. Fort Peck Reservation about 1800, and Fort Belknap reservation about 700. Numbers given approximate. Other Assiniboins located in Canada. At the height of their power this tribe were estimated to have numbered 36,000, both in Canada and the United states. Periodic epidemics of smallpox, from 1780 and on, have repeatedly brought these people to the verge of extermination. Their other enemies, brought in by the whites, are venereal disease, tuberculosis, trachoma, measles, influenza, and alcohol. Also famine.
LINGUISTIC STOCK. Algonquian. These Indians are an offshoot of the northern Arapaho. Originally the Arapaho were an agricultural people residing in western Minnesota. For reasons unknown, but probably due to attacks by tribes to the east who were armed with white men's weapons furnished from Montreal, they migrated southwest toward the Blackhills with the Cheyenne. The date of this migration is not known. The Atsina broke off from the Arapaho, and claim that they then moved to the country north of the Missouri, became a buffalo hunting, plains tribe, as did the Arapaho, when they emerged on the plains, and ranged north of the Missouri, west to the sweet Grass Hills, east to the mouth of Milk River, and north to approximately the present Canadian line. They claim that they were driven north to peace river in Canada, at the same time the Piegan, with whom they were allied, were driven northward by the Shoshoni, sometime early in the sixteenth century, or late in the fifteenth century. When the Piegan acquired knives and guns from the Cree, and started to move south again about 1735, the Gros Ventres moved south also, and returned to the land from which the Shoshoni had driven them.

Habitat. From the middle of the sixteenth century, approximately, these Indians are known to have lived in north central Montana, north of the Missouri, and north to about the Canadian line. East to the mouth of Milk River, and west to the Sweet Grass Hills. They have since its establishment in 1880 occupied the Fort Belknap Reservation, and now number about 715.

Culture. They had age societies. In old times hunted buffalo by enticing them or driving them over cliffs, or into corrals, as did the other plains tribes. They had age societies, the Sun Dance, the Crazy Dog society, the soldier lodge, two tribal sacred pipes, and the young men fased to obtain a vision, and a supernatural protector. They were divided into clans, which could not intermarry within the clan. Descent was through the mother. Clans were given derogatory names, or nicknames, and were not named after birds or beasts, as among the Chippewa. The Atsina were friendly to the Arapaho, and up until 1885 friendly to the Blackfoot and Piegan. They fought the Assiniboine, Sioux and Crow. For a time they were friendly with the River Crow, a northern band of that tribe.

Religion. That of the plains tribe. Sun, Buffalo, Thunder, the Pipes (two sacred pipes, the Turtle and the Thunder Pipe), and the worship by each man of the cult of his private supernatural protector acquired by his vision, were objects of their religion.

Present location. Fort Belknap Reservation. Number 715. They numbered originally 1500 or 2000, an estimate. Smallpox, venereal disease, tuberculosis, whiskey and famine have diminished their numbers and at times threatened their existence. Health conditions now are much improved. While food and work is not plentiful, there is no longer danger of famine. Opportunities for making a good living in and near their reservation are not so good.
CHEYENNE, NORTHERN.

Linguistic stock. Algonquian. The Indians are said to have been formerly a sedentary, agricultural people, living in earth lodges, and raising corn, just as did the Arapaho, and the Sioux, before they emerged upon the plains. Like those other tribes they became plains, buffalo hunting Indians when the emerged upon the prairie. Toward the middle of the seventeenth century they are said to have resided in earth lodges on the upper Red River of the North, where the grew corn. It is said they were driven out of this country by the Mandan and Hidatsa, but it is probable that the Chippewa and Assiniboine pressed down on them. They traveled southwest to the plains, and lived in the neighborhood of the Blackhills. They were friends and allies of the Arapaho and Ateina. They were at war with the Sioux, Mandan, Hidatsa, Minitari, Crow, Assiniboine, Chippewa, Cree, Blackfoot and other tribes they contacted, and with the United States.

Habitat. The United States in the 1870's attempted to move these Indians to Oklahoma. The southern Cheyenne were placed there, in the then Indian territory. A part of these continued to northern Mexico, where they now reside. The northern group broke away, and were finally given a reservation, adjoining that of the Crows, in south central Montana, where they now reside. This reservation was created for them by Executive Order in 1864.

Culture. The same as that of the other buffalo hunting, plains tribes. Crazy Dog society, soldier lodge, Sun Dance, age societies, and a tribal medicine, the four Medicine Arrows, now kept by the Cheyenne in Oklahoma. Young men fasted to obtain vision, for personal supernatural guardian. Lived in conical buffalo hide tents, or tipis. As other plains tribes, used dogs for transport before they obtained the horse.

Religion. Animistic. In general that of the average plains tribe. Tribal supernatural power was and is the Four Medicine Arrows. Otherwise Sun, Buffalo, Thunder, and other supernatural persons generally held in veneration and respect by plains tribes.

Present location. South central Montana, on Tongue River reservation, which adjoins the Crow Reservation to the east of the Crow Reservation. This tribe has suffered losses due to war, disease, famine and alcohol.
LINGUISTIC STOCK. Algonquin. These are for the most part mixed bloods. The dominating strain from the white side is Canadian French. Most of their names are French names, and many of the men wear mustaches, and look French. The French strain is mainly Red River half breed, who were a distinct people, of mixed French and Indian blood, combining both French and Indian culture. This was the result of intermarriage between French servants of the fur companies and Indian women. The dominant Indian strain among these people is Chippewa, but with some mixture of Cree. Some of these people are descendants of Chippewas who lived in Minnesota and Wisconsin in the early days of the republic. There is a flag preserved at the Rocky Boy Reservation, Montana, which was given to an ancestor of one of these Indians. It has the thirteen stars and thirteen stripes of the original states. Many of these mixed bloods come from Canada, through the Turtle Mountain Reservation in North Dakota, and were a distinct people known as the Red River Half Breeds, or Metis. In 1880, and years thereafter, they were in North Dakota. Formerly a man named Sassoon Poitras was called their "King."

Habitat. Originally Red River of the North, and through Canada, wherever there were posts of the Hudson's Bay and Northwest fur companies. The Chippewa element from both Canada, Minnesota and Wisconsin. The Cree element from Canada, north and west of Lake Winnipeg. They drifted into Montana about thirty five years ago, the first band under Rocky Boy, and others following in groups from Turtle Mountain, some from Canada, and some from North Dakota in the neighborhood of Dunseith.

Culture. The Red River Half breed culture was peculiar. They used the Red River cart, a two wheeled, springless affair, with solid wooden wheels, drawn by ponies. The men and women dressed mostly Indian, but partly French Canadian. They used the fiddle as a musical instrument, and danced after the French Canadian fashion. They also had Indian dances. They were nominally, at least, Catholics, but adhered also to the beliefs of their Indian mothers and relations. They used the wall tent, rather than the tipi, or conical buffalo skin lodge, but they also used the lodge. Like the plains Indian they lived by buffalo hunting, but also made a living as guides, scouts, hunters and boatmen to the fur companies.

Religion. The Rocky Boy band have borrowed the Cree Sun Dance. Most of this band attend the Catholic church. Not much is known of their basic religious beliefs, but a mixture of Cree, Chippewa, French religious beliefs is indicated. There is a Lutheran mission among Rocky Boys band and many of this band attend that mission.

Present location. Rocky Boys Band are located on the reservation of that name, south of Havre, Montana, in the Bear Paw Mountains. It is about forty miles west of Fort Belknap. The lost band of Chippewas are scattered throughout the towns along the Great Northern railroad in Montana, and the main bulk of the lost band are in a shanty town known as hill 57, on the outskirts of Great Falls, Montana, where they live on charity. Some of this band are on the Blackfoot reservation, among the Piegans. They were introduced there about 1905.
LINGUISTIC stock. Siouan. These were an offshoot of the Hidatsa, who in turn were an offshoot of the Sioux. They may have been the Gene de corbeau mentioned by Verendrye the younger in 1743. In common with the Hidatsa they formerly lived in earth lodges, and raised corn. The date of there coming into Montana is not known, but may have been in the early part of the eighteenth century. It is thought they came up from the south, as apparently did the Sioux, as they have traditions about alligators. The chief of the Crow who fought with Gen. Crook against Crazy Horse at the battle of the Rosebud in June, 1876, was named Alligator-stands-up. When the crows emerged on the plains they used earth lodges for a time, as remains of these are to be found in the Crow country. But they soon built the conical skin lodge, or tipi, and adopted the habits of the plains buffalo hunting Indian.

Habitat. Probably originally on the Missouri, with the Hidatsa, and then moved west to the Yellowstone, and held against all comers the valleys of the Powder, Rosebud and Big Horn rivers, south of the Yellowstone. A branch of the crows around 1830 and 1840, under their great chief, Rotten gelly, were known as the M i s u /River Crows, and ranged north of the Yellowstone, as far north as the Missouri, and for a time were allied with the Atsina, or Gros ventres of the Prairie, until the Atsina, between 1875 and 1880, got friendly with the ancient enemies of the crows, the Assiniboin, whereupon the River Crow removed to the lower Yellowstone. The crows remaining in the Big Horn, Rosebud, Powder river country were called the Mountain Crows. From 1870 and onward, the crows were pressed from the east by the Sioux, and allied themselves with the whites to fight the Sioux, with whom they were always at enmity.

Culture. From the time of first white contact was that of the plains buffalo hunting tribes. Had the usual military and social societies of those tribes. Had a tobacco planting ceremony of much importance, and a Sun Dance, which was conducted in a large tipi, and not in a lodge of cotton wood or pine logs and poles, such as was used by other prairie tribes.

Religion. Animistic. Fasting for vision, and to obtain a supernatural private protector, among the young men. Sun Dance and tobacco lodge were important ceremonies. Sun, and supernatural animals and birds objects of veneration.

Present Location. Crow reservation in south central Montana. Mostly the lower part of the valley of the Big Horn River, and the Little Big Horn. Have had the same troubles as to disease, liquor, and famine as other plains tribes. Their present reservation is said to be a rich, well watered country, and they should therefore have the means to become self supporting.
FLATHEAD.

Linguistic stock. Selishan. Lived west of the Rocky Mountains, and chiefly centered around valleys of Deer Lodge, Bitteroot, and ranged as far north as Flathead Lake. From the earliest white contacts, by McKenzie and Alexander Henry, were found in that location. West of the mountains, as far back as there has been white contact, there were no buffalo, although there were buffalo west of the Rocky Mountains in former times. These Indians made annual hunts, in force, to the buffalo country east of the Rocky Mountains, into the valleys of the Three Forks of the Missouri as long as buffalo lasted there, and after that time, etc., and even before that time, crossed the Bridger range, and hunted along the upper Yellowstone.

Habitat. The valleys of the Deer Lodge, Blackfoot, Bitteroot, Missoula, and north to Flathead Lake. Periodic hunts in force to the valleys of the Three Forks and the upper Yellowstone in quest of buffalo. When west of the mountains their chief subsistence was salmon, camas roots, and such deer, bear, and small game as the country could afford.

Culture. Believed to have been more like that of the buffalo hunting plains Indians, than that of the fish eating, camas root digging Indians of the Columbia. Became Catholics at an early date, as a result of Father de Smet's first mission among them.

Present location. Flathead reservation, on Flathead Lake. The climate is milder west of the Rocky Mountains than it is east of the mountains, and their country is well watered, and the soil is good. Alcohol has done much harm to these people.
Kutenai.

Linguistic stock. Kitunshan. Lived formerly on the Kutenai river, in the very northwestern corner of Montana. Fish and root diet, and some deer meat, supplemented by buffalo meat, obtained by joining the Flathead in their seasonal buffalo hunts to the east of the Rocky mountains. They spoke a different language than the Flathead, and their neighbors the Pend d'Oreilles, who belonged, with the Flathead, to the Gelishan family. It is believed that the Kutenai did not accompany the Flathead in their seasonal hunts to the same extent as the Pend d'Oreilles did, but remained home and lived on deer meat, camas roots, and salmon.

Habitat. In former times on the Kutenai river, and separated from the Flathead and the Pend d'Oreille by the Cabinet range of mountains. By the treaty of 1855, concluded at Hell Gate, between the United States, and the Flathead, Kutenai and Upper Pend d'Oreilles, these Kutenai were declared to be a part of the Flathead Nation of Indians. The Kutenai now reside on the Flathead reservation in Montana.

Culture. Very little is known. Believed that they had not picked up much of the culture of the plains buffalo hunters.

Present location. As above given.
PEND D'OREILLE, UPPER.

Linguistic stock. Selishan. Lived in the valley of the upper Pend d'Oreille river, and ranged south east, and east to Flathead lake, and probably up the north and middle forks of the Flathead river. Hunted east of the rocky mountains with the Flatheads, and lived on buffalo meat thus obtained, and also lived on deer, camas roots, and salmon.

Habitat. As given. Now with Flatheads on the Flathead reservation, having been declared by the United States to be a part of the Flathead nation, under the treaty of Hell Gate in 1855.

Culture. Probably same as the Flathead, but not much is known for certain.

Religion. Were converted to Christianity at same time as Flatheads, by Father De Smet. Not much is known of their former religious beliefs.
PIEGANS (BLACKFOOT)

Linguistic stock. Algonquian. A tribe of the so called Blackfoot Indians. The Blackfoot Indians consisted of the Piegan, Blood and Blackfoot tribes. Of these the Piegans were the southernmost, the Bloods were north of the Piegan, and the Blackfoot north of the Bloods. Late in the fifteenth, or early in the sixteenth centuries these Indians were driven north from Montana to the upper Saskatchewan and the Bow rivers, and as far north as Great Slave Lake, by the Shoshoni, allied with the Flathead Indians. Between 1730 and 1740 they acquired white men's weapons from the Cree, and then stole horses from the Shoshoni, and by 1750 had regained their old country. The Piegans ranged south along the eastern foothills of the Rocky Mountains as far south as the headwaters of the Jefferson, Gallatin and Madison rivers, and east to the Bridger range. Toward the north they ranged east to the Missouri river, and as far east as the sweet Grass Hills. The Flatheads entered the valleys of the Three Forks of the Missouri to hunt buffalo, and the Piegans fought them and drove them back. This state of things continued until 1855, which year a treaty between the United States and the Piegan, Blood, Blackfoot and Gros Ventre Indians, and the Flathead, Kutenai, Upper Pend d'Oreille Indians, and the Nez Perce Indians declared that the valleys of the Three Forks of the Missouri river should be a common hunting ground for all of the tribes parties to this treaty for a period of ninety nine years. The white ran the game out of this common hunting ground by 1858, or within three years of the signing of the treaty.

Habitat. Piegans since 1880 have been located on what is known as the Blackfoot Indian Reservation in Montana. Previous habitat and range is as above given.

Culture. Buffalo hunting plains tribe. Age societies. Soldier lodge. Crazy Dog society, called the Brave Dogs. Sun Dance, or Medicine lodge. This Medicine Lodge seems an out growth of a sacred beaver bundle ceremony. Its principle performer is a woman, the Sun Woman. Young men fasted to obtain vision in order to get a supernatural helper to aid them throughout life.

Religion. Sun, supernatural helpers obtained by individuals in their fasting, privately owned pipes possessing supernatural power, and privately owned sacred bundles, as beaver bundles, possessing supernatural power. The had a tobacco planting ceremony, like the Crows. Animistic.
SHOSHONI.

Linguistic stock. Shoshonean. These Indians formerly hunted in the valleys of the Three Forks of the Missouri, and were at Bannack and Virginia city around 1868, where an unratified treaty was concluded between them and the United States. In former times, some time in the fifteenth century, about the middle of it, or the beginning of the seventeenth the Shoshoni, or the plains bands of the Shoshoni, drove the Blackfoot, Piegan, Blood and Ateina north to the Saskatchewan, Bow and Peace Rivers, and the Great Slave Lake. Between 1730 and 1740, the Piegan, Blackfoot, Blood and Ateina, obtaining weapons of white manufacture from the Cree and Assiniboin, and later obtaining horses from the Shoshoni, drove the shoshoni south and west to their former habitat, and reoccupied their old country.

HABITAT. Probably about 1850 the plains Shoshoni lived as far south as the Wind River, and also west of the Rocky Mountains. On obtaining horses, brought in by the Spaniards, they moved north and occupied the plains country of Montana, east of the Rocky Mountains, as far east as the Sweet Grass Hill, and north of the Hudson's Bay divide. Between 1730 and 1740 the Piegans, Blood, Blackfoot and Ateina drove the Shoshoni back to where they came from. But as late as 1865 there were still parties of Shoshoni around Bannack and Virginia city in Montana, on the upper reaches of the Gallatin, Madison and Jefferson rivers. About 1730 or 1790 there was a party of shoshoni encamped near the Three Forks of the Missouri.

Culture. The culture of the plains Shoshoni was the same as that of the other buffalo hunting plains Indians, and the same as the Comanche, who also belong to the same stock. The Shoshoni west of the Rocky Mountains were root diggers and fisherman, and the Shoshonean Indians of California were seed gatherers, and those near the coast lived on fish. The shoshonean of the pueblos, the Hopis were growers of corn. It is only with the plains, buffalo hunting Shoshoni that we are here concerned.

Religion. Same set up as the other plains tribes. But they did not acquire the Sun Dance, according to what Washakie told Roberts of Fort Washakie, until the time Yellow Bird, a chief before Washakie. This gives them the Sun Dance about 1800, or a bit earlier.

Present habitat. Fort Hall Idaho, and Wind River reservation in Wyoming. These Indians have no reservation in Montana.
YANKTONAIS SIOUX.

Linguistic stock. Siouan. These Indians came into Montana from North Dakota after 1870, crowded westward by a movement of other Sioux from the east after the Minnesota massacre of 1864. They were permanently placed on their present reservation when it was created at Fort Peck in 1880. They are a branch of the Sioux Indians, and upon their arrival in Montana were buffalo hunters, and plains Indians.

Habitat. Their former habitat was Dakota, and before that probably Minnesota. Their present location, since 1875-1880 has been eastern Montana, ranging about as far west as the mouth of Milk River and up the Missouri River valley. Since 1880 they have lived on the Fort Peck Reservation.

Culture. Usual features of the buffalo hunting plains Indian, as to habits of living, hunting, warfare, and social organization.

Religion. Had the Sun Dance, and social and religious customs of the plains tribes.