SOUTH DAKOTA

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STATE HISTORICAL SOCIETY

VOLUME I

1902

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CONTENTS

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LIST OF ILLUSTRATIONS

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HISTORICAL SKETCH

— OF —

NORTH AND SOUTH DAKOTA

— BY —

WILLIAM MAXWELL BLACKBURN, D. D., LL. D.

1893

WITH EDITORIAL NOTES

— BY —

DR. DE LORME W. ROBINSON
AND AN APPRECIATION OF DR. BLACKBURN
BY THOMAS LAWRENCE RIGGS

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NOTE BY THE SECRETARY

The persistent effort put forth by Dr. Blackburn, single-handed, to carry on the work of a state historical society during ten years of the state's history, as well as the fact that he left unpublished an outline history of the Dakotas, makes it, in the estimation of the executive committee, highly proper in this, the first volume of the collections of Dakota history, that his work be recognized by the publication of the subjoined papers; not more, however, to do honor to his memory than for their intrinsic historical worth. Few American historians have written with a broader view, better equipment, or greater honesty.

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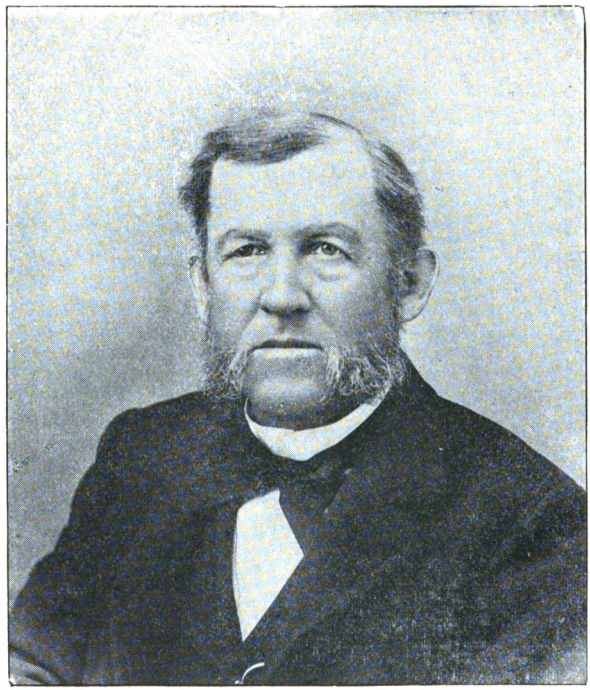

William Maxwell Blackburn, D. D., LL. D.

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WILLIAM MAXWELL BLACKBURN, D. D., LL. D.[1]

BY THE PRESIDENT OF THE SOCIETY

Dr. Blackburn was born near Carlisle, Indiana, December 30, 1828; graduated from Hanover College in 1850 and took his theological course at Princeton. After seventeen years in the pastorate, for thirteen years he occupied the chair of Biblical and ecclesiastical history in the Theological Seminary of the Northwest—now McCormick Theological Seminary, at Chicago. A short term of three years in the pastorate at Cincinnati intervening, he was president of the University of North Dakota for one year, and in 1885 took charge of the Presbyterian Synodical College at Pierre, South Dakota, continuing there till the time of his death, December 29, 1898, rounding out a fruitful life of seventy years. He received from Princeton the honorary degree of Doctor of Divinity and from Wooster University that of Doctor of Laws.

The ancestors of Dr. Blackburn were of Scotch-Irish blood. Tradition says that the family was of those who, under the persecutions of the time of Mary Stuart, left Scotland and joined the Huguenots in France in their struggle for religious liberty —a struggle seemingly disastrous in outcome, but vindicated in history as triumphantly glorious. Escaping from their pursuers, it is said that they crossed the English Channel in an open boat, and, about the time of the massacre of St. Bartholomew, returned to Scotland. Falling under the influences that were making for the settlement of the New World they came to America and settled in eastern Pennsylvania, members of the Pennsylvania colony. From there they extended their borders south and west into Virginia, Kentucky, Tennessee and beyond. The famous pulpit orator, Dr. Gideon Blackburn, of Georgia, belonged to the Virginia branch, and from Kentucky came Governor Luke Blackburn and United States Senator Joseph Blackburn. The

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grandfather of William Maxwell Blackburn, William, had his home in Kentucky, but, being opposed to slavery, came north and settled in the valley of the Wabash in Indiana. He was killed not long after at a house-raising and left his widow, a very superior woman, in that new country with a large family of children, of whom the second son, Alexander, became the father of the subject of this sketch. The mother was Delilah Polk, of the same general family as that of President Polk. She was of Kentucky birth and grew up amid the surroundings of Daniel Boone. Her father, Charles Polk, was born at Detroit, Michigan, whither his mother, made prisoner by the Indians in Kentucky, had been taken in midwinter, and his father did not see the boy until he was about two years old. Then the mother bore him on horseback back to Kentucky. Those were heroic days and produced heroic men and women; though not more heroic than these days of ours where conditions exist like those of that time. Not more than twenty-five years ago, I was with a party which rode in the bitterest of winter weather from the Rosebud Agency to Fort Sully, in South Dakota, and one of that party was an Indian woman who rode on horseback with the rest, having her five-year-old daughter strapped in her blanket upon her back. Often the child cried from the cold, and every member of the party suffered from frost, but the mother never made complaint. There are heroic men and women in these days!

The Blackburns and the Polks were thrifty and well-to-do, and belonged to the better educated class of farmers and business men. Alexander Blackburn and Delilah, his wife, bravely attacked the rugged conditions of pioneer life incident to building up a home and fortune for themselves and their children. They moved from the Wabash Valley when the eldest son, William Maxwell, was four years of age, going with an ox team a distance of two hundred and fifty miles into northern Indiana and making their home near La Porte. Probably but few of the incidents of that journey were permanently remembered by the boy, but the impressions made upon him could not easily be effaced. There was the long and slow journey; the encampment at night by stream and near rich meadows where the tired oxen grazed; the restful play at evening about the camp fire with the little brother, two years younger, who doubtless cried often and often was left

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to cry, because mother was busy with the evening meal; then there were the rivers to cross and a part of the way a new country to traverse, while there were roads to cut through thick timber and other difficulties to overcome and trails to meet before they reached the rich prairie land known as Rolling Prairie in "the edge of some of the finest timber that ever grew." There they made their new home. Strong of character by inheritance, the circumstances of early pioneer life developed additional strength. And to this there was added the life-giving spirit of a true religious experience, so that in this pioneer home was ever a glad, joyous household. It was a good place for a boy to grow to young manhood. One writer has fitly characterized this home as "cheerfully religious," the words "cheerfully religious" being used with intention, for he goes on to say, "I was never in a home where the religious life was so prominent and yet never saw a more joyful home," and in the games of youth the "father and mother romped with all the enthusiasm of the youngest." It was here, in walks with his parents, that the future doctor of divinity and enthusiastic student of geology early learned to love the study of nature. His ready wit and sturdy character, so marked in later life, grew naturally, as does a plant in rich, well watered and carefully tended soil. There was nothing left to chance, and yet it is also true that but few boys needed less of supervision and guidance. His body grew healthy and robust in the life of a farmer's boy. The farm in those days was in a wheat growing region. The sickle gave place to the cradle and this to the famous McCormick reaper, one of the first three, it is said, manufactured by Cyrus McCormick. In the sowing and the reaping and then in threshing the grain, at first with an old-fashioned flail, and in marketing the result at Michigan City or New Buffalo, on the lake twelve miles away, the boy did his full share.

It is probable that he attended school when opportunity offered, but undoubtedly his earlier study of books was at home under the direction of his parents. His father is spoken of as a remarkably well educated man and a great reader, and as having taught school as occasion demanded. That Dr. Blackburn did not lack for early advantages is evidenced by the fact that at seventeen years of age he began to fit for college, and that he

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graduated with honors shortly after reaching manhood's estate. At college he was a hard-working student, a ready debater, and early evidenced the clear logic and mental grasp of later days. After graduation a year was spent in teaching school, a winter term at La Porte and a summer term at Constantine, Indiana. His professional studies occupied the following three years, and we find him ordained as an evangelist and preaching at Three Rivers, Michigan, before reaching the age of twenty-five. Shortly before ordination he was married to Miss Elizabeth Powell, who, after treading life's journey fifty-five years with him, survived her husband but a few months, dying March 7, 1899.

The young preacher was always a student; he studied men and books and soon began to write. In his early pastorates his efforts at authorship were largely biographical and show the trend of his study; and out of these studies—or were they but an indication of the larger selection already made—the study of church history came to have for him attractions, and this became his chosen field.

In 1862 he spent some months in travel and study in the mother country. He also went to the continent and was in France, Spain, Switzerland and the Netherlands, where he devoted himself to careful study of the causes and events of the Reformation, that he might the more correctly interpret the far-reaching results of that religious upheaval. On his return there was published, during a pastorate of four years at Trenton, New Jersey, other biographical studies—lives of John Calvin, Ulric Zwingli, William Farrel, Aonio Palario, the great Swiss reformer, and a history of the Huguenots under the title "Coligny and the Huguenots," in two volumes; all of which appeared in rapid succession. When it is remembered that to the exacting responsibilities of a city church were also added the absorbing study of history in the life of the Christian church and the growth of doctrine, one is astonished at the amount of work accomplished. It is only when a powerful mind works effectively and without waste that such results appear. A partial list of the product of Dr. Blackburn's pen gives thirty-three titles to his credit. While still a pastor at Trenton he was offered the presidency of his alma mater. This he declined, though fully appreciating the honor of the call. It was rather as a student of

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church history than in general administrative ability that he felt his power. In June, 1868, he was elected to the vacant professorship of ecclesiastical and church history in the Presbyterian Theological Seminary at Chicago. He entered upon the duties of the chair at once, and threw himself with all the zeal and the training of years of special study into meeting the needs of the position. The place had found the man and the man had found his place. It was as when a machine complete, made for a specific purpose and perfectly adjusted, falls into the steady stroke and regular beat of the accomplishment of that for which it was made. Dr. Blackburn enjoyed his work and worked with all his might. The amount of work he accomplished at this time is marvelous. Occupying the chair of a most important professorship, he assisted in making good vacancies in other chairs, supplied one or other of the city churches, delivered ecclesiastical and historical lectures outside, and made frequent contributions to periodicals and reviews, and made a steady advance in the preparation of his historical works. His "History of the Christian Church" was published about the time of his withdrawal from the seminary. It is well understood that this resignation was one of the attendant results of the David Swing heresy trial. Dr. Blackburn did not hold to Professor Swing's views, but defended the man in his right to hold these without being branded as a heretic. No one now remembers this trial—we do not know what it was about and wonder what was gained by it. Though Professor Swing was acquitted, he was virtually driven out, and the spirit of intolerance prevailed. With this Dr. Blackburn was not in sympathy, and resigned. Death came and further weakened the faculty, and it was years before the seminary could recover. Long before this Dr. Blackburn's reputation as an author and an authority in his chosen field had been settled. Not only in this country, but in Europe as well, his name was favorably known. A British review of the history of the Huguenots says: "In this work the author has gone to many fountain-heads and set them before the reader in all the distinctiveness of a dramatic picture. If there had been no authentic work on this most interesting subject written on this side of the Atlantic, here is one by an American author that admirably fills the needs," and of his "History of the Christian Church," one of our foremost American

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reviews says: "Our own country has produced but few ecclesiastical historians of note; Dr. Philip Schaff and Dr. William M. Blackburn are the best. The volume of Dr. Blackburn's now before us is the most creditable general history of the Christian church that has appeared on this side of the Atlantic. Dr. Schaff has as yet covered only a part of the ground. The author is a professor of church history and a well-known lecturer and writer of learning and ability. His researches in general and ecclesiastical history have been widely extended, and his study of Christian doctrine has been thorough. His style is lucid, direct and forcible. His method is much better than that of the old German authors, not being encumbered with endless divisions and subdivisions, yet following a definite outline with a sufficiently minute analysis. The chapter on religious denominations is of peculiar value. We discover a spirit of fairness and candor which will doubtless secure for the work a wide acceptance among Christians of various names. The author is not unwilling to acknowledge the mistakes of those Christians with whom he would most naturally sympathize, and the virtue of those with whom he is known to differ in important respects. On the whole the history is a fine specimen of condensed, yet spritely historical writing. The work ought to have a place, not only in the theological seminaries and ministers' libraries, but in the families of intelligent Christians of all denominations."

European comment is no less favorable in the tone and spirit with which the author is regarded.

It was expected that the historical study of the church would be followed by a companion volume on the "History of Christian Doctrine." Upon this work had been spent years of study and research, and the manuscript was nearly completed and ready for the printer when this and other valuable notes were destroyed by fire. Such a loss cannot be recovered and the work was not re-written.

On withdrawal from the Chicago professorship, Dr. Blackburn was selected to be chancellor of the Western University at Pittsburg, Pennsylvania, which position he declined. A few years were spent in the pastorate at Cincinnati, when failure in the doctor's hitherto robust health and that of others of the family, brought them to North Dakota for a summer in the

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Devil's Lake region. Quite unexpectedly to him, the University of North Dakota offered him the presidency. He accepted with many doubts and was entirely satisfied to continue the connection but one year. There was too much of politics in a position in a state institution to suit the doctor's make-up.

However, he did not choose to return to the older homes and cities from whence he had come. The wine of life and the breezes of the prairies had found way into his blood, and the doctor longed to take part in the work of empire building by making men of character in this newer land. He was called in 1885 to be president of the Presbyterian Synodical College of South Dakota at Pierre.

Until now the most of us had not known Dr. Blackburn. His stocky figure, strong face and active movements drew attention at once, and men beheld with a gasp the reckless dash with which the doctor, with hat well back on his head and sitting firmly in his two-wheeled cart, sent the half-wild pony through the streets. He became a familiar figure, and we came to love him, though it is doubtful if many fully appreciated him. He was never idle; work was the dominant note in his life. The habit of life had long been fixed and he could not have changed it if he would, and would not if he could, and the new college in a new region afforded ample field. It was the work of laying foundations, and the doctor strove to lay these deeply and well. Conscious of his own strength, of the great opportunity, and confident of hearty support by his associates in the churches and ministry of his order, nothing discouraged him—the work of the master builder was joy to him and inspiration to beholders.

It is to be regretted that, as seen from the outside, Dr. Blackburn's efforts in behalf of education at this outpost did not receive the loyal support they deserved. Hard times came and the new country did not develop according to plans laid in dreamland. Local jealousies, growing out of the bitter war waged upon Pierre by other aspirants for the capital, alienated some from the support of their college. To Dr. Blackburn there fell the greater burden. With a scanty corps of instructors, he was left almost unaided to secure pupils, and to some extent provide the necessary funds. Had he been a younger man, and had he been a college president of the modern type, it is alto-

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gether possible that the institution would have weathered the period of stress and difficulty. But Dr. Blackburn was not of the modern type of college president—he was not a money-getter, and did not take kindly to this feature. Nor would he run into debt, and the result was that when funds were not forthcoming the doctor paid bills out of his own pocket, and when the pocket was empty did without, rather than incur indebtedness.

Dr. Blackburn was pre-eminently a teacher, and as such was remarkably successful. Whether in class or as a lecturer, or in the pulpit, he had the ability of a master. You could not talk with him on the street corner without learning something from him. He taught without effort—he simply could not help himself, for he was a born teacher. It is a pity that such men are obliged to attempt anything other than the chosen work of their high calling. With much the same power as that of Mark Hopkins did Dr. Blackburn teach men. If President Hopkins, sitting on a log with a student by his side, stood for a fully equipped college, the same might be said of President Blackburn and his student seated together on a boulder here in South Dakota.

In June, 1898, the college was removed from Pierre to Huron. Dr. Blackburn resigned from the presidency, was chosen president-emeritus and to give instruction in psychology and geology, and attended to the duties of his position through the first term of the college year. His death was sudden and painless and took place at his home in the city of Pierre. His body rests in the cemetery overlooking the city and the river beyond, while the ideals for which he strove, the purposes for which he lived and the men into whom he builded of his own lofty character remain, our rich inheritance from one most worthy, who has gone before.

This brief sketch has followed the course of only the larger events of Dr. Blackburn's life. It has not attempted to show in any adequate degree his life's abiding influence for good in this world's betterment, nor was it attempted as other than a sketch. Any just analysis of his life and the work accomplished would require much more time than the limits of this paper allow. A few sentences should be written giving in brief the estimate of men who knew him well as a writer, a preacher and a lecturer, and as a man whom to know was a joy and an inspiration.

As an author Dr. Blackburn made for himself an interna-

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Hon. Geo. H. Hand

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tional reputation before reaching the age of forty. His style was always that of vital youth. It was clear and full of vigor, almost electrical in effect. A tremendous worker and an insatiable reader, he had something to say on many topics, and he knew how to tell what he knew effectively. In his earlier days and in middle life, when the fire of authorship burned most, the productions of his pen were marvelous in variety and number—church history, biography, books for youth, tracts for the public and studies in many directions followed one another in volcanic profusion. Fact, fancy and argument were at his command.

As a lecturer he was early in demand. Within the first ten years of his work as a pastor, a writer refers to him thus: "He proved able and popular, young, brilliant, eloquent, full of life and energy, an untiring worker, with just enough of a strain of Scotch bluntness and independence in his make-up to make him bold and decisive of speech. He was never tame or commonplace, never merely rhetorical, but always argumentative, convincing and stimulating. As a lecturer and pulpit orator he was a perfect artist in word painting. His pictures of scenes that he had witnessed and descriptions of occurrences in which he had borne a part were as clearly and vividly shown before the imagination as if depicted on canvas." And these words continued to be true of his entire life. After coming to South Dakota we find him much in demand. He was interested in every educational effort. He was for one year, and possibly more, a member of the faculty of the Lake Madison summer school; he was also slated for lectures on psychology and geology. This was after he had taken up the special study of geology himself and had become interested in the Bad Lands, the traces of glacial drift and other open pages of the book of nature at hand in this broad and generous state. I cannot say what the psychological course was, but he was brim full of geological data and could not fail to be intensely interesting and instructive.

In the pulpit there were but few his equal. He spoke with conviction and with trained ability. There was nothing for show and no effort at "effect." He preached as he taught, out of a full life. His sermons were often severely logical in form and always logical in thought. As an exegete he was particularly

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happy, and some one has said that his later sermons were running commentaries on the Scriptures.

A Calvinist by inheritance and training, he was broadly liberal in his recognition of the good in other systems. He would defend his own lines of faith, but never was intolerant of others. His youngest brother is a well known and widely honored clergyman of the Baptist denomination, and the two have always been one in sympathy and desire for the success of the other. When Dr. Blackburn chose to talk doctrinal theology he was fully able to hold his own. He would not, however, allow anyone to force a profitless discussion—too much like threshing over old straw. The story is told of a persistent effort to bring the doctor out on the dogma of infant damnation. Again and again was reference made to bring argument. "You Presbyterians believe that infants dying unregenerate are lost and eternally damned, don't you, now?" was the final attack. The doctor fairly lost his patience, and replied, "Well, suppose we do believe in infant damnation; suppose we do; it does not hurt the infants at all!"

It was not till after coming to South Dakota that Dr. Blackburn devoted himself especially to geological studies. The so-called Bad Lands had great attractions, and he made repeated visits to them, bringing strange casts and shapes of former life back with him. On such an expedition the doctor was a boy again. He wore his oldest clothing and had but little in appearance to recommend him. At one time, when on one of these expeditions, the party drifted into the mining regions of the Black Hills, and here was an opportunity to visit one of the deeper gold mines. This could not be neglected, and application was made to the superintendent, stating who the applicant was and his interest in science as additional reason for the favor desired. Now, the doctor was in traveling attire and had been out in the wilds for some weeks, and there was doubtless ample justification for the incredulous refusal of permission to visit the mines. "You Dr. Blackburn! You president of Pierre University! Not much! Why, Dr. Blackburn's a gentleman, he is!" Had the superintendent heard Dr. Blackburn preach the Sunday following he would have obtained truer knowledge of his identity, notwithstanding the clothes worn by him.

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The earlier existence of our State Historical Society had inception in 1890. The first steps for public recognition were taken at a general meeting called for that purpose February 20, 1890, presided over by that grand and rather peculiar old hero, Rev. Edward Brown. Several meetings were held for perfecting the organization, resulting in the selection of permanent officers—Hon. George H. Hand as president, and Hon. O. H. Parker as secretary. It was not, however, till February 18, 1891, that the society was finally incorporated, and February 20, 1891, Dr. Blackburn was chosen to be permanent secretary. Of historical value, as probably the last specimen of the handwriting of Mr. Hand in the interest of the Historical Society, is a slip of paper now loose in the records, giving the fact of Dr. Blackburn's election as the matter of business attended to by the board and signed Geo. H. Hand, president. This slip has further an endorsement by Dr. Blackburn, stating the fact above mentioned relative to Mr. Hand's handwriting. President Hand died soon after, and though a general interest was kept up by individuals, the society, as such, fell into the domain of the future. Dr. Blackburn once grimly remarked that he hoped his election as secretary had not brought on the death of the original society! He quietly devoted himself to the collection and care of such objects of historical value as came in his way, and waited for the renewal of life which would surely come.

Dr. Blackburn was always interested in everything pertaining to the real advancement of the state and the community in which he lived. He was, moreover, keenly alive to the demand made upon him as a citizen for the public good. State and city politics, in the broader sense of the term, claimed his thought and effort. He was a wide reader. On all national questions he kept himself well posted, and international issues were fresh and living topics when he talked upon them. His life as a man and with other men was manly and robust. His thinking was never lacking in strength. He had a message to men, whether it were of life eternal or the open secrets of nature. This gave him power, for he lived up to the doctrine he taught. He had no patience with form for form's sake, and could not endure shams, nor could he abide fraud and deception. Absolutely fearless in support of truth as he saw it and always ready and eager to learn,

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Dr. Blackburn never grew old. The eternal springs of youth were his. There was no such thing as "dry rot" in either head or heart.

At the appointed time the body failed and was laid to rest. The man still lives—he lives in the work he did, the characters he helped build, and in the remembrance of men. Such men truly live, and live forever.

—Thomas Lawrence Riggs.

Oahe, South Dakota, August, 1902.

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EDITOR'S PREFACE

This "History of Dakota" by the late Dr. William M. Blackburn was written during the year 1892. In scope it is evidently what the author intended it to be, a mere outline history of events from the earliest time down to that date. In pursuing the delicate task of editing his work, I found myself in possession of none but a type-written copy of the author's text, which had never come under his critical and practiced eye for correction. Some errors were allowed to creep into it, and omissions were made which, without doubt, would have been remedied had the copy come under his observation.

It is not for me to say to what extent the supplementary editorial notes add to the value and interest of the author's work. The excellence of the text is an ample excuse for their number and variety, and in a measure for their character and form. If they are numerous it is because the author attained to a full degree what he evidently purposed to produce, a skeleton, a lucid tracing of the history of Dakota, and to place a guide-post upon every historic promontory. Neither did the editor expect to attain in these explanatory notes a corresponding literary excellence to the body of the work. The reader will fail to find in them the pure and simple diction and the direct and finished style of the author. I may, however, indulge the hope that they are, in subject matter, of such kind and character as might have been supplied by the author himself, had he lived to enlarge his work.

In the preparation of these notes I have endeavored to glean from the most authoritative historical publications obtainable. I have also used such portions of a large correspondence as seemed to me to be of value. Much available information has been secured by private talks with active participants, the fron-

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tiersmen, the men of Harney's time, of Sully's time and of Custer's time, not to forget those earlier Dakotans, the old trappers and fur gatherers, who clung to their first haunts after the conditions which created their kind had vanished. A few of these human relics of a past epoch, though old and infirm, still live within our borders. I have found it necessary in a few instances to question the authenticity of seemingly well established facts and dates; as, for example, the date, 1780, which I believe has been generally accepted as the time when the first settlement was made in Dakota at Pembina; as also the name of the first continuous white resident and the date of the commencement of his residence. I have endeavored in such cases, though at the expense of some repetition in the different notes, to bring out sufficient collateral evidence on points of fact.

When a considerable portion of the information upon the subject matter of any topic covered by a note has been procured from the same source, the authority has been cited and due credit given to the author, but when such information has been obtained from many and varied sources no citation has been made.

The editor has not expected that these notes will make a full and finished history of the author's text. Future study of our history will doubtless reveal many flaws and mistakes, and suggest many alterations and corrections in the work done. There is certainly room for large additions to it. It will be an ample compensation to me, however, if the effort made will stimulate some one who has more time and a greater opportunity to gather and put in form the rich historical harvest we possess.

Finally, I wish to extend grateful acknowledgment to those who so kindly responded to inquiries made by me regarding subjects treated of in my work. I hereby extend sincere appreciation to Major Charles P. Jordan of Rosebud Agency, S. D., Louis LaPlant, Bazil Clement, Van Meter, Ben Arnold and other old residents, yet living, and to the memory of many now dead, whom I have consulted from time to time and to whom I am indebted for many facts and collateral evidence.

I am also particularly indebted to Mr. J. W. Cheney, librarian of the war department library, Washington, D. C., for generous aid; to Thomas L. Riggs, president of the society, for

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valuable suggestions, and to Mr. Doane Robinson, secretary of the society, for much varied and patient assistance and judicious and indispensable advice, and to Mr. William J. Hovey of Fort Pierre.

And since the foregoing was written I have been placed under deep obligations to Rev. Martin Kenel of Fort Yates, North Dakota, for extensive contributions of information relating to Gall and John Grass.

—DeLorme W. Robinson.

Pierre, S. D.

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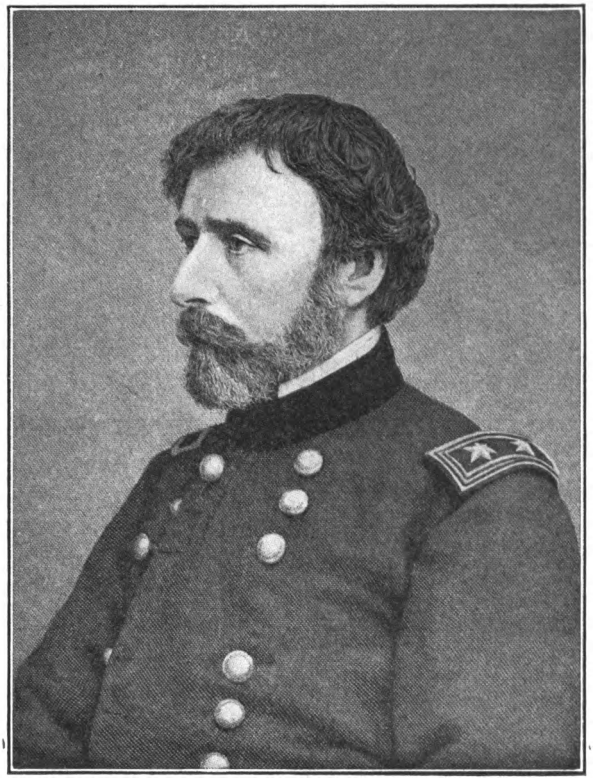

Gen. John C. Fremont

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Father Peter John DeSmet, S. J.

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A HISTORY OF DAKOTA

THE BEGINNINGS

The two states of Dakota were once part of the vast Dakotaland, extending from the Mississippi to the Missouri River. Hence, they share with Minnesota in the history of exploration and early settlement. They had peculiarities which marked them as North and South divisions of one Dakota years before the one was made twain. The name was taken from the Dah-ko-tas, of whom nomadic bands had hunting grounds on the great plains, before the present century. Westward they had held their conquering way, deserving the title of Sioux,[1] or enemies of the tribes they slaughtered or expelled. They robbed the older robbers, and the fugitives left behind them the mounds and lodge-circles of an older race.[2]

For unrecorded centuries Dakota was a land of life, vegetable, animal and human. So the first white explorers found it. The fur companies gathered wealth from its wilds. It has scarcely a lake or stream or wooded valley that has no romantic story of the daring hunter, the cunning trapper, the shrewd trader and the prudent agent of the Hudson Bay Company, or its more American competitors.

The Red River Valley claims the first log cabin built on Dakota soil. In 1780[3] a French trader had his post near the plum thickets and the cranberries (nipimina) that gave the Indian name Pembina to it and to the river that winds through the woods of various kinds of trees. The first known English literature[4] penned under Dakota shades is in the journal of the younger Alexander Henry,[5] who traveled widely for twelve years (1799-1811) to establish the fur trade. He tells of the buffalo herds, red deer, black and grizzly bears, and the old fort at Pembina, visited by the astronomer, David Thompson.[6] His company sowed garden seeds on the site of "an old fort built by Peter Grant,[7] years

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ago, the first establishment ever built on the (east bank of) Red River."

At Grand Forks, 1801, he found evidence of a large camp of Sioux, lately on the war path. He placed there John Cameron[8] to establish a trading post, with its mill, canoes, barges and Red River carts whose pristine "wheels were each one solid piece sawed from the ends of trees three feet in diameter." Thus began that now flourishing city. Mr. Henry introduced better horses into that wide valley, if some of the best were not his transports across the plains to the Missouri.

In the lower valley of the Pembina River was part of Lord Selkirk's[9] colony, even after Major Long,[10] in 1823, settled the latitude for them so that their British flag was hauled down. The major found there a motley group, dependent on the fur trade. "There were English, Scotch, French, Italian, Germans, Swiss, half-breeds, and Indians of the Chippewa,[11] Dakota and Crow[12] nations," living mainly on the buffalo, but also raising small quantities of wheat, corn, barley, potatoes, turnips and tobacco. The only good colonists were the Scotch. The major saw, coming in from their hunt, a procession of "115 carts, each loaded with 800 pounds of buffalo meat, and 300 persons, men, women and children." It was led by twenty hunters, mounted on the best of their two hundred very good horses.

A solid oak post was set on the international line, which so cut the town of sixty houses that only one cabin stood on the British side of it. No record shows how many of these people, and of the Selkirkers in the Pembina Valley, still clung to the shady retreats along that river, where a stone fire-place unearthed here and there, or the ruins of a milldam, scarcely prove desertion to the British flag; but thus began settlement and trade in Dakota,[13] then unnamed and undefined. Romance has been pleased to hear, so early on her soil, "the song of the plowboy and the hum of the spinning wheel wakening echoes in the timber along the Pembina River."

Before this time Mr. Henry had left the Missouri Valley, where he wrote of the Mandans[14] and their fine cornfields, cultivated by women with a hoe made by fastening a stick to the shoulder blade of a buffalo. He saw a huge pile of bones where three hundred attacking Sioux had been slain. As the guest of

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Chief Chat Noir (Black Cat), he was assigned "a hut ninety feet in diameter," over which his honoring host put up the American flag lately given him by Lewis[15] and Clarke.[16]

Soon after the Louisiana purchase, which annexed the Great West to the United States, Captains Lewis and Clarke became leaders in the exploration of the new Northwest.[17] Rowing their skiffs up the Missouri, they reached the mouth of the Teton, opposite the present Pierre, September 24, 1805, and remaining a day to hold a council with the Tetons,[18] "a band of Sioux, the pirates of the Missouri." Very insolent and hostile, the chiefs opposed the movement of the strangers landward until the officers told them that there was smallpox enough on board to kill twenty such nations in a day, and that a boatward move was perilous. Farther up the river the party was invited ashore to accept the hospitality of the Indians—eighty lodges of them—who made a basket-boat of buffalo hides, and in it conveyed Lewis and Clarke to their council house, where they evinced their friendship in a dog-feast and grand dance, with the most rattling music and a stunning display of human scalps.

Although the expedition of Lewis and Clarke gave little scientific information touching the great valley of the Missouri, nevertheless it furnished the most reliable and interesting account of the country, its inhabitants and wild game, that had then been given to the public. It also gave a very correct idea of the great river and its affluents, and was no doubt instrumental in hastening the more perfect exploration and settlement of the country. It also gave a fresh impetus to the fur trade, and pioneered the way for forts and trading posts.[19]

The earliest of the fur companies, that established trading posts on the upper Missouri, was headed by Manuel Lisa,[20] a Spanish gentleman, whose men worked their boats up the current from St. Louis about the year 1814,[21] when the Dakotas heard rumors of the war with Great Britain. With him was a friendly "one-eyed Sioux,"[22] whose effort to persuade his people to favor the United States was as unsuccessful as most attempts of that kind have been ever since. The Spaniard was the forerunner of Pierre Chouteau,[23] of St. Louis, who conducted the first steamboat to the place which received from him the name, Fort Pierre.[24] It was about three miles above the present Fort Pierre

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The fort was on the west side of the river. It has been called "one of the seven historic points of Dakota." There the long expansion of valley attracted the prehistoric dweller in lodge circles, the later tent-man, the hunter, the explorer, the fur-trader, the army fort-builder and the locator of town sites. The intrepid Chouteau, manager of the dominant fur company then in the Northwest, was virtually the river king, with posts and forts subordinate to Fort Pierre. It naturally became a center of trade and of treaties with the Indians. From it, in 1839, Nicollet[25] and Fremont, "the pathfinder," started on their exploration so important to the development of the West. In 1855-6 General Harney[26] and his force of 1,200 men had their winter encampment at this point, thereafter regarded as prominent on a highway of civilized men. It was sold to the United States government and became a national station.[27]

There George Catlin,[28] 1832, painted reluctant Sioux chiefs and roused the wrath of those whom he did not finish on canvas. He wrote of the fine grass in the valley, grass on the bluffs, and grass for the immense buffalo herds on the plains over which he led his pack horse from the Indian village where Yankton now stands to Fort Pierre. He advertised, even in Europe, the valley of the Missouri, by his letters, paintings and exhibitions of live Sioux, but who then cared to question the correctness of the blank stamped on the map as "The Great American Desert?"

UNDER WHICH GOVERNMENT?

Meanwhile there was a new deal of laws among the territories. Dakota had passed under the foreign flags of Britain, Spain and France; then, in 1803, under the American. During forty-six years it had lain successively and dividedly under the territorial names of Indiana, Missouri, Michigan, Wisconsin and Iowa. In 1849, it was still the plum pudding to be cut in shares for the new territories, and there was "enough to go round." During five years, three of them had these shares. Minnesota had the east part, Mandan the west, and later Nebraska had the part southwest of the Missouri River. A united future Dakota might be dimly discerned in these mosaics.

In 1851, the legislature of Minnesota created the immense Dakota county. With his warrant, its sheriff might chase a horse

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Gen. William S. Harney

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thief from Lake Pepin to Yankton or Fort Pierre. In it was the fine strip of land just ceded by the Indians to the federal government, and lying between the Big Sioux River and the present west line of Minnesota.[29] It was the first land in Dakota obtained from the Indians. On it was made the first attempt at white settlement in South Dakota. The Iowa men who first located land at Sioux Falls (1856) were ordered off by the Sioux, and they went; but soon returning, they took possession of 320 acres, and built a small stone house. In May, 1857, certain St. Paul men formed the Dakota Land Company, with flying colors came up the Minnesota River on a steamer to New Ulm, drove overland to the Big Sioux, located a town site and named it for Governor Medary, passed down that river and founded another town. The air was fresh with the name of the Indian agent, Charles E. Flandrau,[30] whose troops had just chased the murderous Inkpaduta[31] and his band across that stream to the James River to rescue captives,[32] and the site was named Flandreau. The speculative efforts of the land company were arrested the next year, when the Indians rose in their might and drove the settlers from the upper Sioux Valley. For years the place was a ruin, so that the rise, decline and sudden fall of the old town is a distinct and mournful prelude to the history of the renewed and prosperous Flaudreau. And the anomaly is that the rehabitation of the town was largely due to Indians. They had now learned the alphabet of culture from teachers who had been dispersed by the Sioux massacre of 1862 in Minnesota, and they came to make homes in the Sioux Valley, not far from the famous Pipestone quarry, which furnished them the red rock for the pipe of peace. For them a trading post (1869) was established at Flandreau, and the town grew. It has its Sioux church and a government Indian school, with a goodly population of white Dakotans.

With no foresight of such results, the town founders passed down the river to Sioux Falls, where they laid out a city—their happiest investment. It had a hopeful population of five men, and it was in July, 1857, the largest city in South Dakota. Not long was their prosperity assured. Learning that bands of Sioux were sweeping down the valley, they left in a canoe, and thus began the oft-mooted navigation of the Big Sioux[33] to its junc-

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tion into the Missouri at the then village of Sioux City, Iowa. For a few months the rich Sioux Valley was again in possession of the red man, who, reversing the usual order, "followed close on the track" of white settlers, and routed them from lands of the United States. At least three of the fugitives and a dozen Iowa men returned to the valley that fall, doffed their hats and waved out three cheers at the Falls and gave the town a new start. They built three dwelling houses, a store, a sawmill and a sod fort.[34] The population ran up to sixteen men. Raiding Indians accepted their hard bread and coffee, tendered "in hope of conciliating them," and then made the town red with burning hay stacks and wagons.

In December, 1857, the legislature of Minnesota constituted the county now called Minnehaha. At the Falls of Laughing Waters was the county seat. Among the officers were: district attorney, W. W. Brookings;[34-2] justice, J. L. Phillips; sheriff, James Evans; and commissioner, A. L. Kilgore. Thus began organic civilization in South Dakota.

By this time white men were following hard upon the tracks of the Indians living on the unceded land lying between the Big Sioux and the Missouri rivers. Some land seekers crossed over the line, chose town sites and built trading houses, in hope of coming treaties and clear titles. But the Indians quite justly drove them off. A notable man for the adjustment of difficulties was Charles F. Picotte,[35] the son of a partner in the American Fur Company, and his Sioux wife, who lived at Fort Pierre and became a heroine. This educated half-breed, loyal to the federal government and a trusted leader of his mother's people, appeared uninvited at Fort Randall when the chiefs of the Yankton Sioux were hesitating to enter into the treaty of 1857-8,[36] so important in the history of Dakota. He tells us how the head chief, Struck-by-the-Ree,[37] said to the officers that "I was the man they were waiting for," but he was treated rather bluffly by them. "So I said nothing and walked out, and all the Indians followed me. I told them to start off on their fall hunt, as we were not prepared to go to Washington, while I went to Fort Pierre." The officers saw their mistake, and sent an order for him to return or leave the country. Questioning their right to exile him, he went to Fort Randall. He was happily brought into

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a conference with the more appreciative Captain (later General) J. B. S. Todd.[38] The result was that in December, Captain Todd took Picotte, Struck-by-the-Ree and other great Sioux on one of those trips to Washington, so long in vogue. They remained there nearly four months, and would have returned in vain had not Picotte and the big chief overcome the objections of the Sioux majority to the treaty. "I am satisfied," said Picotte, "that we would have been the first Sioux to fight the whites instead of the Santees, if it had not been for that treaty. As it was, we came pretty near having a fight before the treaty was ratified." White men would come over from Nebraska and put up houses, sometimes in the night, at Yankton, Vermillion and elsewhere. He had frequently to warn them off with a threat to burn their shanties.

In June, 1859, the village of Struck-by-the-Ree was lively. A rude frame covered with tarpaulin was the beginning of Dakota's first Indian agency of the government type. In it were the goods for the 2,600 Yankton Sioux who were there to receive their first annuities. Agent A. H. Redfield did not make the terms of the treaty quite clear enough to most of them. Their hunger was not so apparent as it is on more modern ration days. Game was more plentiful. Their hunting grounds seemed to be more valuable as wild land. They came near to a downright refusal of the treaty. "But," says Picotte, "I advised them to accept it just as it was, and by a good deal of talking and explaining kept them down." They assented, received their funds and goods, and in their tents smoked the pipe of peace. Major Redfield took rest under his tarpaulin, and there began white Yankton.[39]

Thus was secured for white settlers the land between the Big Sioux and Missouri rivers, from their junction to Medicine Butte near Pierre; thence northeast to a point near the present Redfield, on the James River, and thence east to the Big Sioux, where Watertown almost hears the plash of the crystal Lake Kampeska, except the Yankton reservation[40] on the Missouri River. Picotte held 640 acres, part of which became lower Yankton, and there lived as a medal-made-chief by favor of President Buchanan. He was no longer to warn off claim hunters, who rushed in, scarcely waiting until the moving bands of Yanktons were out of sight, for the coming settlers had the rights

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of pre-emption and homestead. Among the first residents of Yankton were General Todd, G. D. Fiske,[40-2] and others whose names appear in the counties of Hanson,[40-3] Edmunds, Burleigh, Ziebach[40-4] and Stutsman.[40-5] Other new towns have given us "names that adorn and dignify the scroll whose leaves contain their country's history."

It was the privilege of intelligent pioneers to talk of self-government, with a laudable ambition. An event impelled them to act. It was the shearing off from Minnesota when it became a state, March 1858, of all the country west of its present lines. The two thousand settlers, quite evenly distributed in the six present counties of Pembina, Minnehaha, Union, Clay, Yankton and Bon Homme, were about all the white Dakotans then claiming citizenship. And of what were they citizens? For three years Dakota was without legal name or existence, and their laws were simply the acts of congress, in which they had no representative.[40-6]

The first document printed in Dakota was a notice, small in form, but great in assumptions of facts and of right. It ran: "At a mass convention of the people of Dakota Territory, held in the town of Sioux Falls, September 18, 1858, all portions of the territory being represented, it was resolved and ordered that an election be held for members to compose a territorial legislature.—Dakota Democrat Print, Sioux Falls City." The said Democrat, the first newspaper in Dakota, had not yet sent out its first number, but there was no partiality in making it "the official organ" of the body thus ordered elected, and in that fall convened in the aforesaid town. A provisional legislature could not legislate into authority, though it did elect certain state officers provisionally, e. g., Henry Master,[41] governor. This process of holding such a legislature was repeated the next year. The main results were petitions to the national legislature for territorial organization; the election of J. P. Kidder[42] as delegate to congress; the persistent earnestness of nearly 600 men assembling twice at Yankton in the winter of 1860-1, and signing a new petition for the one great object; the passage of the Organic Act in February, and the approval of it, March 2d, by President Buchanan.

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Philips Herd of Buffalo, Fort Pierre, 1902

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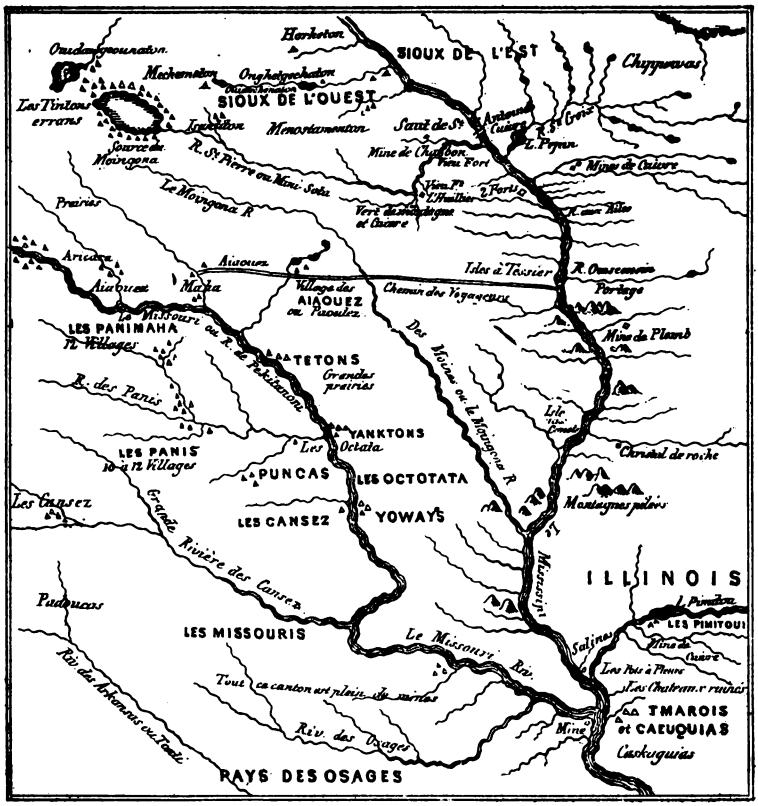

LeSeuer's Map, Published 1701

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So remote was Dakota from railway and telegraph (though only half way across the continent) that the news did not reach Yankton for eleven days. To spread the good tidings only one home newspaper was abroad in the land.[43] The Dakotian, F. M. Ziebach, editor, Yankton, was to come the next June in good time to extend the right hand of patriotic, if not political, fellowship to the first executive of Dakota Territory.

THE FLIGHT OF PIONEERS

The territory was immense, the largest organized in the United States. It extended west, far beyond bounds of white settlement, to the undefined line called the Rocky Mountains. It included the present Montana and the eastern slopes of Idaho, but its people were only a few thousands—2,402; fewer than the numbers in almost the least of the many Indian tribes that used its 220,000,000 acres for shifting lodging camps and hunting grounds, unwilling to make farms and stock ranches upon them. Only the lower and branching valleys of the Red, the Big Sioux, the James rivers, all of the Vermillion and an eastern part of the Missouri, with the intervening uplands, were open legally to white settlement. And upon the less part of them had settlers placed their "shacks," built their small farm houses, staked out town sites, or founded incipient cities. Most of the people had come with slender capital; many on foot with light luggage. Little wealth had yet been won. The chief source of it, then known, was the land, and "holding down a claim" was the main employment of the earnest, toiling, hopeful pioneers who had come to stay, talk least of their privations, and make most of their opportunities.

It was a red letter day, May 27, 1861, when Yankton, the future capital, and her guests gave welcome to William Jayne, M. D.,[44] the governor, an intimate friend and fellow townsman of President Lincoln, who had appointed him. There was no mistake in sending this accomplished and loyal gentleman to govern an intelligent, enterprising and patriotic people. They may have wondered why all the federal officers, except the secretary, John Hutchinson, of Minnesota, were imported from distant states, but that fact came by an old rule. They were law-abiding at a time when law-breaking and revolt were rending the nation in

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twain, and were soon to disturb the Territory. First the southron, then the Sioux, had their restraining effects upon the development of a country then so dependent upon immigration, peaceful industries and the westward extension of railroads.

The memorable ice gorge below Yankton, and the high flood in the valley, in March, 1862, did not prevent the first legislature from convening on St. Patrick's day. The nine members of the council and the thirteen representatives met in private houses, held sessions for sixty days, enacted a creditable code of laws, and had the first free "capital fight" (worse than a flood), Yankton being the winner, over Sioux Falls,[45] the oldest, and Vermillion, the largest, town in South Dakota.

Already the call to arms for service in the great national conflict had reached Dakota. Among the volunteers who responded was Nelson Miner, for whom a county was afterwards named.[46] With due authority he organized Company A, First Dakota Cavalry, became its captain and served three years and a half, becoming one of the most noted Indian fighters in the West. Another later company was mustered into the United States service under Captain William Tripp. These warriors were all needed on Dakota soil.

The August of 1862 began with gladdening promise. The crops were fine and new settlers were coming in encouraging numbers. The Yankton Sioux and the Poncas were friendly to the white people, and were trusted as protectors against the hostile tribes along the upper Missouri River. Yet certain roving Indians were foraging in the Sioux Valley. On one of their raids, August 25, 1862, Judge Amidon[46-2] and his son were shot down in their cornfield near Sioux Falls, the lad being nearly covered with arrows. A squad of Captain Miner's cavalry was out scouring the country, when a party of Indians came over the bluffs, fired into their camp and fled to the river, where they hid in the high grass and the woods.

Not yet had the people of Sioux Falls heard of the dreadful Sioux massacre going on in western Minnesota, but soon two couriers from Yankton came with the alarming news and with orders from Governor Jayne, commanding the soldiers to march at once thither and bring with them all the settlers in the valley. The fear was that Little Crow and his allies might send their

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braves from the Minnesota River into Dakota. At once there was a stampede of white people, taking with them what goods they could readily pack, and most of their live stock, and leaving their crops, their houses and their hopes of fortune in Dakota, perhaps forever.

Yankton became a place of refuge for the frightened pioneers, who did not all take steamers and leave the country. The remaining Yanktonians gave welcome to all who came from near and far settlements. A sod stockade was thrown around the printing office of the Dakotian, and Editor Ziebach was provisionally "chief of the army of Fort Yankton."[47] Sixty brave men guarded the capital, but no Indians came near enough to draw a random shot from their guns. Thus several weeks passed, and the panic was calmed in that quarter.

In response to the governor's call for men to enlist as the militia of the territory, about four hundred citizens responded and left their fields, shops, stores and offices, to protect the frontier homes and families from the expected attack. They furnished their own outfit, even the fire-arms. Some fortifications were thrown up at a few points. But where was the enemy in any organized force? Skulking Indians, here and there, were waylaying a defenseless man, robbing a mail carrier, killing a stage driver or wounding a ferryman. But Little Crow,[48] as it was learned later, had reason to hold his braves in Minnesota, and when defeated to slip away straight toward Manitoba. The Sioux, trading at Fort Pierre,[49] had not put on the war paint at his request. At that point the government had troops, which were strongly reinforced in the next June, when General Sully[50] built at Pierre (east side of the river) the fort[51] which bore his name, and which was afterwards removed to its present location, nearly opposite the mouth of the Big Cheyenne.

Never be it forgotten that the old chief, Struck-by-the-Ree, was standing heroically between the remnant of settlers and the more savage of his people, among whom was his rival, Smutty Bear, and the marauding Santees. Fifty of his men were enlisted as guards and scouts by Governor Faulk, who afterwards said: "This venerable chief never quarreled with the whites, never stole from them, but lived and died at peace with them. He was really a great man. I have heard him in many a council,

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and once in a conversation with me he extended both his hands and said, in a voice and manner which I shall never forget: 'Not a drop of white man's blood is on these hands.' It was a most touching scene."

Late in the autumn of 1862, Captain Miner and about twenty men rode from Yankton across the deserted country to see what was left of Sioux Falls. They were prudent; they camped three miles south of the town. The captain's reconnoitre by moonlight, without the sign of a live Indian, encouraged the owners of property there to view the desolate scene by daylight. They all started in the dawning; they reached the top of the south hills, and to their surprise a party of mounted Indians arose out of the valley, and formed in battle array on the north bluffs. The Indians were largely in the majority, but the captain and his men knew there is often a tremendous power in earnest minorities. With supreme audacity, that alone was their safety, they dashed forward. The Sioux, thinking that the skirmishers of an army were after them, broke in disorder for the woods. The pursuers overtook one rascal who had run his pony into a bog, leaped off and fled for life. While he was protesting that he was a "heap good injun," they ended his career on earth.[52] The rest of his band were now in the bush, or in taller woods. The captain led his men back into the devastated town, where only three houses remained unburnt. They gathered up a few relics of the ruined city, and wisely rode back fifty miles, with only one brief halt at the Vermillion River.

Living men, brave at the time, and ever sympathetic women, are now apt to find humor in "the great scare." They recall many a ludicrous incident in the hurried flight, when the dusky foes were nowhere near in strong force on the war path; but the settlers found it serious enough. Certainly the stampede almost depopulated South Dakota, and the Sioux Valley remained almost deserted until May, 1865, when Fort Dakota[53] was established at Sioux Falls, and kept well manned for four years.

IMMIGRATION RENEWED

One January morning, 1861, a stranger was viewing the town lots of Yankton, mostly vacant, when fifteen of the hardest roughs employed in the river trade saw him passing the rude

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Gen. John C. Fremont, Hunting Buffalo at Pierre, 1839

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saloon of "a Mexican, a rebel." They urged him to drink unto them. He declined; they tried to pull him in. He was not a man to forget that wisdom is better than strength when fighting is in vain. On his plea that they might drink if they chose, but whisky made him sick, they excused him.

He was Newton Edmunds.[54] When the dread of Indian massacre came, and the Mexican was not thought to be a safe man to dispense fire-water, the public sentiment was that the saloon must go. An officer was ordered to close it, but he refused. Mr. Edmunds stepped forward and asked that the order be given him. He went to the Mexican, reasoned with him about the public safety, and thus reported the result: "Now I insist that you close your saloon at once. I will see that you are not injured. He gave me the keys on the spot." This was the first known prohibition movement in Dakota,[54-2] and the mover became territorial governor (1863-9) after Dr. Jayne was elected delegate to congress.

During the earlier part of Governor Edmunds' wise administration the legislature had few settlers for whom to devise new laws. There were more soldiers to encourage the return of pioneers and the incoming of fresh immigrants, but there were more red men to advertise the country unfavorably. Part of the Sioux involved in the massacres which aroused Minnesota to expel that "great nation" from her domain were under tutors and governors, in a guarded camp at Fort Thompson[55] on the Missouri. Other bands were driven, or removed, to the upper valleys of that river. Farther still, others fled before the tramp of the conquering generals, Sibley[56] and Sully. Among the friendly Indians with General Sibley on his campaign to Devil's Lake in 1863, was Gabriel Renville,[57] who became chief of the Sioux tribes on the Sisseton reservation, lying west of Lake Traverse and Big Stone, and watched by Fort Abercrombie.[58] They led a peaceable life. The rest of them grew in the moral and civic habits which they had begun to learn in Minnesota at the mission schools that were broken up in the Sioux massacre. Their war dance had ceased, and the grass dance soon must go. The Cut-Head Sioux at Devil's Lake, long accustomed to the fur trader, used less war paint after General Sully camped there in 1865-6, chose the spot for Fort Teton,[59] and let the wily Sitting Bull[60] know its

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power. By this time Dakota had a large number of forts to keep the peace.

> "And still the eastward wind bore far
> The dread of raid and massacre."

Indians, grasshoppers and continued misfortunes abated the political and agricultural ardor of a despondent people. Only 607 votes were polled for delegate to congress in 1864, Dr. W. A. Burleigh[61] having the majority over General Todd. To show people that he had confidence in the future of Dakota, the half-breed, Mr. Charles F. Picotte, put up a two-story hall, then large and pretentious, which became the first capitol of Dakota, and was used for five years. In it the first session of the supreme court for Dakota was held.

To enlist and settle a colony in a far-off land of shadeless prairies and frontier privations required more than the tact and daring of the Pilgrim Fathers, for its members were leaving the inherited homes, the orchards, the schools, the churches, the friendships and the daily papers in an old state; but James S. Foster and his associates organized the "New York Colony" at Syracuse to locate somewhere west on government land, start a town as the center of a farming community, and grow up into the country. In August, 1863, he spied out various land in the long Missouri Valley, returned and reported in favor of the Eschol, whence he scarcely bore grapes, pomegranates and figs. One hundred families accepted the report of our Caleb, started in April, 1864, on a special train of twenty cars, reached Marshalltown, and there the faint-hearted concluded that Iowa was good enough for them. The braver joined the caravans of ox teams that wended on its westward way and reached the bluffs of the Big Sioux. There resting, they gazed on the grassy ocean of Dakota plain, the majestic Missouri bordered with green timber, and a vast solitude inviting the plowman, the builder, and the merchant. Twenty miles farther on, several members chose farms, erected cabins and put in spring crops. Yankton became the home of fifteen families; of them were James S. Foster,[62] whom Governor Edmunds soon appointed territorial superintendent of public instruction, though he must plant the very schools to be nurtured by him; and Gideon C. Moody,[63] who became prominent in public works and political affairs. The colo-

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nists did not strictly form the intended colony. When some of them left on account of the dry season, Mr. Foster suggested that in that very year there was severe drouth in several states, even in New York, and that good crops were raised in Dakota on well tilled ground. And General Sully's cavalry reported that the corn crops of the Indians in the upper country were excellent, not having been withered by drouth nor eaten by grasshoppers,[64] the pest in many states.

Here, be it said, once for all, that Mr. Foster's two-fold suggestion will apply to the drought of later years. It was not limited exclusively to Dakota. It was not in any year universal in Dakota, and where it was severest the best farming was not an entire failure. It came to more people unprepared for drought in their new country than in an older land of accumulated wealth. It taught them the wisdom of diversified farming. In few localities was there such a withering of grass that cattle must be driven afar for water and pasture. Many were the afflictions of Dakotain dry times, yet they were such as have been common to new states where, or while, agriculture was the leading pursuit of slenderly equipped pioneers.

THE GOLDEN GATE ALMOST AJAR

Beyond the grasshopper, gold. The whispered story of it for long years had not won belief. The fur traders had a hint of it. Father DeSmet,[65] the zealous missionary in the northwest, was cautiously telling that "in the Black Hills of Dakota, beyond the ken of the white man, and where his feet have never trod, there is gold enough with which to pay off the debt of the nation, and for that matter, the entire debt of the world." But he would not make known the precise localities of it, lest he should lose his influence over the Indians or prompt white men to take possession of their lands. Charles F. Picotte says that in the spring of 1865 he was one of a party trading with the Indians, and having quarters at Bear Butte, near the present Fort Meade[66] and Sturgis, where Dr. F. V. Hayden,[66-2] the government geologist, found him. "I used to travel with him, that is, I would hunt for game, while he was hunting for petrifactions. He always carried a stone hammer. One day he and I went up the Bear Butte (creek); he was examining rocks, as usual, and sud-

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denly he turned to me and said, 'There is gold here,' and the story was likely to circulate widely." Four years later, Dr. Hayden said in an official report on the Black Hills, "Enough was determined to show that gold and silver occur in greater or less quantities, and that all other minerals occur in abundance."

Marvelous stories of gold nuggets, found along streams, which could not be identified by their hard Indian names, came to white frontiersmen in the Missouri Valley. Private parties were organized to pentrate the Black Hills and unveil the deep mysteries hanging over them, but they were prevented by the United States government, or by the Indians, who held the hills for hunting grounds and the eastward plains for cultivation, if any impulse to farming should possibly evolve from the squaw gardens of the untutored Sioux.

Thus Dakota proper had not the benefit, or the injury, of a "rush to the gold regions." The hidden wealth of the Hills was passed by in 1862-75, and far away on the eastern slopes of the Rocky Mountain was the golden magnet discovered. Thither went the pack horses, the wagon trains, the stage coaches, from the ferries of the Missouri River between Yankton and Fort Pierre. In 1863 more than 12,000 people migrated to the mines of Idaho. The next May congress ran the shears through the map of Dakota Territory, so that the new Territory of Montana was formed of the extended part and of eastern Idaho, with a population of 10,000 and soon a yearly product of $7,000,000 in gold.

But there must be roads to riches. The twenty large steamboats on the Missouri, whose decks were paced by impatient seekers of fortune or stacked with freight for the soldiers and Indians, and machinery for the mines, encouraged travel that demanded a short route across the Dakota plains. In 1865 congress appropriated $85,000 for the opening of three wagon roads through Dakota Territory to the distant mines which she could no longer claim. But she had two out of the three road-makers, Colonel Gideon C. Moody, who laid out the road from Sioux City up the Missouri to the Cheyenne River, and Judge W. W. Brookings, whose line included the famous road from Fort Pierre to the Black Hills, so far as it then could be opened in the face of Sioux hostility. The judge seems to have risked his

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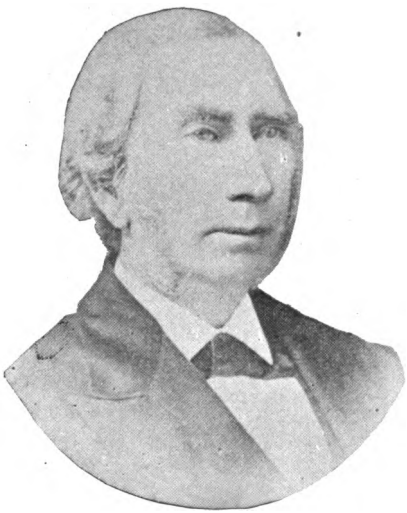

Stephen R. Riggs, D. D

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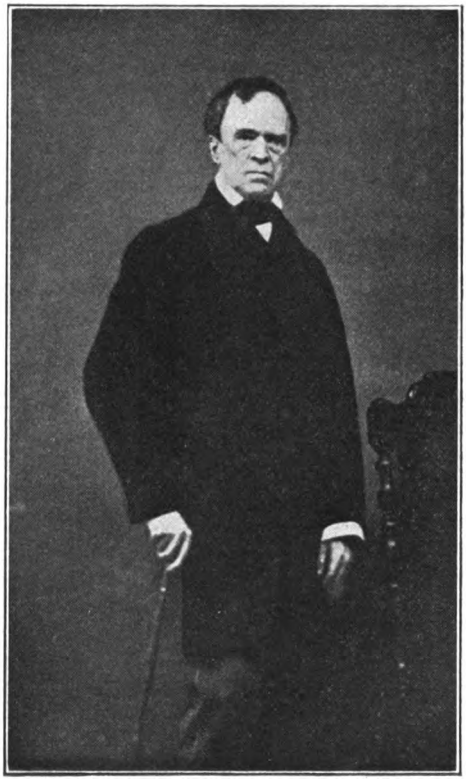

George Catlin

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Strikes-the-Ree, at 92 Years of Age

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life far out on the plain, where Indian eyes were upon his party, with no military escort. C. F. Picotte says: "We had only fifteen men, and it was a very bold thing for us to go there at that time with so small a force." These roads greatly aided in the development of South Dakota.

Roads across the Sioux country required troops to guard the bridge-makers and then the wagon trains upon them. The Indians disputed the government right of way. They claimed that it had been granted by the Cheyennes farther south, but not by the Sioux. They complained that the roads would be ruinous to them, for the "movers" to Montana were killing and scaring away all the game. Many millions had already been spent in fighting the Sioux, and the fight went on with no end in sight. Governor Edmunds said personally to President Lincoln: "In my judgment peace can be had and a stop put to this enormous expenditure, at a cost to the government of not more than $30,000." The president informed Senator Thaddeus Stevens, who proposed $25,000 in the appropriation bill, and the bill passed.

In the summer of 1865 Governor Edmunds was one of the commissioners on a boat that moored at Fort Berthold[68] on the upper Missouri. He had declined to take with him a military guard. Invited by Picotte and other runners, about two thousand wily Blackfeet Sioux came to the landing, arms drooping, and began to board the steamer. The captain exclaimed, "We shall be killed as certain as the world." "No, I guess not," replied the governor, who went right into the crowd of scrambling braves. With kindly words he quieted them and said: "When the great father sends the white brother to make peace with the red brother, he sends him unarmed; but when he sends us to war with you, he sends soldiers to fight you."

The great chief talked a little with his warriors, and, surprisingly, they moved off the boat and laid down their arms. They were ready for a long parley. When asked why they came armed they said, "The white man has lied to us." The governor was not there to argue, nor to hold a big council for displays of eloquence and stifling smoke, but to make peace without the pipe of it. He dealt out the presents he had brought, blankets for the chiefs, calico for the women, and flour for all. A treaty was effected. Thus began a series of treaties, which gave to Newton

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Edmunds the noble fame of a just peacemaker, and engaged the wisdom of his successor, General Andrew J. Faulk,[69] another time-tried and approved citizen of Yankton. He had trusted his Sioux scouts, and all their people might trust him for his candor and justice. He was associated with General W. T. Sherman and others in the treaty at Fort Laramie,[70] 1868, which located the "Great Sioux nation" on the large country which then included all Dakota west of the Missouri River, and south of its upper waters. Afterwards parts of it were assigned to Wyoming and Nebraska, thus leaving the geography of Dakota as it is now described by the boundaries of the two states. It was a territory about 400 miles long north and south, and 385 miles wide. It had an area of about 151,000 square miles, or 96,640,000 acres. More than one-third of those acres were in the red man's land.

The main feature of the white man's Dakota, in Governor Faulk's administration, was growth, along with the pleasure of seeing it. There were generally good crops and a fair home market, welcome surges in the tide of immigration, and among residents an increasing sentiment against taking land by pre-emption and leaving it to go back to its native wilderness; the turning of the sod on a thousand new farms, and the founding of more towns than the farming communities could sustain; advance in education, and the first general teachers' institute, held at Elk Point with twenty teachers under Superintendent Foster (1867); holding elections, usually not very spirited; legislating with no serious disturbance of the laws; and with a new law providing for a commissioner of immigration, Governor Faulk appointed James S. Foster to the office (1869); with party conventions and resolutions favoring the reservation of the public lands of Dakota for actual settlers (homesteaders); the early construction of railroads in the new country, and "a hearty welcome to the people who have recently settled in our territory." In 1869, a railroad had reached Sioux City, Iowa, and it had only one more river to cross to enter the large Dakota-land.

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whose population was then estimated at 12,000, not including the ranchmen of Wyoming. And more were on the way. Whittier seemed to have a vision of their wagon trains, when he wrote:

"They cross the prairies as of old
The Pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free."

The legislature of 1868-9—the last annual—recommended a full set of officers for federal appointments in Dakota, chosen from citizens thereof. Several of the named candidates went to Washington to look after their appointments, but found that President Grant, surrounded by office-seekers, had already made up the list so nearly that only six Dakota men came back officially better off than they went. The method proposed seemed to be based on a principle of self-government; the practice followed was long continued in Dakota. John A. Burbank[71] was governor (1869-74); and General W. H. H. Beadle,[72] an acclimated Yanktonian, was surveyor general—an officer greatly needed, when land-seekers preferred not to depend on the rights of "squatter sovereignty." Coming colonies, such as that of the Bohemians in Bon Homme county, wanted sure titles to good lands. Expensive contests might have been avoided by warranty deeds to sites where

"City lots were staked for sale
Above old Indian graves."

PIONEERS IN NORTH DAKOTA

Close in the northeast corner of the Territory, Pembina had long held its name and place on the changing map. While its load of pelts, worth $70,000 a year, were floating to ships on Hudson Bay, its white people were nearly all French Canadians. They lived in friendship with the reds, Crees and Chippewas, whose bands took exercise at times in fights with each other and rarely met a Sioux. Father Belcot's chapel could light them on the paths of peace; and later, Fort Pembina[73] had means to protect the villages.

In 1849 a new era began. Commodore N. W. Kittson,[74] a Canadian, with his dry goods and groceries, his carts and dog-

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sledges, and later his steamboats and postoffice, enlarged the fur trade, and more finally turned its products to St. Paul. He became identified with Minnesota.

There came from St. Paul, where he was state librarian, an Ohioan, Charles Cavalier,[75] to open the new custom house "in a little log shanty," and to be henceforth identified with Dakota, which has the advantage of bordering on a foreign country. He was the man to repress the fine art of smuggling at various points on the Canada line. South of it there were settlers enough to make the business lively. Far outside the present county which bears his name, Collector Cavalier traveled to gather in the tariffs on foreign goods. "I was then a tenderfoot," said he, when mayor of Pembina, and when recalling his winter trips in a dog-sledge tandem, through the Pembina and Turtle mountains and the woods of Mouse River, where were new settlements; and exclaiming, when he had driven upon the edge of a vast plain, "Countless millions of buffalos, all feeding in the snow and going northwest; the grandest sight I ever saw." The bison[76] herds whose heavy tread "actually shook the ground," were doomed by the coming ox teams of the white man, and many of their trails were wisely chosen as the best routes for the caravans of "movers," who took the shortest ways across the stakeless plains.

For ten years, after 1861, Pembina county included the Dakotan quarter of the valley of the Red River, which divided it from Minnesota. It was about 160 miles wide and 180 miles long. In it were very few towns before 1872, and the scattered settlers went to Pembina as their county seat. Far up the Red River was Fort Abercrombie, a main gateway into North Dakota. There the brave carrier took up the mail from St. Paul, and for the hopeful pioneers, who were eager to have the latest reports concerning projected railways and telegraph lines.

Over this mail route, in February, 1871, came H. R. Vaughn, "in an open one horse sleigh, drawn by a half-starved Indian pony," to Pembina. The next November he wrote to J. S. Foster, commissioner of immigration (second report) concerning "the finest crops I ever saw," the 130 votes cast at our last election, the one church, two billiard saloons, two breweries, three good steamboats, a railroad to Red Lake, Minnesota, the grade of the

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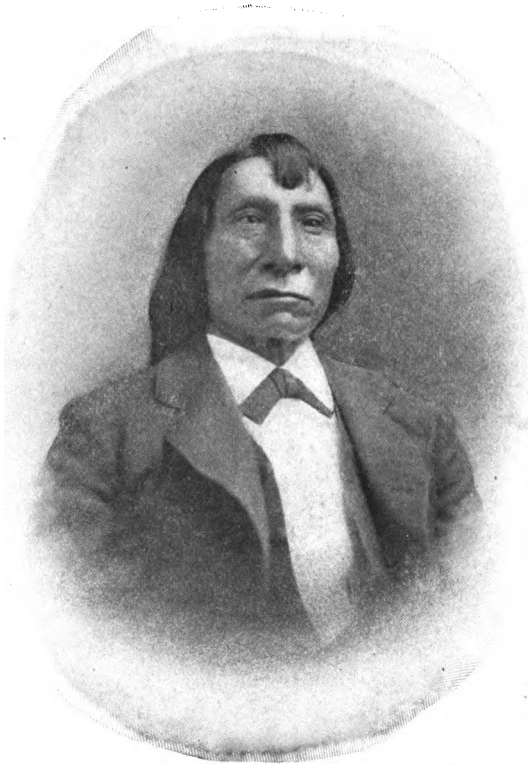

Red Cloud

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Sitting Bull

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North Pacific "to within a few miles of here," a telegraph line along the valley to Winnipeg, and "no public school kept here." The school must have come with the three churches by the year 1879, when the first mayor, Charles Cavalier, might read the proceedings of the town council in the first number of the Pioneer. And Editor Gatchell, strolling among the cranberry bushes, on viewing the charming landscape where two valleys merged, might wish for the romantic story of Pembina, then closing its hundred years.

In 1868 two mail carriers, on the line from Fort Abercrombie to Pembina, took land near Grand Forks and began the first settlement of farmers in that quarter. If they had wheat to sell, they were glad to see Captain Alexander Griggs on his flatboat from the fort. He was a partner with James J. Hill, the later famous railroad president, in a warehouse at St. Paul. He was on an exploring tour, with an eye to the transportation business. Not far from the Hudson Bay Company's trading houses and mill, he built a log cabin on land which he might hold by squatter's right until surer right came, and returned to the boat builders' yard at Fort Abercrombie, to carry out the plan of a steamboat line. The results were the new Grand Forks with a shipyard, the Red River Transportation Company, connection of steamers with the North Pacific railway, and rapid growth of population in the extensive country of which Grand Forks became a center of travel and trade. The town attracted to it a goodly number of energetic men, whose public spirit came to be well known, and of cultured "women not a few," from far eastward cities. The Plain Dealer, begun by George H. Walsh, in 1875, was the second newspaper in North Dakota, the Tribune, started by Colonel Lounsbury at Bismarck, being in its second year.

In his second report on immigration, Commissioner Foster gave to the world the following: "In August, 1871, the writer drove over the present site of Fargo (Pembina county) in a half-breed cart, drawn by a half-breed pony, which jogged lazily along, now and then stopping to catch a bite of grass, or to allow its driver to shoot a prairie chicken, frightened by the unusual disturbance; only one small log house was in sight, standing on the edge of the timber lining the bank of the Red River, while

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far to the west the eye searched the rolling prairie in vain for any sign of civilization (the new Norwegian settlement not being visible to him). In the latter part of September the line of the North Pacific railroad was located through the present town site, when at once Fargo began to struggle into existence." The October election called forth 300 votes. "During the past summer it has twice doubled its population (1872). The railroad had come."

Thus far, the white settlement of Dakota, North and South, had been along the wooded valleys most easily reached by people from "the East," and the South had the more valleys. The prairie uplands must be settled along the railways, and the North had the first one to enter the present state; and it now has the direct benefit of the only two that reach the western line and run through to the Pacific Ocean. The car crossed the Red River at Fargo, early in 1872, and ran to Elk Point. The next spring, the one reached Bismarck and the other Yankton—two towns that were hardly then contesting for the capital. Between those roads was a vast expanse of green prairie, where antelopes had never been startled, nor buffalos stampeded by a locomotive; hence few groups of settlers. North and South were divided by an ocean of grass. The common opinion still was that the wisest land-seekers must keep near the streams and woods, so that the "Sioux City and Pembina Railroad," up the Big Sioux and down the Red River, was then an incorporated hope; and if it had been a reality, it might have brought the North and South populations, then over 15,000, into more intimate acquaintance, and promoted the unity of eastern Dakota in statehood. As their streams ran diversely, so ran their destinies, for the trend of their great railways was from east to west.

As early as January, 1871, the legislature began to petition congress to divide Dakota on the forty-sixth parallel of latitude, and organize two territorial governments. This effort for division on that line (except twice) continued for eighteen years before it was successful. The fact explains the peculiar distribution of the educational, penal and benevolent institutions of the Territory, almost equally between the South and North. The religious denominations were organized on the assumption of two future states thus divided. The machinery of territorial

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government ran on without disturbance during the two terms of Governor John L. Pennington[77] (1874-8), who favored united statehood, and did not believe that the people, by their own action alone, had the right to organize a state. It was generally held that as congress held the title to the land, it alone could authorize an active state organization. "Squatter sovereignty" might apply to a quarter of land, but not to the full control of a Territory by the residents thereof.

ENTRANCE INTO THE BLACK HILLS

In July, 1874, General George A. Custer's[78] march to the Black Hills began to please all white Dakotans who had been eager, but forbidden, to search for rumored gold on that well guarded Indian reservation. With him were troops, Indian scouts, miners and scientists to look after the flora, the fauna and the minerals of that wonderland. Soon the fine rhetoric of its praises went eastward in letters, lectures and official reports, with due proofs of the facts. But the castle-like hills, the charming valleys, the trout brooks, the pine forests, the abounding "flowers from which cavalrymen gather bouquets from their horses," the game of every western sort from bird to antelope and buffalo, and the fur wearers from beaver to grizzly bear, did not capture the public mind so readily as did the prosy fact of gold.

One of the scientific miners, W. T. McKay,[79] wrote in his journal: "Monday, July 21—Entered the Black Hills through the west pass. Our course was now directed to the south, and for two days and a half the country traversed was literally one vast bed of gypsum. If the whole world was entirely dependent on the Black Hills for this article, I should say there was enough here to meet the demand for the next five thousand years, so great and inexhaustible seems the supply.

"No sign or trace of mineral ore was discovered until the end of the three days' march, when we struck slate and quartz, and found some indications of silver.

"The next day's travel was through a slate country, almost covered with quartz, of the variety known as banner or white quartz.

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"The following day brought us into a country of granite and slate formation (Custer's Park). In the evening I took a pan, pick and shovel, and went out prospecting. The first panful was taken from the gravel and sand obtained in the bed of the creek; and on washing was found to contain from one and a half to two cents, which was the first gold found in the Black Hills.

"Went down the creek about twenty feet, and tried another pan, which yielded about three cents' worth of gold. Took it up to headquarters and submitted it to Generals Custer and Forsythe, who were in high spirits at the result; in fact, I never saw two better pleased generals in my life." General Custer's attention was "divided between science and security," and yet he wrote, "We have had no collision with hostile Indians."

On report of these and still more profitable tests, a speedy rush to the gold fields of Dakota was prevented only by the most stringent military orders, given in accordance with the treaty of 1868,[80] in which the United States solemnly agreed that no white person, unauthorized by the government, should "pass over, settle upon or reside in the territory described in this article." Without such authority, attempts were made to settle in it, as soon appeared by General P. H. Sheridan's[81] order to General A. H. Terry,[82] at St. Paul, September 3, 1874: "Should companies now organizing at Sioux City and Yankton trespass on the Sioux Indian reservation, you are hereby directed to use the force at your command to burn the wagon trains, destroy the outfit and arrest the leaders, confining them at the nearest military post in the Indian country. Should they succeed in reaching the interior, you are directed to send such force of cavalry in pursuit as will accomplish the purposes above named. Should congress open the country to settlement by extinguishing the treaty rights of the Indians, the undersigned will give cordial support to the settlement of the Black Hills."

Nevertheless, some of the very parties named left the next month and wintered at "Custer's Park," whence they sent letters of hope of gold, rather than great possession of it, a striking fact thus set forth: "All we lack is supplies and help to receive Mr. Spotted Tail,[83] should he visit us next spring. On our way here we passed a camp of about twenty-five or thirty Indians on the south fork of the Cheyenne River. Five of them paid us a visit

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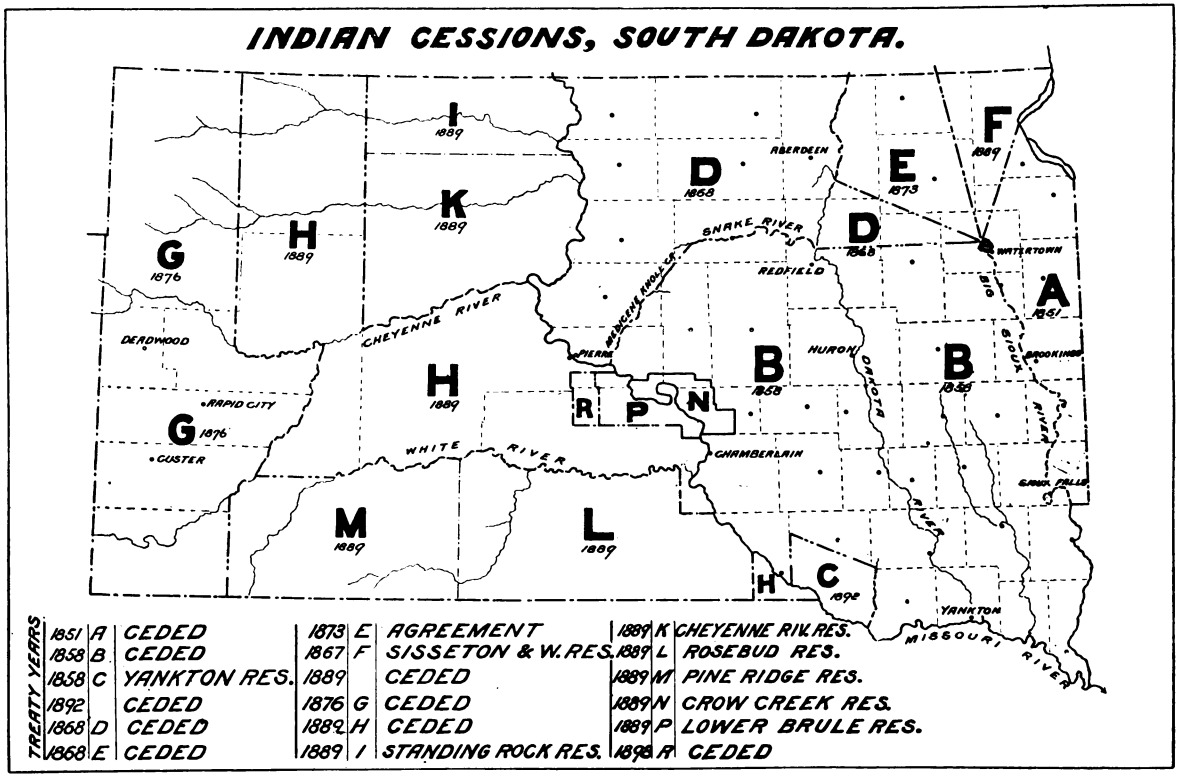

(For further explanantion of this map see treaties in appendix)

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John Grass

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and took dinner with us, giving us such information as they could in regard to the Black Hills. In the Hills here I don't think Indians came very often. There is not much sign of them."

If the Sioux made any audible protests against these movements, they were not yet visible on the war path. They were less feared than the soldiers, when other prospectors ventured through nearly all the valleys into the gold fields to work with pick and pan, and to be arrested by troops that came to guard the Indian rights and lands. The summer of 1875 was a busy and exciting season in the history of the Black Hills. Mines were opened, even towns were daringly founded. Enterprise assumed publicity, although a grand attempt to form a treaty for the purchase of the Hills country, or a mining right, had failed; not totally, for the commission recommended that congress try again, as the demands of the miners and settlers were becoming imperious and public sentiment favored them.

The first town started in the Black Hills was Custer City. In July, 1875, General Crook[84] notified the trespassers that they must leave by August 15th, or be taken prisoners. They enlarged their town site, and about one hundred miners elected twelve aldermen, put numbered cards in a hat and each man drew one for his town lot. On the day fixed, the general allowed seven men to remain, but do nothing more than take care of the mining tools, and sent the rest out of the Hills, except those who managed to escape. The general said, good humoredly, "Boys, I must obey orders, but no doubt you will come back.' And they did, the very next November, as soon as a blustering captain was removed for his harshness in arresting miners. They took lodgings in the vacated log barracks, and made the town a certainty.

In ways quite similar, mining camps soon grew into Hill City, Sheridan, Rapid City and Deadwood. Each has its story of daring and romance. The dawn of the newspaper era in the Black Hills first arose on the heights of Custer, but in the stampede to Deadwood Gulch, the Pioneer was carried there. Its office was in a narrow swamp, its press in a tent on the hillside, and its first number, June 8, 1876, was a sheet scarcely large enough for the advertisements of all the business men and the three companies that located the earliest gold quartz mines in

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the Hills. Two days later Crook City had its newspaper. Outside news came by pony express, at the rate of fifty cents a letter. A telegraph of tongues brought news of quarrels among miners, and of Indian raids on mining camps in the Hills, and on ranchmen of Wyoming.

These Indian depredations have been charged mainly upon the Cheyennes[85] and roving Sioux, outside of Dakota. They had refused to sign the treaty of 1868 and to live on the great reservation. Sitting Bull, the crafty medicine man, had won the chieftaincy over the unpledged Sioux along the Powder River in Montana. He heard of military movements from Fort Laramie[86] northward, and led his bands and certain Indians from the reservation into more mountainous wilds, and camped in the valley of the Little Big Horn River. When General Crook's troops were marching to annihilate Sitting Bull, the chief sent word to the Red Cloud agency, now in Nebraska, that if arrangements were made to pay for the Black Hills, or vacate them, he would come and surrender; but if the "big knives" (soldiers) came into his own country he would fight. The army marched on in separate divisions. General Custer, with his cavalry, seems to have been misled by a trail to a village, which he hardly knew to be Sitting Bull's great camp. He assailed it June 25-26, 1876, and so dire was the defeat of these heroic cavaliers that General Terry reported the next day: "Of his movements and the fine companies under his command, scarcely anything is known, for no officer or soldier has yet been found alive."

One result of these campaigns, "not against the Sioux nation at all, but against certain hostiles of it," was that Sitting Bull and his clique fled to Manitoba, to remain four years. Had he never returned and built his cabins on the great reservation, he would no more have troubled Dakota, his birthplace and his grave. Another event was hastened; the next September a commission was at the Red Cloud and Brule agencies to treat for the Black Hills.[87] The firm, yet conciliatory, methods of ex-Governor Edmunds helped to bring the sullen and dallying Sioux to terms. As in all recent treaties for lands, moneys were to be paid, supplies and rations furnished, and "all necessary aid to assist the said Indians in the work of civilization," until they should become self-supporting.

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Such great chiefs as Red Cloud,[88] Spotted Tail, Gall[89] and John Grass[90] went home to keep the treaty. It was hailed with great rejoicing by prospectors, miners, town-founders and ranchmen; and the Hills drew thousands of people to wash the sands in their valleys and to grind the hard quartz enriched with invisible gold.

GEOLOGY, SOIL AND PRODUCTS

At once the geology and the physical geography of the Black Hills assumed a new interest. The gold-quartz district, crowned with peaks, of which Harney's Peak is the highest, rising nearly ten thousand feet above sea level, is Laurentian and Huronian—the oldest geological formations. Evidently it was once an island, uplifted from the sea and quite solitary in a vast ocean. Eastward, the nearest land was along the Minnesota line, where the granite crops out at Big Stone Lake, and farther south the Huronian quartzite appears in the Big Sioux and Vermillion valleys. These points were the primal Dakota, when the rolling seas were her farmless prairies, and the gold-bearing isle must wait long ages for the waters to go, and for man to come and show how "the violent take it by force."

Additions were laid on the slopes of this oscillating isle, as it rose out of the sea, and still it is almost an island in a prairie-land. It lies in the two encircling arms of the River Cheyenne, as if the lingering waters were loth to give up the treasures they long tried to steal away by the erosions that passed down the hills and carried particles of gold into the valleys. Professor F. B. Carpenter says: "Let one imagine himself in the center of the uplift at Harney's Peak; spread out upon every side is a wilderness of jagged mountains, worn and scarred by the rains and frosts of ages, yet ever green from the pine forests they carry. Between these his eye rests upon mountain parks, through which flow streams of clear water, stretching away like ribbons of silver."

If the explorer come thence eastward through the Bad Lands and across Dakota, he will tread upon successive strata that represent all the great geological formations, from the Laurentian to the Tertiary, except the Devonian. Most of them are oval belts around the Black Hills. "There is probably no other sec-

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tion in the world where one can in a single day examine rocks of all ages, from the Tertiary to the Archaean, as he can easily do here." This variety of formation and the ease with which the section can be reached, together with the beauty of the uplift, make it a natural museum for the student of geology. The number of metals, and the quantities of the most valuable ores and coal found in the Hills, have surpassed the ready belief of men who have no fondness for the statistics of mining. The working of the mica beds led to the discovery of tin ores, and an expert miner has said that "It will not be long before the old world buys its tin in the Black Hills."

The Bad Lands—the Mauvaisses Terres of some Frenchman stalled in them—are notable for their peculiar scenery and their strange fossils. A geologist, on a trip across the Sioux reservation, had recently written: "We were on the pine ridge of prairie, between the Bad Lands, whose ineffable mud kept us out of them, and the south branch of the Cheyenne River, to whose waters we were seeking a sure trail. The sun was setting. Looking down the slope ten or fifteen miles, we had a rare vision. We seemed to be near a wonderful city. Its walls were not entirely broken down. On its regular street were rows of high buildings—great blocks of them. The cornices of some houses were broken and the chimneys were tottering. Some flat roofs were grass plots, probably as green as ever were the hanging gardens of Babylon. The capitol with its dome stood in the majesty of power. The vast cathedral reflected the brilliant light of the setting sun. In the dusk the spires of churches intimated the ringing of bells. In that old monastery were there not vespers? In those towers, square and round, was the groaning of prisoners to be heard? Was there a flash of light in the great window of that dingier castle? Would half a dozen of our curlew and plover secure us a fresh loaf from the attractive castle that may now be a hotel? Is the city gate swinging on its high post? Shall we drive in or pitch tent? That splendid illusion was my first view of the Bad Lands." These lands in South Dakota are quite limited in extent. They are not volcanic nor hill ranges. They seem to have been lake beds, or valleys filled with clays in which were relics of animals comparatively recent in geological history. Rains and probably floods cut

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Gall

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Spotted Tail

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channels in these clays. The channels deepened, widened and intersected each other. Their waters curled around the little islands, carving them into strange shapes. After the waters subsided the frosts and winds did their work of sculpture. There is no reason for saying of this district,

> **"Like a ruined world it seemeth,**
> **Burnt, upturned and scarred by fire."**

West of the Missouri, in North Dakota, are Bad Lands, which seem to have been deeper valleys, filled with driftwood that became covered with sediment and converted into lignite coal. Fires were started in the coal seams; as they burnt out the earth that had covered them sank and became the bed of a stream. Where the coal did not exist, or did not burn out, high mounds were left to take fantastic shapes by water and by wind. Some of these buttes have been burning in our time. All the groups of Bad Lands make but a small fraction of the plain that surrounds them. Dakota has so little waste land that she may well spare a few townships of this sort and leave them to be consecrated to romance and fossils, if the stockmen do not convert them into ranches for cattle. No respect for the fossilized herds that man never hunted, not even for the huge brontotheriumcan, save these wonderlands from the claims of the beef market. Not far from those in the north, extensive beds of lignite coal underlie the bluffs of the Missouri.

A great cretaceous plain extends from the Black Hills eastward and laps on Minnesota. Most of it is covered with glacial drift, which has left here and there a large amount of good building stone for people who are remote from the extensive quarries in the Hills, or on the eastern border. The surface soil is generally a black loam, proven to be rich by its natural grasses and its agricultural products. The general slope of this undulating plain is southeast, as the Missouri runs, and northeast to the Red River, these two being the largest and the only and safely navigable rivers of Dakota. Into them, and from the watershed about the streamless Devil's Lake, flow the midland streams, of which the long James River is the largest. From the northwest seems to come the dipping stratum that gives unfailing water to the artesian wells which are increasing by scores on the vast plains from Pembina to Pierre,[91] to the Black Hills,

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and on to Yankton. Among their purposes are a larger yield of grain on irrigated lands and the turning of mills to grind it. By increase of moisture, they may affect the climate.

Indian corn is a fair test of climate. It has been grown by the Indians in the country as far back as tradition leads, and in the mounds or ancient camps the charred remains of it are found, even in northern localities. Where corn ripens, the winters are not extremely long, nor so cold that all the furs once exported need to be demanded back again. A careful statistician abroad has written of Dakota: "The notoriety of the Territory abroad has been established mainly, it would appear, on the fame of her wheat crop, and as being the birthplace of the 'blizzard.' Dakota is satisfied with, and feels that she has fairly won, the title of the grain field of America; but the testimony of her inhabitants and the proof of weather observations completely refute the standard eastern idea of Dakota's climate."[92] The mean annual temperature of the entire stretch of country extending north from the northern boundary line of Nebraska—more than 400 miles—to the southern border of Canada, is 41.5°, an average higher than that of either the state of Minnesota or New Hampshire." And yet the natural comfort in January is that the sunny air is calm and dry, and that the human nerves do not detect the point to which a despondent thermometer may fall in a starry night.

The coldest quarter of Dakota is on the high land called the Turtle and Pembina mountains, which slope north into the wheat plain of Manitoba. The first of these now belong to an Indian reservation.[93] This grand plateau rises sometimes abruptly, but generally with a gentle slope, from the surrounding prairie. The interior is a region of broken hills, lofty buttes, deep valleys, lakes and streams, and the whole mountain region is well timbered. Its streams flow into the Mouse and Pembina rivers. Its highest elevation is St. Paul Butte, rising 700 feet above the swollen plain and 2,300 above the sea level. Lignite coal is the valuable mineral, apart from the excellent soil, which has drawn thither a goodly population to succeed the fur-trading pioneers.

The geologist analyzes the mineral qualities of soils; the farmer and ranchman find by experience what they produce and sustain. About two-thirds of the people of both Dakotas

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are engaged in agriculture. In the products of the field, the garden and the pasture, the prolific soil excels. Dakota's wheat is famous on both sides of the Atlantic. The farmer is proud of the first premium awarded the Dakota exhibit of wheat by the World's Centennial Exposition in 1885 at New Orleans, but he has learned that the "one-crop system" is not his best method of culture. Other grains that are usually the companions of wheat are profitable. The staple vegetables assert their rights to exhibition at all fairs.

This sketch has already had the shadow of trees upon it, when the pen has been following traders and settlers into the wooded valleys where log cabins preceded the sawmill. Still lumber must be chiefly an importation, except the less elegant kinds of it, for local uses, obtainable in the lower valley of the Red River, the northern hills, the higlands about Devil's Lake and the larger forests of the Black Hills, where trees of more than thirty choice varieties grow naturally; they may be cultivated far more extensively than men, toiling for annual products rather than for comforts ten years ahead, have attempted. The plum, the little grape, the currant, the cherry, the strawberry, are native, and their more cultured cousins may locate in their neighborhoods. With the grove, natural in the valley, or planted on the tree claim, to surround hardy fruit trees, orchards are attainable, especially in the southern counties. Even fig trees, native in the old cretaceous era, have been brought to ripe fruitage in the summer air by housing the shrubs during the winter. Bananas must be imported, but the fine melons are a compensation.

Where the plow was first allowed predominance, the pasture for sheep, cattle and horses has since added to the farmer's resources. The dairy is the consort of the granary. The pasturage is simply the native grasses, which cure to hay upon the ground and retain their richness through the winter, so that in many places herds of cattle and horses graze the whole year upon the plains, where once the buffalos fed and grew fat. The freight trains of Dakota beeves are fattened solely on their native forage, of which uncounted acres still grow, cure and go to waste uncut, ungrazed, unutilized, even in nearly all the more thickly settled counties. Many a lonely farmer scarcely knows

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the distant owners of the wild quarter-sections that afford his cattle free pasturage. A horse tethered on a grassy town lot is likely to thrive; and the herder of the town cows is apt to burn the stakes of a city addition when converting it into a public commons for private cattle that rarely go lowing home for better provisions.

Beyond the cattle on a thousand school sections or untilled pre-emption claims, along the Missouri Valley and westward, the increasing herds on the native ranges remind one of Illinois when its grand prairie was the Dakota of its time. This hand has felt the welcome grip of a college graduate, who rode as a cowboy in the grand march of herds and ranchmen to claim his branded cattle in the June "round-up." The laws of associated ranchmen, based on a common sense of rights, afford to a cowboy the chance to become a "cattle king" by fairness and wise investment. The code of ranchdom so prevails, in a series of associations, that wandering beeves found in a Manitoba "round-up" may be passed down the long line to the owner in the Cheyenne Valley.

This code, like those of the little Greek republics, will have its day in Dakota, and be simply the memorial of its solons. For the rapid encroachment of the farmer on the stockman's domain has already driven the ranches to a rather limited district in comparison with the great area over which, at one time, his herds roamed at will. It cannot be long before cattle ranching in Dakota, on the great scale of the early day, will be one of the lost arts.

PREPARING AND PLEADING FOR STATEHOOD

When it was noised abroad that Dakota had great resources of wealth in her soil and mines, health in her bracing climes, and newness of opportunity for all comers, four or five lines of railway were extended west over a vast plain on which the valley men had not cast an appreciative eye. The railroad was to be the main factor in creating the state, and towards that end was to do more in five years than might otherwise be done in fifty. It kept in advance of settlement on the wide prairie, and led the march of empire on. It must first invest large capital, and then wait for its reward. From 1872 to 1880 the extensions gave

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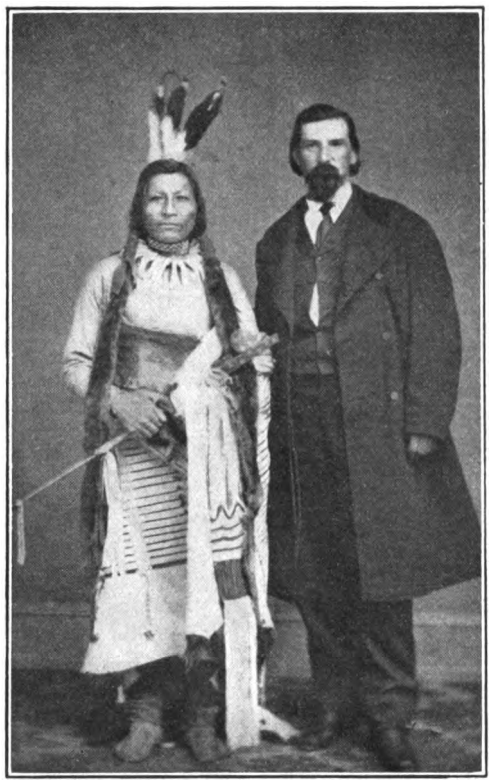

Charles F. Picotte and Two Lance, a Brule

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Dakota nearly seven hundred miles of railway, but during the next four years—the two terms of Governor Ordway's administration—they were so rapid that the map-makers were puzzled to keep revisions up to date.

There was a vigorous movement to settle the James River Valley above Yankton. Among the towns that sprang suddenly into fame were (in about this order) Jamestown, Mitchell, Ashton, Redfield, Huron and Aberdeen. H. B. Lathrop tells how he was pointed to Ashton, once an Indian council ground, and then (May, 1880) the abode of a white colony, that hoped "to get the railroad and become the metropolis of the Jim River Valley." "Rivalry and hope were the common rights of all new villages." At Redfield he found "several families in tents, 'dug-outs,' sod houses and board shanties." "On the 22d of June, Jno. Brule and myself drove the first teams to Huron for loads. There was not a house or shanty the entire distance (forty-five miles), and we had to carry water for our horses. The cars had not yet crossed the river at Huron. We slept in our blankets under our wagons, about the center of where the city now stands." Three days later, cars of the Chicago & Northwestern railway crossed the bridge into the town, whose early council put into form the first scene in its history thus: "The corporate seal of the town of Huron shall be a device representing a surveyor with a tripod; near him a man driving a stake; two antelopes watching the surveyors; the landscape to be a prairie gently rising to the west." From the first building, twelve feet by sixteen, on the original town site, went forth the Settler, soon to be followed by other newspapers. With three or four churches came the school, in the winter of 1881, dry goods boxes being used for desks. The next July, a signal service station was opened for business by the federal government. Thus Huron began to be a center of information, railways, trade and the hospitalities shown to conventions for the discussion of public interests.

At uno disce omnes (from one learn all) relative to the marvelous epoch of town-building in Dakota. Rev. W. H. Hare,[91] missionary bishop of South Dakota, graphically describes the process: "Language cannot exaggerate the rapidity with which these communities are built up. You may stand ankle deep in the short grass of the uninhabited wilderness; next month a

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mixed train will glide over the waste and stop at some point where the railway has decided to locate a town. Men, women and children will jump out of the cars, and their chattels will be tumbled out after them. From that moment the building begins. The courage and faith of these pioneers are something extraordinary. Their spirit seems to rise above all obstacles. I have ridden into a Dakota valley and pitched my tent. After my supper, lolling upon my buffalo robe, I have looked around and seen nothing but a wolf that looked down from a hill into the valley to see who the intruder was. When I visited that valley the next year, I saw a long train of Pullman palace cars. In that same trip I camped on the flat bottom land near the Missouri River. There was no sign of civilization there but a log hut with a mud roof. It was the home of a Frenchman who had married an Indian woman. Within the year I revisited the spot and saw a town. It has since increased to 2,000 inhabitants."

Westward, still farther, went the pre-emptor, the homesteader and the town builder, until they reached the border of the great Sioux reservation. In 1880 John H. King and other Iowa men drove from Mitchell into the Missouri Valley, chose a beautiful site and joined with the locators of the Chicago, Milwaukee & St. Paul railway to "build up one of the best cities on the river." Hence Chamberlain, with the Dakota Register as an index of early prosperity.

A village at the mouth of Bad River (old Teton) had taken the name of Fort Pierre, and reached the newspaper era.

In the Signal of July 21, 1880, was this item: "Governor N. G. Ordway,[95] wife and son, came up on the Far West on Thursday and stayed over night here (Fort Pierre). While the boat was lying here in the evening, the governor took in the town, and after returning to the boat a deputation of citizens from Pierre called to talk with him in regard to the organization of Hughes county, and remained about an hour." Seven days later the Signal published the news that "Colonel Irish, surveyor for the Northwestern, has run two lines in Pierre and will soon commence to lay out the town. A steam ferry is expected soon. Three months ago Pierre contained three houses. It now contains eighteen and is growing rapidly." The original plat was completed the next October by the railway company, whose

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track was completed to Pierre in November. Many "squatters" at Fort Pierre, being on the Sioux reservation, removed their business and took residence at Pierre, preferring to live in an organized county and share in the railway privileges. The original settlers in the town were largely young people of energy and intelligence, who came to make fortunes and maintain characters for personal integrity and public worth. The school, churches and Sunday classes came before laws were officially administered or courts established. In the months when the people were virtually a law to themselves and able to execute it efficiently, all kinds of business were maintained, such as dry goods, groceries, clothing, lumber and banks, all duly advertised in the newspapers of the time. The household had come, and, as in other towns, the presence of the family indicated the comparative absence of the adventurer. But the saloon often preceded the sanctuary, and an unended moral conflict began.

The whistle of the railway engine at Pierre had its response in the cheers that rang in the Black Hills. The freight car had come within two hundred miles of the slowly developed mines. The wagon train must connect with it. The trade which Pierre held with the Hills, from 1880 to 1886, cannot be told in figures concerning teams by hundreds and tons of freight by thousands. It increased her wealth, her hopes, her laudable ambition. It furnished the journalist with an exhaustless theme for his correspondence; and the visitor—still inquiring for the "wild west" —gazed with wonder upon the ox-train that conveyed the machinery for a stamp-mill, or the full outfit for a railway, across the unsettled reservation. The number of ox-trains increased and the stage lines ran daily coaches well ladened, until the railway through northern Nebraska offered speedier transportation from eastward states. The link between the two ends of South Dakota was then gone. Progress was arrested. The marketable wealth of the Hills and its returns passed through another state. Dakota had not full benefit of her own resources. Was there any remedy? The main obstacle to settlement and trade between the Dakotan towns on the Missouri and the farther west was not directly the "Sioux nation," for the Indians were friendly and were benefited by the traffic; it was the great reservation itself, especially that part of it lying between the White and

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Cheyenne rivers, a belt about sixty miles wide, on which very few Indians lived. That section of it was not opened to white settlers until the treaty of 1889,[88] and this event was followed the next year by the uprising during which Sitting Bull was shot in his own house. It is noteworthy that the better Indians kept aloof from the "Messiah[87] craze," or disguised war dance, and the suppression of the little war had good effects upon them. It led them to appreciate more fully the breaking up of tribal relations, the taking of land in severalty and improving it, and the schools which had long been offered to them, both by religious denominations and by the government, the largest now of the latter class being at Flandreau, Chamberlain and Pierre. But two large sections of the Sioux reservation still remain for the Indians, whose tendency slowly grows stronger towards the white man's ways of life. When these Indians shall all take the lands in severalty, and make homes upon them, they will doubtless imitate the Sioux on the Yankton and Sisseton reservations, and ask the federal government to sell them to white settlers. Then will an old wall crumble down, not by the pressure of covetousness on the outside, but by the power of civilization within the large domain now enclosed by sacred treaties and congressional laws.

In May, 1872, a canvas tent used, not for a saloon so common in new towns, but for a store, whose first patrons were the woodchoppers near a steamboat landing, indicated the designs of men who "pictured to themselves a future great metropolis." There the Northern Pacific railway was to be the first to cross the upper Missouri, and bring Dakota upon a highway around the world. It was enlisting foreign capital, and the princely name, Bismarck, was given to the town. Colonel C. A. Lounsberry was there the next year with his Tribune, and with the influence which he exerted in the earlier development of the mines in the Black Hills, and on the political movements which were stimulated by two questions—the removal of the capital and statehood.

The question of relocating the capital at a more central point grew with the growth of population in the northern and central sections of Dakota east of the Missouri. A commission appointed by the territorial legislature of 1882 found Huron, Pierre and Bismarck among the new aspirants for the privilege

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Samuel J. Albright, Provisional Governor 1859

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of donating land and funds, and receiving the local benefits which flow from the presence of the legislature, executive and judicial departments of state. Bismarck was chosen for the new capital. The corner stone was laid September 5, 1883, under the gaze of "eminent and titled personages, both of Europe and the United States, then on their way into Montana to drive the last and golden spike of the great Northern Pacific railway." Ex-President Grant said: "I predict that within a few years you will be a great state, with two representatives, and it may be three." These applauded words were fuel to questions already burning.

The story of effort and failure to secure statehood for Dakota, single or twin, is one of long persistency, loyal patience and repeated delay. It follows a main purpose, from 1880 to 1889, through the legislature and through conventions that drew up memorials and drafted two constitutions; through the resolutions of the Republican and Democratic conventions of 1884, demanding in the strongest terms the division of the Territory and the admission of the southern half as a state of the union; through the ballots of more and more voters, and the annual messages of five governors—Howard, Ordway, Pierce,[98] Church[99] and Mellette;[100] through the pleadings of five successive delegates to congress—Bennett,[101] Pettigrew,[102] Raymond,[103] Gifford[104] and Mathews;[105] and through more than thirty congressional bills whose annual failure led Governor Pierce to say, in 1887: "We have seen people fighting to get out of the union amid the protests of the national government; it is a novel sight to see 500,000 people struggling to get into the union without being heeded or recognized."

In the Aberdeen convention of 1887, which voiced the only organized movement for unified statehood, ex-Governor Pennington took up the suggestion that its memorial should rehearse the immense resources of Dakota, and said: "Why, bless you, every printing press that is whirling tonight has advertised to the world that you have six hundred thousand people, over four thousand miles of railroad, and that you have over one hundred thousand farms and happy homes, and lowing cattle, and mines of precious metal—more and better than all the other territories put together, and far in advance of many of the states. What more does congress want to know than all this?" Dakota

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had to know how long were fourteen months of entreaty and endurance.

At length, February 22, 1889, came the Omnibus Bill,[106] which included "An act to provide for the division of Dakota into two states, and to enable the people of North and South Dakota to form constitutions and state governments, and to be admitted into the union on an equal footing with the original states." North Dakota framed her constitution at Bismarck, her capital, and elected John Miller her first governor. South Dakota adopted the Sioux Falls constitution of 1885 with a few amendments. Both states adopted a strong prohibition article. After two spirited elections South Dakota located her capital at Pierre, where Arthur C. Mellette had been advanced from the chair of territorial to that of state governor.

Each of the twins had a goodly inheritance of public institutions, and a less happy one of debts which they had cost. These had originated in the public spirit that willingly put itself under bonds to enforce law, provide means of education, and meet the demands of charity to the naturally helpless—a series of educating agencies for the two states, and quite as many of the higher grades by five or six religious denominations. Of this spirit, Commissioner P. F. McClure[107] had written: "The interest displayed in educational matters is always an index of the religious and moral culture of a community. This holds true of Dakota, where the ratio of schools and colleges to the population is borne out in the number of churches established and pastors supported by the Territory. Towering church spires on the prairie, like signal-lights of the harbor, point out each city, town or modest village. No matter how recent the settlement, how ambitious the strife for worldly possessions, the church and school are there, the site and foundations for which occupy the first cares of every new community."

The vitality of the twin states was largely due to the assimilative qualities of the people. A happy union is made up of willing members, and contented communities make prosperous states. About one-third of the white population is foreign-born. Of these, the majority are Scandinavians; next come the Germans, Canadians, Irish and Russians in the order mentioned. One can scarcely name a foreign country which is unrepresented among the inhabitants of the state. Colonies of Jews from Po-

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land, Mennonites from Russia, Turks from Roumelia, natives of Iceland, and representatives of nearly every clime and color if not religious sect upon the globe are here engaged side by side in that struggle for home and independence which marks the better civilization of the world.

The two Dakotas have not been behind other states in attempted reforms. They have not lacked men and women of skillful leadership to organize movements in behalf of popular intelligence on the "chautauqua" plan, equal suffrage, public morals, prohibition of the liquor traffic, and redress of certain alleged grievances of laborers. Societies, orders, unions and alliances have their special histories. Certain of these movements have given rise to parties whose appeal is to the ballot, now under the Australian system (modified). The two older parties have not been entirely disrupted, the Republican being still at the front in the South and the Democratic more closely contesting for the palm in the North.

The making of civic Dakota has been the work of statesmen, most of whom remain alive to this day. No actor is the most competent judge of his own part in the drama of thirty years, nor is the spectator of contemporary events apt to view them in the dry light of history. In every decade, each like a compressed century, men of thought and men of action wrought together for the public weal. The farmer, the merchant, the lawyer, the physician, the editor and the college president, shared in the common stock of political wisdom, sat together in the highest councils, and framed constitutions which embody the tried principles and the latest experiences in state government. Not yet have four years passed since the seals of state have been set upon their crowning work.

This historical sketch, touching so closely the living statemakers, whose personalments must now be left by courtesy without comparison and whose public characters will find abler hands to portray them in later-written and larger history, may fitly close with these words from one of Governor Mellette's messages, setting forth principles that guided an infant commonwealth, and brought the twins of one Dakota into statehood: "While civil government was instituted to protect the weak against the strong, the shiftless and simple-minded from the avaricious and cunning, it was not intended to defeat God's first law,

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that man should live to labor. The province of legislation is not to foster idleness, but to stimulate effort; not to destroy ambition, but to elevate and direct it; to preserve with jealousy the social institutions which ennoble human nature; to foster religion, which furnishes divine ideals, and to promote a common education, which is the preserver of all."

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INDEX TO DR. ROBINSON'S NOTES

[SEE ALSO GENERAL INDEX AT END OF VOLUME]

Digitized by Google

35 Charles F. Picotte.
36 Treaty with Yanktons.
37 Palaneapape (Strikes-the-Ree).
38 General James B. S. Todd.
39 Settlement of Yankton.
40 Yankton Reservation.
40-2 George D. Fiske.
40-3 Joseph R. Hanson.
40-4 Frank M. Ziebach.
40-5 Enos Stutsman.
40-6 The Interregnum.
41 Governor Henry Masters.
42 Jefferson P. Kidder.
43 The First Newspaper.
44 Dr. William Jayne, First Governor.
45 Capital Contest.
46 Captain Nelson Miner and Miner County.
46-2 Joseph B. Amidon.
47 Fort Yankton.
48 Taoyataduta (Little Crow).
49 Troops at Fort Pierre, 1862.
50 General Alfred Sully.
51 Fort Sully.
52 Charles Wright.
53 Fort Dakota.
54 Governor Newton Edmunds.
54-2 Prohibition.
55 Fort Thompson.
56 General Sibley.
57 Gabriel Renville.
58 Fort Abercrombie.
59 Fort Totten.
60 Tatankaiyotanka (Sitting Bull).
61 Walter A. Burleigh.
62 James S. Foster.
63 Gideon Curtis Moody.
64 Corn Raised by Indians.
65 Father DeSmet.
66 Fort Meade.
66-2 Ferdinand V. Hayden, M. D.
68 Fort Berthold.
69 Governor Faulk.
70 Treaty of 1868.
71 Governor Burbank.
72 W. H. H. Beadle.
73 Fort Pembina.
74 Norman W. Kittson.

Digitized by Google

75 Charles Cavalier.
76 The Bison.
77 Governor John L. Pennington.
78 General George Armstrong Custer.
79 William F. McKay.
80 Treaty of Laramie.
81 General Sheridan.
82 Alfred H. Terry.
83 Sintegle'ska (Spotted Tail).
84 General George Crook.
85 Cheyenne Indians.
86 Fort Laramie.
87 Treaty for Sale of Black Hills.
88 Marpiyaluta (Crimson Cloud, Red Cloud).
89 Gall.
90 John Grass.
91 Natural Gas.
92 Dakota Climate.
93 Turtle Mountain Indians.
94 William H. Hare.
95 Governor Ordway.
96 Great Sioux Treaty.
97 The Messiah Craze.
97-2 William A. Howard.
98 Governor Gilbert A. Pierce.
99 Governor Church.
100 Governor Mellette.
101 John B. Raymond.
102 Richard F. Pettigrew.
103 Granville G. Bennett.
104 Oscar S. Gifford.
105 George A. Mathews.
106 Omnibus Bill.
107 Pattison F. McClure.

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Judge Wilmot W. Brookings

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ERRATA BY EDITOR

In preface—Walter J. instead of "William" J. Hovey.

Note 1, page 86—Tinta (prairie), Tonwan (village)—prairie villages. The word "Tonwan (village)" should be supplied.

Note 2, page 87—"1805" should be 1804.

Note 11, page 95—See note 2, should be see note 1.

Note 18, page 102—Wakpa, not "Napka."

Note 24, page 105—Date "1830" should be 1831-2.

Note 58, page 126—"On September 30th and again on September 6th," should read on August 30th and again on September 6th.

Note 83, page 145—Word "epitaph" should be marker.

Note 90, page 155—"His mother was a daughter of a chief of the O-o'he-no-pa." The words "a chief of" should be supplied.

The Indian treaties printed in the appendix, page 442, et seq., are a portion of Dr. Robinson's contribution to these collections.

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EDITORIAL NOTES ON
Historical Sketch of North and South Dakota
By DR. DE LORME W. ROBINSON

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[1]**Sioux or Dakotas**—The term "Sioux" is applied in the larger sense to all the tribes who speak the Siouan tongue. It is derived from the Algonkin word, Nadowessiwag—"the snake," and as applied to them by their neighboring foes, means "the snake-like ones, enemies:" Its equivalent in the Indian sign language, a forcible drawing of the finger across the throat, signifying the act of cutting off heads. Their eastern neighbors, the Ojibways (Chippewas) called them Nadowessioux, or enemies, and the white man coined the word Sioux out of the last two syllables. Under four general divisions, of which the Lakota, or Dakota, is one, the Siouan linguistic family occupied the greater portion of the vast territory extending from about 33° north in Hudson Bay Company's possessions southward to and including much of what is now the present states of Missouri and Arkansas, and from the Great Lakes on the east to the Rocky Mountains on the west. They were noted as warriors and conquerors by the surrounding tribes, and when first known to the Europeans had long held sway over that region, although the different branches of the family seemed to have frequently changed their place of abode. Dr. Stephen R. Riggs, in his account of a visit to Fort Pierre in 1840, writes: "At Fort Pierre we found about one hundred Indian lodges, a part of whom were Yanktons and part Tetons. We expected to have met more Indians at the fort. It may be remembered in general that we have abundant testimony to the fact that all the bands of the Sioux once occupied a country much east of that in which they are now found. Most of the Indians now on the St. Peter (Minnesota) and Mississippi, at no very distant day lived beyond, that is east of that river, and the time when the Ihanktonwanna (Yanktonaise) bands occupied the vicinity of Lac Qui Parle is yet well remembered by many who are not yet old men. These now range to Devil's Lake and the Missouri and even beyond that river. Mr. Campbell (the half-breed interpreter at Fort Pierre) states that the original country of the Ihanktonwan (Yankton) band was on the River Des Moines and that of the Tetonwan (Teton) band was farther down on the Mississippi in a portion of what now forms the state of Missouri. At present the Tetonwans are all west of the Missouri, their hunting grounds are from

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that river to the Black Hills and from the Mandan villages on the north to the Platte River on the south, while the Yanktons, although they are still considered as living on the eastern side, hunt mostly west of the Missouri. Mr. Campbell states that the first band of Tetons which passed west of the river was the Oglalas. This took place probably not far from forty years ago. The Tetons now speak of it as a thing which happened not long since. Their fathers, they say, used to sit in council with the chiefs of the Santee bands, in which name they include all on the St. Peter and Mississippi." The Lakota, or Dakota, subdivision, as far back as we have any exact knowledge of them, has been one of the largest and most warlike branches of the Siouan family. They divided into seven tribes or branches, and occupied most of the extensive plains in the watersheds of the upper Missouri and Mississippi rivers. The word Dakota means "friends, allies," and when interpreted by the Indian himself, "a brotherhood of people speaking the same language, bound together by a common tongue." Some writers have thought this indicated an ancient league with a pseudo governmental organization. The seven council fires of the Dakotas is a part of their stock of traditional history. It is doubtful, however, whether there was ever any organization among the Dakotas, other than that which would be natural to nomadic and savage tribes, speaking the same language and contending with the same enemies. Of the Dakotas of history four branches lived in the upper Mississippi basin—the Mendewahkantoan, which had their habitat east of the Mississippi River, and the Wahkpatoan Wahkpakotoan and Sisitoans, who inhabited the country to the west along the St. Peter River in Minnesota to its headwaters. Later pressure from the east pushed them westward across the border into the territory of the Dakota states. The three western branches, the Yanktonwan, the Yanktoanans, the Teton or Tetonwans, had their habitat in the great buffalo plains, a part of which are now embraced within the commonwealths of North and South Dakota. The usual habitat of the Yanktons was along the basin on the James River, the Yanktonwans between that river and the east bank of the Missouri, while the Tetons or Tetonwans made their home on the west side of the greater river, roaming from the Platte on the south to the headwaters of the Missouri, and westward to the Black Hills.

Much of the early and most thrilling history of the two Dakota states is closely interwoven with the history of these Indians, many descendants of whom still live within our borders, and a part of whom have become creditable citizens. The Tetons are by far the most numerous and powerful of the tribes, having also the distinction of being the last to make peace with the white man. They derive their name from Tinta (prairie) "prairie villagers." They are divided into seven bands, the Ogallala, Minneconjou, Sans-Arc, Uncapapa, Brule, Two-Kettle and Blackfeet. These bands, which are now living principally on our reservations, were, for almost half a century, the terror of the settler and of the emigrant, from the Platte to the British possessions. Under the leadership of such chiefs as Red Cloud, Spotted Tail, Sitting Bull, Gall (major general in the Little

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Big Horn fight, where Custer fell), John Grass, Charger, Rain-in-the-Face, and others, they furnish much material for the historian, as they gave much occupation to the earlier settlers of our state.

[2]**Predecessors of the Sioux**—The immediate predecessors of the Dakota branch of the Sioux in the Dakotas were the Arickaras, or Rees, the Mandans and the Minnetarees (Minitaras, government orthography), who lived in the stockaded villages on the banks of the Missouri and cultivated the valleys and islands of the river. Their lodges were built in circular excavations. Somewhat similar remains, but evidently of older origin, are still to be found along the Missouri River to its headwaters, as noted in the text. One such ancient village site has been found within a few rods of the crest of the Rocky Mountains. It is apparent, therefore, that these tribes were not the first inhabitants of the Missouri Valley, for it is the opinion of Professor J. V. Brower, the anthropologist, that they never lived farther north than the present site of Bismarck, North Dakota, nor farther south than about the vicinity of Fort Randall, South Dakota. The Rees were older settlers than the other tribes and were a branch of the Pawnees of the south, who broke away from the parent tribe and first settled on the banks of the Missouri River, near the site of old Fort Randall. The trend of their migration was northward. Lewis and Clarke, in 1805, found them near the mouth of the Moreau River. The Mandans and Minnetarees emigrated to the Missouri Valley from the north and northwest, their earlier habitation being at the head of Lake Winnipeg, Manitoba. The remains at the headwaters are beyond the probable abode of any of these tribes, and are probably not the work of any other historic Indians. The character of these remains strongly suggests an earlier occupant than the Rees or the other tribes mentioned herein. (See my article, The Prehistoric Fortifications at Pierre, S. D.—Monthly South Dakotan, page 109, volume 1.)

It is worthy of notice that two of these tribes above referred to—the Mandans and the Minnetarees (misnamed Gros Ventres)—though hereditary enemies of the Dakota Sioux, belonged to the same linguistic family and were in reality their remote kinsmen. The wide extent of territory occupied by the tribes which spoke the Siouan tongue rendered separation into bands easy and frequent. This led to complete isolation of many of the family branches from the others. It is quite probable that this condition accounts for the origin and growth of the several tribes speaking the Siouan language. The inevitable result of such conditions would be a wide difference in habits and dialects. It is easy to understand how the family representative who lived in Missouri or Arkansas might widely differ from his ancient relative whose home was in the far north, and how the roving hunter tribes of the plains might become far removed in habits from the more stationary agricultural Minnetarees and Mandans.

[3]**First Fort or Log Cabin in Dakota**—I find no record of a post or log cabin at Pembina, or any other point in Dakota on the Red River, which was built as early as 1780. Neither do I find authentic data sufficient to

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warrant the generally accepted belief that the first post built in Dakota was at or near Pembina on the Red River. On the contrary, it is clear to the writer that at least two posts had been built and were in operation on the Missouri River, one as early and the other earlier (1796) than any post on the Dakota side of the Red River. (See editors' notes 11 and 17, this volume.) The Hudson Bay Company first began operations in the Red River Valley about 1793. The first post in the neighborhood of Pembina, of which there is any authentic record, was built by Peter Grant on the east, or Minnesota, side of the Red River, opposite the mouth of the Pembina. This post was built by Grant for the Northwest Fur Company in the early '90s, probably in 1792 or 1793. The trader referred to in the text is doubtless C. J. B. Chaboillez, of the Northwest Fur Company, who built a post on the south side of the Pembina River, near its mouth, in 1797, and wintered there in 1797-8. Alexander Henry, the younger, in September, 1800, found this post abandoned. Henry makes the following mention of his arrival at the mouth of the Pembina: "We came to the Pembina River and crossed it to the old fort, which was built in 1797-8 by Chaboillez. Opposite the entrance of this river, on the east side of the Red River, are the remains of an old fort built by Peter Grant several years ago." It is evident that neither of these posts or forts was long occupied. John Tanner, the historian, who spent his life among the northern Indians, visited the mouth of the Pembina about 1799 and found no white man there. Chaboillez, the trader before referred to, had charge of the department of the Assinaboine for the Northwest company in 1804, and continued until his death in 1809. (See Henry-Thompson journals, "New Light in the History of the Northwest," edited by Dr. Elliott Coues, pages 79, 80, 81.)

[4]**First Dakota Literature**—It may be justly questioned whether credit should be given Henry for penning the first English literature in Dakota. David Thompson, Canadian explorer and royal surveyor, visited the Mandan Indians at their villages on the Missouri River during the months of December, 1797, and January, 1798. While with them he made a complete vocabulary of the Mandan language and recorded other interesting facts and observations, which are still extant, and although never published, are frequently used as references. Thompson's visit to the Mandans antedates the arrival of Henry at Pembina about three years. Many years prior to these dates (1738) the Verendryes, father, son and brother, early Canadian traders and explorers, made a journey of exploration from the head of Lake Winnipeg to the Mandan villages. Verendrye, the elder, wrote an elaborate and interesting account of this tour. (See Explorations in the New Northwest, 1738-9, Gaulthier De Verendrye, Canadian Archives, 1889.) Though penned in the French language, it is interesting to note that sixty-eight years had elapsed between the tours of Verendrye and Henry.

[5]**Alexander Henry**—Alexander Henry, the younger, a fur trader and explorer, was a nephew of that Alexander Henry whose travels and ad-

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ventures from 1760-77 are well known, and who died at Montreal in 1824. Alexander Henry, the younger, kept a journal covering the years of his travels (1799 to 1814), being at this time a partner in the Northwest Fur Company. We find him, in 1779, on his way from Grand Portage, Lake Superior, through Lake of the Woods to Red River, where he built a post on the west side of the river near the mouth of the Park River, for the seasons of 1800-1. September 5, 1800, he appeared at the mouth of the Pembina, where he built a fort, which was his headquarters until 1808. During this period he had charge of the Northwest Fur Company's posts throughout the region of Manitoba, North Dakota and Minnesota. He traveled much and established many posts for the company during this time; made a tour from Pembina to the Mandan villages on the upper Missouri in 1806. From 1808 to 1810 he made extensive journeys and established posts along the Saskatchewan River, and to the Rocky Mountains. In 1811 he passed over the divide and reached Astoria, at the mouth of the Columbia River, late in 1813. After change of name "Astoria," to Fort George (1814) he, in company with one McDougal, had charge of the fort. While here, in the winter of 1813-14, he explored the Columbia and Willamette rivers, and returned to Fort George, at the mouth of the Columbia, in the early spring. He and four others were drowned in the Pacific, near the mouth of the Columbia, May 22, 1814, while going in an open boat out to the company's supply ship, the Isaac Tod, lying in the offing. (See Henry-Thompson journals, "New Light in the History of the Northwest.")

[6]**David Thompson**—David Thompson, for half a century surveyor and explorer, was born in England in 1770 and died at Montreal in 1857. During the period from 1790 to 1840 he made extensive exploration, much of which was done in connection with the Hudson Bay and Northwest Fur companies. He represented the Canadian government in the survey of the boundary line between the British possessions and the United States. So highly rated is he as a surveyor and geographer, that his notes, though in manuscript form, are held as high authority, and are frequently cited by geographers and historians. About six hundred pages in his own handwriting are still in the possession of the Canadian government. In most of his explorations he was a pioneer, gathering the earliest and most critical data. We find him among the Mandans on the Missouri River in the winter of 1797-8, thus anticipating Lewis and Clarke by six years, and the younger Alexander Henry about eight years. While among the Mandans he determined the source of the Yellowstone River and made a vocabulary of the Mandan tongue. In 1811 Thompson followed the Columbia River from its source to where Lewis and Clarke began their voyage on it, and was the first white man to undertake this difficult task. This voyage he extended to Astoria, on the Pacific coast. During his travels he explored the sources of the Mississippi, as early as 1799. It has been learned that much of the manuscript of the younger Henry was enlarged and corrected by Thompson. So important were his notations to the original text that Henry's editor, Dr. Elliott Coues,

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gave almost equal credit to Thompson. (See "New Light in the History of the Northwest," Henry-Thompson journals.)

[7]**Pembina and Peter Grant**—Peter Grant—born 1764, died at Lachine, Canada, 1848—built the first fort on the Red River for the Northwest Fur Company about 1792 or 1793. This post was opposite the mouth of the Pembina River, on the east side, about where the town of St. Vincent, Minnesota, now stands. Grant was almost his whole life a fur trader. In 1784 he was a clerk in the Northwest Fur Company, becoming a partner in 1791; was at Rainy Lake post in 1799, and soon thereafter took charge of the Red River department, which position he held until his retirement. (Henry-Thompson journals, "New Light in the History of the Northwest."—Note by editor.)

[8]**John Cameron and Grand Forks**—John Cameron was one of Henry's lieutenants and built at his direction the Northwest Fur Company's post at the Grand Forks of the Red River, where stands the present town of Grand Forks, North Dakota. The following appears in Henry's journal: "September 5, 1801, sent off the boats for Grand Forks, John Cameron, master. He goes by land with four horses, Indians sober and decamping to follow their trader." Cameron built this fort and afterwards one on Turtle River, North Dakota. The first record of Cameron is as a clerk of the Northwest Fur Company, 1799. In 1800-1 he was a trusted employe under Henry, who sent him on many expeditions, one as far south as Lake Traverse, Dakota. He was taken ill during one of these expeditions and died January 6, 1804, before he could reach the post at Grand Forks. (Henry-Thompson journals, "New Light in the History of the Northwest," page 235.)

[9]**Selkirk Settlement**—The small band of Highland Scotchmen, who comprised the first Selkirk settlers, located at the head of Lake Winnipeg, about where the present city of Winnipeg now stands. This district still bears the ancient name of County Kildonan, given to it by these first settlers. After passing the winter on Nelson River they arrived at their destination on their lands in the spring of 1812. On account of the scarcity of wood, soon after their arrival at Kildonan, they built another fort and established a settlement in the wooded valley of the Pembina River, near its mouth. During the winters of 1812-13 and 1813-14 they lived at this fort, which they named Fort Daer. This fort was at the site of the present town of Pembina, which was afterwards found, with the exception of a few houses, to be on the United States side of the boundary line. Thus it is that this early, probably the saddest of all attempts at colonization on the American continent, becomes a part of Dakota history. Thomas Douglass, Lord of Selkirk and Earl of Angus, with the philanthropic purpose of acquiring homes for his Highland countrymen, purchased of the Hudson Bay Fur Company, and from the Indian tribes of that region the lands at the head of Lake Winnipeg and along the Red River to the Canada line. In 1812, after many delays and hardships his first settlers landed at their destination. The already sorely tried

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settlers soon found that the Northwest Fur Company, then a dominant force in the affairs of Canada, was in bitter enmity with the Hudson Bay Fur Company, being also bitterly opposed to any permanent settlement within the reach of any of their posts. They disputed the right of the Hudson Bay Company to sell their lands, and soon began to harass and intimidate the colony. This continued without ceasing, greatly to the discouragement and detriment of the settlers, until, on January 8, 1814, at winter quarters at Fort Daer, Pembina, the governor of the colony, Miles McDonald, in a proclamation, said that, "For the welfare of the families at present forming the settlement of Red River, with those on the way to it, and those expected next autumn, render it a necessary part of my duty to provide for their support." The governor continues: "In the uncultivated state of the country, the ordinary resource derived from the buffalo and other wild game hunted within the territory, are not adequate for the needed supply. Wherefore, it is ordered that no person trading in furs, or any person whomsoever, shall take out flesh, grain or vegetables raised or produced within the territory, either by water or land carriage, for one twelve-month from the date hereof. The provisions procured or raised shall be taken for the use of the colony." Though the proclamation was a necessary precaution to secure the comfort and even the continued existence of the colony, and entirely within the scope of the power and the duty of the governor, the Northwest Fur Company's agents used it as a pretext for further and more cruel persecution. The partners of the company, at their meeting in 1814, at the annual summer gathering, severely criticised the proclamation of Governor McDonald as presumptuous and impudent, and then secretly determined to strangle the colony at all hazards. Then began a most unequal struggle—an isolated instance of innocent and dependent colonists being subjected to the horrors and cruelties of a savage warfare, by those who should have been their allies, friends and protectors, for some of the active agents in the persecutions were their own countrymen. About half a mile from the settlement was the abandoned post of the Northwest company, called Fort Gibraltar. A company partner again took up his residence here and with his adherents began a systematic and cruel harassing of the colonists. The Indians were incited to make raids upon the settlement. One chief was offered rum and tobacco for his whole tribe if he would make war upon the colony, but the dusky warrior spurned the offer, and sent the settlers the pipe of peace. The daily depredations were most exasperating; their horses and cattle were stealthily shot, houses burned, food supply destroyed. Under pretended authority, the agents of the Northwest company sent bands of drunken half-breeds to steal from the settlers their weapons of defense, frighten their women and children, and in some instances to make prisoners of the colonists. The governor was arrested for a pretended crime and taken, or rather went voluntarily, to Montreal to stand trial. There he was wearily and vexatiously detained, to the despair of the colony. But the self sacrificing qualities and patient endurance of the Scottish Celt came with them to their new home.

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With stern self-reliance and grim determination they clung to their possessions, and, law abiding, waited for the government to exert its authority, right their wrongs and punish their persecutors. The benefactor and patron, Lord Selkirk, was not idle. He was patiently and persistently urging the Canadian government to extend its authority over the northwest and give the colonists military protection. About this time, too, the Hudson Bay Company seemed to have determined to protect the settlers as far as possible. Governor McDonald returned and new additions were sent to the settlers. Governor Semple of the Hudson Bay Company had assumed control of the affairs of the company, and in the course of his tours of inspection, in the spring of 1816, came to the Red River colony. The settlement at this time had increased and the prospects for the future were bright. Then came the climax—the massacre of the Red River—when Governor Semple, with twenty others, were murdered, and the colonists either imprisoned or forced to leave their homes. The revival of interest in the colony, and the evident determination of the Hudson Bay company to afford it efficient protection, seem to have incited the rival company to renewed efforts to crush the settlement. They resolved upon its utter and complete destruction, and to accomplish this end they enlisted under company leaders bands of the half-breed outlaws. Seventy of these dependents were dispatched to attack the settlement. (It may here be noted that not an Indian took part in the massacre.) On June 19, 1816, the watchman of the colony announced the approach of the half-breed force. Governor Semple, being notified of this fact, taking with him twenty men, went out to meet them. In reply to the governor's question, "What do you want," they answered, "We want your fort." Then followed the attack upon the little party, in which Governor Semple was first wounded and later killed. All of his followers, with one exception, were murdered. The ax, the knife and other weapons of the savage soon finished the work, in which all the barbarities known to the Indian were practiced upon the remains of the dead. The instant surrender of Fort Douglass, a fort more recently built for the protection of the settlers, near the head of Lake Winnipeg, was demanded under penalty of the indiscriminate slaughter of every man, woman and child in the colony. After anxious deliberation, and knowing that other adherents of the Northwest company were enroute to aid in the attack, the settlers decided to accept the less cruel alternative demand of their enemies, thus consenting to banishment from their homes. Leaving behind them their friends, still unburied, they took boats and began the long and perilous journey to Hudson Bay. Before they had taken leave of the spot, the work of destruction of their homes was complete, and within a few days not a trace remained of this first heroic attempt to plant a colony and found a civilized community on the Red River. But they were not permitted to continue their journey in peace, according to the terms of their surrender. On their way they were met by incoming bands—Northwest company adherents, under command of some of the most influential of the partners in that

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company—who compelled them to disembark, and for days detained and subjected them to many indignities and insults. Many of the more influential of the colonists were held as prisoners. It is a matter of history that all were imprisoned and guarded by the same half-savage hirelings, who, only a few days before, had murdered and tortured their near relatives and neighbors. In the meantime, Lord Selkirk failed entirely to enlist the aid of the government, or by any means induce the leading members of the Northwest company to relax their barbarous attempts against the unprotected colonists. He found, however, some Swiss veterans of the war of 1812, whom he induced, at great expense, to join the colony and render it some military protection. While on his way with about one hundred of these veterans he met the former governor of the colony, Miles McDonald, now exiled, who was making his way to Canada to inform him of the destruction of his colony. Lord Selkirk proceeded on his way, and with his armed contingent arrived at the main headquarters of the Northwest company at Grand Portage, Lake Superior, where he found many of the Selkirk settlers imprisoned. He ordered their instant release, and, after taking depositions, placed many of the members of the Northwest company under arrest and sent them to Canada for trial. His military contingent spent the winter at Grand Portage and in the spring, 1817, continued its journey to Red River. Those of the exiled colonists who could be, were recalled; a new attempt at home-building was begun, and a general muster of the adherents of the colony was made. Military protection having been secured, Lord Selkirk returned to Canada, that he might meet the authors of the depredations against the colonists and bring them to justice. After a year of constant endeavor to satisfy an outraged law and bring some of the guilty ones to punishment, he failed. Officials high in authority exerted their influence and used their power to shield the criminals and condone their crimes. During all the time of the farcical trials he was subjected to the most unjust persecutions. Finally, weary of the continued miscarriages of justice and stung to the quick by the neglect he received from those who were the guardians of the law, he left Canada, returning to Scotland, where, broken in spirit and health, he died. After varying fortunes, the Red River settlements, for which he had sacrificed so much, survived. In 1823, Major Long found about six hundred inhabitants at Pembina, some Selkirkers and their descendants, but mostly half-breeds, some still living at the head of Lake Winnipeg. Not, however, until the great western tide of immigration, about 1870, did Kildonan, of which the city of Winnipeg is a part, become what this kind-hearted nobleman hoped to make it for his Orkney cottagers.

[10]**Major Stephen H. Long**—Major Stephen H. Long was an officer in the regular army, and for many years a member of the corps of topographical engineers. Under the direction of the government he made tours of inspection and discovery along the Fox and Wisconsin rivers. Later, in the year 1817, he navigated the Mississippi to the falls of St. Anthony and collected much valuable data relating to the region and

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its Indian inhabitants. In 1819 he commanded an exploring expedition, which was expected to navigate the Missouri 1,600 miles, to the country of the Mandan Indians. A special steamboat was built for the purpose. The boat was a failure and was anchored some distance below the site of the present city of Omaha, Nebraska. The expedition, however, extended its journey along the Platte to its headwaters. In 1823, in company with Professor Keating, who afterwards edited his journals, he led an exploring expedition to the headwaters of the Minnesota River. This tour was extended to the settlement at Pembina, on the Red River of the North, where they arrived August 5, 1823. Major Long, while at Pembina, established the boundary line at its crossing of the Red River. In 1870 it was found that Major Long was in error and the point, as designated by him as the boundary line at the crossing of the Red River, was about a mile too far south. The discovery of this error led to the selection of an international boundary commission, which surveyed the boundary line from the Lake of the Woods, 850 miles distant, to the Rocky Mountains. The joint commission finally, in 1872, determined the line at Pembina to be about a mile within the British possessions, thus verifying the claim made by the United States engineers in 1870, that an error had been made by Major Long. After long and faithful service in the army Major Long died at Alton, Ill., September 14, 1864, in advanced old age.

[11]**Chippewa, or Ojibway, Indians**—But one branch of this numerous family of red men ever permanently located itself in the Dakotas. This is the Pembina (Ojibways or Chippewas). They are also known as the Saulteurs. The remnants of the band now occupy the reservation on the northern border of North Dakota known as the Turtle Mountain Indian reservation. The Chippewas, or Ojibways, are a large and numerous tribe of Indians of the Algonkin family. At the advent of the white man the different bands of the tribe occupied that vast territory that girdles Lake Superior and westward through Wisconsin and Minnesota. The western branches finally pushed their way to the plains west of the Red River of the North and about the headwaters of Lake Winnipeg. Their early traditions indicated that their ancestors once lived on the shores of the "great salt waters," the Atlantic ocean. Long years ago, they say, on account of distressing and fatal sickness among them, they migrated westward and finally made a permanent stop at the outlet of the "Great Lakes," near Sault Ste Marie. Here they remained for a long period in one large and permanent settlement. Their occupation was largely hunting and fishing, though agriculture seemed to have been carried on successfully by them. From this central point they spread in two divisions, one northward and westward and the other southward. From an early date they carried on a relentless war with the Iroquois, or the Six Nations. This latter tribe having banded together in a confederation, known as the "League of the Iroquois," were fast pushing the Chippewas from their possessions when the advent of the white man and his weapons checked their further conquests. Their

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location at the outlet of Lake Superior seems to have been where they first came in conflict with the Dakotas, who claimed the country from the Great Lakes westward to the Missouri River and beyond. The name Ojibway was given them by their enemies, and means "to roast till puckered up." It is said to have originated quite recently in their history and was applied to them after they had burned at the stake one of their captured foes. They named their enemies, both Iroquois and Dakota, Naudowaig, or Nadouessioux, which means enemy. From a French corruption of the last two syllables of this word comes the word Sioux, which still clings to the descendants of their ancient foes and dots the map of the Dakotas and the northwest with cities, counties and rivers. (See note 2, this work.) Their wars with the Iroquois finally came to an end. The last great battle between them occurred after the Ojibways had secured firearms from the French traders, who favored them as against their eastern enemy. The warriors of the two tribes met on the shores of the lake, a short distance above Sault Ste Marie. A fierce conflict occurred, which resulted in the total defeat of the Iroquois. This battle ended the active warfare between them. During this period they were at war with the Dakotas. Having first received firearms, they gradually forced the Dakotas from the region of the lakes, and carried their warfare against them beyond the Mississippi. Their first village on the upper Mississippi was at Sandy Lake, which they founded after defeating and destroying the Dakota villages at this point. In their westward movement against the Dakotas they had, about 1730, reached the prairie lands at the headwaters of the Minnesota and Red rivers. About this time the advanced guard of the Ojibway began a residence about Pembina and the head of Lake Winnipeg. The Yanktonaise (Dakota), claimed the country and contested fiercely with the invaders until about 1791, when they withdrew to the southward. Many fierce battles have been fought on Dakota soil between the warriors of these tribes. Rarely large numbers were engaged, but the warfare was continuous. Two expeditions of the Ojibways and their allies have been known to go as far west as the Missouri River to attack a village of the enemy. Their warfare did not close until the government took notice of it and interfered. An aged Ojibway chief said of this: "The great father finally took notice of our wars and called us in council. He said, 'Lay aside your scalping knives and guns and take plows and hoes and cultivate the soil.' We are pleased with the new life; we are at peace, and visit one another as brothers." The turbulence engendered through a long period of bitterness and hatred is not so easily calmed. The matron of one of our government Indian schools said to the writer that she found it necessary at times to separate the Ojibway and the Sioux girls, so liable was the hereditary hatred to manifest itself. (For an extended history see W. W. Warren's History of the Ojibways—Minn. Hist. Col., Vol. 5.)

[12]**The Crow Indians**—A powerful and warlike tribe of Indians, which, when first known, inhabited an extensive region in Montana and Wyoming.

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About two hundred years ago they occupied the country farther eastward, around the Black Hills and along Powder and Big Horn rivers. In their wars with the Cheyennes they were gradually pushed westward into the more mountainous regions, which they continued to occupy, though surrounded by numerous unfriendly neighbors. Their traditional history indicates that they are an offshoot of the Minnetarees, called by themselves Hidatsas (Red Willow Village People) or the Gros Ventres, now at Fort Berthold, North Dakota. According to their traditions and the traditions of the Gros Ventres, the name Crow originated at the time of their separating from the main Hidatsa tribe. These traditions of both branches of the family give the place of the separation on the Missouri River at the mouth of the Heart River, and the cause for their division a dispute over the "manifold" or first stomach of a buffalo. After the separation, and the Crows had migrated southward, they called themselves the Abasraka, which they said meant "Crow People." In their new location they seemed to have been considered interlopers by the surrounding tribes, which prosecuted a vigorous and almost continuous war against them. It speaks well for the cunning, strategy and bravery of these people that they were able to maintain possession of so large an area of valuable hunting grounds. They sustained an excellent reputation among their enemies for skill and bravery in war. The pictographic history of the Dakota Sioux indicates that their wars with the Crows were almost continuous, usually ending in the defeat of the latter. As a tribe, they have been unusually friendly to the whites and rendered important service as friendly allies and scouts. Curly, the only survivor of the battle of the Little Big Horn, was a Crow scout in the service of General Custer. The history of the Crows, prior to their estrangement from their kinsmen, at the mouth of the Heart River, is the history of the Hidatsas, or the Gros Ventre tribe. It seems that the parent stock migrated from the north and east toward the Missouri River, and there met the Mandans; or it is quite as probable that the Hidatsas were the first to make their home on the Missouri, and were there joined by the Mandans. Their positively known migratory movements have been along the Missouri River up to the Knife River, and to their present location at Fort Berthold. Some writers claim that they were an agricultural people and were the first to build the timber-framed house. Their permanent dwellings were constructed of a substantial framework of timber, chinked and covered with dirt. It has been impossible to ascertain the time when the Crows abandoned their people. An old man of the tribe of Hidatsa, on being asked said, "They (the Crows) separated from us a long, long time ago. My father did not know when; his father did not know when; but his grandfather did know the time." The Crows now live upon their reservation in Wyoming and Montana, of about 60,000 acres. Their agency is located on a small branch of the Sweetwater River, about twenty miles from the Yellowstone.

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The Crows are the extreme western and most isolated representatives of the northern branches of the Siouan stock. To the eastward they seem to have been excluded from intimate contact with their brethren by the migratory movements of the Cheyennes and Arapahoes, and to the northward by the Gros Ventres of the Prairie, an offshoot of the Arapahoes. A distinction should be made between this tribe of Gros Ventres, which is of Algonkin origin, and the Minnetarees, Hidatsa or Gros Ventres of Fort Berthold, who are the immediate relatives of the Crows, and are of Siouan origin. When the Gros Ventres of the Prairie separated from the Arapahoes, they pushed north and west between the Crows and their kinsmen. Gros Ventres, the French word for "big bellies," is not applied to either of these tribes on account of any physical peculiarity, for the members of neither tribe have larger abdomens than other Indians. The name is said to have been given them by the early French traders on account of their special liking for the white man's provisions. (See further note on Cheyenne Indians.)

[13]**Trading Posts on Missouri and First White Resident**—There are positive records of trading posts in South Dakota prior to the time the author indicates as the beginning of "settlement and trade in Dakota." Captains Lewis and Clarke, on their expedition up the Missouri in 1804, found three trading posts and quite a trade in furs carried on by independent trappers and traders. On September 8, 1804, they stopped at a fort that was known as the Pawnee House. This was located on the north side of the Missouri, about the present site of Wheeler, Charles Mix county, South Dakota. This post was built in 1796 by a French trader from St. Louis, named Trudeau, who wintered there in 1796-7, and traded with the Indians. Another trading post was then in operation on the south side of the Missouri River opposite Cedar Island, a little above what is known as the Big Bend of the Missouri. They described this as "a large trading post built by a Mr. Loisel for the purpose of carrying on trade with the Sioux. This establishment is sixty or seventy feet square, built with red cedar and picketed with the same material." It was established in 1802. Lewis and Clarke located still another trading post about four miles above the mouth of the Cheyenne River, "among the willows near the banks of the Missouri." This post was built by Mr. Valle, a French trader from St. Louis, whom they met at the mouth of the Cheyenne. Mr. Valle informs them that he spent the previous winter (1802-3) in the Black Mountains (Hills), going by way of the Cheyenne River. There were several resident traders at the Arickara villages near the mouth of the Moreau River. Here they found a Frenchman named Garreau, who had lived among the Arickaras about twenty years, or since about 1784. The Northwest and Hudson Bay traders from the Assinaboine posts made regular trips to the Mandans and Minnetarees, and as far south as the Arickaras near the mouth of the Moreau and Grand Rivers. Many independent traders ("scabs" in the nomenclature of the post trader) came up from the lower river as far as the Mandan villages, near the present site of Bismarck, North Dakota.

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At Fort Mandan, where Lewis and Clarke wintered (1804-5), they were visited by McKenzie and Henderson and others of the Hudson Bay and Northwest companies. They had been trading with the upper Missouri Indians for many years previous to that date. I have been unable to secure the Christian name of the man Garrow, or Garreau, who was found by Captains Lewis and Clarke at the villages of the Arickaras. Quite an extensive investigation leads the editor to conclude that he was the first continuous white resident of Dakota. The descendants of this early settler have lived along the Missouri since that time, and I find representatives, in name at least, still living on White River, South Dakota. Pierre Garreau, a reputed son of the first Garreau, whose mother was an Arickara, died at Fort Berthold about 1880 at an advanced old age. He had lived all his long life on the Missouri River, among the Arickaras.

[14]**Mandan Indians**—The Mandans, a tribe of Indians, which lived on the banks of the Missouri River, about 1,600 miles above its mouth, when they were first visited by the white man. At that time their villages, several in number, were located on either side of the Missouri, in the neighborhood of the present cities of Bismarck and Mandan, North Dakota. They were first visited by the explorer Verendrye about 1738, who gave an elaborate account of them and his stay among them. They informed him that, prior to this time, fur traders from the far north had come to trade with them. At this period they were a powerful tribe, living in permanent stockaded villages. Judging from the abandoned village sites previously occupied by them, it is evident they had lived along the banks of the Missouri for many years. Their name in their own language signifies "the people of the east," and their traditions give their former abode as being about the headwaters of Lake Winnipeg. It is probable that they were driven from their homes at Lake Winnipeg about 1680 by the Crees and Assinaboines, both powerful tribes which about this period came in possession of firearms. Their first stopping place, after being driven out by their enemies, was on the Missouri River, where they were living at the time they were discovered by the fur trader. The Mandans were probably the most agricultural of all the historic Indians, unless it might be the Arickaras, whose mode of living was similar. In a crude, but successful manner, they cultivated the valley lands and the islands of the Missouri. Indian corn was their chief crop, though squash, beans and tobacco were raised by them in abundance. The early travelers found them rich in many thousands of bushels of corn, which they had stored away for future use. The Mandan was the first tribe of Upper Missouri River Indians to come in contact with the whites. They gave the new-comer the most cordial reception, and it may be said of them that their friendship was the most constant and loyal of all the tribes of the region. Their villages become the objective point for many of the early travelers and explorers, and a kind of a haven for the wandering fur trader and trapper. Subsequent to his visit in 1738, Verendrye and his company made a tour to their villages in 1740, and again in 1741

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Recuperating at the home of the Mandans, Verendrye extended one of these tours as far as the foot of the Rockies, and returned by way of their villages. David Thompson, the Canadian explorer, visited them in 1797. Lewis and Clarke, on their tour of exploration across the mountains to the Pacific, built a fort near their villages and spent the winter of 1804-5. They were received with many evidences of friendship and given all the assistance within the power of the tribe to grant. Few Indian tribes of the continent have undergone the vicissitudes of fortune that have fallen to the lot of the friendly and peaceful Mandans. Surrounded on all sides by powerful enemies, who were bent on their destruction, they were compelled to wage almost a continuous war of defense. In all the historic period the pipe of peace was never smoked by the Mandan and Sioux, but to be soon broken by the Sioux. In 1838 smallpox was carried up to their villages from the lower Mississippi by the American Fur Company steamer, and within a few weeks but thirty-eight of this once numerous people were left alive. From this time and for many years thereafter, they ceased to be known as an independent tribe. The remnants joined their neighbors, the Gros Ventres, with whom they were friendly. Here they remained and slowly increased in number until, with the Gros Ventres, they were removed to Fort Berthold Indian agency, where they still live. They now number about three hundred and fifty.

The Mandans are Siouan, and are relatives to their neighbors, the Minnetarees or Gros Ventres of Fort Berthold. They are also remotely connected with the Crows and their arch enemies, the Dakota Sioux.

[15]**Governor Lewis**—Meriwether Lewis, born 1774, died 1809, was a Virginian, and entered the army as a volunteer to suppress the whisky insurrection in Pennsylvania, and from there was transferred to the regular service. He was President Jefferson's private secretary from 1801 to 1803. During the years 1804, '05 and '06, in company with Lieutenant William Clarke, he made an exploring tour by way of the Missouri and Columbia rivers to the Pacific coast. Lewis and Clarke and their party were the first white men to cross the northern Rockies and discover the headwaters of the Columbia and to make the descent to the Pacific Ocean. Shortly after his return from this expedition he was appointed governor of the vast and newly acquired Territory of Louisiana, and became a popular officer. In 1809, at the age of 35, and when governor, he committed suicide while in a fit of despondency. When his death occurred he was on his way to Washington, D. C.

[16]**General William Clarke**—William Clarke, a native of Kentucky, born in 1770, was a younger brother of General George Rodgers Clarke, a famous revolutionary soldier. In 1792 he became a lieutenant in the regular army, and in 1803 was assigned to service with Captain Lewis in an exploring expedition of the Missouri and Columbia rivers to the Pacific coast. He had attained the rank of captain prior to the beginning of this tour of discovery. In 1807 he resigned his commission in the

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regular service and soon thereafter accepted the command of the militia of the Territory of Louisiana with the rank of brigadier general. In 1813 he was appointed governor of Louisiana, which office he held until 1820. In 1822 he became commissioner of Indian Affairs. He served with great distinction and credit in this capacity until his death, which took place in St. Louis, September 1, 1838.

[17]**Lewis and Clarke Expedition**—In January, 1803, in a special and confidential message to congress, President Jefferson proposed that an exploring party be dispatched to follow the Missouri River to its headwaters and cross the Rocky Mountains, and if possible reach the Pacific coast by descent of the Columbia River. The object of the expedition was to procure knowledge of that portion of the northwest of Louisiana then under negotiation for purchase from France, and make treaties with and extend the influence and friendship of the United States among the Indian inhabitants of this vast northwestern border, whose intercourse heretofore had been almost entirely with the British subjects of Canada.

The incentive to the president's recommendations was a desire to expand the trade relations with the Indians along the Missouri River and thereby secure to the people of the United States a larger share of the traffic in furs, which at that time was of large proportions and the only commerce of the region. At that time the territory in question belonged to France, though negotiations for its purchase by the United States were then in progress at the court of Napoleon and were near enough conclusion to give a certain tone to the president's language which was easily understood by congress. President Jefferson said in part: "The river Missouri and the Indians inhabiting it are not as well known as is rendered desirable by their connection with the Mississippi and consequently with us. It is, however, understood that the country on the river is inhabited by numerous tribes who furnish great supplies of furs and peltry to another nation (England), carried on in a high latitude, through an infinite number of portages and lakes, shut up by ice through a long season. The commerce on that line could bear no competition with that of the Missouri, traversing a moderate climate, offering, according to best accounts, a continued navigation from its source, and possibly a single portage to the western ocean, and finding to the Atlantic a choice of channels through the Illinois or Wabash, the lakes and Hudson, through the Ohio and Susquehanna or Potomac or James rivers, and through the Tennessee and Savannah." He suggests that a chosen officer and ten or twelve chosen men "fit for the enterprise and willing to undertake it, might explore the whole line even to the western ocean, have conferences with the natives on the way on the subject of commercial intercourse, get admission among them for our traders, as others are admitted, agree on convenient deposits for the interchange of articles, and return with the information acquired in the course of two summers." He further intimated to congress that "the nation claiming the territory would not be disposed to view with jealousy the action of the United States, even if the expiring state of its interests there did not render it a matter of

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indifference." Congress quickly appropriated the sum ($2,500) suggested by the president as being sufficient for the purposes contemplated. The treaty for the purchase of the Territory of Louisiana from France was signed April 30, 1803, and was ratified by the United States senate the following October. The president selected Captain Merriwether Lewis of the First Regiment of infantry to lead the expedition and Lieutenant William Clarke as second in command, and instructed them "To explore the Missouri River from its mouth to its source and cross the high lands by the shortest portage and seek the best water communication with the Pacific ocean, and to enter into conferences with the Indian nations on the route with a view to establishing commerce with them." During the early months of 1803 these young officers went energetically to work perfecting arrangements for the journey, and rendezvoused at the mouth of Wood River, near St. Louis, in the early spring. Their forces consisted of forty-three persons, soldiers and citizens.

The party left their encampment near St. Louis on May 14, 1804, and July 31st held a council with the Ottoe and Missouri Indians, on the bluffs of the Missouri, near the site of the present city of Council Bluffs, Iowa, which still perpetuates the name given the spot by the explorers. On October 27, 1804, they reached the villages of the Mandans, near which they built a fort and named it Fort Mandan. Here they spent the winter of 1804-5. With a party of thirty-two persons they resumed their journey April 7, 1805, and on June 14th reached the Great Falls of the Missouri. August 15, 1805, they reached the crest of the Rockies and discovered the sources of the Missouri. Here they halted on a ridge that divides the waters of the Missouri and Columbia rivers, stood astride the first small waters of the Missouri, and, within a few rods, drank of the clear, cool mountain beginning of the Columbia. They made an adventurous descent of the Columbia and reached the Pacific coast November 13, 1805. They spent the winter of 1805-6 on the coast, near the mouth of the Columbia, and began their return trip March 23, 1806. After much hardship and suffering they recrossed the Rockies and reached the country of the Mandans August 14th. From their old friends they procured provisions and an opportunity for a much needed rest. Continuing their journey rapidly down the Missouri, they reached St. Louis September 23, 1806. Several editions of their journals have been published, one of which is still in print. The best and most complete is edited by Dr. Elliott Coues.

[18]**Oohenopa (Two-Kettle Band Teton Sioux)**—The band of Indians Lewis and Clarke met at the mouth of the Teton River was the Two Kettle branch of the Tetonwans, or Teton Sioux. They were at this time one of the more numerous and warlike of the seven subdivisions of the Tetons. They then occupied the valley of the Teton (misnamed Bad) River from the Missouri to its headwaters. Until within a few years representatives of the band still lived along this river, Crow Eagle, their present chief, having left the old haunts of his band but a few years ago. (See Editor's note 1, Dakotas of the Great Sioux Family.)

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This stream upon which the Two Kettle band of Indians lived has been variously known as the Teton, Little Missouri and Bad River. Lewis and Clarke named it Teton, the name of the Dakota Sioux (Teton or Tetonwan), whom they met at its mouth. The Indians themselves called it Napka (river) Shicha (bad), or Bad River, the name by which it is now commonly known. It empties into the Missouri at the site of Fort Pierre, S. D. Teton is still the official name. I have thought it proper, when making mention of it in the notes to the author's text, to use the government name.

[19]**Early Trading Posts on the Upper Missouri**—There was, without doubt, much independent trading and several posts established for the purpose of trade among the Indian tribes of the upper Missouri prior to the time indicated by the author. Captains Lewis and Clarke, when on the exploring tour of the Missouri in 1804, found at least three trading posts that were then, or had been, in active operation. One of these, and probably the oldest of them, was built and occupied by the Indian traders from St. Louis, as early as 1796. Much earlier than this date independent traders had found their way to the home of the Arickaras, one of whom, it appears, had remained with this tribe continuously since about the year 1784. The traders from St. Louis and the lower country and those from the Hudson Bay and Northwest companys had met in their wanderings, north and south, a number of years before the expedition of Lewis and Clarke, probably with regularity as early as 1793. (For further information, see note 11.)

[20]**Manuel Lisa**—Manuel Lisa, a Spaniard, became a resident of St. Louis a few years prior to the transfer of Louisiana Territory to the United States. His sole occupation during an active life was trading with the Indians. In his chosen calling he was considered one of the most enterprising representatives of his time. As early as 1802 he, with two or three companions, pushed his way far into the Indian country. In the spring of 1807, Lisa and one George Drouillard, who crossed the mountains with Lewis and Clarke, made a trading tour from St. Louis to the Indian tribes on the upper Missouri, taking with them $16,000 worth of goods. These fearless traders, on this journey, went as far as the mouth of the Big Horn River, and in the fall of 1807 built a post there, which they named Fort Manuel. Lisa was one of the chief directors of the St. Louis (Mo.) Fur Company, and of the Missouri Fur Company. During this early period he made annual journeys to the posts of tnese companies as far as the headwaters of the Missouri. In 1814 he was appointed sub-Indian agent under Governor Clarke, and in 1815, at the instance of the latter, he visited the different tribes of Indians on the upper Missouri for the purpose of inducing them to return with him to St. Louis and meet Governor Clarke in council. Without doubt the efforts of Lisa had much to do with the friendly feeling entertained by the upper Missouri Indians for the United States, then at war with England. Lisa's influence among these Indians at

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this period semed more conspicuous since their neighbors and kinsmen, the Sioux of the Mississippi, almost unanimously sided with the English and many of them did active service in the English army. During this trip Lisa held a council with the Yanktons at the mouth of the James River, at which about nine hundred warriors were present. Forty-six chiefs of the upper Missouri tribes accompanied him to St. Louis, arriving there in 1816. A council was held with Governor Clarke, at which interchanges of presents were made and treaties of friendship consummated.

Lisa made St. Louis his continuous headquarters and residence, and died at that place in 1820. (See also note 19.)

[21]**First Trading Companies to Establish Posts on the Missouri**—The first tour of Manuel Lisa up the Missouri for an incorporated fur company was in 1809, instead of 1814. The St. Louis (Mo.) Fur Company was organized early in 1808 by Governor William Clarke, Manuel Lisa, Sylvestre Labadie and others of St. Louis. Within two years, with Lisa at its head as the active projector, this company established trading posts at different points along the upper Missouri and its confluents, and pushing beyond the Rockies founded one post on the headwaters of the Columbia. Lisa, in person, led the band of attaches and superintended the establishment of these posts. In 1812 the Missouri Fur Company was organized and the St. Louis (Mo.) Fur Company merged into it. The Missouri Fur Company was reorganized in 1819. Subsequently many of the projectors entered the American Fur Company with John J. Astor.

[22]**Tahama—"The Rising Moose" (The One-Eyed Sioux)**—Tahama, which in the Siouan tongue means "The Rising Moose," was a famous chief of the Mdewakantonwan band of the Sioux, who lived in the region of Blue Earth and Mille Lacs in Minnesota. In the early part and beyond the middle of the last century he was one of the chief men of his people. Throughout his long life he seems to have maintained an excellent reputation for honesty. In childhood, while at play, he sustained the loss of an eye. The French named him "Le Borgne," or "One Eye," and by the English he was known as "the One-Eyed Sioux." He was said to have been the only Sioux Indian, with one exception, whose sympathies were with the Americans and who did active service for them during the war of 1812. In this crisis, when Joseph Renville and the old Little Crow led their Sioux followers against the United States forces, Tahama refused to join them. At this period he made his way to St. Louis, and at the solicitation of General Clarke, then Indian commissioner, he entered the service of the United States as a scout and messenger. As the author states, he returned in 1814 with Manuel Lisa, when the latter was on his way to confer with the Missouri River Indians, and parting with him at the mouth of the James River, carried dispatches to the Americans at Prairie du Chien. Through many privations and discouragements he remained loyal to the United

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States and faithfully performed the duties assigned him. In after years it was his boast that he was the only "American Sioux," and history credits him with this distinction. (See Minn. Hist. Col., Vol. III, p. 150.) Without doubt, in so far as the Mississippi Sioux are concerned, this statement is correct, but it cannot apply to the western branches of the family, for the Sioux of the Missouri were friendly to the Americans. While on one of his trips to Prairie du Chien, Tahama was imprisoned by Colonel Robert Dickson, an Indian trader and at that time an officer in the service of the British, who, under threat of death, attempted to compel him to divulge some information relative to the Americans; but Tahama would not yield. After a term of imprisonment he was released and again visited St. Louis in 1816. On this visit he was present at the council held by General Clarke with the forty-six chiefs from the upper Missouri, who had returned with Manuel Lisa. On this occasion General Clarke presented him with a medal of honor and a captain's uniform, and commissioned him chief of the Sioux nation He is said to have been a man of fine physique, much natural dignity, and an orator of unusual ability. General Pike, for whom Tahama had formed a genuine attachment, addressed him as "my friend." Until his death, which occurred in April, 1860, at the advanced age of 85, he was much respected, not only by the whites, but by his own people. His birthplace was Prairie A' l' Aile, or the site of the present city of Winona, Minnesota.

[23]**Pierre Chouteau, Jr.**—Pierre Chouteau, Jr., born in 1789, was the son of Pierre Chouteau, one of the earliest citizens of St. Louis, Missouri, and one of the best known and more successful of the fur traders who operated from that point along the Mississippi and Missouri rivers. In 1804 the elder Chouteau withdrew from the Indian trade and soon thereafter his son, the subject of this sketch, took up his work. Pierre Chouteau, Jr., embarked on his first voyage to the Indian country in 1807. The following winter he spent among the Osages. In the spring of 1808 he returned to St. Louis. Meeting with Dubuque, who was then carrying on an extensive trade on the Mississippi river, he engaged with him to go to his principal post on the Mississippi. This was at or near the present site of the city of Dubuque, Iowa. Chouteau remained at this post until 1819, when he returned to St. Louis and formed a partnership with Berthold for operating a general store and to engage in trade with the Indians. To Chouteau was intrusted the management of the Indian trade. With much skill and energy he extended his acquaintance among the Indians, and soon the posts of the company were operating at different points along the Missouri and tributaries. Chouteau and his attaches, with boats loaded with goods, would leave St. Louis in the early spring, and often many months would pass before their return. In 1827 he entered the American Fur Company as a partner with John Jacob Astor, of New York, and soon thereafter became the manager of the company. The palmy days of

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the American Fur Company were during his active management. The long and tedious voyages up the Missouri, with the slow plodding keel boat, inspired Chouteau and his associates to attempt the navigation of the upper Missouri by steamboats. At the suggestion of his able field associate, Kenneth McKenzie, who was one of the company and stationed at Fort Union, at the mouth of the Yellowstone River, the steamer Yellowstone was built for the express purpose of navigating the Missouri. In 1831, with Chouteau on board, the Yellowstone began, at St. Louis, what was then thought an impossible feat, the navigation of the upper Missouri by steamboats. The Yellowstone made a successful trip, however, and reached Fort Pierre, the company's principal post, at the mouth of the Teton River, without mishap. The following year, 1832, under Chouteau's guidance, the Yellowstone again ascended the Missouri as far as the mouth of the Yellowstone River. In 1834 Chouteau purchased Mr. Astor's interest in the American Fur Company and continued the fur trade under the firm of Pierre Chouteau, Jr., and Company. This new company practically monopolized the fur trade on the Missouri and Mississippi rivers from that time until the final closing of the fur trading epoch, about 1866. The name of Pierre Chouteau is extensively associated with the early history of Dakota. Many of the points marked by him and his associates in the fur trade still retain their ancient names. The epoch which enticed them and sustained them closed with their departure, but among the rubbish left by this intrepid advance guard are to be found many of our richer historic nuggets. His name is doubtless permanently fixed on the map of Dakota in the cities of Pierre and Fort Pierre and in the county of Chouteau, South Dakota. His death occurred at St. Louis October 6, 1865.

[24]**Old Fort Pierre and Fort Pierre**—The Fort Pierre built by Pierre Chouteau, Jr., for the American Fur Company, in 1830, should properly be called Old Fort Pierre, in contradistinction to the Fort Pierre in existence after the year 1857, when the government removed Old Fort Pierre and rebuilt it as Fort Randall. Old Fort Pierre was located about three hundred feet from the west bank of the Missouri River and about three miles above the site of the present city of Fort Pierre at the mouth of the Teton River. It was the successor of Fort Teton, built by Joseph La Frambois in 1817, on the west side of the Missouri, at the mouth of the Teton, and of Fort Tecumseh, built in 1819. The latter fort was located about two and a half miles above the mouth of the Teton and a half mile from the west bank of the Missouri. From the time of its occupancy by the American Fur Company in 1832, and for more than a quarter of a century afterwards, Old Fort Pierre was the chief emporium of the fur trade in the upper Missouri country, and an historic point around which revolved many of the important events in the early history of the Dakotas and the northwest.. It continued to be the main post of the American Fur Company until 1855, when it was sold to the United States to be used as a military post. The Sioux expedition, under General Harney, 1,200 strong, wintered there during

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the winter of 1855-6. In the spring and summer of 1856 General Harney designated it the point for a general council with the different bands of Sioux. In 1857 the government abandoned the old fort and removed the available material by boat for use in the construction of Fort Randall, a new post then being built about a hundred miles or more down the Missouri. Thus was ended the existence of one of the most conspicuous landmarks of the old fur trading epoch. The Fort Pierre of the period subsequent to 1857 was located on the west side of the Missouri River, about six miles above the mouth of the Teton and about three miles above the site of Old Fort Pierre. The name still clings to the locality and is perpetuated in the cities of Pierre and Fort Pierre. (See "Old Fort Pierre and Neighbors," this volume, edited by C. E. DeLand.)

[25]**Jean Nicolas Nicollet**—Jean Nicolas Nicollet was an illustrious and talented French scientist, who at a comparatively early age held a professorship in the Royal College of Louis Le Grand, but who through financial misfortune became a refugee in the United States in the year 1832. His ability and rare accomplishments soon brought to him prominence in his adopted country, and also many friends, who recognized in him a genius of an unusual type. While still in Europe he had published works on astronomy and mathematics and had been honored by the Cross of the Legion of Honor. In 1833 and following years, under the direction of the war department of the United States, he made several tours of exploration, one of which, as the author notes, was in company with Lieutenant John C. Fremont, then a young but promising subordinate. In the tour Nicollet and Fremont came up the Missouri River to Fort Pierre, arriving in June, 1839, and from this point began the exploration of that portion of the region between the Mississippi and Missouri Rivers, northward to the international boundary line. Their party made their camp on the east side of the Missouri, about opposite Fort Pierre and on the site of the present city of Pierre, South Dakota. Nicollet states that while here, preparing for the start, he spent a day hunting the buffalo among the bluffs and on the plateaus surrounding Pierre, and, having wandered away from camp at the approach of darkness, became lost and spent the night among the breaks and brush on the banks of the Missouri. From Pierre they traveled to the northeast and reached the James River in July, passed northward and halted just east of the town of Mellette, South Dakota. The halt here was made by appointment with some parties from Minnesota, who were to join them at this point. The party then traveled northward and crossed the Coteaus to the Sheyenne River of the north and on to Devil's Lake, thence east to the Red River Valley. On their way they visited Big Stone Lake and Lake Traverse. The work accomplished by Nicollet on this tour was most valuable and comprehensive. The Nicollet map of this region is still considered among the most accurate and complete contributions yet made. He was the discoverer of the Mississippi River above Lake Itaska, and discribed

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it and its characteristics and that of the surrounding country in minute detail. Throughout the years he was making these long and arduous journeys, Nicollet contended with poor health. His body was naturally frail, and the hardships incident to his work drew heavily upon his strength. He remained, however, a painstaking and much appreciated servant of the government until his death. Born in Savoy, France, July 24, 1786; died at Washington, D. C., September 11, 1843.

The expedition of 1839 was not, however, the first visit of Nicollet and Fremont to South Dakota. In 1838 they visited the Pipestone quarry in western Minnesota and thence explored and mapped the Sioux Valley and adjacent lake country of the coteaus, giving to most of the lakes the names which they still bear.

[20]**General Harney**—William Selby Harney, a major general in the United States army, was one of the conspicuous military figures of the middle half of the past century. Entering the service of this country at twenty-five, a lieutenant from his native state, Tennessee, he fought with credit in the Black Hawk and Florida wars, and at the time of the war with Mexico was colonel in command of the Twenty-Fifth dragoons. He was the recognized cavalry leader of the Mexican war, and at its close was breveted brigadier general for gallantry and meritorious services. As an Indian fighter he was the most uncompromising and successful of his time. It is as a leader of military expeditions against the Indians and as a member of treaty commissions that his name and service enter prominently into the history of Dakota. In the peace expedition of General Atkinson in 1825, which ascended the Missouri to the mouth of the Yellowstone River, Captain Harney took command of a portion of the troops and ascended the river as far as Two-Thousand-Mile Creek. Having accomplished the object of the government—treaties of friendship with the tribes of the upper Missouri—the expedition returned to St. Louis, where it arrived in October, 1825. The unfortunate killing of Lieutenant Grattan and his comrades in 1854 near Fort Laramie, which was the culmination of a long list of depredations and murders by the Sioux, determined the government to inflict speedy and vigorous chastisement upon them. General Harney, who was then in Europe on leave of absence, was recalled and given command of the force of 1,200 troops for the expedition. He reported at Fort Leavenworth, Kansas, in the spring of 1855, and with his troops proceeded to Fort Kearney, Nebraska Territory, and from thence to the Blue Earth River, a northern branch of the Platte. He was now in the country of the Brule Sioux, and soon learned that they were encamped at Ash Hollow, near the western emigrant trail. Harney determined to attack them as soon as possible, and lost no time in deploying his troops. Little Thunder, the chief of the Brules, requested an interview, which was granted. General Harney told the chief that he must give up the warriors who had been robbing and murdering the emigrants. Little Thunder demurred, but extended his hand. The general refused it and told him to go back to his people and prepare for battle, for he

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was going to attack him at once. In the engagement which followed Little Thunder and his followers sustained a crushing defeat. Following the engagement, Harney led his troops to Fort Laramie and northward into the Black Hills in search of other bands of Sioux. While in the Black Hills they halted near the mountain known as Harney's Peak, which was then named for the general. From the Black Hills the expedition came across the old trail from Laramie to Fort Pierre, on the Missouri River. This fur trading post had been recently purchased by the government and a military reservation laid out along the Missouri. There the command of General Harney wintered 1855-6. During the winter of 1855, General Harney called a council of all the Sioux bands to meet him at Fort Pierre the following March and in a general council hear his demands upon them and present to him their grievances. In sending for them General Harney gave them to understand that if they did not choose to meet him in council he would march against them in the following spring, and assured them that his soldiers would fight them as they did Little Thunder and his band of Brules at Ash Hollow. But one band, the Blackfeet Sioux, remained away. The council was held at Fort Pierre from March 2 to March 8, 1856, and much was done to allay the hostile feeling of the Indians and to correct the irregularities practiced by the traders among them. Harney ordered that hereafter all trading should be done at the military posts. Though General Harney was a vigorous foe when he was warring with the Indians, yet his just and honorable treatment of them when they submitted to his wishes made them his friends. In council he used much time and patience in giving them information and advising to their advantage. In his report to the secretary of war of his council at Fort Pierre he said: "It is not too late for us to requite in some degree this unfortunate race for their many sufferings. * * * With proper management a new era would dawn upon such of the Indians as are left." Several governmental reforms in Indian affairs followed his recommendations. Head chiefs of each band were selected, through his advice, and a uniformed military police, such as is now in existence on Indian reservations, was organized. The organization was not fully appreciated by other officers of the government, and was permitted later on to lapse General Harney was a member of the Sioux commission of 1868; commander of the Department of Oregon, and later in command of the Department of the West with headquarters at St. Louis.

General Harney was retired from active service in 1863. In 1865 he was created a major general in the regular army for long and faithful services. Born in Tennessee in 1800; died at Orlando, Florida, in 1889.

[27]**Fort Pierre**—Fort Pierre did not remain a national station. (See editor's note number 22, and "Fort Pierre and Neighbors," by C. E. DeLand, this volume.)

[28]**George Catlin**—George Catlin, artist, distinguished as a painter of Indian portraits and scenery and also as creator of the famous Catlin

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Portrait Gallery, was born at Wilkesbarre, Pennsylvania, July 26, 1796. His famous collection, now in the Smithsonian Institute at Washington, numbers hundreds of paintings of Indians and the scenes of their wild surroundings. This was Catlin's life work. Adopting this line of work when quite young, he carried it out faithfully and with such success that his collection is recognized as a most valuable contribution to history and art. In 1831 he came from Philadelphia to St. Louis, and early in 1832 embarked on the American Fur Company's steamer, The Yellowstone, then beginning her second long and tedious trip to the trading posts of the company on the upper Missouri. After many halts on the sandbars of the Missouri, they arrived at Fort Pierre, where they remained a few days and continued their voyage to Fort Union. a post of the company at the mouth of the Yellowstone. Here he was given a welcome and rendered valuable assistance by Kenneth McKenzie, the ablest and most highly educated of the western partners of the American Fur Company, who was then in charge at Fort Union. After spending some time painting Indian portraits, sketching and studying scenes of their surroundings, Catlin began his return voyage down the Missouri River in a skiff, making sketches of the scenery through which he passed, and stopping at every Indian camp to paint their portraits and note their customs and habits. Arriving at Fort Pierre, he found about six hundred lodges of Teton Sioux. These he painted, together with pictures of the fort and of many of the more prominent chiefs of the Sioux bands. While at Fort Pierre and Fort Union he wrote part of a series of interesting letters which were later published in book form and are still in print. He also visited the Pipestone quarries of Minnesota, sketched the surroundings and wrote entertainingly of their legends and history. In this way he visited most of the Indian tribes of the continent and faithfully portrayed each tribe in its native haunts and its primitive state. He also wrote letters with entertaining descriptions of their habits and their customs. Subsequently he visited Europe with his gallery of Indian portraits and Indian scenes, and exhibited the same in London, where it was viewed by large numbers of people with absorbing interest. George Catlin was a man of courage and steadiness of character, moral and upright, whether among the Indians or in the most polite society. His work has given him a place in history and remains a monument to his genius and his industry—a place in history which becomes more fixed as the Indian race vanishes. He had the satisfaction of knowing himself appreciated and his work esteemed at its true value. He died in 1873 at the age of 79 years.

[29]**First Lands Ceded in the Dakotas**—The lands referred to by the author were ceded by the Wahpeton and Sisseton Sioux, who claimed the country about Big Stone and Traverse lakes, and by the Mdewakanton and Wakpekute, who lived farther south and claimed the lands south to Spirit Lake, Iowa, and west to the Big Sioux River. This cession, made in 1851, was the first territory ceded by the Indians within the

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limits of the Dakotas, though included at the time in what was called the Territory of Minnesota. Governor Ramsey, of Minnesota, met the northern band of Sioux at Traverse des Sioux, now St. Peter, Minnesota, and on July 23, 1851, made the treaty which extinguished the Indian title to their lands as far west as the Big Sioux River. This is known as the treaty of Traverse des Sioux. On August 5th of the same year, at Mendota, in the Territory of Minnesota, a similar treaty was made with the southern bands claiming the country southward to Spirit Lake, Iowa. The treaty embraced all lands within Minnesota Territory, lying between the Mississippi and Big Sioux Rivers. Though the Indians received what was considered then as a fair compensation for the lands ceded, this cession concluded their right in the most desirable of their lands, and compelled them to abandon their long established homes, and pitch their tents on more limited and less desirable hunting grounds. Much dissatisfaction among the Indians grew out of this sale of their favorite haunts. The Inkpaduta branch of the Wakpekutes were not included in the treaty made at Mendota, and for this Inkpaduta, with his followers, in March, 1857, wrought cruel vengeance upon the innocent settlers of Spirit Lake, Iowa. Later the discontent, from causes whether real or imaginary, culminated in the great Sioux outbreak of 1862. (For text of these treaties see Appendix A.)

The provisions of the treaties made with the Mdewakanton and Wakpekute bands at Mendota were similar to the treaty of Traverse des Sioux, above given, except that the former ceded the lands about the mouth of the Big Sioux and along the Iowa and Minnesota border.

[30]**Charles Eugene Flandrau**—Born in New York, July 15, 1828. Went to sea in boyhood, but later studied law and was admitted to practice. 1851. Settled in St. Paul 1853. Was government agent for Sioux nation 1856. Commanded the defense of New Ulm in massacre of 1862. Associate justice supreme court 1857-64. Author history of Minnesota and many historical papers. Observe the spelling of his name was not preserved in the orthography of his Dakota namesake, which by an error received an "e" in the last syllable.

[31]**Inkpaduta, or Scarlet Point**—This Indian is distinguished as the leader of a small band of vagabond Sioux, who massacred the settlers at Spirit Lake, Iowa, in the spring of 1857, and whose exploit on this occasion is sometimes called Inkpaduta's war. He and his followers seem to have been the outlaw and unruly characters of the Wakpekute Sioux. Under the leadership of a former chief, they separated from the main tribe and roamed as far west as the Missouri River. Prior to 1857 they planted on the lands about Spirit Lake and hunted westward along the Big Sioux, where they spent most of their time. When Governor Ramsey, of Minnesota, made a treaty with the Wakpekute Sioux at Mendota in 1851, which extinguished the title to all their lands east of the Big Sioux, Inkpaduta and his followers were not recognized as members of the tribe and took no part in the negotiations. In 1856, however, they

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came to Yellow Medicine agency and demanded of Agent Flandrau their share of annuities. Not succeeding in their purpose, they returned to the neighborhood of the Big Sioux, threatening violence. After the massacre at Spirit Lake, the subject of this note, with his warriors, fled westward into what is now South Dakota, carrying with them four women captives. In their flight they crossed the Big Sioux at about where now stands the city of Flandreau, South Dakota, continuing in a westerly course to Madison, thence northwest through Kingsbury, Hamlin, Clark and Spink, and crossing the James River at the point near where now is located the town of Old Ashton. Here they found about two thousand Yankton Sioux encamped on the west bank of the river, and were cordially received by them. In a few days after this, two friendly Sioux, sent by Agent Flandrau from Yellow Medicine agency, arrived and ransomed Miss Gardner, the last of the captives. Two of these captives had been murdered on the march—Mrs. Thatcher at the crossing of the Big Sioux, and Mrs. Noble six days' journey to the northwest and one day's journey from the James River. After this exploit Inkpaduta was regarded by the Sioux as a great warrior and an ideal hero. Slight chastisement was inflicted upon Inkpaduta and his followers. One son, Roaring Cloud, the cowardly murderer of Mrs. Noble, was the only one who met his death as a result of the massacre. Inkpaduta led the Sioux in the battle of Big Mound, near Bismarck, between the Sioux and General Sibley, in 1863. He escaped into Canada, where he died a natural death.

[32]**Spirit Lake Captives Rescued—Other Day, Paul May and Greyfoot**—The captives were not rescued by the military expedition against Inkpaduta, but by friendly Indians. Two of them were murdered, Mrs. Thatcher at the crossing of the Big Sioux at Flandreau and Mrs. Noble by a son of Inkpaduta, one day's journey from the camp of the Yanktons on the James River. (See note 31.) One of the captives—Mrs. Marble—was ransomed by two Christianized Indians of the Wahpeton band, i. e., Sehahota (Greyfoot) and his brother. While on their spring hunt along the Big Sioux, they met a hunter from the Inkpaduta band through whom they learned of the women captives held by Inkpaduta's band, then camped at Cahnptayatonka, or Skunk Lake. (Lake Herman, near Madison, South Dakota.) They proceeded to this camp, and by paying for her all of their possessions, ransomed Mrs. Marble and delivered her safely to the missionaries, Rev. S. R. Riggs and Dr. Williamson, at Yellow Medicine agency. Miss Abbie Gardner, the other surviving captive, was rescued by John Other Day and Paul Mazakutamane, two Christian Indians of the Sisseton band, who, through Agent Flandrau, volunteered to attempt her rescue. They followed Inkpaduta over the long trail to the camp of the Yanktons on the James River, and after rescuing Miss Gardner, successfully brought her through the long and perilous journey to the Yellow Medicine agency. These noble Christian Indians rendered signal and valuable services to the settlers and missionaries at the time of the great Sioux outbreak in 1862. Other Day

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led sixty-three persons from a position of imminent peril to a place of safety, and later fought with desperate valor under General Sibley at the battles of Birch Coulie and Wood Lake. Paul Mazakutamane's services were not less valuable to the whites. They became residents of South Dakota, and one of them (Greyfoot) still lives, at the age of 66 years, on his farm near Sisseton. The remains of John Other Day lie in an unkempt plat about twelve miles northeast of Wilmot, South Dakota, and those of Paul Mazakutamane at Long Hollow, near Sisseton, South Dakota. They have all earned a permanent place in our early history. The debt to them cannot be paid except by grateful remembrance of their heroic deeds and Christian character. (For extended review of their character and deeds see Monthly South Dakotan—Greyfoot, January number, 1901; John Other Day and Paul Mazakutamane, in October number for 1900.)

[33]**Navigation of the Sioux**—It is not probable that the Sioux Falls refugees were the first to take canoe voyage on the Big Sioux River. On the contrary, it is quite probable that voyageurs of the early explorer, Le Seuer, navigated the Big Sioux in canoes as early as 1684. It is not at all likely, either, that the lonely continent tramps of the fur trading epoch, the Courier Du Boise, the voyageur, who penetrated almost every nook of the vast fur producing region, would have failed to launch his bull boat or his temporary raft of logs upon the waters of the Big Sioux.

[34]**Fort Sod**—The builders of the fortification at Sioux Falls named it "Fort Sod." In a letter to his father, Secretary James M. Allen thus describes it: "We have erected of sods and logs a perpendicular wall eighty feet square, ten feet high and four feet thick, with a ditch surrounding the exterior base. Port holes are arranged every few feet in the wall and an inner platform to stand upon. We also have an enclosure of three acres securely fenced for the cattle. We now feel safe and are determined to resist the Indians, and if necessary to fight them. We want to teach them that they cannot every season drive off the settlers on this disputed land. The new settlers, Mr. Goodwin and his wife, have moved into our old cabin, which is now a wing of the storehouse, and Mrs. Goodwin has made a large flag out of all the old flannel shirts we could find, and we now have the stars and the stripes proudly waving over 'Fort Sod.' All the property of the place is now deposited with us, including the movable portion of the sawmill machinery. We are on a military footing; have organized into a company. Sentries and scouting parties on duty day and night. All told, we number thirty-five men for defense, not including the woman, and she can shoot a gun as well as any one. We feel secure now and could fight six hundred Indians, and even if the walls could be scaled, which is almost impossible, we could retire into our stone house, which is impregnable." June 17, 1858.

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[84-2]**Wilmot W. Brookings** was born at Woolwich, Lincoln county, Maine, about 1833. He graduated from Bowdoin in 1855, and afterwards studied law. Was admitted to practice in Maine in June, 1857, and arrived in Sioux Falls on August 27th of that year and was immediately made manager of the interests of the Western Town Company. The next February, while endeavoring to secure the Yankton townsite for his company, he was caught in a blizzard and lost both feet. Made the first pre-emption in Dakota, upon the tract where the Queen Bee mill at Sioux Falls stands. Served in the first territorial legislature, and was several times re-elected. Was two terms prosecuting attorney of Yankton county and associate justice of the supreme court from 1869 to 1873. Judge Brookings was the leading spirit in promoting the Dakota Southern Railway, the first to be built into the territory. He now resides in Boston.

[85]**Charles F. Picotte**—There were three persons named Picotte who in an early day came to the upper Missouri country to engage in the fur trade—Honore, Joseph, his brother, and Henry, their nephew. They first appeared as employes of the Columbia Fur Company, of which Joseph Renville was founder, and Kenneth McKinzie and William Laidlow were partners. They arrived about 1820 and were stationed at the company's principal post on the Missouri, Fort Tecumseh, near the mouth of the Teton (commonly called Bad) River. This post was the immediate predecessor of old Fort Pierre. (See my note No. 10.) Henry, the nephew of Joseph and Honore, remained in the employ of the company until it was purchased by the American Fur Company in 1827. He then joined in the organization of the opposition company, known as the French Fur Company. I have been unable to clearly trace his history subsequent to 1830, when the French company was absorbed by the American company. Joseph spent many years in the fur trade on the Missouri, filled responsible positions, became well-to-do, but subsequently lost his earnings and died at Whitestone Indian agency in 1868. Honore, the father of Charles F. Picotte, whom the author mentions, was the ablest and most influential of the early Picottes. He was also connected with the Columbia Fur Company from his arrival in the Missouri Valley until 1827. From 1827 to 1830 he was one of the leading partners in the French company. He then became a partner in the Upper Missouri Outfit, a company working in harmony with the American Fur Company. The following twenty years were spent in the employ of these companies. During this period he rose to high rank in the affairs of both these companies, becoming one of the principal partners. At intervals we find him in charge of the American Fur Company post on the Yellowstone River and on the Missouri above Fort Union, but much of this time he was superintendent of affairs at old Fort Pierre. Later he removed to St. Louis and continued his residence at that place until his death. Early in his career on the Missouri River, Picotte married an Indian woman of the Teton branch of the Dakotas. Their son, Charles F. Picotte, was born at Fort Tecumseh about 1823. When quite young he was sent to St. Louis, where he

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was carefully educated in the English branches, returning to the Indian country when he was about twenty years of age. Soon after his return he married a woman of his mother's band. Subsequent to her death, which occurred a few years thereafter, he married into the Yankton Dakotas and took up his residence among them. He soon became the most influential man of the Yanktons. General Harney, in 1855-6, found him an able interpreter and helper in his councils with the Indians, and in 1856, at Fort Randall, he was created "third chief of the Sioux nation" by Harney. During the negotiations for the sale of the lands embraced in the treaty of 1858, Picotte rendered special and important services. At this period he was without doubt the best and most favorably known character on the Dakota frontier. At the time of the treaty of 1858 the government granted him a section of land upon which a large portion of the city of Yankton now stands. For some years thereafter he was a leading and public-spirited citizen of the young capital. In partnership with Moses K. Armstrong (afterwards delegate to congress) he erected the first capitol building of the Territory. On many important occasions he acted as guide, interpreter and counsellor during adjustment of differences and treaty negotiations between the government and the Indians. He is said to have been too generous to succeed in businss affairs. In due time the almost princely gift of the site of the city of Yankton passed from his hands. His death occurred among his people at Yankton agency a few years since.

[36]**Treaty Known as the Treaty of 1858 With Yankton Indians**—(For text of this treaty see Appendix B.)

[37]**Palaneapape (Strikes-the-Ree)** — Palaneapape (Strikes-the-Ree), head chief of the Yankton band of the Sioux and so named for attacking in battle a larger number of Rees, was an old and greatly venerated chief at the time of the sale of their lands to the government in 1858. His village up to this time was on the banks of the Missouri River, about where the city of Yankton now stands. He had then long been a prominent man among his people. In 1856 he was among the more influential chiefs at the general council held between the Sioux bands and General Harney at Fort Pierre. On this occasion he made a long and sensible address. He seems to have been a natural friend to the white man, and was rigidly honorable in the observance of all treaties entered into by his band with the government. After an agreement was reached he vigorously opposed any violation of its provision, or depredations against the settlers. On one occasion one of his young men murdered a white man. Strikes-the-Ree had him executed in return. The services rendered by him at the time of the great Indian outbreak in 1862 are most noteworthy. The Santee Sioux had sent emissaries to the Yanktons to induce them to join in the hostilities against the settlers. In the council which followed four of the seven chiefs of the Yanktons favored joining the hostile movement and massacre the handful of whites among them. To Strikes-the-Ree is due the credit for having allayed the murderous spirit of

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his band and stayed the impending calamity to the settlers. In this council he plead for the safety of the settlers with all the eloquence of which he was capable and declared that "no white man's blood had ever stained his hands." His relations with the early executives of Dakota were most cordial. Through his influence fifty or more of his men rendered valuable service as scouts during the perilous times in 1862, following the massacre in Minesota. On another page of the text the author quotes Governor Faulk in a short but flattering estimate of this honorable and venerable old chief. Palaneapape was born about 1800, and died at Yankton agency in 1887.

[38]**General James B. S. Todd**—One of the first, if not the first, prominent Dakotans, was a Kentuckian by birth and was born in April, 1814. When a youth he removed with his parents to Springfield, Illinois. At the age of nineteen he entered the military academy at West Point and graduated from this institution in 1837. Soon after his graduation he entered the regular army, served as second lieutenant of the Sixth United States Infantry and served in the Florida Indian wars. He was then transferred to service at Fort Gibson, Indian Territory. He remained on the Indian frontier until 1846, at which time he was assigned to duty as a recruiting officer. He spent the year 1846 recruiting for service in the war against Mexico. In the meantime he had been promoted to a captaincy, and early in 1847 was ordered to the front. He took part in the siege of Vera Cruz and fought with great credit and bravery at the battle of Cerro Gordo, under General Harney. After the close of the Mexican war he served at Forts Ripley and Snelling, on the Minnesota frontier. In 1855 he was one of the officers in command during the famous Harney expedition against the hostile Sioux Indians.

In the fall of 1855 he came with the rest of Harney's command across the plains from Fort Laramie to Fort Pierre, and with the rest of Harney's 1,200 troops spent the winter in 1855-6. In the fall of 1856 Captain Todd resigned his commission in the army and became sutler at Fort Randall, South Dakota. In civil life he was a member of the firm of Frost, Todd & Co., which established trading posts on the Missouri. One of these was established in 1858 on the site of the present city of Yankton, South Dakota. Captain Todd was largely instrumental in negotiating the treaty known as the treaty of 1858, with the Yankton and Ponca Indians, which opened to settlement a large territory in South Dakota east of the Missouri River. In 1859 he was chosen by the Yankton settlers as their messenger to the national capital to plead for territorial government for Dakota. It was chiefly through his efforts that an early territorial organization was secured. After the organization into a territory in 1861, Captain Todd was elected Dakota's first delegate to congress. In September, 1861, while a member of congress, President Lincoln appointed him brigadier general of volunteers, and placed him in command of the north Missouri military district. In 1862 he commanded the Sixth division of the Army of the Tennessee. In the fall of 1862 he was re-elected to congress from Dakota. After his service in congress in 1865 he re-

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turned to Dakota and took up his residence at Yankton. He was elected to the territorial legislature and was speaker of the house in the session of 1867-8. General Todd was for a number of years the leading citizen of Dakota and rendered conspicuous service to the young Territory. In the early formative stage in Dakota's territorial career his faithful and energetic labors were almost invaluable. General Todd was a cousin of the wife of President Lincoln and enjoyed the acquaintance of a large number of the leading men of his time. His death occurred at his home in Yankton, South Dakota, January, 1872.

[39]**Settlement of Yankton**—In the spring of 1858 a settlement was undertaken at the present site of the city of Yankton by W. H. Holman and several others, of Sioux City. They erected a cabin and opened a land office, and many claims were staked out. The Indian title had not been extinguished and the Indians would not tolerate the intrusion. The party was dislodged by a party of government troops from Fort Randall. In the spring of 1858, Major Joseph R. Hanson also arrived at Yankton. The Indians, however, being opposed to the settlement, he, with his companions, erected a hut on the Nebraska shore and patiently waited the ratification of the treaty. Frost, Todd & Co. erected a trading post on the site of Yankton, about May, 1858, and this building and business was in charge of Frank Chappel, George Presho and George D. Fisk. (Doane Robinson, History of South Dakota, pages 55 and 56.)

Agent Redfield did not stop at Yankton and spread his tarpaulin there, as indicated in the text. The Yanktons were assembled at the Yankton town site, to await the coming of the agent with supplies of rations, as provided by the treaty. Redfield, with these supplies, on a steamboat, put in an appearance on July 10, 1859, and passed along up the river. The Indians followed along the banks and arrived at the site of Yankton agency the next day, where Redfield set up his canvas-covered agency and made a ration issue.

[40]**Yankton Indian Reservation**—The Yankton Indian reservation, which was set apart for the Yankton Sioux at the treaty of 1858, is in Charles Mix county, South Dakota, and contains 430,000 acres. The Yankton band removed to this reserve in 1859, where they still live.

(Editor's explanatory map Indian treaties.)

[41]**Governor Henry Masters** was a native of Bath, Maine. He was a lawyer by profession and spent some years in Brooklyn, New York, and came to Dubuque during the '50s. He was one of the organizers of the Western Land Company, which made the first settlement at Sioux Falls, and took up his residence there in the summer of 1858, being accompanied by his family, and pre-empted a tract of land and built a home upon it. The house stood at the point now occupied by the home of Dr. L. T. Dunning, at the corner of Duluth avenue and Eighth street, Sioux Falls. At the convention of settlers mentioned in the text, called for September, 1858, Mr. Masters was chosen as provisional governor, a choice which was confirmed by the provisional legislature which convened the follow-

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ing winter. In the fall of 1859 it was determined to hold a general election in the settlements of Dakota, and preliminary thereto a nominating convention was held at Sioux Falls on the 3d of September, at which Mr. Masters was duly nominated for re-election as governor. He died from apoplexy two days later, September 5, 1859, and the name of S. J. Albright was substituted. Mr. Masters was a gentleman of education and refinement, fond of theological studies and an adherent of the Swedenborgian faith. Shortly before his death he delivered a lecture in Sioux Falls on this topic. He was highly respected among the settlers. He made one of the earliest contributions to South Dakota literature in the form of a poem to the falls of the Sioux, which was published in the first issue of the Dakota Democrat, July 2, 1859, and although a bit stilted in style shows taste and ability.

[42]**Jefferson P. Kidder**—Jefferson P. Kidder was a native of Vermont, where he attained considerable reputation early in life as a lawyer. He was also honored by being elected lieutenant governor of his native state and by being chosen the Democratic party candidate for congress. In 1857 he removed to St. Paul, Minnesota, where he remained until 1865. During his residence at St. Paul he was three times elected a member of the legislature and became prominent in the affairs of the state. President Lincoln appointed him associate justice of the supreme court of the Territory of Dakota in 1865. Judge Kidder selected Vermillion as his place of residence. He was reappointed justice in 1869, and was a second time reappointed in 1873. In 1874 he became the Republican party nominee for congress and was elected over the Democratic nominee, Moses K. Armstrong, by 2,500 votes; and again in 1876 he was elected delegate to congress. In 1880 he was returned to the supreme bench of the Territory by appointment of President Hayes, who was the fourth president to honor him with this appointment. He died before the end of his fourth term. Judge Kidder was one of the ablest and most respected citizens of our territorial times. Born in Vermont, June 4, 1818; died at St. Paul, Minnesota, September 2, 1883. (E. H. Willey, Monthly South Dakotan, June, 1898.)

Judge Kidder made his first visit to Dakota in 1859, arriving in Sioux Falls on the 29th of August. Five days later he received the nomination for delegate to congress at the convention of September 3d, which he accepted, and on September 4th returned to his home in St. Paul. At the election on September 12th he was elected over Alpheus G. Fuller, the independent candidate, and went to Washington, where he made a long fight for a seat, but was refused. Afterwards congress paid to him the expense incurred in the contest for recognition. There is no record of his again appearing among his Dakota constituents until 1865.

[43]**The First Newspaper**—The newspaper referred to by the author was the Democrat, first published at Sioux Falls in 1859 by Provisional Governor Samuel J. Albright. It is doubtful, however, whether the Democrat was in existence at the time of the territorial organization in 1861. The

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press upon which the Democrat was printed had the following interesting history: The press upon which the Democrat was printed was purchased in Cincinnati in the spring of 1836, and used in printing The Dubuque Visitor, the first newspaper printed in the state of Iowa. Thence it was taken to Lancaster, Wisconsin, in March, 1843, and the Grant County Herald printed upon it. This was the first newspaper in western Wisconsin. In 1849, James M. Goodhue, editor of the Herald, removed the press and outfit to St. Paul, Minnesota, and printed upon it the St. Paul Pioneer, the first newspaper in the state of Minnesota. Thence, in 1858, it was brought to Sioux Falls, and the first newspaper in Dakota was established and printed upon it. When the settlers abandoned Sioux Falls in 1862, the press was left there and was thrown upon the rocks and destroyed by the Indians. The platen of it is now in the possesion of Senator Richard F. Pettigrew, and the estate of Mr. Fred Pettigrew owns the spindle. The type and material used in the publication of the Democrat were in 1861 taken to Vermillion and used in the first publication of the Vermillion Republican. (From Doane Robinson's History of South Dakota.)

"Doctor William" Jayne, First Governor—Doctor William Jayne, the first territorial governor of Dakota, was appointed early in 1861 and arrived at Yankton May 27th of the same year. He was a practicing physician of recognized ability at Springfield, Illinois, the home of President Lincoln. At the time of his appointment he was thirty-five years old, and has the distinction of being the youngest executive of territorial times. The first executive mansion was a small log cabin, which then stood on one of the principal streets of the present Yankton. Here, under the direction of the young governor, the territorial epoch began and organized government was inaugurated in Dakota. After some preliminaries the governor directed that the Territory be districted and proclaimed that an election of legislative bodies be held, and set the 17th of March, 1862, as the date of the opening of the session. The legislature convened at the time set and remained in session sixty days. During this time there was enacted a complete code of laws, and after a spirited contest between Vermillion and Yankton, the territorial capital was located at the latter city. In 1862 Governor Jayne received the Republican nomination for delegate to congress, and in the election which followed was opposed by General J. B. S. Todd, the Democratic nominee. Governor Jayne was declared elected by the canvassing board and was given his certificate of election. On account of alleged fraud about four hundred votes of the Pembina district had been rejected. General Todd, however, contested his seat before the United States house of representatives, where it was decided that the Pembina votes be counted. The result was in favor of General Todd, who secured the seat. In the meantime Governor Jayne had resigned the office of governor. After General Todd's successful contest, ex-Governor Jayne returned to Springfield, where he still lives. During his long life he has filled many important offices in his native city and state, and is now enjoying the evening of his

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life in quiet and comfort. (See Monthly South Dakotan, George W. Kingsbury, volume 1, page 1.)

[45]**Capital Contest**—Sioux Falls did not enter into this early capital contest. Bon Homme seems to have been the chief rival of Yankton.

[46]**Captain Nelson Miner and Miner County**—Miner county, South Dakota, was named jointly for Captain Nelson Miner and Mr. Ephraim Miner, both of whom were members of the legislative body which created the county.

[47]**Fort Yankton**—Captain Nelson Miner arrived in August and relieved Captain Ziebach and was thereafter in command. Fort Yankton, or the Yankton stockade, is thus described: "The stockade commenced on Fourth street on the alley west of Broadway, and ran east to Cedar street; thence south to about midway of the block south of Third street; thence west to place of beginning, and was built of parts lumber, dirt and such other material as could be obtained. A large blockhouse was built inside, and altogether the fortification was quite formidable. Nearly all the people around Yankton were concentrated within the stockade, also many from Bon Homme, where they remained for several weeks and until winter was approaching and the great danger from Indian raids was over for the season. The stockade on the north side was built by digging a trench and throwing up the dirt and sod on the outside, in the ordinary way of throwing up entrenchments, and was about four feet thick and about eight feet high. The east side was built by setting posts about eight feet apart. Boards were then nailed on each side. The space between the boards, which was about ten inches, was filled with dirt and solidly tamped down. The east and west sides were built by setting oak posts close together in the ground. The east, west and south sides were about seven feet high. Port holes were made a few feet apart on the sides except the north side, where men could lay, or crouch in the trench and fire from the embankment. The main gate was on the south side, where it crossed Broadway. In front of this gate was an old smooth-bore four-pound cannon, mounted on wagon wheels, manned and loaded ready for action. There were bastions on the northeast and southwest corners of the stockade." (Doane Robinson's History of South Dakota.)

[48]**Taoyataduta (Little Crow)**—Taoyataduta (Little Crow, Jr., Petit Corbeau of the French) was the last chief of the Kaposia band of the Sioux. Through a long line of chiefs the village of this band was near where St. Paul, Minnesota, now stands. Little Crow, Jr., was, without doubt, the greatest of these chiefs, and before his death became the leading Sioux chief of his time. Red Cloud, Spotted Tail, Crazy Horse and Gall of the Tetons had not at this date come into prominence. In many respects he was a man worthy to rank with King Philip, Tecumseh, Osceola and Black Hawk. James W. Lynd, the historian, who lived many years among the Dakotas and knew him personally most of his life, thus speaks of him: "Little Crow possesses a shrewd judgment, great foresight and

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a comprehensive mind. As an orator he has not his equal in any living tribe of Indians. In appearance he is dignified and commanding. He is about 5 feet 10 inches in height, has small but piercing hazel eyes. His head is small, but his forehead bold." Little Crow was a typical Indian in disposition and habits, and always opposed to any change from the established habits of his race. He was unfriendly to the missionary and used his influence against any changes incident to their teachings. By natural selection he became the leader of the war party among the Sioux of the Mississippi. In 1862 he was the leading spirit and the commanding Indian figure in the bloody massacre in Minnesota. Estimated by the white man's standard, he was a savage of the most cruel type. From the standard of his own race he was a model hero, one of a fast vanishing type of red men of which, among the Sioux, Chief Gall was probably the last representative. Had he lived he would have submitted to the inevitable like Red Cloud or Gall, or the less venerated Sitting Bull, and lived in peace with the government. Like the latter, he was throughout his life an uncompromising enemy of the white man and the white man's ways. If we are to judge him from his war spirit, he is just such a man as would have, with Sitting Bull, exclaimed when the Sioux treaty of 1889 was signed, "There are no Indians now; except my Uncapapas they are all dead; those wearing the clothing of warriors are only squaws." Little Crow met his death at the hands of a settler named Lampson, July 3, 1862, a few miles north of Hutchinson, Minnesota. He was then leading a small band of warriors in a raid against the frontier settlement. (For fuller history of Little Crow, see Minn. Hist. Col., Vol. 2, page 147.)

Mr. Lampson, who killed Little Crow, removed to South Dakota and lived for many years on a farm near Wilmot, Roberts county, where he recently died and where his family still resides.

[49]**Troops at Fort Pierre 1862**—In November, 1862, one company of the Sixth Iowa Cavalry, or Twenty-first United States Infantry, was transferred from Fort Randall to Fort Pierre. They and the train of government teams were escorted by Captain Miner's Dakota cavalry. This company of Dakota men seemed to have given the only protection to the settlers, though there were seven hundred government troops at Sioux City and Fort Randall. The escort of Captain Miner's cavalry returned to Randall from Fort Pierre late in December, bringing with them white captives from Minnesota. (See A Sidelight on Sioux Character, Monthly Dakotan, Vol. V, page 120.)

[50]**General Alfred Sully**—A United States army officer of long and faithful service on the Indian frontier, and whose vigorous campaigns against the hostile Sioux bands of the northwest in the years 1863-64-65 brought him into prominence as an Indian fighter; was the son of an emigrant painter and was born in Philadelphia, Pennsylvania, in 1821. Soon after his graduation from West Point academy in 1841 he was assigned to duty in the Second Infantry, then doing active service in the Seminole Indian war. At the attack on Howe Creek camp in January, 1842, the young of

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Gov. John L. Pennington

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ficer acquitted himself with much credit and subsequently took part in the various military operations until the close of the war. After the end of the Seminole war he was assigned to garrison duty on the Great Lakes, where he remained until the beginning of the war with Mexico, when he was ordered to the front. He participated in the siege of Vera Cruz in 1847, and soon thereafter was ordered north on recruiting service. Following the close of the war with Mexico he was stationed in California. In 1852 he was made a captain, and in 1853 took part in the operations against the Rogue River Indians in Oregon. We next find him in active duty on the Indian frontiers in Minnesota, Nebraska and Dakota. Captain Sully was stationed at Fort Ridgely, Minnesota, until the spring of 1856, when he led a command westward across the plains and joined General Harney at Fort Pierre on the Missouri River. In 1859 he was granted a leave of absence for one year, which he spent in Europe, and in 1860-61 was again on the frontier in a campaign against the southern Cheyennes. Early in 1862 he served in the defense of Washington, D. C., and in March of that year was made colonel of the Third Minnesota regiment. During General McClellan's memorable change of base on the James River, Colonel Sully led a brigade and was brevetted lieutenant colonel United States army, for gallantry at Fair Oaks, and colonel for conspicuous bravery at Malvern Hill. September 26, 1862, after the campaigns in northern Virginia and Maryland, he was promoted to brigadier general of volunteers. General Sully led his brigade in the battle of Chancellorsville. In May, 1863, he was assigned to the command of the department of Dakota. At the close of the civil war he was made a brigadier general by brevet in the regular army and major general of volunteers. From the close of the war until late in 1867 he served on the board of promotion and at special service for the interior department among the Sioux Indians on the upper Missouri and Platte rivers. During this period he visited all the bands of the Sioux of the Missouri and held councils and made treaties with them. Subsequently he served on the retiring board and was commander of the district of Arkansas. His long service in the army came to a close at Vancouver Barracks, Washington Territory, where he died April 27, 1879. At the time of his death he was in command of the Twenty-first United States Infantry. General Sully was assigned to the department of Dakota after the great Sioux Indian outbreak and the bloody massacre along the frontiers of Minnesota and Dakota. His predecessor had failed to protect the frontier settlements or punish the hostiles for their murderous incursions. His reputation as a daring and successful Indian fighter had preceded him, and he was hailed as a deliverer, especially by the exposed frontier settlements in Dakota. His campaigns of 1863, 1864 and 1865 amply proved that their confidence was not misplaced. No other military commander, either before or since, so fully and completely, and yet so humanely, chastised and subdued the Sioux bands. In the campaign of 1863 General Sully's army marched from Sioux City up the Missouri to Bismarck, and thence to the valley of the James River. At a point near the present town of Ellendale, Dickey

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county, North Dakota, they overtook the hostile Sioux. Here a battle was fought, September 3, 1863, between 2,000 Sioux warriors and about 1,200 men of Sully's troops, which resulted in a severe defeat and rout of the Indians. This engagement is known as the "battle of White Stone Hills." It was a most decisive Indian defeat. About four hundred warriors were slain and many were taken prisoners. The succeeding year, 1864, General Sully again fought the Sioux and defeated a large congregation of warriors on the Knife River, about one hundred and fifty miles northwest from Bismarck, North Dakota. This battle is known as the "battle of Takaakwta," or Deer Woods, a name given the locality by the Indians. A few days after the battle of Takaakwta a three days' running engagement was fought in the edge of the Bad Lands, where a large number of the Sioux had congregated. On the evening of the third day the Indians made a final and desperate effort to turn the tide against the invaders, but the skillful disposition of General Sully's troops made the disaster to them complete. Leaving all their provisions and equipage in the hands of the troops, they escaped into the interior of the Bad Lands. Though thoroughly beaten in these campaigns, many of the warriors still remained hostile, and in 1865 another expedition led by General Sully was sent against them. Sully marched his troops from Fort Sully to Devil's Lake and then west to Forts Berthold and Rice. During his tour to Devil's Lake the hostile bands made a determined assault on Fort Rice, but were repulsed by the garrison, then under the command of Lieutenant Colonel Pattee. At General Sully's approach to Fort Rice the Indians dispersed, evidently not wishing to again meet their old antagonist. The military operations of General Sully in Dakota re-established the Indian frontier west of the Missouri River, along which he located military posts and placed garrisons. Under his direction old Fort Sully was built on the east bank of the Missouri, about four and one-half miles east of Pierre, South Dakota; Fort Rice on the west bank above the mouth of the Cannon Ball River, and Fort Totten on the shores of Devil's Lake. He also remodeled and garrisoned Fort Berthold. His name is prominently impressed on the map of Dakota in the county bearing his name and linked with much of our history, in the long and interesting existence of old Fort Sully, built in 1863, removed thirty-five miles farther up the Missouri and rebuilt in 1867, and the new Fort Sully, which remained one of the main military posts of the upper Missouri until its abandonment in 1894. (See my note Fort Sully.)

[61]**Fort Sully**—There were two forts named Sully—old Fort Sully, which was in existence and occupied from 1863 to 1866, and the later, or new Fort Sully, which was established in 1866 and was continuously occupied as a military fort until its abandonment in the fall of 1894. Old Fort Sully was built by the orders of Major General Alfred Sully in the fall of 1863 and was named for him. It was located about eighty rods from the left (east) bank of the Missouri River, a short distance above the head of Farm Island and about four and one-half miles southeast of

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the city of Pierre, South Dakota. It was 270 feet square and was built of cottonwood timber taken from Farm Island. A portion of the command of General Sully in the campaigns of 1863-4 and 1865 against the Sioux was garrisoned at old Fort Sully. It was abandoned in the fall of 1866 on account of its unhealthful location on the lowlands of the Missouri. The later, or new Fort Sully, was located thirty miles farther up, and on the same side of the Missouri, and about twenty miles below the mouth of the Cheyenne. Its erection was began in July, 1866, but it was not completed until 1868. The site of the new fort was much more suitable and healthful than the old Fort Sully. Indeed it was an ideal spot for a fort for defense. It stood on an elevated plateau about 160 feet above a wide and beautiful valley of the Missouri. Its site was also about the same elevation above much of the surrounding prairie. This Fort Sully was for many years one of the main military forts in Dakota.

[52]The Indian referred to was shot by Charles Wright, who is now a resident of Yankton.

[53]**Fort Dakota, Sioux Falls**—Fort Dakota was established at Sioux Falls in 1865 and was garrisoned by government troops. It was abandoned in 1870, at the suggestion of the legislature of the Territory that it was no longer needed.

[54]**Governor Newton Edmunds**—Newton Edmunds, the second governor of Dakota Territory, was the right man in the right place at the right time. He was governor from 1862 to 1866. When he was made executive of Dakota the general government was in the throes of the civil war and the Sioux Indian tribes were in open hostility. The year of his appointment is memorable in the history of the northwest by the massacre of settlers in Minnesota and Dakota. Then followed the military operations that drove the hostiles westward beyond the Missouri in Dakota and shifted the Indian frontier from Minnesota to the Missouri River. The campaign of 1863 and 64-65 by Generals Sully and Sibley against the Indians had resulted in severe chastisement, but they remained as hostile as ever. At the beginning of his term of office Governor Edmunds set about the task of pacification of the Indians and, with rare judgment and skill, eventually gained their confidence and finally became the chief factor in bringing about a permanent peace. In 1864 he visited the Poncas in person, who were on the eve of an outbreak on account of outrages committed by drunken United States soldiers. Eight innocent and friendly Poncas had been murdered without provocation by these soldiers. In this crisis the governor, by kindness and patience, reached a pacific understanding with the Indians, thus ending an imminent danger to the Dakota settlements. In 1865 Governor Edmunds visited Washington and laid his plans for pacification of the Sioux before President Lincoln. He asked sufficient funds to enable him to visit the different bands of Sioux in person. Twenty thousand dollars were appropriated for the purpose. Governor Edmunds began his work of pacification of the Sioux in the fall of 1865, and after about

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a year of vigorous work his efforts were crowned with success. He went among the Sioux personally without arms and practically without military escort, and made treaties that restored peace for many years. He rendered valuable aid in 1876, when the United States commission met the Indians to secure cession of the Black Hills. In 1882 he was chairman of the Sioux commission and rendered valuable services. Governor Edmunds was considered an able and conservative executive, and fulfilled the other duties of his office with the same care and faithfulness with which he prosecuted his labors among the Indians. The young Territory was singularly fortunate in having in its executive chair at this time in its existence a man of the qualities Governor Edmunds possessed. He was a native of New York state and was born May 31, 1819. With his parents he removed to Michigan in 1832. In 1861 he was chosen chief clerk to the surveyor general of Dakota. This position he held until appointed governor. Governor Edmunds is still alive and an honored citizen of Yankton. (See Dr. Joseph Ward's extended biography, Monthly South Dakotan, June, 1898.)

[54-2]**Prohibition**—By act of congress of July 10, 1832, congress absolutely prohibited the transportation or use of intoxicating liquor in the Dakota country, and endeavored to enforce the law by placing inspectors at Leavenworth to stop liquors in transit up the river. The shrewd traders, by one subterfuge or another, managed to evade the prohibition to a certain extent, but the debauchery of the Indians was not so aggravated by the use of liquors thereafter as it had been for many years previous.

[55]**Fort Thompson**—Following the Indian barbarities in western Minnesota, the United States congress, in February, 1863, directed that the Winnebagoes and some of the bands of the Santee Sioux, who were implicated in the uprising, should be removed to some point outside of the boundaries of any state. The point chosen was on the Missouri River, in what is now South Dakota. A reservation was surveyed that extended from about the site of old Fort Lookout northward along both sides of the river as far as the Big Bend. This territory included portions of several counties in South Dakota. The agency post, or Fort Thompson, as it was designated, was established at the mouth of Crow Creek, in 1863. It was named for Clark W. Thompson, the superintendent of the northern division of Indian agencies, who located the site. Fort Thompson, though an agency post, was, on account of its stockades, 300 by 400 feet in dimensions, a semi-military fort, and for some time was garrisoned by United States soldiers. On May 30, 1863, about 3,500 of the exiled Winnebagoes and Minnesota Sioux Indians were landed on their new reservation. These Indians were afterwards removed to agencies farther south—the Winnebagoes, in 1864, to the Omaha reservation, and the Santee Sioux, in 1866, to their present reservation at the mouth of the Niobrara River, Nebraska. Fort Thompson is still continued as an agency for the Yanktonais band of the Sioux or Dakota Indians.

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[56]**General Sibley**—General H. H. Sibley, for many years a prominent figure in the affairs of the northwest, was born at Detroit, Michigan, February 20, 1816. In 1829 he entered the employ of the American Fur Company at their post at Mackinac as a clerk. In 1834, at the age of 23, he came to the Sioux Indian country, now Minnesota, in the interest of the company. Between 1834 and 1848 he had charge of the company posts at Mendota, St. Peter and near St. Paul. In 1848 he was elected a delegate to congress from the Territory of Wisconsin, which then included Minnesota. At this session of congress the new Territory of Minnesota was created. The two following sessions of congress he served the Territory of Minnesota, but declined the nomination in 1853; was elected governor of Minnesota in 1857, and again returned to congress in 1871. His military fame rests upon his brilliant and decisive campaigns against the Sioux in 1862-3, following the massacre of the settlers in Minnesota. Governor Ramsey of Minnesota appointed him colonel of the volunteer forces to protect the frontier and chastise the hostiles. In the campaigns of 1862, with his raw troops, he met and defeated the exultant and defiant bands under Little Crow at Birch Coulie and again at Wood Lake. By these victories he liberated 250 white women and children captives and took 2,000 of the enemy prisoners. By General Sibley's directions a military court was formed which tried and convicted three hundred or more for murder, thirty-eight of whom were hung at Mankato, Minnesota. In the fall of 1862 he was commissioned brigadier general of volunteers by President Lincoln. In 1863 General Sibley again led an expedition against the hostile Sioux. In this campaign General Sully, of the United States army, was to move up the Missouri and form a junction with General Sibley near Devil's Lake, North Dakota, with the hope of bringing on a decisive engagement with the Indians. General Sibley had 3,000 volunteers under his command, and General Sully had about the same number. General Sully was delayed and failed to co-operate in the battles which took place. General Sibley found the hostiles were moving westward toward the Missouri. His command pushed rapidly forward and overtook them at about the eastern border of Burleigh county, North Dakota. On July 24th a battle was fought at Big Mound between General Sibley's forces and about 4,000 warriors, which resulted in the defeat of the Indians. Two days later they were again defeated at the battle of Dead Buffalo Lake, and again, July 27th, at Stony Lake. In this series of battles the hostiles were driven beyond the Missouri, at the point where the Northern Pacific Railway bridge spans the Missouri, near Bismarck, North Dakota. During 1864-5 General Sibley had command of the troops for the defense of the northwest frontier. In 1865 General Sibley was commissioned brevet major general of volunteers, and the following year was relieved of his command. In 1866 he was a member of the commission which met the upper Missouri Sioux at Fort Sully, South Dakota, and made treaties. Died at St. Paul, Minnesota, February 18, 1891.

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[57]**Gabriel Renville,** chief of the Sissetons, was a representative of one of the most noted families of the frontier. He was the son of Victor Renville and Winona Crawford, both mixed bloods. His father was killed by the Chippewas at Sauk Center, Minnesota, in 1834. His mother was a daughter of the famous Captain Crawford, who served the British at Prairie du Chien and for whom Fort Crawford and Crawford county, Wisconsin, were named. The first representative of the Renville family in the northwest was Joseph Raenville, or Renville, a French Canadian voyageur and fur hunter who married into the Kaposia or Little Raven band of the Sioux. The result of this union was two half-breed sons, Joseph and Victor, father of Gabriel. The elder Joseph Renville died about 1790. Joseph was the most noted representative of the family. Long and Pike, when on their tours of exploration, employed him as interpreter and praise him for his ability and faithfulness. He acquired great influence over the Indians and became one of the head-men of the Koposia band. During the war of 1812 his sympathies were with the English. At the instance of Colonel Robert Dickson he entered the service of the English with the rank of captain, and with the older Petit Corbeau, or Little Crow, commanded a detachment of the Sioux. He was present at the attack on Fort Meigs. During the war he distinguished himself for bravery and moderation. After the close of the war he was pensioned by the British government and went into employ of the Hudson Bay company. He withdrew, however, from the employ of the company and relinquished his pension. In 1822 he organized the Columbia Fur Company, which was during its existence the most flourishing competitor of the Northwest and American companies. Associated with him in the Columbia company were such men as General Ashley, Kenneth McKenzie, William Laidlow. The posts of the company were established at Fort Pierre, at the headwaters of the Red River and other points within the Dakotas, its chief post being at Brown's Valley. When the Columbia company sold out to the American Fur Company, Renville became connected with this company and thereafter until death was stationed at Lac-qui-Parle. He was born near St. Paul, Minnesota, in 1779, and died at Lac-qui-Parle in 1846. He was a devout and consistent Christian and during his life rendered great service and comfort to the early missionaries. Gabriel, the subject of this sketch, was born at Sweet Corn's village on the west shore of Big Stone Lake, April, 1824, and died at Brown's Valley, within ten miles of his birthplace, August 26, 1892. He became chief of the Sissetons through the aid of the military, after his band had been located on their reservation in the northeast part of South Dakota. Subsequent to the Minnesota massacre he became chief of scouts under General Sibley and gained distinction for his ability.

[58]**Fort Abercrombie**—Fort Abercrombie was located in June, 1857, by an order from the headquarters of the army. United States troops under command of Lieutenant Colonel J. J. Abercrombie arrived at the site selected in August, 1858, and remained during the winter of 1858-9. It was abandoned in the year 1859, but reoccupied in 1860. On September 30th, and again on September 6, 1862, it was vigorously assaulted

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by the hostile Sioux. In 1863 the fort was much strengthened by improvements. The location of Fort Abercrombie is on the west bank of the Red River, in Richland county, North Dakota, about twelve miles north of the point where the Otter Tail and Bois des Sioux rivers join and form the Red River. The location was selected on account of being near the head of navigation on the Red River and also on account of its close proximity to the northern Indian tribes. It became an objective point and a depot of supply for the forces under General Sibley during his campaigns against the Sioux in 1863. Fort Abercrombie was abandoned as a military post in 1877.

40-2**George D. Fiske** came to Yankton in 1858 as manager of Frost, Todd & Co.'s trading post. He was frozen to death in the great storm of January, 1860, his being the first death to occur among the white settlers in Yankton.

40-3**Joseph R. Hanson** was the first white settler to enter Yankton after the ratification of the treaty of 1858, and at this date (1902) still resides on a fine farm near the city. He served as chief clerk of the first territorial legislature and was a member of the house in the fourth session. He served many years as Indian agent at Yankton, Crow Creek and Grand River agencies.

40-4**Frank M. Ziebach** is a native of Union county, Pennsylvania, where he was born in 1830. He is a pioneer in western newspaper making, having established the Western Independent at Sargeant's Bluffs, Iowa in 1857, the Sioux City Register in 1858, and the Dakotian at Yankton, June 6, 1861. Was mayor of Sioux City from 1868 to 1870 and mayor of Yankton from 1876 to 1879. Was a member of the territorial legislature of 1877. He still (1902) resides at Yankton.

40-5**Enos Stutsman** was one of the notable men in the early days of Dakota Territory. By a natural deformity he had but one leg, and that was but about one foot long; nevertheless he managed to get about with a good deal of freedom. He was of more than ordinary intelligence and in the practice of law, and as a parlimentarian, he could hold his own with the best. It is said that he possessed no sense of physical fear, and would fight for his rights or in defense of a principle as quickly as any able-bodied man in the Territory. He was one of the pioneers who entered Yankton upon the date of the ratification of the treaty, July 10, 1859, and was elected to the first five territorial legislative councils, and was several times president of that body. He died at Pembina, North Dakota, in 1876. (For anecdotes illustrating the character of Stutsman see Monthly South Dakotan, Vol. 2, page 199, also Vol. 4, page 110.)

40-6**The Interregnum**—On May 29, 1858, immediately after the admission of the state of Minnesota, the house of representatives at Washington declared that the portion of Minnesota Territory not included in the boundaries of the state of Minnesota, continued as the Territory of

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Minnesota, and admitted W. W. Kingsbury of St. Paul, who had been, before admission, elected delegate to congress from the Territory of Minnesota, as delegate from the portion not admitted as a state.

[40-2]**Joseph B. Amidon** arrived in Sioux Falls with his wife and two grandchildren in the fall of 1858, being among the first to bring his family to Dakota. He came from St. Paul, Minnesota. Upon the organization of Minnehaha county in the spring of 1862, he was nominated by Governor Jayne, and elected by the legislature, probate judge and treasurer of the new county, and held these positions at the date of his death. He was killed a short distance northwest of the present site of the penitentiary at Sioux Falls. His body was recovered and brought in by Hon. George B. Trumbo, at this date (1902) representative in the legislature from Bon Homme county.

[59]**Fort Totten, North Dakota**—During the compaign of 1865, against the Sioux, General Sully camped on the shores of Minnewaukon or Devil's Lake. At that time he examined the surroundings and chose a suitable place for a military post. This post was established in 1867 and was called Fort Totten. Its site is on the southeastern shore of the lake and on a plateau about forty feet elevation above the water. At the time of its establishment the nearest postoffice was at Fort Abercrombie, on the Red River, and the nearest town was St. Joseph, Minnesota, 110 miles away. In 1872 brick quarters were erected for four companies, also quarters for the commanding officers and subordinate staff. By order of General Hancock, then commander of the department of Dakota, Fort Totten military reservation was created. The order for its survey was made at St. Paul, Minnesota, June 30, 1869. A reservation was afterwards set apart for the Cut Head band of the Sioux and is known as Devil's Lake Indian reservation. At present the agency headquarters are at Fort Totten.

[60]**Tatankaiyotanka (Sitting Bull)**—This famous Indian belonged to the Unkapapa branch of the Teton Sioux and was born about 1834 on the Grand River, within the boundaries of what is now the state of South Dakota. He was not a hereditary chief. In his youth his name was said to have been Standing Holly, but he was given his father's name, Sitting Bull, after a successful forage against the Crows, in which the lad distinguished himself. It is said that he early developed unusual political cunning and great powers of oratory, and that he never lost an opportunity to engage in a harangue against the whites and incidentally to exploit his own great prowess. In due time he became a political agitator and spokesman for his band and secured an active following among the hostile and discontented elements. Subsequently he became the most active representative of the discontented classes in all the bands of the Teton Sioux. In his contentions with the government it may be noted that Sitting Bull acted in unison with the great soldier chiefs, Crazy Horse and Gall. Without doubt, much of his renown is due to his association as haranguer, or what is known as medicine chief, to these

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able and dashing warriors. Sitting Bull came into general prominence in 1875, when he and Crazy Horse refused to meet the United States commissioners to negotiate for the relinquishment of the Black Hills. Neither Crazy Horse, Gall nor Sitting Bull paid any attention to the summons sent by the commissioners, and later, when a special messenger was sent to them, directing them to appear at Red Cloud agency, Sitting Bull said to the government representative: "Tell the big chief of the white men if he wants to see us he must come here. We will not go to the reservation. We have no lands to sell, nor do we want any white men here." He was with Crazy Horse and Gall at the battle of the Rosebud, when these leaders checked the northward march of the columns under General Crook in 1876, and a week later was with these intrepid war chiefs at the battle of the Little Big Horn, where General Custer and his command were annihilated. From reliable Indian authority he appears to have been a voluntary non-combatant in this struggle, though it seems improbable that one of so much authority and influence would fail to take a prominent part at such a crisis. Though often spoken of as being chief in command, it is safe to say that he took a subordinate place in the field and that Crazy Horse and Gall were the real leaders in this great Indian victory. In 1877, when Crazy Horse and other prominent chiefs surrendered, Sitting Bull and Gall escaped to the British possessions with a large contingent of the hostiles. In 1879 they returned to this side of the border, but were met and severely defeated by the troops under General Miles. Gall and other influential chiefs then submitted, but Sitting Bull again escaped into Canada with the remnants of the hostiles. In 1881 he returned to the United States and in July of this year appeared at Fort Buford, Montana, and voluntarily surrendered to the United States troops. With him were about two hundred old men, women and children. The old chieftain gave up his rifle, through his little son, whom he wished to become a friend of the white people and be educated as their sons are educated. He said: "I wish it to be remembered that I am the last man of my tribe to give up my rifle." Sitting Bull was imprisoned at Fort Randall until 1883, when he was transferred to his people at Standing Rock agency, Dakota. When he was being taken under military escort from Fort Randall to Standing Rock, the boat that carried him spent a day at Pierre, South Dakota. Sitting Bull was permitted to land and take in the sights. It was the writer's privilege on this occasion to meet him and secure his autograph. At that date he appeared to be about fifty years old. In stature he was somewhat below the height of the ordinary Indian, but he was heavily and powerfully built. His chest was unusually deep, his shoulders broad and his neck thick and short. His head was rather large, jaws heavy and firmly set. His manner was quiet and his features at all times immovable, though in his expression could be noticed a subdued air of superiority and an occasional trace of contempt. He was, however, approachable and accommodating, and wrote his autograph in a plain, legible hand—for a dollar. Take him all in all he impressed one

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as being more than an ordinary man, of unusual firmness, stubbornness of character and tenacity of purpose.

As a leader in battle he was, without doubt, inferior to Crazy Horse and Gall, both of whom were natural leaders and warriors, but in political finesse and cunning and ability to sow the seeds of discontent among his nation and nurture its growth, he was probably not equalled by any contemporary Indian. He fairly earned the distinction of being the most astute agitator of his kinsmen, the most persistent, unrelenting, uncompromising foe to the white man, of his race and time. Though not a leader in battle, he may be considered an inspiring genius, and after the surrender of Crazy Horse and Gall the central figure in the longest and probably the most successful Indian campaign ever carried through on the continent. Sitting Bull was killed by friendly Indian police at his home on Grand River, South Dakota, while being arrested by order of the government during the excitement incident to the ghost dance, December 15, 1890. For more than ten years before his death he seems to have been peaceable and law-abiding. Like all the Indian race, and especially those of his years, he probably yearned for the old free hunting life of his earlier years, and without doubt hoped to realize the prophecies of the new messiah. Consequently he may have encouraged the ghost dance and have indirectly stimulated the excitement which finally led to the outbreak. When he met his violent death he seems to have been at his own home on Grand River, near the place of his birth, having with him but comparatively few followers.

[61]**Walter A. Burleigh**—Walter A. Burleigh, a physician, pioneer Dakotan and one of the early territorial congressmen, was born in Waterville, Maine, October 25, 1820. He practiced medicine in Maine and later in Pennsylvania, and gained enviable success in his profession. He enthusiastically supported Lincoln in the campaign of 1860. In recognition of his valuable work President Lincoln, in 1861, offered him a foreign mission. This he declined, but later, upon being offered agent for the Yankton Indians, accepted and became a resident of Dakota. Dr. Burleigh was agent of the Yankton Sioux and was stationed at Greenwood in 1863, when the hostile Sioux from Minnesota threatened to overrun the Territory. On this occasion he repaired to Washington and was largely instrumental in having 3,000 or more troops under General Sully sent to protect the Dakota frontier. Through Dr. Burleigh about fifty of the Yankton followers of the old chief Strikes-the-Ree were enlisted as scouts in the government service. This was most important, for it secured the friendship of the great body of the Yankton band. Dr. Burleigh was elected delegate to congress in 1864 and again in 1866. While in congress he was an active and influential member. He was nominated but defeated in 1868. In 1877 he was elected to the territorial senate and was re-elected the following term. Dr. Burleigh removed to Montana and while a resident of that state served in the legislature and in several important conventions. He, however, returned to Yankton, South Dakota, and served as a member of the legislature in 1893. His death

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occurred at Yankton, March 7, 1896. (For extended biography, see National Cyclopedia of Biography.)

[62]**James S. Foster**—James S. Foster came to Dakota from central New York as the head and originator of a colony of about one hundred families who arrived in the spring of 1864. He was born at Salisbury, Conn., in 1828, and with his parents removed to New York. He became a teacher and pursued this calling for several years in New York before coming to Dakota. After establishing himself in Dakota he became the first superintendent of public instruction. Subsequent to this he held the office of commissioner of immigration for ten years. In this capacity he worked vigorously for the settlement of the Territory. Through his efforts several colonies were planted, one of which was the Menonites. Later, in 1869-70, he entered upon newspaper work and became editor and proprietor of the Yankton Union and Dakotian. In 1880 Mr. Foster removed to Mitchell and engaged in the real estate business. He held various county offices. He was suddenly and accidentally killed by the discharge of a gun while removing it from a buggy, September 30, 1890.

[63]**Gideon Curtis Moody** was born at Cortland, New York, October 16, 1832; received academic education and studied law in Syracuse; removed to Indiana and was admitted to the bar in 1852, and in 1854 was elected prosecuting attorney for Floyd county; enlisted in the civil war, Ninth Indiana Volunteer Infantry, and served till 1864, rising to rank of colonel; located at Yankton, May, 1864; was speaker of the legislature, justice supreme court, delegate to Republcan national convention 1868, 1888, 1892, member of constitutional conventions of 1883 and 1885, United States senator 1889-91.

[64]**"Corn Raised by Indians"**—Corn was raised in abundance by the Arickara, Mandan and Gros Ventre Indians in the upper Missouri Valley. At this date their homes were on the Missouri from Bismarck, North Dakota, southward. In early times each tribe had large fields of valley and island lands under cultivation. In this earlier, prosperous state they deposited large quantities of surplus corn in caches, or caves, in the ground. Their traditions indicate that they had some partial failure of their crops, but still their surplus was adequate for their exigencies. Indian women long ago solved the problem of Dakota as a corn country. An early traveler records that he saw a large field dotted with Mandan women who were hoeing corn with a hoe made from the shoulder blade of the buffalo. The secret of the Indian woman's success in corn raising in Dakota was doubtless acclimated seed and work.

[65]**Father DeSmet**—Peter John DeSmet, a native of Belgium, was a Jesuit missionary who became distinguished for his extensive journeys and ardent missionary labors among the Indian tribes of the northwest. In July, 1821, when 21 years old, he came to America and attached himself to the diocese of St. Louis. During his ministry he became a zealous and persevering apostle among the Indians and wrote extensively of their

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conditions and needs. The record of his missionary wanderings makes him one of the more active gospel heralds, a missionary athlete, one of the most conspicuous among those devout and self-sacrificing souls whose missionary spirit led them far among the abodes of savage and hostile tribes and whose trials and privations in behalf of the Indian have marked them heroes. Contemporary with the labors of such men as Dr. Riggs and Dr. Williamson among the Sioux of the Mississippi, Father DeSmet was extending his tours among the tribes of the upper Missouri and to many of those beyond the Rockies, his itineraries finally extending to the Pacific and far into the Athabasca region. Making St. Louis his headquarters, he was for some years a missionary among the Potowattamies, Ottoes and Pawnees. As early as 1840 he had visited many of the Indian tribes of the Rockies. By 1843 he made a tour of the Oregon country and on to the Pacific, and had established missions within these regions. In 1849, in a report to his superiors, he recounts his journeyings thus: "I have traversed at different times the vast plains which are watered by the Missouri and its principal tributaries, such as the Platte, the White, the James, the Niobrarah, the Yellowstone and the three great forks that constitute the source of the Missouri, viz: the Jefferson, the Gallatin and the Madison; coasting along the north and south branches of the Saskatchewan, I penetrated three hundred miles into the interior of the forests and plains westward by the Athabasca. I have visited at different epochs the Kootenays at the north and the Shoshones of the south." The earliest record at hand of his wandering in the Dakotas was in 1848. In making his way back to St. Louis from west of the Rockies he visited some of the tribes on the Missouri River. In the year 1849 he made an extended visit to the Indians of the upper Missouri, visiting and preaching to the Poncas and extending his mission to Fort Pierre, at the mouth of the Teton, where he spent considerable time. He also visited the Brule Sioux at Fort Bouis, near the Great Bend in the Missouri. He seems to have been much discouraged with the fruits of this year's labors, and writes thus to his co-workers: "These inhabitants of the desert offer little encouragement to the missionary. I trust and hope with the course of another year something may be done for these degraded Indians so long left without the aid of religion." In 1850 he took passage on the American Fur Company's steamer, St. Ange, for the mouth of the Yellowstone and was aboard when the cholera broke out among passengers and crew and was himself ill of the disease. His missionary companion, Father Haecken, fell a victim to the scourge and was buried at the mouth of the Little Sioux. The St. Ange halted at Fort Bouis, opposite the Big Bend in the Missouri. Smallpox was then raging among the Brule Sioux. Father DeSmet went ashore and spent the night ministering to the dying Indians. At Fort Pierre, among the Arickaras at Grand River and at Fort Union, at the mouth of the Yellowstone, he was equally active. In 1851 he made a pilgrimage as far as the Yellowstone and journeyed along the foot hills to the Black Hills and to Fort Laramie, and was present at the great council between the United States com-

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missioners and the representatives of all the bands of the surrounding Indians. He made many other journeys among the Dakotas during subsequent years. In 1858, by request of General Harney, then commander of the Department of Oregon, he was made chaplain in the United States army, but declined government recompense. In this capacity he rendered valuable service to the government in its dealings with the Indian tribes of the Pacific. He was often during the many years of his ministry a mediator between the savages and the government. In most of the treaties made with the upper Missouri Indians he exerted great influence in bringing about an understanding. During his ministry of about half a century he traversed and retraversed the land from the Missouri River to the Pacific ocean, and lived in the most friendly intercourse with almost every wild tribe, whether hostile or friendly. Like the apostles of old, he went without money, without weapon or guard. He took with him only his divine commission to teach and to preach. With the cross and sacrament he heralded the gospel to the remotest bands. The hostile and the friendly received him alike. He preached to them, taught them and baptised them. He learned their dialects, probed their secrets and touched the mainspring of their affections. When in sorrow, he comforted them; when in distress he was their advisor and guide; when wrong or when wronged, he was their faithful, honest ally and friend. Notwithstanding his affectionate relations with them, in estimating the influence of Father DeSmet upon the Indian character, it may well be questioned whether the permanent effects were commensurate with his industry and labor. Father DeSmet met the Indians as savages and adjusted himself to their savage state, baptized and received them into his church, and pressed on with his evangel to new fields. Much of the good seed sown by him seemed to have been sown to the waste, but little character changing and character building being the results of his mission. In contrasting the results of his labors with his great and earnest contemporary Indian missionaries, Dr. Riggs and Dr. Williamson, the editor may be excused for observing that he has found no record of such Christian red men among the converts of Father DeSmet as Paul Mazakutamane, John Other Day, Greyfoot and others. Under the guidance and tutelage of these Godly men, there are many examples among the Indians to whom they ministered, of transformation from savages into subdued Christian characters, honest, upright and faithful. The missionary enthusiasm of all these sacrificing souls was equally great. Their methods, however, varied and the results obtained differ. Though many years have passed since Father DeSmet's ministry came to an end among them, many of the older Indians and earlier white residents of the Dakotas remember him and speak of him with affection.

[66]**Fort Meade**—Fort Meade was first garrisoned as a United States military fort in August, 1878. It was named in honor of General Geo. G. Meade, the commander of the federal forces at the battle of Gettysburg. It is situated in Meade county, South Dakota, a short distance

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outside of the foot hills of the Black Hills, and near Bear Buttes. Prior to its establishment as a military post it was known as Camp Sturgis, the name of a gallant lieutenant who fell with Custer. It had been a military camp since August, 1876, when General Sheridan ordered troops to that region to escort away the intruding miners. The buildings of the post were in the course of construction from August, 1878, until August, 1879. Other buildings, such as the hospital, were subsequently erected. In December, 1878, a military reservation containing about twelve square miles, was attached to it. New improvements have from time to time been made at Fort Meade, and lately the government has signified its intention to make it one of the permanent military posts of the country.

[66-2]**Ferdinand V. Hayden, M. D.,** for many years attached to the corps of geological and geographical surveyors of the United States, was a native of Massachusetts. He was born December 22, 1829, and died in Philadelphia, Pennsylvania, December 22, 1887. During his career he became one of the most learned geologists the country has produced, and one of the more prolific writers on this and kindred topics. His college studies were pursued at Oberlin, Ohio, where he graduated in the class of 1850. In 1853 he received the degree of doctor of medicine from Albany Medical College, New York. Dr. Hayden was professor of geology and mineralogy in the University of Pennsylvania from 1865 until 1872. In 1859 he became connected with the geological and geographical surveys of the United States and continued in this service until 1886, a year prior to his death. He was the author of the first eight reports (1867-1876) of the United States geological survey of territories, of sketches of origin and progress of the United States geological and geographical surveys of territories (1877), including the Yellowstone National Park and mountainous regions of Idaho, Nevada, Colorado and Utah. Dr. Hayden made his first visit to Dakota in 1859, when he came up the river to Fort Pierre with the expedition of Captain W. F. Reynolds, and thence went west through the northern Black Hills to the Yellowstone. In 1866 he examined the Bad Lands on White River. His Dakota work is described in a memoir published by the American Philosophical Society in 1861 and in the report of the geological survey for 1870.

[68]**Fort Berthold**—Fort Berthold of the date referred to by the author, like most of the frontier posts or forts, began an existence during the fur trading epoch. The first Fort Berthold was built by the American Fur Company in 1845 and was named in honor of Berthold, a trader from St. Louis, Missouri. It was a stockaded post, quadrilateral in shape, and was located on the north (east) bank of the Missouri River in what is now McLean county, North Dakota. In 1859 an opposition fur company built a post near Fort Berthold, but somewhat farther back from the river, which they called Fort Atkinson in honor of General Atkinson of the United States army. The two posts continued operating in the Indian trade until 1862, when the American Fur Company purchased

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Fort Atkinson and business of the opposition company. The American Fur Company then abandoned the old post and occupied Fort Atkinson, and renamed it Fort Berthold. In 1868 the hostile Sioux made a determined attack upon Fort Berthold, and during the assault almost completely destroyed the old stockade and fort. Two or three buildings and a small portion of the stockade were left. Since that time the site of the old fort has been cut away by the current of the Missouri. Fort Berthold was first occupied as a military post in 1864 by a company of cavalry, then a part of the command of General Sully, in his expedition against the Sioux. The fort and site were occupied jointly by a garrison of United States troops and the fur trading company until 1867, when Fort Stevenson was built a few miles farther down the river. Fort Berthold was then abandoned by the military. It was subsequently occupied by the United States Indian agent. In 1874 it was partially destroyed by fire. The present Indian agency known as Fort Berthold is about two miles from the site of the old forts. It is the present home and agency of the Mandan, Arickara and Gros Ventre (Minnetaree) Indians.

[69]**Governor Faulk**—Andrew J. Faulk was the third governor of Dakota Territory and served from 1866 to 1869. He was born at Milford, Pike county, Pennsylvania, November 26, 1814. Early in life he removed with his parents to Kittanning, Pennsylvania, where he received his education. He learned the printing trade and when quite young became editor of the Armstrong County Democrat. In politics he was an ardent Democrat, but abandoned his party on account of the slave question and supported Fremont in 1856 and Lincoln in 1860. In 1861 President Lincoln appointed him Indian trader at the Yankton agency, Dakota. He served as trader until 1864, when he returned to Kittanning. He returned to Dakota in 1866 as governor of the Territory, being appointed to this office by President Johnson. Governor Faulk was one of our ablest early executives. In the just and judicious management of the Indian tribes of the Dakota frontier he was a worthy follower of his predecessor. While governor, in the capacity of ex-officio superintendent of Indian affairs, he served with much credit on peace commissions among the Indians. During the excitement incident to the discovery of gold in the Black Hills he was among the active and most useful workers to bring about an agreement with the Indians by which the government came into possession of that region. During his life he held several important offices other than governor. Among them was clerk of the federal and territorial court. He was, from the time of his appointment as governor until his death, which occurred at Yankton, September 5, 1898, an honored and highly respected citizen of Yankton.

[70]**Treaty of 1868 and Result**—It is doubtful whether any large number of the Indians were opposed to the treaty of 1868. The fact that many were not present to sign the treaty hardly amounted to opposition to its stipulations. This treaty was distinctly an advantageous one for the Indians and amounted to a retreat on the part of the government.

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About all of the demands of the Indians were granted in minor points, and the Montana road, with the forts established along it, was abandoned. The United States commissioners were Generals Sherman, Harney, Terry and Augur. (For full text of this treaty see Appendix "C.")

Three months after the proclamation of this treaty the war department issued the following order: "All Indians, when on their proper reservations, or under the exclusive control and jurisdiction of their agents, they will not be interfered with in any manner by the military authority, except upon requisition of a special agent, resident with them, his superintendent or bureau of Indian affairs at Washington. Outside of the well defined limits of their reservations they are under the original and exclusive control of the military, and as such will be considered hostile." It is easily observed that the terms of the above order were in violation of the provisions of the treaty, which permitted the Indians to roam and hunt wherever they chose on the unceded lands. The order, however, was rigidly enforced and Indians chastized for disobedience. This was the beginning of a series of violations of the treaty by the government which finally culminated in the great Sioux outbreak which lasted from 1875 until 1881. When the treaty of 1868 was made the country fixed for the Indians as their permanent and exclusive home was considered of little value. Soon the settlers began to press closely along its borders and the discovery of gold in the Black Hills created a determination of the whites to obtain possession. All the country included in the Black Hills was a part of the great Sioux reservation. As early as 1873 parties of miners began to steal into this territory in search of gold. Though the Indians became irritated at these numerous expeditions, the govermental expedition under General Custer in the summer of 1874 incensed them beyond endurance. The Black Hills was indisputable Indian territory and the expedition under General Custer was in direct violation of the terms of 1868. Depredations by the Indians and encroachments by the whites continued. The Northern Pacific Railway, in violation of the treaty, changed its line from the north to the south side of the Yellowstone River. In 1875 a commission was appointed to negotiate with the Indians for the sale of the Black Hills. Many of the Indians refused to come to the council, among them being Chiefs Crazy Horse, Sitting Bull, Gall and their powerful following. Then was inaugurated the campaigns which resulted in the defeat of the United States troops under General Crook at the battle of the Rosebud and General Custer on the Little Big Horn. The last remnant of these hostiles surrendered with Sitting Bull in 1881. (See notes on Sitting Bull.)

[71]**Governor Burbank**—John A. Burbank, governor from 1869 to 1874, was the fourth executive of Dakota Territory. He was a native of Indiana and received his appointment from President Grant. Prior to his appointment as governor he had been a successful merchant, a pioneer of the state of Nebraska, and at the time of his selection was actively interested in the organization of Wyoming Territory. He arrived in Dakota in 1869 and soon identified himself with the fortunes of the young Terri-

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tory. Yankton became his home. In due time he became a member of the firm of J. R. Hanson & Co., owners of large holdings of real estate. Much of the history of the administration of Governor Burbank is not of a character to inspire the Dakotan with pride. Throughout almost the entire period of his term of office there was an unusually bitter and disgraceful political and sectional brawl, which originated within the ranks of his own party. The open rupture occured at the Republican convention of 1870, which resulted in two candidates for congress from the opposing factions. As a result Moses K. Armstrong, the Democratic nominee, was elected a delegate at the election that followed and again in 1872, Mr. Armstrong was elected delegate over the two aspirants of the Republican factions. This state of political and sectional bitterness became so intense as to become responsible for the murder of General Edwin McCook, secretary of the Territory, by Peter P. Wintermute, an adherent of the opposing faction. During this period of sectional folly among the leading citizens, Governor Burbank seems to have acted wisely and with considerable credit as a chief executive of the Territory. Under more favorable conditions the narration of the events of his four years of official service would doubtless make a more agreeable chapter in Dakota history. General Burbank was born in Centerville, Indiana, in 1827, and is still alive and resides at Richmond, Indiana.

W. H. H. Beadle—General W. H. H. Beadle, president of the South Dakota State Normal School at Madison, became a citizen of Dakota in April, 1869. He was born in Parke county, Indiana, January 1, 1838, and spent his boyhood on a farm. He entered the classical department of Michigan University in 1857 and graduated from this institution June 26, 1861. Soon thereafter he entered the union army and was made first lieutenant and afterwards captain in the Thirty-first Indiana regiment. Subsequently he was made a lieutenant colonel and was in command of the First Michigan, a regiment of sharp-shooters. He was made a brigadier general for gallant and meritorious services in March, 1865, and was mustered out of service in March, 1866. The University of Michigan conferred upon him the degrees of A. B., A. M. and LL. B., to which was added, June, 1902, the honorary degree of LL. D. Since coming to Dakota, General Beadle has almost continuously held positions of responsibility and trust. For a number of years he was United States surveyor general of the Territory, and subsequently was for six years territorial superintendent of public instruction. In 1877 he was secretary of the commission that codified the laws of the Territory and a member of the legislative body of that year. In 1889 he became the president of the State Normal School at Madison, which position he now holds. General Beadle has contributed long and faithful service to the cause of education in Dakota.

[78]**Fort Pembina**—The Fort Pembina referred to in the text was a United States government military fort. It was located on the north side of the Pembina River, near its mouth, and was built in 1870 to 1872. At the time the United States engineers established this post and surveyed

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the military reservation upon which it stood, they found that the international boundary line as indicated by Major Long in 1823 was about one mile too far south. This fact led to the selection of an international boundary commission, which ran the line from the Lake of the Woods to a point in the Rocky Mountains. The labors of this joint commission of the United States and Canadian experts was finished in 1876. The 49° north latitude was found to cross the Red River at the point indicated by the engineers in charge of the survey of Fort Pembina military reservation in 1870. This shifted the boundary line of the United States about a mile farther north. With the exception of three or four houses the old town of Pembina was on the United States side of the line. There was another Fort Paubnia or Pembina, which was located on the south side of the Pembina River, a short distance from its mouth. This was the original Fort Pembina, the one built by Chaboillez, the French fur trader, in 1797, and occupied by him until 1799. and then abandoned. In the fall of 1800 and the early part 1801, Alexander Henry, the younger, built a post on the north side of the Pembina, almost opposite the post built by Chaboillez. This was the Northwest Fur Company's post, or fort, or the Pembina post. Peter Grant's Northwest Fur Company's post, or fort, was on the Minnesota side of the Red River, at about the site of the present town of St. Vincent. The exact date is not very clear, though this post must have been built in the early '90s, probably 1792. The Selkirk settlers also built a fort and made a settlement on the wooded valley of the Pembina River in the fall of 1812, which they called Fort Daer in honor of their benefactor, Baron Daer and Earl of Selkirk. This fort was located on the north side of the Pembina at the site of the present town of Pembina, North Dakota.

[74]**Norman W. Kittson**—Norman W. Kittson, a Canadian by birth, was born in 1814. He was a nephew of Alexander Henry, the elder, who made many tours of exploration in the northwest from 1764 to 1776 and wrote an account of his wanderings. At an early age Mr. Kittson went into the employ of the Northwest Fur Company. His first station in the fur trade was on the Fox River, Wisconsin. From 1884 to 1838 he was a sutler at Fort Snelling, Minnesota. He again entered the employ of the Northwest Fur Company in 1843, and was stationed at Pembina, North Dakota. Here he remained until about 1858. From 1851 to 1855, during three successive sessions, he represented the district of Pembina in the Minnesota legislature. He was elected mayor of St. Paul in 1858, went into the employ of the Hudson Bay Company in 1860, and established a line of steamers on the Red River. This company was known as the Red River Transportation Company, headquarters at St. Paul. Mr. Kittson was one of the oldest pioneers of the state of Minnesota and was much respected. His home during the closing years of his life was at St. Paul, Minnesota.

[75]**Charles Cavalier**—Charles Cavalier, born at Springfield, Ohio, 1818, died at Pembina, North Dakota, 1902, in his eighty-fifth year. He became

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a citizen of Minnesota in 1841, first at Red Rock, six miles south of St. Paul, and removed to the latter place in 1845. His residence was in St. Paul until 1851. During this time he had been in active business and had served as territorial librarian. In October, 1850, he was appointed collector of customs for Minnesota, and in 1851 took up his residence at Pembina post. After a service of four years as customs officer he engaged in the fur trade at St. Joseph, now Walhalla, and Fort Garry, where Winnipeg now stands. In 1864 he returned to Pembina as postmaster. This office he held until 1885, when he resigned in favor of his son. He was a partner with Kittson, Forbes & Farrington in the fur trade in 1853. He held the office of treasurer and probate judge of Pembina county and was mayor of Pembina several terms. Mr. Cavalier was one of the earliest white settlers in Dakota Territory.

[76]**The Bison**—The number of bison or buffalo now on the American continent is estimated to be less than a thousand. But one herd in the wild state is known to exist. This one, which numbers less than a hundred head, roams about the northern Rockies in the British possessions. The largest domesticated herd is owned by James Philip, of Fort Pierre, South Dakota. They number about seventy head and are confined in a spacious pasture which extends from the Missouri River westward upon the high plateau. A substantial wire fence surrounds their grazing field. This herd is distinctly a Dakota product and its history is interesting. In 1883 Mr. Frederick Du Pree, the old fur trader, and his sons, when on a hunt, captured five calves. These they reared and domesticated. From them came the herd of forty which he had at the time of his death a few years past. They then came into the ownership of Mr. Philip, who is carefully preserving and increasing the number. It is his object to make his range near Fort Pierre a permanent buffalo park.

[77]**Governor John L. Pennington**—John L. Pennington, a native of North Carolina, was governor of Dakota Territory from January, 1874, to May, 1878. In his younger days he was a printer and a publisher by profession. In politics he was a union Democrat and so remained during the long and trying ordeal of civil war. He published a paper at Raleigh, North Carolina, during the war and up to 1866, when he removed to Alabama and settled on a farm. In 1868 he was elected state senator from Alabama and served his district in this capacity until 1873. In this year he was appointed governor of Dakota Territory by General Grant and took up his residence at Yankton, early in 1874. After the ending of his term as governor, in 1878, he was chosen collector of internal revenue for the district of Dakota, which office he held until the consolidation of the Dakota and Nebraska districts in 1879. Ex-Governor Pennington remained a resident of Yankton until 1891, where he held property interests. The last ten years of his life he lived among his old acquaintances in the south. Governor Pennington ranks among the able, upright and conscientious territorial governors. He possesses many of the qualities that make men popular. He was considered able and

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honest, polite and considerate, liberal and helpful, and at the same time fearless in the discharge of his duties. Governor Pennington died at Anniston, Alabama, July 9, 1900.

[78]**General George Armstrong Custer**—This renowned and picturesque warrior was born in Ohio, December 5, 1839, and died at the battle of the Little Big Horn in Montana, June 25, 1876. He was the son of a farmer, a graduate of West Point, a first lieutenant, a brigadier general and then a major general of volunteers before he had attained the age of twenty-six. By the time the civil war closed he was the most trusted subordinate commander under the greatest cavalry leader in history—General Sheridan. Soon after his graduation at West Point, in 1861, he was assigned to duty as a lieutenant. He was at the battle of Bull Run and several other engagements, and finally led his first brigade of cavalry at the battle of Gettysburg. In 1864 he was made a major general and a division commander of volunteers. In this capacity he took part in the campaigns in the valley of the Shenandoah and about Richmond in 1864 and 1865. He was mustered out of the volunteer service in May, 1866, and appointed a lieutenant colonel and brevet major general in the regular service. The remainder of his military service was on the frontier and, with the exception of one campaign against the southern Cheyennes and Arapahoes, his operations were among the Sioux and other tribes of the northwest. He first came to the northwest in 1873, in the capacity of commanding the escort of troops who conducted the engineers and surveyors of the Northern Pacific along the Yellowstone Valley and into the mountains. In the summer of 1874 he led a government exploring expedition into the Black Hills. The whole season was spent in examination of this, up to that time, almost unknown region. Subsequently he made an accurate and glowing report on its resources and characteristics. His main camp was named Custer and was on the site of the present city of Custer, South Dakota. In June, 1876, he was in command of the cavalry division of General Terry's column in the campaign against the hostile Sioux and Cheyennes under Crazy Horse, Gall and Sitting Bull. He was given permission by General Terry to lead the advance against the Indian stronghold. With his usual vigor and dispatch he pushed forward with his command of 775 officers and men and came upon the hostile camp in the valley of the Little Big Horn River on June 25th. Dividing his forces into the three commands under Benton, Reno and himself, he ordered an assault which resulted in the defeat of the troops under Reno and Benton and the total annihilation of his own troops, himself being among the slain. But two living creatures escaped, Curly, the Crow scout, and Comanche, a cavalry pony. The brave and friendly Crow found his way to the supporting columns. Two days after the battle Comanche was found standing in a ravine so badly wounded that he could not move. He was taken to Fort Lincoln and tenderly cared for until his recovery. Comanche was ridden in the battle by Captain Keogh. He was taken to Fort Meade, South Dakota, in 1879, and remained there

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until 1888. He was then removed to Fort Riley, Kansas, where he died, and received a military burial.

[79]**William F. McKay**—William F. McKay, the man who accompanied General Custer as a gold expert in his tour of the Black Hills in 1874, and known on the Missouri frontier as Billy McKay, was one of the early settlers along the Missouri River about Fort Randall. He gained notoriety as a leader of a vigilante committee who were supposed to have hung a young German named Burckman and a partner in 1871. Horse stealing had become prevalent along the Missouri. At first the Yankton and Ponca Indians were accused of being the perpetrators, but farther investigation revealed the fact that the Indians were also suffering the loss of stock. A notorious character, named Bennett, was noticed to stop at the young German's ranch, on Pratt Creek, near Fort Thompson. The German had a young wife, the only white woman in the region. One morning the mail carrier between Fort Thompson and Yankton found two men hanging to the telegraph pole near the roadside. One was the young German, the other supposed to be a partner of Bennett. The stage driver took the young wife of the German to Yankton. Warrants were issued for W. F. McKay, Joseph Somers and others. These parties were put under arrest and brought to Yankton, but the case was dismissed and the prisoners returned to Bon Homme county. Billy McKay was elected to the Dakota legislature in 1874. As a means of coercion by the majority in the legislature he was arrested on the old charge and confined in jail. Colonel Moody, the speaker, permitted him to take his seat daily under the escort of an officer. Soon thereafter he removed to Bismarck. He kept a diary of his observations while in the Hills.

[80]See Appendix "C," Treaty of 1868, this volume.

[81]**General Sheridan**—Phillip H. Sheridan, born at Albany, New York, 1831, died at Chicago, Illinois, August 5, 1888. This most renowned of all cavalry leaders was graduated from West Point military academy in 1853 and had attained the rank of captain at the outbreak of the civil war; was quartermaster under General Halleck in the Corinth campaign. He became colonel and brigadier general of cavalry in 1862, and division commander at the battle of Perryville and Murfreesboro. In January, 1863, he was made a major general of volunteers and fought with great bravery and desperation at the battle of Chickamauga. At the battle of Missionary Ridge he was in command of an assaulting column that did splendid execution. In 1864 he was made the commander of the cavalry corps of the army of the Potomac, and fought with great skill and gallantry at the battle of the Wilderness. Soon after he was made commander of the middle military division and defeated Generals Stewart and Early,and drove the confederate army from the valley of the Shanandoah. He was made a brigadier general in the regular army early in the year 1864 and a major general in October of the same year. General Sheridan conducted a successful raid against

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the confederate forces from Winchester to Petersburg and finally defeated them at Five Forks and in other engagements, and was present at the final closing scenes at Appomattox; commanded the military department of the gulf, 1865-7; department of Missouri 1867; was made lieutenant general in 1869. He visited Europe in 1870 and was a witness to the conduct of the Franco-Prussian war. In 1883 he succeeded General Sherman as general-in-chief of the United States army. Congress created him full general in 1888. General Sheridan published his memories in 1888. He was regarded by military experts as the greatest cavalry leader in history.

[82]**Alfred H. Terry,** a lawyer by profession, and a colonel of militia, won fame during the civil war and became major general in the United States army. He was a native of Connecticut, born at Hartford, November, 1827, and died at New Haven December, 1900. He was graduated from Yale law school, and was colonel of militia in his native state in 1854. When the call for volunteers was made he was made colonel of a regiment, mustered for active service and led his regiment at the battles of Bull Run, Port Royal and the siege of Fort Pulaski in the year 1861. In 1862 he was made a brigadier general and operated against Charleston; took part in the campaigns of 1863, and in 1864 was made major general of volunteers. In 1865 he served under General Sherman as corps commander at the capture of Wilmington, South Carolina. His greatest military exploit was his daring capture of Fort Fisher by assault. In 1876 he was department commander of the Missouri and was senior officer in charge of the expedition against the great war chiefs Crazy Horse and Gall, who, with Sitting Bull, fought the column under General Custer at the battle of the Little Big Horn and the column under Crook at the battle of the Rosebud. General Terry was a member of many of the more important commissions in the negotiations between the United States and the Indians of the northwest and was well and favorably known to many of the tribes. He served as a member of the United States commission sent to treat for the purchase of the Black Hills. His knowledge of law and long acquaintance with the Indians made him an invaluable member in the capacity of commissioner. He attained the rank of major general in the regular army in 1886, and retired from active service in 1888.

[83]**Sintegle'ska (Spotted Tail)**—From the standpoint of civilized opinion Sintegle'ska, or Spotted Tail, in many respects was one of the greatest red men of the past century. In their reference to him in the quotation used by the author, the miners were strangely ignorant of the disposition and intentions of Spotted Tail, for, of all the chiefs of the Sioux, he was least likely to deal harshly with them for their flagrant infringement upon the rights of his people. During that turbulent and exciting period of first occupancy of the Black Hills by the whites, Spotted Tail proved himself a reliable friend to the government and a judicious advisor of his own race. The position taken by him as chief of the

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Brule Sioux did much to bring the ebb-tide of a general hostile movement among the Indians. His fine intelligence, rare tact and courageous leadership had much weight in limiting the influence of the more hostile chiefs and securing for the Sioux nation the best possible terms from the commission for the relinquishment of the Indians' claim to the coveted region. Spotted Tail belonged to the Brule band of the Teton Sioux. He was not an hereditary chief, but rose to the chiefship from the ranks. When a boy nineteen years of age he is said to have accepted a challenge to a duel with a sub-chief of the band, and a long and bloody encounter with knives occurred, in which the chief was killed. This affair, with other deeds of prowess, brought Spotted Tail into general prominence in his band, and upon the death of the hereditary chief, he was made his successor. He became a much beloved leader of his band and a power among all the branches of his Dakota kinsmen. The increase of his power and the number of his adherents brought upon him the enmity of other chiefs. In an encounter over differences which occurred at the Whetstone agency, in 1869, Big Mouth, an Ogallala chief, was killed by Spotted Tail. In 1870, together with Red Cloud and other chiefs, he visited Washington, D. C., and other eastern points. The trip seemed to impress him with the helplessness of his race in its contention with the whites, and, though he argued the justice of their position, he felt that any warfare against the government was useless and would always end in final defeat and greater suffering for the Indian. In 1876 General Crook, then commander of the department of the Platte, wished to create, if possible, a head ruler of all the Sioux nation, whom they would respect and in a measure obey. The choice fell to Spotted Tail, who, with due ceremony, was named the head chief of all the Sioux. In the war which followed he opposed Crazy Horse, Gall, Sitting Bull and other turbulent chiefs and was instrumental in preventing large numbers of his kinsmen from joining the hostiles. In the mid-winter of 1876 he made a long tour to the camp of his hostile nephew, Crazy Horse, on the Powder River, and finally prevailed upon him to abandon the warpath and come to the agency. Spotted Tail met a violent death in the fall of 1881 at Rosebud agency. The assassin was Crow Dog, a sub-chief of the Ogallalas, who shot and instantly killed him. The incentive to the murder was said to have been domestic jealousy. In an impartial review of the life of Spotted Tail it must be borne in mind that his biographers are white men and he has been considered from the standpoint of an influential and friendly chief of a large band of Sioux. It cannot be said that his positions were always popular with the larger body of his kinsmen, nor even with a majority of his own band. As an instance, Spotted Tail favored the treaty made at Fort Sully in 1865, which gave the government permission to construct what is known as the Montana road from Fort Laramie to Boseman, Montana, which was very unpopular with his own band of Brules and was ignored by almost the entire Teton Sioux. At this crisis many of his own band deserted to the standard of Red Cloud who, with great

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bravery and success, both in battle and council, contended for the wishes and undoubtedly for the best interests of the Sioux nation. As a result of the struggle, Red Cloud and his followers came off victors. The Montana road and the forts established along it were abandoned by the government, the rights of the Sioux recognized and their demands acceded to in the agreement known as the treaty of 1868. Though disproved by the valuable service rendered by him at the treaty making of 1868, Spotted Tail did not escape the accusation by the Sioux that he favored the wishes of the whites because of personal gain. It may, however, be truly said of this remarkable red man that he was certainly possessed of many qualities of a high order. As an orator, diplomat and acute and logical reasoner, few Indians have excelled him. He is said to have been dignified and commanding and, for one of his race, was possessed of mature judgment and great kindness of heart. Of the friendly and progressive chiefs he justly ranks among the highest of the epoch in which he lived. With the probable exception of his great Ogallala contemporary, Red Cloud, whose claims to that distinction are probably greater, Spotted Tail's career is more conspicuous for conscientious and intelligent loyalty and devotion to what he considered the interests of his people than any other contemporary Sioux chieftain. I append a military opinion of him, and although the writer appears to have drawn a rather extravagant picture of his hero, yet it is worthy of note that the author was a military officer of repute and wrote what he did after a long and intimate acquaintance with Spotted Tail. In his book, "On the Borders With General Crook," Captain Bourke says: "This is unfortunately not the age of monument building in America. If ever the time shall come when loyal and intelligent friendship for the American people shall receive due recognition, the strong, melancholy features of Sintegle'ska, or Spotted Tail, cast in enduring bronze, will overlook the broad area of Dakota and Nebraska, which his genius did so much to save to civilization. In youth a warrior of distinction, in middle age a leader among his people, he became, ere time had sprinkled his locks with snow, the benefactor of two races. A diplomatist, able to hold his own with the astutest agents the great father could depute to confer with him, Spotted Tail recognized the inevitable destruction of his kinsmen if they persisted in war and turned their backs on overtures of peace. He exerted himself, and generally with success, to obtain the best terms possible from the government in all conferences held with its representatives, but he was equally earnest in his determination to restrain the members of his own band, and others whom he could control, from going upon the warpath. If they persisted in going, they went to stay; he would not allow them to return. Had his great influence been with the hostiles, I still think (1891) neither North nor South Dakota, Wyoming nor Montana might now be on the map of states. We found Spotted Tail a man of great dignity, but at all moments easy and affable in manner; not hard to please, sharp as a brier, and extremely witty. His conversational powers were of a high order; his views care-

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fully formed, clearly expressed. My personal relations with him were extremely friendly, and I felt free to say that Spotted Tail was one of the great men of this century, bar none, red, white, black or yellow. When Crow Dog murdered him the Dakota nation had good reason to mourn the loss of a noble son."

Charles P. Jordan, for many years an Indian trader among the Sioux, and now trader at the Rosebud agency, after long and intimate acquaintance with Spotted Tail, writes the following: "Spotted Tail was an exceptionally magnetic and able orator, and I doubt if ever a commission or government official had to contend with a more shrewd Indian. He had a habit of propounding wise questions and advancing arguments that often puzzled them to answer to his and their satisfaction."

The remains of Spotted Tail are interred at Rosebud agency grave yard, and the hope entertained by Captain Bourke, that a monument should be erected to his memory, is in part at least realized.

The admiration of Mr. Jordan for this great red man has found active expression in the erection of an appropriate epitaph at his grave and the surrounding of it with a substantial fence of iron and stone.

[54]**General George Crook**—This able military leader was born near Dayton, Ohio, September 2, 1828, and died at Chicago, March 1, 1890. Graduating at West Point in the class of 1852, he served continuously from that time, attaining the rank of major general in the regular army in 1888. He was colonel of a volunteer regiment in 1861, and took part in many hard fought battles, and was made a brevet major general in 1864. General Crook was in command of the cavalry of the army of the Potomac from March 26 until April 9, 1865. He fought with Sheridan and was one of the most trusted lieutenants through all the battles in the Shenandoah Valley and around Richmond, and was present at the surrender of Lee's army. He was mustered out of the volunteer service in 1866. After the war he was almost continuously on the frontier and did valuable service in Arizona and New Mexico. Later he was commander of the department of the Platte. In 1875 he was in command of troops sent to the Black Hills to arrest and conduct out the miners who had forced their way into this region in search of gold. In 1876 he was in command of one of the columns of United States troops sent against the hostile Sioux and Cheyennes under Crazy Horse and Gall and fought the battle of the Rosebud June 17, 1876, when he was obliged to retire. After the massacre of General Custer and his troops, Crook again fought Crazy Horse and his warriors near Slim Buttes, Montana, where the Indians were defeated.

In 1886 he conducted a campaign against Geronimo, the famous Apache chief, whom he brought to bay, but resigned before hostilities had terminated. He was again assigned to a command against Geronimo, who surrendered to him. After his promotion to major general in the regular army in 1888, he was made commander of the department of Missouri, with headquarters at Chicago. In 1889 he was made a member of the Sioux commission that, during that season, negotiated the sale of 1,100,000 acres of the great Sioux reservation between the White and Big

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Cheyenne rivers in South Dakota. He died suddenly at the headquarters of his department at Chicago, not long after this service was completed. General Crook was considered by General Sherman to be the greatest Indian fighter and manager the American army ever produced. The Indians feared and trusted him. He was a persistent, vigorous fighter, but humane and magnanimous to the vanquished, and gained the confidence of the Indians for his mild and generous treatment of them in peace.

[85]**Cheyenne Indians**—An offshoot of the great Algonkin linguistic family of Indians, who more than a century and a half ago forced their way westward between the bands of the Dakota Siqux as far as the Missouri River. Subsequently they pushed still farther west to the Black Hills and into Wyoming. Their traditional history indicates that they were among the westernmost branches of the Algonkins, and lived somewhere about the headwaters of the Mississippi. They say that long ago their ancestors lived upon the shores of a great lake, where there was much timber, and along a large river where there was a great fall. The great lake was probably Lake Superior, the large river the Mississippi, and the falls St. Anthony. The residence of the Cheyennes on the Mississippi seems to have been long established and their villages permanent. Their peaceful occupation, they affirm, was agriculture. The pressure of the white man from the east gradually forced their eastern neighbors westward, and they in turn were forced to begin a migratory and aimless drift on the great buffalo plains to the west and north. With reasonable historic evidence to support it, they halted on the Shian or Sheyenne River in North Dakota. This stream is the main western tributary of the Red River of the North, and courses from west to east across much of the state of North Dakota. For a time they seemed to have endeavored to establish themselves permanently here. Old fortifications near the town of Valley City, North Dakota, which the surrounding tribes say were built by them, together with the grim relics of the result of a great struggle for their possession, were in existence within the historic period. Whether this is the exact location of their last stand in their new possessions or not, they certainly lived upon the Sheyenne of the north, and were finally driven from their homes by the Saulteurs, a powerful and warlike tribe which roamed along the Red River and about the head of Lake Winnipeg. The time that this final battle for possession occurred is not quite clear. Alexander Henry says the Saulteurs informed him that they severely defeated the Cheyennes in a great battle about 1740, after which the latter tribe abandoned the country, going westward. The Cheyennes of the present day give the time of their crossing the Missouri River at about 1690. In 1800, sixty years after the date given by the Saulteurs, both they and their neighbors, the Assiniboines, called the river the Shian or Sheyenne. For some time after the Cheyennes reached the valley of the Missouri they lived on its east bank, and finally crossed at about the mouth of the Big Cheyenne River, South Dakota. As their numbers increased they pushed westward into the territory of the Crows, whom they re-

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peatedly defeated and eventually drove from the region of the Black Hills. In their gradual westward movement they forced the Crows from the country about the headwaters of the Little Missouri, Powder, Tongue and Rosebud rivers. They attacked the Kiowas and Apaches, who lived to the southward, whom they compelled to take refuge in the country of the Pawnees, and finally to take shelter under the protection of the powerful Comanches in the far south. Before the Cheyennes had reached the Missouri River in their westward migration, they were joined by the Aarapahoes, also a branch of the Algonkin family. The two bands remained together, practically as one community, until they reached the country of the Black Hills, where they separated. Subsequently they were on friendly terms and frequently joined in offensive and defensive warfare against their enemies. For many years the Cheyennes were at war with the trans-Missouri River Sioux. But after many relapses and broken pledges, peace was made between them, which was never broken excepting in one instance. A fierce battle was fought with the Teton Sioux about the time the Cheyennes came into possession of firearms, which resulted in the defeat of the Sioux. About 1830 a division of the Cheyennes occurred on account of a wish on the part of a portion of the tribe to follow the fur traders. One division migrated to the valleys of the Platte and Arkansas rivers and became known as the Southern Cheyennes. That portion that remained in their old possessions were designated the Northern Cheyennes. Friendly intercourse continued between the two bands through frequent interchange of friendly visits.

The Cheyennes are now broken and scattered. Fragments of this once proud and powerful tribe are to be found at a number of Indian reservations of the country. The northern branch of the tribe took an active part in the Sioux-Cheyenne wars of 1875 and 1876, following the occupation of the Black Hills by the whites. The Cheyenne warriors were among the most courageous of the hostile forces. Soldiers of the United States army who fought against them universally testify to their superb deportment and bravery in battle. It is the deliberate opinion of some of the officers of the United States army who led the friendly and faced the hostile Cheyennes at the battle of the Rosebud in 1876, and other engagements, that as cavalrymen they were well nigh invincible. As a body their men are acknowledged to be superior in intellect and physique to most Indians. Their women have always been noted among the Indian tribes for their beauty and chastity.

[86]**Fort Laramie**—Fort Laramie was first established in 1834 by Robert Campbell and William Sublette, who were partners in the fur trade. The name is a familiar one in the southeast corner of Wyoming. Fort Laramie, Laramie River, Laramie Plains, Laramie Peak, and Laramie City are all on the present-day maps. The personality of the name is almost lost in the long list of historic events attached to the locality. In the early part of the past century one La Ramie, a French Canadian courieur du bois, or voyageur, penetrated the wilderness to this region. He was probably the first representative of that fraternity of wandering fur hunters who, almost without companionship or protection, tramped the

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continent from the far frozen north to the southern home limits of the fur bearers. This solitary roamer was killed by the Arapahoe Indians near the headwaters of a stream that was subsequently called Laramie River. The Fort Laramie of fur trading days was built like the usual fur trading posts, i. e., quadrilateral stockade or square with dwelling places and store houses inclosed. In 1835 the first builders sold Fort Laramie to Milton Sublette and the famous Jim Bridger, who represented the American Fur Company. Very soon thereafter it became a popular trading center for the Ogallala and other western bands of the Sioux. This post was located on the west bank of the Laramie River, about one and one-half miles from its mouth. It was owned and occupied by the American Fur Company until 1849. In that year the rush for the gold fields of California began. Fort Laramie was on the great immigrant trail. It was purchased and garrisoned as a military fort by the government in 1849. It became a most important point, a half way station, as it were, on the long and tedious trail to the Pacific coast. As high as 40,000 animals and a corresponding number of vehicles crossed the Laramie River near the fort in one year. The references to Fort Laramie are numerous and interesting. Famous travelers, explorers such as Fremont, historians such as Parkman and many others refer to it frequently. Great gatherings of Indians in council and treaty making with the whites have been held at this point. Important military expeditions against the Indians have made their start from Laramie. Few names or localities in the development of the west have had a more thrilling history.

[87]**Treaty for Sale of Black Hills, 1876**—Two commissions were appointed to treat with the Indians for the relinquishment of the Black Hills, the first on June 18, 1875. This body met the different tribes of Indians who laid claim to ownership, on the White River, near Red Cloud agency, on September 20, 1875. Of the Sioux tribe the Ogallala, Minneconjou, Brule, Uncapapa, Blackfeet, Sans Arc, Yankton and Santee bands were represented. Of other tribes the Cheyennes and the Arapahoes were present. After some deliberation the Indians refused to accept the proposition of the commission. The second commission was appointed early in 1876, and in August again met the Indian representatives at Red Cloud agency. This time the negotiations proved successful. The treaty was signed September 26, 1876, by George Manypenny, Henry B. Whipple, Jared W. Daniels, Albert G. Boone and Newton Edmunds of the part of the government, and Red Cloud, American Horse, Young-Man-Afraid-of-His-Horses, Little Wound and others on the part of the Indians. The provisions of the agreement were as follows:

First—The Indians to relinquish all right and claim to any country outside the boundaries of the permanent reservation as established by the treaty of 1868.

Second—To relinquish all right and claim to so much of that said reservation as lies west of the 103d meridian of longitude.

Third—To grant right of way over the permanent reservation to that point thereof which lies west of the 103d meridian of longitude, for wagon

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and other roads from convenient, accessible points on the Missouri River, not exceeding three in number.

Fourth—To receive all such supplies as are provided for by said act and said treaty of 1868 at such points and places on their said reservation and in the vicinity of the Missouri River as the president may designate.

Fifth—To enter into such agreement with the president of the United States as shall be calculated and designed to enable said Indians to become self-supporting.

The territory embraced within the cession lies between the forks of the Cheyenne River and westward to the 104th meridian of longitude. It embraced all the Black Hills and west to the Wyoming line. The consideration received by the Indians was trivial. They were to receive some extra compensation under the treaty and the annuities as provided by the treaty of 1868, but at such points on the Missouri as might be designated by the government.

[58]**Marpiya-Luta (Crimson Cloud, Red Cloud)**—In 1865, at a council held at Fort Sully, an agreement was entered into by representatives of the different bands of the Sioux, which acceded to the government the right to open an emigrant road from Fort Laramie, Wyoming, to Bozeman, Montana, and to construct military posts along the line. This road has since been known as the "Montana road." The object of its construction was to secure a short route to the rich gold fields then recently discovered in Montana. It was noticed that the treaty was conspicuous in that it had not been signed by the influential chiefs and head-men of the Sioux bands. This was particularly true of those who dwelt along the western border of the Sioux territory. The proposed road passed through the favorite hunting grounds of the Ogallalas, the largest band of western Sioux. The influential leaders of this branch of the Sioux repudiated the treaty entirely. It was evident to these leaders that the building of this road and the construction of military posts would end in final destruction of the last hunting ground of the Sioux nation. Excitement ran high among them, and a strong anti-treaty party sprang up. In 1866, when the government sent a body of military into the Powder River country to build Fort Phil Kearney, the indignation of the Sioux burst forth in open hostility. In this crisis Marpiya-Luta (Crimson Cloud, or Red Cloud) assumed the leadership and bodly defied the government and declared that while he lived and could fight, the white man should not invade the country of the Ogalallas and destroy the hunting grounds of his people. It was a popular master-stroke, and Red Cloud, until then an Ogalalla sub-chief of no great importance, became the acknowledged chieftain of his band and popular leader of the new war party among the Sioux. The fierce and fighting Ogalallas and the discontented of all bands flocked to his standard. Old Rain-in-the-Face, another influential Ogalalla chief, ably seconded Red Cloud, and, though without hereditary claim, Red Cloud found himself the undisputed leader. The hereditary chiefs were compelled to acknowledge his leadership in order that they might retain some influence over their following. Many of the Brule

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Sioux deserted from their chief, Spotted Tail, and joined Red Cloud. Large numbers of the Cheyennes and Arapahoes added strength to his already formidable body of warriors. Then began a series of depredations on emigrants and engagements with the United States troops. The defeat and annihilation of Colonel Fetterman and his command near Fort Phil Kearney, the assault on Fort Buford at the mouth of the Yellowstone, and the prolonged and ferocious attack on Major Powell and his command in their attempt on Fort Phil Kearney followed swiftly under the able leadership of Red Cloud. With the exception of the attack on Major Powell's command, which was sheltered behind a fortification of iron wagon beds and had been furnished with breech-loading rifles on their first trial, Red Cloud had been successful in all his engagements with the United States troops. Every attempt on the part of the government at negotiation was met by prompt refusal, excepting upon the condition that the troops be withdrawn from the country, and the road and forts abandoned. Finally, April 29, 1868, an agreement was reached known as the treaty of 1868 (see note No. 70), which stipulated that the government withdraw all claims on the Powder River country and abandon the road and forts. In return for this concession on the part of the government, the Indians granted the Northern Pacific Railway a right to pass over their territory. Red Cloud would not sign the treaty until the United States soldiers were being withdrawn. The war ended in decided advantage to the Indians, and Marpiya-Luta was the hero. He had fully earned his right to leadership. He had proved himself to be the far-seeing diplomat, the cunning strategist, the dashing, fearless general of the Sioux. No other modern Indian has enjoyed so wide and deep confidence of all branches of the Sioux nation as has Red Cloud. Among them the region regained by the withdrawal of the government claims was known thereafter as Marpiya-Luta's, or Red Cloud's country. In after years Red Cloud firmly adhered to the terms of the treaty of 1868. He said that for many years he had been at war with the whites, but he had made a promise to the great father to remain at peace. "When I made this peace I meant it and intend to keep it." This treaty set apart for the undisputed use of the Indians all that part of Dakota south of the forty-sixth parallel and west of the Missouri River and east of the summit of the Big Horn. The southern limit was the North Platte (see note No. 70). In 1875-6, when the rush to the Black Hills gold fields began, Red Cloud protested that it was in violation of the treaty. He, however, took part in the treaty for the sale of the Black Hills and was the most influential representative of the Indians. When the treaty for their sale was consummated he opposed Crazy Horse, Gall and other rebellious chiefs in the war which followed. He became active in the support of the government at this period and used his influence in behalf of peace. Marpiya-Luta has made several trips to Washington in the interest of his people. No other modern Sioux chief has so long and so often represented his nation in council. His claim to greatness lies in his varied gifts. The dual estimate of his character by the white man and the Indian marks him as one of the great red

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men of history. The government commissioners testify to his greatness as an orator and diplomat, the military to his ability as a strategist and general. The Indians recognized these qualities in him and revere him for his unselfish faithfulness to their interests. During his prime his views were unusually clear and intelligent, and his advice sound. In the excitement of the messiah craze he advised the Indians to be moderate and peaceful and declared, "If the new gospel is true it will spread all over the world; if it is not it will melt like the snow under the hot sun." Red Cloud was born in 1822 and is still living at the age of eighty years. He is almost toally blind, and is led about by his little grandson. At his house near the Pine Ridge agency his advice is still sought by many of his people.

[80]**Pi-zi** (Gall), whose name is a contraction of the Sioux word Ta-animal Pi-zi-gall, for the gall of the animal, was one of the most conspicuous as well as one of the most worthy Indian chieftains who came into general prominence during the wars of the Sioux from 1865 to 1881. Like many of the more famous red men of his time, he was not an hereditary chief, but came into prominence on account of his fitness to lead and his commanding ability as a warrior. Gall belonged to the Uncpapa band of the Tetons and was born about the year 1838. He was a young and popular sub-chief of his band during the Sioux uprising from 1865 to 1868, subsequent to the attempt of the government to establish the Fort Laramie and Bozeman road to the gold fields of Montana. Throughout this period he was a staunch supporter of the older chiefs Red Cloud and Rain-in-the-Face, and fought with daring bravery at nearly all the engagements with the forces of the government. At this date he may be truthfully named the General Hancock of the Sioux. At the assault on Fort Buford, near the mouth of the Yellowstone, in the fall of 1866, Gall led a vigorous charge against the garrison, during which he was desperately wounded and left on the field for dead. With Red Cloud he refused to sign the treaty of 1868 until the government troops were withdrawn from the Powder River country and the Montana road and Fort Kearney and other military posts along the route were abandoned. After much persuasion he was induced to come to Fort Rice to meet the peace commission of 1867. He is reported to have appeared at the council in his war attire, with his rifle across his arm. In his speech he told the commissioners that when they would take away all the soldiers and would burn Forts Rice, Buford and Kearney, and he could walk through their ashes, then he would sign the treaty. During the course of his remarks he bared the wounds in his chest, received at Fort Buford, and said to the commisssion: "This is our land and our home. We have no exact boundaries, but the graves of the Sioux nation mark our possessions. Wherever they are found the land is ours. We were born naked, and have been taught to hunt and live on the game. You tell us that we must learn to farm, live in one house, and take on your ways. Suppose the people living beyond the great sea should come and tell you that you must stop farming and kill your

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cattle, and take your houses and lands, what would you do? Would you not fight them?" When the question of the sale of the Black Hills began to agitate the Sioux, Gall was still a sub-chief of the Uncpapas, but one of the more popular among all the Sioux. He was stubbornly opposed to the sale of the Hills, and with Crazy Horse and Sitting Bull declined to come to the agency to meet the commission sent by the government, and afterwards refused to recognize the treaty which relinquished the Indians' title to this coveted region. In the wars which followed, from 1876 to 1881, he rose to equal distinction with Crazy Horse as a warrior, and after the death of Black Moon, the hereditary chief of the Uncpapas, at the battle of the Little Big Horn, he was the most trusted leader of his band, though Sitting Bull, also an Uncpapa, was at the height of his power. Gall was with Crazy Horse at the battle of the Rosebud, June 17th, 1876, and ably seconded the great Indian general in the famous charge against the United States troops under General Crook. At the battle of the Little Big Horn, with his head chief, Black Moon, he seems to have led the attack against Reno which forced the latter to retreat to the bluffs for protection, and to have afterwards led the attack on the front of General Custer's position. In this battle Black Moon, together with eight other chiefs of the Sioux forces, were killed. Of the prominent Uncpapas Gall and Sitting Bull were left. Though practically without ammunition subsequent to the battle with General Custer, the Indians made a stubborn resistance to the government forces. In the winter of 1876-7 Gall led a contingent of the Indians against Colonel (now general) Otis, and a few weeks thereafter was one of the principal leaders at the defeat on the Powder River by troops under General Miles. After this chastisement about 2,000 Indians surrendered, but Gall, Sitting Bull and Pretty Bear, with a large following, retreated north of the Missouri River. They were overtaken by a portion of General Miles' command, under Lieutenant Baldwin, on the Red Water River, and suffered a severe defeat and the loss of most of their camp equipage and horses. They then retreated north of the boundary line. In 1879 Gall and a portion of his followers came south into Montana, and were opposed by United States troops under command of Captain Clark. Early in 1881 the large majority of the hostiles deserted the camp of Sitting Bull in Canada, and followed Gall as their chief to the United States. From this time he gained complete ascendency over his rival, Sitting Bull, and thereafter was considered by his people (as he truly was) the great man of the northern Sioux. But one sub-chief and 200 old men, women and children remained with Sitting Bull. Gall and all his followers finally surrendered at Poplar River, Montana, after a stubborn engagement with the Fifth and Eleventh infantry and the Seventh cavalry of the United States army. After the surrender of Gall and his followers, they were taken to Fort Buford, and from thence to Standing Rock agency, Dakota, arriving there June 1, 1881. From this time until his death he adhered to his promise to remain at peace with the government. With John Grass he became one of the judges

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Gov. Arthur C. Mellette

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of the Indian court at Standing Rock agency, and exerted great influence among all the Indian bands of that locality. In 1888, when the Sioux commission headed by Captain Pratt came to Standing Rock agency to negotiate for the cession of the Indian lands between the White and Cheyenne rivers and west of the 103° longitude, Gall was one of the number selected by the Indians to represent them at the council. At a council of the Indians to consider the proposition of the commissioners, Gall is said to have made an earnest and impartial address, in the course of which he said in part: "We should listen to the whites and learn what they have to say, and then we should without foolish speaking think what we should do. Former commissions have come among us and made many promises. They did not tell us what the great father said, but talked to please the Indians' heart. In the past I have not complained of this. I believe the great father was honest, and have acted with a good heart, but unless this treaty is fair and we are told the truth, my heart will not be good." Referring to Captain Pratt's instructions to the Indians that the chiefs did not represent them, Gall said to his followers: "I have been among you for many years. You know me as your chief, and you know me to be always true to you. Whom will you follow, the commission, whom you have never seen, or your chiefs, who have led you in battle and fought for you?" He recalled to the people the time the whites pinned him to the ground at Fort Buford and left him for dead, and asked them if they thought he was not worthy of their confidence. "They come here with two papers, and tell you we must sign one or the other, and our names will be counted. One means that we sell our lands, and one that we shall keep them. This is the first time I ever knew that any man can be made to sign a paper against his will." Speeches were also made by John Grass and others, who also opposed the sale of their lands. The following year, however, a commission, of which General Crook was a member, succeeded in overcoming the objections of Gall and John Grass, and though opposed by Sitting Bull, a large majority of the Indians followed the example of these leaders and signed the treaty. In 1890, when the messiah delusion overtook the Sioux, Gall doubted the authenticity of the story, and counseled his people to moderation and against any act displeasing to the government. In estimating the character and abilities of Gall, it is only fair to bear in mind that it is necessary to compare him with Red Cloud, Spotted Tail, Crazy Horse, Sitting Bull and others who rose to prominence in the tumult attending the last struggle of the Sioux to preserve the integrity of their tribal existence and retain the ancient customs and habits of their race. Such a crisis in the history of any people is calculated to develop those qualities that make men conspicuous, if, indeed, not great. Though probably not meeting a comparison with great men of the white race, the Indian tribes were not without their representatives whose intelligence and deeds of bravery bring them into special notice and entitle them to a position distinct from the ordinary man of any race. Chief Gall may be classed as one

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of the more able representatives, as he certainly was the most picturesque Indian figure of his period. Though not possessed of the powers of oratory of Spotted Tail, Red Cloud, John Grass or Little Crow, he was superior to Sitting Bull, and his influence upon his Indian hearers was manifest whenever he addressed them. As a warrior he was certainly superior to any of them, unless it might be Red Cloud, but Red Cloud lacked his dash. Indian opinion places him equal to Crazy Horse as a general, and the Indians' estimate of an Indian is probably correct. Considering the fact that after the battle of Little Big Horn the Indians were practically without ammunition, the attack led by Gall against the forces under Colonel Otis on the Powder River and the stubborn resistance to the United States troops on the Poplar River makes one wonder what this intrepid Indian commander might have accomplished with proper military equipment and an arsenal from which to draw supplies. In personal appearance Gall was a most striking specimen of his race. It is said that he was the finest looking of all the Sioux. Mrs. General Custer, in speaking of him, said: "Painful as it is for me to look upon the pictured face of an Indian, I never in my life dreamed there could be in all the tribes so fine a specimen of a warrior as Gall." For one of his race, he is said to have been unusually pleasing and dignified in manner, and in his intercourse with the whites to have been imbued with a spirit of fairness. In his dealings with the representatives of the government he is credited with having acted with the utmost courtesy and honesty. Judging from the veneration with which his memory is held by his people, he must have been possessed of unusual kindness of heart. It is reported of him, when on a visit to Washington, he was given spending money with which to buy whatever he wished. He was afterwards asked what he saw, and what he thought of the city. He answered: "I went about your great city and saw many people. Some had fine clothes and diamonds; others were barefoot and ragged. No money to get something to eat. They are beggars, and need your help more than the Indian does. I gave them the money you gave me. All people are alike among the Indians. We feed our poor." At the tenth anniversary of the battle of the Little Big Horn, on June 25, 1886, Gall was present with the company on the old field of battle, and made an address descriptive of the scenes and incidents of the conflict. One who heard him here says he can never forget the lack of boast and the delicacy with which he guarded the feelings of his white friends in reviewing the course of a struggle in which he played a prominent part and which ended in the destruction of their friends and companions. If it cannot be said that Gall was the greatest red man of his period, it still may be justly said, all things considered, that he is the most unique and probably the most historically permanent figure among all the Dakotas. His death took place at his home on Standing Rock agency, North Dakota, about 1896.

[90]**Mato-wa-ta-Kpe (Charging Bear, or John Grass)**—Subsequent to the councils held at Standing Rock agency to consider the provisions of

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the treaty of 1889, Hon. Charles Foster, chairman of the United States commission, said, "At Standing Rock we met a man whose strong sense would be conceded anywhere, and who struck me as an intellectual giant in comparison with other Indians. He is known to the white men as John Grass and to the Indians as Charging Bear, and by reason of his superior mind is the most prominent Indian on the reservation. He could not be the leader he is, however, were he not known also to be brave. His speech, in answer to the proposition we submitted to his tribe for possession of a part of their territory, was by far the ablest we heard by any chief of any following at all, addressed to us. His speech shows that he understood the treaties and acts of congress with a regard to detail beyond the grasp of most Indians." Charging Bear, or John Grass, was born on the Grand River about 1837. He was the son of the older Charging Bear, chief of the Si-ha-sa-pa, or Blackfeet band, and his mother was a daughter of the O-o'-he-no-pa or Two Kettle band of the Teton Dakota Sioux. Prior to the death of the elder Charging Bear, which took place late in the '70s, the son was looked upon by the Blackfeet as his worthy successor. Though up to this time he had acted in a subordinate position to his father, he already had gained an enviable reputation among his people for wisdom in council and for his ability as an orator. During the exciting and turbulent period among the Dakotas from 1876 to 1880, he opposed contention with the government on the ground of expediency and the best interest of his people. Though his bravery was not questioned by them, he frequently incurred the enmity of the warlike element by his able and often effectual opposition to the more hostile chiefs. Like Spotted Tail, he felt that war with the government was folly, that the Indians were not strong or numerous enough to contend with the whites, that the inevitable result would be greater suffering and hardship and, if long continued, the final defeat, if not entire annihilation, of his race. He argued that since the game was gone the Indians of necessity would be compelled to change their mode of living, and by council and peaceful measures instead of war the government would finally recognize their rights. He opposed any further dispositions of the Indian lands and advised his people to retain their remaining possessions and use them for grazing purposes, and should they determine to sell any portion of them to demand of the government a compensation equivalent to their real value. He became the leader of the peace element of the northern Sioux, and when joined by Gall and his people in 1881 his position became fixed as the leading exponent of progress among his people. In this position he was earnestly seconded by Gall, who, though differing with him in their earlier careers, was ever his life-long friend. He became the chief justice of the Indian court at Standing Rock agency, which position he still holds. In the attempt of the government in 1888 to secure the consent of the Indians to cede their lands between the White and Cheyenne rivers and east of the 103° of longitude, it was thought best to come first to Standing Rock and induce such leaders as John Grass and Gall to

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agree to the terms presented by the commission, in the hope that this might favorably influence the Indians at other agencies. The Indians in their preliminary councils had chosen the chiefs John Grass, Gall, Mad Bear and Big Head to represent them before the council with the government representatives. The commissioners, finding these chiefs unyielding in their opposition to the terms offered, undertook to break the power of these chiefs with their tribe. John Grass, on this occasion, was the first spokesman and addressed the commission on the subject as follows: "You have said many things to shame the Indians. You accuse us of saying that the great father in Washington lies. We did not say that. We say that the commissioners whom he sends to us are liars. We have told you that we did not want to sign these papers, and we mean it. We do not want to sign because we are not getting enough for our lands. That is just what we mean. You talk too much to us. You tell us many things that are not in the bill. You say that I am not authorized to speak for the Indians. I say I am, and I stand here now talking for all of the Indians." At the close of his speech John Grass called upon the Indians to disperse and leave the agency. The commission failed in their efforts. The following year, however, a new commission, headed by Governor Foster of Ohio and of which General George Crook was a member, met these chiefs in council and secured their consent to the terms of a treaty, which gave the Indians greater recompense for their lands. On this occasion John Grass made an exhaustive and able speech, during which he astonished the members of the commission by his force and logic and gained the admiration of all his hearers. The Charging Bear, the name by which he is known to the Indians, still lives, at the age of 65, at his home near Saint Francis Mission, between Grand River and Oak Creek. He has a good home, is a good neighbor and friend, and is a member of the Catholic church, in which organization he is an active member. Though never a warrior, John Grass is a strong character. He is and has been distinctively the statesman of the northern Sioux. In his negotiations with the whites he has shown a keen sense of values, a mature judgment, a profound understanding of the necessities of his people that has surprised every official of the Indian department who has undertaken to deal with him. His judgment upon what would be for the greatest good of his kinsmen is remarkable, and, generally speaking, he has been successful in everything he has set out to accomplish for them. The Indians have a most profound respect for him and have for twenty years or more relied upon his judgment whenever any negotiations that might affect them were to be carried on. It is said that even the non-progressive followers of Sitting Bull, during this chieftain's lifetime, would solicit the opinion of John Grass before the final decision. Though probably eclipsed as an orator, in the opinion of the Indians, by Running Antelope of the Sioux, from the white man's point of view Charging Bear, or John Grass, is among the greatest if not the greatest living Indian orator.

[91] **Natural Gas**—In 1893, when the government sunk an artesian well

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at the Indian school at Pierre, it was discovered that with the supply of water there was a considerable quantity of gas. No effort, however, was made to measure the amount or to put it to any use. In 1894 a small well was sunk at the Locke Hotel of that city for the purpose of securing gas and water. This well produced about 40,000 feet of gas daily. Analysis indicated that it was a coal gas. Two wells have since been sunk by the city, which have produced sufficient gas to demonstrate that Dakota has a valuable gas field. From our present knowledge, the extent of this field is uncertain. The eastern limit is approximately about thirty miles east of the Missouri River. A well about twenty miles southeastward contains about the same amount of gas as is found in the wells at Pierre. Wells still farther south and east in Brule county do not contain gas. The indications are that the northern limit is far up the Missouri, several wells bearing quantities of gas having been sunk in North Dakota. The western limit is as yet entirely undefined. Judging, however, from the extent of the field northward, the gas field of the Dakotas is of wide extent.

[92]**Dakota Climate**—Dr. D. W. Robinson, "Dakota for Health Seekers," a climatic sketch, Monthly South Dakotan, December, 1898.

[93]**Turtle Mountain Indians**—The Indians for whom the Turtle Mountain reservation was set apart on the Pembina, or Red River; branch of the Ojibway or Chippewa tribe.

[94]**William H. Hare**—Right Rev. William H. Hare, D. D., the present bishop of South Dakota, was elected bishop of Niobrara for the Episcopal church in the fall of 1872. For a dozen years prior to this date he was a successful clergyman and secretary of the foreign committee of the board of missions. Bishop Hare arrived in his western field in April, 1873. His first bishopric comprised all that extensive field west of the Missouri River and including Nebraska and Wyoming. All the bands of the Sioux and other tribes east of the Rockies came under his jurisdiction. With the exception of two years, which were spent in Japan, Bishop Hare has been at his post of duty. The diocese of Niobrara was changed to Dakota in 1883, and he was made bishop of Dakota, and at the present time is bishop of South Dakota. During his long term of twenty-nine years his missionary labors have been carried on with faithfulness and success. Bishop Hare has been long known as an enthusiastic Dakotan. His former Dakota residence was Yankton, and his present home is at Sioux Falls. He received his honorary degree of D. D. from Columbia college. Born at Princeton, N. J., May 17, 1838.

[95]**Governor Ordway**—Governor Nehemiah G. Ordway was born at Warner, N. H., November 10, 1828, and now resides at that place. He was appointed by President Hayes and was the seventh governor of Dakota Territory. In his earlier career he had been general agent of the post-office department for the New England states. While holding this position he was chosen sergeant-at-arms of the national house of representatives at Washington, and began his services at the opening of the

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Thirty-eighth congress. He held his position for twelve years, or through five successive congresses. He was appointed governor of Dakota in May, 1880, and continued in office for the succeeding four years. During the four years of Governor Ordway's official tenure Dakota had a phenomenal development. Most of the towns and many counties had their beginning during this period. About a quarter of a million people were added to the population. Most of the public buildings, dual in number, were erected. The governor personally superintended the building of many of these structures. Many miles of railway were constructed. Speculation ran wild, and the new governor did not escape the accusation that the securing of wealth was his first motive. Though he failed to secure the confidence of the people, yet it may be questioned whether a just interpretation was placed upon motives. It must be remembered that a public figure becomes a target for many unjust criticisms, and the governor seems in a measure to have been a victim. During the agitation of the removal of the capital from Yankton in 1882 the governor was accused of using his official power for the purposes of personal gain, but in the light of subsequent knowledge it does not seem that these charges were well founded. Governor Ordway is now an old man, but fairly vigorous. He is spending the twilight of his life in ease and comfort on his large breeding farm near Warner, N. H.

[96]**Great Sioux Treaty**—For text of the portions of this treaty relating to the relinquishment of Indian title, see Appendix "D," this article.

[97]**The Messiah Craze,** or ghost dance, of the Indians in 1889 and 1890 was in conception and sentiment a religious fallacy; the Indian's excited supplication for the destruction of his oppressors, and was based on the hope of return of the olden time of happiness and plenty, and the resurrection of all the dead of the race to enjoy it. It was not unlike in nature numberless follies which have overtaken civilized nations, but it lacked the cruelty of many. A strange part of the history of all people is the history of these outbursts of excitement, when a large portion of the populace, from the highest to the lowest, become crazed by some delusion. At one period our ancestors in Europe crowded in frenzied mobs on a crusade against the infidels of the east, and again, for fear of an evil being, sacrificed thousands of lives of friends, neighbors and relatives to the delusion of witchcraft. It may be observed that the ghost dance craze among the Indians was less sentimental than the instances of popular delusion cited to the credit of civilized white men. Nor was the delusion of the Indians tinctured with cruelty and flagrant, premeditated crime extending over long periods of time, as the craze of witchcraft. Neither can it be said that our far advanced nineteenth century civilization is without instances of delusions and spasms of excitement, when the sanctity of both civil and moral law was temporarily set side by the larger portion of the populace.

The writer had the experience of being within the craze zone in the memorable riots in the Ohio valley in 1880. For three days a large

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part of the populace at Pittsburg, Pa., was overwhelmed by a craze for crime. Merchants and professional men, the wealthy and the tramp, Christian and Jew, side by side committed crimes within those three days which many of them never before approached in thought, and when their delirium subsided stood aghast at themselves. The above observations may be in part foreign to the history of the "ghost dance craze" among the Indians, but the editor may be excused the comparison since the ghost dance or messiah craze is often spoken of as the first born of its species. Like others of various declensions and kinds, it may be accounted for from the standpoint that it was natural. The most general excitement incident to the craze was among the Sioux and other Indians on the reservations in Dakota, and the most intense demonstrations were at and around Pine Ridge agency, South Dakota. For the text of the comprehensive view of General Miles on the subject, see Doane Robinson's History of South Dakota, page 150, et seq.

[97-2]**William A. Howard**—William A. Howard, a native of Vermont, was the sixth governor of Dakota and one of the ideal early executives of the Territory. After his graduation from college in his native state he removed to Detroit, Michigan, where he practiced law and in due time became one of the leading citizens. He was elected to congress from the Detroit district for three successive terms. This service in congress was rendered during that trying and dangerous period in the nation's history from 1856 to 1863. While in congress, Governor Howard was noted for the faithful performance of every duty imposed upon him. This gave him position on many important committees. In 1860 he was an ardent supporter of Abraham Lincoln. His vigorous support of Mr. Lincoln for president did much to mould public sentiment in his favor, for Governor Howard was known as the author of the "Black Republican Bible," the report of a committee of which he and John Sherman were members, on the "border ruffian" outrages in Kansas. After the war he became land commissioner for the Northern Pacific Railway Company and engaged in other important business enterprises. Governor Howard supported the nomination of President Hayes, and after the latter's election the new president tendered him a foreign embassy. Indifferent health prevented him from accepting a foreign charge. Subsequently he was made governor of the young Territory of Dakota. He became a very active and self-sacrificing governor. His attachment to his new home was sincere, and his enthusiasm and hope in the development of the Territory almost unbounded. Though constantly suffering from acute disease, he was ever active and vigilant in behalf of the interests of the people. Knowing that his remaining days were comparatively few, he asked that he be buried in Dakota. Governor Howard was a devout Christian, a fearless, faithful public servant and a model citizen, charitable, kind and forgiving. His death was deeply felt by those whose fortune it was to know him and learn the sterling worth of his character. Born in Vermont, 1812, died at Washington, D. C., 1880.

[96]**Governor Pierce**—Gilbert A. Pierce, governor of Dakota from July,

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1884, until November, 1886, was a native of New York. His boyhood was spent in Indiana, where he, with his parents, removed when he was quite young. After taking a literary course in Chicago University, he entered the law department of that institution. In 1861 he enlisted in the Ninth Indiana volunteers and was chosen second lieutenant. Soon thereafter he was promoted to a captaincy and took part in the battles of Paducah, Fort Donaldson, Shiloh and Vicksburg. In 1863 he was promoted to lieutenant colonel, and in 1864 to colonel and inspector general of the war department, and was assigned to duty in the south. Following his military service he returned to Indiana and was elected to the legislature of that state in 1868. He was appointed assistant clerk of the United States senate in 1869 and 1870. In 1871 he entered the editorial staff of the Chicago Inter Ocean as associate editor. At the time of his appointment as governor of Dakota he was connected with the Chicago News. After his resignation as governor, in 1886, he remained a resident of Dakota and when the two states were admitted to the union he was in 1889, chosen United States senator from North Dakota. In 1891, at the expiration of his term as United States senator, he was again a candidate, but failed of re-election. Soon thereafter he became owner and chief editor of the Minneapolis Tribune. Failing health necessitating a change, President Harrison, in 1893, appointed him United States minister to Portugal. Not being benefited in health, he resigned this position and returned to the United States. Governor Pierce was a man of fine literary attainments and an author of considerable note. Several novels are to his credit, as well as plays and sketches. His best literary production and the work for which he will be remembered is his "Dictionary of Dickens' Works." This work is now issued uniformly with the library editions of Dickens.

[99]**Governor Church**—Louis K. Church, the ninth governor of Dakota, first came to the Territory as judge of the Fifth judicial circuit, being appointed to this position by President Cleveland. He was born in the state of New York in 1850, where he lived until his appointment as judge. He was an ardent Democrat in politics and a friend and supporter of Grover Cleveland. In 1882 he represented his district in the New York legislature. This session was made memorable in New York politics by the war for supremacy between Mr. Cleveland, who was then governor, and his friends, and the Tammany Hall Democracy. In this battle, which resulted in a victory for Cleveland, the two young legislators, Louis K. Church as a Democrat, and Theodore Roosevelt on the Republican side, were among his most ardent and trustworthy lieutenants. While serving on the bench in 1887 President Cleveland appointed him governor of the Territory. He remained in office until President Cleveland was succeeded by General Harrison. The defeat of his chief was a real sorrow to Governor Church. Soon after retiring from the office of governor he resumed the practice of law in Huron. Subsequently he removed to the state of Washington, where he died in the year 1898. Governor Church was considered a painstaking, conscientious executive. Though sur-

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rounded by a large majority of those who differed with him in political belief, it may be said that he acquitted himself with credit.

[100]**Governor Mellette**—Arthur C. Mellette, the tenth and last governor of Dakota Territory and the first governor of the state of South Dakota, was an Indianan by birth and a son of a farmer. At the age of eighteen he entered the University of Bloomington, Indiana, and graduated with honor from this institution in the year 1863. Soon thereafter he enlisted as a conscript soldier, as a substitute for an invalid brother, and served during the remaining years of the war. After being mustered out of the military service he studied law and became a partner of Colonel Brady, his regimental commander. He was prosecuting attorney for his district, and subsequently served his district in the Indiana legislature. While a legislator he became distinguished as an authority on school law. Through his efforts, needed and valuable modifications were made in the school laws of Indiana, which were models for similar laws in other states. On account of the health of Mrs. Mellette he went first to Colorado and finally, in 1879, settled in Springfield, S. D. Soon thereafter he was appointed receiver of the United States land office at Springfield, which was soon removed to Watertown. He soon became the leading citizen of his new home and identified himself with the interests of the city and community. He was a delegate to the Sioux Falls constitutional convention of 1883, and in 1885 was elected governor of Dakota by election held under the Sioux Falls convention of that year, in anticipation of statehood. Governor Mellette was a strong and constant friend to division and statehood of the two Dakotas, and spent large sums of his private means in advancing the interests of these projects. He was chosen national Republican committeeman in 1888, and the following year President Harrison appointed him governor of Dakota. At the election held in the fall of 1889 he was made governor of South Dakota, and again, one year later, was chosen chief executive of the new state. After the ending of his second term as governor, in 1893, he resumed the practice of law at Watertown. Governor Mellette was one of Treasurer Taylor's bondsmen and suffered severe financial reverses on account of the unfortunate defalcation of this officer. The course of the ex-governor in this trying emergency was highly honorable. In January, 1895, when it became known that the state treasurer was in default and a fugitive from justice, he turned over to the state all his possessions, including exemptions, and began life anew. Soon thereafter he removed to Pittsburg, Kansas, where he lived until his death, which took place May 25, 1896. Agreeable to his well known wishes, often expressed by him, his remains were interred at Watertown, S. D. Governor Mellette will ever be remembered in the history of Dakota as one of our most learned and honorable executives. His pure morality and spotless personal conduct, his rugged honesty in public affairs, his high-minded faithfulness to discharge of duty, mark him as no ordinary man. Few public men had his quality of heart and mind.

[102]**Richard Franklin Pettigrew**, a prominent lawyer and ex-senator of

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the United States, was born at Ludlow, Vermont, in July, 1848. He is the son of Andrew and Hannah B. (Sawtelle) Pettigrew. They removed, in 1854, to Evansville, Rock county, Wisconsin. He was educated in Evansville academy and Beloit college; afterward studied law in the University of Wisconsin. He came to Dakota in 1869 as a surveyor in the employ of the United States deputy surveyor, and located at Sioux Falls, in the business of surveying and real estate, and in 1872 began the practice of law, which profession he has since followed. He was married on February 27, 1879, to Bessie V. Pittare of Chicago. He was a member of the Dakota legislature from 1877 to 1881; delegate in congress 1881-3; member of the South Dakota constitutional convention in 1883; member of territorial council in 1884-5; United States senator from South Dakota in 1889 to 1901. His home is in Sioux Falls.

[103]**Granville G. Bennett**, associate justice of the supreme court of Dakota from 1875 to 1879, delegate in congress from 1879 to 1881. Judge Bennett was a pioneer of the Black Hills and held the first regular terms of court there at a date when the administration of justice required moral and physical courage as well as learning in the law.

[104]**Oscar S. Gifford**, of Canton, a native of Watertown, New York; served in the civil war and was elected to congress as delegate from Dakota Territory in 1884, re-elected in 1886, and again in 1889; is a lawyer and at this time (1902) is superintendent of the National Asylum for Insane Indians at Canton.

[105]**George A. Mathews**, of Brookings, was born at Pottsdam, New York, in 1852. When a youth of 13, his family removed to Fayette, Iowa, where he grew up and was educated and was admitted to practice law in 1878. The next year he drove a span of mules from Iowa into Brookings county, where he has since made his home. Was elected delegate to congress from Dakota Territory in the fall of 1888, but the state was admitted before he took his seat. Has been member of the territorial council and president of the same, also mayor of Brookings, and is engaged in the successful practice of his profession there.

[106]**Omnibus Bill**, so called because it provided for the admission of North Dakota, South Dakota, Montana and Washington, is published at large in the session laws of 1891 and is therefore accessible to most of the citizens, and for that reason is not reprinted here.

[107]**Pattison F. McClure**, territorial commissioner of immigration from 1887 to 1889, was born in Franklin county, Indiana, in 1853. When one year old he removed with his parents to the state of Kansas, where he spent his boyhood. He began his college education at the State Agricultural College of Kansas, and afterwards studied at Cornell University, New York. Mr. McClure first came to Dakota in 1880, and during that year located at Pierre, where he has since lived. Mr. McClure gained an enviable reputation in the conduct of the office of commissioner of immigration, and was subsequently honored by his party by the nomination as governor of the state. He is now at the head of one of the prominent banking institutions at Pierre.

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