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Vol. V.

January-March 1922

No. 1

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## THE NEBRASKA STATE HISTORICAL SOCIETY

Founded September 25, 1878

The Nebraska State Historical Society was founded September 25, 1878, at a public meeting held in the Commercial Hotel at Lincoln. About thirty well known citizens of the State were present. Robert W. Furnas was chosen president and Professor Samuel Aughey, secretary. Previous to this date, on August 26, 1867, the State Historical Society and Library Association was incorporated in order to receive from the State the gift of the block of ground, now known as Haymarket Square. This original Historical Association held no meetings. It was superseded by the present State Historical Society.

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# NEBRASKA AND RECORD OF

# HISTORY PIONEER DAYS



Published Quarterly by the Nebraska State Historical Society

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Addison E. Sheldon, Editor

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Subscription, \$2.00 per year

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Miss Ruth A. Gallaher writes a good account of the Mormon handcart expeditions in 1856, some of which outfitted at Iowa City, in the Palimpsest, published by the State Historical Society of Iowa. One of these expeditions left Florence, Nebraska, August 18 of that year and passed beyond Fort Laramie in September. It was overtaken by snow storms and many of its number perished from cold and hunger before the main body reached Salt Lake City in November. Most of the members were immigrants from Europe. Men, women, and children pushed handcarts and walked from the Missouri river to Salt Lake. Miss Galleher says that the deaths in 1856 handcart columns led to acrimonious correspondence between Mormon leaders and discontinuance of handcart parties. Handcart Mormon expeditions were, however, still walking to Zion on the Nebraska City-Fort Kearny trail in the late sixties before the completion of the Union Pacific to the Salt Lake. There are persons living in Nebraska who remember these handcart and wheelbarrow companies.

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Among the interesting souvenirs of early times in Furnas county is one received from the daughter of William Sweeney, of Arapahoe. This read thus:

August 25, 1874. The bearer Mr. T. G. Brown is empowered to collect from William Sweeney the sum of six dollars (\$6.00) being money due me for use of cattle six days. John W. Gillmore. \* \* \* Paid this bill with four dollars (\$4.00) Tuesday, November 24 to T. G. Brown at drug store. William Sweeney.

It would appear that the service of a yoke of cattle was valued by the owner at one dollar a day, but he compromised at four dollars for six days. This receipt is written upon a narrow sheet of note paper bearing a map in the upper left-hand corner showing Arapahoe as a great railroad center with lines of road reaching out in every direction.

## MEMOIRS OF PETER JANSEN

Hon. Peter Jansen was born March 21, 1852, at the town of Berdjansk, on the shore of the sea of Azof in southeastern Russia. He came to Nebraska in 1874. He is still among us and publishes a volume of 140 pages entitled "Memoirs of Peter Jansen." The reader wishes the book were longer. It is one of a number of books now being published by the pioneers of Nebraska, each one telling the story of the early days in a personal, vivid, interesting and truthful way.

Senator Jansen's sketch of his life has far more than the usual interest because it tells the story of the great "Mennonite migration" which filled vast areas of Nebraska prairies in Jefferson, Gage, Clay, Hamilton and York counties in the decade of 1870-80. It is time, even now, to do honor and give credit to those people in the settlement of our State. They brought to Nebraska a perfectly disciplined, religious, frugal, hard working people. Almost without a single exception they made a success of their settlements and of each individual home in them.

How queer and clannish they appeared to the eyes of the original American stock. Boyhood recollections of the writer emphasize this. The Mennonite houses, built of sod with a huge brick stove nearly filling one of the rooms, burning straw for fuel and used as a general bedstead for the family on cold winter nights. The housing of live stock in a section of the family home. The cut of the clothes. And all that.

The old American stock was inclined to scoff at these queer people from Russia, speaking German, sticking close together and finding in the old fashioned religion of their denomination most of their culture as well as consolation. They certainly taught Nebraska some good lessons. First of all they brought Turkey red winter wheat from southeastern Russia. They brought that splendid hedge tree, fruit tree and bird shelter—the Russian mulberry. They brought steadiness and devotion and showed how homes could be made upon the high prairies of central Nebraska. They brought also a deep, even if at times, irrational, belief and practice in peace doctrines, for they were Quakers. They had left Prussia a hundred years before to avoid military service. They had settled in southern Russia with solemn guaranty of exemption from that service. When the Czar broke the contract and began to marshal all his subjects for the great war preparation in Europe which followed the Franco-Prussian war of 1870, these people left the fruitful farms they had made and came to Nebraska.

Looking back upon their almost fifty years of settlement in this state it can be said that they have proven themselves one of the most valuable of many valuable elements in our

population. It is time for those of us having the old American stock in our blood to say this now while some of the pioneer Mennonites are still among us. It will be said by all, and especially by the future Nebraska historians in a century from now.

Senator Peter Jansen has not only given the people of his time a book of current interest, but has made a document which will be valued by the historian of the future as one of the most important contributions to the history of pioneer Nebraska.

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### LETTER FROM GEORGE BIRD GRINNELL

Many thanks for the copy of Dr. Koenig's Study of Tuberculosis Among the Nebraska Winnebago. The conditions which she pictures are shocking, but not new. In many tribes they have been noticed for years, though not described in detail as by Dr. Koenig. Her paper is most interesting and it is useful to have the matter again brought up now and in such form as to reach a new public.

The Indians are wholly ignorant of sanitation, of the communicability of tuberculosis, and of the dangers which follow the recent changes in mode of life. But perhaps the most fatal thing that the Indians have had to face is the absolute lack of an interest. In the old times the constant search for food, the excitements of the war path, the moving about from place to place, kept them interested and busy. These occupations have all disappeared; and where people are in receipt of some small income that will just support them, and so have no motive whatever for exertion, they are without any active interest in their lives.

What the outcome shall be of the difficulties the race is meeting, we cannot now tell; but to view the largely preventable suffering among many tribes of Indians, is discouraging and painful.

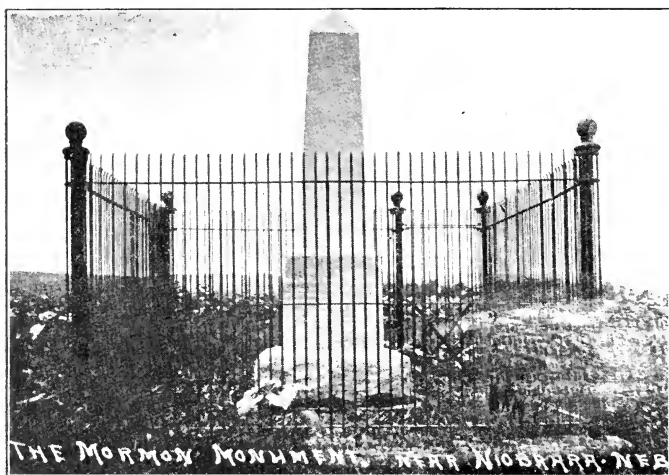
Dr. Koenig has done a useful piece of work in bringing together her observations about this particular tribe. I am especially glad that she has made inquiry into the use of peyote, and has published what she has learned. This testimony ought to be of some help in securing legislation by Congress against the transportation of this drug, the use of which I have always believed is enormously harmful.

I congratulate Dr. Koenig on her paper, and the Nebraska Historical Society on its energy in publishing this.

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D. C. Young, rural route 1, Plattsmouth, writes:

Please send a few extra copies of Nebraska History from July to December, 1921. I want to send some of them to a son of Robert Stafford, mentioned as an early settler of Rock Bluff. I am acquainted with two men here that took part in some of the Indian fighting of the 60's. I will try to get some data of them. I will send you the picture of my father's log house that was built in 1855, a part of which is still standing.



### THE MORMON WINTER CAMP ON THE NIOBRARA.

In the October-December (1921) number of the Nebraska History Magazine, I note the wish of Hon. George F. Smith, of Waterbury, Dixon County, that a marker might be placed somewhere on the Old Mormon Trail that passes from Florence to Niobrara. As little seems to be known of the Mormons in this state and why they should have selected the mouth of the Niobrara for winter quarters on their way to their promised land, perhaps I am in as good a position to reveal the facts as anybody.

The first white people, in any considerable number, to stop in the old L'Eau qui Court (Rapid river or Niobrara) county were the Mormons. The party comprised sixty-five families with one hundred and fifty wagons. It was the pioneer train to the land of promise, and it was at this point (or rather on the west bank of the Niobrara river opposite the town of Niobrara) that they spent the winter of 1846-7.

Until 1901 it was believed by the founders of Niobrara, because of the numerous graves found in that vicinity, that these Mormons had perished at the hands of the red men, and their coming and their going was shrouded in mystery. In June, 1901, Isaac and John Riddle, the former from Provo, Utah, the latter from Crete, Nebraska, visited Niobrara for the purpose of locating these landmarks and two mill burrs that had been left here by them in their departure.

It was my good fortune to have an extended interview with these Mormons. Isaac, at the time of the Mormon camp here in 1847, was sixteen, and his return gave me an opportunity to straighten out history, and it is hoped that Captain North will, if he has not already done so, locate "Pawnee Station," the first stop.

Mr. Riddle said that in their start from Kanesville, Iowa, in July, 1846, they made the first wagon wheel mark up the Platte Valley. While in camp at Pawnee Station (presumably near Columbus or Genoa), where soldiers were stationed, they contracted with the government to harvest a crop of small grain and corn which had been put in by laborers, but who, becoming frightened by the Pawnees, had fled. While thus engaged in the close of the harvest a courier from Kanesville arrived with orders not to proceed farther, as it was feared they could not reach their destination before winter set in, and they should seek winter quarters.

It was found that prairie fires had devastated the country west of Laramie and thereabouts. A band of Ponca Indians chanced to be visiting the Pawnees at the time, who, upon inquiry, reported that excellent winter quarters could be found at the mouth of the Niobrara river, and they volunteered to pilot them. Mr. Riddle said that his party had with them a small cannon which much attracted their attention and he thought that this was one reason for their solicitation, since the Sioux always annoyed the Poncas.

The Ponca had truly led them into a country of verdure—plenty of feed and timber and game. The young men of the party frequently accompanied the Indians in their winter hunts up the Niobrara Valley, "going where the pine timber was quite heavy." The timber stretches were abundant with wild turkeys and the prairies alive with buffalo. "Where your town now stands," (Niobrara), said the aged patriarch, "there were Indian camps from the mouth of the Niobrara to Five Mile (Bazile) Creek."

During the winter of 1846-7 Newell Knight, a millwright, chiseled from granite boulders found in the neighboring hillsides, two mill-burrs, with which they had intended to grind their grain by horse-power.

Mr. Knight and sixteen others, principally women and children, succumbed to pneumonia. The mission of the Riddles was to locate these graves for Jesse Knight, the Utah capitalist, whose father's remains lie here, that an appropriate monument might be erected in memory of that winter's sojourn. The graves had become extinct, but ashes from fire-places in the barracks were found.

In the spring of 1907 Jesse Knight, two daughters, and elder brother, the president of the Mormon University, and J. W. Townsend, of Crete, Nebraska, who also accompanied the Riddles in 1901, made final arrangements for the ground on which the present impressive granite shaft, surrounded by an iron fence, faces the public highway, telling its own short story thus:

Erected 1908  
NEWELL KNIGHT  
Born Sept. 13, 1800, Died Jan. 11, 1847  
A Member of the Church of Jesus Christ of  
Latter Day Saints.

—  
Father

Who died during the hardships of our exodus from Nauvoo to Salt Lake City. "Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdom of Heaven."

Matt. V ch., 10 vs.

## Others Who Died at Ponca in the Years 1846-7:

Mr. Caval  
 Mrs. Caval  
 Lucy Brunson  
 Ann Boyce  
 Mrs. Rufus Tack  
 Mrs. Spicer Crandall  
 Mrs. Newell Drake  
 Mrs. Dame  
 Gardurout Noble  
 Benjamin F. Mayer

In the spring of 1847 these Mormons were called back to Florence by Kanessville church heads, returning by the Bazile Valley and over to the Logan Valley. A new start was made the spring following. This route was selected, Mr. Riddle explained, because of the heavy rains and consequent impassable condition of the Platte Valley. By taking the old trail via Waterbury and the head of the Bazile, they were enabled to head the Elkhorn that they might reach Laramie. The main business street of Creighton, Nebraska, is on the Old Mormon Trail.

EDWIN A. FRY.

These burrs were in existence when the first permanent white settlers came to Niobrara and were used in a small mill on the Red Bird, but no trace of them could be found when the Riddles and the Knights were here, nor since. It was supposed that the west channel that forms Niobrara Island Park had been used for power, and to this day that channel is designated as "the Mormon canal," but this was not the case, as these authorities advised me when inquiry was made.

### FROM A YOUNG OCTOGENARIAN PIONEER

I think the following letter fully fits the title.

Mr. Roberts' statement that all of the bricks for the first university building were made in Nebraska City seems to be incorrect. "A Complete History" of Its (Lincoln's) Foundation and Growth\_\_\_\_," by John H. Ames, printed in June 1870, hundred and forty thousand bricks are now on hand, and the brick-yard is furnished with one thousand cords of wood and two improved brick machines capable of moulding 28,000 bricks per day, with which brick may be made as fast as needed in the construction of the building. A sufficient amount of sand and lime is also on hand for the completion of the work, which is to be commenced on the walls during the present week\_\_\_\_." This statement by Mr. Ames deserves credence. Furthermore, under date of June 22, 1870, David Butler, governor; John Gillespie, auditor; and Thomas P. Kennard, secretary of state, as "Commissioners of Public Buildings of the State of Nebraska," certify the correctness of the history.

Thomas Malloy, a stonecutter from Chicago who was employed in the construction of the first capitol in Lincoln, in a short history of that enterprise referred incidentally to the construction of the university building, as follows: "In 1863 Mr. Robert Silvers got the contract of building the State University. The first thing he did was to start a brick yard. He

bought all the wood he could find in the country and had to haul it with teams as there was no railroad in the country at that time."

The contract for the erection of the university building was dated August 18, 1869. D. J. Silver and Son were the contracting builders. The son, Robert D., was the actual builder. This scandalous agreement with David Butler, on the part of the state, was the gist of articles of the impeachment proceedings against the governor.

Mr. James Stuart Dales, who has been secretary of the board of regents of the university since December 1, 1875, says that some bricks, made in Nebraska City, were used for facing the walls of the building.

Dade City, Florida, March 23, 1922.

Mr. Albert Watkins,  
Lincoln, Nebraska.

Dear Sir:

Yours of the 20th instant received. It seems odd to be called upon to recite, as if it were ancient history, some facts that seem to me very recent. It may be true that I am getting old but where are the scores of younger men who knew as well as I or better all about the building of the first or Administration building of the State University. I arrived in Lincoln, February 20th, 1870, and on the 22nd there was an adjournment of the state legislature and all went out to view the site of the penitentiary which had just been located. It was a fine warm day and I and two friends were lying on the grass southwest of the capitol when we saw a cloud of dust and teams coming from the south. It was the legislators and citizens coming back from the Penitentiary site. They were in open lumber wagons mostly. (There was only one two-seated carriage in town at the time, that of Governor Butler), and all were engaged in a wild race whipping the horses and yelling like Comanches. That was my introduction to official Nebraska. But I am not answering your questions.

The brick for the University building came from Nebraska City. Part of them were on the ground when I came and the walls of the basement were more than half completed. The bricks were laid in that year 1870 and at that time no bricks had been made at Lincoln except one or two small kilns burned by Luke Lavender. L. K. Holmes began burning brick in 1879 and that fall or the next spring Moore & Krone began burning brick. They had the contract for the High School building and burned their own brick. That was in 1872. I do not know who hauled the brick for the University or whether Nebraska City helped pay for hauling, but presume not. John M. Burks, if still alive, should know something about the mat-

ter but Nebraska City was not enthusiastically friendly to Lincoln in 1870.

It so happened that I had just made a call upon Mr. Silver the day his men fell through and two were killed. They were putting on the ceiling joists over the chapel and the roof trusses were not completed, only the stringers, or tie beams, were laid across and held up by shores of 2 x 4 pieces spiked together—30 feet long—and these swayed fearfully as the men walked carrying the joists. I called Mr. Silver's attention to this saying it was certainly dangerous but he only said, "Waite is running that and he knows his business." Before reaching home I heard the crash and looking back saw the dust rising and knew what had happened.

It was during the term of Gov. James that the foundation of the University building was repaired. Prof. Aughey first called my attention to the matter and after looking it over I called upon the governor and at my request he went with me to look it over. The walls of the chapel wing were in the worst condition and we entered this part through a window where the sash had been removed and a plank from the sill to ground inside furnished easy access. The walls were built with rather thin ashlar courses 17 feet high on the outside, backed with very poor rubble work inside, and not being properly bonded they were parting company. I picked up a barrel hoop and passed it through the center of a pier from one window to another, and I will never forget how frightened the governor was. Shouting Hold! Hold! 'till I get out he jumped through that window like a rabbit. At call of the governor the regents met and let a contract to John McFarland of Nebraska City to put new walls under the chapel wing. Mac was a pretty fine old man, for one who had served a term in the pen. for murder, but he liked good whiskey and the work was left mostly in my care especially after an occurrence that I wish to relate because I have had men declare it could not be true. McFarland began work on the N. W. corner pier and had completed that and the one next to it and was getting ready to take out the next (on the west side) when it was time to quit work on Saturday afternoon. That evening it rained hard. Prof. Aughey was working in the laboratory when he heard a noise and on examination found that the pier next to the new work had fallen completely out. He hastened to the residence of Chancellor Benton on H street and together they came to my home on P street and we all hurried to the building. On the way, however, I called at the St. Charles hotel where Mac and his men all boarded and got several of the men to go with me. We had only one lantern, and it was still raining. The brick pier three stories in height was still hanging, being supported by the brick that



extended across between the windows, but it was slowly giving way, as we could tell by the chunks of plaster that kept falling inside, some heavy enough to crush the chapel seats where they fell. There was no way to save the pier but by getting a "needle" under it supported by heavy blocking both inside and outside. To send men inside seemed too great a risk and yet if the pier should fall it would probably bring down the whole wing if it did not wreck the building for it was a wonder to all who saw the condition of the walls that they stood at all. I asked the Chancellor what to do, but he would not say—nor would Aughey, but as the pier had stood thus for an hour I took a chance. Calling for volunteers I held the light and stood by to give orders, and there was where old King Alcohol helped me. The men sprang to the work at the first word and exactly followed my orders. In a few minutes the needle was placed and jackscrews tightened. The pier was safe. What the result might have been had the pier fallen and dragged down as it must the whole chapel wing, at a time when Omaha was raising hades to get the University can only be guessed. But I have always thought if the men had not been well fired with corn whiskey, they would not have risked going inside that dark basement with the bricks crushing and plaster crashing down above them.

Yours very truly,

A. ROBERTS.

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#### LETTER FROM GENERAL ATKINSON TO COLONEL HAMILTON

(General Henry Atkinson defeated the Indians at the battle of Bad Axe, Wis., in 1832. Fort Atkinson, Nebraska, is named for him. He was born in North Carolina, in 1782, became Brigadier General in 1821, and died in 1842. Colonel W. S. Hamilton, U. S. A., Lieut. Col. Rifles, resigned in 1817. The letter is characteristic of the "Old Army" and shows the then geographical distribution of Indian tribes, some now extinct.)

Louisville, Ky., Dec. 21, 1825.

My Dear Colonel:

I had the pleasure a short time since, to receive your friendly letter of the 2nd, Sept., written at the Bay of St. Louis.

I will not attempt to describe the pleasure and the gratitude I feel impressed with by your kind remembrances and more kindly sentiments.

Let it suffice for me to say that I reciprocate with them fully—yes as fully and as freely as you could wish in the heart of your old friend and Capt. I have, as you mention, for several years been called from point to point in discharge of various duties assigned me on the frontier, at St. Louis and at

this place, rendering my service more active than has fallen to the lot of almost any other officer, and of course more agreeable, and I have the consolation to believe that I enjoy the confidence of government and the esteem and respect of the officers under me—and what is not least, your approbation—these things I would say only to a friend because they would otherwise savor of egotism, which in me God forbid, but they are reflections that gratify me when I think upon them, and when I converse with friends like you.

The duties I performed last Summer were both pleasing to me and of importance. In May, 1825,(1) Congress authorized the President to appoint commissioners to hold treaties of Trade and friendship with the Indian Tribes “beyond the Mississippi” and to employ a Military escort to accompany them. \$10,000 was appropriated to defray the expenses of transportation, and \$10,000. for expenses incident to holding treaties with and for presents to the Indians. Major O’Fallon and myself were appointed to fill the commission, and I was directed to select the troops to compose the escort and to decide upon its strength. The act passed too late in 1825(1) to afford time to perform the duties, in that season. I, however, provided transportation and provisions and concentrated the escort, consisting of 500 men, at Council Bluffs that fall, and early in May, of the present year, moved with this force from Council Bluffs and proceeded up the Missouri river to a point 120 miles above the mouth of Yellow Stone River. On our ascent of the river we held councils and made treaties with twelve Tribes and on our return to the Bluffs, with five other tribes.

Those above the Bluffs were the:

Poncans, 180 warriors; Yanktons, 600 warriors; Yantonais, 800 warriors; Tetons, 600 warriors; Siones, 800 warriors; Ogallalas, 300 warriors; Hunkpapas, 300 warriors; Cheyennes, 600 warriors; Aricaras, 500 warriors; Mandans, 250 warriors; Minatarees 250 warriors; and Crows, 800 warriors.

South of the Bluffs:

Otoes, 300 warriors; Grand Pawnees, 1,100 warriors; Pawnee Loups, 700 warriors; Pawnee Republics, 300 warriors; and Mahas, 500 warriors.

These tribes comprise all the Indians from Council Bluffs up to the Rocky Mountains that reside on the Missouri or ever visit it, except the Blackfeet Indians and the Assiniboins; the first of these reside at the foot of the Mountains on the head waters of the Missouri, too distant for us to have reached them. We could easily have reached the falls of the Missouri, but then they would have yet been 700 miles above us. The Assiniboins reside on the head waters of the Milk river, a branch of the Missouri. The Blackfeet, who are broken into

many tribes, are estimated at 5,000 warriors, and the Assiniboins at 2,000.

We performed our trip with great facility and ease, owing partly to the manner our transports were propelled, that is by wheels, and it is remarkable that a body of more than 550 men should have encountered the dangerous navigation of the Missouri, ordinary casualties, etc., with out losing on the whole voyage a single soul, or meeting with any accident to our transports.

On my return to St. Louis on the 19th, Oct., after a detention of two weeks there, I proceeded to this place with a view of prosecuting my journey to Washington City. I had felt a great desire for some time to visit the place and then spend a few months among my friends in North Carolina, but on my arrival I was detained in command of this dept., and General Scott departed for N. Y., and here I must remain, I suppose, till relieved by General Gaines, who is expected out in a month or less; and then, for crossing the mountains. I don't know what I can say that would interest you about our army affairs.

Bissell has gone to Washington with a full hope of being brought to fill the yet vacant Colonelcy in one of the Artillery Regiments. It is thought, however, he will fail. General Scott and Gaines, are quarreling about their rank, and some serious notes have passed between them. How they will settle the dispute, I am unable to say, as to their rank, if there should be a doubt, a board of officers, should be convened to settle it. Clinch, (2) our mutual friend, is and always will do well. He has a well-poised mind and a good judgment. I am afraid the habits of C——— will ruin him, poor fellow I mourn over his unhappy propensities. Morgan is doing well, his habits are good and he has a fine intellect and a noble soul. I feel a determination to avail myself of those gifts Heaven has provided for us. I am strengthened with a hope of success from the circumstances of enjoying the best of constitutions.

\* \* \* \* \*

Let us, as you propose, write quarterly to each other, without awaiting answers. I beg of you to present me kindly to Mrs. Hamilton, and speak of me to your little boys.

Yours aff'y and sincerely,

H. ATKINSON.

(1) Obviously an error for 1824.

(2) This was probably Gen. Duncan S. Clinch, for whom Fort Clinch, Fla., was named. His daughter (d. 1905), married Major Robert Anderson, of Fort Sumter fame.

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Chris Tatge, died at Norfolk February 4, 1922, aged ninety-one years, 11 months. He was born in Germany and settled in Cedar County in 1887. He was an enthusiastic horticulturist, the originator of the Tatge plum and the Randolph plum, varieties approved by experts in that field.

## EARLY BLACK HILLS EXPEDITIONS.

Old-timers in the west are the only persons who can now appreciate the impenetrable mystery which surrounded the name "Black Hills of South Dakota" fifty years ago. The gossip of early trappers and plainsmen ascribe to that region marvels which made it a rival of Yellowstone Park. Old tales of Father De Smet relating how gold nuggets had been brought by Indians from that wonderful mountain area rising from the plains and badlands were current. The determination of the Sioux and Cheyenne tribes to keep white people from exploring there intensified the mystery.

The earliest organized attempts to reach the Black Hills in order to explore for gold started from Sioux City.

Charles Collins, editor of the Sioux City Times, and John Gordon were two of the earliest promoters of this expedition. In 1868 the United States by solemn treaty at Fort Laramie with the Sioux Indians agreed to keep white men out of the region. About 1872 agitation to open the region began at Sioux City and continued. There were great profits to any city in outfitting expeditions of gold hunters. The business men of Sioux City were the first to start the movement for invasion of the Black Hills. Early expeditions started from Sioux City and followed the general course of the Niobrara river. One of these expeditions, known as the Gordon expedition, was halted near Boiling Springs, in Cherry County, May 13, 1875. Its outfit was burned and its members taken as military prisoners to Fort Randall.

The interesting history of Nebraska, as well as Iowa, of this early Black Hills gold rush, is related by Dr. Erik M. Eriksson in the Iowa Journal of History and Politics for July, 1922. The first expedition from Sioux City assembled three miles west of the Missouri river near Covington, Nebraska, October 16, 1874. Their wagon tops were inscribed "O'Neil's Colonies" in order to give out the impression that their destination was the Elkhorn valley. This expedition fooled the military, reached the Black Hills December 28, 1874, built a stockade and made the first white settlement in the Black Hills. Next April a detachment of United States soldiers surrounded them and took them as prisoners to Fort Laramie, Wyoming.

The best route to the Black Hills was from Sidney, crossing the North Platte about three miles above Bridgeport and passing by the Red Cloud agency near the present city of Crawford. The history of the Black Hills gold rush is so interwoven with that of the Nebraska region that no accurate account of it can be written which does not include the Nebraska movement. Professor Eriksson has rendered valuable service in compiling from newspapers and other sources a reliable account of that part of the Black Hills movement.

## MY RECOLLECTION OF THE EARLY GRANGE IN NEBRASKA

By T. N. Bobbitt

I remember the early state and local Grange well. It was born of a necessity.

The agricultural interests of the nation were depressed. It was an effort to better conditions—which it did.

It was a secret organization. Its founders were of the National Department of Agriculture at Washington.

The Nebraska State Grange was organized at Grand Island in the summer of 1873. W. B. Porter, master; Wm. McCaig, secretary, both of Cass County; Mr. McThurson of Saunders County as treasurer (as I remember).

In the fall of 1873 the Eagle Grange, Cass County, was organized. T. N. Bobbitt was master and Ed Post secretary.

The purposes were social, educational and financial. Two of the offices of each Grange were filled by women of the Grange and the female patrons were usually present at all meetings and many were the times we had a splendid dinner and a fine social time.

In April, 1874, as master of our Grange, I attended the first regular Grange meeting at Seward Nebraska. I think there were at least 75 delegates present, including several ladies. We had a profitable session of about three days.

Seward did not have hotel accommodations for all and many of us had rooms at private homes. Many long time friendships were made at these meetings and I later attended a state meeting at Lincoln—there were many there. Gen. Van Wyck was there from Otoe county. There were dissensions there—I will not say more as it was inside the grange.

Our grange adopted a system of wholesale buying, as did other granges by taking money belonging to the grange, buying in quantities the things most needed for cash. The master, or some one appointed to purchase and distribute these articles, returned the money to the grange treasurer, thus getting wholesale rates. Purchases were largely made of Lincoln wholesale houses.

Subsequently I attended a county meeting at South Bend. The Granges near there were building a little elevator, holding about a carload of grain, using scoops to move the grain. This was the first grange elevator on the Burlington. Later a larger and better one was built at Greenwood. I was a stockholder. Later the enterprise failed and it cost me twelve times as much to get out as it did to get in.

It has been said that politics killed the grange, which is largely true, but there were other reasons. The grangers undertook more things than they could carry through. Our Greenwood elevator failed. At Plattsmouth, the granges be-

gan manufacturing cultivators and failed. At Rock Bluffs they shipped grain by steamboats on the Missouri River, but lacked warehouses and thereby suffered loss. The grange movement was needed and accomplished much good. It lacked sufficient capital and in some cases men of ability and integrity to carry it through.

Our state grange did much good during the winter of 1874-5, distributing supplies to needy grangers through Nebraska (after the grasshopper raid, July 26, 1874). W. B. Porter as state master was appointed on the state relief committee to receive from the granges over the United States the money and other supplies sent in and distribute the same. There are many granges yet in existence and still doing good in the world.

---

### NEBRASKA IN 1852.

Many of the most interesting glimpses of early Nebraska are found in the diaries and letters of early emigrants crossing the plains. In recent years there has been a flood of printed literature from these early lay sources. In the Washington Historical Society Quarterly, July, 1922, is an account of crossing the plains from Princeton, Illinois, to Salem, Oregon, in 1852, by Clarence B. Bagley. The party left Princeton April 20, and reached Salem September 17.

Some of the statements in this story are new to the editor. Among them are these:

(1) That the hills across the river from Kanessville, (present site of Omaha) in 1852, were called Council Bluffs.

(2) That a band of Pawnee operated a floating pontoon made of rushes across the Elkhorn in 1852.

The interesting query, why a wagon jolts in driving across the sandy bed of a swift river, is this probably due to the current digging out the sand in the bed as the wagon travels?

The old controversy whether the Oregon Trail was on the north side of the Platte or the south, or on both, may be suggested by the account of large wagon trains going west on both sides in 1852. The undeniable truth about this is that the first trail across the continent started from Independence, Missouri, and kept on the south side of the Platte all the way to Fort Laramie. This trail was traveled by increasing numbers every year from 1832 on. It received the name of the Oregon Trail before there was any traveled road up the north side of the Platte. The north side road began with the Mormon migration of 1846-47. It started from Florence and kept on the north side of the Platte river all the way to Fort Laramie. After the discovery of gold in California, the north side trail was extensively traveled by people from the northern

states who did not wish to go so far out of their way as required in order to start on the old Oregon Trail. This north side road was sometimes called the California Trail. It was not generally called the Oregon Trail at any time, since that name had already been given to the road on the south of the Platte. The following extracts are taken from the Bagley diary:

Our route lay through Oskaloosa and Des Moines in Iowa, and we reached the Missouri river on May 22, 1852, at or just below the Old Mormon town of Kanessville. On the opposite banks of the river were hills then termed Council Bluffs, I believe from the fact that it had often happened that treaties and "councils" with the Indians had been made there.

It took us all day to cross, as there were many other wagons to be taken over and all of ours did not have the right of way at the same time. My recollection is that this ferryboat was operated by steam.

We were now at the westerly limit of civilization. On the east bank of the river were a few small trading villages, but on the westerly bank the Indian country began. There were thousands of Indians camping on the river bottom and on the bluffs where Omaha now stands. We waited here over one day, Sunday, May 23, 1852, to get all ready for our real start for Oregon.

The migration of 1852 was the heaviest of any to Oregon and California. It was then and always has been estimated that it reached fully 50,000. On all our part of the trip we had no fear of the Indians except to protect ourselves from the pilfering of articles about camp and from stealing our horses at night.

Among Father Mercer's papers I found, several years ago, his original list of the night patrol of sentries that went on guard each night with the stock, as most of the time they had to be taken quite a distance from camp in order that they might have sufficient grass to feed upon. This was a serious handicap all along the route and became much worse after the migration on the south of the Platte crossed over to the north side, somewhere near Fort Laramie, I believe.

At Council Bluffs, Thomas Mercer was elected captain of the company and directed its movements across the plains. It was a necessary custom to select a captain of each party, who directed the movements of the train about stopping for the night and starting in the morning: about "laying over," on Sunday or any other time it was thought best. Otherwise there would have been frequent disputes and disagreements about the movements of the company. The trip was on to bring out all the good qualities and the bad ones, as well, but I do not remember any serious disputes along the whole of the route.

After resting over one day, we made our real start "across the plains" on the 24th of May, 1852. This proved to be a comparatively early start as thousands came after us. We found better grazing in consequence and less dust, no small item in an alkaline country. About twenty miles out we had to cross a narrow, deep, slugging stream called the Elkhorn. Here we had our only dispute with the Indians. A band of Pawnees had constructed of rushes a floating pontoon or bridge that would hold a wagon and team. They demanded for each team and wagon five dollars. This our people felt was exorbitant and they offered to pay one dollar instead, which in turn was refused. Our men got their rifles and told the Indians that it meant a fight unless the lower offer was accepted. After a lot of loud talk matters quieted down and the Indians agreed upon the dollar and we came on our way.

All through May and June we drove on up the Platte and its tributaries. For hundreds of miles the road was so level that but for the Platte running eastward no one could have told we were gradually ascend-

ing toward the Rocky Mountains. In one stretch of two hundred miles we saw but one lone tree, a Balm of Gilead on an island in the river. Our fuel was called "buffalo chips," though I am sure that much of it was from the cattle that had preceded us, instead of buffalo. That year the migration was so large and close together that the buffalo were frightened away from our vicinity and we never saw one on the trip.

For hundreds of miles we saw a constant procession of wagons on the south bank as well as on our own north side. We came to recognize some of the trains on the further side and, of course, on our own side. Years later I often heard father addressed by someone in Oregon who told of meeting our train on the Platte or on the Snake River. Along the Platte the most notable feature of natural scenery was "Chimney Rock," that was shaped like an immense circular chimney set on a hill. It was on the south side of the river, a few miles away from it. Its formation was of a soft rock or indurated clay that in that arid climate was subject to slight erosion. It has been an object of frequent note for one hundred years, and in the years since we saw it has shown but little change in shape or height.

We forded several streams so deep that blocks were put under the beds of the wagons so that the water would not damage articles in them. One of the large branches of the Platte, Loup Fork, was the most notable of these. It was necessary to drive very rapidly to avoid sinking in the quicksands all the way across, yet the wagons rattled and jolted as though the bottom was broken rock instead of sand. It greatly excited my curiosity at the time and I never have understood the peculiar formation that would let a wagon or animal settle in it and soon engulf it and yet seem like rock when driven across. We took the precaution to have our horses drink all the water they would before driving into the stream that they might not try to stop on the way across. All little details of every day life had to be carefully thought out to avoid necessary delays and difficulties.

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### BEGINNINGS OF MINDEN

The Minden News of June 1, 1922 has an interesting story of the beginnings of Minden. Minden was first an idea, then a survey, finally a county seat. The idea originated in a broom cornfield on the farm of Joel Hull in September, 1875. Five men were harvesting broom corn. There was not another house within four miles. Eating lunch at noon on the grass the five men made up the plan to buy a quarter section of land as near the center of Kearney county as possible, survey it into a town site, offer it as the future county seat to the voters and if successful to turn the land over to the county at cost. In accordance with this plan Mr. Hull bought the southeast quarter of section seven, town six, range four, from the Union Pacific Railroad Company at \$3.75 per acre. The voters of Kearney County at a special election November 21, 1876, voted to locate the county seat on the tract almost unanimously. The quarter section was then offered to the county commissioners for the price paid the railroad company. The commissioners refused to accept it for lack of funds. Mr. Hull then organized the Kearney County Land Association which took over the tract and platted it into lots. The original plan of the founders of Minden became a reality. As the county seat was located at the center the prolonged and bitter county seat contest which mars the history of so many Nebraska counties was avoided. When the Burlington railroad built across the county, Minden was a natural and convenient point and by construction of the railroad became not only the county seat but the chief town of the county which it has continued to be. Not many counties or county seats have had as smooth sailing and prosperous a voyage in their political and industrial development as Kearney county and Minden.



# THE NEBRASKA STATE HISTORICAL SOCIETY

Made a State Institution February 27, 1883.

An act of the Nebraska legislature, recommended by Governor James W. Dawes in his inaugural and signed by him, made the State Historical Society a State institution in the following:

Be it Enacted by the Legislature of the State of Nebraska:

Section 1. That the "Nebraska State Historical Society," an organization now in existence—Robt. W. Furnas, President; James M. Woolworth and Elmer S. Dundy, Vice-Presidents; Samuel Aughey, Secretary, and W. W. Wilson, Treasurer, their associates and successors—be, and the same is hereby recognized as a state institution.

Section 2. That it shall be the duty of the President and Secretary of said institution to make annually reports to the governor, as required by other state institutions. Said report to embrace the transactions and expenditures of the organization, together with all historical addresses, which have been or may hereafter be read before the Society or furnished it as historical matter, data of the state or adjacent western regions of country.

Section 3. That said reports, addresses, and papers shall be published at the expense of the state, and distributed as other similar official reports, a reasonable number, to be decided by the state and Society, to be furnished said Society for its use and distribution.

## Property and Equipment

The present State Historical Society owns in fee simple title as trustee of the State the half block of land opposite and east of the State House with the basement thereon. It occupies for offices and working quarters basement rooms in the University Library building at 11th and R streets. The basement building at 16th and H is crowded with the collections of the Historical Society which it can not exhibit, including some 15,000 volumes of Nebraska newspapers and a large part of its museum. Its rooms in the University Library building are likewise crowded with library and museum material. The annual inventory of its property returned to the State Auditor for the year 1920 is as follows:

Value of Land, ½ block 16th and H.....	\$75,000
Value of Buildings and permanent improvements.....	35,000
Value of Furniture and Furnishings.....	5,000
Value of Special Equipment, including Apparatus, Machinery and Tools .....	1,000
Educational Specimens (Art, Museum, or other).....	74,800
Library (Books and Publications) .....	75,000
Newspaper Collection .....	52,395
Total Resources .....	\$318,195

Much of this property is priceless, being the only articles of their kind and impossible to duplicate.



Vol. V.

April-June, 1922

No. 2

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## THE NEBRASKA STATE HISTORICAL SOCIETY

Founded September 25, 1878

The Nebraska State Historical Society was founded September 25, 1878, at a public meeting held in the Commercial Hotel at Lincoln. About thirty well known citizens of the State were present. Robert W. Furnas was chosen president and Professor Samuel Aughey, secretary. Previous to this date, on August 26, 1867, the State Historical Society and Library Association was incorporated in order to receive from the State the gift of the block of ground, now known as Haymarket Square. This original Historical Association held no meetings. It was superseded by the present State Historical Society.

### Present Governing Board

Executive Board—Officers and Elected Members

President, Robert Harvey, Lincoln.

1st V-President, Hamilton B. Lowry, Lincoln

2nd V-President, Nathan P. Dodge Jr., Omaha

Secretary, Addison E. Sheldon, Lincoln

Treasurer, Philip L. Hall, Lincoln

Rev. M'cheal A. Shine, Plattsmouth

Don L. Love, Lincoln

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John F. Cordeal, McCook

Novia Z. Snell, Lincoln

William E. Hardy, Lincoln

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Samuel Avery, Chancellor of University of Nebraska

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Howard W. Caldwell, Professor of American History, University of  
Nebraska

Andrew M. Morrissey, Chief Justice of Supreme Court of Nebraska

Clarence A. Davis, Attorney General of Nebraska

# NEBRASKA AND RECORD OF

# HISTORY PIONEER DAYS



Published Quarterly by the Nebraska State Historical Society

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Addison E. Sheldon, Editor

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Subscription, \$2.00 per year

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All sustaining members of the Nebraska State Historical Society receive Nebraska History and other publications without further payment.

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Vol. V.

April-June, 1922

No. 2

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In the September number of the Wisconsin Magazine of History, in a history of Platteville, in that state, is the following paragraph of interest to Nebraska readers:

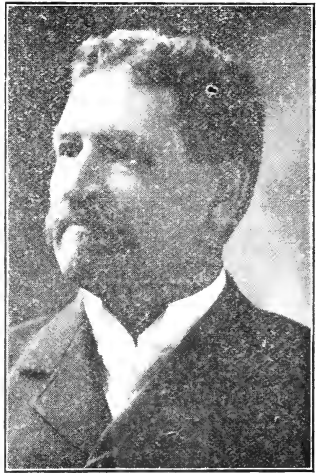
One of our oldest living residents at Platteville is Mr. Frank Rowe, who came here in the forties and who crossed the plains to California with an ox team in 1852, leaving Platteville on the last day of March. There were five ox teams in the company. Close to the mouth of Shell Creek, Nebraska, the company was attacked by Indians, but fortunately at that moment another company bound for California came in sight. A corral was quickly made of the wagons, and the oxen, horses, and non-combatants were put in the center. The battle lasted for a considerable time, and finally the Indians withdrew leaving nine of their number dead.

---

William J. Holladay was buried in North Loup cemetery June 18. He was one of the early settlers in that region, conducting a sutler's store at Fort Hartsuff, the frontier post guarding the early settlements on the Loup rivers. Later he was sheriff of Valley County.



JAMES N. PAUL  
Sept. 23, 1839  
March 9, 1922



NICHOLAS J. PAUL  
July 27, 1841  
July 18, 1921

## The Paul Brothers of St. Paul

## THE PAUL BROTHERS OF ST. PAUL

By Robert Harvey  
President Nebraska Historical Society

During the past twelve months Nebraska has lost two pioneers, identified with Nebraska territory and state for nearly sixty years. Howard county has lost two citizens, James N. Paul and Nicholas J. Paul, the sponsors for its position on the map of the state, first to give to the world its advantages of location, fertile soil and healthful climate; who initiated, induced and gave direction to the first tide of a peaceable and thrifty emigration into the Loup country, thus giving Howard county character, dignity and an enviable standing among the counties of the state. Together they secured the severance of sixteen townships from the north part of Hall county and the passage of a bill in the legislature of 1871 defining the boundaries of Howard county. They promoted its speedy organization. They showed their faith in the country by more than fifty years of continuous residence within its boundaries, and by constant, harmonious labor for the betterment of its citizenship, educational and financial interests. They opened to the world's toilers the door of that great agricultural region drained by the Loup rivers, comprising the counties of Howard, Greeley, Sherman, Valley, Garfield and Loup.

St. Paul, the county seat of Howard County, was named by U. S. Senator Phineas W. Hitchcock in their honor.

James N. Paul, the older brother, was born in Beaver County, Pa., September 23, 1839, and soon after the family moved to Meigs County, Ohio. He served in Company H, 140th Regiment Ohio Infantry, in the Civil war, after which he came west and for six or seven years was engaged in government surveying. In the winter and spring of 1871, with his brother, he was interested in founding a colony in the Loup river country in Howard County and took a homestead adjoining St. Paul which he still owned at the time of his death.

At the permanent organization of the county he was elected county commissioner for the long term and was the central figure in piloting the organization through its infancy to a stable financial basis which had marked influence in the future management of its finances.

In the fall of 1873 he succeeded Seth P. Mobley as proprietor and editor of the Howard County Advocate which he ably conducted until 1878, when the plant was sold to Robert Harvey. He then entered upon the practice of law to which he gave all his time and energy and soon became one of the leading trial lawyers in central Nebraska. He was a member of the senate in the legislature of 1885 and was chairman of the judiciary committee.

In 1901 he became judge of the 11th judicial district which place he filled with great ability until the expiration of his term in 1917 when he voluntarily retired on account of failing health.

He was positive and firm in his convictions, wise in his counsels and honorable in business transactions.

As pioneer, home builder, lawyer, statesman and jurist he made a firm and lasting impression upon the people and the institutions of central Nebraska.

He died at his home in St. Paul March 9th, 1922, at the age of 82 years, five months and sixteen days.

---

Nicholas Jay Paul, the younger brother of Judge Paul, was born in Meigs County, Ohio, July 27, 1841. Receiving an academic education at Ewington, Ohio, for a time he taught district school. In the fall of 1862, he moved to Leavenworth and the following years was engaged in government surveying in southern Nebraska. He was also a trusted employe of the Union Pacific land department.

He was associated with Judge Paul in founding a colony in the Loup country and filed a homestead entry on a quarter section of fine land adjacent to St. Paul where he continued to live until his death. Mr. Paul was one of the commissioners appointed to effect the temporary organization of Howard county and at the fall election of 1871 was chosen probate judge which office he held for four years. In 1876 he was elected the first representative to the legislature from the county.

In 1879 he was elected county treasurer and reelected in 1881. After the expiration of his second term he declined further to be a candidate for any office, excepting that of school director which he held for forty-eight years, always manifesting a great interest in educational matters.

In 1884 he purchased the stock of the Howard county bank and soon after organized the St. Paul National Bank, and in later years changed to the St. Paul State Bank to which he gave his undivided attention for the remainder of his life. It was during the dark financial days of the nineties that the rugged honesty of the man was displayed when in despair of being able to weather the storm of national financial depression he said he would rather give up all his property and begin over again, than that any of his depositors should suffer. His bank was considered one of the substantial institutions of central Nebraska.

He had kept a diary since 1866 in which he briefly recorded his business transactions and those who have been permitted to examine his books have been surprised at the great number of money loans during the first few years of the colony's early life and the repayment of the same amount apparently without interest. During those few years, which included the years of the grasshopper scourge, there was great destitution and many families would have suffered great hardships had they not known where they could go for aid and sympathy. It falls to the lot of few men in private life to be so generally known and to possess so many true friends.

He died of apoplexy at his desk at the noon hour, July 18, 1921, at the age of 79 years, 11 months and 21 days.



## MILITARY POSTS IN THE WEST.

One of the rare volumes upon Western history is circular No. 8, issued from the Surgeon-General's office, War Department, May 1, 1875. It is a report on the hygiene of the United States army with a description of all military posts and a map. It is a volume of 570 pages and is now quite out of print and difficult to find. The volume recently secured by the Nebraska State Historical Society was through the kindness of General Wm. H. Carter, whose letter is printed elsewhere in this magazine.

The volume contains complete descriptions of all western army posts, with an account of the surrounding country, tabulation of all buildings, an account of the health of soldiers at each post and hygienic conditions, diagrams of each fort and its buildings and a weather record during the history of the fort.

The forts and camps in Nebraska described in this volume are Camp Hartsuff, in the North Loup valley, located in 1874; Fort McPherson, in Lincoln county, located in 1866; North Platte station, Lincoln county established in August 1867; Omaha Barracks, Douglas County, established November 20, 1868; Camp Robinson, Sioux county, established in February, 1874; Camp Sheridan (Spotted Tail Agency) Sheridan county, located September 9, 1874; Sidney Barracks, Cheyenne county, located in 1867.

In addition to these there is a chapter each upon these forts inseparably connected with the history of Nebraska: Fort Leavenworth, Kansas; Fort Laramie, Wyoming; Fort Randall, South Dakota.

Most interesting detailed information is given of living conditions for the population of these forts. This includes such details as the number of cubic feet for each person in living rooms, the kinds of diseases and number of cases at each post, the methods of heating, water and ice supply, bathrooms, garden products, libraries and scientific observations upon conditions which could be made only by trained medical observers.

Fort Kearny, the most important military post in Nebraska during the frontier period, was abandoned in 1871 and therefore does not appear in this report. Fort McPherson in 1875 was still a post of importance and the description of the buildings and conveniences there are of interest:

The buildings are arranged about a quadrangle 844 by 560 feet. Two sides are formed by five barracks, three log and two frame; one (log, shingled-roof) 145 by 27 feet, with wings of 87 by 20 feet; one (frame, shingle-roof, unoccupied, and out of repair) 108 feet by 27 feet, with a wing of 69 by 20 feet; one (log, shingle-roof, unoccupied) 114 by 27 feet,

with wing 69 by 20 feet; one (frame, shingle-roof) 147 by 27 feet, with wing of 69 by 20 feet, and another (log, shingle-roof) 132 by 30 feet, with no wing. Each building contains eighteen windows, and compartments used as dormitories, orderly-rooms, dining and cooking rooms. The dormitories are ceiled. Average air-space per man in two buildings occupied at present is 698 cubic feet. Single iron bedsteads are used. Ventilation is by windows and roof-ventilators.

One side is occupied by officers' quarters-frame, lathed and plastered, with shingle-roofs—in good repair. Three single buildings, 42 by 20 feet; four double 54 by 20 feet; one commanding officer's, 65 by 24 feet. Two single buildings, 40 by 20 feet, are on a line with hospital, in the rear of the main line of officers' quarters. All have kitchens 24 by 15 feet.

The fourth side is occupied by the adjutant's office, (new) 41 by 30 feet; quartermaster's office, (new) 36 by 30 feet; the commissary storehouse, (new), 96 by 25 feet; and the band quarters, (new) 52 by 22 feet; with wing 90 by 19 feet.

In the rear of the barracks are the quartermaster's warehouse, (log) 132 by 30 feet; the forage building, (log), 130 by 27 feet, and six laundresses' houses, (five log and one in an account of the construction of the building, says, "Three frame;) two, 40 by 24 feet; one 30 by 15 feet; one, 40 by 18 feet, with wing 24 by 15 feet; one 60 by 18 feet; one, 30 by 15 feet, with wing 12 by 15 feet; also, the cavalry stables, log with shingle-roofs; four, 200 by 30 feet, and one, 235 by 30 feet.

A new guard-house was erected in 1874. It is built of logs, 42 by 18 feet, and 9 feet high from floor to ceiling, and contains, besides a guard room, ten single cells, each 6 by 3 feet, and one double cell, 6 by 6 feet. There is no general prison-room. Ventilation is sufficient.

The post-bakery (log) is 45 by 30 feet, with large oven.

The hospital is a log building, well chinked and plastered, with lathed and plastered ceilings and shingle-roof. It consists of a main building 69 by 20 feet, and a wing 56 by 20 feet, forming an "L".

The two ward-rooms, respectively 20 by 38 feet and 20 by 20 feet will accommodate twenty-four patients, giving to each 466 cubic feet air-space. The dispensary is 20 by 12 feet, the steward's room 10 by 20 feet, and the dining room and store room are each 20 feet square. The washroom  $8\frac{1}{2}$  by 15 feet, adjoins the larger ward. The steward's quarters have a kitchen 14 by 20 feet, adjoining. The hospital kitchen, 16 by 20 feet, communicates with the dining room in the wing of the building. An addition of a post-mortem room has been made.

There is no post library; but two company libraries, one containing 362 volumes, the other 26 volumes.

The bathing facilities are good in company quarters; the river, however is preferable in summer. No post or company order for compulsory and systematic bathing has been issued.

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### BRANDING IN THE NEW ENGLAND COLONIES

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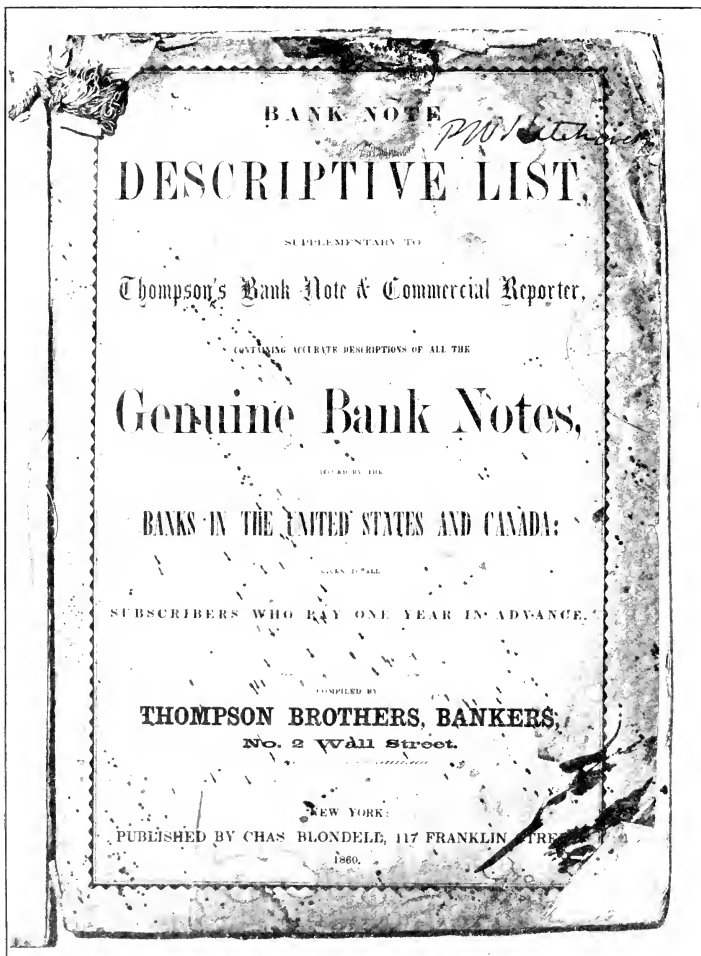
Whereas many questions, and sometimes troublesom<sup>e</sup> suites grow betwixt men, about horses running together in the woods unmarked, It is ordered, That each plantation in this jurisdiction shall have a marking iron, or flesh-brand, for themselves in particular, to distinguish the horses of one plantation from another; namely, New-haven an iron made to set on the impression of an H, as a brand-mark, Milford an M, Guilford a G, Stamford an S, Southold an S with an O in the middle of it, Brainford a T. Which plantation brandmark, is to be visibly and as sufficiently as may be, set upon the near buttock of each horse, mare, and colt, belonging to that plantation. Beside which, every owner is to have, and marke his horse or horses, with his own particular flesh-brand having some letter, or letters of his name, or such distinguishing mark, that one man's horses may be known from another's. And that in each plantation there be an officer appointed, to record each particular man's mark, and to see each particular man's horse, mare, and colt, branded, and to take notice, and record the age of each of them, as near as he can, with the colour, and all observable marks, whether natural or artificial; and what artificial marks it had before the branding, whether on the ear, or elsewhere, with the year and day of the month when branded. And in each plantation, the officer for his care and pains, to have six pence of the owner, for each horse, mare, or colt, so branded and recorded. And that after the publishing hereof, every one who hath any horse or horses, of what age or kind soever, doe duly attend this order, at his perill; the officer also is to require as satisfying evidence of his right, who presents any such horse, etc. as may be had, or to record any defect of due evidence, that a way may be open to other claims.

New Haven Code (pub. 1655.) probably 1643 in use, Trumbull—Blue Laws, p. 227.

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From Phil. R. Landon, "North Acre Seedsman," at Sterling, Nebraska:

The statement in "Nebraska History" that "no earthwork, mound, lodge site or human bones, along this part of the Missouri river has been there 1,000 years," is correct, so far as my examination and observation go. In fact, bones and stone work that I have dug up in Nebraska in the past forty years have proved to me that they were not more than a century old. One instance was in my digging on North Acre. I came upon the bones of an Indian and white man buried together, and among the bones was a belt buckle with the letters U. S. A. upon it. If there were any "pre-historic" men in Nebraska I will have to be shown."



BANK NOTE

*P.W. Mitchell*

# DESCRIPTIVE LIST

SUPPLEMENTARY TO

Thompson's Bank Note & Commercial Reporter,

CONTAINING ACCURATE DESCRIPTIONS OF ALL THE

## Genuine Bank Notes,

ISSUED BY THE

BANKS IN THE UNITED STATES AND CANADA:

SOLD TO ALL

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**THOMPSON BROTHERS, BANKERS,**

No. 2 Wall Street.

NEW YORK:

PUBLISHED BY CHAS. BLONDELE, 117 FRANKLIN STREET,

1860.

SENATOR P. W. HITCHCOCK'S BANK NOTE REPORTER,  
USED IN 1860

**Wisnora County Bank.**  
1s, steamboat—1, bust of female—1, Indian overlooking city.  
2s, bust, Indian, female, children, globe—Indian squaw, with bow and arrows—2, portrait of boy.  
3s, two females, cows, sheep, factory—3, 3—flying female, cars, canal, &c.

**KANSAS TERRITORY.**

**Kansas Valley Bank, Atchison.**  
3s, two wild horses running, horses in distance—3, female portrait—3, pigs.  
5s, Indian on horse shooting buffaloes—5, male portrait—3, portrait of girl holding dove.  
10s, right end, 10, steamboat, river, &c.—left end, 10, cars, X on shield.  
20s, emigrants, oxen, horses, wagons, &c.—20, male portrait—20, female seated on either side of shield.  
50s, steamboat, city in distance—50, male portrait—50, sailor with hand on capstan, barrels, bales, &c., vessels in distance.  
100s, spread eagle on shield—100, male portrait—C, male portrait.

**NEBRASKA TERRITORY.**

**CANADA.**

**Bank of British North-America, Mon.**  
REAL AND BRANCHES

Phineas W. Hitchcock was United States Senator from Nebraska from 1871 to 1877. He was the father of our present Senator Gilbert M. Hitchcock. Senator P. W. Hitchcock was one of the leading spirits in the pioneer period of Nebraska history. He was the author and introducer of the Timber Culture Act passed by Congress in 1874. His name is forever associated with the great enterprises of the empire builders of the trans-Missouri region.

In the Nebraska historical library is now a copy of Thompson's Bank Note and Commercial Reporter, published in 1860. A fac-simile of the title page of this historical document is printed upon the opposite page of this magazine. The picture shows the name of P. W. Hitchcock written thereon. A loop at its upper left-hand corner shows where it was hung to a hook in Mr. Hitchcock's office for ready reference. The scattered spots across the title page are evidence to the historical student of the existence of flies in the business offices of pioneer Nebraskans.

Thompson's Reporter was a necessity for every business man in the United States in the period of state bank note circulation. It describes and gives pictures of all the foreign coins likely to circulate in the United States and there were many of them. It also gives fac-similes of many of the state bank note issues of that period and a description of all of them. There were hundreds of banks under state charters issuing currency under various degrees of regulation. Before a merchant dared accept a currency bill he needed to look up the standing of these banks and examine the notes

offered for possible counterfeits, of which there were many. So this early Nebraska book is of very rare value, made all the more so by bearing the signature of the first Senator Hitchcock.

Upon this page is given a half-tone of the page of Senator Hitchcock's Bank Note Reporter which shows the bank notes in circulation in Kansas Territory and Nebraska Territory in 1860. It will be observed that only one Kansas Bank, the Kansas Valley Bank, of Atchison, had its notes listed in the Bank Note Reporter of 1860. For Nebraska Territory the space is significantly vacant. There were plenty of Nebraska wildcat banks issuing paper currency in the period between 1855 and 1857. Over \$400,000 in paper currency was issued by these Nebraska banks. These notes are still found occasionally in the papers of early Nebraska pioneers. They are interesting to museum collectors. In the Nebraska Historical Society museum are many of these early wildcat notes. But the editor of Thompson's Bank Note Reporter in 1860 ruled all these Nebraska bank notes issued out of his publication. This Historical Society is indebted to Mr. C. A. Westerfield, 3116 Mason Street, Omaha, for this valuable addition to its library.

### SOME DISTINGUISHED OTOE CHIEFS

From Attorney Edwin R. McNeill, of Pawnee City, Okla.:

Chongatonga, (now spelled Shunatona by the Indian Office, which is not correct) or Big Horse was born about 1838. He was named after his grandfather, the head chief of the tribes who made a peace and friendship treaty in 1817. When Shunk-co-pe died he left two minor sons—Cha-doe-nah-ye, or Standing Buffalo, who afterwards took the name of James Arkeketa, Sr., and Chon-ga-tong-a, or Big Horse. Chongatonga was a brave and every war party gotten up he was always selected as a scout.

His activities in battles won for him the divine right to wear two eagle feathers upon his scalp, which was considered the highest honor that could be conferred upon a brave. As a brave he earned for himself a name among his people. His brother, who was older than he, was a chief and took the name of Arkeketa.

In those days it was the custom of the various Indian Agents to appoint as policemen of the agency the braves of the tribes, so when the Otoes settled down, he was appointed as a policeman. When part of the tribes under Chiefs Medicine Horse and White Horn left their former reservation in Nebraska and moved to the Indian Territory, Chongatonga came, because he had favored the proposition of moving to the lands set apart for all of the peaceful Indians.

When the rest of the tribes finally gave their consent, some of the chiefs were delegated to come and look over the land and choose their home. His brother, James Arkeketa, was one of those to come and he returned with his brother to assist him.

He was a policeman up to the time of his death and for his efficiency and faithfulness to his duties he was appointed a chief of the tribes by the Indian Office and approved by the Interior Department on July 6, 1886. He took sick soon after he became a chief and died in the fall of 1887.

Richard William Shunatona (Chongatonga) was born upon the plains of western Nebraska, while the Otoes were on their annual fall hunt for buffaloes in 1876.

From the words of Shunk-co-pe, that the only chance for the red man was to go to school and learn to move the head, the hand, the feet, the body, and the tongue like the white man, and also from his own experience as a policeman, he saw, so he wanted his son to receive some education.

He sent him to the boarding school at Otoe and when he finished the grades he sent him to Chilocco Indian School, from which school he graduated in 1896.

After graduation he entered the government service as a clerk, but resigned on account of the race prejudice in the work.

He became a chief and was acknowledged as one of the leading men of the tribes. He knew the ways because he was raised in the council fires.

He is the head of the buffalo clan and has represented his tribes as a delegate to Washington several times and is now one of the five men selected by the Superintendent to act as a Committee to transact all tribal business with the government.

He is married to a Pawnee and they have eight children who are being educated in the public schools of Pawnee, Okla. His children do not understand their Indian tongue.

He is of good royal blood from both sides and therefore he is one and belongs to the aristocratic families of the tribes.

(Editor's Note) The treaty of peace and friendship between the United States and the Otoe tribe signed December 26, 1817 is signed by William Clark, Auguste Choteau, Benjamin O' Fallon, Manuel Lisa, Joseph LaFlesche (interpreter) and by Chongatonga (Big Horse) among the Otoe chiefs.

## LETTER FROM INDIAN COMMISSIONER MANYPENNY

To  
Ar-kee-kee-tah,  
or

Department of the Interior,  
Office Indian Affairs,  
March 20, 1854.

Stay By It.

Principal Chief of the Confederate Bands of OTTOE  
and MISSOURI Indians

Having concluded the business which brought you here, I deem it my duty on your departure for your home, to express to you my approbation of your official conduct while here, and to commend the interest you have shown for the Ottoe and Missouri people.

On your return to the Ottoes and Missourias, you will find many perplexities and difficulties; but by constant perseverance and a firm determination to do right at all times and under all circumstances, you will be sustained in all your efforts for the civilization of your people; and it may be allotted to you to yet see them in quite an advanced state of intellectual improvement, and each family comfortably situated.

Enjoin on them habits of industry. Teach them to abhor idleness and the accompanying vices—such as gambling and the like.

Urge them to cease the use of ardent spirits, for intemperance is their greatest enemy.

Encourage the young to go to school. And let all fear God and keep his commandments.

A great responsibility rests on you and the other Chiefs—and I ardently hope you may all be found equal to any emergency that may arise in your country and among your people.

I cannot impress too strongly on you the necessity of at all times conducting yourself properly. Your example should be such as to inspire your people with confidence. Much depends on this. I confidently hope you will appreciate the deep responsibility that rests on you, and set an example of diligence, temperance, patience and kindness before your people.

I will often think of you when far, far away, and shall be anxious to hear the news from your country, hoping that it may always be good.

Your friend,

GEO. W. MANYPENNY,  
Commissioner.

The original of the above interesting historical document is now in the museum of the Nebraska State Historical Society. It is presented by Richard William Shunatona, representative of this Society to the Ottoe tribe. Mr. Shunatona is very much interested in the work of this Society and especially in preservation of the history and traditions of the Ottoe tribe. The story of his family on the opposite page of this magazine is an interesting contribution to this history.

## EARLY HISTORY OF THE CREEK INDIANS

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John R. Swanton is one of the most painstaking students and attractive writers upon American Indians. His latest book is bulletin 73 of the Bureau of American Ethnology—just issued. The book gives a condensed story of the Creek tribe from their first contact with white people. The tribe was one of those encountered by the Spanish explorer, Ferdinand De Soto, in 1539. They then lived in the Georgia region, had well-built villages, cultivated fields and were fierce and warlike. Ever since that time the Creeks have been among the bravest of the southern tribes. General Jackson found them such in his Indian campaigns.

For Nebraska readers Mr. Swanton's last volume has chief interest from its account of the Siouan tribes on the Atlantic coast. These tribes, related by blood and language to the Nebraska Otoe, Omaha, Ponca and Sioux tribes, have almost disappeared. They have been the subject of special stories by Mr. Mooney and the facts brought out by him go far to confirm the traditions of the Nebraska tribes that their ancestors journeyed a long distance from the east into the Mississippi valley and thence up the Missouri to their home in this state.

A valuable feature of Mr. Swanton's book is a series of ten maps showing the location of the various southern Indian tribes as described by the early white explorers and their gradual migration westward to their present home in Oklahoma.

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J. H. Sweet, editor of the Nebraska City Daily Press, writes the following very interesting comment on the custom of New Year's Carriers address. We hope other editors will give their recollections and present practice:

I was very much interested in your article on "Carriers' Addresses" which appeared in a recent copy of "Nebraska History." You wonder why the custom did not survive.

The custom does survive in Nebraska City. Our carriers take out with them on each New Year's Day an "address" for their patrons. Usually the boys are rewarded. The "Address," however, is somewhat different from that which was in vogue in the early sixties and seventies and has more utilitarian purpose. It is usually a calendar or something of that sort.

I have tried to stop the custom, but I have found it almost impossible to do so. The carriers expect it and the patrons, good naturedly, have asked that it be continued. Personally, I have felt that the boys' monthly compensation should be sufficient, but, apparently, my opinion has not been affirmed by the higher court.

I wonder if these addresses are still given out by other newspaper carriers—that is, in other portions of the state.



## PORTRAIT OF WM. J. BRYAN

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From Mrs. Josephine Hull, of Los Angeles, California, the Historical Society recently received the gift of a fine portrait of William J. Bryan, and this letter:

Yours received and was glad to know you received the picture of Wm. J. Bryan all right. In regard to how I came to make it was through request of Miss Butterfield, superintendent of the Art department of the Nebraska building at the Trans-Mississippi Exposition at Omaha, who came to my Studio and asked me to paint several life size portraits to be exhibited there, as the Nebraska Artists' donation, I being a resident of Nebraska at that time, 1898, and as my husband and I were great admirers of William J., we took it with us to California—but since his death, and my son's wife's death, am at present here with him.

The portraits were done in water color and India ink, and were of ex-senator Allen of Madison, Nebraska, Governor Holcomb, ex-Governor Dawes of Crete, Nebraska, and ex-Senator Allison of Iowa, which hung in the Governor's parlors during the Fair, except that of Governor Holcomb which they draped in flags and hung it on balcony, over fountain in center of main building, opposite entrance, and also selected my five, from the many and hung them over the speakers opening day. Should there be any other information, would gladly give it.

JOSEPHINE HULL.

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## AN ADDRESS BY HARDY W. CAMPBELL

At Alliance on February 15 deserves place in the historical record. The subject of his address was "Summer Tillage" and was a condensation of twenty-five years experiment and experience west of the Missouri River. Mr. Campbell was not the inventor, nor the discoverer, of what is called "Dry Farming." He was and is its chief publicity agent and promoter. The plan in its essential features was used in California, Utah, and other dry regions many years before it was tried by Mr. Campbell in South Dakota and brought to Nebraska by him in the early nineties. A propaganda, organized by Mr. Campbell and others, had its chief center of distribution in Lincoln, the home of Mr. Campbell for a number of years. The vast literature upon dry farming, now filling thousands of printed pages, started here. Looking back over thirty years it can now be seen what a great movement then began. The high plains of western Nebraska, Wyoming and Colorado have become the homes of thousands of successful farmers. The scientific methods for raising crops on scant rainfall, and their limitations, are now fairly well established. Successful crops cannot be grown in the absence of water. Hot winds like those of 1894 and little rainfall as in 1910 will reduce dry farming yields below the point of profit. But the average yield in average years may be doubled and trebled by the application of present dry farming methods. H. W. Campbell, as the largest contributor to the practice and the propaganda of this method, deserves high rank in the future history of Nebraska. His present residence is at Los Angeles where he is in the employ of the Southern Pacific Railroad. A daughter, Mrs. A. E. Yarter, lives at Alliance.

## THE SIOUX-PAWNEE WAR.

Mr. S. C. Bassett, a member of the Historical Society board, and one of the most discriminating students of Nebraska history, adds his personal recollection to the story of the last battle field of the Sioux-Pawnee war in a recent letter:

In the last Historical Society quarterly I have just been reading with much pleasure and interest every item of a historical nature, and especially "The Last Nebraska Battlefield of the Sioux-Pawnee War."

The Pawnee hunting expedition route in 1873, from the reservation to the hunting grounds, was up the Platte valley following the public highway which ran close beside the Union Pacific railroad. We were living on our homestead claim a mile distant from this highway. James Ogilvie, station agent at Gibbon, informed us that hundreds of Pawnee Indians were coming up the Platte valley going on an annual buffalo hunt on the divide between the Platte and Republican rivers. Train men reported that the Indians had camped, the night before, at a point east of the present village of Shelton, and our family all went to the highway to see them pass by. It was about the middle of the forenoon when Indians first appeared. First were several hundred Indian men, mounted on ponies. Following were ponies dragging tepee poles on which were the camp equipage, these in charge of the women. Bringing up the rear were hundreds of loose ponies driven by the Indian boys and girls.

The procession was more than a mile in length and all our people were deeply interested. It was reported the Indians crossed the Platte near Plum Creek (now Lexington). The divide west of Ft. Kearny and south of the Platte was the last stand of buffalo in Nebraska and very many of our people had hunted the buffalo in that region.

We first learned of the Sioux-Pawnee battle when hundreds of Pawnees were hauled in box cars and on top of freight cars, on the Union Pacific railroad from Plum Creek to a point near the reservation.

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From P. M. Hannibal—Howard County.

We came here from Wisconsin in 1871 when there was not a building in this county. About 200 Pawnee Indians camped on the Loup River within a mile of our Danish Colony that numbered only 20 persons and the Sioux were not far away and we were not sure but they might come any day. They never troubled us but they did threaten our friends in Valley County who took claims up there in 1872. The Sioux got so close that all the Danes up there left their claims to come down here to stay with us a while. But on their way down the North Loup they met a lot of soldiers going up with a gang of workers to build a fort! That settled the Sioux problem for them and for us! Later, Jeppe Smith became first postmaster of Ord. The post office was on his claim about four miles above where it is now. Peter Mortensen, late state treasurer, was the first school district treasurer there. I was the first teacher here, helping some other Danes to learn good English. I taught the first and second terms of school up there. Andersen, Mortensen and Smith were here before they went up there. We had many a good talk together—"In the days when we were pioneers—fifty years ago." We got our postoffice here in 1872. Before that our nearest postoffice was Grand Island, with no roads or bridges. We forded the Loup with oxen and got over the sloughs and sand hills the best we could. "In God we trust," was our motto and God helped us all the way.

## LOGAN COUNTY—FIRST THINGS.

The Gandy Pioneer gives the following as among the first happenings in the history of white men in Logan county. Although possessing a fine body of rich, black, table land and splendid water, the Logan county region was flanked by sand hills and out of the beaten path of land seekers. It was not until the middle eighties, after the construction of the Burlington road across Custer county, that homesteaders settled in considerable numbers in Logan. This record of the earliest settlement deserves wider knowledge and additional detail. It would be quite worth while to know something of the life of Thomas Kirby, the pioneer hunter and trapper:

Thomas Kirby, hunter and trapper, in the summer of 1873, built the first house in Logan county. It was built on the north bank of the Loup River, three-quarters of a mile north of the town of Logan. This house was part dug and part made of cedar logs, there being a big grove of these in the canyon near by.

The canyons surrounding the Clark table were a favorite place for black tailed deer and wild horses ranged on the table land.

In the early days beaver were plenty, also a few otter. They did not bother to trap musk rats as there were plenty of the more valuable and larger fur bearing animals.

In 1876 Charlie Ewing, as part of a cattle company organized at Columbus, Nebraska, brought in a car load of Texas cattle and built a frame house on the north side of the Loup one mile east of Logan, on the land now known as the M. Laughler farm. This was the first frame house built in Logan County.

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The Camp Fire girls of Sutton celebrated Arbor Day by planting a red cedar tree to mark the spot where the first white man lived at that place. The man was Luther French who homesteaded in 1870 and built a dug-out on the south bank of School Creek. A secret room was dug with the dugout where his children could hide from Indians when the father was away hunting. Underground rooms were common in the early period of settlement. At the old Fouse ranch on Beaver Creek, a station on the Nebraska City-Denver trail, there was a large underground stable capable of holding a hundred head of stock. This was constructed for defense against Indian attacks, although hostile Indian raids never quite reached the ranch. The "underground fort" at the Fouse ranch is one of the outstanding remembrances of the editor's childhood.

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V. J. McGonigle of Jackson, Nebraska, is writing a most interesting series of letters in the Dakota City Herald upon the early white history of that region. Mr. McGonigle is a new member of the Historical Society and promises important help in preserving historical material in that region.

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W. A. Anderson settled near Ord on February 1, 1879. There are only a few settlers of that period now living. He is the donor of important early implements to our museum.

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A letter from Abraham Lincoln to Judge Reavis of Falls City, father of Congressman Frank Reavis, dated November 5, 1855, is one of the documents treasured in the Reavis family. An extract from the letter reads "Always bear in mind that your own resolution to succeed is more important than anything else."

In the soldiers' plat in the San Diego cemetery, I recently came across a grave marked with one of the regulation marble markers, such as are furnished by the government for soldiers, and also with a granite monument. The marker bears this inscription:

"George P. Hall  
Co. B., 2nd Neb. Cav."

The monument bears the following inscription:

"George P. Hall.  
April 22, 1841—May 12, 1915  
Mary Elizabeth Hall  
His wife  
Dec. 28, 1847. \_\_\_\_\_"

GEORGE J. REMSBURG,  
San Diego, Cal.

A letter from Hon. F. F. Haase, of Emerson, President of the Farmers' State Bank and senator from that district in 1917, adds his name to the membership list of the State Historical Society.

The Daughters of the American Revolution in Lincoln have placed a complete set of the Massachusetts Soldiers and Sailors in the Historical Library. Mrs. Elsie Mastermann has contributed typewritten copies of the Tedrow and Mastermann families for the manuscript files. The librarian desires to acknowledge receipt of gifts from Mr. Dale P. Stough, Mrs. H. R. Fling, Mr. George J. Remsburg, Mr. N. J. Anderson, Mr. T. N. Bobbitt, and the Deborah Avery Chapter, D. A. R.

Mr. George F. Smith of Waterbury, sends a note upon the death of Augustus H. Surber who died there June 15, 1922. He enlisted at 16 years of age in Co. E, Fourth Iowa Infantry, serving three years. He settled in Dixon county in 1883 and was the last surviving veteran of the Civil War at that place.

John Louis Dougherty, vice-president of the Commercial Bank at Liberty, Missouri, writes us a most interesting letter relating to his family. His father was Lewis B. Dougherty, son of John Dougherty, early Indian trader and United States agent to the Nebraska Indians in the period 1820-1840. His aunt, Annie Elizabeth Dougherty, was born at Fort Atkinson, Aug. 29, 1824 and was therefore one of the first white children born in Nebraska. She married Charles F. Ruff of the United States Army, in 1842 and had four children, three of whom are still living. She died in Philadelphia, July 11, 1909. The old military records of Fort Atkinson do not give reports of the births at that frontier post, but the editor of this magazine hopes to establish by other reliable evidence the birth of the first white child in the present Nebraska region, who may be Annie Elizabeth Dougherty.

Casper Stork, eighty-one, died at Arlington April, 1922. Mr. Stork was a member of the Quincy colony, moving from the city of that name in Illinois to Fontanelle in 1858 and has resided there ever since.

Charles W. Pearsall, court reporter at Omaha, finished thirty-five years service in that profession April 11, 1922. Mr. Pearsall has reported some of the most important trials held in Nebraska, including the Yocum murder trial in the Dismal river region, the Comstock-Richards land fraud cases, Mabray frauds, the Union Pacific mail robbery at Seymour and many others.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF  
CONGRESS OF AUGUST 24, 1912

Of

Nebraska History and Record of Pioneer Days, published quarterly at Lincoln, Nebr., for April, 1922.

State of Nebraska, County of Lancaster, ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared A. E. Sheldon, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the Nebraska History and Record of Pioneer Days, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Nebraska State Historical Society, Lincoln, Nebr.

Editor, A. E. Sheldon, Lincoln, Nebr.

Managing Editor, A. E. Sheldon, Lincoln, Nebr.

Business Managers, A. E. Sheldon, Lincoln, Nebr.

2. That the owners are: Nebraska State Historical Society.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

A. E. SHELDON, Editor.

Sworn to and subscribed before me this 11th day of April 1922.

(SEAL)

MAX WESTERMANN, Notary Public.

(My Commission expires Aug. 4, 1927.)





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PUBLISHED QUARTERLY BY THE NEBRASKA STATE  
HISTORICAL SOCIETY  
LINCOLN

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Entered as second class matter February 4, 1918, at the Post Office,  
Lincoln, Nebraska, under Act August 24, 1912.

## THE NEBRASKA STATE HISTORICAL SOCIETY

Made a State Institution February 27, 1883.

An act of the Nebraska legislature, recommended by Governor James W. Dawes in his inaugural and signed by him, made the State Historical Society a State institution in the following:

Be it Enacted by the Legislature of the State of Nebraska:

Section 1. That the "Nebraska State Historical Society," an organization now in existence—Robt. W. Furnas, President; James M. Woolworth and Elmer S. Dundy, Vice-Presidents; Samuel Aughey, Secretary, and W. W. Wilson, Treasurer, their associates and successors—be, and the same is hereby recognized as a state institution.

Section 2. That it shall be the duty of the President and Secretary of said institution to make annually reports to the governor, as required by other state institutions. Said report to embrace the transactions and expenditures of the organization, together with all historical addresses, which have been or may hereafter be read before the Society or furnished it as historical matter, data of the state or adjacent western regions of country.

Section 3. That said reports, addresses, and papers shall be published at the expense of the state, and distributed as other similar official reports, a reasonable number, to be decided by the state and Society, to be furnished said Society for its use and distribution.

### Property and Equipment

The present State Historical Society owns in fee simple title as trustee of the State the half block of land opposite and east of the State House with the basement thereon. It occupies for offices and working quarters basement rooms in the University Library building at 11th and R streets. The basement building at 16th and H is crowded with the collections of the Historical Society which it can not exhibit, including some 15,000 volumes of Nebraska newspapers and a large part of its museum. Its rooms in the University Library building are likewise crowded with library and museum material. The annual inventory of its property returned to the State Auditor for the year 1920 is as follows:

Value of Land, ½ block 16th and H-----	\$75,000
Value of Buildings and permanent improvements-----	35,000
Value of Furniture and Furnishings-----	5,000
Value of Special Equipment, including Apparatus, Machinery and Tools -----	1,000
Educational Specimens (Art, Museum, or other)-----	74,800
Library (Books and Publications) -----	75,000
Newspaper Collection -----	52,395
<hr/>	
Total Resources -----	\$318,195

Much of this property is priceless, being the only articles of their kind and impossible to duplicate.



# NEBRASKA AND RECORD OF

# HISTORY PIONEER DAYS



Published Quarterly by the Nebraska Historical Society

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Addison E. Sheldon, Editor

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Subscription, \$2.00 per year

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July-September, 1922

No. 3

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The Grand Army of the Republic in Nebraska marches on with the flag, its ranks greatly diminished. State Adjutant Harmon Bross gives the present numbers as 149 posts and 1,731 members. Thirty years ago there were 350 posts and nearly 10,000 members. During the year 1922 156 members passed on. Five posts in the state disbanded during the year for lack of membership. Under arrangements made by Adjutant Bross the original records of posts now disbanded are taken in charge by the State Historical Society and carefully preserved for future historical use. A hundred years from now these records will be regarded as treasures of the greatest importance, equal in interest and value to those of the Revolutionary War. We are yet too near the period of the Civil War adequately to estimate the importance to America and to the world of its results. One thought gives a clue to this. America has become the strongest nation in the world, its influence the most powerful in world councils. The influence of America for the peace and good will of the nations is the great hope of the world. How different all this if our great country had been permanently divided by secession.

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Peter Berlet died at Auburn, January 27, 1923, aged 82. He was born in France, settled in Nemaha county in 1866 and had a long, successful and influential career. He was a member of the Nebraska House of Representatives in 1899 and of the senate in 1901. He was one of a group of French speaking Nebraskans in Nemaha and Richardson counties, where the natives of France and of Germany dwell in peace side by side, even in time of World War.

## CHALK BLUFF OR HAPPY JACK

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### A Land Mark in the North Loup Valley

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The Seventh Day Baptist people settled at North Loup fifty years ago. They were an industrious, God-fearing folk, intelligent, inclined to read, rather set in their religious faith and willing to debate the subject with any one who was rash enough to run the risk. They made a settlement that "stuck." The beautiful farms were opened along the valley. The more adventurous climbed the hills and made good there. Theirs was the common experience of pioneers in Nebraska fifty years ago. The grasshopper made his abode with them. The Sioux Indians occasionally raided down the Loup. Dry weather and hot winds encouraged religious zeal by removing the temptation of much earthly possessions.

But the Seventh Day people stayed on, worshipping God after their own conscience and hanging out their washing Sunday morning. So they plan to celebrate their fiftieth anniversary at North Loup next August and expect to have a great homecoming of the children and friends from the four quarters of the world and the seven seas. The Bulletin of the Seventh Day Baptist Church at North Loup is an eight page periodical which brings this news to the Historical Society library. It brings also on its front page a picture of Chalk Bluff or Happy Jack, which is a bold hill on the North Loup river so chalky white that it may be seen for many miles. It tells this tale of the bluff:

"Happy Jack Swearer, a trapper and government scout lived at one time in a dugout below this bluff, which gave it the name of Happy Jack. It is said that as Mr. Rood, pioneer Seventh Day Baptist, was hurrying back to camp after his initial trip to the top of the bluff, he stumbled over Happy Jack who was fast asleep on one of the cat steps on the side of the bluff. Immediately he found himself facing Happy Jack's gun but as soon as the scout saw the situation Mr. Rood was allowed to go unmolested."

The Bulletin further exhorts with the following invitation:

"Come and tell us of your experience with poverty, homesickness, drouth, grasshoppers, blizzards, prairie fires, hunting, fighting, dugouts, leaky sod houses, and don't forget the fleas."

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G. B. Pavey died at Grand Island December 10, 1922 in his 70th year. He came to Nebraska in July 1858, and has been a continuous resident.

Freighting from the Missouri river to the mountains was a favorite and almost universal means of existence for Nebraska settlers in the territorial period. It was the one occupation which brought in money to many a log cabin home and enabled the family to stick by their land. One by one the old Nebraska freighters pass on. Peace to their memory. Many a time the writer of these lines has been given a free ride by the bull-whackers of the freighting outfits on the old well-traveled trail leading from Nebraska City to Fort Kearny and the mountains. They were fast-disappearing from the trail then, as the railroads pushed westward taking their job away from them. Often the writer has listened to their complaint that the railroads were ruining the Nebraska country, driving the freighting wagons off the trail, taking away the market of the early ranchmen and—worst of all—bringing in an alien population untrained in the fine art of hospitality and fellowship which followed the overland trails from the beginning. These musings and memories started by noting the death of Jacob M. Epler at Julian, Nemaha county, November 26, 1922, in his eighty-fourth year. Mr. Epler began freighting with oxen from Nebraska City in 1859 and followed the freighting trail for five years, most of the time in the government service. He then settled upon a Nebraska farm and made an honorable record throughout his successful career.

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Fred Uhlir, of Verdigre, Knox county, startled his community by unloading four head of young buffaloes at that station the last week in January. He bought them from a buffalo ranch at Pierre, South Dakota, paying \$1,000 for the four. A bull and three cows composed the shipment. It is the intention of Mr. Uhlir to increase the herd and use them in crossing upon cattle for the purpose of securing buffalo robes as well as beef. The time when buffalo hides sold from the hunter's wagon at a dollar a piece and every settler's dugout and sod house had buffalo robes on its beds seems like yesterday to the editor of this magazine. From his boyhood home every autumn went forth a dozen wagons filled with buffalo hunters bound for the Republican valley—then the great buffalo hunting field. No cornfed beef can ever compare with the rich, delicate gramma grass flavor of the wild buffalo. In later years frontier families pined for the good old buffalo steak and dried buffalo which had been their chief diet during the period of early settlement. Children of that time could not be persuaded to eat dried beef after the disappearance of the buffalo. Here's a hope that the buffalo will survive in Nebraska, his original home of greatest numbers. Buffalo robes now command from \$100 to \$300 apiece and the cross of the buffalo, especially upon the black breeds of cattle, is said to produce a robe of extraordinary beauty.

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A monument was recently erected on the John Reiter farm near Indianola. Upon it is this inscription:

"Pawnee Squaw, wounded in battle between Sioux and Pawnees August 5, 1873, at Massacre canyon; left for dead; was picked up by a hunter; brought to Indianola and left at the home of L. B. Korn, where she died a few days later. Burial made by E. S. Hill, L. B. Korn and G. A. Hunter."

The grave of this Pawnee woman has been enclosed with a strong fence made from gas pipe and the large stone, set in cement, which stands as a monument ought to protect the grave through all future years. Mr. E. S. Hill, one of those who buried the woman in 1873, is the chief promoter of this monument.

### SKULL CREEK, BUTLER COUNTY

The story of Skull Creek in Butler County and days of early settlement there is told in graphic tale by an early settler.

Skull Creek is in the northeast corner of Butler County. Linwood is the principal nearby town. A great Pawnee village stretched along the bench land of the Platte valley there for many years. We have records of visits to this village in 1833 and at intervals thereafter by government agents, military officers and explorers.

The bluffs back of the bench land were graveyards of the Pawnee nation for many years. The editor of this magazine has paid several visits to this ancient cemetery. Everywhere the hills are dotted with sunken spots and the rank growth of sunflowers marking the graves of these early Nebraska people. Modern white settlers have shown no more respect for the dead than the explorers in Egypt have shown for king Tutank-ahmen. Everywhere the spade of the white man had dug into the graves, throwing out bones, beads, fragments of weapons, clothing. Many a Pawnee chief will wander empty handed across the fields of the happy hunting grounds for lack of the weapons his people placed with such loving care by his side.

Skull Creek received its name from an abundance of skulls washed out by the waters from the bluffs, or, as one tradition tells, left on the battle field in a great fight many years before. The writer of this story, whose family settled in Butler county in 1863 says:

"Once a year the Omahas, Otoes and Pawnees would come and spend several days in marching around these graves, singing and moaning for the loss of their honored dead. It was the delight of the settler to dig into these graves to see what might be found. Gun barrels, iron saddle stirrups, and bones were found. The finding of these things goes to prove the fact that when an Indian warrior is buried, that his horse, saddle, and gun, is buried with him as he is supposed to need them in the happy hunting ground where he is going. My wife can well remember of going up on this bluff when she was a girl, and picking up all kinds of beads in great quantities found on the ground around these graves.

"At the foot of this bluff was a field of about thirty acres surrounded by a wall of dirt, some eight or ten feet high, made by the Indians and used as a fort, or breastwork in time of battle. A great portion of this wall was made from dirt dug up near where the wall was built, yet not all, for a lot of it was brought from the 'catcher' holes that were dug in great numbers all over the field. These holes were very curiously

made. They were dug round and not larger at the top than a wash tub, and dug about that size down for some three or four feet, then they were dug out inside just the shape of a jug. Some of them were ten or twelve feet across and often ten feet deep. Into these holes the Indians would place their corn and such things as they had stored up for winter, so that when the enemy came upon them, they could be driven off, and afterward come back and dig up their stuff. The object of digging these holes in such a shape, was to have as small a top as possible so that it could be covered in such a manner that no one but the owner could find it. And so the dirt from these holes was carried by the squaws in their blankets and helped to build the wall around the field."

(Editor's Note: These holes were "caches," from the French word "cacher"—to hide or conceal.)

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Representative Crist Anderson, of Bristow, Boyd county, puts another big Nebraska storm on the calendar in an article printed in the Bristow Enterprise October 18, 1922. He writes:

"Forty-two years ago, October 15 and 16, 1880, a howling blizzard and snow storm was raging over these prairies. We then lived in a little log house on Turkey Creek in Holt county. Many of the leaves were still on the trees as they are now. The storm, as I remember it, lasted nearly three days and left over a foot of snow on the level, and just a part of the sod corn stalks sticking out. Some of that snow remained in the draws until the next May.

'Our log hut was small, no floor, a board and dirt roof, but it was warm and we had plenty to eat, plenty of wood and we did not suffer as did some that hard, long winter. Some of the people could not get supplies and many had to grind corn in their coffee mills. Game of all kinds was plentiful."

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Josiah Miner, who settled nine miles southwest of Friend in 1872 and still lives on his original soldier's homestead, has a splendid grove of walnut trees planted by him fifty years ago. Mr. Miner is originator of the idea of a walnut log cabin upon the new capitol grounds as a permanent memorial to the soldier homesteaders of Nebraska. A model of this log cabin has been presented by Mr. Miner to the Historical Society and used for illustration of his idea before members of the legislature.

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Hon. George F. Smith of Waterbury, Dixon county, writes a warm letter of appreciation for volume XX. He says: "I can scarcely give expression to my delight and gratification in reading this volume. It is a great book and so historically correct that while reading it one can almost see the stirring events of that early period being enacted. My father was one of the forty-niners. He drove oxen from Galena, Illinois, to Sacramento, California, in the summer of forty-nine and was consequently one of that great company which the book so adequately portrays. How rich indeed is this imperial state of Nebraska in the possession of so large a part of the area in which those wonderful deeds were done."

## DEATH OF GOOD OLD MAN

One of the most interesting and probably the oldest Indian died on the reservation near Walthill January 12, 1923. This was Ta-ou-ka-han, translated into English, Good Old Man. Old Indians reckoned their age by the time when as they say "the stars fell." This remarkable phenomenon, which filled the night with blazing meteors from horizon to horizon, occurred in 1833 and impressed itself upon all the Indian tribes. Good Old Man was nine years old at the time according to his story. Besides his Indian name and its translation, Good Old Man was named Arthur Ramsey by the white missionaries.

Good Old Man was born when the tribe lived on the Elkhorn river near Fremont. Later the tribe moved to a village site near the present town of Homer. Still later they moved to the Papillion valley, giving up that region by the treaty of 1854 and moving to the present location, then called Blackbird Hills.

Good Old Man told the story of the buffalo hunt on Beaver Creek, in what is now Boone county in the summer of 1855, when Logan Fontenelle was killed by the Sioux. Good Old Man was selected by the Ethnological Bureau at Washington as one of the typical Indians for a portrait in the Smithsonian museum. Some years ago the editor of this magazine secured phonographic records of Good Old Man's favorite songs in the Omaha tongue and very excellent photographs while singing these songs.

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A land mark of early Lincoln was H. W. Brown, the bookstore man. For forty years he was in the drug and book business in Lincoln. He was one of the old-fashioned book dealers. He loved books. People loved to talk with him about books. His book store was a center of book interest. With him the love of books was greater than the love of money and he had no mind for adoption of more modern commercial methods which sell books regardless of merit or development of book taste in the public. Mr. Brown sold out his book business in Lincoln a number of years ago and is now living at the age of 79 near his boyhood home at Sidney, Maine. He served as a Union soldier in the Civil War and was a prisoner at Andersonville, finally making his escape from the rebel prison at Florence, South Carolina, and getting back to the Union lines.

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The story of the pioneer preachers of the gospel in Nebraska is one of great interest and social value. One of them, Rev. Jacob Adriaance, died at Fremont December 18, 1822, at the age of eighty-seven. He settled at Tekamah in 1857 and began his service as a minister of the M. E. church. Since that time he was almost continuously in the missionary church service until a few years ago when failing health caused his retirement. In 1862 he secured a farm in Dodge County on a soldier's land warrant issued to his father and signed by Abraham Lincoln.

## WHITNEY VILLAGE, DAWES COUNTY

A recent issue of the News, published at Whitney, revives memories and historical recollections connected with that village. The editor of this magazine first visited Whitney in the summer of 1888 and for the next eight years in his work as a Dawes County editor was a frequent visitor in that community.

The story of Whitney might well be entitled "The Rise and Fall and Rise Again of a Frontier Community." The first white village in the neighborhood called Dawes City was located on the south side of the White River about a mile from the present Whitney. It was planned to be the county seat of Dawes County, but Chadron, the railroad division point, outvoted all other rivals for that honor. When the Chicago and Northwestern Railroad (then called Fremont, Elkhorn and Missouri Valley) built west from the White River in 1886 the walls of a large Sioux earth lodge were standing on the bank of the White River near the right of way. The station was christened Earth Lodge. A little later, when settlers came in and began to homestead and preempt the White River valley, there was objection to Earth Lodge as a name and the railroad company changed the name to Whitney, in honor of P. Whitney, whom many settlers of that time remember as a very active gentleman who handled the sale of town lots along the line of the railroad.

The village of Whitney enjoyed a boom in the years 1887-89. A continual stream of settlers poured in. Not only the White River valley, but the smooth "gumbo" prairie north of Whitney was rapidly claimed by the newcomers. Several store buildings went up in Whitney. A dozen business houses started, stores, shops, a hotel, churches. A mill located there and a newspaper started. Providence sent the rain just right for the rich gumbo land. Many fields of spring wheat yielded thirty and forty bushels to the acre in 1889. It seemed that nothing could stop the high tide of prosperity from filling the White River valley.

Then rapidly came the dry years, beginning with 1890. The financial panic came along in 1893. Settlers mortgaged their claims, and moved to the mountains, back east, down into the Ozarks. Whitney began to fade from the face of the earth. It was at this period that a famous political epigram was coined in Whitney. It was the hard times campaign of 1894—Silas A. Holcomb of Broken Bow running as populist candidate for governor against Thomas J. Majors of Peru, republican candidate. Joint debates were held between the populists and the republicans in the school houses. At a debate in Whitney George A. Eckles, Chadron lawyer, spoke first for the repub-

licans. He painted the blackest picture possible of the condition which would follow if Holcomb were elected. Credit would be refused the people of Nebraska by eastern merchants and money-enders. Loans would be called. Banks and stores would break. Farmers would be sold out by the sheriff. At the close of forty minutes Mr. Eckles had demonstrated his great ability as a prophet of disaster. Before the populist speaker assigned to reply to Mr. Eckles would get the floor, Von Harris, a farmer living just west of Whitney, rose from a back seat and made this speech: "Mr. Chairman, hard times can't hurt Whitney." The effect was electrical. A great roar of laughter and stamping of feet filled the room. The answer was so complete that subsequent speakers scarcely referred to the disastrous prophesy.

Since that time the village of Whitney nearly disappeared from the map, ambitious ranchers hauling its houses miles across the country to locate on their claims. The mill burned down. The editor flew as far as Mexico. Just a little group of old-timers gathered at the post office and swapped stories about the early boom. Then things happened, one by one. The White River, Trunk Butte Creek, East and West Ash, Cottonwood and Lone Tree streams were impounded and their waters spread out upon strips of land. Alfalfa was planted. Winter wheat put in. The potato crop found a place in the valley. Dry farming methods came in. Cows were milked and the cream separator swiftly whirled. Hens and eggs and pigs and cows multiplied.

So Whitney came back. It now has a community club of two hundred members. It has a twenty thousand dollar school house. It has a lumber yard, two general stores, a bank, a grain elevator, a hotel, plenty of garages, lots of pep and a newspaper. Thus the "Rise and Fall and Rise Again of Whitney village in Dawes County" makes an epic cycle of Nebraska history. And all true.

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Interesting sociology items printed in the Fairbury Journal of December 7 recall two events of half a century ago which could not happen now. First of these was a lottery project for the purpose of raising money for a Nebraska State Orphan Asylum. Second was a proposition submitted to the voters of Jenkins Mills (then an important point in Jefferson county) to vote twelve thousand dollars bonds to aid in the establishment of a foundry and machine shop at that place. The precinct was to own stock in the enterprise. Only a few of the old-timers, or historical students of economic events, realize how often in the early years were these propositions for aid in establishing factories by bond issues put across in the western states. The ambition of early towns to become manufacturing centers made them an easy mark for the promoters of that period. The constitution of 1875 stopped the game.



**GENERAL JOHN M. THAYER****Interesting Correspondence With the Secretary of Worcester  
Light Infantry Veteran Association of Massachusetts,  
Where General Thayer began His Career as a  
Soldier in 1842**

Recently the editor has had a most interesting correspondence with Mr. Herbert L. Adams, secretary of the Worcester, Massachusetts, Light Infantry Veteran Association. From this correspondence it appears that this organization is putting into record form the career of its different members through the years. One of these members is General John M. Thayer. Apparently the people in Massachusetts lacked a great deal of having adequate information concerning General Thayer. They were in possession of a newspaper clipping at the time of his death stating that he had been United States Senator from Nebraska and subsequently governor. The secretary wrote asking for more definite information.

From the correspondence the following extracts are taken:

Worcester, February 9, 1923.

I am just in receipt of your valued favor of February 7 and I do not delay in expressing my sincere appreciation of aid afforded us.

General Thayer was indeed a distinguished soldier and citizen, one of the most distinguished of the many who served during the past 120 years in the ranks of this old military organization, and it affords us a great deal of satisfaction to be able to publish such a complete and authentic account of his life.

I am taking the liberty of herewith enclosing a copy of typed matter, this being the initial copy, and subject to revision, and before publication it will be carefully checked by comparison with the publications of your society and official military records.

I note by your memorandum that General Thayer held a commission as Brigadier General in 1855 in the Nebraska Militia, which seems to confirm the meager information given in an Associated Press dispatch at the time of his death, in 1906, that, prior to the Civil War, he saw considerable service and gained a high reputation as an Indian fighter; and I am prompted to ask if you would have the kindness to procure from the records of your Adjutant General's Office, data covering his service up to the outbreak of the Civil War, i. e., date of his entering the state militia, service, and any appointments or commissions he may have received prior to his appointment as Brigadier General.

Worcester, Mass., 24th March 1923.

The additional information you give us concerning the career of General Thayer is most welcome and will be incorporated in the sketch for the history, and, thanks to you, it will make one of the most interesting sections of the work.

We who have served in the ranks of the old company, which has had a continuous existence for 120 years, take much pride in the organization as a body and in the individual records such as that of General Thayer who is one of a large number of the old command who have become distinguished in military and civic life. Three governors of this state, one of Maine, Nebraska and Wyoming; Senators (U. S.) Representatives in Congress; U. S. Attorney General; Judges of high courts; twenty or more State Senators and representatives; Members of Governor's Council and a dozen or so Mayors of our city, to say nothing of the very many who won high rank in the various wars in which the country has been involved, the last and crowning glory from a military standpoint, in the fact that the company was Co. C, of the 104th Infantry, 26th Division U. S. A., whose colors were decorated by the French Government in France, the only American regiment to be so honored.

Worcester, Mass., 28th February, 1923.

This is in somewhat tardy acknowledgement of your very kind favor of February 16, with the Volume V, of your publications you were so good as to loan us and which I have found, aside from that part relating to General Thayer, of very great interest.

I have now made up a somewhat better sketch of the life and career of General Thayer, which I am taking the liberty to enclose an extra carbon copy of and which I hope you will consider as more adequately doing justice to such a career. You are at liberty to destroy or place this matter in your files if desired.

I call your attention to one item in this sketch with which you may not agree, that is the lines relating to a (possible) connection with the family of Hon. Eli Thayer who became so conspicuous in western affairs just about the time that General Thayer was winning renown in the same section of the country.

Strange as it may seem, it has been impossible for me to confirm my belief that these two men were closely related, although Eli Thayer has two daughters now living in Worcester who appear to be in ignorance, and so far as I have searched, the published genealogies of the Thayers make no mention. It would seem to me however that inasmuch as both John M. and Eli Thayer were born in the same town (Bellingham being set off from Mendon) and both born within a year of each

other, they must have come from the same family. I am still looking and may have to change my sketch as far as it has mention of Eli Thayer.

I have the good fortune to have in my own home here, a gentleman, George C. Hitt, a former resident of Indianapolis, connected by relationship with former Congressman Robert C. Hitt, of Illinois, who was personally acquainted with General Thayer and a number of his associates in civic and military life when he was (Gen'l. Thayer) a resident of your state. He also has been interested in reading the book and looking over your catalog of publications and has more than once remarked about the fine work your society is doing on historical lines and I am glad also to compliment you. It has pleased me also to find a number of your publications on file here at our public library.

We are especially pleased to have so good a likeness of General Thayer and this, combined with the sketch, will make an interesting chapter in the forthcoming history.

## SKETCH

### GENERAL JOHN MILTON THAYER

General John Milton Thayer, one of the most distinguished veterans of the Worcester Light Infantry, was born in the town of Bellingham, Massachusetts, January 24, 1920. He was the ninth child and son of Lieutenant Elias and Ruth (Staples) Thayer, both natives of Mendon, Mass. He graduated from Brown University in 1841; took up the study of law in the office of William Lincoln in Worcester; was admitted to the bar of Worcester County and practiced here until about 1854. While engaged in his profession, he was for a short period editor of the old Worcester Magazine and Historical Journal, a publication which gave promise of becoming noted but which unfortunately through lack of financial backing, had a short existence.

General Thayer was regarded here as a man of considerable literary and professional ability and one of the most promising members of the bar. He was a member of an old and distinguished New England family of common ancestry with others of the same name who became distinguished in public life, one of whom, Hon. Eli Thayer, of Worcester, became nationally famous thru his advocacy of the admission of Oregon into the Union his efforts in making Kansas and its settlement by "organized emigration" in the "fifties."

At the age of twenty-two, in the first year after his graduation from college, General Thayer became a member of the "Infantry," which was then designated as a "A Company of Light Infantry," attached to the 8th Regiment, 5th Brigade and 3d Division, of the Mass. Militia. He was appointed Third

Lieutenant, July 23, 1842 and second Lieutenant, April 27, 1843, then because of the demands of his profession, he retired from the militia here. He was married in Worcester, on December 17, 1842 to Mary Laura Albee.

In 1854 General Thayer removed to the new Territory of Nebraska and engaged in the practice of law at Omaha, in which he continued until the outbreak of the War of the Rebellion in 1861.

When the Territorial Militia of Nebraska was organized in 1855 and a choice was to be made for a Brigadier General to command same, Gen. Thayer was selected. As stated by a State of Nebraska official, "by reason of his previous military training in your organization (Worcester Light Infantry) General Thayer was regarded as the best equipped man to be appointed Brigadier General" and he was commissioned as such, retaining this office until outbreak of the Civil War.

On June 30, 1861, he was mustered into the service of the United States as Colonel of the First Nebraska Infantry, which organization subsequently became the First Nebraska Cavalry. This regiment had a good record in the war, participating in the battles of Fort Donelson, Shiloh, Vicksburg and elsewhere. On November 1, 1862, General Thayer was honorably discharged as Colonel, by reason of his acceptance on that date of an appointment as Brigadier General of Volunteers, resigning his commission at the end of the war and receiving his discharge on July 19, 1865.

From 1867 to 1871, General Thayer was United States Senator from Nebraska; in 1875 he was appointed by President Grant Governor of Wyoming Territory and from 1887 to 1891 he was Governor of Nebraska.

His death occurred at Lincoln, Nebraska, March 19, 1906, at the age of 86. When the news of his death reached Worcester by Associated Press dispatches, there were a number of old members of the bar and ex-member of the militia living who remembered him when a citizen of Worcester.

General Thayer became a citizen of Nebraska when it was a young and somewhat turbulent territory. The country, outside of Omaha and a very few other places was very thinly settled and there was considerable lawlessness and disregard of civilized authority, especially on the part of the Indians, of whom there were a great number in and surrounding the territory and with these elements the military forces of the territory had more or less trouble.

The most notable occasion in which General Thayer played a leading part was the so-called "Pawnee War of 1859" which consisted of a stern chase after the marauding red men by a volunteer force under General Thayer. The Indians compris-

ed practically the entire tribe of "Pawnees" and while this conflict did not result in bloodshed, this was due altogether to the coolness, daring and quick-wittedness of the general, who—realizing fully the responsibility resting upon him and the great risk he was taking, ordered his force of only one hundred and ninety-four mounted men, with one small piece of field artillery, to charge the Indian who were in camp and numbered fourteen hundred armed warriors, constituting the fighting force of the tribe that numbered altogether about five thousand males, females and children.

The story of this campaign has been told by various parties but the best and undoubtedly the most truthful account has been related by General Thayer himself, who modestly attributed his success to the fact that every man of his small force was a trained frontiersman, of courage and daring. They were thoroughly incensed at the Indians, many of them having suffered by their continual raids and all were anxious to retaliate. The very audacity of the charge took the red men "off their feet" and caused their complete surrender without the loss of a life and could not be considered otherwise than a most notable achievement.

In connection with this campaign, there was a story which was not given general publicity until many years after the incident occurred. It was told by General Thayer at a meeting of the Nebraska State Historical Society, January 10, 1900, the particulars of which are given in the published report of the society for that year, furnished through the kindness of its Superintendent, Addison E. Sheldon.

It appears that when news of the uprising of the "Pawnees" first reached the Capitol at Omaha, brought in by couriers from the regions along the Elkhorn river, where the Indians were driving out the settlers, burning their homes and devastating their settlements, the Governor of the territory was absent and the duties of governorship fell upon the then secretary, Honorable J. Sterling Morton (afterwards Secretary of Agriculture under President Cleveland.) Because of the exigency of the moment, Acting Governor Morton issued orders to General Thayer to recruit a force of volunteers immediately and set out to rescue the settlers and subjugate the Indians.

Acting in strict accord with his orders from the Acting Governor, General Thayer started with such force as he was able to raise for the seat of the trouble. It appears however, that the Governor himself had learned of the affair and the start of the expedition and General Thayer had not been out more than two days before he was overtaken by the territorial Governor, who, unfortunately, was very much under the

influence of liquor and very far from being in a tractable frame of mind. He immediately tried to assume command of the expedition and issued some orders which threatened to cause a revolt and actual disbandment unless something was promptly done. General Thayer had no time to consult with anyone at headquarters—there were no quick means of communication—and realizing the temper of his man and the futility of trying to reason with his drunken Governor, **His Commander-in-Chief**, he immediately placed him under arrest; had him placed in an ambulance wagon under guard and kept him there until the force had met and overcome the Indians.

General Thayer felt very sure that because of the fact that he was out there in an unbroken wilderness, where no law or authority, except that of "might," prevailed, he was justified in his course of action. The force under him was purely voluntary—not even enlisted—and he felt that the emergency called for prompt and drastic action, such as would command the respect of his men—and it did. The Indians were overtaken and thoroughly subdued; the Governor sobered up and the incident of his arrest seems to have been forgotten, so far as any "official" action went.

General Thayer was regarded by the people of Nebraska as one of the state's most distinguished citizens. His civil and military record there covered a period of more than fifty years, from 1854 to 1906. He was buried in the beautiful Wyuka cemetery, adjoining the city of Lincoln, where a handsome monument marks his grave.

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Everyone familiar with the townsite of the city of Scottsbluffs twenty years ago recalls how it was distinguished above other places in the North Platte valley by the beautiful young groves of cottonwood planted by the early settlers. At that time these cottonwoods were saplings, just about tall enough to hide a horse. They gave the townsite an attractive appearance which was certainly some contribution to the future metropolis of the North Platte valley. Those trees now shade the city and the Scottsbluff Star-Herald notes that these cottonwood pioneers are now being removed from the business blocks by axe and saw.

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Rev. Thomas L. Sexton died in Lincoln, November 29, 1922, aged 83. Dr. Sexton came to Seward as a Presbyterian minister in 1882 and was for forty years one of the leaders of his denomination in the state, a strong, high-minded spirit, a Union soldier in the Civil War.

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A fire at Blair December 1 burned the millinery store of Mrs. T. C. Hilton, thereby calling attention to the fact that she had been continuously in the millinery business at that place since the spring of 1869. Her husband, L. F. Hilton, was editor for many years of the Blair Pilot and his name familiar in the early newspaper annals of the state.

## SITE OF PLUM CREEK MASSACRE

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Visited by President Harvey and Secretary Sheldon of the State Historical Society—A Smooth Plat of Unbroken Prairie in the Midst of a Cornfield on the Oregon Trail About Ten Miles Southeast of Lexington

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In October, 1922, President Harvey and Superintendent Sheldon visited the site of the Plum Creek Massacre on the south side of the Platte river, about ten miles from Lexington. We were guided to the place by County Surveyor Beattie, of Dawson County, one of the early pioneers of the region.

The site is located near the center of an eighty acre cornfield and about sixty rods north of the section line highway. The land is part of the Dilworth ranch owned by C. J. Dilworth, former attorney general of Nebraska. The murdered party of emigrants were buried by the soldiers who arrived soon after the massacre. Other persons were subsequently buried in the same plot of ground. It is a perfectly level tract about one-fourth acre in extent, about a quarter of a mile from the banks of Plum Creek. The Oregon Trail wound its way across this level bench of prairie, crossing Plum Creek at a point about a mile west of the site where the dead are buried. The wagon tracks of the old trail are clearly visible even today. Several gravestones mark the site of the massacre, some of them broken. There are several individual graves and one or two large mounds apparently marking the common grave of a number of people.

The owner of the land has carefully refrained from cultivating this little patch of Nebraska sod in the midst of his field. It is inaccessible to the public, except by walking across the cultivated land. A strip of land for a public drive leading in to the burial site should be secured. A worthy monument should be erected at the spot. The survey of the Burlington railroad extension from Newark up the south side of the Platte to North Platte and Bridgeport runs across this bench land near the line of the Oregon Trail. The management of the Burlington road could do a noble deed and add to the historic interest of this line, when constructed, by bringing this little consecrated strip with its pioneer graves into its right of way and making the monument one of the conspicuous historic marks upon its historic highway.

The nearest to an eye witness account of the Plum Creek massacre in existence was written by James Green, of Central City, for the annual meeting of the State Historical Society a few years ago. Mr. Green is now seventy-eight years old. His account of the massacre, which he narrowly escaped with

his own life, has sufficient interest to warrant printing at this time when the extension of the Burlington railroad is apparently an event of the near future. His story is as follows:

In the spring of 1860 I went with my parents to Pike's Peak, where I passed the time until January, 1862. Then I, with my brother, S. S. Green, now of Schuyler, Nebr., started, each with an ox team, from Denver to Omaha after freight. From January to November in the year 1862 we made these round trips from Denver to Omaha, driving 3,600 miles in eleven months with oxmobile.

In the spring of 1863 my brother went to Montana. At this time I exchanged my cattle for a mule team and made one trip with them in the early summer of sixty three. While in Omaha I became entangled in the famous Judge Tator trial for the murder of his friend, Isaac Neff and I think I was the most important witness in the case. Judge Tator was convicted and executed some time in the fall of 1863. It was, I believe, the first legal execution in the territory.

Having become highly taken up with the country around Shinn's ferry, about seven miles west of the present city of Schuyler, I came back from Denver and squatted on a piece of land where the present station of Edholm now stands. On May thirteenth following I was married to Miss Elizabeth Garrett who lived with her parents twenty miles east of me in Saunders county. Not long after this, some time in July, I got a hankering for the old Rockies again and we loaded our traps in the wagon and started across the Plains, fully expecting to make our future home some where along the foot of the Rocky mountains. At the time we started there were faint rumors that the Indians were going to cause trouble and on arriving at Fort Kearney, 125 miles west, the officers there were advising the emigrants to travel in large companies for self-protection. But, being perfectly familiar with the country and also with the Indians, for they were always in evidence along the route, we proceeded on our way and went as far as Cottonwood Springs, later Fort McPherson. On our arrival at this point the air was full of rumors of depredation further west and it was said one man had been killed and his stock run off. After due consideration we concluded the best thing to do was to turn back and wait a year, when perhaps the Indian troubles would be settled.

So early in the morning, August 6, we turned our oxen to the east and drove to Gillman's ranch, twelve miles east, and went into camp one half mile east of the ranch on the bank of the river. The river here was full of little tow heads and small channels a few inches deep trickling over the sand. After we had been in camp perhaps one and one half hours and I was



## DEATH OF MRS. JOHN PILCHER

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### A Famous Woman of French and Indian Blood Whose Family Connects the Present Time With the Earliest White Settlement in Nebraska

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Mrs. Harriett Pilcher, widow of John Pilcher, died at Walthill December 14, 1922, in her eighty-second year. She was born at Philadelphia August 28, 1841, and with her parents made the long journey by ox team arriving at Omaha on December 1, 1855. Her father's name was Arlington, the village being named for him. A little later she moved to Decatur, where in 1860 she married John Pilcher. Ten children were born of this marriage and eighty-seven grandchildren and great grandchildren at the time of her death. Eight of her grandsons served as soldiers in the World War, one of them being wounded in the Argonne.

John Pilcher was the son of Major Pilcher, leading Indian trader in the Nebraska region a century ago. His trading posts along the Missouri river were famous resorts of Indians and white men. In 1823 he became president of the American Fur Company at St. Louis and in 1838 he was appointed superintendent of Indian affairs for this region. He died in 1843. The mother of his son John was an Omaha Indian woman.

The children of early fur traders and Indian women have been the great connecting link between the savage customs and traditions of the Indian tribes and the civilization of the white man. Speaking the languages of both the Indian tribes and the white men, and knowing from childhood the ways of the Indian, they became not only the interpreters between the white and red men at their councils but, even more, the interpreters of Indian life to the civilized world. Without their aid we should have inevitably lost the large part of the knowledge of Indian customs, folklore and religion which is such a valuable storehouse for future literature and perpetual interpreter of prehistoric times to present day people.

The Pilcher home, on a beautiful site two miles west of Walthill, has for many years been a center of all that was best in both Indian and frontier white society. Six daughters in the family made an attractive center for many young men. All the daughters married well. Mrs. Pilcher was a deeply religious woman, full of sympathy and helpfulness for Indian or white people. Her name will always be an honored one in Nebraska history and in the annals of the Omaha Indian tribe.





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October-December, 1922

No. 4

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PUBLISHED QUARTERLY BY THE NEBRASKA STATE  
HISTORICAL SOCIETY  
LINCOLN

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Entered as second class matter February 4, 1918, at the Post Office,  
Lincoln, Nebraska, under Act August 24, 1912.

## THE NEBRASKA STATE HISTORICAL SOCIETY

Made a State Institution February 27, 1883.

An act of the Nebraska legislature, recommended by Governor James W. Dawes in his inaugural and signed by him, made the State Historical Society a State institution in the following:

Be it Enacted by the Legislature of the State of Nebraska:

Section 1. That the "Nebraska State Historical Society," an organization now in existence—Robt. W. Furnas, President; James M. Woolworth and Elmer S. Dundy, Vice-Presidents; Samuel Aughey, Secretary, and W. W. Wilson, Treasurer, their associates and successors—be, and the same is hereby recognized as a state institution.

Section 2. That it shall be the duty of the President and Secretary of said institution to make annually reports to the governor, as required by other state institutions. Said report to embrace the transactions and expenditures of the organization, together with all historical addresses, which have been or may hereafter be read before the Society or furnished it as historical matter, data of the state or adjacent western regions of country.

Section 3. That said reports, addresses, and papers shall be published at the expense of the state, and distributed as other similar official reports, a reasonable number, to be decided by the state and Society, to be furnished said Society for its use and distribution.

### Property and Equipment

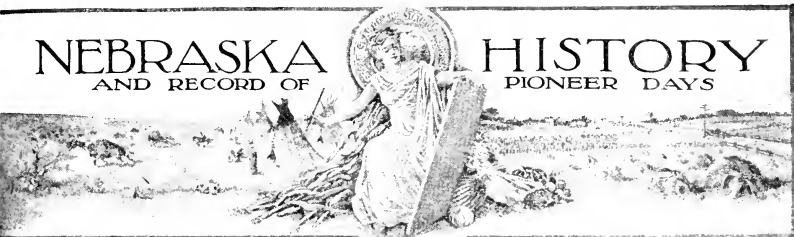
The present State Historical Society owns in fee simple title as trustee of the State the half block of land opposite and east of the State House with the basement thereon. It occupies for offices and working quarters basement rooms in the University Library building at 11th and K streets. The basement building at 16th and H is crowded with the collections of the Historical Society which it can not exhibit, including some 15,000 volumes of Nebraska newspapers and a large part of its museum. Its rooms in the University Library building are likewise crowded with library and museum material. The annual inventory of its property returned to the State Auditor for the year 1920 is as follows:

Value of Land, ½ block 16th and H.....	\$75,000
Value of Buildings and permanent improvements.....	35,000
Value of Furniture and Furnishings.....	5,000
Value of Special Equipment, including Apparatus, Machinery and Tools .....	1,000
Educational Specimens (Art, Museum, or other).....	74,800
Library (Books and Publications) .....	75,000
Newspaper Collection .....	52,305
Total Resources .....	\$318,195

Much of this property is priceless, being the only articles of their kind and impossible to duplicate.

# NEBRASKA AND RECORD OF

# HISTORY PIONEER DAYS



Published Quarterly by the Nebraska Historical Society

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Addison E. Sheldon, Editor

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Subscription, \$2.00 per year

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All sustaining members of the Nebraska State Historical Society receive Nebraska History and other publications without further payment.

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Vol. 5

October-December, 1922

No. 4

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George T. Edson, editor of the Spotlight at Filley, in sending the Historical Society the most complete file of that publication in existence takes occasion to add a few remarks of general interest to the public and of special interest to newspaper publishers in Nebraska. From it we quote.

"The Filley Spotlight was established in November, 1915, but the files for the first two years were burned with the printing office in March, 1918. The paper was again started August 18, 1918, and the files are fairly complete from that date. A few are missing, but none are to be supplied from this office.

"I will entrust them to your care, hoping that in future years something may be found in them of interest or value. The editor has been careful in the collection of vital statistics and has endeavored to give a good deal of information in the obituaries. I have often inquired the name of the father of some aged resident, and thus recorded a generation of the family which will be unknown in our next generation. The earlier copies are poorly printed, owing to the handicaps under which the publisher worked after the fire which cleaned out his plant. In the interim between November, 1917 and March 1918. I was in Mexico, and from March, 1918, until the following August I was figuring on how I could resume publication and trying to earn enough money to buy a junk plant.

"Hereafter I shall mail the Historical Society regular numbers of the Spotlight, which may be added to the file I am sending you. I am a well wisher of the Society and hope to see it housed in commodious quarters some day, with ample facilities to care for its collections."

SONGS  
of  
THE GRANGE  
Set to Music and Dedicated to  
The Order of  
Patrons of Husbandry  
In the United States

Philadelphia:

J. A. Wagenseller, Printer, 23 N. 6th St.  
1874

The above lines represent the title page of a gift to the Historical Society by D. A. Young of Plattsmouth. This particular copy was used by the old Rock Bluff Grange of Cass county. The songs sung by the grangers in those years were a great influence in that society which did the first work in the field of farmers' organization of Nebraska. The tunes in many cases are familiar. The words breathe a high type of fellowship and motive. Among the hundred songs of this book, one stanza may be quoted as a sample of its sentiments:

The farmer's the chief of the nation  
The oldest of nobles is he;  
How blest beyond others his station,  
From want and from envy how free;  
His patent was granted in Eden,  
Long ages and ages ago;  
O, the farmer, the farmer forever;  
Three cheers for the plow, spade and hoe!

The oldest librarian in Nebraska (perhaps in the world) is Rev. Joel Warner of Hooper, now in his eighty-fifth year. He is still actively and keenly interested in the development of the public library there. Mr. Hooper has been a resident of Nebraska for fifty-eight years, most of them spent as minister of Presbyterian churches. He has been candidate on the Prohibition Party ticket for governor and has lived to see a dry nation—once regarded as an impossible dream. In the winter of 1865-6 Mr. Hooper taught school at Bellevue and organized there the first literary society in the state so far as his information goes. His active memory recalls the great prairie fire which swept over Elk Hill at Bellevue, afterward the site of Bellevue College. It was like a scene from Dante's Inferno. Mr. Warner writes: "In those years as soon as the grass was dry in the fall, the great fires would sweep over the prairie and destroy all vegetation, leaving the roots exposed to the sun's rays, the winter's frost, and fierce winds. It was no wonder that emigrants who passed over the country late in the fall or early in the spring pronounced it a desert land, since far as the eye could reach nothing was seen but the blackened prairie."

John N. Anderson of Leland, Illinois, writes that he owns a quarter section of land in Nebraska and desires the publications of the Historical Society.

Tom Powers, one of the old time cattle men of the North Platte Valley, was recently telling stories of the old time which are printed in the *Scottsbluff Star-Herald* of November 7, 1922. His stories relate to both Nebraska and Wyoming and belong to a period when the state line cut little figure for the frontiersmen. Among other stories of Mr. Powers were these:

"We killed buffalo on the Cheyenne river as late as 1888. I saw as many as five thousand antelope in one drove in those years. Herman Lippold and myself killed seventeen gray wolves by poisoning them with strychnine one night. We put the poison in the carcass of an antelope and received \$37.50 bounty for each wolf scalp.

"The coldest day I ever saw in Wyoming or western Nebraska was in January, 1898. I drove a team from Rawhide to Mitchell, on account of a jumping toothache, and the thermometer registered fifty-six below at five p. m.

"Wild geese were in abundance along the Platte river all the time and their music could be heard for miles. The Sioux Indians came down here frequently and some of the cowboys used to get stuck on the good-looking squaws. I never did myself, for they didn't like the Irish very well and we didn't get along. They seldom caused us trouble as they were afraid of the cowpunchers who were quick to draw their guns, but they dealt out misery to the emigrants by running off their horses and cattle. We had a great many dances in the country. People went more than a hundred miles to dance, at a ranch. They did not dance just one night, but took pack horses and their beds, stayed three or four nights and had a good time.

"In the spring of the year there were always many cattle in the valley that had drifted in during the winter. In the spring of 1887 on the general round-up there were twenty-seven round-up wagons and each wagon represented a different outfit and averaged at least fifteen men to the wagon. Each man had a string of at least nine horses, so you can imagine how many saddle horses there would be in one round-up, more horses perhaps, than many of the residents of the valley will ever see. The largest round-up I ever saw was in the spring of '87 on what was known as below the sinks of Sheep creek on what is now Pete Vomberg's place, about two miles west of Morrill. On the drive it was estimated that there were over 40,000 head of cattle. They had to be cut up in 17 bunches and it took two days to work the drive. Every outfit of any size for over three hundred miles from the north and west had cattle in that round-up."

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The *Union Pacific* magazine has an interesting story of James E. Newsome, the oldest porter in the employ of the Pullman Company, who finished fifty-two years of actual service for the company on September 10, 1922. Mr. Newsome might be regarded as a Nebraska pioneer on wheels since he has been running on trains between Chicago and Denver for forty-five years. He knew by name nearly all the distinguished men of the Trans-Missouri region—General Nelson A. Miles, Col. Wm. F. Cody, J. Sterling Morton, James E. Boyd, Edward Rosewater, not to mention Jesse and Frank James, Wild Bill Hickok and "Canada Bill," the famous three-card monte shark who used to fleece passengers on the overland trains by playing the part of a green cattleman who was learning to play cards. Besides the history of the homesteader, the pioneer businessman, the mechanics, who founded and built the great empire of the plains and prairies, there is to be reckoned the pioneer railroader who kept up transportation service with the rest of the world.

## A PIONEER'S EXPERIENCE IN BUTLER COUNTY

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### J. P. Dunlap of Dwight Relates His Farm and Orchard Adventures of the Early Years

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In 1869 I settled on this place in Butler County, Nebraska, on the west line of Richardson Township, adjoining the east line of Plumcreek township. Not far to the east in Richardson township the table land broke off into hilly land of small creeks and small patches of timber along the creeks. In Richardson township there were then five settlers. To the west, Plumcreek township was a tall, grass covered plain, where no white man had ever made his home.

What tame crops could be grown here was then only a conjecture and people's opinions differed on that, so try was the only way to know. I did not have much money, but good ability and will to work. Days those times were from dawn to dark, so a strife for a home began.

At the end of the first summer, I had a well, a small log house, a shed for stock, guards to protect against wild fires that burned off the dead grass of the plains once a year. About ten acres of the wild sod was broken out and most of it planted to vine crops, such as squash, melons and beans. A hole was chopped in the new-turned sod, the seed dropped in and the hole tramped shut was all that was needed until harvest, as no weeds grew on sod the first year. Turnips were sowed and harrowed well on the new broke sod. They all did well. I had never seen such do better than they did. I also planted corn, but it did not make a very good crop on such new land. Fuel was gathered from creeks. Wild hay was plenty everywhere just for the cutting. The winter was a little harder than an average Nebraska winter, but we got through it passably fair for such a new country.

In the spring of 1870 I began planting trees. Osage orange seed was planted. Plants grew well, those not needed for myself were sold to neighbors. People twenty miles away were called neighbors in those days. Fence rows of osage died in places. Honey locust for fence proved hardy, but when barb wire came into use demand for hedge plants ceased. I planted a few apple trees, a few currants, peach seeds and wild fruits from the creeks. Of the wild fruits the raspberry and plum were the most worthy. The rest of the plowed land was put to wheat, corn and potatoes. All made fair crops. More sod was broken and as many vines and beans as could be used planted on the new sod. More new settlers mov-



ed in. I would break sod for them when needed. When the plow got dull there was a blacksmith shop and store where Seward is now and an angling road there. We called it thirteen miles. I would let the team rest and take the shares on my back and walk. If I did not have to wait long I would get home by noon. If I did have to wait it only made dinner that much later. Early June when I was at the blacksmith shop the seeds were ripe on the wild maple trees on the Blue river. I got two sacks and some boys to help me to gather seeds, carried them home and planted them. They grew well. The young trees were in good demand.

In 1872 I went to Missouri and got plants of fruit and flowers such as I thought would be most desirable. There was a nursery started east of Seward. I got some stock of them. I planted wind breaks, mostly of cottonwood, gray willows, elm and maple about the house. I got more new sod broke. New settlers were still coming, which made a market for surplus crops and kept money in circulation. Everybody worked with a will, filled with elation and hope of having a home in so fertile and healthful a country.

In 1873 the Midland Pacific, now the Burlington, railroad, was built to Seward. Two brothers, named Spears, each started a nursery. I got stock of each of them. Both died within a few years. The first nursery there had quit. There were hardly enough sales of the nursery stock for a man to live on that alone, but so many new farms were being opened that the prospects for the business in the near future looked good. Mr. Jobs, near Seward, started a nursery. I got stock of him. He quit the business a few years later. The spring of 1874 opened with all good prospects of the past seasons. July 31 was a calm, clear, hot day. I was going with a crew heading wheat when a dark cloud came. We did not know what it was or could be until it hit us. It was grasshoppers that darkened the sun, that made the light look like moonlight. They were eating all green vegetation, except the wild grass. We kept on working, the hoppers going with the heads of grain into the stacks. The next day was Saturday. My turn to get my wheat headed would not come until the middle of the next week. The crew said if I would have my grain cut on Sunday (that was the next day) they would help. I told them I would rather take chances of some being left. When my regular turn did come the hoppers had gone to hunt new pasture. All my oats and smooth wheat were entirely ruined. Ten acres of barbed wheat that was dead ripe and dry was not harmed. It was enough for our bread and seed and some to sell, and to this day when I think of it I feel glad that I did not harvest it on Sunday. But I hold a kindly feeling to those that kindly made the offer. All other crops were gone.

All leaves were eaten from the trees and plants, except a few plants that I covered with dirt. The larger trees leaved again and most of them survived the winter, but were in a weak condition. European larch never leaved again. William Griffin, who was helping me Saturday, told me after he had thrashed his wheat that the upper joints of the hoppers legs, when broke off, were small enough to go through the riddle and too heavy for the fan to blow them out, so they went in with the thrashed grain and as near as he could tell by looking at it it was half grasshoppers' legs.

The grasshoppers were a burden for a few years, but never again were they so bad as in 1874. If the hoppers had only eaten our crops and if that had been all it would not have been so bad, but they gave the country a bad name. Immigration here ceased. Many settlers sold such property as they could not take with them for what they could get and went away. Those that remained, with great economy and hard work, managed to live until prosperity returned. I raised garden truck and sold it in the new towns that had been started to help me keep up expenses. The grasshopper damage got less each year. We raised fair crops each year, but the prices were so low for what we had to sell. In 1877 the U. P. railroad was built through where Brainard is now and immigration began again.

Those that moved away began to return and prosperity was again in the country. Some years were better than others, but it has been onward and upward all the time. I put in more trees and plants each year, trying to keep even with the demand. At first the demand was greater for forest than for fruit trees and after the tree claim act passed the demand for forest tree plants was great. We could sell native ash and boxelder plants boxed for less than one dollar a thousand and as they were taken in such large quantities. Mulberries, locust, catalpa, walnut and oak were higher prices. Several large nurseries were established in the state to supply the demand. This great demand lasted only a few years until the tree claimers were all supplied. After that there was only local demand for forest trees.

In 1887 the Northwestern railroad was built through where Dwight is and part of the old homestead was taken in the townsite of Dwight. This made it more convenient for all kinds of business. The demand for fruit trees and plants, ornamental plants, shrubbery and evergreen trees, both for ornamental use and windbreaks, has greatly increased. The country has gradually settled until all the lands are occupied by good homes, sheltered by trees and supplied by fruits from their own orchards. In planting trees I wanted to plant enough of all kinds that was needed, but if I planted more of

one kind than I could sell the surplus was a loss and if I did not plant enough of any one kind there would be a shortage and I would have to buy to fill the deficiency. There were insects and dry spells in summer and snow drifts and rabbits in winter and all plants did not do well alike. So as long as I was in the business I was not able to make very good guesses as to the proportion and amounts to plant. Our children grew up and went to homes of their own, and I got so that I could not work very much, so I closed out my nursery business in 1912.

I will give name, age and size in circumference (in feet and inches three feet above the ground) of the biggest trees of their kind of a few kinds that I have grown on this, the old place, on the table land by Dwight. All of the trees had a fair amount of space except the bur oak. It was crowded on one side. Perhaps it is the best native timber tree to plant on the high land here. In the grove all are much smaller of their kind and age than those given here. The Minkler apple tree is nearly dead. The cottonwood is forked and one fork was struck by lightning ten years ago. The Wisconsin weeping willow is showing age. All of the others are healthy. The native maple grew by a slough. The Burkett pear produced twenty-two bushels of pears last year. The other trees stand near the house.

Pear, 6 feet 3 inches, 45 years old.

Apple, 6 feet 6 inches, 49 years old.

Pine, 4 feet 3 inches, 49 years old.

Scotch Pine, 4 feet 10 inches, 29 years old.

Silver Spruce, Picen Pungen, 3 feet 8 inches, 32 years old.

Willow, 7 feet, 5 inches, 45 years old.

Elm, 8 feet, 49 years old.

Walnut, 5 feet, 8 inches, 35 years old.

Oak, 5 feet, 2 inches, 35 years old.

Cottonwood, 13 feet, 6 inches, 52 years old.

Maple, 13 feet, 4 inches, 49 years old.

Russian Olive, 4 feet, 2 inches, 30 years old.

Boxelder, 7 feet, 7 inches, 49 years old.

Prussian Lilac, 12 feet high, 25 foot spread of branches, about 40 years old.

All these measured in March, 1923.

James P. Dunlap.

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E. T. Long of St. Edward finished husking a sixty acre field of corn February 7, 1923. He was fifty-nine days in the field doing it, not because he was compelled to, but to show what a pioneer settler could do in the present day. Mr. Long homesteaded in Boone county in May, 1871, and has been there ever since, being the second settler in that county.

## LEGEND OF WEEPING WATER

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The Story as Put in Literary Form by J. C. Lindberg, a Graduate of Doane College, now Teacher at the Aberdeen Normal School, South Dakota

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Many requests reach the Historical Society for the legend of Weeping Water. There is no established form for this legend. It is, in fact, difficult to determine how far the legend is a real Indian creation and how far the product of the white man's imagination. Prof. O. C. Dake, early teacher of literature in the Nebraska University, and author of the first volume of Nebraska poetry, has a poem upon this legend. His book was printed in 1871. He doubtless gathered the material for the story from people at Weeping Water, Cass County, some of whom settled there in 1856.

Professor Lindberg sought information upon this legend from the editor of this magazine twenty years ago. Subsequently he wrote the story. A recent published version of his story, printed in South Dakota, follows:

"Nebraska has but few legends to lend spice to the ordinary prosaic routine of her busy life. The following, the legend of Weeping Water, is an interesting one, and is well worth a hearing, as well as preservation. Doubtless there are many people in the state who have perhaps not heard it, and some of these perhaps not far from the scene of action. The Weeping Water is a beautiful little stream in the southeastern part of Nebraska, too large to be called a creek, but scarcely large or dignified enough to be called a river. Be that as it may, those who live within easy reach, and are able to enjoy its scenery wish it none other than it is.

But it is with the origin of the stream and not its beauty, that we are concerned, and here it is that the legend becomes of interest. Many years, perhaps centuries ago, two Indian tribes roamed the plains of what is now eastern Nebraska. They were very hostile toward each other, for each claimed this particular territory as its ancestral hunting ground. As years passed on this hostile feeling became more and more strained. These were not the days of arbitration, compulsory or otherwise, and it soon became evident that the only means of settlement lay through an appeal to the god of war. It also chanced that upon the same night each tribe planned to surprise and overawe the other, with the result that at early dawn each found itself face to face with its dreaded enemy. The battle was fierce. Upon the result hung the fate of the whole tribe, and of all that is dear to the heart of an Indian. Each warrior burned with the desire for revenge. All day the bat-

tle lasted with varying successes and defeats on both sides. Now one of the tribes seemed to be the complete master of the field, when suddenly from an ambush would rally forth a swarm of men and overawe the victors with a shower of arrows. No point of the compass pointed out safety of escape. Every tree, every bush, every bank hurled forth its deadly weapons. The result was the total annihilation of one of the tribes and only a handful of the other was left to tell the story.

As the days passed on and no tidings came to those of the vanquished tribe who were left in the camp, they became uneasy. They knew only too well the meaning of no news. A council was held and it was decided to go en masse to bury their dead. It was indeed a sad sight that greeted them when they arrived upon the scene. There were tears, many tears. After they had buried their dead another council was held at which it was decided that each year upon the anniversary of the battle the whole tribe should journey to the scene of the slaughter and there lament their dead heroes. This custom was dutifully kept up until the white man appeared upon the scene and pushed the Indians farther west. But meanwhile a great many tears had been poured out, so many, indeed that a little stream was formed and made its way down the valley. The bed of the stream is very uneven and broken by many little falls and because of this (as well as from the origin of the stream) there is a constant murmuring and complaining and so it was christened the Weeping Water. It was in these complaints that the water heard the following voice:

Though all nature around us is smiling  
 There's a note of despair in the song.  
 Come tell me, no longer beguiling,  
 Come tell me the tale of thy wrong.  
 Then a murmur as soft as the breeze,  
 Yet wierd as the sighing of waves—  
 "I'm grieving the death of my kinsmen,  
 I'm grieving the death of my braves."

There's joy in the bobolink's singing  
 There is music in every nook;  
 But deep in my heart keeps ringing,  
 The longing lament of the brook.  
 'Tis the wail of an Indian maiden,  
 Like the moaning of far distant waves;  
 "Return me, return me my lover,  
 Return me, return me my braves."

Now the sun in its glory is setting,  
And the shadows of evening unfold,  
No breeze the tree-tops are fretting  
And the cloud-land is purple and gold;  
Still the soul-rending wail of the mourner,  
An echo from countless graves;  
"Revenge me, revenge me, my kinsmen;  
Revenge me, revenge me, my braves."

(Editor's Note: Upon the early French maps of the Nebraska region appears the stream of the legend with the name "L'eau qui Pleure"—whose English equivalent is "water which weeps.")

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A letter from D. A. Young, Plattsmouth, one of the early time pioneers of Cass county, tells the story of the Rock Bluff precinct election in 1866. The story is familiar to all old-timers and is one of the fifty stories in the book, "History and Stories of Nebraska." In brief it is the story of the election board which went to dinner at noon taking the ballot box with them. The precinct voted 2 to 1 Democratic. The Republican canvassing board at Plattsmouth threw out the vote of the precinct, thereby changing the result of the election for legislature. In consequence two republicans were sent to the United States senate instead of two democrats. Throwing out Rock Bluff precinct however did not change the result of the vote upon statehood nor was it in any way responsible for President Andrew Johnson's veto.

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The G. A. R. memorial shaft on the court house square at Hastings, now under construction, is to be thirty-five feet high, surmounted by a Union soldier in private's uniform standing at attention. Its foundation is an eight foot cube of solid cement in which is imbedded a copper box nine by eleven by five inches containing historical records. The monument is to be of the finest grade of Barre granite and will cost \$9,975.

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Harold Cook of Agate Springs ranch in Sioux county, was a Lincoln visitor during the holidays. The Agate Springs ranch has become a center of interest in every museum of the United States. Wonderful discoveries of prehistoric animals continue at that place. Last year over five thousand visitors were received, although the ranch is from twenty to fifty miles from the railroads of that region. A museum building to hold the remarkable collections now at the ranch and others yet to be discovered is contemplated.

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The North Platte Women's Club has done a fine patriotic piece of work by securing for permanent preservation a cedar log cabin now standing in the south part of that city and one of the first buildings erected in North Platte. The cabin will be moved to a convenient spot near the court house, fitted up as a museum and memorial building in cooperation with the Daughters of the American Revolution. A good photograph of this cabin taken by the writer a few years ago is in the Historical photograph collections.

## OTOE INDIAN LORE

### Richard Shunatona, Keeper of Peace Pipe and Chief of the Buffalo Clan, Furnishes Important Information Upon the Present Chiefs, Customs and Traditions of the Tribe

#### Otoe Names for Months and Seasons

From Richard Shunatona, member of the Nebraska State Historical Society and representative of the society to the Otoe tribe in Oklahoma, we have received most interesting and valuable unpublished material relating to that tribe which follows:

1. The names and addresses of the living chiefs of the Otoe and Missouri Indians are:—

Name	Address	Remarks
Hoke S. Dent,	Red Rock, Okla.,	descendant of Shumonecahthee, 1817
R. Shunatona,	Pawnee, Oklahoma,	descendant of Chongatonga, 1817
Sam Black	Red Rock, Okla.,	descendant of Woronesane, 1825
S. B. Lincoln,	Red Rock, Oklahoma,	descendant of Walonithau, 1833
Wm. Fawfaw,	Red Rock, Oklahoma,	appointed chief by Interior Dept.
Felix Robediox,	Red Rock, Oklahoma,	descendant of Medicine Horse, 1854
Wm. Green,	Red Rock, Oklahoma,	descendant of Lanuwahhah, 1825
Sam Ellis,	Red Rock Oklahoma,	descendant of Hahegesuga, 1830
Moses Harragarra,	Red Rock, Oklahoma,	descendant of Big Soldier, 1854
John Pipestem,	Red Rock, Oklahoma,	descendant of Mawthratine, 1854
Robert McGlaslin,	Red Rock, Oklahoma,	descendant of Mawthratine, 1854
Iowa Coonskin,	Red Rock, Oklahoma,	descendant of Bahtheecuja, 1825
David Pettit,	Red Rock, Oklahoma	

2. The names of the old and distinguished Indians are:—  
Charles Watson, retired chief and historian of the tribe. Far-rar Robediox, a Civil War Veteran and the oldest member living.

2. The names of the old and distinguished Indians are:—  
James Arkeketa, Sr., or Standing Buffalo, died July 24, 1912. His distinguished deed was in recovering some stolen cavalry horses for the government. He was the last priest of the tribe and head of the Buffalo Clan.

Richard Whitehorse, died 1922, was a friend of the government and friendly to everybody.

Josiah Headman, died . . . was the head of the Bear Clan.

Albert Green, died Jan. 17, 1921, was a teacher and orator. He was really the principal chief when he died.

Henry Jones, died Sept. 22, 1918. He succeeded his uncle, Whitehorse, as one of the chiefs. He was loved by his tribe.

In conclusion, permit me to add the following:—

The Otoe and Missouri Tribes were known by the French explorers as early as 1673, under the name of Otantata, or Wah-doe dah-dah.

In olden times there were only seven chiefs of the tribes. Each chief was a keeper of a Peace pipe which was their symbol or insignia. To become a chief of the tribes was no easy matter, for it required something more than a member of the family to be one. In order to be initiated into the secret order of the Chief's lodge one must be a student of the great school-room of Nature, for really a chief must be able to teach the tribes. They derived the figure seven from the Pleiades, and each chief puts his trust in these heavenly stars, because each one represented one of the Pleiades.

As God gave Moses by word of mouth, on Mount Sinai, the laws which he delivered unto his people, who repeated it until fixed in their minds, so it is with the Indians. The Great Spirit taught them in their own primitive way and since then their laws have been handed down to each generation.

The Otoe and Missouri Tribes are divided into bands or clans, with chiefs, symbols, badges, etc. The influence of names and families is strictly kept up and their qualities and relative distinction preserved in heraldic family arms.

The Otoe and Missouri Tribes have two ruling families, viz:—Ah-lu-qwa, or Buffalo Clan and the Tu-nah-be, or Bear Clan. Each clan is the ruler as their respective moon arrives.

When the moon begins to warm mother earth and when the grass and the leaves begin to have a coat of green, or during the last quarter of Ma-gan-na, (plow month) or the month of April, the Ah-lu-qwa is the ruler of the tribes and is to be respected.

When the moon begins to cool mother earth and when the leaves turn brown and begin to drop back to earth, or during the last quarter of Tah-ke-lu-rscha, (mating of deers) or the month of October, the Tu-nah-be becomes the ruler of the tribes. When the change is made certain rites and rituals are performed.

When the "Guardian of all red children" placed the Otoe and Missouri Tribes here upon the earth, they were given religious customs, which were observed in the old days gone by. Every new moon brought some rituals and when they prepare to give mother earth the seed for their crop, certain rites were had and the same is true when they gather the harvest and when their fall hunt is about to begin. They remembered their Maker daily and always called upon Him for guidance and protection.

Believing that this will be of some interest and regretting very much that the true history, given by an Indian who is a student of the old Indian teachings, will be forgotten forever, I now close.



**BE-LAH-WAY**  
**(Month Counting)**

**CALENDAR**

Was-se-gay, Me-tah-way,  
People. My own.  
Wah-doe-dah, hay-dah, Nu-dar-chee,  
Otoes and Missouriias.  
WAH-COHN-DAH, E-chee-chee-a, A-wa-tah-way-nay,  
Great Spirit children his own.  
WAH-COHN-DAH, Ah-blah-a-ah-dah-nay,  
Great Spirit everywhere they see  
WAH-COHN-DAH, Me-kay, way-glo-he-nay,  
Great Spirit, faithful worshippers."

The Otoe and Missouriia tribes have songs for their Great Spirit because He is everywhere. Their songs are breathed-in songs and these songs are treasured down through the ages from generation to generation.

Each new moon meant purification and sacrifice from every family in the tribes. The priest of the tribes takes their offerings and takes them to the altar which is built for that purpose only, and the possessor offers them as a sin offering to the Great Spirit. The priest, looking to the heaven, offers a prayer and sings to the Great Spirit, who is watching his children everywhere. An elegy is sung to the new moon.

The different seasons of the year brought some form of worship. The most important event is spring and in fact their new year begins with the spring. Spring was a day of much thinking because the Great Spirit made everything to live over again. It meant that they, as a tribe or nation, must bury their past and live over again and try to remember their Maker more each day by their prayers. Their feasts for new resolutions are had at the very beginning of spring.

Winter was also a big event because it brought to their minds of the death of things and to the human race. Winter reminded them of death. The snow covering the whole earth reminded them of the purity of their Great Spirit, and they always tried to live a pure life.

Their count of the days begins with each new moon, and every important event or act is reckoned as the new moon, when moon was larger than new moon or, when moon was full, when moon was smaller than full moon, which meant new moon, 1st quarter, full moon and last quarter.

Such is the counting months of the year of the Otoe and Missouri.

Richard Shunatona, Author.

## OTOE AND MISSOURIA INDIAN CALENDAR

Otoe and Missouri	English
Me-key-le-lu-rscha ----- January -----	Mating of the raccoon
Ray-sca-be-tah-way ----- February -----	Month of the Waterfrog
Be-oo-neng-a ----- March -----	Month of doing nothing
May-gah-na ----- April -----	Plow month
We-rscha-yeng-a ----- May -----	Sprouting month
May-lah-oo-na ----- June -----	Cultivating month
Cha-ke-lu-rscha ----- July -----	Mating of the bison
Hom-ah-yo-chee-na ----- August -----	Bellowing of the elk
Toe-me-lah-rscha-mah-lah -----	Deer's wallow frosted

September	-----	The moon that brings the harvest.
Tah-ke-lu-rscha	-----	Mating of the deer
October	-----	The moon that brings the fall hunts.
Ta-wah-schoo	-----	Buck's horns broken
November	-----	The moon to find bucks with locked horns on account of fighting.
Moo-stchee-dah-way	-----	Bear getting down
December	-----	The moon that brings the snow the priest uses to offer tribal sacrament to the Great Spirit.

## SEASONS

Hah-toe-hoo-dah,	Doe-gay-dah,	Nah-toe-wah-ne-dah,
Spring moons,	Summer moons,	Autumn moons,
	Tah-ne-dah.	
	Winter moons	

**SITE OF PLUM CREEK MASSACRE**

(Continued from Vol. V, No. 3)

sitting on the wagon tongue thinking of hooking up, all of a sudden, without any apparent noise, nine of the biggest, blackest war painted Indians I ever saw suddenly appeared from out of the river all riding good horses. They at once began to parley. Some of them could talk English pretty good, wanting to trade ponies for squaws. As my wife sat on the wagon in plain sight of them they raised their bids from one to four ponies for her.

All at once the whole party struck out for the bluffs on the full run, which for the moment was a puzzle to me. The mystery was soon solved, for on looking down the road I saw a company of cavalry, that were being sent from Ft. Kearny to Cottonwood Springs, within a mile of us. These cavalry were to establish an outpost near where the trouble was expected. I don't think we would have been disturbed by these Indians at that time except in a badgering way and my reason for this belief will be given later.

From this camp we drove on for another half day. We camped this time at what was called the Deserted Ranch, a place on a dry gulch where someone had started a ranch and gave it up before completion. Soon after going into camp here a mule train, consisting of ten four mule teams, drove from the east and went into camp on the north side of the road about one hundred yards from us. This was August 7, 1864. This train belonged to Frank Morton, of Sidney, Iowa. I will speak further of it later.

Early in the morning of August 8, we broke camp and made what was called a breakfast drive, a very common thing in those days. We drove to the twenty-one mile point and went into camp, about ten o'clock for our breakfast. We had been there but a short time when the stage coach passed us on double quick time going east and the driver shouted that we had better get out of that as there were ten or twelve dead men lying in the road a little way above there.

Yet with all this I could hardly believe that there was anything unusual so I hitched up our team and drove four miles to the seventeen mile point, seventeen miles from Kearny. While there in camp, about ten o'clock, a company of cavalry came up from the fort on double quick. The captain halted and asked where I camped last night and when I told him at the old soddy he asked if I saw any Indians. I told him I did not. "Well," he said, "it's strange, for just where you say you camped last night it is reported that ten or twelve people were killed and one woman taken prisoner and their mules run off and wagons burned."

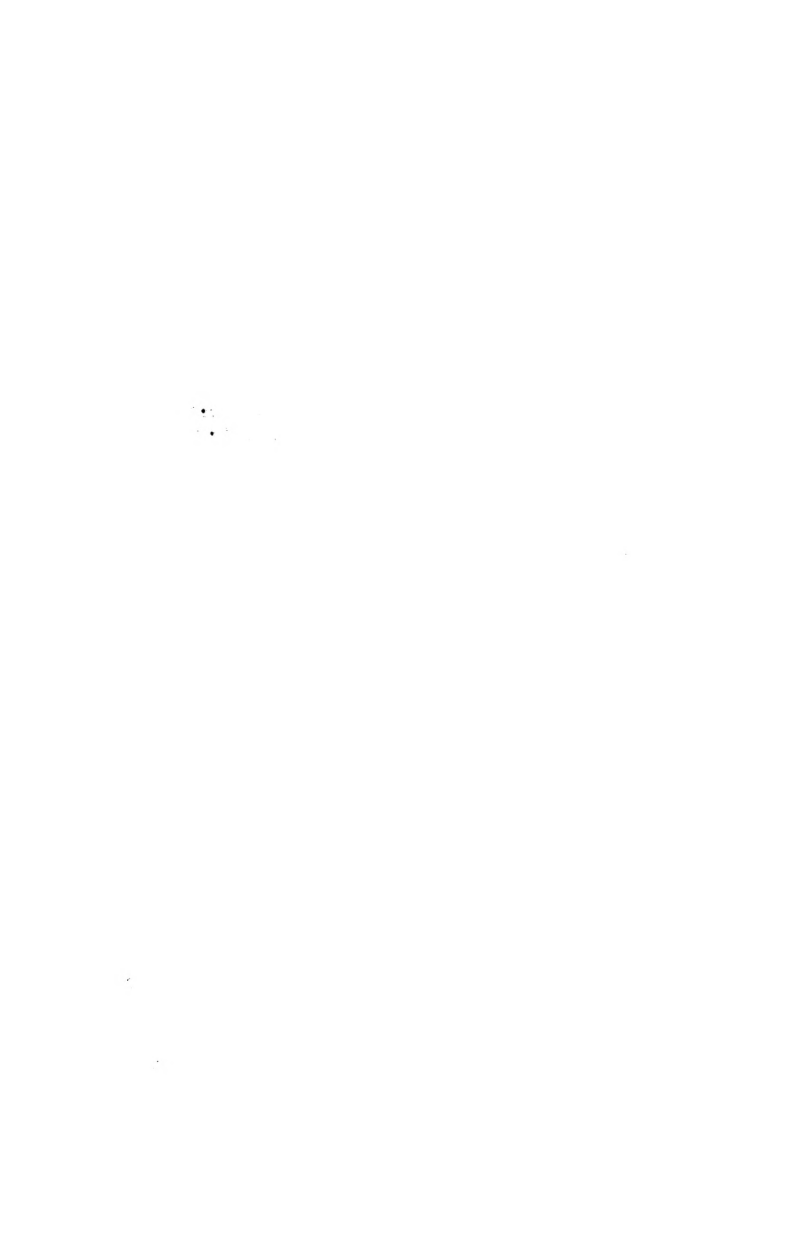
And now comes the strange part of my story, having that if such a thing as providence interfering or assisting anyone it certainly showed its full hand in our case from the time we turned around at Cottonwood Springs until we passed on and escaped that massacre known as the Plum Creek massacre. For it is a fact that the people killed in that raid were the same people who camped so near us the night before and the fact that we made an early drive that morning was the only reason that we escaped. Again, when I tell you that Mrs. Morton, who was accompanying her husband on this trip, was an old schoolmate and chum of my wife and the further fact that they failed to recognize each other, in our respective camps, must be another act credited to Providence. The people slain in this outfit consisted of Frank Morton, owner of the outfit, of Sidney, Iowa, and ten white men drivers, and a colored cook. Mrs. Morton was taken prisoner and I believe remained with these Indians for about five months when she was rescued through some friendly Indians, taken to Denver and finally reached her friends again.

Another and most remarkable escape occurred at this time. About four miles east of our camp was a new ranch owned by a German called Dutch Smith. On our drive that morning as we passed the Smith place he was seated in a buggy at the door and his wife was pleading with him to go along. They were going to Fort Kearny, but he seemed to be quite anxious for her to remain home. However, she prevailed, for within one half hour they passed us on the road to Fort Kearny. The Indians who committed the murders at the Morton Camp followed down the road as far as Smith's place, killed his hired man, ran off his stock and burned his buildings. Whether these different escapes all just happened or whether the hand of Providence was guiding us are things that to me are not comprehensible.

In referring back to the episode at Gillman's ranch with the nine Indians I have come to the conclusion that they would not have harmed us at that time. I consider the Plum Creek massacre a premeditated attack, as there were depredations committed all along the Overland Trail for a distance of two hundred miles and thus the little squad who visited us would not dare to start the scrap until the agreed time arrived.

On our arrival back at the old home and starting point we concluded that Nebraska was good enough for us and we have rounded out a full one half century within her confines. We have two sons, thirteen grandchildren, and five great-grandchildren, all born in Nebraska and all living in the state today, without a death in the family for forty-six years.

It is marvelous to stop for a moment to consider what has taken place in this great America of ours in one half century. Every mile of railroad west of Minneapolis, Ft. Des Moines and St. Joseph has been constructed since I settled in Nebraska Territory, Fort Des Moines, Iowa, being the nearest to a railroad at the time of my settling in Butler county.



# Spanish Expedition Number

NEBRASKA  
AND RECORD OF

HISTORY  
PIONEER DAYS



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Caravan

With Ten Full Page Illustrations on the Text

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## THE NEBRASKA STATE HISTORICAL SOCIETY

Founded September 25, 1878

The Nebraska State Historical Society was founded September 25, 1878, at a public meeting held in the Commercial Hotel in Lincoln. About thirty well known citizens of the State were present. Robert W. Furnas was chosen president and Professor Samuel Aughey, secretary. Previous to this date, on August 26, 1867, the State Historical Society and Library Association was incorporated in order to receive from the State the gift of the block of ground, now known as Haymarket Square. This original Historical Association held no meetings. It was superseded by the present State Historical Society.

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## *New Chapter in Nebraska History*

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*Documents from Paris Give Account of Massacre by the  
Otoe Tribe of Spanish Military Expedition  
on August 11, 1720*

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*Declare That the Fight Took Place on Nebraska Soil at  
the Junction of the Platte and  
Loup Rivers*

---

*Unpublished Diary of Spanish Officer Found on the Field  
of Battle Gives Account of the March  
from Santa Fe.*

---

[A battle between a Spanish army and the Otoe tribe of Nebraska, fought 203 years ago at the junction of the Loup and the Platte rivers (adjoining the present city of Columbus.) The complete defeat and destruction of the Spanish force. Booty from the battlefield carried by Indians to the French settlements in Illinois and even as far away as the Straits of Mackinac in Michigan.

The above paragraph summarizes startling Nebraska news contained in a recent issue of the *Journal de la Societe des Americanistes*, published at Paris by a group of French scholars for the promotion of knowledge of America and cordial relations with its people.

The story of a Spanish expedition and its defeat is not new. Accounts hitherto published lacked definite information. They seemed, in some respects, like the wonderful legend of Penalosa, or the wild tales of Baron la Hontan, or Mathieu Sagean, all of them locating in the Nebraska region great nations of semi-civilized Indians with high walled cities, great wealth of gold and silver, fleets, armies and other products of the imagination. These early accounts of the Spanish Caravan were interpreted generally as embellishments of Spanish raids on the Osage country southeast of Kansas City.

Now comes the learned French editor at Paris furnishing us with unpublished documents—in particular a copy of a Spanish military note book kept by an officer with the expedition describing the march and the events preceding the battle. Based on these new sources—and critical comparison with the former accounts—the French editor hands us his

LE MASSACRE  
DE L'EXPÉDITION ESPAGNOLE  
DU MISSOURI

41 AOÛT 1720.

PAR LE BARON MARC DE VILLIERS

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*Extrait du Journal de la Société des Américanistes de Paris.*  
Nouvelle série, tome XIII, 1921, p. 239-255.

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AU SIÈGE DE LA SOCIÉTÉ,  
61, RUE DE BUFFON, 61.

—  
1921

Title page of Original French publication translated for this publication of Nebraska State Historical Society.

opinion all the way from Paris that the Massacre of the Spanish took place at the junction of the Loup with the Platte, in Platte county, Nebraska. He furnishes us with a map showing the location of Indian tribes in this region at the date of 1720 and indicating the site of the battle ground. There is yet room for more critical study of the text of these documents with the map of the Kansas-Nebraska region by Nebraska scholars qualified by exact knowledge of the country. But, even so, the new material and the opinion of the Paris editor give this discovery in Nebraska history an importance comparable only with the publication, forty years ago, of the Coronado expedition.]

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**MASSACRE OF THE SPANISH EXPEDITION OF THE  
MISSOURI (AUGUST 11, 1720)  
BY BARON MARC DE VILLIERS  
(TRANSLATED BY ADDISON E. SHELDON)  
FROM THE JOURNAL OF  
THE SOCIETY OF AMERICANISTES, PARIS**

---

Warned by the Padouka (Comanche) that French trappers were about to ascend the Missouri to search for mines and to try to gain possession of New Mexico, the Spanish organized, in the spring of 1720, an important expedition to explore the region of the Missouri and to drive from those quarters any French who might already have established themselves there. But the Spaniards did not know how to conciliate the Indians and their column, in spite of its strong armament, was completely exterminated by the Otopata, otherwise called Oto, about 100 kilometers from the Missouri.

**Early Accounts of Massacre**

Father Charlevoix<sup>1</sup>, Dumont de Montigny<sup>2</sup> and Le Page du Pratz<sup>3</sup> have each left us an account of the massacre of the

**NOTES  
BY BARON MARC DE VILLIERS**

1. History of New France. Edition of 1744, v. III, p. 246-251.
2. Historical Memoirs of Louisiana, 1753, v. II, p. 284-285.
3. History of Louisiana, 1756, v. II, p. 246-251.

\* See notes by Addison E. Sheldon on pages 29-31.



expedition. The 20th letter of Father Charlevoix contains interesting details, especially since they were gathered from Indians coming directly to Canada, for all the other versions which we know came from the savage nations which frequented only our posts in the Illinois. The account of Le Page du Pratz, very much more developed and possibly inspired by that of Dumont, seems at times a little too fantastic and makes the error of taking the Missouri for the Otoptata and above all of confounding the Osage with the Pani. As to Dumont de Montigny he has quite certainly very much exaggerated the force of the Spanish Expedition by making it "1,500 persons, —men, women, and children." From 200 to 250 Europeans, accompanied by several hundreds of Indian carriers, probably started from Santa Fe. But, as three-fourths of the members of the expedition returned to New Mexico for various reasons, the column after crossing the river of the Kanza included scarcely more than 200 persons, of whom 60 were Spaniards.

### New Documents Found.

Three unpublished documents, preserved in the archives of the Hydrographic Service of the Marine and of the Minister of War, enable us to correct or to complete the accounts of the three first historians of Louisiana, and to establish, for the first time, that the expedition of the Spaniards was exterminated on August 11 or 12, 1720 by the Otoptata Indians (Oto)s, acting in concert with the Pani-Maha (Loup or Skidi) and perhaps some Missouri, upon the banks of the river Platte (Nebraska) and very probably near its junction with the Loup river (Loup Fork).

In 1720 France and Spain were at war. We had just seized the port of Pensacola and driven—for the moment—the Spaniards from their post of Adayes. It would seem entirely natural to see the governor of New Mexico seeking to take an easy revenge against our posts, very poorly defended,

4. This letter is dated at Michillimakinac, July 21, 1721. But Charlevoix wrote out the greater part of his letters, or at least revised them entirely, after his return to France.

5. Bossu, who in recopying, always exaggerates, speaks of more than 1,500 guns! *New Voyages to West Indies*, v. I, p. 175.

6. The names written in italic are those adopted by the *Handbook of American Indians*, published by the Bureau of American Ethnology.

7. Founded to watch our establishment of Natchitoches, located on Red river.

in the Illinois. However, when one knows the fundamental policy of the Spaniards, all of whose efforts tended to maintain a large zone of mystery between Louisiana and New Mexico, this reason alone seems quite insufficient.

### John Law's Mississippi Bubble.

The 60-odd unhappy Spaniards massacred by the Otopotata, were, in truth, the obscure and unfortunate victims of the system of John Law and the fantastic schemes of the Company of the Indies. The great number of mining tools which this expedition carried, the colonists with their live-stock which it conducted, show that the Spaniards did not limit themselves to the plan of keeping the French at a distance from New Mexico, but above all, cherished the hope of seizing the fabled mines of the Missouri, so well advertised on the Rue-Quinquempoix.

Certainly in the springtime of 1720 the Mississippi Craze had already greatly diminished. At Paris they sang:

The mines, —we will rummage in 'em  
 For no doubt we'll find something in 'em  
 —If Nature ever put it in 'em.

And very few people in Europe still believed in boulders of emerald and mountains of silver in Louisiana. But the news of this recent skepticism had not yet had time to reach Santa Fe in New Mexico.

### Oto Tribe—Various Names.

Most of the early authors who concern themselves with Upper Louisiana speak of the Otopotata and nearly all the 18th century maps of America indicate their habitat<sup>8</sup> with considerable accuracy. But the name of these Indians<sup>9</sup> is written in many forms and one encounters indifferently Ototacta, Octotact, Onatotchite, Otontata, Huatocototo, Othouez, etc. In 1724 Venyard De Bourmont, later the author of the Relation of his Journey<sup>10</sup> called them Hoto and Otho, and it is this name of Oto which the Americans have preserved for the last survivors of this nation which is perpetuated even to our own time<sup>11</sup>.

8. We might cite: Franquelin, Le Page du Pratz, d'Anville, Vaugondys, Bowen, etc.

9. The Handbook of American Indians notes more than seventy of them, and that list is yet to be completed!

10. Margry, v. VI, p. 396 and 402.

11. The census of 1906 still numbers 390 of them.

<sup>8</sup> See notes by Addison E. Sheldon on pages 29-31.

According to Father Charlevoix "The Octotatas are people related to the Aiouez (now Iowas) from whom it is even said they are descended." This information agrees with the classification of the Handbook of American Indians, in which the Iowa, the Oto and the Missouri are grouped with the great Siouan family. An unfinished Spanish manuscript, a compilation of undated and unsigned documents, makes the Oto descendants of the Missouri. This collection indicates that at the beginning of the 19th century the Oto numbered 500 souls, of whom 120 were warriors; that they often intermarried with the Kansas, and protected in disdainful manner the Missouri, reduced then to only 80 warriors. At this period the Oto were allies of the Pani, properly called Grand Pani (Pawnees Chaui), of the Sawkee (Sawk) and the Zorro (Renards or Foxes). They were at war with the Maha (Omaha), Poncare (Ponca), Sioux, Great and Little Osage, and also with the Caneci (Lipan or Apache) and the Lobo (Skidi).

### The Platte and Nemaha Rivers.

It is believed that the original Oto, then living in the present state of Iowa, first dwelt near the mouth of the Great Nemaha river<sup>12</sup>, before they fixed their home on the right bank of the river of the Pani which the Mallet brothers christened on June 2, 1739, with the name of Plate. This name so well characterizes this river that it remains to our day, with the spelling Platte.<sup>13</sup> The Otoe never removed far from this region and, though driven many times toward the south during the course of the 19th century, they still occupied in 1882,<sup>14</sup> a reserve located in the central part of the present state of Nebraska.

12. This river falls into the Missouri a little north of the southeast corner of the State of Nebraska.

13. The Indians call this river Nebraska, the educated Spanish translate the name Plate in Somero, the others into Plata which means silver! And the Americans themselves, at times have given it that of Swallow—(perhaps Shallow?)

14. The Oto were at that date removed to Indian Territory.

\* See notes by Addison E. Sheldon on pages 29-31.



Chon-moni-case or Shau-mone-kusse, (called by the white fur-traders Ietan) is the most noted chief of the Otoe tribe in the early American period. He was one of those prominent at the great council of the Otoe tribe with Major Long Oct. 3, 1819, at their camp about six miles above Florence, near Fort Lisa. He was then a young man and this portrait as made at that period. Later he became a head chief. He was killed April 28, 1837, in a fight with young Otoes who had run away with one of his wives. Moses Merrill, first missionary to the Otoe, saw the fight and wrote the story of it in his diary. The great Otoe village where Ietan ruled was three miles southeast of the present village of Yutan. There are many remains of this village still visible. They were photographed by the editor of this magazine in 1912. Yutan was named in honor of this Otoe chief.



### Nebraska Indians Journey to Paris.

About 1714 the grand chief of the Otoptata descended the Mississippi to meet Bienville, and died at Biloxi. Ten years later another chief of this nation accompanied M. De Bourmont to Paris. The nations on the Missouri had designed to send to France ten delegates, —one Otoptata, four Osage and five Missouri, one of whom was a young woman. But the Council of the Colony, for reasons of economy, held back five and permitted to go only the young Missouri woman, one Otoptata and one Osage, one Missouri, one Illinois and Chicagou, ambassador of the Metchigamias.

The (Indian) envoys arrived at Paris on September 20, 1725, and were received by the duke of Bourbon, the duchess of Orleans and the directors of the Company of the Indies. They were then presented to the king by Rev. Father de Beaubois (S. J.) who delivered to Louis XV a necklace of friendship sent by Mamantonense, chief of the Metchigamias, Kaokias and Tamarois<sup>15</sup>, with a speech<sup>16</sup> given by Chicagou<sup>17</sup>. This orator had, a few days before, wished the duchess of Orleans "to be fruitful in great warriors like the ancestors of your husband and yourself."

These Indians from Louisiana were, for sometime, all the rage at Paris. They received beautiful blue suits with gold lace. At the Bois de Bolougne, before the court, they hunted deer "in their own style, that is by chasing" and they gave war dances at the opera and the Italian theatre. If we may believe Bossu one of these Indian envoys recalled thirty years afterward the perfumes so extravagantly used by Paris ladies and declared that "they smelled like alligators."

### Nebraska Orator at Paris.

One of the three representatives of the Otoptatas, Osages and Missouris, we do not know which, died on the journey, and one of his companions pronounced an oration for the deceased in the name of all the Indians of the Missouri. Here are two charming passages from the translation made in prose and verse of his address before the king:

"Twelve whole moons have passed since we left our land (that is, Nebraska, Missouri and Iowa,) November, 1724 to appear here. One of our chiefs is dead on the way, the others gave up, or remained on the seashore, (that is, in New Or-

15. The Michigamea, Cahokia and Tama<sup>ro</sup> were Indian tribes closely related to the Illinois.

16. Chicagou was still living in 1762. See Bossu, *New Voyages to West Indies*, 1768, v. I, p. 157.

17. See Dumont, *Historical Memoirs of Louisiana* v. II, p. 76.

\* See notes by Addison E. Sheldon on pages 29-31.

leans.) We are ashamed to see our plain speech. We bring with us furs and the work of our squaws. You will not think them of much worth, since you have in abundance, things so much more beautiful, but everything was lost in the first ship which was to bring us across<sup>18</sup>—we cannot wonder enough at the beautiful things which we see every day. We are very happy in the treatment given us since we arrived in this land; we had not been so before we arrived here<sup>19</sup>. The tribes represent to you:

1. Not to abandon them and they ask the French as much to keep friendship as to provide for their needs.

2. That they have never had any one to teach them to pray save only a white collar<sup>20</sup> who came to them a little time ago, whom they are happy to have and beseech you to send others.

3. They beg you to send us back entrusted with your message and they will look on all upon this side (the great water) in order that they may see you again.

4. That the French having made known to us all, that you think in all this country, and that the stores which are here are from you. We are in your hands give to our bodies. (Sic).

### Verses in Honor.

So much eloquence drove an anonymous versemaker to put in rhyme the prose of the Indians of the Missouri.<sup>21</sup>

Great Chief, Master of Life, Spirit Grand,  
 We have come to behold thee in the bosom of thy land!  
 And, given heart to cross the seas and their distress,  
 We arrive, without regret, from our dark wilderness.  
 From thy soul there flashes upon our grosser soul  
 A light we would gladly take for our control,  
 Thy subjects, soldiers, court, with astonishment we own,  
 Thy lordly power, the glory of thy person and thy throne,  
 Thy cities, and thy gardens, thy mansions and thy sports.

Our nations brave all offer thee with willing hearts  
 Their services in battle with their strong arms and darts.  
 Send to our hunting grounds, under thy sway,  
 Thy Frenchmen, thy goods, thy white collars to play.

### 18. La Bretonnie.

19. Always economizing, the Council of Louisiana had allowed the Indians, during their voyage only Sailors' rations, without wine or fresh meat, food to which the savages were not accustomed. Happily for them Bourmont bought food for them with his own money.

20. A father of the Mission Etrangeres. (Foreign Missions.)

21. Library of the Arsenal. Manuscript No. 3724, pages 77-81.

### "Missouri Princess".

As for the "Missouri Princess"—she was baptized at (the church) of Notre Dame of Paris, then married to Sergeant Dubois, one of the companions of Bourmont during his journey of 1724 to the Padowkas. Dubois scarcely reaped the reward of his promotion to be commissioned officer and his appointment as King's interpreter for the nation of the Illinois—which he received on the occasion of his marriage, for he perished at the massacre of the garrison of the fort of Orleans of the Missouri. If one may believe Dumont Madame Dubois caused the assassination of her husband, but that statement seems to us hardly probable. In any event she married again a little later a captain of militia of Illinois named Marin. Bossu saw at Paris in 1751 two children of the "Princess."<sup>22</sup>

### Ancient Home of Otoe Tribe.

At the time which concerns us the Oto lived on the south bank of the river Platte, most of the time, it seems, near the point where the course of that river turns sharply in the southern direction. It is difficult to locate the point with greater certainty, first, because the Indians lived in a number of villages<sup>23</sup> and during the 18th century drew, little by little, closer to the Missouri river, and second, because the explorers who give the number of leagues (figures varying) which separate the Oto from the Missouri, have failed for the most part to inform us whether they reckoned the distances by the direct trail across country or by following the great bend of the river.<sup>24</sup>

### The Pani—Maha.

The exact location of the Pani-Maha seems a little more difficult. These Indians, who certainly played a very important role in the massacre of the Spaniards, lived in 1720 north of the river Platte, along the different branches of the river which was generally given the name "River of the Pani-Maha," but later received the name of Loup which it still bears.<sup>25</sup>

22. *New Voyages in North America*, 1777, p. 227.

23. "The Ottoes" says the Spanish manuscript already cited, "Do not claim the exclusive possession of any territory, and do not fix any boundaries to their own lands. They are hospitable, cultivate the soil in the same way as the Kansa and Osage. They hunt on the salt marshes of the lake of Nimnehaw."

24. In 1794 Truteau reckoned twelve leagues, by water, and Clark, ten years later, only eight. But neither one had ever gone up the river Platte, rarely navigable.

25. Bienville expressly asserted it. The Missouri also declared they took part in the Massacre. (Margry, v. VI, p. 450).

<sup>2</sup> See notes by Addison E. Sheldon on pages 29-31.



### Pes-ke-le-cha-co

Was a noted Pawnee chief in the early period of the 19th century. He was one of the chiefs chosen to visit Washington some time prior to 1825 and confer with the president. His portrait was painted at that time. On his return he became one of the strong advocates of friendly relations with the white men in the councils of the Pawnee nation. He had seen the great cities filled with white people, their great guns, ships and factories and he never tired of relating the sights of this visit. In 1826 a war party of Osage raided the Pawnee villages. Pes-ke-le-cha-co killed an Osage. He rushed forward to lay his hand on the dead warrior—one of the highest honors in war. In the struggle to prevent this Pes-ke-le-cha-co was slain. His deeds were long related around the camp fires of the Pawnee nation.

The Pani-Maha were evidently part of the great nation of Pani (Pawnee) but seem to have formed a branch somewhat distinct from the other tribes, of whom the nearest was the Grand Pani sometimes called simply Pani—and the Pani-Pique, often formerly called White Pani. These latter were more friendly to the Spaniards than to the French. Nothing forbids conceding (with the Handbook of American Indians) that the Pani-Maha were the direct ancestors of the Pani-Loup, Loup or Skidi<sup>26</sup> who lived in the same region sixty years later. The independence of the Pani-Maha, in opposition to the other Pani, and the complex formation of their name might well arise from a fusion, common enough with Indians,—between one tribe of Pani and a group of Maha<sup>27</sup>—which nation for so long a time wandered along the Missouri and one tribe of which was located at the beginning of the 18th century near the Oto.

The Loup<sup>28</sup>, in any event, had without doubt forgotten their double (surmised) parentage, for they were later often at war with the white Pani and the Maha.

#### Spanish Officer's Note Book.

Let us now proceed to the history of the Spanish Expedition. And here, at the start, are the last leaves of the note book of the journey by a Spanish officer. These are the only records, unfortunately, which the Indians brought to M. de Boisbriant, commandant of the province of Illinois:

#### Translation of a leaf from a journal in Spanish, found at the defeat of a detachment of that nation by the Otopata.<sup>29</sup>

(On the margin—"Also written Ouatotchata").

"The trails which we find lead us to a place where we believe we shall get information of a band which, by all appearances, is not very far distant from some village. We resolve to camp in order to see what there is for us to do.

26. Many derivations have been proposed for this name, but all come from a root which means "wolf."

27. These Mahas, now called Omaha, belonged to the Siouan group as did the Kanza and the Osage, but in spite of the relation, they hardly understand the speech of nations living north of the river Platte.

28. At the beginning of the 19th century their number was upward of 1,000 of whom 280 were warriors.

29. War Department. MSS. No. 2592, folio 100. Also Colonies Cahier Book C13, Chapter IV, folios 235-235. The translations are different.

The lieutenant general having assembled all the officers on duty and on leave, and the natives, told them that a savage had reported to him that he had found some branches and leaves of fresh sand cherries which seemed to be the fragments of a meal of some band which had passed very recently. He then gave an estimate of the distance we had traveled, which in our reckoning was about 300 leagues. He then took counsel whether we should wait for orders from the Viceroy of New Spain, who had sent the detachment to discover from the savage nations if any French had established themselves in the region, or whether, since we had thus far found no proof of such establishment, we should continue our search with the Panane<sup>30</sup> nation (the only one which could give light on the question) and how we should communicate with them.

i-

### Names of Spanish Officers.

The military council was composed of Captain Thomas Aulguin, Aide-de-camp Joseph Domingue, Ensign Bernard Cazille; Captains Manuel Theverio de Albas, Alonzo Reald, Pierre Lucan; Corporals Joseph Gregoire, Manuel Thenorio de Alba, Laurent Rodrigue; Captain Christophe de la Serne<sup>31</sup> and Captain Jean Arhive; these two last named are natives.

All were of opinion that we ought to find the Panane in order to learn from them the truth or to know whether the Apaches had deceived us—that for this purpose the detachment should cross the river and thereafter proceed in the best way to carry out the plan proposed.

### Crossing Great River Full of Islands.

Upon this resolve the lieutenant general ordered certain savages to locate the ford of the river so that the detachment might cross to the other shore. In the afternoon we began to carry over the baggage on travois upon the backs of the savages. It was not possible to get it across otherwise. The great number of islands in the river makes navigation by boats absolutely impracticable. Since one day did not suffice to transport everything our camp was divided that night by the river. Besides we did not wish to expose our natives by crossing at night, because it was so cold.

30. It is the name which the Spanish gave the Pani.

31. These proper names are spelled in different ways. Sometimes one finds Cerise.

\* See notes by Addison E. Sheldon on pages 29-31.

**Wednesday 7 of August.**

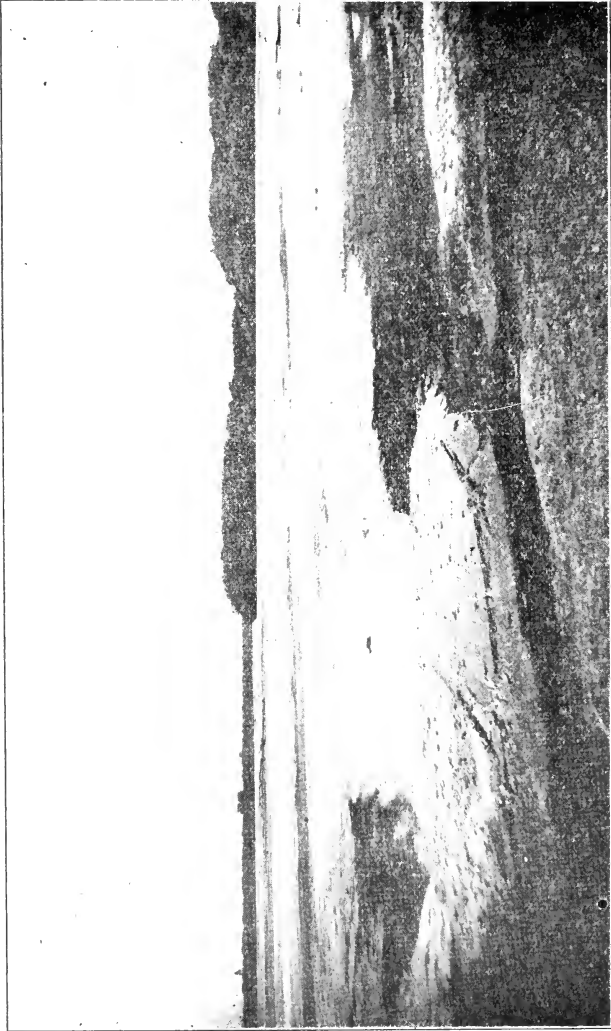
At the break of day we crossed over the remainder of our baggage and people to the other side of the river of Jesus-Maria. This was not without much trouble, but at last we found ourselves together at noon.

**Thursday 8.**

We leave the river Jesus-Maria following the trail of the Panane. The native Captain Serne boasted that he knows the trail well. He lost his way, however, and came back to camp. He was sent out again and with him Captain Joseph Narvanno, four corporals and two soldiers. A servant of Captain Serne, Panane by nation, said that he remembered, although he had left it when very young, that the village of his tribe was located on the bank of a river far to the north. Our soldiers were ordered to find out the truth of his statement. They were ordered at the same time when they were near the village to let the savage talk alone with his people, to tell them they had nothing to fear, that we were Spaniards, their friends. And in case they found no one in the village to go such distance as would enable them to return to camp the same day or ensuing night.

**Another Large Stream Crossed.**

Since we left the river Jesus-Maria we have taken care to follow the trail which we found before us and which we believe was made by the Panane. We found, at a league from the river a large creek which it was necessary to cross and we thought from the water which was very warm that it was a branch of the river whose course was from west to east. We then marched over a plain, following always the trail of those who had gone before us. We saw a number of trees a league away and we met one of our savages who was of Captain Narrans detachment and who had orders to wait for us to tell us to follow the creek and that he would follow the trail of those gone ahead since they found no one in the villages. The camp arrived at the bank of the creek and, as it was impossible to cross with our arms, we were obliged to keep along its bank and follow the same route as that taken by Captain Narrans. We had already travelled three leagues to reach the creek; we marched three more to arrive at a plain. Finally we halted in order that those following might not lose the way. At the same time two savages arrived from Captain Narrans to tell the lieutenant general that he should not worry if the captain did not return to camp that ensuing night, that he was following the trail of the Panane who, ac-



Junction of Loup River with the Platte, near present city of Columbus, Nebraska. Photo July, 1923.



ording to all indications, were not far off, and that the main command might march since he counted on rejoining them very soon.

### Friday 9.

The camp being ready to march we saw, at more than a league's distance, some one approaching at a gallop. We were in advance and we found that it was one of our people who had been at the discovery. They told us that, eight leagues distant, on the other side of the creek we were following, they found the Panane in a bottom, singing and dancing according to custom of the savages. They seemed to be in great numbers. They had not judged it wise to approach nearer to them for fear of frightening them away during the night.

Upon this news order was at once given to cross to the other side of the creek. It was carried out with so much good fortune that everything went over without getting wet, although the mules were up to their girths in the water. We marched three leagues along the creek and found it convenient to halt at five leagues distant from the tribe, according to the report of those who brought in the news.

### Council with Panane or Pawnee Nation.

As soon as we were in camp the lieutenant general sent the savage of Captain Serne to visit and talk with those of his nation, assuring them of our friendship and good will, and that we were taking this means of letting them know our good faith. Although the lieutenant general wished to send two soldiers with the savage to see that he was not insulted by those of his nation, the native told him that he had nothing to fear and that it was better to go alone, that if the soldiers accompanied him they might believe that there was deception and bad faith in what he proposed to them. This was agreed to and the savage started at 11 a. m. to see his nation. May God and the Holy Virgin, his mother, give him success. The general named the creek Saint Lawrence. The river Jesus-Maria makes a junction with this creek at the place where we are, in such manner that if we had not already crossed it would be impossible to do so.

At 6 p. m. we saw Francois Sistaca, which is the name of the savage of Don Christophe de la Serne, coming on the gallop. He related to the lieutenant general and all the others that he had been to see the band seen dancing the night before and, not finding it, he had followed the creek and had seen them crossing to the other side where they had a village and many people. He stopped at the bank of the creek, dis-

\* See notes by Addison E. Sheldon on pages 29-31.



Pawnee Village at forks of Beaver Creek and Loup River, near Genoa, Nebraska, photo 1875. Photograph furnished by J. W. Williamson, Genoa.

mounted, and called to the people crossing the river, making the signs of friendship and peace used by savages. As soon as he was seen many savages came to him and, among others, four at the head of them with tomahawks in hand, without bows or arrows, making cries, and seeing them approach within a stone's throw, he was afraid, made a sign with his cap as though he were calling people back of him and mounting his horse he galloped eight leagues to camp without stopping.

### Saturday 10th of the month.

Feast day of the glorious Martyr, Saint Lawrence (died Aug. 10, A. D. 258). The camp marched along the river, following the band (of savages) and having discovered on the other side of the creek a village with a number of houses and people passing from one side to the other by a ford, making calls easily heard because only the creek was between us, we made the signs of peace and friendship spoken of before. Twenty-five or thirty savages came to the edge of the creek to talk with us. We heard easily what they said. The savage of Don Christophe la Serne, who recognized the language of his nation, told the lieutenant general that they asked for peace and that he should come into their village.

They made signs looking at the sun<sup>32</sup> which meant that the Spaniards need wait only one day for their visit. At once the savage of Don Christophe La Serne resolved to cross over to the other side in spite of the fear he had the day before. The camp halted opposite the village and the savage took off his clothing in order to swim across, with consent of his master. The lieutenant general told him to tell his nation that he would come and visit them with no design of doing them the least injury, as they could easily see since he had just discovered them without any stratagem, as he might have done when he learned they were singing and dancing not more than two leagues distant. Thus they might confer with us in entire safety for peace and the friendly union which should exist between brothers and subjects of the same king. The lieutenant general gave tobacco for the savage to carry to them, which is the usual custom at these meetings.

32. A party of Pani-Maha on a hunting expedition had evidently retreated before the Spaniards in order to draw them to the country of the Otopata. But the Pani-Maha had a species of religion based on the worship of a certain number of stars and their chief villages were always arranged in a certain relation to each other. On this account, no doubt, these signs which the Spaniards interpreted in their own way.



Shar-i-tar-ish was a principal chief of the Grand Pawnee tribe. He was son of another chief of the same name mentioned as Char-actar-ish by Lieutenant Pike who met him at the Grand Pawnee village on the Republican river in 1806. The subject of this portrait succeeded his elder brother, Ta-re-ca-wa-ho as head chief. The latter was invited to visit the president at Washington, but refused because he thought the Pawnee the greatest people on earth and would not condescend to go in person. He sent Shar-i-tar-ish in his stead. Shar-i-tar-ish was then a young man, six feet tall, well proportioned and of fine appearance. His portrait was made at Washington. Soon after his return he became head chief and died a little later, aged thirty. He was succeeded by Ish-ca-te-pi sometimes spelled Is-ka-tap-pi and called "The Wicked Chief."

### End of Military Note Book.

The last leaves of the record of this journal were evidently lost like those of the beginning. However, as we know that the massacre of the Spaniards took place the day after their meeting with the Optoptata and their allies, there is every ground for supposing that the manuscript ended at the date of August 10, 1720 and that its author was killed the next day.

### News of the Massacre Carried to the French.

At any rate the news of the disaster to the expedition was known in all its details at Kaskaskia about the beginning of November. The first rumors of it probably arrived a month earlier, for it seems the same event referred to in the following letter. However, since the Spaniards were not always in a body, the letter may refer to an isolated detachment.

### Slavery and Human Sacrifice in Nebraska Region.

"All the nations of the Missouri" wrote Boisbriant on October 5, 1720<sup>33</sup>, "have made peace with the Pani-Maha, but they utterly refuse to consider with the Padoka. The Otop-tata and the Canzes have been at war with the latter (Padoka). They have taken 250 slaves. As in the village where they have taken these there were many Spaniards, twenty of these are among the slain. This news has been brought to Sieur Boisbriant by four Frenchman whom he had given permission to go and buy horses from the Panyouessa<sup>34</sup> (Wichita). Before the arrival of these French that nation had also defeated a village of Padoka. It had led away 100 slaves whom it had burned without mercy from day to day. Our French ransomed four or five from the flames, but their generosity was ill rewarded. The wretches ran away a little later and carried with them, the clothing of their liberators." —and further on "A Spaniard escaped from the defeat recorded above. He is with the Canzes (Kansas). We have written a Frenchman who is on the Missouri, to ransom the Spaniard and bring him this fall to Sieur Boisbriant. He hopes to draw from the Spaniard information of the commerce which the Spanish carry on with the savages and to learn from him if there are mines in that region."

33. Letter dated at Kaskakias.

34. According to the *Handbook of American Indians* the Panyouessa were the Wichita. It is necessary to concede that these Indians lived at that time not far from the river of the Kanza.

\* See notes by Addison E. Sheldon on pages 29-31.



Chon-ca-pe, sometimes written Shunk-co-pe, was also called "Big Kansas." He lived in the first half of the 19th century. He was a signer of the treaty of 1825 made at Council Bluffs, between the United States and the Otoe tribe. Soon after he was called to Washington to meet the president. At this visit this portrait was made. The grizzly bear necklace is a trophy of a victory over one of those fierce animals.

On November 22, 1720, Boisbriant gave more precise information.

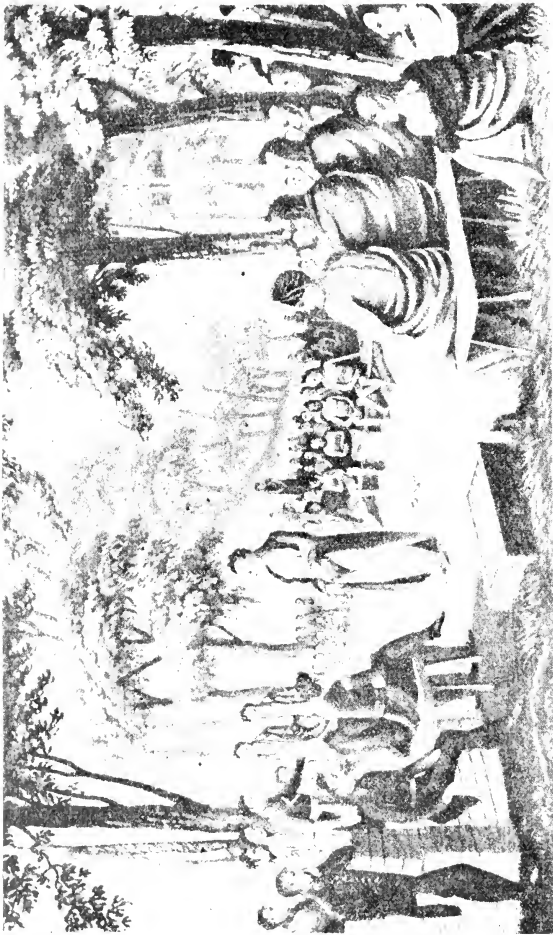
"The Spaniards to the number of 250, accompanied by the Padoka<sup>35</sup> nation, came to make an establishment on the Missouri. On the way they defeated five<sup>36</sup> nations. The commandant believed, after one splendid victory, he was strong enough to withstand anything. He sent part of his force to conduct the slaves taken in the villages he had destroyed and advanced within 15 leagues of the Otoptata. His plan, was to extirpate that nation. He had with him then 60 Spaniards and 150 Padokas.

### Oto Deceive the Spaniards.

The Otoptata, warned by the Pani-Maha of the Spanish approach, marched to meet him. They called themselves Pani-Maha, which was rendered easier since they spoke the language of the Pani-Maha as though their native language. The Spanish commander, deceived, asked if there were any French on the Missouri river and assured them that he would give them a great quantity of goods if they would deliver French into his hands. They replied that there were French with the Otoptata and that they would make it easy for him to capture them. They passed the night together, but in very different ways. The Otoptata danced, the Padoka fled from fear, while the Spaniards, abandoned by their allies kept on their guard. The Spaniards feared nothing, since they trusted in such a great number of the pretended Pani-Maha.

35. The Padouka (Comanche) are allies to the great Shoshonea family whose diverse branches, located at first in the north, successively occupied a wide territory which stretched from Vancouver Island as far as Texas. In 1720 the Padouka dwelt near the headwaters of the Kansas. It was there that Bourgmont in 1724 came to visit them in order to break their alliance with the Spaniards. But these Indians, essentially nomads, living in tents, always at war with their neighbors, later emigrated south and crossed the Red river. By virtue of information we may point out that this author of the Spanish manuscript already cited, who very well knew the Indians of Texas, was astonished because, in spite of his extensive researches he was not able to understand what had become of the great nation of the Padouka which numbered 2,000 warriors—and, in consequence, supposed that these Indians dispersed and formed the following nations: Wetepahatoe (one of the tribes of the Kiowa), Kiawa, Kanenawish, Kalteka, Dotame, etc.

36. Two of these tribes, according to Father Charlevoix made part of the Otoptata nation, but this statement seems doubtful.



Oto Council

Great Council of Oto Indian tribe held with Major Long October 3, 1819 at Long's Encampment on the Missouri river, about 6 miles north of the present Florence. Sketch made at the time by Thomas Seymour, member of Long's Expedition. Chief Ietan or Chion-moni-case was one of the chief speakers.



### **Oto Destroy the Spanish Army.**

On the next day the savages proposed an Iroquois dance. The Spaniards agreed and unloaded their mules in order to rest. About two o'clock in the afternoon the Otoptata asked for the lances of the Spaniards for their dancers to use in the dance and they were granted them.<sup>37</sup> The chief of the savages during the dance formed his warriors in groups about the Spaniards who were always under arms. When he saw everything arranged as he wished he fired a pistol upon the Spanish. At the signal all his men attacked with such impetuosity that all the Spaniards were killed in less than an instant. Only four of them were quick enough to mount their horses and drive their mules ahead of them. But some young warriors seized their quivers, shot and killed two of them. The two sole survivors of the sixty Spaniards pushed on toward Mexico, which they could reach with difficulty deprived as they were of all provisions.

The chaplain of the detachment was made prisoner. The Otoptata chief was bringing him to Sieur Boisbriant, but the chief was compelled to turn back on receiving news that the Renards (Fox) had come to attack his village. A man named Chevallier was ordered to go in search of the chaplain.

### **Spaniards Plan to Colonize Nebraska Country.**

This undertaking of the Spanish shows the necessity of establishing a post on the Missouri. They brought with them a large number of oxen, cows and sheep which proves their purpose to make a permanent settlement.

### **Booty from the Battlefield.**

According to Charlevoix there were two chaplains. "All that was told me" said he "related to the chaplain who was slain and from whom was taken a book of prayers which I have not seen. It was apparently his breviary. I purchased his pistol, his shoes were worthless, and the savage would not part with the ointment because when taken it was a sovereign remedy for all kinds of ills. I was curious to know how he used it and he replied that it was enough to swallow a little at a time and whatever illness one had he was instantly cured. He assured me that he had not yet tried it and I counselled him not to do so. We find the savages here very coarse. There is much need of spirituality or at least that their minds should be as open as those who have had more intercourse with us."

37. According to Dumont the Spaniards, after having made a treaty with the Indians, had given them arms to attack the French. He adds what seems correct (after correcting the names) that the Oto and their allies, taken for Pani by the Spaniards, learned from the mouth of the latter (the Spaniards) that they had come to destroy them (the Oto).

<sup>37</sup> See notes by Addison E. Sheldon on pages 29-31.

The spoils of the Spaniards were scattered everywhere. The letter of Charlevoix is dated at Michillimakinac. The following one was written to the Illinois by the engineer Lallemand who explored the mines of the Maramek river region.

"The Spaniards of New Mexico"<sup>38</sup> Says he "came three or four months ago with the design to establish themselves on the Missouri. They had with them a number of mules loaded with all kinds of tools to work the mines. They drove with them a number of cows and sheep. In this array they arrived at a nation called Octotata, two hundred leagues from here."

"They took only 40 days to reach the Octotata. It is presumed that they did not move rapidly on account of the baggage and the animals which they brought with them."<sup>39</sup>

#### Distance from Santa Fe to Nebraska Country.

"It is believed that it is not more than 120 leagues<sup>40</sup> from New Mexico to the Octotata. These savages say there is a fort built of stone four days journey from where they are."

"On their way they killed and destroyed many savage nations. They flattered themselves they would finish the others. The affair turned out differently."

#### Account of Charlevoix.

"The Octotata who were on the hunt learned all the cruelties which the Spanish had inflicted on their neighbors. They dissimulated and came to the number of 60 to smoke the pipe of peace with their new hosts, the Spaniards, who suspected nothing. The savages all of a sudden gave a great cry which was the signal to strike them down, they did this so well only one remained. The mules took fright and fled on the run with their loads. The prisoner whom the savages had captured was a monk of San Juan de Dios. He escaped a little later. The savages were foolish enough to let him have a horse in order to show them how to ride one." His shrewdness had been too smart for them and he fled with all speed. Since then it is learned that other Spaniards had returned to the attack and that they had met the same fate as the first, excepting one whom the savages would send here at once. M.

38. This letter is dated April 5, 1721.

39. This note is found on the margin of the document.

40. This figure is, manifestly, incorrect. The figure of 300 leagues, as given by the Spaniards, approaches very much nearer to the truth.

41. Charlevoix says that the Chaplain who escaped from the "Missouristes" was a remarkable horseman and the Indians who, according to Dumont, did not know how to manage a horse, greatly admired his skill. Before fleeing the "Jacobin" had had the foresight to prepare a package of food.

<sup>7</sup> See notes by Addison E. Sheldon on pages 29-31.

de Boisbriant has shown me several documents written in Spanish, among others one which is marked *Esquadras* with the names of those who apparently were on guard for that day. The other papers are songs or hymns and prayers to the Virgin. There are some leaves of the breviary of the Spanish monk and some rosaries with their crosses, evident proof that the savages have not made up a tale. From this it must appear that there are rich mines on the Missouri since the Spaniards wish to penetrate there whether desired or not."

#### **Hope of Mines in Missouri River Region.**

Poor Lallement who, in spite of his efforts, never succeeded in discovering in the region of the river *Maramek* anything but very poor mines difficult to work, had not yet lost his illusions. It was for him a deadly irony, the news of the death of the Spanish prospectors, duped like himself by the chimerical prospectus of the Company of the Indies, coming just at this time to beguile him.

In *Le Page du Pratz* there is a long account, very picturesque but fantastic, of the arrival at *Kaskaskia* of Indians bearing the spoils of the Spaniards. His account would make one think a whole convent had been massacred, so much one glimpses of defiling of chasubles, of stoles, of surplices, of crosses and candlesticks.

But what is for us more interesting *Du Pratz* adds:

#### **Spanish Maps of Nebraska Region.**

"The Indians brought with them the map which had so ill-guided the Spaniards. After having examined it, it seems to me better, for the west of our colony which is toward them, than for the region which concerns us. According to this map it appears that the Red River and the Arkansas must bend more than I have said and that the source of the Missouri is more to the west than shown by our geographers—since the Spaniards should know that region better than the French who have given notes upon it."

#### **Where Did Massacre Take Place?**

Let us now see whether the documents which precede, in spite of their apparent lack of certainty, may not, in reality, be sufficiently exact to determine with satisfactory approximation, the place where the massacre of the Spaniards occurred.

#### **Not in Osage Country.**

Let us observe, at the start, that the expedition did not go to the Osage,<sup>22</sup> as *Le Page du Pratz* believed, but to the *Pani*, most of whose tribes then dwelt to the north of or along

\* See notes by Addison E. Sheldon on pages 29-31.

the middle course of the river Platte. The Spanish officers seemed much better informed than that author thinks and would therefore seek to avoid contact with the Osage who had always shown themselves faithful allies of the French. On the other hand the Spanish, who held only distant friendly relations (except with the Apache and Padoka) could hardly yet have knowledge of the peace, quite recent, between the Pani-Maha and our allies the Missouri, the Oto and the Kanza.

#### **The Platte or Kansas River?**

The geographic hints contained in the last leaves of the note book of the route furnish only rather vague information and the author seems a little lost among the divers branches which join the river "Jesus-Maria." However, since it must relate to some affluent of the Kansas—or of the river Platte—the description seems precise enough to show that the river, not navigable and full of islands, which the Spaniards in search of the *Pari*, crossed on the 7th and 8th of August, 1720, (after having traveled 300 leagues) could be none other than the river Platte, whose name indicates<sup>23</sup> that it is as broad as it is shallow.

So far as the Creek of "Saint Lawrence", a veritable river, since the mules could hardly cross it in the month of August, in studying the map of this region, and in comparing the place then inhabited by the Oto, with the various distances indicated which otherwise show remarkable agreement, one may, we believe, identify it most surely with the Loup Fork and the name of this river comes from the surname of the tribe of Loup Indians, which our trappers gave at another time to the later Pani-Maha along its banks.

#### **Paris Editor Believes it was at Junction of Loup and Platte.**

The Spanish expedition was, then, exterminated on August 11, 1720, by the Oto and Pani-Maha at a point below, but very near, the junction of the Loup Fork and the river Platte. This place is in fact, located in a straight line about 25 leagues from the Missouri. And the disaster according to Boisbriant, occurred about 15 leagues west of the Otoptata who dwelt about 8 hours in an air line, from Missouri.

When once the gold mines had vanished it does not seem that the Spaniards renewed their efforts, although this dispatch from Bienville on April 25, 1722, reports:

"I learned a little while ago, from the savages of the Missouri, that the Spaniards of New Mexico calculated to return and demand satisfaction from those who defeated them, and to make at the same time, a settlement upon the river of the Kanzas (Kansas) which flows into Missouri."

## Revenge on the French.

And one might also ask whether it was not at the instigation of the Spaniards that the Indians massacred, about 1725-26, under mysterious circumstances the garrison of Fort d'Orleans,<sup>42</sup> then reduced on account of economy, to 8 men. It was then, we have already stated, commanded by Dubois, the first husband of the "Princess of the Missouri."

42. A tribe of this nation lived at this period a little below the junction of the Missouri and the Kansas but most of the Osage lived in the valley of the river which still bears their name.

43. "It is only navigable for very small hunting canoes," Journal of Truteau (*American Historical Review*, January 1914.) Perrin du Lac says that one can navigate it only in the springtime.

44. This fort whose site is not exactly known was located on the Missouri a few leagues above its junction with Grand river.

## NOTES BY ADDISON E. SHELDON

### Page 3

1. Under the title, "The Spanish Caravan", Sheldon's "History and Stories of Nebraska", first edition published in 1913, gave a summary of what was then known upon this subject and a critical review of conjectures upon it. The new information contained in this article clears up many of the conjectures and gives us an historical basis for the real story.

2. The discovery of new documents upon Louisiana and the Missouri river region in the last 20 years has been full of interesting encouragement. These documents were generally sent from New Orleans to France or to Spain during the 18th century. They were filed away in pigeon holes from which they are now being rescued by the diligent scholarship of Europe and America.

3. The books mentioned by the French editor in his notes 1, 2, 3, are the chief bases of our knowledge of the French Province of Louisiana as it was 150 years ago. The Missouri country (including Nebraska) was even then known in its general features from reports of French fur-traders.

4. Pierre Francois Xavier de Charlevoix, born 29 October, 1682, died 1 February, 1761. Twice visited Canada. Wrote "History of New France" and "Journal and Letters" of his travels.

### Page 6

5. Pierre Margry, born 8 December, 1818, at Paris. Died 27 March, 1894, at Paris. He was author of many important books on early history of America—most valuable of them six volumes on French and Spanish explorations entitled "Memoires et Documents pour servir a l'histoire des origines francaises des pays d'outremer." Volume six of this series contains the most important documents relating to the Missouri river region including the present Nebraska. (See a fine article on Margry's life work in the *Louisiana Historical Quarterly* for April, 1922.)

6. John Law, born in 1671, died 1729, was a shrewd Scotch economist and promoter. His most famous financial promotion was the Company of the Indies. This company sold shares to the French public based upon the expectation of great profit from the region known as the Province of Louisiana, including the present Nebraska. The company had the support of the French government and a practical monopoly of the French foreign trade. The immediate expectation of profit was from the development of mines in the Missouri river region. These mines were reported as having vast quantities of all kinds of metals. The shares in the Indies Company rose to a premium of 4,000%. A perfect craze to make fortunes out of the undeveloped resources in the Mississippi Valley seized the French public. It was impossible for these expectations to be realized at once, and, after a period of three years of the wildest speculation, the company went up in smoke and its shareholders were ruined. This is called "The Mississippi Bubble." It was accompanied with a large issue of paper money through the Royal Bank controlled by John Law.

7. The Rue Quinquempoix was the location of the stock-exchange at Paris in 1720. It corresponded in the popular language with the American phrase "Wall Street."

8. The original French is more musical and sarcastic than the best translation:

Les Mines, l'on y fouillera  
Car, sans doute on en trouvera  
Si la Nature en a mis!

9. The Otoe occupied in general, southeastern Nebraska a century ago. The salt basin at Lincoln was near the dividing line between territory claimed by the Pawnee and claimed by the Otoe. Both tribes gathered salt at the basin. In 1868-70 bands of Otoe and bands of Pawnee camped frequently on the homestead in Seward county, where the editor of this magazine lived as a boy.

Page 7

10. Morse's Geography of the World (copy dated 1805 in the Historical Society library) has the legend "R. Plate or Shallow R.", upon the chief stream on the map in the Nebraska region. The French editor (or his printer) has simply misspelled the word in suggesting that the river is ever called "Swallow." In the Otoe language Ne-brath-ka means Water Shallow.

Page 9

11. This chief of the Metchigamias is the original from which the name of the modern city of Chicago is derived.

Page 11

12. "Salt Marshes of the Lake of Nimnehaw" is the earliest reference I have found in literature to the Nemaha river. It suggests that the early explorers had the idea that the salt basin at Lincoln was connected with the streams we now call Nemaha.

13. By section lines the site of the great Otoe village near Yutan is 25 miles west and about eleven north of the mouth of the Platte. This village was the capital city of the Otoe tribe for 100 years or more. It remains today cover 640 acres of land.

## Page 14

14. "Fresh Sand Cherries." In the original French "des feuilles d'Oloues (?) fraiches." The Paris editor inserts the question mark into the Spanish text, evidently not understanding what kind of wild fruit is meant. Any one familiar with the Platte Valley in the month of August knows that sand cherries are the most abundant fruit to be found and most likely to be the one eaten by this band of Indians.

15. "The great number of islands in the river" certainly fits the Platte better than any other stream between Santa Fe and the Missouri river.

## Page 17

16. The junction of the river Jesus-Maria with the creek named St. Lawrence by the Spanish commander "in such a manner that if we had not already crossed it would be impossible to do so," suggests one of three difficulties, great depth of water, very swift current or difficult banks. Either of the first two would fit the junction of the Loup and the Platte today.

## Page 21

17. Early records of the plains Indians clearly show a system of slavery or servitude for captives. Human sacrifice is known to have existed among the Pawnee in Nebraska, with many citations on that point.

## Page 25

18. "An Iroquois dance." The Iroquois tribe set the style in dancing for all other Indian tribes in North America. More than thirty different Iroquois dances are described by competent writers on the subject. Each dance had a distinct style and signification.

## Page 26

19. The distance from Santa Fe to the junction of the Loup and the Platte, as measured in air line across the map today is 619 miles. The distance by railroad, via Denver from Columbus, Nebraska to Santa Fe is 965 miles. The league unit of measurement is about 3 miles. The French kilometre is about 3-5th of a mile.

## Page 27

20. Mines in the Missouri region. All the early explorers got the idea of very rich mines in the region now occupied by the states of Missouri, Kansas, Nebraska and Iowa. There are in fact rich mines in that region, but not the kind either the Spanish or French could utilize at that time. A number of early references to "Spanish Mines," on the Weeping Water refer beyond doubt to the excavations on the Pollard farm at Nehawka, studied twenty years ago by Curator Blackman and others of the Nebraska State Historical Society. About forty acres of limestone hill is tunnelled and dug in a most extraordinary manner, probably by Indians searching for flint. Early fur-traders saw this hill and carried report down the Missouri of Spanish mines on the Weeping Water. There were expert advertising geniuses in 1720 as well as in 1923.

## LETTER FROM REV. M. A. SHINE ON

## THE MASSACRE OF THE SPANISH EXPEDITION

Plattsmouth, Nebr., July 5, 1923.

Dear Mr. Sheldon:

Being somewhat pressed for time, it has been impossible for me to give as much attention to Baron de Villiers Article, as I would wish.

However, having read the original French article, and your excellent and substantial translation of the same, I most certainly agree with you, that this article on the Villasur Expedition of 1720, is of great historical importance to Nebraska.

The three new documents, namely, the Leaf from the Spanish journal of the expedition; the letter of Governor Boisbriant, dated November 22, 1720; and the Mining Engineer Lallemand's letter of April 5, 1721, give us some new and contemporaneous evidence of the expedition.

Hitherto, the reports have been very conflicting and confusing, and the scene of the massacre has been variously located.

While I was inclined to follow the opinions of Prof. John B. Dunbar, and William Dunn, in favor of the North Platte location, after reading that Spanish Leaf, I am now convinced that the Baron de Villier's location conforms more closely to the Leaf's description, than does the North Platte, and consequently the scene of the massacre would be somewhere in the vicinity of the present Linwood, Nebr.

Various dates are given for the occurrence, and we know that Felipe de Tamaris, one of the soldiers that escaped the massacre, brought the news of the Spanish defeat to Santa Fe, on September 6, 1720. There were a few other survivors.

The Chaplain, who was slain, was Father Juan Minguéz, a Franciscan, who was stationed in Santa Fe in 1705; at Zuni, in 1706 and later at Nambe, Santa Cruz, and Santa Clara Missions in New Mexico.

The route of the expedition, was generally northeast, from Santa Fe to Jicarilla, (now in Conejos County, Colorado,) then to Cuartelejo, in Scott County, Kansas, and from there to the Jesus-Maria, or Platte river, a little southwest of the mouth of Prairie Creek.

It now appears that it was the Loup river that was named St. Lawrence in honor of that famous martyr, whose feast day falls on August tenth. Undoubtedly some Spanish documents will be found, that will throw more light on the event.

MICHAEL A. SHINE.



**FIRST VISIT**  
**of**  
**NEBRASKA INDIANS TO PARIS**  
**IN 1725**

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The following account of the first visit of Indians from the Nebraska region to the King of France, and Royal court at Paris is furnished by Rev. M. A. Shine, of Plattsmouth. The original article appeared in the London Postman, January 27, 1726. It was copied into the United States Catholic Historical Magazine for April, 1890, where it was found by Father Shine. It confirms the account translated from the Journal des Americanistes in many respects and adds to our knowledge of the relation of the Indians of the Missouri valley to France two centuries ago:

**ILLINOIS, OSAGE AND OTOPTATA CHIEFS**  
**IN PARIS, IN 1725.**

Since our last, came in the mail due from Holland with a farther Account from Paris of the four Savages of Mississippi:

On the 28th of November, the four Chiefs, and the Savage Maid were again presented to the Company, (of the Indies) when the Chief of the Illinois, as a Christian, and an ancient Ally of the French, presented his Speech to the Comptroller General, and the three other Chiefs also presented theirs in the name of their Three Nations, which were read by the Company's Secretary.

The speech of the Illinois to the India Company, was as follows:

"The Black Gown\* tells me that you are some of the most eminent Men of the French Nation, whom the King has made Chiefs of Mississippi. I am ashamed to be so little in comparison with you. Tho' I am Chief of my Village, and esteemed in my own Country, I am nothing; but I love Prayer and the French. Therefore, you ought to love me and to love my Nation, which has always been allied to the French.

"The French are with us. We have yielded them the country which we possess in Cassakias. We are very well pleased with them, but we don't like to see them come and mingle themselves with us, and to take up their Habitations in the midst of our Village and our Deserts. 'Tis my Opinion that you who are great Chiefs, should leave us Masters of the country where we have placed our Fire.

\*Indians commonly called a priest a "black gown."

"I am come hither to see the King in the Name of my Nation and my young People. When shall I see him? All the fine Things I see are nothing if I do not see the King, our true Father and yours, and if I do not hear His Word to report them to my young people.

"I was dead some Days ago, but now I am reviv'd, because great Care has been taken of me. I thank you for it, and hope that you will continue it. In short, because you are our Chiefs, speak kindly to me that my young People may be pleas'd when I see them again, and that they may perceive that you are well disposed towards us. This is what I had to say to you, who am your Son, and a Friend of the French."  
CHICAGO.

---

The following Speech was made to the India Company by the Chiefs of the Indian Nations call'd Missouri, Osages, and Otopata.

"Tis now Twelve entire Moons since we set out from our lands to this Country. One of our Chiefs dy'd by the way, the others were left on the Sea Shore.

"We were given to understand that the King and Company demanded some of each of our Nations. We are here now before you, but still ignorant of what you want with us.

"We are ashamed to see that we have nothing worth your acceptance. We brought with us some Skins and the Workmanship of our Wives, which you that have abundance of fine things of more importance would not have valued, but all was lost in the first Ship that was to have carry'd us.

"We can't sufficiently admire the fine things which we see every day, Things which we shall never forget, and which will rejoice all to whom we relate them.

"We are very well pleas'd with the Treatment we have met with since we came to this Country, but were uneasy till we arrived.

"Our Seniors each for his Nation, have enjoyn'd and charged us to lay their Demands before you.

1. "They desire you not to abandon them, and hope the French will not only furnish their necessities, but maintain their union.

2. "They complain that they never had any Body among them to instruct them to pray, but one White Band\*\* lately come thither, with whom they are well pleased.

3. "They desire you to send us back furnish'd with your Promise. They are all looking this way to see us again.

4. "The French have told us that you consider well in all this Country, and that the Magazines there are yours. We are in your power. Consider how to dispose of your Bodies.

After the reading these Speeches, the Comptroller General ordered his Answer to be read to all of them, which was composed with that Spirit proper for conversing with that People, and the better to be understood by means of their Interpreters. He gave a Copy of it to each of their Chiefs.

Then he caused the presents of the Company to be delivered to them, consisting of a Habit compleatly French, being a blue Coat with Silver Buttons and Buttonholes, scarlet Waste coats, embroider'd with Silver, red Breeches and Hose, Silver Lac'd Hats, some with red and others with blue Feathers, six ruffled Shirts, six Necks, etc. A Savage Habit, consisting of a Cloth Wrapper, five Quarters wide, with Silver Lace two Inches above the List, which is left there, because the Savages reckon it an Ornament, a Braguet, which is a quarter of an Ell of scarlet Cloth adorned with silver Lace above the Selvage. This they make use of to cover their Nudities. And a pair of Mitase, which are Cloth Stockings half blue and half red, which comes up to the Thigh, and are ty'd with Ribbons to their Sashes.

The Dress presented to the Savage Girl, was a Damask Gown of Flame Colour, with Gold Flowers, an under Petticoat of the same, a Panier, two pair of Boddice, six Lac'd Shifts, and Ribbons of Gold and Silver, and a pair of Silk Stockings.

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THE ANSWER OF THE COMPTROLLER GENERAL OF  
THE FRENCH INDIA COMPANY, TO THE SPEECH OF  
THE FOUR SAVAGES

INSERTED IN OUR LAST, WHICH ANSWER WAS  
PRONOUNCED BY THE COMPANY'S SECRETARY.

Hear Illinois, Missouri, Osages and Otoptata:

"I am very glad that you have heard the Speech of the Company, I see you here with Pleasure. The Company will always think of you, and can never forget your saying.

"They know, Illinois, that you are a Man of Prayer. They conjecture that you Missouri, you Osages, you Optata will hear the Words of the Missionaries that shall be sent unto you.

You have seen how many People the great Onontio (King) commands. You cannot but know how his Riches and Magnificence by his Palaces and Gardens where you have been.

“This great Onontio is he whom we all obey. He is our Father and the Governor of Louisiana is his Interpreter. He has kindled the Fire of his Council at New Orleans. 'Tis from thence all our Thoughts ought to proceed. Harken not to any other Words but such as shall be deliver'd to you from the place. They will be the Words of the Great Onontio. If you hear them, the Roads will be free, and you will have very good Hunting.

“The Company, who loves you, and takes you into their very Bosom, gives you Tobacco to make your hearts merry, to disperse any clouds that might overcast your Minds, and to keep you in good Humor till you depart. They also give you Cloaths for you to wear here, and others, after the Fashion of your own Nation. They made the like provision for the good Woman that is come with you.”

On the 22d of November these Savages set out for Fountainbleau. On the 24th, they were carried about to all the Princes and Princesses and other Lords and Ladies of the Court, who were fond to see Savages whom to their Surprise they found to have as much Spirit and good Sense as other Men. At night, the Comptroller General carried them to the Duke of Bourbon, to whom the Illinois made the following Speech:

#### GREAT CHIEF, MY FATHER,

“I know that your Ancestors were mighty Men and great Warriours, who often dy'd their Helmets with the Blood of the Enemies of the French. At this Day you are without your Helmets because there are no Enemies; but you have given to the French their true Mother, who is above all the great women in the World. This is more than beating an enemy. I know also that the Father of the French loves you, and that he commits his Children to your care, and that he hears your Words. Learn therefore of him to be always truly the Father of the French and ours; cause him to think of us, and to love me and my Nation. May you also love us as much as I admire you, and may you be of Opinion that you can never love us too much.”

The Duke of Bourbon answer'd the Illinois, That he was much obliged for the advantageous Idea he had of him, and that he could not return a better Answer to his Compliment that by assuring him that he looked upon as a Chief and a great Warriour, and by promising to take Care that he returns away contented, and more attached than ever to the French nation.

His Serene Highness afterwards received the compliments of Missouri, Osages and Otopata, and when he had return'd a civil answer to each, promised to present them next Day to the King as he came from hunting, which he accordingly did, and introduced them all dress'd in their Savage Habits into the King's Cabinet, when Father Beaubois presented his Majesty the Illinois and a letter from the Grand Chief, and made the following speech:

SIRE,

"This Savage, who has the honor to appear before your Majesty, is no ordinary Man. Yet tho' the Chief of his village, and one of the most considerable of his Nation, he has nothing of that Pomp and Grandeur which surround Princes, and which render them so venerable to the people who are under 'em, these being things unknown in America. But what your Majesty will no doubt value him for is, that this Indian, born as one may say in another World, and brought up in the middle of Forests, could conceive so high an Idea of your Grandeur, as so earnestly to desire to see it nearer, and to come and pay you Homage. An unhappy Shipwreck, which chang'd the minds of those who accompanied him, did not intimidate him, and since he has been in France, the sight of what has been the Astonishment of all Foreigners, has still made him the more eager of seeing the Monarch of so potent an Empire. The most considerable Chief of all the Illinois nation has a thousand times enjoy'd the happiness of this, as himself ingenuously owns to your Majesty, and has, as one may say, a thousand times regretted that he is so necessary to the French nation in his own country. Vouchsafe, Sire, kindly to receive the Letter which he presumes to send to your Majesty, and be pleased to return a favorable Answer.

"For my Part, Sire, I think myself very happy, that I have this Day the Honour of approaching your Throne, there to be Witness of the Wonders which France admires in your Sacred Person. Permit me, Sire, to beg your Majesty's Royal Protection for the Missions of Louisiana, that vast Province, where there cannot be too many for the welfare of your Colony, and to procure to the many Savage nations that inhabit it, the Knowledge of the True God. Lewis le Grand of Glorious Memory, always made it his delight to protect those whom Providence honours with so holy a Ministry, and thereby to demonstrate that Zeal he had for the Propagation of the Faith. Being Heir, Sire, of his Heroick Virtues, as you are of his rich Diadem, do you show the same Zeal, which

cannot but be infinitely glorious to you. We have a Right it seems to expect it from your Piety, which appeared so eminently in the Choice you have made of the most virtuous Princess of the world, to place her by you on the most August Throne in the Universe.

**Extracts from Charlevoix Letters.**

(From a letter dated at Michillimackinac, April 5, 1721)  
Volume II, Pages 63-65

Next day, the chiefs of the two nations paid me a visit; and one of the Otchagras showed me a Catalonian pistol, a pair of Spanish shoes, and I do not know what drug, which appeared to me to be a sort of ointment. All this they had received from one of the Aiouez, and the following is the occasion, by means of which these things fell into the hands of this person.

About two years ago, some Spaniards, who had come as they say, from New Mexico, with design to penetrate as far as the country of the Illinois, and to drive the French out of it, whom they saw with extreme regret approach so near the Missouri, descended this river and attacked two villages of the Octotatas, a people in alliance with the Aiouez, from whom it is pretended they draw their origin. As these Indians had no fire-arms, and being besides surprised, the Spaniards easily succeeded in their enterprize, and made a great slaughter of them. A third village of the same nation, and at no great distance from the two others, making no doubt that the conquerors would pay them a visit, laid an ambushcade for them, into which the Spaniards blindly stumbled. Others say, that the Indians having learned that the Spaniards had almost all of them got drunk, and were sleeping in great security, fell upon them in the night; and it is certain they cut the throats of almost every one of them.

There were two chaplains in this party, one of whom was killed in the beginning of the affair, and the other saved himself amongst the Missourites who kept him prisoner, and from whom he made his escape in a very dexterous manner. He happened to have a very fine horse, and the Missourites delighting in beholding him perform feats of horsemanship, he took the advantage of their curiosity, in order to get out of their hands. One day as he was scampering about in their presence, he withdrew insensibly to a distance, when clapping spurs to his horse, he instantly disappeared. As they made no other prisoner but him, it is not yet exactly known neither from what part of New Mexico these Spaniards came, nor

with what design; for what I first told you of the affair, was founded upon the reports of the Indians only, who perhaps had a mind to make their court to us by giving it to be understood, that they had done us a very material piece of service by this defeat.

All they brought me was the spoils of the chaplain who had been killed, and they found likewise a prayer-book, which I have not seen: this was probably his breviary. I bought the pistol; the shoes were good for nothing; and the Indian would by no means part with the ointment, having taken it into his head, that it was a sovereign remedy against all sorts of evils. I was curious to know how he intended to make use of it; he answered that it was sufficient to swallow a little of it, and let the disease be what it would the cure was immediate; he did not say however that he had as yet made trial of it, and I advised him against it. The Indians begin here to be very ignorant, and are very far from being so sensible or at least so communicative, as those who have more commerce with us.

### Volume II Page 218

On the tenth about nine in the morning, after sailing five leagues on the Mississippi, we arrived at the mouth of the Missouri, which lies north-west and south-south-east. Here is the finest confluence of two rivers that, I believe, is to be met with in the whole world, each of them being about half a league in breadth; but the Missouri is by far the most rapid of the two, and seems to enter the Mississippi like a conqueror, carrying its white waters unmixed across its channel quite to the opposite side; this colour it afterwards communicates to the Mississippi, which henceforth it never loses, but hurls with precipitation to the sea itself.



Shau-hau-napo-tinia was a noted chief of the Ioway tribe. His name means "Man who Killed Three Sioux". He was also called Moano-honga or Great Walker. His boy chum was killed at the age of 19 by the Sioux. Shau-hau-napo-tinia rushed into a Sioux village of 400 lodges killed one warrior and two squaws. He returned with their scalps. He went to Washington in 1837 when this portrait was made.



STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS

OF AUGUST 24, 1912.

Of Nebraska Hist. & Record of Pioneer Days published Quarterly at Lincoln, Nebraska for April 1, 1923.

State of Nebraska----- }  
County of Lancaster----- } ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared A. E. Sheldon, who, having been duly sworn according to law, deposes and says that he is the Editor and Business Manager of the Nebr. Hist. & Record of Pioneer Days and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of—	Post office address—
Publisher Nebraska State Historical Society	Lincoln, Nebraska
Editor A. E. Sheldon	Lincoln, Nebraska
Managing Editor A. E. Sheldon	Lincoln, Nebraska
Business Managers A. E. Sheldon	Lincoln, Nebraska

2. That the owner is: (If the publication is owned by an individual his name and address, or if owned by more than one individual the name and address of each, should be given below; if the publication is owned by a corporation the name of the corporation and the names and addresses of the stockholders owning or holding one per cent or more of the total amount of stock should be given.)

Nebraska State Historical Society

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Sworn to and subscribed before me this 2nd day of August, 1923.

A. E. SHELDON.

Max Westermann, Notary Public.

(My commission expires August 4, 1927.)

(Seal)











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