

## 1: Cheyenne - Wikipedia

*The Cheyenne Indians: Their History and Their Ways of Life* is a classic ethnography, originally published in , that grew out of George Bird Grinnell's long acquaintance with the Cheyennes. In Volume I he wrote about the tribe's early history and migrations, customs, domestic life, social organization, hunting, amusements, and government.

Cheyenne woman photograph by Edward S. Curtis , The earliest known written historical record of the Cheyenne comes from the mid-18th century, when a group of Cheyenne visited the French Fort Crevecoeur , near present-day Peoria, Illinois. The Cheyenne economy was based on the collection of wild rice and hunting, especially of bison , which lived in the prairies 70–80 miles west of the Cheyenne villages. The tribal history also relates that they first reached the Missouri River in . Conflict with migrating Lakota and Ojibwe people forced the Cheyenne further west, and they, in turn, pushed the Kiowa to the south. Such European explorers learned many different names for the Cheyenne, and did not realize how the different sections were forming a unified tribe. Erect Horns gave them the accompanying ceremonies and the Sun Dance. His vision convinced the tribe to abandon their earlier sedentary agricultural traditions to adopt nomadic Plains horse culture. They replaced their earth lodges with portable tipis and switched their diet from fish and agricultural produce, to mainly bison and wild fruits and vegetables. In the 1830s tribal leaders became disenchanted with the keeper of the bundle demanded the keeper Broken Dish give up the bundle; he agreed but his wife did not and desecrated the Sacred Hat and its contents; a ceremonial pipe and a buffalo horn were lost. Historical Cheyenne bands[ edit ] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. They effectively became a separate band and in 1865 took over the position in the camp circle formerly occupied by the Masikota. The members often opposed policies of peace chiefs such as Black Kettle. Over time, the Dog Soldiers took a prominent leadership role in the wars against the whites. Due to an increasing division between the Dog Soldiers and the council chiefs with respect to policy towards the whites, the Dog Soldiers became separated from the other Cheyenne bands. They effectively became a third division of the Cheyenne people, between the Northern Cheyenne, who ranged north of the Platte River , and the Southern Cheyenne, who occupied the area north of the Arkansas River. A band of Cheyenne visited Fort Pierre in 1805 where some were painted by Catlin during a westward expedition. After being pushed south and westward by the Lakota, the unified Cheyenne people began to create and expand a new territory of their own. The alliance helped the Cheyenne expand their territory which stretched from southern Montana, through most of Wyoming, the eastern half of Colorado, far western Nebraska, and far western Kansas. As early as 1800, traders and explorers reported contact with Cheyenne at present-day Denver, Colorado and on the Arkansas River. They were probably hunting and trading in that area earlier. They may have migrated to the south for winter. The Hairy Rope band is reputed to have been the first band to move south, capturing wild horses as far south as the Cimarron River Valley. The separation of the tribe was only a geographic one and the two divisions had regular and close contact. In the southern portion of their territory the Cheyenne and Arapaho warred with the allied Comanche, Kiowa, and Plains Apache. Numerous battles were fought including a notable fight along the Washita River in 1854 with the Kiowa which resulted in the death of 48 Cheyenne warriors of the Bowstring society. Conflict with the Comanche, Kiowa, and Plains Apache ended in 1854 when the tribes made an alliance with each other. The new alliance allowed the Cheyenne to enter the Llano Estacado in the Texas and Oklahoma panhandles and northeastern New Mexico to hunt bison and trade. Their expansion in the south and alliance with the Kiowa led to their first raid into Mexico in 1859. The raid ended in disaster with heavy resistance from Mexican lancers, resulting in all but three of the war party being killed. To the north the Cheyenne made a strong alliance with the Lakota Sioux, which allowed them to expand their territory into part of their former lands around the Black Hills. They managed to escape the smallpox epidemics, which swept across the plains from white settlements in 1837, by heading into the Rocky Mountains, but were greatly affected by the Cholera epidemic in 1832. Contact with Euro-Americans was mostly light, with most contact involving mountain men, traders, explorers, treaty makers, and painters. Enemies and warrior culture[ edit ] Painting of chief Chief Killer, a Southern Cheyenne

war chief, wearing society headdress. A Burbank , Ledger drawing showing a battle between a Cheyenne warrior right and an Osage or Pawnee warrior left. Ledger drawing of a mounted Cheyenne warrior counting coup with lance on a dismounted Crow warrior. Ledger drawing of a Cheyenne warrior with pronghorn horned headdress, symbol of the Crazy Dog Society. Like many other plains Indian nations, the Cheyenne were a horse and warrior people who developed as skilled and powerful mounted warriors. A warrior was viewed by the people not as a maker of war but as a protector, provider, and leader. Warriors gained rank in Cheyenne society by performing and accumulating various acts of bravery in battle known as coups. The title of war chief could be earned by any warrior who performs enough of the specific coups required to become a war chief. Specific warrior societies developed among the Cheyenne as with other plains nations. Each society had selected leaders who would invite those that they saw worthy enough to their society lodge for initiation into the society. Often, societies would have minor rivalries; however, they might work together as a unit when warring with an enemy. Military societies played an important role in Cheyenne government. Society leaders were often in charge of organizing hunts and raids as well as ensuring proper discipline and the enforcement of laws within the nation. The sixth society is the Contrary Warrior Society, most notable for riding backwards into battle as a sign of bravery. Warriors used a combination of traditional weapons such as various types of war clubs , tomahawks , bows and arrows, and lances as well as non-traditional weapons such as revolvers, rifles, and shotguns acquired through raid and trade. The Cheyenne lost the Medicine Arrows during an attack on a hunting camp of Pawnees around Many of the enemies the Cheyenne fought were only encountered occasionally, such as on a long distance raid or hunt. Some of their enemies, particularly the Indian peoples of the eastern great plains such as the Pawnee and Osage would act as Indian Scouts for the US Army, providing valuable tracking skills and information regarding Cheyenne habits and fighting strategies to US soldiers. The Comanche, Kiowa and Plains Apache became allies of the Cheyenne towards the end of the Indian wars on the southern plains, fighting together during conflicts such as the Red River War. Arapaho people The Cheyenne and Arapaho people formed an alliance around that helped them expand their territories and strengthen their presence on the plains. Like the Cheyenne, the Arapaho language is part of the Algonquian group, although the two languages are not mutually intelligible. The Arapaho were present with the Cheyenne at the Sand Creek Massacre when a peaceful encampment of mostly women, children, and the elderly were attacked and massacred by US soldiers. Both major divisions of the Cheyenne, the Northern Cheyenne and Southern Cheyenne were allies to the Arapaho who like the Cheyenne are split into northern and southern divisions. The Southern Cheyenne and Southern Arapaho were assigned to the same reservation in Oklahoma Indian Territory and remained together as the federally recognized Cheyenne and Arapaho Tribes after the reservation was opened to American settlement and into modern times. General Atkinson and his fellow commissioner left Fort Atkinson on May 16, Ascending the Missouri, they negotiated treaties of friendship and trade with tribes of the upper Missouri, including the Arikara , the Cheyenne, the Crow , the Mandan , the Ponca , and several bands of the Sioux. At that time, the US had competition on the upper Missouri from British traders, who came south from Canada. The treaties acknowledged that the tribes lived within the United States, vowed perpetual friendship between the US and the tribes, and, recognizing the right of the United States to regulate trade, the tribes promised to deal only with licensed traders. The tribes agreed to forswear private retaliation for injuries, and to return stolen horses or other goods or compensate the owner. During their return to Fort Atkinson at the Council Bluff in Nebraska, the commission had successful negotiations with the Ota , the Pawnee and the Omaha. With resource depletion along the trails, the Cheyenne became increasingly divided into the Northern Cheyenne and Southern Cheyenne, where they could have adequate territory for sustenance. During the California Gold Rush , emigrants brought in cholera. It spread in mining camps and waterways due to poor sanitation. The disease was generally a major cause of death for emigrants, about one-tenth of whom died during their journeys. Perhaps from traders, the cholera epidemic reached the Plains Indians in , resulting in severe loss of life during the summer of that year. Historians estimate about 2, Cheyenne died, one-half to two-thirds of their population. There were significant losses among other tribes as well, which weakened their social structures. Area and Area is the reserve established by treaty of Fort Wise, February 18, His efforts to negotiate with the Northern Cheyenne, the Arapaho and

other tribes led to a great council at Fort Laramie in 1850. To reduce intertribal warfare on the Plains, the government officials "assigned" territories to each tribe and had them pledge mutual peace. In addition, the government secured permission to build and maintain roads for European-American travelers and traders through Indian country on the Plains, such as the Emigrant Trail and the Santa Fe Trail, and to maintain forts to guard them. The tribes were compensated with annuities of cash and supplies for such encroachment on their territories. He returned to the Cheyenne on the plains. They killed ten Cheyenne warriors and wounded eight or more. Cheyenne parties attacked at least three emigrant settler parties before returning to the Republican River. The Indian agent at Fort Laramie negotiated with the Cheyenne to reduce hostilities, but the Secretary of War ordered the 1st Cavalry Regiment to carry out a punitive expedition under the command of Colonel Edwin V. Sumner. He went against the Cheyenne in the spring of 1864. The combined force of troops went east through the plains searching for Cheyenne. They were told that if they dipped their hands in a nearby spring, they had only to raise their hands to repel army bullets. Hands raised, the Cheyenne surrounded the advancing troops as they advanced near the Solomon River. Sumner ordered a cavalry charge and the troops charged with drawn sabers; the Cheyenne fled. With tired horses after long marches, the cavalry could not engage more than a few Cheyenne, as their horses were fresh. This was the first battle which the Cheyenne fought against the US Army. Casualties were few on each side; J. Stuart, then a young lieutenant, was shot in the breast while attacking a Cheyenne warrior with a sabre. The troops continued on and two days later burned a hastily abandoned Cheyenne camp; they destroyed lodges and the winter supply of buffalo meat. To punish the Cheyenne, he distributed their annuities to the Arapaho. He intended further punitive actions, but the Army ordered him to Utah because of an outbreak of trouble with the Mormons this would be known as the Utah War. The Cheyenne moved below the Arkansas into Kiowa and Comanche country. In the fall, the Northern Cheyenne returned to their country north of the Platte. Travel greatly increased along the Emigrant Trail along the South Platte River and some emigrants stopped before going on to California. For several years there was peace between settlers and Indians.

### 2: Cheyenne Journals

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

As Reported by Hamlin Garland. Its Preparation and Shortcomings. Cheyenne Brown, Donald N. Photos and Drawings Cheyenne Buntin, Martha. Chief of the Southern Cheyenne. Cheyenne Covington, James Warren. Cheyenne Dale, Edward Everett. Ind Ediger, Theodore A. Cheyenne Lees, William B. Chivington following the Sand Creek Massacre. Ind Mitchell, Michael Dan. Plains Ind Murphy, John. Cheyenne Pennington, William D. Cheyenne Potect, Chrystabel Berron. Cheyenne Seger, John H. Cheyenne Van Zandt, Howard F. E8 Ewers, John C. G76 Taylor, Morris F. George Bent and the Battle of Platte Bridge. Killing the Southern Plains Buffalo, Commodifying Indian Women in the Borderlands. The Southern Plains from to Also known as the First Dragoons. A Ledgerbook History of Coups Combat. Cheyenne Craighead, Sarah L. Battle of Washita DeSpain, S. New Documents, New Insights. The Ascent of the Cheyenne Dog Soldiers, Battle of the Washita Noyes, C. Battle of the Washita Oman, Kerry R. Camp Supply and the Winter Campaign of Sumner Against the Cheyenne Indians, A Scout with Forsyth at Beechers Island. Wynkoop and the Bluff Council The Southern Cheyennes and Arapahos and Kansas. Edmund Guerrier on the Hancock Expedition of Cheyenne Trennert, Robert A. The Fitzpatrick Controversy of Counter-Insurgency on the American Plains. The Military Defense of the Road. The Last Phase A Rehearsal for His Own Destruction. Historic Images, Tipi Camps, and Archaeology. Plains Ind Jacobsen, Brooke R. Horse Keyser, James D. Horses Maxwell, Joseph A. Plains Ind Moore, John H. Cheyenne Neuman, Robert W. Comanche Oetelaar, Gerald A. Sun Dance Straus, Anne S. The End of an Era on the Great Plains. Fort Elliott Texas,

### 3: Bibliography of Northern Cheyenne History

*The Cheyenne Indians: Their History and Their Ways of Life* is a classic ethnography, originally published in 1873, that grew out of George Bird Grinnell's long acquaintance with the Cheyennes. Volume I looks at the tribe's early history and migrations, customs, domestic life, social organization, hunting, amusements, and government.

Publishing history[ edit ] First published in 1873 under the title *A Warrior Who Fought Custer*, the book was later reprinted under its current title by the University of Nebraska Press. Grinnell went on to write several other books on the participants and events of the era. In this year Grinnell, a doctor, came into contact with the Northern Cheyenne when appointed agency physician on their reservation in Montana. His initial aim was to collect first-hand accounts of the Battle of the Little Bighorn. Since there had been no white survivors, obtaining the Indian accounts was all the more important for obtaining a complete historical record. However, it took him many years to fully gain the trust of the Indians and he did not complete the task until 1881. Grinnell himself relates the attitudes of the Cheyenne at a peace feast organised to commemorate the 30th anniversary of the Battle of the Little Bighorn. In the presence of many United States soldiers, the Cheyenne were questioned about the battle. Despite the long passage of time since the battle, they feared that they were being trapped into incriminating admissions. They also chose not to reveal that they believed that many soldiers had died through suicide or at the hands of their comrades, as they knew this issue had made soldiers angry in the past. They left most of the talking to one boastful Indian, Two Moons, who gave a colourful but entirely inaccurate account. The others elected not to contradict him since this allowed them to remain silent. Grinnell slowly broke down the barriers and eventually persuaded all the Cheyenne survivors he was in contact with, not just Grinnell, to open up to him. They communicated mainly through Plains Indian Sign Language and only occasionally used an interpreter. Grinnell provided maps and sketches as well as narrative. The book is an amalgam of material from Grinnell along with support and corroboration from many contributors, including most of the seventeen Northern Cheyenne participants of the Battle of the Little Big Horn still alive at the time of the interviews. The last is a different person from the more well known Chief Little Wolf who led the Northern Cheyenne Exodus from Oklahoma in 1878. When moving camp, the travois were constructed using lodge poles. Small children travelled in the travois basket; older ones jumped on and off at will. Grinnell states that the Cheyenne were capable of outrunning the US cavalry travelling in this way. His father was previously known as Many Bullet Wounds. Grinnell took his own name from an admired uncle of the same name who was a tireless walker, an ability which Grinnell shared. The meaning is that his legs must be made of wood since they feel no pain no matter what the exertion. Warfare was common, and the narrative is soon describing a conflict with the Crow. The Cheyenne were involved in many conflicts with other Indian tribes, especially the neighbouring Crows, but also the Shoshone. The Northern Cheyenne, along with other Plains Indian tribes, had a number of warrior societies; each of these was led by a warrior chief helped by nine little warrior chiefs. The tribal chiefs delegated executive authority to one or the other of the warrior societies. These would put into action the requirements for war, hunting expeditions, and camp moves as decided by the tribal chiefs. The currently designated warrior society also acted as police. By the rules of Cheyenne society, the currently "on duty" warrior society had sole prerogative in the task at hand. Members of other societies were not allowed to get in front of their scouts in a camp move, nor to approach the buffalo in a hunt. Of course, teenage boys are wont to push the boundaries and Grinnell was no exception. Several episodes are related where he and his friends are reprimanded and narrowly avoid serious punishment. If the Cheyenne happened to be travelling with the Sioux, their warrior societies also took part. Chief Little Wolf, who had been a great distance runner in his youth, was once jokingly challenged by an Ogallala Sioux when he was in his fifties. Little Wolf accepted this challenge and won, despite being behind for most of the race, by intelligently pacing himself. One tale recounts a Cheyenne version of the story of the great bear which is supposed to have put its claw marks on the side of Devils Tower, a feature later seen in the film *Close Encounters of the Third Kind*. As Grinnell puts all this in perspective by comparison with other Plains tribes, the reader also learns much about other tribes, especially

the Sioux. A sacred tepee in the camp holds the tribal medicine object, which in the case of the Northern Cheyenne is a Buffalo Head. Because of this, buffalo heads often appear in Cheyenne myths and ceremonies. Making medicine takes place in a specially constructed medicine lodge. They decided to live permanently in the hunting grounds, staying out of contact with the white man as far as possible. Other Cheyenne and Sioux also chose to do this, but most spent at least the winter on their reservations. When reservation Indians arrived in camp with rare goods such as tobacco and sugar, it was a cause for celebration. The report was initially not believed; they were not fighting the white man and were acting within the provisions of the treaty. However, after similar information was brought by respected chiefs, the Cheyenne started posting good lookouts. Soon Wooden Leg and his friends were in a skirmish with a party of soldiers. In the subsequent ongoing fighting of the Great Sioux War of 1877, Wooden Leg took part in nearly every major engagement. The Indians had to continually move their camp to find enough game and grazing for the large numbers of people and horses. Wooden Leg says "our trail While on a scouting mission, Wooden Leg and his group spotted soldiers coming from the south [n 5] towards their camp on the Rosebud River. Wooden Leg took part in the ensuing Battle of the Rosebud, in which the soldiers were driven off. To the right of Custer Hill is Wooden Leg Hill, so named because Wooden Leg was at this position at one point during the Custer fight and describes the death of a war bonnet Sioux sharpshooter who was killed through exposing himself to the enemy once too often. Locke, [15] [16] The Indians placed their camp circles with the openings facing east in the valley of the Little Bighorn river. The camps occupied a considerable area and its total size was difficult to assess. The river was to the north-east of the camp and beyond that was a high ridge of hills. Wooden Leg attended an organised social dance the night before the battle. He was only stopped from oiling and braiding his hair as well when his father urged him to hurry. This force was led by Custer himself, though that name would have meant nothing to Wooden Leg and the other Cheyenne at the time. Most of the Indians broke off their fight with Reno to engage Custer and his soldiers. Wooden Leg went back through the camp in the river valley rather than directly uphill towards the soldiers. A group of Sioux were angry that Little Wolf had arrived after the fight, accused him of aiding the soldiers, and threatened to kill him. Wooden Leg returned to fight them that night [19] and again the next morning with a handful of comrades. Initially firing without success from the high ground, Wooden Leg descended into the gulch to lie in wait for soldiers coming to fetch water. He succeeded in killing a man Private J. He threw away paper money he found, not realising its value. He gave away coins even though he knew their value, because he had no wish to trade with white men. When a new column of soldiers was observed approaching the main force of infantry under Brigadier General Alfred Terry, the council of Chiefs decided not to continue the fight. At this point the Indians disengaged and the entire camp packed up and relocated. It was becoming too difficult to hunt enough food to provide for everyone, and the danger seemed to be over. On the return journey they visited the site of the Little Bighorn battle, looking for rifle cartridges and whatever else they could scavenge. Wooden Leg remarks that there were a large number of soldier boot bottoms; the Indians had no use for complete boots, so they cut the tops off to use the leather to make other items. They had been attacked at the Powder River camp by soldiers and Pawnee Indians. The camp had been destroyed and they had lost all their possessions. The Ogallala welcomed them and together they journeyed to Tongue River. As they had now sufficiently replenished their supplies, the Cheyenne decided to separate at Hanging Woman Creek in early While they were in the process of doing so, they were attacked by soldiers. Wooden Leg rode to attempt a rescue, but was driven back by gunfire from the soldiers. Most of the Indians escaped down Tongue River; the soldiers did not follow and the Cheyenne hunted peacefully for several months. They received encouraging reports from released prisoners, who said that they were being well treated. The chiefs decide to move the tribe closer to Fort Keogh, at the mouth of Tongue River, without yet committing to a surrender. They stopped at Powder River and sent a delegation of chiefs to the fort to negotiate. While negotiations were proceeding, Wooden Leg heard of the suicide of his sister, Crooked Nose, who was still a prisoner in the fort. Most of the tribe followed the chiefs, but everyone was allowed to make their own decision. This group was led by the Fox warrior society chief Last Bull. The small band, however, was unable to hunt sufficient food and slowly became weaker. Eventually they too travelled to the agency and surrendered. Along with many others, Wooden Leg was shocked and angered by this news.

They had expected to be able to continue to live in their homeland. However, there was nothing that could be done, as they had all given up their guns and horses on entering the agency.

### 4: - The Cheyenne Indians, Vol. 2 War, Ceremonies, and Religion by George Bird Grinnell

*Synopsis. The Cheyenne Indians: Their History and Their Ways of Life is a classic ethnography, originally published in , that grew out of George Bird Grinnell's long acquaintance with the Cheyennes.*

These two tribes had always traveled together, becoming fully merged sometime after , when they were still noted as having separate camps. The Suhtai were said to have originally had slightly different speech and customs from their traveling companions. One of the most common etymologies for Cheyenne is "a bit like the [people of an] alien speech" literally, "red-talker". Only a handful of vocabulary differs between the two locations. The Cheyenne alphabet contains fourteen letters. The Cheyenne language is one of the larger Algonquian-language group. History Cheyenne maiden photographed by Edward S. The earliest known historical record of the Cheyenne comes from the mid-seventeenth century, when a group of Cheyenne visited the French Fort Crevecoeur , near present-day Chicago , Illinois. Tradition tells that they first reached the Missouri River in . About they introduced the horse to Lakota bands. Conflict with migrating Lakota and Ojibwa nations forced the Cheyenne further west, and they in turn pushed the Kiowa to the south. By the Lakota had overwhelmed the Cheyenne and taken over much of their territory near the Black Hills. Such European American explorers learned many different names for the Cheyenne, and did not realize how the different sections were forming a unified tribe. The ten bands had four leaders each, and the forty-four men Council of Forty-Four met to deliberate at regular tribal gatherings, centered around the Sun Dance. In addition, they developed the ceremony of the Sacred Arrows, which they carried when they waged tribal-level war. They fully adopted the classic nomadic Plains culture. They replaced their earth lodges with portable tipis and switched their diet from fish and agricultural produce, to mainly bison and wild fruits and vegetables. Having acquired horses, they adopted a nomadic lifestyle, with their range expanding from the upper Missouri River into what is now Wyoming , Montana , Colorado , and South Dakota. They may have ranged into Nuevo Mexico for horse-stealing raids. Some bands followed Kiowa and Arapaho to the southern areas. They traded both with the Spanish and with other American Indian tribes, trading goods and materials obtained on the upper Missouri River with those of southern tribes. As early as , traders and explorers reported contact with Cheyenne at present-day Denver, Colorado and on the Arkansas River. They were probably hunting and trading in that area earlier. They may have migrated to the south to winter. The Hairy Rope band is reputed to have been the first band to move south, capturing wild horses as far south as the Cimarron River Valley. They suffered a major defeat at their hands in . The following year, they took many Crow prisoners, who were adapted and incorporated into the tribe. Endemic warfare with the Crow, the Ute , and the Pawnee were a regular pattern of Cheyenne life until the s. The Bents had been trading on the upper Missouri River but were unsuccessful. As they were good friends with the Cheyenne, they relocated to the Arkansas, where the Cheyenne and Arapaho traded with them. General Atkinson and his fellow commissioner left Fort Atkinson on May 16, . Ascending the Missouri, they negotiated treaties of friendship and trade with tribes of the upper Missouri, including the Arikara , the Cheyenne, the Crow , the Mandan , the Ponca , and several bands of the Sioux. At that time the US had competition from British traders on the upper Missouri, who came down from Canada. The treaties acknowledged that the tribes lived within the United States, vowed perpetual friendship between the US and the tribes, and, recognizing the right of the United States to regulate trade, the tribes promised to deal only with licensed traders. The tribes agreed to forswear private retaliation for injuries, and to return or indemnify the owner of stolen horses or other goods. Along their return to Fort Atkinson at the Council Bluff in Nebraska, the commission had successful negotiations with the Ota , the Pawnee and the Omaha. With resource depletion along the trails, the Cheyenne became increasingly divided into the Northern Cheyenne and Southern Cheyenne, where they could have adequate territory for sustenance. During the California Gold Rush , emigrants brought in cholera. It spread in mining camps and waterways due to poor sanitation. The disease was generally a major cause of death for emigrants, about one-tenth of whom died during their journeys. Perhaps from traders, the cholera epidemic reached the Plains Indians in , resulting in severe loss of life during the summer of that year. Historians estimate about 2, Cheyenne died, one-half to

two-thirds of their population. There were significant losses among other tribes as well, which weakened their social structures. His efforts to negotiate with the Northern Cheyenne, the Arapaho and other tribes led to a great council at Fort Laramie in 1850. Treaties were negotiated by a commission consisting of Fitzpatrick and D. In an attempt to reduce inter-tribal warfare on the Plains, the government officials "assigned" territories to each tribe and pledged mutual peace. In addition, the government secured permission to build and maintain roads through Indian country on the Plains, such as the Emigrant Trail and the Santa Fe Trail, and to maintain forts to guard them. The tribes were compensated with annuities of cash and supplies for such encroachment on their territories. He returned to the Cheyenne on the plains. They killed ten Cheyenne warriors and wounded eight or more. Cheyenne parties attacked at least three emigrant settler parties before returning to the Republican River. The Indian agent at Fort Laramie negotiated with the Cheyenne to reduce hostilities. But, the Secretary of War ordered the 1st Cavalry Regiment to carry out a punitive expedition under the command of Colonel Edwin V. He went against the Cheyenne in the spring of 1864. The combined force of troops went east through the plains searching for Cheyenne. When the encounter came on the Solomon River, US troops charged with drawn sabers; the Cheyenne fled from that. This was the first battle which the Cheyenne fought against the US Army. Casualties were few on either side. The troops continued on and two days later burned a hastily abandoned Cheyenne camp, where they destroyed lodges and the winter supply of buffalo meat. To punish the Cheyenne, he distributed their annuities to the Arapaho. He intended further punitive actions, but was ordered to Utah because of an outbreak of trouble with the Mormons. This became known as the Utah War. The Cheyenne moved below the Arkansas into Kiowa and Comanche country. In the fall the Northern Cheyenne returned to their country north of the Platte. Travel greatly increased along the Emigrant Trail along the South Platte River and some emigrants stopped before going on to California. For several years there was peace between settlers and Indians. The only conflicts were related to the endemic warfare between the Cheyenne and Arapaho of the plains and the Utes of the mountains. Many Cheyenne did not sign the treaty, and they continued to live and hunt on their traditional grounds in the Smokey Hill and Republican basins, between the Arkansas and the South Platte, where there were plentiful buffalo. Efforts to make a wider peace continued, but in the spring of 1865, John Evans, governor of Colorado Territory, and John Chivington, commander of the Colorado Volunteers, a citizens militia, began a series of attacks on Indians camping or hunting on the plains. They killed any Indian on sight and initiated the Colorado War. General warfare broke out and Indians made many raids on the trail along the South Platte which Denver depended on for supplies. The Army closed the road from August 15 until September 24, The Sand Creek massacre, as it was known, resulted in the death of between 100 and 400 Cheyenne, mostly unarmed women and children. The survivors fled northeast and joined the camps of the Cheyenne on the Smokey Hill and Republican rivers. There warriors smoked the war pipe, passing it from camp to camp among the Sioux, Cheyenne and Arapaho. They planned and carried out an attack with about 1000 warriors on the stage station and fort, Camp Rankin at Julesburg, in January 1868. The Indians then made numerous raids along the South Platte, both east and west of Julesburg, and a second raid on Julesburg in early February. They captured much loot and killed many European Americans. He did not join in the second raid or in the plan to go north to the Powder River country. He left the large camp and returned to the Arkansas River with 80 lodges, where he intended to seek peace. Read of the 3rd Infantry and John O. Photograph by William S. Custer and his men killed more than 100 Cheyenne, mostly women and children. There are conflicting claims as to whether the band was hostile or friendly. Historians believe that Chief Black Kettle, head of the band, was not part of the war party within the Plains tribes. He did not command absolute authority over members of his band. When younger members of the band took part in raiding parties, European Americans thought the whole band was implicated. Together with Lakota and a small band of Arapaho, the Cheyenne killed Lt. George Armstrong Custer and much of his 7th Cavalry contingent of Army soldiers. Historians have estimated the population of the Cheyenne, Lakota and Arapaho encampment along the Little Bighorn River was approximately 10,000, making it one of the largest gatherings of Native Americans in North America in pre-reservation times. News of the event traveled across the United States and reached Washington, D. Public reaction arose in outrage against the Cheyenne. The Cheyenne wanted and expected to live on the reservation with the Sioux in accordance to an April 29, treaty of Fort

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Laramie , which both Dull Knife and Little Wolf had signed. Mackenzie and his Fourth Cavalry were transferred to the Department of the Platte as part of an increase in troops following the Battle of the Little Bighorn. It departed in October to locate the northern Cheyenne villages. Their lodges and supplies destroyed and their horses confiscated, the Northern Cheyenne soon surrendered. They hoped to remain with the Sioux in the north. After a difficult council, they eventually agree to go. When the Northern Cheyenne arrived at Indian Territory, conditions were very difficult: Desperate, in the fall of , a portion of the Northern Cheyenne, led by Little Wolf and Dull Knife, attempted to return to the the north.

### 5: Wooden Leg: A Warrior Who Fought Custer - Wikipedia

*The Cheyenne Indians: Their History and Their Ways of Life* is a classic ethnography, originally published in , that grew out of George Bird Grinnell's long acquaintance with the Cheyennes.

### 6: Cheyenne - The Full Wiki

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### 7: The Cheyenne Indians, Volume 1 : History and Society | eBay

*The Cheyenne Indians, Volume 2: War, Ceremonies, and Religion (Paperback)* George Bird Grinnell Published by University of Nebraska Press, United States ().

### 8: The Cheyenne Indians: Bibliography

*The complete two-volume set "The Cheyenne Indians: Their History and Ways of Life" by George Bird Grinnell, illustrated with black and white photographs taken by Elizabeth C. Grinnell and Mrs. F. E. Tuell. Published , New Haven: Yale University Press, Vol. 1 pp plus map; Vol. 2 pp.*

### 9: The Cheyenne Indians, Volume 2: War, Ceremonies, and Religion by George Bird Grinnell

*The Cheyenne Indians, Volume Two: War, Ceremonies, and Religion by Grinnell, George Bird. U.S.A.: University of Nebraska Press, A Pictorial Soft Cover. Good.*

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