

### 1: Passing the Indian, Passing the Buffalo, and Passing of the Buck. |

*The Passing Of The Indian And Buffalo [J. L. Hill] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks.*

Wherever the people were, there were the buffalo. They loved the people and the people loved the buffalo. When the people killed a buffalo, they did it with reverence. They used every part of the buffalo they killed. The meat was their food. The hair stuffed their pillows and saddlebags. The sinews became their bowstrings. From the hooves, they made glue. They carried water in the bladders and stomachs. To give the buffalo honor, they painted the skull and placed it facing the rising sun. Then the whites came. They were new people, as beautiful and as deadly as the black spider. The whites took the lands of the people. They built the railroad to cut the lands of the people in half. It made life hard for the people and so the buffalo fought the railroad. The buffalo tore up the railroad tracks. They chased away the cattle of the whites. The buffalo loved the people and tried to protect their way of life. So the army was sent to kill the buffalo. But, even the soldiers could not hold the buffalo back. Then the army hired hunters. The hunters came and killed and killed. Soon the bones of the buffalo covered the land to the height of a tall man. The buffalo saw they could fight no longer. One morning, a Kiowa woman whose family was running from the Army rose early from their camp deep in the hills. She went down to the spring near the mountainside to get water. She went quietly, alert for enemies. The morning mist was thick, but as she bent to fill her bucket, she saw something. It was something moving in the mist. As she watched, the mist parted and out of it came an old buffalo cow. It was one of the old buffalo women, who always led the herds. Behind her came the last few young buffalo warriors, their horns scarred from fighting, some of them wounded. Among them were a few calves and young cows. Straight toward the side of the mountain, the old buffalo cow led that last herd. As the Kiowa woman watched, the mountain opened up in front of them and the buffalo walked into the mountain. Within the mountain, the Earth was green and new. The sun shone and the meadowlarks were singing. It was as it had been before the whites came. Then the mountain closed behind them. The buffalo were gone.

## 2: Native American Poems and Prayers.

*Excerpt. Indian history begins with the advent of the white people upon this continent. Much of what has been written about the pre-columbian period is but a repetition of old fancies, legends and traditions.*

Sometimes they have been called "peace pipes" by Europeans, or others whose cultures do not include these ceremonial objects. However, the smoking of a ceremonial pipe to seal a peace treaty is only one use of a ceremonial smoking pipe, by only some of the nations that utilize them. Various types of ceremonial pipes have been used by different Native American and First Nations cultures. The style of pipe, materials smoked, and ceremonies are unique to the specific and distinct religions of those nations. He claimed that presenting the pipe during battle would halt the fighting. The Illinois people gave Marquette such a pipe as a gift to ensure his safe travel through the interior of the land. According to oral traditions, and as demonstrated by pre-contact pipes held in museums and tribal and private holdings, some ceremonial pipes are adorned with feathers, fur, animal or human hair, beadwork, quills, carvings or other items having significance for the owner. Other pipes are very simple. Many are not kept by an individual, but are instead held collectively by a medicine society or similar indigenous ceremonial organization. There is no single word for all ceremonial pipes across the hundreds of diverse Native cultures. Tobacco, *Nicotiana rustica*, [13] was originally used primarily by eastern tribes, but western tribes often mixed it with other herbs, barks, and plant matter, in a preparation commonly known as kinnikinnick. The pipestone quarries of what today is Minnesota, were neutral ground as people from multiple nations journeyed to the quarry to obtain the sacred pipestone. Other peoples, such as the Catawba in the American Southeast, use ceremonial pipes formed as round, footed bowls. A tubular smoke tip projects from each of the four cardinal directions on the bowl. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message Uncompahgre Ute Salmon alabaster ceremonial pipe. Ute pipe styles are similar to those of the Plains Indians, with notable differences. Ute pipes are thicker and use shorter pipestems than the plains style and more closely resemble the pipe styles of their Northern neighbors, the Shoshone. A number of Indigenous North American cultures make and use ceremonial pipes. However, there are also Native American cultures that do not have a ceremonial smoking tradition, but make pipes for social smoking only. The types of materials used vary by community and locality. Some of the known types of pipe stone and pipe materials are: They use small reed cane pipestems made from river cane. These pipes are made from aged river clay hardened in a hot fire. Sacred pipestone comes from Pipestone, Minnesota. The quarry is located just north of the town at the Pipestone National Monument. Today only Native Americans are allowed to quarry the pipestone from this quarry. The pipestone from this quarry is considered the softest stone available. These pipes have been found in Mississippian culture earthwork mounds in the Eastern United States. This acorn pipe is made from South Dakota red pipestone. Deposits of the stone are found in South Dakota. After being worked, it takes on a decidedly greenish cast. This stone has been used by several Eastern Woodlands tribes for pipemaking. Several ancient Mississippian culture bluestone pipes have been excavated. Uncompahgre Ute Salmon alabaster ceremonial pipe with pipestem. This stone is also used to carve sacred effigies and religious items. This stone has been used by the Great Basin Tribes for war clubs and pipes that are jet black with a high gloss when polished. Stones which have tumbled down creeks and drainages are always selected, since these stones typically contained no cracks or defects. Traditional pipemaking tools[ edit ] This section needs additional citations for verification. October Learn how and when to remove this template message High-grade red pipestone from Delta, Utah, in both raw and cut-and-slabbed forms One traditional method of manufacture is the use of bow drills made with hard white quartz points for drilling sacred objects from stone. Pipe bowls may also be shaped with hard sandstones, then polished with water and sanded with progressively finer and finer abrasive grit and animal hide, finally being rubbed with fat or other oils to complete polishing.

## 3: Buffalo, the Life and Spirit of the American Indian

*The passing of the Buffalo A Kiowa Legend. Once, not long ago, the buffalo were everywhere. Wherever the people were, there were the buffalo. They loved the people and the people loved the buffalo.*

The Lipan Apache were among several Plains tribes pushed southward as pressure for land and resources mounted across the western frontier. A bald eagle soars high above the ground as it searches for prey. The eagle was revered by many tribes, with the feathers a prized possession used to adorn weapons or clothing of warriors and spiritual leaders. Approximate distribution of native Texas tribes at the time of first contact with European explorers in the early s. Spain applied the first destructive forces. Thousands of the early native peoples did not survive the process the Spanish called "reduction. Though few in number at the time of European contact, the Atakapans occupied a wide swath of territory along the southeastern Texas and Louisiana coast. While the more inland Atakapan groups may have practiced farming like their Caddo neighbors, the coastal groups drew heavily on marine resources. Long before the United States Army set foot in Texas, disaster stalked the aboriginal peoples who lived beyond the Anglo frontier. European-borne disease, intertribal conflict, and diminishing resources had fatally weakened some of the bands not yet obliterated. Indigenous cultures were being crushed by forces coming from all directions. Among the major groupings were the Caddoan cultures of the eastern forests, the Atakapan and Karankawan people of the Gulf coast, the Coahuiltecan-speakers of the southern Rio Grande plain, the Jumano of the middle Rio Grande and central plateaus, and the Apachean people of the High Plains. Others would appear on the scene. The Tonkawa and Wichita would migrate from the north under pressure. The Comanche and Kiowa would push their way onto the southern Plains a century after the early Spanish explorations. The Cherokee and Kickapoo would come from the southeast as refugees in the early s. The Spanish colonial efforts brought the first destructive forces. Others were able to escape and to be absorbed by other tribes. In the end, the Spanish reduced these peoples more by disease than by religious conversion. The sicknesses brought by Spanish missionaries and French traders devastated entire villages. Unknown diseases were estimated to have killed 3, among the Caddoan tribes in , and additional numbers in Mission Atakapans were stricken twice in the s. Some tribes were broken up by raiding Apaches, who came to dominate the Plains by the end of the s. The earliest encounter between Spaniards and Apache groups had occurred in , in either the northeastern portion of modern New Mexico or the panhandle of modern Texas. Francisco Vasquez de Coronado gave the name "Querecho" to the people he met there. A later exploration led by Vicente de Saldivar Mendoza in encountered bands and villages "rancherias" of people that Mendoza termed "vaqueros. The vaqueros brought buffalo robes, meat, and tallow in exchange for cloth, pottery, maize, and small green stones. But the Spanish tried to control the trade, and by the mids were making captives of the Plains Indians for use as slaves in the mines of Mexico. Thus began a long period of hostility between the Spanish and the Plains Apache. The Spanish categorized the Apache of New Mexico into western and eastern branches. The easterners included bands that had become closely associated with the Pueblo communities such as Pecos and Taos, as well as bands who lived farther out on the Plains. Historians believe the Plains people included the groupings that later became known as "Kiowa Apache and "Lipan Apache. The Caddo of the East Texas forests lived in beehive-shaped huts in expansive villages and farming hamlets. These complex tribes were devastated by European diseases in the s before they were moved to a Brazos River reservation and finally into Indian Territory. Coalhuiltecan carrying a burden. The south Texas Indians subsisted as nomadic hunters and gatherers in one of the harshest areas of the state prior to being "missionized" by the Spanish. Buffalo on the Plains. The Spanish, having no knowledge of the shaggy beasts, thought them to be cattle, and called them "vacas. Comanche feats of horsemanship. Frontier artist George Catlin, traveling with an expedition of U. Dragoons across Indian Territory in the s, visited several encampments of Comanches and observed a variety of their activities. Read his observations about their riding skills. Paths of the Comanche into Texas during the s. Adapted from Betty Comanches of West Texas in war regalia. The Comanches are a Shoshonean people who, in the s, migrated to Texas from the area that is now Colorado. Courtesy of the Gilcrease Museum, Tulsa. Comanche chief "Ee-shah-ko-nee" the bow

and quiver. Photo by Edwards S. Both the presidio and the mission efforts failed. In 1766, a band of Comanche, Tonkawa, and Wichita sacked and burned the mission that had provided short-lived refuge for the Lipan Apache. The Comanche are a Shoshonean people who migrated from the north to the southeastern plains of modern Colorado. The name, "Comanche," is believed to be the Spanish derivative of a Ute word meaning "someone who wants to fight with me all the time. The Comanche then embarked on a complicated year pattern of alternately raiding the Spanish and trading with them, but their attitude toward the Plains Apache was unremittingly hostile. By the mid-1700s, the Comanche had shattered the Apache presence in eastern New Mexico. Some villagers left the Plains and withdrew to the relative security of the pueblos. Others retreated to the east in the face of the Comanche onslaught. In 1786, Comanches were reported to have defeated a force of Plains Apaches in a nine-day battle somewhere in northwestern Texas called El Gran Sierra del Fierro. Comanche movement onto the southern Plains was in a generally southeastern direction throughout the 1700s. The deeper the migration moved into Texas, the more it pressured the Lipan, who occupied the Edwards Plateau. The Lipan adjustments brought them into contact with the Wichita and Tonkawa in the vicinity of the Cross Timbers to the east. The explorers found many large settlements dispersed along rivers and streams in an area encompassing the south-central portion of modern Kansas and the north-central portion of modern Oklahoma. These settlements began to be moved southward, beyond the reach of raiding Osage Indians, who in the early 1700s were being supplied with guns by French traders. There appear to have been two groups of Tonkawa speakers by the late 1700s, one located along and north of the Red River in modern Oklahoma and the other along and between the Brazos and Navasota rivers in Texas. By the mid-1800s, some Tonkawa had begun to congregate at a large settlement, known as the "Rancheria Grande," on the San Gabriel River of central Texas. The Rancheria Grande was a haven for a number of disparate aboriginal groups driven from their homelands. In 1791, the Spanish established a mission and presidio on the San Gabriel to protect the Rancheria Grande refugees from Lipan raids, but Spanish protection proved illusory, and the mission was abandoned in 1800. The Tonkawa then allied themselves with the Wichita, which in turn brought them into a short-lived alliance with the Comanche with whom the Wichita traded and shared a hostility toward the Plains Apache. In 1804, a force of Comanche, Tonkawa, Wichita, and representatives of other tribal groups attacked a Spanish mission established for the Lipan on the San Saba River. These immediately fell prey to Comanche raiding parties. The wedge of Comanche advance split the Lipan. Some, who became known as "upper" Lipan, would gravitate toward the southwest, into the range of their Mescalero Apache kinsmen. The "lower," or "southern," Lipan moved south and east, to the fringes of the Edwards Plateau and beyond. The Tonkawa slid southward in response, and with their former Lipan enemies formed a new trade relationship with southeastern tribes and the French in Louisiana. They secured their western flank and profitable trade relationships in by entering into a truce with the Spanish in New Mexico. About 1800, they absorbed a threat coming from their northeast by entering into an historic truce with the Kiowa, another tribe of Plains raiders. In the early 1800s, the Comanche embarked on a complicated year pattern of alternately raiding the Spanish and trading with them, but their attitude toward the Plains Apache was unremittingly hostile. Lipan Apache warrior, drawn ca. 1800. Tonkawa beaded moccasin from Fort Griffin area, north-central Texas. Photo by Lester Galbreath. Approximate distribution of Indian groups in Texas, circa 1800. Plains Indian woman on muleback, circa 1800. Artist Friedrich Richard Petri painted a variety of people and scenes in the area of his Fredericksburg home in the Texas Hill Country. His drawings of Indians in the area document not only their costume and habits but their amicable relationships with some of the settlers. Click to see full image. Courtesy Texas Memorial Museum. Kiowa painting of Koba Wild Horse wearing feathered headdress on horseback with group of men including Etahdeleuh Boy Hunting, carrying lances. Watercolor, 1800, Fort Marion Prison. Kiowa boy, wearing bone breastplate and striped cotton clothing. The circa 1800 photo is identified as Quah-ah-da Comanche camp, possibly that of famed Comanche chief, Quanah Parker. Approximate areas of Indian groups in Texas during the nineteenth century. Eagle feather warrior headdress, Plains Indian. Photo by Jeff Indeck. Rosa, a Tonkawa girl. Site of the circa 1800-acre Comanche Reservation established on the Clear Fork of the Brazos, north-central Texas, in 1800. About Penateka, or southern Comanches settled there and were fairly successful at farming, in spite of droughts. But tribal discord, continued hunting and raiding, and inadequate protection from Anglo settlers

by U. The attacks by soldiers and rangers had been demoralizing, but what made the losses critical was that they compounded the devastation wrought by disease. Invoice of property belonging to the "several tribes" Caddos, Wacos, and others , at the time of their removal from the Brazos Reservation in north Texas to the Wichita Agency, Indian Territory,

## 4: Native American Quotes, Native American Wisdom Sayings : Pearls Of Wisdom

*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.*

All rights reserved, FCHS. Dodge City history is a pure definition of the West--a historical gateway that began with Francisco Vasquez de Coronado crossing the Arkansas River in , leading to the Louisiana Purchase in -- Dodge City is on the th meridian adjusted border -- and the opening of the Santa Fe Trail "Santa Fe Road" by William Becknell, which became the great commercial route, between Franklin, Missouri and Santa Fe, New Mexico, until For those willing to risk the dangers of waterless sand hills, a shorter route called the Cimarron Cutoff crossed the river near Dodge City and went southwest to the Cimarron River. Sitler, the first settler of what became Dodge City, said; "If you stood on the hill above Dodge City, there was traffic as far as you could see, hours a day, seven days a week on the Santa Fe Trail. Fort Dodge , Kansas, was established in , and opened in on the Santa Fe Trail near the present site of Dodge City, offering protection to wagon trains, the U. Kiowa, Cheyenne and other plains tribes inhabited the area and wild game was abundant including vast herds of buffalo American bison. Fort Dodge was the first fort opened after the Civil War. Hoover was the first merchant and the first elected mayor of Dodge City. Just six years later in , five miles west of Fort Dodge at the foot of a hill along the Santa Fe Trail on the th meridian as it crossed the Arkansas River, a rancher by the name of Henry L. Sitler constructed a three-room sod house, the first structure on the future site of Dodge City. Dodge City history starts the next year. Hoover had the first business--a whisky bar built out of sod and boards. It quickly became a trade center for Santa Fe Trail travelers and Buffalo hunters. A group of leaders, businessmen and military men from Forts Dodge, Riley and Leavenworth, KS, completed the formal organization of the Town Company on August 15, , and began planning the development of the town site. Originally the early settlers named the little settlement Buffalo City, but another town was using that name, so it was changed to Dodge City, after Ft. The fort was named after General Grenville Dodge. Doc Anchutz in white shirt, back. By September of , the shiny steel rails of the brand new Atchison, Topeka and Santa Fe Railroad stretched into view. And a town, Dodge City, was waiting. The railroad initiated a tremendous growth for many years. The famous Front Street legend had begun. Dodge City was already setting a record for growth. Front Street, Dodge City, Kansas, c. During those early years, Dodge City acquired its infamous stamp of lawlessness and gun-slinging. There was no local law enforcement and the military at Ft. Dodge had no jurisdiction over the town. Buffalo hunters, railroad workers, drifters and soldiers scrapped and fought, leading to the shootings where men died with their boots on. And that created a hasty need for a local burial place - Boot Hill Cemetery. It was used until For six years before Boot Hill, Dodge City had no official cemetery. Persons dying who had friends, money or standing in the community were buried in the post cemetery at Fort Dodge. Others, penniless or unknown, were buried where it was convenient to dig a hole. Inducements offered to actual settlers! Prospects of the town better than any other in the upper Arkansas Valley! Free Bridge across the Arkansas River! The town a little over one year old, and contains over seventy buildings! Good school, hotel, etc. Kirk, Secy and Treas. Dodge was in the very heart of the buffalo country. Hardly had the railroad reached there, long before a depot could be built they had an office in a box car , business began; and such a business! Dozens of cars a day were loaded with hides and meat, and dozens of carloads of grain, flour, and provisions arrived each day. The streets of Dodge were lined with wagons, bringing in hides and meat and getting supplies from early morning to late at night. They went to Colonel W. Askew, to whom we were shipping immense quantities of hides, and said: Askew wired us if we had not made a mistake. We answered, "No; double the order. He said he now understood. It was to bake this flour up into bread. A good hunter would make a hundred dollars a day. Everyone had money to throw at the birds. There was no article less than a quarter--a drink was a quarter, a shave was a quarter, a paper of pins a quarter, and needles the same. In fact, that was the smallest change. John was in Dodge once, when he was notified that a terrible cyclone had visited a little town close to the Kansas line, in Nebraska. In two hours I raised one

thousand dollars, which he wired them. Our first calaboose in Dodge City was a well fifteen feet deep, into which the drunkards were let down and allowed to remain until they were sober. Sometimes there were several in it at once. It served the purpose well for a time. Its good side has never been told, and I cannot give it space here. Many reckless, bad men came to Dodge and many brave men. These had to be met by officers equally brave and reckless. As the old saying goes, "You must fight the devil with fire. There never was any such thing as shooting at plug hats. On the contrary, every stranger that came to Dodge City and behaved himself was treated with politeness; but woe be unto the man who came seeking a fight. He was soon accommodated in any way, shape, or form that he wished. When some man a little drunk, and perhaps unintentionally, would jostle a lady in a crowd, he was soon brought to his senses by being knocked down by one of his companions, who remarked, "Never let me see you insult a lady again. Never in the history of Dodge was a stranger mistreated, but, on the contrary, the utmost courtesy was always and under all circumstances extended to him, and never was there a frontier town whose liberality exceeded that of Dodge. Harris, Luke Short, W. Bat Masterson, and W. This is the version with Petillon beside Masterson. Dodge City was the buffalo capital until mass slaughter destroyed the huge herds and left the prairie littered with decaying carcasses. An estimated 1,, buffalo hides were shipped from Dodge in the years For years farmers, during hard times, gathered the buffalo bones and sold them for six to eight dollars a ton. The bones were used in the manufacture of china and fertilizer. By the buffalo were gone as a source of revenue, but the longhorn cattle of Texas drove the dollars into town. Law and order came riding into town with such respectable law officers as W. The town these early men knew was laid out with two "Front Streets," one on either side of the railroad tracks -- although the name was originally "Main Street" for the one north of the tracks. The city passed an ordinance that guns could not be worn or carried north of the "deadline" which was the railroad tracks. The south side where "anything went" was wide open. In the population was 1, and nineteen businesses were licensed to sell liquor. During those first years the population varied according to the season, swelling during the summer with the influx of cowboys, cattle buyers, gamblers and prostitutes. Business houses, dance halls and saloons catered to the Texas trade. Saloon keepers renamed their places, Alamo and Lone Star and served brandies, liqueurs and the latest mixed drinks. Ice usually was available so even beer could be served cold. Some saloons advertised anchovies and Russian caviar on their cold menus. Gambling ranged from a game of five-cent "Chuck-aluck" to thousand dollar poker pots. As the nineteenth century ended, the bragging of the western pioneers furnished an abundance of materials for dime novels, nickelodeons, Hollywood films, radio and television. Frontier Marshal, published in remains the most famous book on that era. Even today, , tourists relive the legend each year by visiting the Boot Hill Museum and historic Front Street reconstruction. When this was settled, the frontier was gone, it was the passing of the frontier with the passing of the buffalo, and the Indian question was settled forever. Here congregated people from the east, people from the south, people from the north, and people from the west. People of all sorts, sizes, conditions, and nationalities; people of all color, good, bad, and indifferent, congregated here, because it was the big door to so vast a frontier. Some came to Dodge City out of curiosity; others strictly for business; the stock man came because it was a great cattle market FCHS, all rights reserved.

### 5: Cyrus Edwin Dallin - Wikipedia

*These springs lie at the foot of the Llano Estakado or Staked Plains, and was 45 THE PASSING OF THE 46 INDIAN AND BUFFALO the only place the Buffalo and mustangs could get water for miles and miles. There was the mecca for hunters for several years.*

They were food and clothing, tools and utensils, and most of all a Spirit Being blessing the peoples with everything they needed to survive. If God was the creator and overseer of life, if the morning star, the moon, and Mother Earth combined their talents to give birth and hope to the Indians, if the sun was dispatcher of wisdom and warmth, then the buffalo was the tangible and immediate proof of them all, for out of the buffalo came almost everything necessary to daily life, including his religious use as an intermediary through which the Great Spirit could be addressed, and by which the Spirit often spoke to them. Understandably, then a major part of Indian life was oriented in and around the buffalo herds. They moved with them during all but the winter months. In fact, it is almost astounding to see a graphic breakdown of the uses made of him, of his hide, of his organs, of his muscles, of his bones, and of his horns and hoofs. It is slight wonder that the Indians revered the buffalo, related him directly to the Great Creator, and be a natural symbol for the universe, and no doubt the other tribes accorded him a like honor. There are several matters of magnitude to be considered about the Indians and the buffalo: Unfortunately, since this function is connected to so many aspects of the Indians life-way, mention of it must be made in many places, and to cover the entire subject here might cause a vital connection to be missed in another chapter. Therefore, the remarks made at this point will include only what is necessary to round out the total picture. Second, a visual display of the infinite uses made of the buffalo is essential, for it shows the true importance of the buffalo, and also helps to draw a sharper impression of the creative talents of the Plains Indians. Third, as one ponders the uses made of the bison, he inevitably wants to know how the Indians themselves were able to make so much of it. The answer is found in ferreting out what the Indians learned over the years about the intriguing types and habits of the buffalo. Fourth, the buffalo hunting and procurement methods used by the Indians need to be set forth. And finally, a summary of hide preparation methods will complete the vital picture of Indians and buffalo living in what can only be called an "interdependent" state. After all, the Indians trimmed the excess from the herds season by season, and thus made it easier for their vast remaining numbers to exist. The Indians also provided fresh and succulent grass for the herds by burning off areas of prairie at regular intervals to promote new growth. New grass was always an inducement to the herds, and it was common for some of the tribes in the north to burn off certain sections of the plains each spring. And though a name in itself is not the guarantee of automatic transformation, a "buffalo" child usually fulfilled the expectations of others by striving to accomplish what his name implied. If a warrior was renamed after a vision or great hunting or war accomplishment, and his new name included the word "buffalo," it meant that the buffalo was his supernatural helper, or that he exhibited the strength of a buffalo, or that he was an extraordinary hunter. In other words, the name described the powers of the man. Societies named after the buffalo had the animal as their patron. Holy men who saw buffalo in the vision during which they were called to the practice of medicine would seek thereafter to commune with the Great Spirit through the buffalo. This might be done by prayers spoken to living buffalo, and thus sent through them to God. Then too, their medicine bundles would always feature parts of the buffalo and or stones associated in the mind of the holy man with the buffalo. Buffalo calling was a constant and essential practice on the Plains. Since the Indians believed that the buffalo existed for their particular use, it followed that the migrations of the herds were according to a divinely controlled pattern. Whenever, then, the season came for the great herds to approach their area, the Indians of each band sought to assist the process by "calling" the buffalo. Any delay in their appearance would, of course, intensify the calling procedures and amplify the medicine rites. Buffalo often licked themselves, and in the process swallowed some of the hair. Over the years the hair sometimes formed itself into a perfectly round ball two inches or more in diameter. Such a ball was a great find, and it immediately became a buffalo calling item for ritual use. The Blackfeet had special mystic rites for calling buffalo herds into their area. The medicine person employing the rites had the

good fortune to own one or more of the unusual stones called "buffalo stones. At least, to an Indian, they looked more like a buffalo than they did anything else. The stones were very rare, and the few that existed were only discovered now and then in the stream beds by searchers. All that is known about the rites themselves is that the owner of a stone would invite a group of renowned hunters to his tipi to participate in the calling ceremony. There was no dancing in the preliminary rite, but the group did dance in thanksgiving at the conclusion of a successful hunt. All the Plains tribes had special songs which they believed would make the buffalo approach their camp areas. And all the tribes had Dreamers and Holy men who would conduct secret rites and then prophesy where the buffalo were most plentiful. They also prayed constantly to the Great Spirit to send them meat, and sometimes pleaded with a mystic "Spiritual Great Bull of the Prairie" to come to them with his cow, and with the herd close behind, naturally! The Holy men of the Sioux, Assiniboines, and Pawnees used buffalo skulls in rituals designed to entice the herds, and the carcass of the first animal slain in a large hunt was always sacrificed to God. On occasion, Comanche hunters would find a horned toad and ask it where the buffalo were. They believed the toad would scamper off in the direction of the nearest herd. Or the same hunters would watch a raven flying in a circle over their camp and caw to it, thinking it would answer by flying off toward the animals closest to them. They also held a nighttime hunting dance before the men left the main camp to look for buffalo. After the hunt there was a buffalo-tongue ritual and feast which they celebrated as a thanksgiving ceremony. Some of the tribes had a unique hoop game which "called" the buffalo as it was played. In a time of great scarcity, the Mandan White Buffalo Cow Woman Society held a special dance to draw the herds near the village. George Catlin gives a vivid description of the buffalo calling dance of the Mandan men. The dance lasted three days, with new dancers constantly taking the places of those who became exhausted. Painted bodies and a buffalo tail tied at the back to a belt completed the costume. Each dancer imitated a buffalo, and when exhausted, sank to the ground. In moments another dancer took his place while he was dragged from the circle of dancers by the bystanders, and ceremonially skinned and butchered. The Hidatsa tribe had a calling dance in which six elderly men played the parts of buffalo bulls. After dancing for a time in imitation of the bulls, they tasted dishes of boiled corn and beans. Following this, empty bowls were given to them, and each man acted as though he was eating the wonderful buffalo meat which would shortly fill the bowls when the buffalo responded to the rite and came into hunting range. Speaking generally, when considering the energy put into buffalo calling, it should be recognized that there were many reasons to want the buffalo herds to come close to the camps. First, the transportation problems were a monumental one, since the enormous quantities of meat and heavy hides were not easy to carry from the hunting areas to the camp sites. In particular, the penetration of enemy territory or even of contested areas was extremely hazardous. A Ponca spokesman, in describing the plight of his tribe to George Catlin, tearfully stated that the Ponca warriors, who were few in number, were being cut to pieces by the more numerous Sioux because they had to go into Sioux territory to obtain buffalo. And third, without the ever present buffalo all the Indians could not have survived, at least on the Great Plains. No one knows how many buffalo there were in North America before the White men came. Most estimates for peak period of Plains Indian occupation range from sixty to seventy-five million head. As late as , White hunters guessed that forty million were left. Although the larger herds lived on the Plains, smaller ones also ranged from northern Georgia to Hudson Bay and from the Appalachians to the Rockies and beyond. The buffalo of North America were not all the same color or size. The Plains type, with which everyone is familiar, was not the largest. The wood buffalo, found in small herds in the eastern parts of the United States and Canada, which some called the Pennsylvania buffalo, was slightly larger. Although it grazed on the open prairies in the summer, it generally sought the protection of the woods in the winter. Another type was the less common mountain buffalo of the Rockies and Pacific coast region. It was smaller, but more fleet than the Plains bison. Unfortunately, both the wood and the mountain buffalo became extinct before scientists could learn much about them. The need for grass and water kept the buffalo on the move most of the time. After a herd had consumed the grass on one part of the range, it was forced to move on to fresh forage. With luck, about every third day the animals would come to water, and did their drinking mostly at night. Some early explorers believed that the herds made long seasonal migrations, moving from south to north in the spring and returning in the fall. Others maintained that the herd movements were

more local. George Catlin, who went west in to study and paint the Indians, decided that the buffalo seemed to enjoy travel, but were not truly migratory. He noted that, while most of the buffalo abandoned the hot Texas plains in the summer for those farther north, "it is improbable that the buffalos of Saskatchewan ever wintered in Texas. Doubtless the same individuals never moved more than a few hundred miles in a north and south direction, the annual migration being merely a moderate swaying northward and southward of the whole mass with the changes of the season. This took some of them in and out of each tribal area more than once during the year, whereas if the single herd idea applied they would have passed through many tribal domains but once. Ordinarily the herd moved at a leisurely pace, with each animal nibbling at tufts of grass as it went along. Yet the buffalo was easily frightened, and sudden movement, sound, or unusual odor could cause a terrifying and crushing stampede. A wind-blown leaf, the bark of a prairie dog, or the passing shadow of a cloud could put the entire herd into a headlong flight. Even a small grass fire could send them running for many miles. The smell or sight of man would do the same, and for this reason the Indians evolved some careful and strict regulations to govern the great annual hunts. The size, appearance, and grazing habits of the buffalo help us to understand why early explorers referred to it as a cow. To them, its only difference from cattle lay in its having a hump on its back, a larger head and front legs, and a mat of purple shaggy hair over its foreparts. Some southern buffalo were tawny, and others were almost black. Farther north, one might find an occasional blue or mouse colored buffalo, or even a pied or spotted one. Rarest of all was the albino, of which few existed, and even they varied from dirty gray to pale cream. The Indian warriors set a high value on a white buffalo robe and were reluctant to part with one. A certain Cheyenne war chief wore a white robe when he led his warriors into battle, and believed that it would shield him from all harm. Some of the holy men used white robes in their medical curing rituals. To a unschooled person, all buffalo in a herd looked alike. But there were many kinds and sizes, and their hide qualities varied considerably with the seasons. In fact, one had to know a great deal about them to utilize their fullest capabilities. Mating time was in July. Throughout the winter the bachelor breeding bulls, grouped in small and large herds, roamed peacefully by themselves.

### 6: The Passing of the Indian and Buffalo

*The passing of the Indian and buffalo. by Hill, John Louis, b. Publication date Topics Indians of North America, American bison.*

Walk in balance and beauty. Native American Elder Friend do it this way - that is, whatever you do in life, do the very best you can with both your heart and mind. And if you do it that way, the Power Of The Universe will come to your assistance, if your heart and mind are in Unity. And the hurt of one is the hurt of all. And the honor of one is the honor of all. And whatever we do effects everything in the universe. So long as mists envelop you, be still; be still until the sunlight pours through and dispels the mists -- as it surely will. We do not inherit the Earth from our Ancestors, we borrow it from our Children. Ancient Indian Proverb You have noticed that everything an Indian does in a circle, and that is because the Power of the World always works in circles, and everything and everything tries to be round. In the old days all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the power of the world does is done in a circle. The sky is round and I have heard that the earth is round like a ball and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Black Elk, Holy Man of the Oglala Sioux Over a hundred years ago Black Elk had a vision of the time when Indian people would heal from the devastating effects of European migration. In his vision the Sacred Hoop which had been broken, would be mended in seven generations. The children born into this decade will be the seventh generation. When you were born, you cried and the world rejoiced. White Elk If the white man wants to live in peace with the Indian, he can live in peace Treat all men alike. Give them all the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The Earth is the mother of all people, and all people should have equal rights upon it Let me be a free man, free to travel, free to stop, free to work, free to trade where I choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself, and I will obey every law, or submit to the penalty. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together.

### 7: The passing of the Buffalo - A Kiowa Legend.

*Will Rogers, one of America's favorite humorists, stated that there have been three periods in American history: Passing the Indian, Passing the Buffalo, and Passing of the Buck. Why the passing of the Buck?*

Hays, At the time of the mountain men, the Indians upon the great plains were dependent upon the bison and the horse. But scarcely a hundred years before, when the first white men ventured into the northern Rocky Mountain West, not all tribes had horses. The two sons were the first white men to venture into present day Wyoming, reaching an area near present-day Sheridan in January. The expedition, however, could not proceed when it lost its Indian guides. We continued our march until the 8th of January. On the 9th we left the village, and I left my brother behind to guard our baggage which was in the lodge of the Bow chief. Most of the people were on horseback marching in good order. Finally on the twelfth day we arrived at the mountains. For the most part they are well wooded with timber of every kind and appear very high. Being near the main village of the Gens du Serpent our scouts came to inform us that they had all made their escape with great precipitation, and that they had abandoned their lodges and a large part of their effects. We then decided to return. In the above painting, the Indians, disguised as white wolves, are creeping up on the bison. Catlin toured the American West five times beginning in 1820. His purpose was to document scenes that he believed would be shortly gone. Thus, travel was limited, tipis were small and the transportation of provisions was only that which could be carried by hand or on small travois pulled by dogs. The Indians were, thus, confined mainly to the periphery of the Great Plains. Game and bison were only those caught by braves on foot. Bison could be killed by sneaking up on the animals in disguise, by surrounding a small number of the beasts, or by stampeding a herd from a precipice, a method later to be referred as a "buffalo jump. Curtis described the method used: The earliest method of killing buffalo was by making camp around the herd, with the tipis pitched close together, side by side; then two young men with waka bows and arrows ran around the entrapped animals, singing medicine-songs to bring them under a spell, so that the people could close in and kill large numbers. Following this primitive method, they slaughtered numberless bison by driving them into a compound -- a stockade-like enclosure, usually of logs, at the foot of some abrupt or sheer depression, its plan of construction depending on the nature of the ground. In a mountainous region, where the buffalo plains might end at a high cliff, no enclosure was needed. The long line of stampeded animals would flow over the precipice like a stream of water, to be crushed to death in their fall. There was no possibility of drawing back at the brink; the solid mass was irresistibly forced on by its own momentum, and the slaughter ended only with the passing of the last animal that had been decoyed or driven into the stampede. At other times the embankment over which the buffalo ran was only high enough to form one side of the enclosure. In rare instances pens were built on the open prairie, and at one side of the stockade was thrown up an inclined approach along with the buffalo were driven to fall at its end into the corral. From the layers of bones, scientists have estimated that some 20, bison were killed at the site and that it was in use as late as A. Buffalo Jump Curtis continues: The manner of driving and decoying the bison was a varied as the form of the slaughter-pen; but whatever the method, the purpose and results were the same -- the object was to stampede the herd, or a part of it, and to direct the rapidly moving animals to a given point, the Indians knowing that, once well in motion, they would run into their own destruction. The Sioux built out in rapidly diverging lines from the pen a light brush construction, not in truth a fence, as it was only substantial enough to form a line. Men concealed themselves behind this brush, and when the herd was well inside the lines the hunters rose up and by shouting and waving their blankets frightened the animals on. Sometimes a man skilful in the ways of the bison would disguise himself in one of their skins and act as leader of the drove to the extent of starting them in their mad rush. By this method the Indians simply took advantage of a characteristic habit of the buffalo -- to follow their leader blindly. The movement grew into a stampede, and forced the leading animals before it. If the advance was toward a sharp gully, it was soon filled with carcasses over which the stream of animals passed; if toward swampy land or a river with quicksand bed, numbers were swallowed in the treacherous depths. The Revolt was one of only three times, that the Indians successfully drove albeit

temporarily white men out of an area. The Spanish in the conquest of the Aztec Empire utilized horses, an animal which to the Indians must have seemed terrifying. In the years following the defeat of the Aztecs, the Spanish moved northward in their quest for gold and the salvation of the souls of the Indians. In New Mexico, ranchos were established on which the Spanish bred horses. The Indians who worked on the ranchos were, however, forbidden to own horses. Conflicts arose between the military and the Church in the administration of the new territory. Under the Spanish bureaucracy, canon law was supreme and military administration was subordinate. The method of converting the Indians to Christianity and the forced abandonment of the old gods was often at the end of a whip. For eighty-two years, the Indians in New Mexico endured what was, in essence, slavery. They were forced to toil in the fields for the benefit of the Spanish, to construct the mission churches, abandon their religion and adopt Christian names. In , the Spanish governor seized 47 of the Indian medicine men. In Sante Fe, the Indians were publicly whipped, three were hanged, and one committed suicide. There, he received a revelation from the god Poheyemo that he was to lead his people against the Spanish. Supplies to the Spanish colonies in New Mexico came by wagon from old Mexico but once every three years. The scheduled supply wagon train was for On August 10, the Pueblo Indians arose and took control of all pueblos except Isleta. There, the Lieutenant Governor Alonso Garcia was besieged. In Sante Fe, Governor and Captain-General, Don Antonio de Otermin, received word of the uprising and the killing of priests and the alcalde mayors of other towns. And even before orders could be relayed, the captain-general, on his way to mass, received news of yet more deaths of priests, governmental officials, ranchers, and messengers and their escorts. Refugees informed of Otermin of the burning of the convents and churches. Soon the governor found himself under siege in the governmental houses. The Indians gave Otermin a choice, to go in peace or death. The governor made no response. With no relief from the Lt. Governor and thrice wounded, Otermin fought on. But without water or other supplies, the Governor found it necessary to abandon Sante Fe. The Indians burned the ranchos, the churches, and convents. The holy objects within the churches were defiled. Christian names were banned. Spanish crops such as barley and wheat were destroyed, to be replaced by the traditional maize and beans. The bodies of the dead priests were dumped in garbage pits or in front of the doors of their churches. Yet there one thing the Indians did not destroy, the herds of Spanish horses. Thus, the Pueblo Indians continued the breeding of horses, trading them to the Utes and the Comanches. Lassoing Wild Horses, F. By about , horses reached present-day Wyoming. Today, descendents of those horses wander the Red Desert, the Prior Mountains, and, until recently, between Meeteetse and Cody. DNA testing has confirmed that those mustangs are almost pure-blooded Spanish horses descended from those captured at the time of the Pueblo Revolt. Wild Horses, George Catlin.

### 8: Bison and Horses -- Wyoming Tales and Trails

*INDIAN AND BUFFALO HISTORY REVIEW OF INDIANS IN UNITED STATES* Indian history begins with the advent of the white people upon this continent. Much of what has been written about the pre-Columbian period is but a repetition of old fancies, legends and traditions.

### 9: American Indian Movement founder Dennis Banks dies at 80 - [www.enganchecubano.com](http://www.enganchecubano.com)

*Long Beach: George W. Moyle Publishing Co, East 3rd Street, n. d.. 1st printing Rader ; Smith ; Soliday I, 50 pp. /4 x /2. Light grey printed paper wrappers.*

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