

## 1: Sand Creek massacre - Wikipedia

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Background[ edit ] By the terms of the Treaty of Fort Laramie between the United States and seven Indian nations, including the Cheyenne and Arapaho, [5] the United States recognized that the Cheyenne and Arapaho held a vast territory encompassing the lands between the North Platte River and the Arkansas River , and eastward from the Rocky Mountains to western Kansas. This area included present-day southeastern Wyoming , southwestern Nebraska , most of eastern Colorado , and the westernmost portions of Kansas. Immigrants flooded across Cheyenne and Arapaho lands. They competed for resources, and some settlers tried to stay. Black Kettle 2nd from left front row On February 18, , six chiefs of the Southern Cheyenne and four of the Arapaho signed the Treaty of Fort Wise with the United States, [9] in which they ceded most of the lands designated to them by the Fort Laramie treaty. They disavowed the treaty “ which never received the blessing of the Council of 44, the supreme tribal authority ” and refused to abide by its constraints. Tensions were high, particularly in the Smoky Hill River country of Kansas, along which whites had opened a new trail to the gold fields. Officials took the position that Indians who refused to abide by it were hostile and planning a war. They were then mounted as a home guard under the command of Colonel John Chivington. Chivington and Colorado territorial governor John Evans adopted a hard line against Indians, whom settlers accused of stealing livestock. Kill and scalp all, big and little; nits make lice. John Milton Chivington [16] [17] As the conflict between the Indians and settlers and soldiers in Colorado continued, many of the Cheyenne and Arapaho, including bands under Cheyenne chiefs Black Kettle and White Antelope, were resigned to negotiating a peace, despite pressures from the soldiers and settlers. In July , Colorado governor John Evans sent a circular to the Plains Indians, inviting those who were friendly to go to a place of safety at Fort Lyon on the eastern plains, where their people would be given provisions and protection by the United States troops. Army Colonel John Chivington. Chivington was a Methodist preacher, freemason, and opponent of slavery. Some of the identifications of Natives are uncertain. Front row, kneeling, left to right: Soule, provost marshal, later murdered in Denver. Middle row, seated, left to right: Back row, standing, left to right: Colorado militiaman, unknown civilian, John H. Another identification states that Neva is seated on the left and the man next to Smith is White Wolf Cheyenne. Most tribal warriors stood their ground, refusing to leave their home under the guise of a threat, leaving only about 75 men, plus all the women and children in the village. The men who remained were mostly too old or too young to hunt. Black Kettle flew a U. This was to show he was friendly and forestall any attack by the Colorado soldiers. James Beckwourth , noted frontiersman, acted as guide for Chivington. I saw the bodies of those lying there cut all to pieces, worse mutilated than any I ever saw before; the women cut all to pieces With knives; scalped; their brains knocked out; children two or three months old; all ages lying there, from sucking infants up to warriors By whom were they mutilated? By the United States troops Smith, Congressional Testimony of Mr. Smith, [24] I saw one squaw lying on the bank, whose leg had been broken. A soldier came up to her with a drawn sabre. She raised her arm to protect herself; he struck, breaking her arm. She rolled over, and raised her other arm; he struck, breaking that, and then left her with out killing her. I saw one squaw cut open, with an unborn child lying by her side. The Indians had gone ahead, and this little child was behind, following after them. The little fellow was perfectly naked, travelling in the sand. I saw one man get off his horse at a distance of about seventy-five yards and draw up his rifle and fire. He missed the child. I can hit him. A third man came up, and made a similar remark, and fired, and the little fellow dropped. The body of White Antelope, lying solitarily in the creek bed, was a prime target. Besides scalping him the soldiers cut off his nose, ears, and testicles-the last for a tobacco pouch His men shot down squaws, and blew the brains out of little innocent children. You call sich soldiers Christians, do ye? But I never yet drew a bead on a squaw or papoose, and I despise the man who would. James Rusling [27] The natives, lacking artillery, could not make much resistance. Others, including trader George Bent , fled upstream and dug holes in the sand beneath the banks of the stream. They were pursued by the troops and fired

on, but many survived. On March 15, , he wrote to Samuel F. Tappan that people were killed: Michno [35] or Stan Hoig [36] in their books devoted to the massacre. Before Chivington and his men left the area, they plundered the teepees and took the horses. They also scalped many of the dead, regardless of whether they were women, children or infants. Chivington and his men dressed their weapons, hats and gear with scalps and other body parts, including human fetuses and male and female genitalia. Three Indians who remained in the village are known to have survived the massacre: The Sand Creek Massacre resulted in a heavy loss of life, mostly among Cheyenne and Arapaho women and children. The Oivimana, led by War Bonnet, lost about half their number. Chief One Eye was also killed, along with many of his band. The Suhtai clan and the Heviqxnipahis clan under chief Sand Hill experienced relatively few losses. Trips were made to the site of the camp but very few survivors were found there. After a cold night without shelter, the survivors set out toward the Cheyenne camp on the headwaters of the Smoky Hill River. They soon met up with other survivors who had escaped with part of the horse herd, some returning from the Smoky Hill camp where they had fled during the attack. They then proceeded to the camp, where they received assistance. Traditional council chiefs, mature men who sought consensus and looked to the future of their people, and their followers, were opposed by the younger and more militaristic Dog Soldiers. Beginning in the s, the Dog Soldiers had evolved from a Cheyenne military society of that name into a separate band of Cheyenne and Lakota warriors. They took as their territory the area around the headwaters of the Republican and Smoky Hill rivers in southern Nebraska, northern Kansas, and the northeastern Colorado Territory. By the s, as conflict between Indians and encroaching whites intensified, the Dog Soldiers and military societies within other Cheyenne bands countered the influence of the traditional Council of Forty-Four chiefs who, as more mature men, took a larger view and were more likely to favor peace with the whites. It had already been weakened by the numerous deaths due to the cholera epidemic, which killed perhaps half the Southern Cheyenne population, especially the Masikota and Oktoguna bands. They sought revenge on settlers throughout the Platte valley, including an attack on what became Fort Caspar , Wyoming. Following the massacre, the survivors reached the camps of the Cheyenne on the Smokey Hill and Republican rivers. The war pipe was smoked and passed from camp to camp among the Sioux, Cheyenne and Arapaho warriors in the area. In January , they planned and carried out an attack with 1, warriors on the stage station and fort, then called Camp Rankin, at present-day Julesburg, Colorado. This was followed by numerous raids along the South Platte both east and west of Julesburg, and a second raid on the town of Julesburg in early February. The associated bands captured much loot and killed many white settlers, including men, women and children. He left the camp and returned with 80 lodges to the Arkansas River to seek peace with the Coloradoans. Initially, the Sand Creek engagement was reported as a victory against a brave and numerous foe. Within weeks, however, witnesses and survivors began telling stories of a possible massacre. Several investigations were conducted – two by the military, and one by the Joint Committee on the Conduct of the War. Wearing the uniform of the United States, which should be the emblem of justice and humanity; holding the important position of commander of a military district, and therefore having the honor of the government to that extent in his keeping, he deliberately planned and executed a foul and dastardly massacre which would have disgraced the veriest savage among those who were the victims of his cruelty. Having full knowledge of their friendly character, having himself been instrumental to some extent in placing them in their position of fancied security, he took advantage of their in-apprehension and defenceless condition to gratify the worst passions that ever cursed the heart of man. Whatever influence this may have had upon Colonel Chivington, the truth is that he surprised and murdered, in cold blood, the unsuspecting men, women, and children on Sand creek, who had every reason to believe they were under the protection of the United States authorities, and then returned to Denver and boasted of the brave deed he and the men under his command had performed. In conclusion, your committee are of the opinion that for the purpose of vindicating the cause of justice and upholding the honor of the nation, prompt and energetic measures should be at once taken to remove from office those who have thus disgraced the government by whom they are employed, and to punish, as their crimes deserve, those who have been guilty of these brutal and cowardly acts. Statements taken by Major Edward W. Wynkoop and his adjutant substantiated the later accounts of survivors. These statements were filed with his reports and can be found in the Official Records of the War of

the Rebellion, copies of which were submitted as evidence in the Joint Committee of the Conduct of the War and in separate hearings conducted by the military in Denver. I heard of one instance of a child, a few months old, being thrown into the feed-box of a wagon, and after being carried some distance, left on the ground to perish; I also heard of numerous instances in which men had cut out the private parts of females and stretched them over their saddle-bows, and some of them over their hats. One witness, Captain Silas Soule , who had ordered the men under his command not to fire their weapons, was murdered in Denver just weeks after offering his testimony. The closest thing to a punishment he suffered was the effective end of his political aspirations. He insisted that the number of warriors in the village was equal to the force of the Colorado cavalry. Chivington, claimed Howbert, was retaliating for Indian attacks on wagon trains and settlements in Colorado and for the torture and the killings of citizens during the preceding three years. Howbert said the evidence of the previous Indian attacks on the settlers was shown by their confiscation of "more than a dozen scalps of white people, some of them from the heads of women and children. Tappan was inaccurate, accusing Tappan of giving a false view of the battle because Tappan and Chivington had been military rivals. In , the Colorado Historical Society now History Colorado , authorized by the Colorado General Assembly , added an additional plaque to the monument, which states that the original designers of the monument "mischaracterized" Sand Creek by calling it a battle. It promised the Indians free access to the lands south of the Arkansas River, excluded them from the Arkansas River north to the Platte River, and promised land and cash reparations to the surviving descendants of Sand Creek victims. Later government actions further reduced the size of the reservations. In recent years, Arapaho youth have taken to running the length of the trail as endurance tests to bring healing to their nation.

### 2: Wild River Massacre. Jack Curtis by Jack Curtis

*In Wild River the cavalry troops of General Frederick Falls slaughtered hundreds of Kiowa men, women and children. General Falls has presidential ambitions in Wild River - but he never makes it to the dedication ceremony, for he's found murdered.*

Memorial Site is just a metal plaque - a farm sits on the actual site! But it is seared forever into the memory of the NWB of Shoshone. On January 29, , the militia of the U. Estimates of the dead are nearly double those of Wounded Knee, S. The NWB of Shoshone, comprising several bands, had close contact with the white settlers moving in the ever-growing tide of westward expansion. They found themselves in the unenviable position of being precisely where immigrants would pass on their way to the Pacific; that, combined with the critical perception people had of Native Americans at the time, resulted in a recipe for disaster. The NWB Shoshone were a starving people that winter, and the occasional friendly offerings of food by nearby residents had dwindled as the Shoshone were blamed for skirmishes and the atrocities to other groups nearby. Soon after the founding of Salt Lake, Peter Skene Ogden wrote, "What will be the reward of these poor wretches in the next world I cannot pretend to say, but surely they cannot be in a more wretched state than this. Connor believed, violent savages who needed to be destroyed at all costs. Skirmishes had broken out all along the Utah frontier leading to the Utah War, and the overland mail routes had been under attack. Individual murders had been taking place and the local constituencies were at their wits end. Utah Governor Frank Fuller and various other officials asked the Secretary of War to come in with a temporary regiment of mounted rangers. It seems that the few people doing most of the talking did not understand the NWB Shoshone, and did not distinguish that particular band of the tribe from the others. There were troublemaking bands that took a few horses and cattle, were involved in an altercation with settlers two Indians and two white settlers were killed , and ate the stolen cattle because of hunger. None of these bands, however, were of the Northwestern Shoshone, but all were tarred with the same brush. It was in this environment that Col. Connor and his California Volunteers rode toward the area of the Bear River. Along the riverbanks on the icy morning of January 29, , Chief Sagwitch rose early. Connor was coming to the camp to "get the guilty parties. As he called to the others who were still asleep, men tumbled from their tepees and grabbed their weapons. In the frenzy, Sagwitch yelled for the men not to be the first to shoot. As his granddaughter Mae Parry recounts in her story Massacre at Boa Ogoi, "He thought that perhaps this military man was a wise and just man. He thought the Colonel would ask for the guilty men, whom he would immediately have handed over. The Colonel asked no questions. The regiment commenced firing, and the Indians were being "slaughtered like wild rabbits. No one was spared, men, women, and children were all killed. One survivor was Anzee Chee. She was chased by soldiers, but was able to hide under a bank that overhung the river. She suffered wounds in the shoulder and chest and the loss of her baby, who was tossed into the icy water to be drowned. Chief Bear Hunter was known as a leader by the soldiers. He was kicked and tortured, and finally, because he would not cry out, had a burning hot rifle bayonet run through his ears. It proved to be painfully true that arrows were no match for rifles. There were close to men, women and children in the camp that day. The traditional Warm Dance, to bring back warm weather and drive out the cold, brought many bands together to play games and to socialize. Colonel Connor, who prided himself on knowing the ways of the Indian, was unaware of the Shoshone Warm Dance tradition. Throughout the battle, the wounded urged their chief to escape. After surviving two of his horses in battle, Sagwitch finally escaped on a third. One incident tells of Yeager Timbimboo or Da boo zee, meaning cottontail rabbit , who was the son of Chief Sagwitch. Only twelve years old, Yeager was caught up in the bloodshed, looking for shelter as bullets whizzed past him. He spied a grass teepee so full of people that it was actually moving. He entered the teepee and there he found his grandmother. She was afraid that soon the teepee would go up in flames, but she had a plan. She and the boy would go out among the dead and be very still, not making a sound or, as she instructed him, "not even open your eyes. Yeager told later that the soldier raised his gun and lowered it two times while looking into his eyes. The soldier finally lowered the gun and, perhaps weary from the blood spilled there, walked away. She rode behind him on his horse as they raced for

the surrounding hills. He made it, but she died from the bullets that found their mark. Scenes of desperation, the courage to survive, and the loss of the dream that they would find justice at the hands of their perpetrators also fell upon them that day. It marked the ending of some real conflict between whites and Shoshone in the territory. The decimation of the Indian population allowed the settlers and farmers to encroach further into traditional Shoshone territory without fear. In his autobiography, Danish emigrant Hans Jaspersen claims to have walked among the bodies, counting dead Northwest Band Shoshones. He was just 19 at the time of the massacre. That is a far higher number than previous accounts of the Jan. Accounts at the time said to Northwest Band Shoshones were killed 17 soldiers died on the battlefield and several more died of their wounds later. The highest previous number - nearly Northwest Band Shoshones - was reported by three pioneers who rode horses through the battlefield the next day, says historian Scott Christensen, who wrote a biography of Sagwitch, a surviving chief. Even at the lower estimates, the Bear River Massacre stands as the worst in the western United States since the nation was founded. He specializes in military and American Indian history, and has led military group tours of the Bear River battleground. He knows of no original journal, although one is mentioned in a separate biography written by his great-aunt. In both, Jaspersen writes that he saw bodies. The page autobiography touches on the massacre in just two matter-of-fact paragraphs. The rest details other exploits, like helping pioneers make the long trek to Utah, marrying and raising a family on a farm in Goshen near Payson. Jaspersen, young but already experienced driving oxen teams, writes that he was hired to go to the Salmon River country mining camps and, as he was headed through northern Utah, came across Mormon frontiersman Lot Smith, who told him the Army was fighting the Indians up the river. Jaspersen writes that he went with "him," implying Smith, to the battleground. His description of the battlefield - indeed most of the autobiography - rings true, said Christensen. The verbiage fits the era, and Jaspersen does not seem to exaggerate. The topographical details he supplies are accurate. Jaspersen writes that Lot Smith told him the Indians had killed 60 soldiers and wounded 60 more, numbers far higher than the military casualties at Bear River. Her aunt, Mae T. Parry, however, listened to the stories of survivors and argued in her essay, "Massacre at Boa Ogoi," that the military engaged in wholesale slaughter of her people. It was a massacre. Wednesday, January 30, 2: Dewey, along with 20 students from the U. Highway 91 to commemorate the th anniversary of the Bear River Massacre. Those gathered braced against low temperatures and constant winds to remember an event often overlooked by historians and schools. Though it is widely accepted as the worst Indian mass killing in U. That lack of attention comes partly because the massacre was overshadowed by the events of the Civil War, but also because the victims have long been an under-represented group. She said her people have shown a great resilience over the years. Her own ancestors were among the few who survived the attack. Nothing can be done about what happened, but the story needs to be told, Timbimboo-Madsen said. Skirmishes between Indians and white settlers came to a head on Jan. Patrick Connor attacked a large group of Shoshone gathered near the Bear River. The military reported Indians were killed, but Mormon settlers in the area said , said Bruce Parry, chairman of the tribe. Other accounts say up to were killed. Bryon Hardin, a tribe member who lives in Provo, described some of the gruesome details of the attack. Women were raped, pregnant women were cut open and many people drowned as they tried to escape in the freezing river, Hardin said. Hardin said he believes the ultimate reason for the massacre was that the settlers wanted more land. Different perspectives on the massacre can be seen on different signs at the site. Trees near the monument are adorned with beads, dream-catchers and other ornaments hung by passersby in memory of those who died. As the crowd dispersed at the end of the presentation, a single bald eagle soared overhead into the wind. Some members of the tribe gathered Monday at their newly owned site two miles northwest of Preston to bless the land where at least members of the Shoshone were slaughtered by U. Some historians say that what began as a battle between the Shoshone and U. Patrick Edward Connor and his soldiers killed elderly men, women and small children among the snow banks that morning. Historians have put casualty estimates at between and Yet there is little mention of the Bear River Massacre in the history books. Madsen blames the Civil War for that. Now that the massacre site is blessed, tribal members said they feel they can finally put their ancestors to rest. Sometimes when people go up there, they hear cries of children, of women. Before dawn on a bitterly cold Jan. The bands at Bear River had little to do with these

raids, but they had resisted the settlers who began moving into Cache Valley in , appropriating their land and water during the next three years.

### 3: Wild River () - IMDb

*Wild River Massacre (Sam Benbow Western Mystery) by Jack Curtis - book cover, description, publication history.*

On November 29, 1864, seven hundred members of the Colorado Territory militia embarked on an attack of Cheyenne and Arapaho Indian villages. The militia was led by U. John Chivington, a Methodist preacher, as well as a freemason. After a night of heavy drinking by the soldiers, Chivington ordered the massacre of the Indians. Over two-thirds of the slaughtered and maimed were women and children. This atrocity has been known as the Sand Creek Massacre ever since. For years, the United States had been engaged in conflict with several Indian tribes over territory. The Treaty of Fort Laramie in had given the Indians extensive territory, but the Pikes Peak gold rush in and other factors had persuaded the U. Although the peace seeking chiefs signed the treaty to ensure the safety of their people, not all of the tribes were happy with the decision. In particular, a group of Indians known as the Dog Soldiers, made up of Cheyenne and Lakota, were vehemently opposed to having white settlers on what the Indians still referred to as their land. Another attack on Cheyanne camps occurred in Kansas by forces under the command of Lieutenant George S. The Cheyanne retaliated for the attack, furthering the aggression of the U. In an attempt to maintain peace, two chiefs, Black Kettle and White Antelope, tried to establish a truce. They were advised to camp near Fort Lyon in Colorado and fly an American flag over their camp to establish themselves as friendly. On November 29th, 1864, while the majority of the males were out hunting, Colonel Chivington and his troops attacked the Indian campsite near Fort Lyon. More than a hundred Indians were killed, despite the American flag flying overhead and the raising of a white flag after the attack began. Most of the Indians killed were women and children, and many of their bodies were mutilated. Despite eye witness accounts from survivors and some soldiers, Chivington and his men were not charged for the heinous attack. It was cold that day. He studied the situation below him, deciding how best to deploy his Colorado Volunteers and four pound howitzers. He saw lodges tepees of Southern Cheyennes and 30 lodges of their Arapaho allies stretching for a mile along the bend of Big Sandy Creek in southeastern Colorado. Cheyenne Chief Black Kettle was the most prominent and influential leader in that village. Chivington became an American villain—reviled and denounced primarily because of testimony given in hearings before a Senate committee in the second session of the 39th Congress in March 1865. Not much attention, however, has been given to possible ulterior motives of people giving those eyewitness accounts of what happened that day. We usually read that they then just ran amok and wiped out the village in a wild frenzy of undisciplined bloodletting. Did they, however, really massacre, torture, scalp and horribly mutilate the bodies of their victims, as many as two-thirds of them defenseless women and children? Perhaps it was, but there are disturbing questions about the Senate committee hearings. Almost every reference to that action tells the same deplorable story. Yet, in later years, the people of Colorado welcomed Colonel Chivington, were proud to have him live among them and honored him by giving a town his name—and all of this was not just because the former Methodist minister had been a Civil War hero. Soon after the shelling of Fort Sumter, S. Gilpin offered to make him a chaplain, but Chivington is supposed to have said: He watched the tensions escalate between the white settlers and the Indians. The Indians had discovered these white people were no longer just passing through on the way to the Far West as the Forty-Niners had done. These intruders were farmers and cattle raisers and were appropriating traditional hunting grounds, tearing up the land with plows, and putting cattle on grasslands needed by the buffalo. The Cheyennes and the Arapahos tentatively seemed to accept the situation, perhaps believing it was only temporary. Black Kettle actually went to Denver on a friendly visit and was well-received. He apparently believed the whites would soon move farther west. Black Kettle did say, however, that he hoped none of them would say or do anything to stir up his people and that he hoped the whites would not stay too long because, after all, it was Indian land. The stage was set for tragedy. The Cheyennes were becoming more destitute and restive. They continued their time-honored avocation of war against the Utes and the Pawnees. They frightened the white settlers as they passed by on their way to raid the Utes. But they frightened them even more on their return as they yelled and whooped and brandished Ute scalps. Small bands of Cheyenne and Arapaho warriors robbed homes and stole cattle, provisions and horses.

Winter brought a lull in Indian activity. The Cheyenne and Arapaho war ponies were winter-lean, and besides, it was no fun to play war games in the cold weather. Old-time settlers said the peace during the winter was typical. The Indians always made peace in the winter to get government blankets and food. Winter and peace did leave together. The Cheyennes were hungry, and they stole cattle on several occasions. Troops were dispatched to punish the guilty. Still, the attacks on white settlers and travelers increased in , and the situation in eastern Colorado continued to worsen in the spring of . Colonel Chivington was under the direct orders of Maj. Like most Denver citizens, Chivington was appalled when, on June 11, , the mutilated bodies of Nathan Hungate, a rancher, and his wife and two children were brought into town and put on public display. The people were horrified, outraged and near panic. Trade on the supply trails was disrupted by raids. Food and various necessities were running short in Denver and other Colorado mining towns. More horror stories spread rapidly through the area. Governor John Evans and most settlers believed there was a general Indian uprising. Hoping to break up what he thought was a united Indian front, the governor sent messages to the tribes to report to certain forts where they would be provided with food and protected from troops looking for hostile Indians. When several Cheyenne and Arapaho chiefs carrying a white flag approached Fort Larned to discuss the problem, the angry soldiers fired a cannon at them. All Indians looked alike to the white men in the fort. Rage swept through the Cheyenne-Arapaho villages. A meeting was held with the Northern Cheyenne, and some of the Sioux. The summer of warfare began. The Indians raided the Platte River wagon trains. Many white settlers were killed estimates run as high as . Ranches were burned out. Absolute terror gripped the Colorado settlements. I want no peace until the Indians suffer more. I fear the agent of the Indian Department will be ready to make presents too soon. No peace must be made without my direction. What was said and who promised what is still a matter of controversy. Evans told Black Kettle that he no longer had the power to negotiate a peace. It was now up to the military. Chivington then rose and addressed Black Kettle and the other Cheyenne and Arapaho chiefs at the meeting: My rule of fighting white men or Indians is fight them until they lay down their arms and submit to military authority. In October, Chief Left Hand brought about 40 Arapahos and surrendered some of the loot from the summer warfare. Black Kettle and his band of about did not appear. After a week, Anthony decided he could not feed that many, and sent them off to hunt buffalo. The major could not negotiate peace so he sent them to Sand Creek, about 35 miles northeast of Fort Lyon. He told them if he received orders to negotiate he would notify them. Anthony did not, however, ask for permission to negotiate. He told Curtis he knew where the Cheyennes and Arapahos were camped and would attack if he had enough troops. Black Kettle no doubt suspected that Anthony would strike if he got the necessary manpower, but the chief apparently assumed that peace conditions would exist while he waited for negotiations to take place. Left Hand arrived with some Arapaho lodges, so about or Indians were living along the bend of Sand Creek by the middle of November. General Curtis sent a terse message to Chivington that read in part: No presents must be made and no peace concluded without my consent. Colley saying he had been unable to do anything with the Indians for the last six months. The Cheyennes and the Arapahos could not continue to play their game of war in summer and peace in winter. On November 24, , Chivington marched his men out of their rendezvous 50 miles southeast of Denver. He had the entire 3rd Colorado Volunteer Cavalry, three companies of the 1st Colorado Volunteer Cavalry and the four howitzers. An early storm made the march very difficult. The men were inadequately clad and badly mounted. They had to force their way through deep snow and endure bitter cold as they followed along the Arkansas River toward Fort Lyon near present-day Lamar; it was replaced in by a new Fort Lyon, near Las Animas. The major just said he knew where the hostiles were camped about 1, of them at Sand Creek and about 2, more farther north in the Smoky Hill River region. Because Chivington wanted to get to Sand Creek by dawn, he and his volunteers, accompanied by Anthony and some other men from the fort, departed at about 8 p. When the first light on the 29th slipped in from the east, the troops were on the ridge, about a mile from the village. Chivington said he did not plan to attack without notice.

## 4: The Battle of Bear River

*Wild river massacre. [Jack Curtis] -- A pall of sorrow shadows Wild River, where General Frederick Falls' troops slaughtered hundreds of Kiowa men, women and children while they slept. For General Falls, Wild River is to be a monument to.*

The post office in Preston, Idaho features a mural depicting one of the worst massacres of American Indian people in American history, the Bear River Massacre of 1863. Edmond Fitzgerald, one of seven children, was born in Seattle in 1885 and attended the California School of Fine Arts where he studied with Lee Randolph. He was heavily influenced by artist Eustace Zeigler, and the two had neighboring studios in Seattle. Fitzgerald also spent time painting in Alaska and on the Oregon coast. In 1912, he married one of his art students, Mary Louise Streets. A ceramic artist herself, she helped Fitzgerald with his mural projects. He appears to have been determined to include Indian people in his depictions of history in the Pacific Northwest, as all 3 of his murals feature American Indians. Fitzgerald was a past President of the Allied Artists of America and the American Watercolor Society, for whom he became the first Honorary President and also a regular exhibition juror. Edmond Fitzgerald died in Cincinnati in 1968. When Mormon pioneers first began settling in what is now northern Utah, they entered the country of three major bands of Northwestern Shoshone. For 15 years, Chief Bear Hunter witnessed the continued loss of land, valley water, grass seed and wild game to the Mormon settlers and their cattle, driving his people closer to starvation. The Shoshone launched a rebellion, which was settled with the granting of provisions from the Mormons along with a fragile peace. Connor announced that he intended to take no prisoners. He and his troops set out from Ft. Hall. The Shoshone camp included about 1,000 Shoshone warriors defensively placed in the Battle Creek ravine west of Bear River. Some troops made an unsuccessful frontal attack easily withstood by the Shoshone, who inflicted numerous casualties. Connor then sent troops to where the ravine cut through the bluffs. Some of the troops covered the mouth of the ravine to prevent any Indians from escaping, while other soldiers moved down the rims, firing on the Indians below. This gunfire killed many warriors, and some began jumping into the icy river to escape, only to be shot in the water. Eyewitnesses claim to have seen women forcefully raped, people shot at point blank range, and babies bludgeoned to death. After taking horses and arms, Connor burned the Shoshone lodges and left a meager supply of grain for the women and children he had captured and then released. Connor acknowledges there may have been many more casualties, but the cold and the condition of his own wounded troops necessitated his hasty removal from the site without a full inspection. Accounts by both sides give a range of Shoshone dead from 200 to 1,000. The official National Park Service form that declares the massacre site a National Historic Landmark includes a lengthy narrative of the massacre, including details of the buildup and the aftermath. This reflected an effort by the descendants of the Shoshone murdered there to change the official name of the event to reflect the reality of the engagement. The event was known to them as the Massacre at Boa Ogoi. A picture of the mural is posted on the website of the Preston, Idaho Business Association, on the History page. The townsite was fully laid out in the 1840s. The mural, while seeming to paint a fairly direct and impartial picture of the events at Bear River, still elicits one or two questions. By all accounts, the weather on this day in January was extremely cold. Connor lamented the serious damage done to many of his men by frostbite. In this case, one might wonder why the artist chose to paint the Shoshone as nearly naked. All the Shoshone warriors in the mural are clad in nothing but a loincloth, and occasionally a war bonnet. Historic photographs of Shoshone people clearly show them wearing a many layers of clothing in the cold months. The overall design of the mural is violent and bleak, with a central figure of a soldier on a horse shooting a Shoshone at close range with a rifle. Bodies are sprawled on the snow, and as the eye moves to the right of the mural, the sky grows darker and becomes black with the smoke from burning tipis. This is an accurate detail for Fitzgerald to have included, as eyewitness accounts report that after the massacre ended, Connor burned the tipi poles of the Shoshone to keep his men warm, leaving the women and children survivors with no means of shelter. As disturbing as the story behind the mural is, it at least serves as an ever-present reminder of the violent history of the area, and the regretful means by which the town of Preston was opened up to white

## WILD RIVER MASSACRE pdf

settlement. Balance, Jim Californians and the Military: Major General Patrick Edward Connor. Herald Journal News Utah Shoshone advocate dies. Living New Deal Artist: Los Angeles Times Edmond J. University of Utah Press. Shoshone largely forgotten in land they were run from.

### 5: Guy Madison - IMDb

*Wild River Massacre: A Sam Benbow Western Mystery [Jack Curtis] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Sam Benbow must solve the murder of despised General Frederick Falls on the historic site of the Battle of the Wild River.*

### 6: Sand Creek Massacre | HistoryNet

*Wild River Massacre by Curtis, Jack. Gunsmoke Westerns. Used - Good. Ships from the UK. Shows some signs of wear, and may have some markings on the inside. % Money Back Guarantee.*

### 7: Site of Deadliest Native American Massacre Identified in Idaho – Western Digs

*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.*

### 8: Wild River Massacre (Sam Benbow Western Mystery) by Jack Curtis

*Wild River Massacre: A Sam Benbow Western Mystery by Jack Curtis. Pocket, May Paperback. Good - Trade. Stock photos may not look exactly like the book.*

### 9: #FindYourWay to the Rivers & Trails 50th Anniversary - NPS Celebrates! (U.S. National Park Service)

*The Sand Creek Massacre (also known as the Chivington Massacre, the Battle of Sand Creek or the Massacre of Cheyenne Indians) was a massacre of Cheyenne and Arapaho people by the U.S. Army in the American Indian Wars that occurred on November 29, 1864, when a man force of Colorado U.S. Volunteer Cavalry under the command of U.S. Army.*

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