

the NORTH STAR DAKOTAN

The North Dakota Studies Newspaper

Issue Two

Native Peoples, First Encounter, Fur Trade

1861-1889

CONGRESS CREATES DAKOTA TERRITORY

*Washington, D.C.,
March 2, 1861*

With two days to go in office, President James Buchanan signed an act which creates two new territories. Congress carved Nevada Territory out of Utah and created Dakota as a territory stretching from the Rocky Mountains to the Red River.

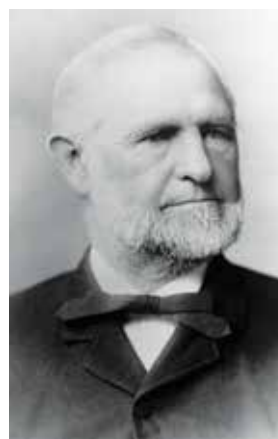
Settlers around Sioux Falls and Yankton pressured Congress to create Dakota. Territorial status means that soon a land survey will be conducted so that the orderly settlement of white farmers can proceed.

Few settlers now live in the vast territory beyond the southeastern corner. Much of the area remains the property of the native Indian people.

President-elect Abraham Lincoln, who will take office on March 4, says that he will appoint Dr. William Jayne, his personal physician from Springfield, Illinois, as the territory's first governor. Jayne will oversee all the territorial business and serve as superintendent of Indian affairs.

Under the territorial system, the president appoints the major officials: the governor, the secretary, the three judges, and land sale and land survey officials.

Once Jayne has established legislative districts, the people will elect the members of the territorial council and house of representatives. These legislative bodies will enact the laws of the territory. The governor may veto any bills but the council and house may override the veto by a two-thirds vote. The people also elect a territorial delegate to the United States Congress. The delegate may debate issues but is not allowed to vote. The federal government pays all territorial salaries, including those of



Dr. William Jayne

the legislature, and all expenses for running the government.

J.B.S. Todd, a native of Springfield, Illinois, and a cousin of Mrs. Lincoln, has played a very important role in the establishment of the territory and the selection of Yankton, where he owns land, as the territorial capital. Although the few white settlements are now scattered along the Missouri River and near Sioux Falls, Todd is optimistic that once the land is surveyed, people from the East will pour into Dakota Territory to claim rich farm land. "This land is rich and wonderful," states Todd. "Bounty is at hand."

HOMESTEAD ACT PROVIDES FREE LAND



*Washington, D.C.
May 20, 1862*

President Lincoln and Union leaders are preoccupied with the Civil War, but Congress found time today to pass legislation intended to promote the westward movement — the Homestead Act. Any citizen or intended citizen (immigrant) who is over the age of 21 and is the head of a household may claim 160 acres of surveyed public land. The land is free.

After residing on and improving (plowing and crop planting) the land for five years, the homesteader will obtain clear title to the farm by paying small federal fees (never more than \$34). Those who intend to take advantage of the generous offer,

however, must build a house on the property, usually at a cost of \$75 to \$150. Essential livestock and equipment will run perspective homesteaders between \$500 and \$700. The land is free, but homesteaders must have the financial wherewithal to begin farming.

The Homestead Act does not replace the existing Pre-emption Act of 1841. Under terms of that law people may still purchase 160 acres of federal public land for \$1.25 an acre or \$200. Compared to the cost of buying private land (mostly owned by railroads) at \$2.50 an acre, the Pre-emption Act still offers a bargain. For those who do not have the ready cash, the new Homestead Act will provide thousands of people with the chance to begin farming in the American West.

ABOUT THIS ISSUE: THE MILITARY FRONTIER, THE RAILROADS ARRIVE, EARLY SETTLEMENT

In this issue of *The North Star Dakotan* we explore aspects of those years between the organization of Dakota Territory in 1861 and 1890, the year of Sitting Bull's death and the Wounded Knee Massacre – the year after North Dakota became a state in 1889. We must keep in mind that the themes of history do not end with a specific date or event; they flow through the decades and generations.

In the last issue of *The North Star Dakotan* we emphasized two major subjects: the native people and their ways of life and the arrival of explorers and traders. During that time the lives of the native peoples were dramatically changed by the first explorers and traders. That theme continues in this issue. Fur traders and explorers are no longer in the story. They are replaced by other groups such as soldiers, ranchers, and farmers.

Relations between the Indians and newcomers and their government remains a dominant theme of the years between 1860 and 1890. With the organization of Dakota Territory came white pressure to control the Indian population. The passage of the Homestead Act of 1862 and the construction of railroads across northern Dakota Territory in the early 1870s increased that pressure. What had been considered “the Great American Desert” became a new “Garden of Eden.” Land seekers began to flow into Dakota Territory.

The federal government's response was the reservation. Concentrating the native people in specific areas would facilitate expansion of the America. To see to it that Indians would go to live and stay on reservations, the US Army and its chain of forts entered the picture. Many native peoples, especially the Lakota, did not, for good reason, want to give up their traditional ways of life. The result was conflict. The examples are many: General Sully's attack at Whitestone Hill, General Sibley's attack at Killdeer Mountain, the Battle of the Little Bighorn, and the Wounded Knee Massacre.

By 1890, the reservation system was in place, and almost 200,000 immigrants lived on the lands that had once been the traditional territories of the native peoples, whose numbers were reduced to less than 8,000 in northern Dakota Territory. The native population didn't increase until 1916, but their traditional ways of living were gone forever.

At the same time that the hopes and dreams of the native peoples were displaced, the hopes and dreams of the immigrants were brought to life. New people in a new land; this is the other side of the complex story of Dakota Territory. The Great Boom and the making of a state in 1889 stand as testimony to a changing time. The stories of the railroads and the Boom and the “Immigrant News” section tell us change comes quickly.

ABOUT THE NORTH STAR DAKOTAN

INSIDE THIS ISSUE:

Congress Creates Dakota Territory	1
Homestead Act Provides Free Land	1
Dakota Rise Up In Minnesota	3
General Sully Claims Victory	3
Killdeer Encampment Attacked	4
Treaties And Reservations	5-6
Growing Up Lakota	7
Life On Fort Berthold	8
Life Around Fort Totten	9
Investigative Report: Why So Many Lakota Stay Off The Reservation	10
Chain Of Forts	11
Life At Fort Stevenson	12
Life At Fort Abraham Lincoln	13
What Did You Find General Custer?	14
Black Hills Exploration	14
Custer Killed At The Little Bighorn	15
Sitting Bull Saw “Soldiers Falling Into Camp” In Vision Before Battle	16
A Hotly Contested Battle	17
Bloody Knife Killed At Battle	17-18
What Happened To The Buffalo?	18-19
Railroads Open Dakota For Settlement	20-22
Thousands Seek Free Land	23
Immigrant News	24
Should Tribal Land Be Given Out To Individual Indians?	25
New Federal Act Breaks Up Tribal Holdings	26
Ghost Dance Movement Spreads	27
Sitting Bull Is Dead	28
200 Lakota Dead At Wounded Knee	28
Territorial Political Roundup	29
General Sibley's Battles	30
Chief Joseph And The Nez Perce	31
Timeline	32

the NORTH STAR DAKOTAN

The North Star Dakotan offers North Dakota history from the perspective of the time it happened; hence the journalistic style. All stories with a dateline should be read from this perspective. In addition, we have provided background and perspective from our vantage point of more than one hundred years later.

We welcome comments and suggestions. This is the second issue of *The North Star Dakotan* series of our North Dakota Studies textbook in newspaper format. Let us know what you think. We are prepared to make changes and correct errors in future reprints of this material.



Major funding and coordination by the North Dakota Humanities Council, a state wide nonprofit organization, providing humanitarian-based educational and cultural opportunities that transform lives and strengthen communities.

For information about ordering issues of *The North Star Dakotan* and other North Dakota Humanities Council publications, call the NDHC at (800) 338-6543, or visit us online at www.ndhumanities.org.

The North Star Dakotan was written and edited by D. Jerome Tweton, Ph.D., a consultant of the NDHC, with assistance from the late Everett C. Albers, former executive director of the NDHC, and Steve Hoffbeck of Minot State University.

The North Star Dakotan thanks Carole Barrett, Doreen Yellowbird, Cheryl Kulas, Les LaFountain, and Dakota Goodhouse for their extensive review and suggestions.

CHASE MAY EXTEND TO DAKOTA TERRITORY

DAKOTA RISE UP IN MINNESOTA



Mass Execution of 38 Dakota on Day After Christmas

The artist, John Stevens, was a sign painter from Rochester who painted sensational scenes of the uprising on a large canvas that unrolled. Stevens helped to incite the white community to demand punishment of the Dakota for their action in Minnesota in 1862.

Mankato, Minnesota, December 28, 1862

By order of President Abraham Lincoln, thirty-eight Dakota have been executed by hanging today. The government determined that they had participated in the Dakota uprising of this past summer.

Suffering from lack of food and facing another winter, the Dakota asked that the government provide treaty-guaranteed provisions and money. In July about 4,000 Dakota moved on the agency not far from Fort Ridgely and demanded what was due to them.

Although the goods were there, the agent, afraid of showing weakness, refused to distribute them because the money had not yet arrived. Angry, Dakota warriors began to attack farms and towns, killing 757 white settlers and townspeople. Thousands of whites have fled Minnesota, many to Iowa.

Enduring continued raids, Minnesotans demanded government protection and action. But, with the Civil War raging in the East, the army encouraged the state to raise a militia to be commanded by generals Alfred Sully and Henry Sibley.

Because so many Dakota have fled to Canada and Dakota Territory, the military will wait until next spring to round up the Dakota who were responsible for the Minnesota uprising.

GENERAL SULLY CLAIMS VICTORY IN HIS ATTACK ON VILLAGE AT WHITESTONE HILL

Dakota Territory,
September 5, 1863

Alfred Sully's superior, General Pope, has commended the soldier sent to punish the Dakota for his victory at Whitestone Hill. "I bear willing testimony to the distinguished conduct of yourself and your command and to the important service you have rendered to yourself and to the Government," General Pope states. "I tender my thanks and congratulations."

As part of a campaign to capture and punish the Dakota who took part in last year's Minnesota Revolt, General Sully had been ordered, along with General Sibley, to Dakota Territory. In early September, Sully found a large hunting encampment at Whitestone Hill. Without determining whether these were Dakota, on September 3, Sully and his force of between 600 and 700 men attacked the encampment of 1,500 (his estimate).



General Alfred Sully painted this scene of the confrontation at Whitestone Hill. It appeared as an engraving in Harper's Weekly, October 31, 1863.

When the smoke had cleared, Sully had lost twenty men; over 300 (men, women, and children) Indian people, Yanktonai not Dakota, were dead. Most of the survivors fled, but the army took about 200 as prisoners.

Sully claims that some of the Indian people were Dakota. When asked to comment on the battle, the General states, "I believe I can safely say I gave them one of the most severe punishments that the Indians have ever received."

Sam Brown, a young interpreter, does not believe that Sully should "brag" about his victory.

According to Brown, Sully did "what no decent man would have done, he pitched into their camp and just slaughtered them." Brown states that the Indian people had no "hostile intention" and that Sully's force killed mostly women and children.

The army has spent the two days since the "battle" destroying the encampment's provisions and supplies. His troops plan to winter at newly constructed Fort Rice near the Missouri River. The army will continue its pursuit of the Dakota rebels next summer.

ARMY CONCLUDES PUNITIVE CAMPAIGN KILLDEER ENCAMPMENT ATTACKED

BADLANDS BATTLE LEAVES MANY DEAD

*Fort Rice, Dakota Territory,
September 8, 1864*

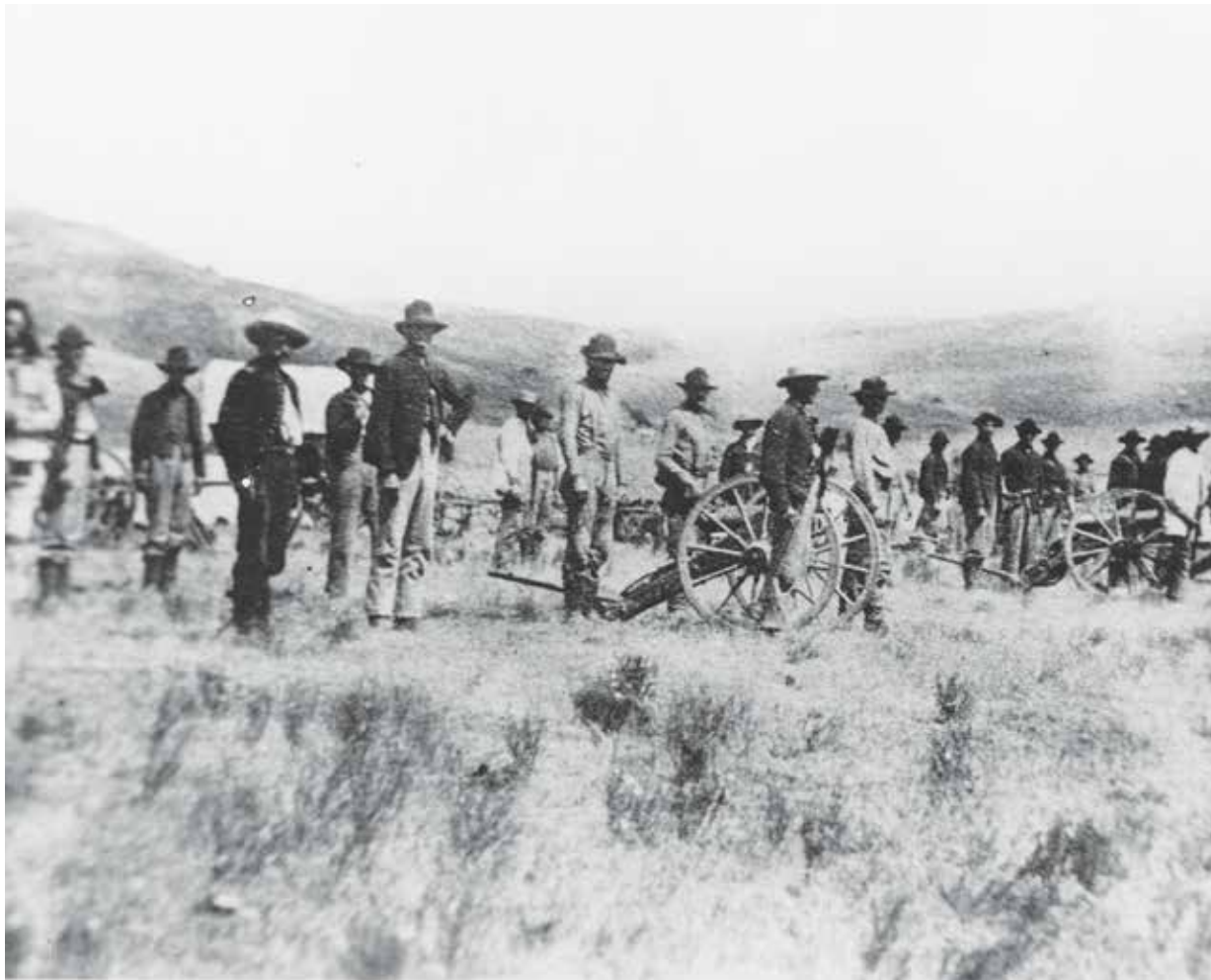
General Alfred Sully and his troops have just arrived here and are preparing to depart for home. They have spent the last two months in a campaign against what Sully calls “hostiles.” He originally came to Dakota to capture Dakota who had instigated the uprising in Minnesota two years ago, but he has seemed content to punish most any Indian people.

On July 23, Sully’s force of 2,000 men encountered a large encampment in the Killdeer Mountains. According to the army, the camp held between 5,000 and 6,000 warriors of the Dakota; Hunkpapa and Siskasapa Lakota; and Yanktonai. Indian sources place the number at much less.

After a brief but furious encounter, both sides fell back. At this time the army’s eight cannons blasted into the Indian ranks, killing 150 men and breaking off the battle. The encampment fled into the Badlands and the soldiers burned the camp and its provisions.

Sully pursued the Indians to the eastern rim of the Badlands where on August 7 the warriors mounted an attack. A fierce, although brief, battle ensued. In the rugged terrain much of the fighting was hand-to-hand. Almost before it started, the Battle of the Badlands was over: U.S. Army, 9 dead, 100 wounded; native warriors, 311 dead, several hundred wounded.

Sully believes that with these battles, “all necessity for future large expeditions cease. The Indians, broken up, scattered in all directions.” Government officials believe that the Sully campaign will provide an excellent groundwork for peace.



SULLY ON HIS ACTION AT WHITESTONE HILL

September 1883

I gave them one of the most severe punishments that the Indians have ever received.

I do not think I exaggerate in the least when I say that I burned up over four or five hundred thousand pounds of dried buffalo meat as one item besides the hundred lodges and a very large quantity of property of great value to the Indians.



THE FEDERAL GOVERNMENT AND THE NATIVE PEOPLE

TREATIES AND RESERVATIONS

Since American Colonial Days until 1871, the federal government made treaties with the Indian nations. Since the presidency of Andrew Jackson in 1830, the removal of native people from their homelands to less desirable, far away land became open public policy. The westward march of whites and the ever increasing demand for farm land brought hundreds of treaties, all of them to the disadvantage of Indian people.

Eventually, by the 1850s, the government treaty-making commissions and negotiations reached the Northern Plains. With the creation of Dakota Territory in 1861 and the Homestead Act in 1862, the pressure for more and more land for settlement increased, year after year.

The treaty and reservation making process spanned the years from 1851 into the 1890s. Four reservations were established and treaties negotiated or agreements reached with all the state's native people—the Three Tribes, the Yanktonai, the Sisseton and Wahpeton Dakota, the Lakota, and the Plains Chippewa.

FORT BERTHOLD

In 1851 the Treaty of Fort Laramie established the general borders for the reservation of the Three Tribes—the Mandan, Hidatsa, and Arikara. It consisted of more than 12 million acres west of the Missouri, between the Yellowstone and Cannonball rivers. In 1870 Indian agents became concerned that quite a few white settlers had squatted within the boundaries of the reservation. The federal government claimed that the limits of the reservation had never been exactly defined. To remedy the situation, by executive order, President U.S. Grant formally established Fort Berthold Reservation of 8 million acres.

Ten years later when the Northern Pacific Railroad was planning to extend its line through western

Dakota and through the southern portion of the Fort Berthold Reservation, its president, Frederick Billings, talked U.S. President Rutherford B. Hayes into further reducing the reservation. Hayes chopped another five million acres (the southern two-thirds) from the reservation.

In 1886 the government talked the Three Tribes into selling two-thirds of their remaining reservation land and to use the proceeds to pay for homes, schools, and other needs. It was also agreed that land would be allotted for individual Indian ownership. Unallotted lands were to be held in trust by the Three Tribes. Congress ratified this in 1891. In the following year, President Benjamin Harrison added 23,000 acres to the Fort Berthold Reservation.

FORT TOTTEN

The Dakota Conflict of 1862 in Minnesota, and the Punitive Campaigns against the Sioux in 1863 and 1864, pushed many of the Woodland Dakota people west into Dakota Territory. Many of them settled along the Mouse River.

On April 15, 1867, Congress ratified the Lake Traverse Treaty of 1867, which held the Sisseton and Wahpeton Dakota bands blameless in the Dakota Conflict of 1862. The 1867 Treaty also upheld the Dakotas' treaty rights (entitlements to certain rights in exchange for land concessions) and a new reservation was established with Fort Totten as the agency headquarters. The new agency would also serve as military post which would provide protection to railroad survey crews.

Fort Totten was established by General Alfred Terry on July 17, 1867. It was one of a series of posts built for the protection of an overland route extending from southern Minnesota into western Montana. After the fort was built, General Terry dispatched two traders and an interpreter to the Dakota

dwelling along the Mouse River and invited them to live at the Fort Totten Military Reservation. The Dakota sent a small war party to determine whether the offer of food, shelter, and treaty rights was honest, and when it was determined the promise was true, Dakota families gradually began to come in.

The Treaty of 1867 provided for food, shelter and reservation agencies at Fort Totten and Lake Traverse. In an effort to make the Dakota become farmers, no food or clothing were provided for able-bodied men. Men who wanted to farm received 160 acres. However, the boundaries of Fort Totten as a reservation were poorly defined, with contested territory with the Red Lake and Pembina bands of Chippewa in the Red River Valley. The Treaty did not undo the Dakotas' claim to roughly 8 million acres of land in eastern Dakota Territory, and as a result, the federal government agreed to pay \$800,000—or about 10 cents an acre—in 1872.

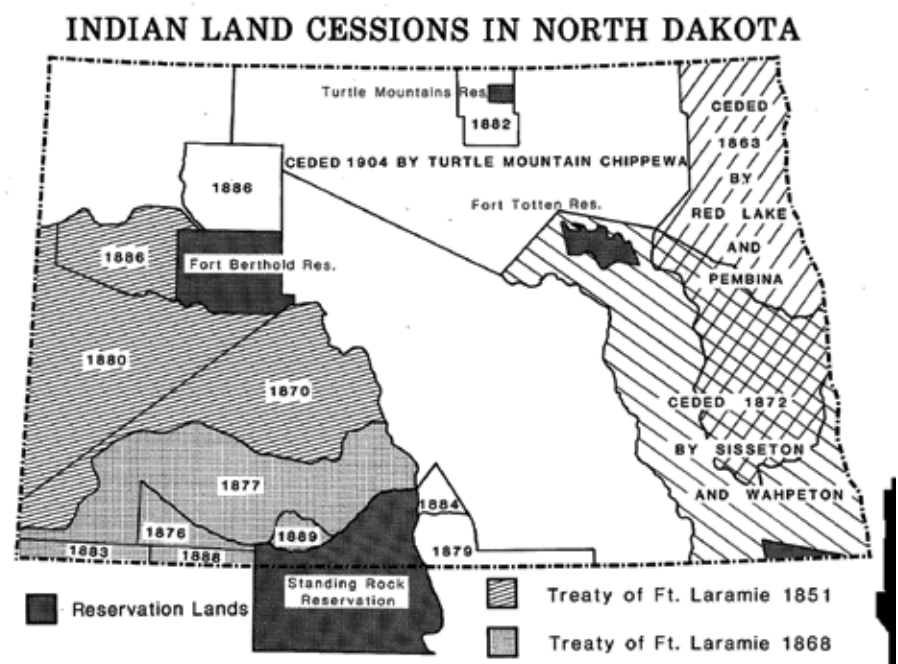
The Treaty of 1867 also allowed for the Pabaska Ihanktowona, or the Cuthead Yanktonai band of Dakota to settle on the Fort Totten reservation. When the reservation was established it was about 300,000

acres. A land survey in 1883 determined that non-native settlers had homesteaded on 64,000 acres of the reservation, dropping the reservation to about 230,000 acres. In 1904, the federal government agreed to require the homesteaders to pay \$3.25 per acre for the land they settled.

THE GREAT SIOUX RESERVATION

The Sisseton and Wahpeton, Dakota, Cuthead Yanktonai, and Three Tribes numbers were small in comparison to the thousands of Lakota with whom the government negotiated. And, the Lakota were hunters who needed great space in which to live. The seven Lakota bands were represented at the Laramie Treaty conference in 1851. There they claimed millions of acres of land from Canada to Kansas; no one objected to their claim. The treaty, however, was never ratified. Between 1851 and 1868 some Lakota, especially the Oglala and Brule, fought to keep the whites—army and roadbuilders—from crossing or occupying their land.

In 1867 Congress created a Peace Commission to negotiate a new treaty. The Treaty of Fort Laramie of 1868 established



TREATIES AND RESERVATIONS, CONT.



Many Bears (Arikara) and his family on Fort Berthold

boundaries for what was called The Great Sioux Reservation: 25 million acres, all of present-day South Dakota west of the Missouri River. The Lakota claims in present-day Nebraska, Wyoming, Montana, and North Dakota were marked as “hunting territory” and the Lakota could hunt those areas as long as buffalo roamed there. The treaty also stipulated that the government provide food, clothing, farming tools, education, and other assistance. The Lakota promised that they would stop attacking white officials, and the government agreed to prevent white settlement within the reservation. The government hoped that the Lakota would turn from hunting to farming.

Some Lakota, especially Sitting Bull’s Hunkpapas, refused to accept the settlement. Some Lakota attacked railroad survey crews to the west of Bismarck. More Lakota became angry when the army under Colonel George Armstrong Custer surveyed the Black Hills in 1874. This was an open violation of the treaty.

In 1875 President Grant extended the reservation north to the Cannonball River in present-day North Dakota. That same year the government met with the Lakota bands to negotiate a mineral right (gold had been discovered) purchase in the Black Hills and rights-of-way for roads. The Lakota refused to consider the sale of their sacred places.

In spite of treaties, miners and business interests flooded into the Black Hills. Tensions between the Lakota and whites grew with each passing day. After the death of Custer and his men at the Little Big Horn in June 1876, the government became determined to move the Lakota out of the Hills and onto a more restricted reservation. That fall, a government treaty commission drew up a document that forced the Lakota out of the Black Hills and their “hunting territory.” There was no negotiation; the commission traveled from band to band to get the required signatures. Although in some cases not enough required signatures were obtained, Congress enacted the Treaty in 1877.

In 1879 and 1884, presidential executive orders placed Lakota land east of the Missouri River in the public domain for white settlement. With statehood for the Dakotas, white pressure for more land forced Congress in 1889 to break up the Great Sioux Reservation into six smaller units. This opened nine million acres of reservation land to homesteading. On February 10, 1890, Standing Rock Reservation was officially organized.

TURTLE MOUNTAIN

The last reservation to be created in northern Dakota was the Turtle Mountain Reservation in 1882 by order of President Chester A. Arthur. This brought to the twenty-two township (286,000 acres) reservation, the Plains Chippewa

and Métis of the north and the Pembina Band of Chippewa. This, however, was not the first dealings that the government had had with the Chippewa, who had moved to the prairies of Dakota from the woods of Minnesota.

In 1863 the Pembina Band gave up claim to the northern Red River Valley in return for the right to homestead in that area and a 640-acre reservation on the north side of the Pembina River for the few who could not homestead. The Pembina Band, however, maintained their claim to 10 million acres in northern Dakota.

The Turtle Mountain Reservation provided a home for all the Plains Chippewa and Métis who were in northern Dakota and as a result the Pembina Band reservation ceased to exist. Two years after the creation of the reservation, President Arthur drastically reduced its size from 286,880 to just 46,080 acres. This unexpected and unwarranted action caused severe problems. The reservation could not accommodate the people! The government dropped, with little rationality, many from the tribal rolls. Some took up public land at Devils Lake and Trenton, near Williston. Others took land in Montana.

POST RESERVATION

In 1892 the government agreed to pay the Turtle Mountain people one million dollars for the ten million acres that they claimed in northern North Dakota: ten cents an acre.

The federal government dealt in different ways with the different tribes in matters of boundaries and compensation for lost land. Adjustment to the reservation,

however, was a common experience. In most cases one word describes that adjustment— DIFFICULT. The confines of a reservation went against the natural Indian ways.

Most Indians were less than eager to stay on or go to the reservation. Sitting Bull and his people refused for years to go to the reservation, fleeing into Canada at one time. The Sisseton, Wahpeton, and Cuthead Yanktonai moved as slowly as possible toward Devils Lake. Even at Fort Berthold where the usually accommodating Three Tribes lived, Crow-Flies-High stayed off the reservation with his band of “Huskies” between 1870 and 1894.

And the reservation life was hard. The government wanted the native people to become farmers. In many cases, neither the land nor the people were suited to farming and the government discouraged ranching. Food was often in short supply. During the winter of 1887, 150 people starved to death on the Turtle Mountain Reservation.

In the effort to “Americanize” the Indians, agents on the various reservations banned traditional Indian religion, language, and learning. Educational and spiritual matters were left to Christian religious groups. For examples, Roman Catholics started schools at Fort Totten in 1874, at Standing Rock in 1876, and Turtle Mountain in 1884. The Congregationals set up schools at Fort Berthold in 1876 and Standing Rock in 1884. Some children were sent off the reservation to boarding schools. The schools taught white ways and white spiritual beliefs. Government policy clearly intended to turn Indian people into white people.

“I WILL COME TALK WITH THE WHITES WHENEVER I FIND A WHITE MAN WHO WILL TELL THE TRUTH.”

Sitting Bull’s message sent with his brother-in-law to those from the army and railroad who asked him to come talk about his objections.



GROWING UP LAKOTA

A NORTH STAR DAKOTAN INTERVIEW WITH FRANK BULL BEAR

Frank Bull Bear, a Lakota, was born in eastern Montana in 1869 while his band, consisting of thirty-five lodges, was on a buffalo hunt. His father was injured on that hunt and died in 1870. Bull Bear's grandparents reared him.

What were the summer buffalo hunts like?

During the summer we moved from place to place. When I was about six years old, my grandfather gave me a small pony. I rode him bareback. When we traveled, we went single file. The hunters led the way. Our tents were loaded on a travois and pulled by a horse. Some of the women walked along leading the horse. There were about a hundred or more dogs. The dogs stayed close to the end of the line when we were on the march. Dogs that would not behave while we were marching were beaten or killed. If it was a pet, the owner tied its mouth with buckskin so it could not bark. Sometimes camp was made after we had marched only half a day, and sometimes we marched all day. Camp was usually made by a stream. It did not take long to put up the tipis. The women did the work. The men looked after the horses. I and some of the other children would go down and play in the stream.

We always had plenty to eat. My grandfather was too old to hunt but the hunter gave us chunks of meat. Some of it we ate raw or roasted over a fire. Thin strips were hung in the sun to dry.

What did you do in the winter?

When winter set in, we moved into the woods near a river. We had dried meat, dried plums, choke cherries, bull berries to eat. An open fire was built on the ground in the center of the tipi. This kept us warm, but when the fire went out at night, the tent was very cold. Buffalo robes kept us warm. Some mornings I woke up with my head covered with snow that had fallen through the opening at the top of the tipi.

At this time the Indians were strong and healthy. They did not know what sickness was. In the winter time we wore moccasins, breech cloth, mittens, and a cap that covered our ears and neck. Parts of our bodies were exposed to the weather, but we did not get sick.

When did you go to the reservation?

When I was eight years old, we traveled to Fort Yates, Dakota Territory. I think the trip took us about twenty-five days or more. Our hunters shot deer, buffalo, and antelope on the way. Most of them used bow and arrow, but we had two or three guns in the camp. I rode my pony the entire way. I did not know at the time where we were going. On nearing Fort Yates we pitched camp about two miles from the fort. Up to this time I had never seen a white man. Two or three days later I went with my grandfather to the fort. I saw white soldiers and was afraid. My grandfather told me not to be afraid as these people were our friends. We were given rations consisting of flour, bacon, coffee, and sugar.

The first flour we received was thrown away but we kept the sack. The bacon we



Top left: Standing Rock Barbershop, Top right: Mrs. Charging Thunder, Bottom right: Mrs. Van Solen with students, Bottom of page: Lakota children at boarding school



tried to roast over a fire. It was too salty, and we fed it to our dogs. I ate most of the sugar but did not like the coffee at the time. A few days after this my grandfather and I went in for beef rations.

Did you go to school?

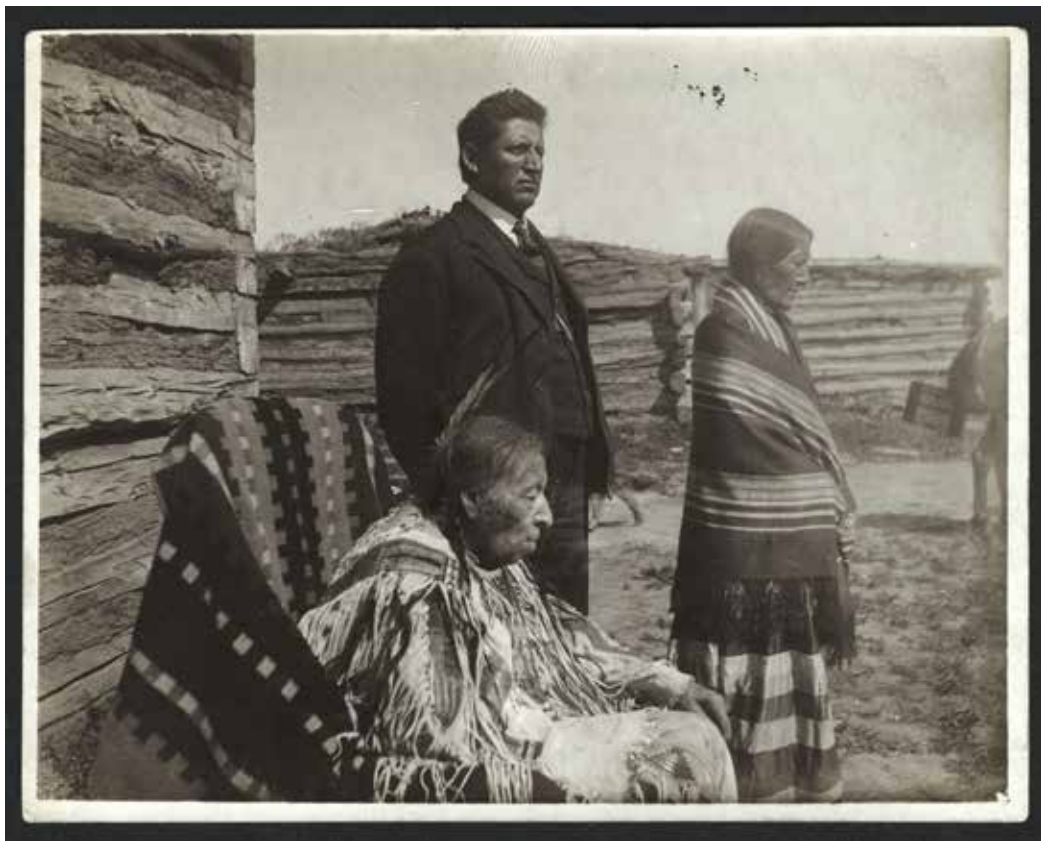
I had to go to school. An Indian policeman came to our cabin and took me in a wagon to the school. There were about twenty-five children in the school. I did not like it at all. The next day I started off to school but went down to the woods along the Missouri River where I played all day. The next morning I started for the woods again, but was caught by the policeman just as I got to the woods. I cried but he made me go with him to the school. Every day the first month the policeman brought in five or six children. The first year in school I learned only a few words of English. Some of us brought bow and arrows to school but our teacher, Mr. A.C. Wells, took them away from us. He was afraid we would get hurt with them.

At this time my hair grew down to my shoulders. One day Mr. Wells cut my hair very short. I did not like it at all. He cut the hair of every boy who had long hair. I went to this school for five years. I did not learn much of anything. I liked to hunt and ride on horseback. After school was out I forgot all about it. My grandparents did not want me to go to school or learn the ways of the white people.



LIFE ON FORT BERTHOLD

A NORTH STAR DAKOTAN INTERVIEW WITH GOODBIRD



Son of Star (seated), Mr. Goodbird, Buffalo Bird Woman (Wahini), 1906.



Hidatsa drummers and singers from the early 20th century combined old songs with new.

Goodbird is an Hidatsa who lives on the Fort Berthold Reservation. He was born about 1870 and is thirty-five years old. He recalls for us his early years on the reservation and looks to the future.

You attended a missionary school that the Congregationalists ran. Would you tell us about that?

We used to sing a good deal in the school. One song I liked was "I need Thee every hour." I loved to sing, although the songs we learned were very different from our Indian songs. I found English a rather hard language to learn. Many of the older Indians would laugh at any who tried to learn to read. "You want to forsake your Indian ways and be white men," they would say; but there were many in the village who wanted their children to learn English. My grandfather was deeply interested in my studies. "It is their books that make white men strong," he would say. "The buffaloes will soon be killed; and we Indians must learn white ways, or starve."

What about Christian religion?

My father thought the missionary's religion was good but would not himself forsake the old ways. "The old gods are best for me," he used to say, but he let me go to hear Mr. Hall preach. I cannot say that I always understood the sermon. Sometimes Mr. Hall would say, "Thirty years ago, my friends, I saw the light." I thought he meant he had seen a vision. But I learned a good deal from Mr. Hall's preaching; and my lessons and the songs I learned at school made me think of Jesus; but I thought an Indian could be a Christian and also believe in the old ways.

How have things changed since your childhood days?

Time has brought many changes to our reservation. Antelope and blacktailed deer had gone the way of the buffalo. A few earth lodges yet stood, dwellings of stern old warriors who lived in the past; but the Indian police saw that every child was in school learning the white man's way. A good dinner at the noon hour made most of the children rather willing scholars. The white man's peace had stopped our wars with the Sioux, and the young folks of either tribe visited and made presents to one another. I had visited the Standing Rock Sioux and had learned to rather like them. Indeed, I liked one Sioux girl so well that I married her.

What do you see for the future?

We Hidatsas know that our Indian ways will soon perish, but we feel no anger. The government has given us a good reservation, and we think the new way better for our children. I think God made all peoples to help one another. We Indians have helped you white people. All over this country are corn fields; we Indians gave you the seeds for your corn, and we gave you squashes and beans. On the lakes in your parks are canoes; Indians taught you to make these canoes. We Indians think you are paying us back, when you give us schools and books and teach us the new way. For myself, my family and I own four thousand acres of land; and we have money coming to us from the government. I own cattle and horses. I can read English, and my children are in school.

LIFE AROUND FORT TOTTEN

A NORTH STAR DAKOTAN INTERVIEW WITH ROBERT CHARBONNEAU

Robert Charbonneau was born in 1861 at St. Joseph, the oldest son of Baptiste Charbonneau and Victoria Vondel. His family is located near Fort Totten where his father died in 1868. Robert says that he is Sakakawea's grandson.

What did you do at Fort Totten?

When I was sixteen I went to work for Frank Palmer, owner of the store at Fort Totten. I worked for Palmer for thirty years, drove the mail stage from the Fort to Lake Belleau, fifty miles southwest of Fort Totten where I met the mail from Jamestown.

Driving stage in the summer was easy, but when winter came and the mail had to go, regardless of the weather, it was not so easy. I always changed teams or rather horses, (I drove four horses, one team latched to the stage, the other team in front of the pole team) at the Eli Prescott farm, where Palmer kept relay horses.

In the summer and nice weather I could make the trip to Lake Belleau and return, a distance of approximately one hundred miles, in from six to eight days, depending on how things went on the trip.

Were you ever at the military post?

When I was a boy I used to be around the soldiers' quarters whenever I got the chance, and the bugler taught me to blow the different calls on the bugle, and a great many times I would blow the calls for the bugler. At times some of the soldiers would come for me to perform this duty when the bugler would be too drunk to do it himself. This is the nearest to belonging to the army that I ever came.

What was it like on the reservation?

One year there was a small pox epidemic on the reservation. I think it was 1883. The people at the post, and there were many Indian families in the woods near the fort, were not allowed to leave the post for any purpose.

The Indians who had this disease knew it was what they called "black death," and when a member of a family contracted the disease, they would leave home and go to a draw near Fort Totten, one and a half miles northeast of the fort.

Father Jerome worked night and day on the reservation vaccinating, caring for the ones who were down, carrying food to the homes that were afflicted, in fact doing everything for them, spiritually and physically; but in spite of all that could be done, the Indians died like flies. In this coulee, years afterwards, there were still skeletons of Indians to be found. It was during this epidemic that the Indians held what was the last Sundance and the soldiers allowed it because of the unrest on the reservation.

You mention unrest, was there ever conflict on the reservation?

In 1884 or 1885 the soldiers and people at the fort decided to put on a Fourth of July celebration. The soldiers fixed up the parade grounds adjoining the square on the west. They planned a ball game, the soldiers against the civilians. The Indians were to put on a show battle.



Fort Totten shown when it was established, 1867.



Several decades after the incidents described by Charbonneau, the Fort Totten School formed a band.



Soon the Indians started coming to the fort. The men on their ponies, the ponies all decked out in bright blankets and fancy bridles and the men in their beaded clothes, head feathers, and war paint. The women and children came in carts or walking, all in their brightest colored clothing.

At eleven o'clock there was a parade; first the soldiers in companies, and after them came the Indians on their ponies. The fort band led the parade. After this some of the officers talked to the crowd on the progress the territory was making and the hope of soon becoming a state, on the friendly relations between the white man and his red brothers. The band played "America," everyone singing. After this came the ball game, the soldiers winning.

At two o'clock the show battle started between the two groups of Indians. They looked very war-like. The battle was fought with guns loaded only with blank cartridges. When the battle had been going on for about thirty minutes, the spectators noticed a commotion on the field but were unable to make out what the trouble was about.

I managed to worm my way pretty close to where the trouble was and found that one Indian had carried a loaded gun and, getting behind his enemy, had shot him. I made my way to Major McLaughlin to tell him what I had heard, but by the time I found him the soldiers had trained the cannons on the Indians. The soldiers were in the field disarming the Indians and ordering them back to the reservation. They arrested Iron Horse, who did the killing, putting him under armed guard in the guard house.

INVESTIGATIVE REPORT:

WHY SO MANY LAKOTA STAY OFF THE RESERVATION

Through Treaty and Agreement the U.S. government has established reservations where the various tribes of native people must live. The government assumes that they will become farmers and “Americans.” Their traditional ways are to be abandoned.

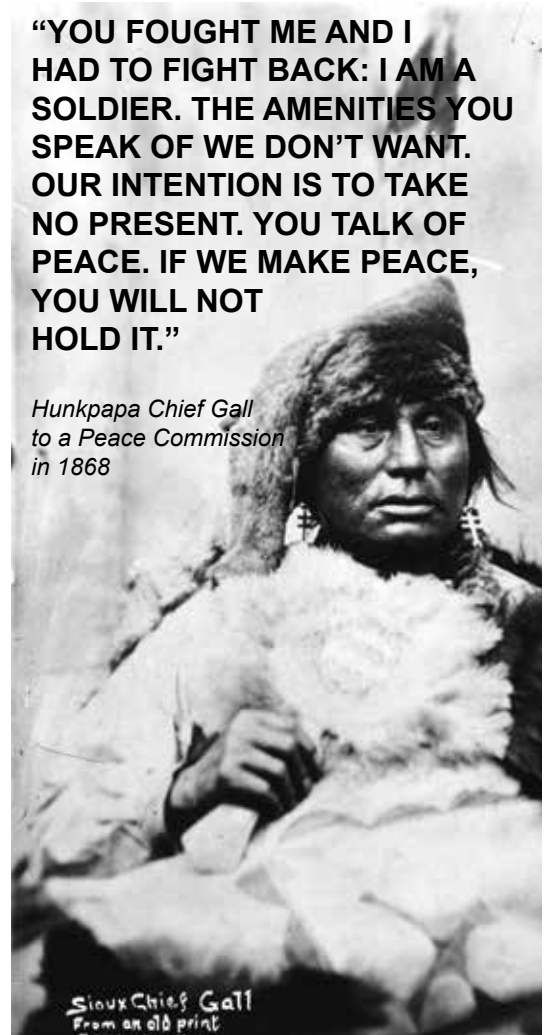
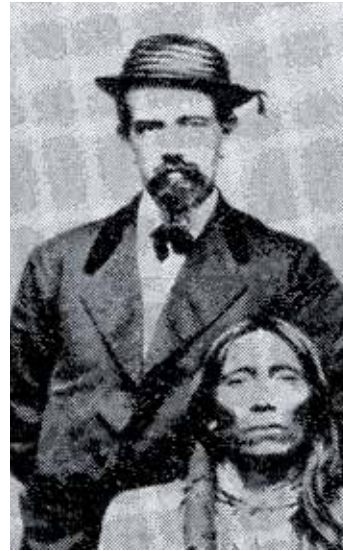
The religious denominations teach them Christianity; Indian religion is banned. The schools—many of them boarding schools away from the family—teach the ways of white society. This is called a policy of assimilation—making “red people” into “white people.”

Is this system working? Will it work in the future? Major General D. S. Stanley of the Department of Dakota presents a gloomy picture of compliance with reservation policy. According to army figures, 1,500 of the 2,000 Hunkpapa Lakota have refused to go to their reservation. Stanley calls them “turbulent and mischievous.”

The Itazipco number 1,500; over 1,000 remain, to use Stanley’s words, “hostile.” Of the Minneconju, 1,600 of 2,000 are living off the reservation. Over 1,500 Oglala refuse to accept government policy. Stanley reports that the “hostiles abuse the agents, threaten their lives, kill their cattle at night, and do anything they can to oppose the civilizing movement.”

Colonel George Armstrong Custer of the 7th Cavalry believes that the reservation has robbed the Indians of their nobility. According to the Colonel, the reservation Indian “in reality is groveling in beggary, bereft of many of the qualities which tended to render him noble.” To Custer, assimilation will not work: “He cannot be himself and be civilized; he fades away and dies. Cultivation such as the white man would give him deprives him of his identity.”

Custer explains one reason why so many Lakota reject the reservation: crooked Indian agents. Agents, those who dispense food, clothing, and other essential materials to the Indian people, are lining their own pockets.



Hunkpapa Chief Gall to a Peace Commission in 1868

Top left: General George Armstrong Custer, Top right: D.C. Poole, Bottom: Even after the establishment of the reservation, many of the Sioux, especially the Lakota preferred life as it was in their tipis to farming near the agency with plows and horses given in payment for land. Chief Gall, who was a prominent player at the Battle of the Little Big Horn, eventually bowed to pressure and moved to Standing Rock where he became a Christian, a judge, and died in 1893.

“In a few years, at furthest, they almost invariably retire in wealth,” Custer charges. “If the agent, instead of distributing all of the goods intended for Indians by the government, only distributes one half and retains the other half, who is the wiser?” the Colonel asks. The Indians are “defrauded.”

D.C. Poole, who has been an Indian agent in Dakotan Territory for the Dakota and Lakota, claims that the government has not lived up to its treaty obligations. He calls the quantity of good that he receives, “entirely insufficient.”

Poole complains that the people at his agency had no use for white clothing. Ready-made clothes (1,500 pairs of pants and dress coats, 700 overcoats, and 100 hats), he relates, were sent to his agency.

The people threw away the hats and ripped the pants apart for more traditional leggings. The coats were, too, “disassembled.” “Thus the plan of immediate civilization failed,” Poole observes. “And many good men, who believed that it is not necessary to plod through a generation or two of the people to change their mode of dress to that of their enlightened benefactors, were doomed to disappointment.”

Poole, like Custer, believes that the reservation is an unnatural situation: “The strong and active are not likely to surrender their cherished habits without a struggle.” He predicts that many will cross into Canada where “the encroachments of the settler do not make such rapid strides.”

Both Custer and Poole agree that the reservation destroys the spirit and natural ways of Indian people. Neither is surprised that so many Lakota stay away from the reservation.

CHAIN OF FORTS

SOLDIERS AND TRADE AGENTS STAND GUARD ACROSS THE TERRITORY

Fargo
December 12, 1872

As the flow of white settlement and business have moved westwardly, Congress has systematically provided the army with forts and funding to protect those interests. With few exceptions, native people have resisted white encroachment and have only reluctantly, if at all, signed treaties and accepted reservations and white ways.

Unjustly treated, the Dakota fought the system in 1862. The Lakota, tied to their hunting ways, continue to resist white control and culture. The power of the army has become a necessity if white civilization is to be firmly planted on the northern Great Plains. The coming of whites to Dakota means the coming of the army to Dakota.

The chain of forts across northern Dakota is now complete with the building of Fort Seward on the James River near the new community of Jamestown. Fort Seward, which replaces Fort Ransom (established in 1867), will guard workers as they lay tracks for the Northern Pacific Railroad. It is the territory's eighth military fort to be established.

Fort Abercrombie, near the Red River to the north of the settlement of Wahpeton, was the first, established by Congress in 1857 and built in 1858. Its mission has been to accompany wagon trains on their way to Montana. Since the Dakota attacked the fort during the 1862 "uprising," Abercrombie soldiers have been on the alert to keep peace in their area.

Four military installations have been placed along the Missouri River. General Alfred Sully established Fort Rice in 1864 as a base of operations for the campaign against Indians who had taken part in the 1862 Minnesota "uprising." In the very heart of Lakota country, the post protects Missouri navigation and tries to enforce government policy. Fort Abraham Lincoln, organized just this year three miles south of

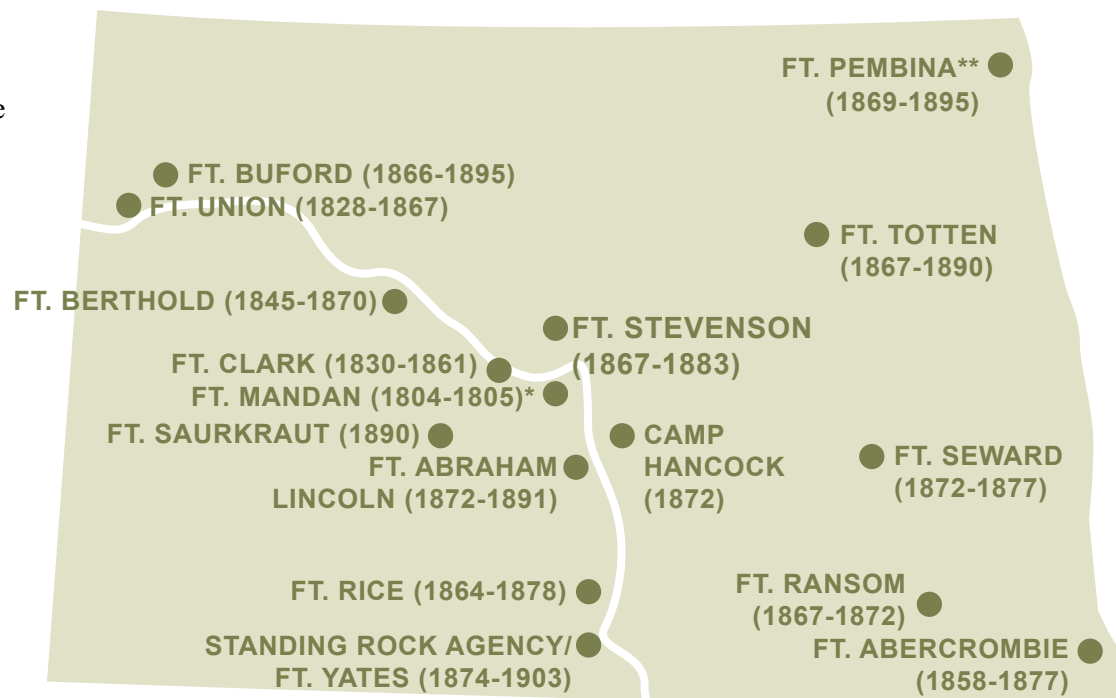
Edwinton (Bismarck) on the west bank of the Missouri River, is the largest with nine companies of cavalry and a large contingent of infantry. Its commander is Colonel George Armstrong Custer, the boy general of the Civil War. Soldiers will stand guard over the construction of the Northern Pacific Railroad and make every effort to keep the Lakota on the reservation.

To the north on the Missouri are two forts: Fort Stevenson, which was built in 1867 near the mouth of the Knife River, and Fort Buford, which was garrisoned in 1866 and is located just below where the Yellowstone runs into the Missouri. Both posts patrol the Minnesota to Montana trail and traffic on the Missouri. The 31st Infantry at Stevenson also protects the Three Tribes at Fort Berthold's agency from the Lakota.

Two military posts are located in the northeastern part of northern Dakota. In 1867 the army began to build Fort Totten on the south shore of Devils Lake as a first step toward setting up the nearby Indian reservation. Presently the post is at full complement and overlooks the

reservation and accompanies travelers on the trail across the territory. Fort Pembina dates to 1870 and was established at the request of the Minnesota legislature because of unrest among Native People in that area. Positioned on the Red River near the mouth of the Pembina River, the soldiers also try to control illegal trade between the United States and Canada.

Although each post has its specific duties, they all share a common mission: to control the Native population, to enforce treaties, and to protect white travelers and railroad builders so that settlement will continue to develop in an orderly and safe way.



*While Ft. Mandan was built earlier than the timeframe of this issue, it must be understood that it was still an official military fort, from which Capt. William Clark and Capt. Meriwether Lewis ordered a punitive campaign against the Sioux in February of 1805.

**Fort Pembina was occupied as early as 1797, and is the oldest non-native settlement in Dakota Territory (North and South Dakota), but became organized as a military fort in 1869.

LIFE AT FORT STEVENSON

A NORTH STAR DAKOTAN INTERVIEW WITH PHILIPPE REGIS DE TROBRIAND

April, 1869



Colonel De Trobriand is a world traveler, novelist, journalist, artist, and soldier. A descendent of a long line of French soldiers, he became an American citizen in 1861 and fought for the Union during the Civil War. In 1867 he was

appointed commander of the Middle District in the Department of Dakota. His new assignment: oversee the establishment of Fort Stevenson. He has been here at Fort Stevenson since August 19, 1867. Tomorrow he leaves for a new assignment in Montana at Fort Shaw.

What were conditions like during the first month that you were here?

I had here two hundred and fifty men camped in open country without any kind of fortification, entrenchment, or defense. A few tree trunks forming a crude palisade had been driven behind the tents where the officers' wives live to convince them that they were safe from Indian arrows—and that's all. The provisions, stacked up under a temporary shelter by the wharf a few hundred yards from camp, had no protection other than the rifles of three or four sentinels night or day. The cattle grazed on the plains all day under the guard of three men and a corporal, and spent the night in a weak enclosure some distance from here. The front of our sawmill was not protected by the guardpost. Our buildings being constructed were five or six hundred yards out on the wide open plain, where a band of Indians would meet no more opposition than the wind. Near there the sutler and ten civilians had their tents and were building their double cabin of logs. Finally, my two companies worked by day and slept by night in their tents without protection.

What do you think about this part of the country?

More than anything else, it is an impression of immensity, of open space, and of an individual left to his own resources in the midst of nature where nothing belongs to anyone and everything belongs to everyone. Nothing here suggests limitation or division of the common land. It belongs to whoever crosses it, the white man as well as the red man, the buffalo, the wolf, the bear. Against personal dangers, the protection

of government is a myth; the only real protection is in a steady heart and a good carbine. But although these badlands have a bad reputation because of the facilities they provide for an Indian ambush, the danger is but an uncertain eventuality and does not change at all the feeling of freedom under the sky that almost always exults one.

Do you have any observations about the native people you have encountered?

The race of American Indian seems to have had its day and to have fulfilled its fleeting mission in the march of humanity. Its resistance to any assimilation with the whites is a seed of destruction which the race carries in itself and which grows with great rapidity. The American aborigine, no longer protected as the African race has been up to the present by the vastness of impenetrable deserts, will be the first to disappear from the great human family. It will die out in the age of man just as so many created beings have died out in the ages preceding this one, even after having been dominant on the face of the earth. And to take its place in the chain of eternal progress, some other race will rise in a future time, as superior to the Caucasian of today as that race was to the American which is now dying out.

Here in the wilderness how do your men entertain themselves? For example, the Fourth of July?

With us, the celebration of the national holiday consisted of the usual program at a frontier post. The military band played national airs at reveille. After the mounting of the guard, target practice by company (three bullets per man). To the best shot of each company, a prize of \$10.



Buffalo Soldiers stationed at Fort Stevenson.

Then the three winners competed with each other for another prize of \$10, with five shots each, counting the total run of the five shots. At noon, an artillery salute of thirty-seven guns. At four o'clock in the afternoon, a two hundred yard foot race. First prize \$10, second \$5. Then a sack race, also for \$10. This last one amused everyone so much that the officers immediately made up a new purse to start a second race with two prizes, one of \$10, the other \$4. But the part of the program which evidently pleased the soldiers the most was the last two months' pay which was given to them, since the paymaster was here.

You have been quoted as one who has no respect for Indian agents. Could you give us an example?

It seems that the Indians at Berthold finally gave in to the strong temptation that the sub-agent has constantly kept before them since the beginning of winter. Reaching the end of patience and forbearance, half dead with hunger and misery, one of them killed a young veal that had been left to wander on the banks of the river with the rest of the herd. Upon this, Mr. Marsh, the agent, writes to me to ask me to take charge of the guilty one and to keep him prisoner in the guardhouse. Refused. This post is not a penitentiary for delinquent redskins, especially in this case where I consider the agent more guilty than the poor devil who killed the calf. If the greater part of the supplies sent to our Indians by the government were not stolen by the agents in connivance with the traders, they would not be reduced to this horrible misery and would not kill a calf to eat.



Winter at Fort Stevenson. The logs were plastered with mud which shrank when it froze, so snow blew into the buildings and actually formed drifts on the floor.

LIFE AT FORT ABRAHAM LINCOLN ABOUT 1875

A NORTH STAR DAKOTAN INTERVIEW WITH ELIZABETH BACON CUSTER

Elizabeth “Libby” Custer is the wife of Colonel George Armstrong Custer who commands the 7th Cavalry at Fort Abraham Lincoln. The thirty-three-year old Custer has been at the fort for almost two years.

Would you tell us something about the role of women in the West or at the fort?

A woman on the frontier is so cherished and appreciated, because she has the courage to live out there, that there is nothing that is not done for her if she be gracious and courteous. In twenty little ways the officers spoiled us: they never allowed us to wait on ourselves, to open or shut a door, to draw up our own chair, or to do any little service that they could perform for us. If we ran to the next house for a chat, with a shawl thrown over our heads, we rarely got a chance to return alone, but with this undignified head covering were formally brought back to our door! I wonder if it will seem that we were foolishly petted if I reveal that our husbands buttoned our shoes, wrapped us up if we went out, warmed our clothes before the fire, poured the water for our bath out of the heavy pitcher, and studied to do innumerable little services that a maid would have done for us in the States.

I don't think it made us helpless, however. In our turn we watched every chance we could to anticipate their wants. We did a hundred things we would not have remembered to do had not the quickly passing time brought nearer each day those hours of separation when we would have no one to do for.

What about you specifically?

Domestic care sat very lightly on me. Nothing seemed to annoy my husband more than to find me in the kitchen. He determinedly opposed it for years and begged me to make a promise that I



The Custers entertain at their Fort Lincoln residence.

would never go there for more than a moment. We had such excellent servants that my presence was unnecessary most of the time, but even in the intervals when our fare was wretched he submitted uncomplainingly rather than that I should be wearied. A great portion of the time my life was so rough that he knew it taxed me to the utmost, and I never forgot to be grateful that I was spared domestic care in Garrison.

What did you do for entertainment?

We found our new quarters admirable for the garrison gaiety. On Friday nights we all gathered together to dance or have private theatricals or games. During the early part of the winter, while the supply of eggs we had brought from St. Paul lasted, Mary used to give us cake, frozen custard, or some luxury of which these formed a part. This, in addition to the usual ham sandwiches. There was very little spirit of criticism, and in that climate one is always hungry.

Of course, everyone relied on cards as the unfailing amusement. Almost without exception they played well and with great enthusiasm. Everyone struggled over me, and I really worked faithfully to become an adept.

Did you have any daily problems?

The question of servants was a very serious one to those living on the borders of civilization as we did. There was never a station equal to those frozen-up regions. Should servants go out there in the fall, they were almost certain to become engaged to the soldiers and marry after the trains were taken off and no new ones could reach us. It often happened that delicate ladies had to do all kinds of menial service for a time.

We know that your husband had military duties. Could you tell us about some of the other things that went with being the commanding officer?

My husband's duties extended over a wide range. If the laundresses had a serious difficulty, he was asked to settle it. They had many pugilists among them, and the least infringement of their rights provoked a battle in which wood and other missiles filled the air. Bandaged and bruised, they brought their wrongs to our house, where both sides had a hearing. The general had occasionally to listen and arbitrate between husband and wife, when the laundress and her soldier-husband could not agree. I was banished from the room, while he heard their story and gave them counsel. In the same way he listened to whatever complaints the soldiers made. Some of them came into our quarters on one occasion with a tin cup of coffee for the general to taste, and determine whether he agreed with them that it was too poor to drink.

WHAT DID YOU FIND, GENERAL CUSTER?

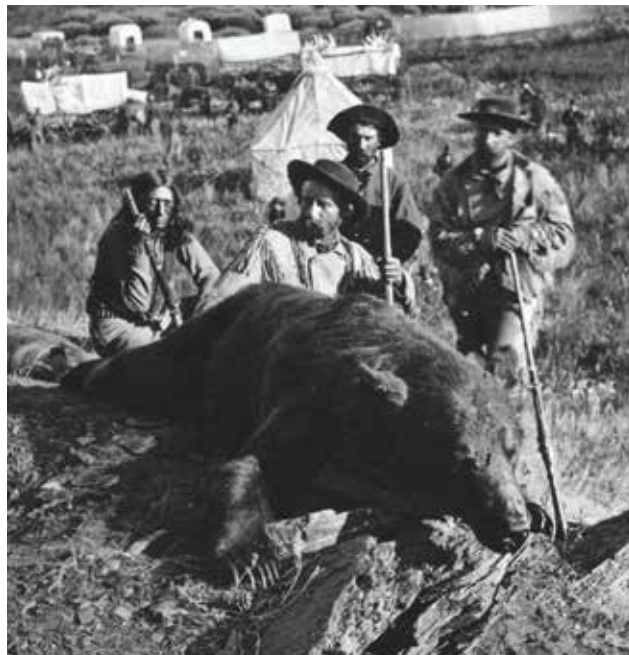
A NORTH STAR DAKOTAN INTERVIEW WITH MAJOR GENERAL GEORGE ARMSTRONG CUSTER

September 2, 1874

Just a short time ago, General Custer and his men returned to Fort Abraham Lincoln from exploring the Black Hills. He has consented to give us his views about the results of his expedition.

Have reports about the richness of the gold discoveries been exaggerated?

The reports are not exaggerated in the least; the prospects are even better than represented. I am familiar with and interested in Colorado mines, and I saw localities in the Black Hills similar, as



Custer with grizzly bear killed in Black Hills. To Custer's left, Bloody Knife, the Arikara scout.

to formation, to the richest regions in Colorado, where the geologists insisted the precious metals must be found, that were not explored by the miners at all. These localities were met with in my rambles along the valleys when the explorers were not within reach.

You have stated that the best route to the Hills runs southwesterly from Bismarck. Any chance of problems with Indians on that route?

The country is neutral ground and is not occupied by them, though small war or hunting parties pass over it occasionally. It is unquestionably the safest route; the Indians located at the agencies south and southeast of the Black Hills are very liable to give trouble to immigrants. Many outrages have occurred in that locality of late, while

not a single outrage has occurred in my district during the past season except two cases of stock stealing.

Gold will attract miners. What is the policy of the military towards people who seek to enter the Black Hills?

The government has entered into a solemn treaty with the Indians whereby they agree to keep off all trespassers. This is a law of the land, and should be respected, and Gen. Sheridan has already issued instruction to the military to prevent expeditions entering upon the reservation and parties contemplating going have been warned to keep off.

What is the agricultural potential of the region?

Too much cannot be said in favor of the agricultural worth of the valleys in the Black Hills. No country in the world is superior for stock growing—the grazing is unsurpassed, the valleys are sheltered from driving storms, the snow fall is evidently light, the rain fall abundant. Think of those brooks in which the water is pure as crystal and only twelve degrees above freezing the warmest days in summer in connection with butter and cheese making.

BLACK HILLS EXPLORATION ENDS A GOLDEN AGRICULTURAL PARADISE

*Bear Butte, Dakota,
August 15, 1874*

Upon orders from General Phil Sheridan, an official army expedition into the Black Hills started out from Fort Abraham Lincoln on July 2. Colonel George Armstrong Custer led the expedition of 1,000 men, including a geologist. His assignment? Explore the country and report in detail what it is like.

Preliminary findings are exciting. The heavily wooded Hills has many valleys covered with the best of grasses. The soil is beyond all doubt of the most fertile character. Pure spring water abounds. Of greatest excitement is the discovery of gold which may be as rich as to yield \$100 per day per prospector.

The Black Hills expedition has found the Hills the most desirable portion of Dakota. Although the Black Hills is the most sacred of Lakota places, very few Indians have been encountered by the expedition. Some worry that the Lakota will view the expedition as a treaty violation. The North Star Dakotan will know more about the findings of the expedition when its returns to the Fort.



Custer leads 110 wagons into the Black Hills.

265 MEN OF THE 7TH CAVALRY WILL NOT RETURN TO FORT ABRAHAM LINCOLN

USTER KILLED AT THE BATTLE OF LITTLE BIGHORN

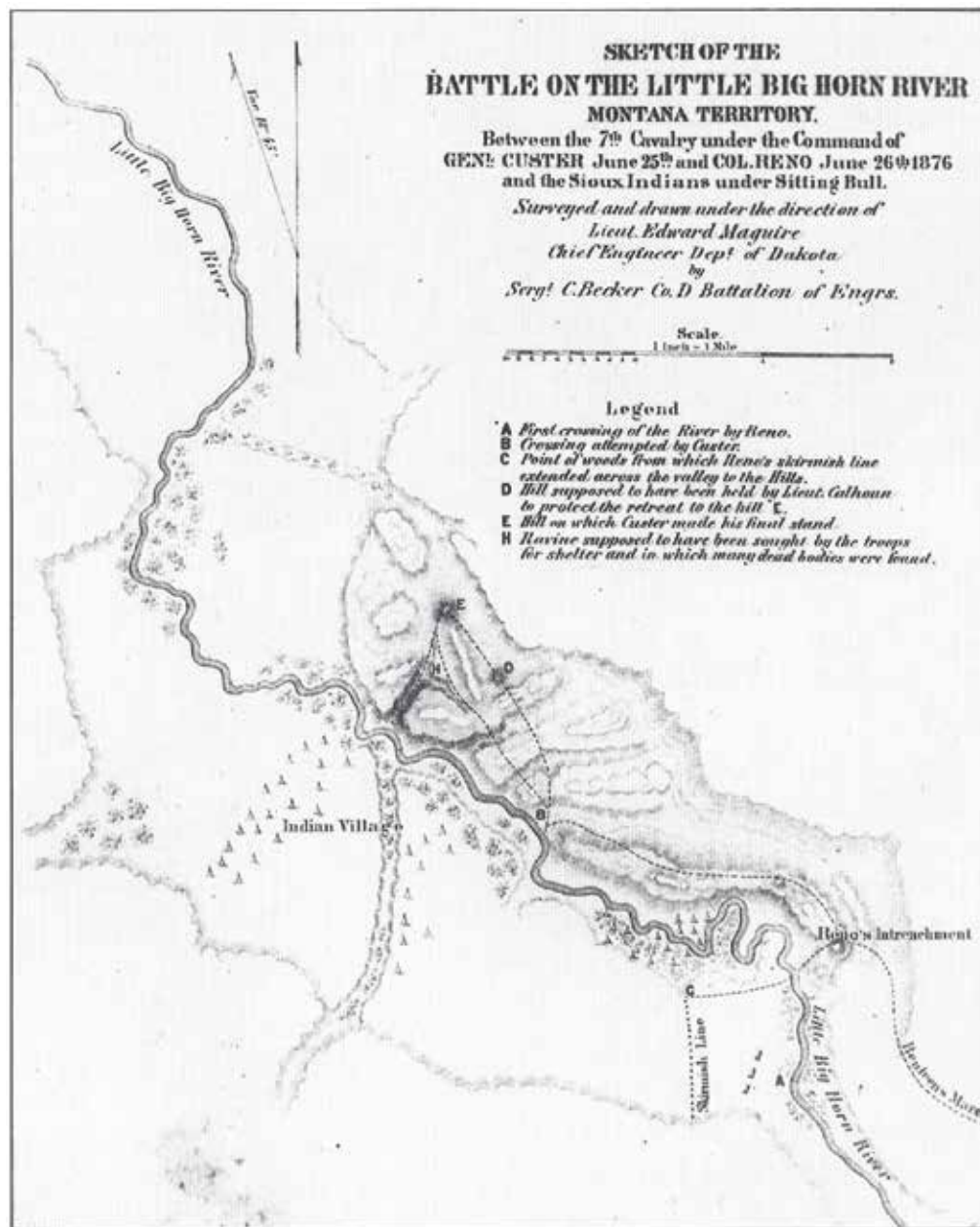
Bismarck
July 6, 1876

Word has just been received here of the death of General George Armstrong Custer and 265 men of the Seventh Cavalry in their mission to force Indians to the reservations. Custer's troops were one of a three-pronged attack on the Indians, mostly Cheyenne and Lakota who had gathered in the Little Big Horn country of Montana for the annual hunt. General Alfred Terry had devised a sensible strategy, if all went as planned. It did not.

Custer could not wait. Certain that his column of the Seventh Cavalry could handle a handful of Indians, on the morning of June 25 he ordered an advance. Unknown to him, he had stumbled upon the main encampment with about 2,500 warriors. Skirmishing began at noon. When scouts reported many of the enemy fleeing, Custer swung his command toward the encampment. The warriors swept down on him. He and his column were dead within a few hours. Only the arrival of General Terry saved the other columns of the Seventh Cavalry. The general intends to pursue the non-reservation Indians until they surrender.

The public is stunned by the news of Custer's defeat. Those who are knowledgeable about matters in Dakota are not surprised that many of the Lakota and their allies have continued to resist the army and white encroachments onto their land. Leaders such as Crazy Horse and Sitting Bull have nothing to do with treaties and desire to have their people continue in their hunting ways. That is what they were doing in the Big Horn country.

The flow of thousands of gold seekers into the Black Hills and the frantic efforts of government officials to buy rights to those Hills from the Lakota have created considerable tensions in Dakota. The recent turn of events should not be surprising.



Lt. Edward Maguire was under the direct command of General Terry. When General Terry's command came upon the ruins of General Custer's command, Lt. Maguire undertook the task of mapping the battlefield over the course of two days, June 27 & 28, 1876.



CRAZY HORSE AND GALL AMONG LAKOTA LEADERS IN FIGHT SITTING BULL SAW “SOLDIERS FALLING INTO CAMP” IN VISION BEFORE BATTLE

*Little Big Horn, Montana Territory
June 1876*

One of the major spiritual leaders of the Lakota, the Hunkpapa Sitting Bull, stayed close to the camp during the battle to pray and reassure his warriors.

Described by one of his followers as the “old man chief of all the camps combined,” Sitting Bull is in his mid-forties.

On his way to the Little Bighorn, Custer’s scouts found evidence of a Lakota camp where a Sun Dance took place. The Arikara and Crow warriors with Custer told Long-Hair that there was evidence that someone had a vision of the soldiers coming.

The scouts found a sand pictograph which showed many dead soldiers and other symbols of the Lakota expecting victory, including three red stones in a row and a pile of rocks with the skull

of a buffalo bull on one side and the skull of a cow on the other. Arikara scouts told Custer that to the Lakota, the sign meant that they would fight like bulls and that the white troops would run like women.

A Hunkpapa woman at the Sun Dance says that Sitting Bull participated in the Sun Dance at the site and that he danced continuously for two days. When he awoke from a trance on the third day, he said that he had a vision of “soldiers falling downward into the Lakota camp.”

What the Arikara scouts found at the site in a picture on the sand was a scene of bluecoats falling like grasshoppers into an Indian village.

Kicking Bear, a Minniconjou Oglala of the Lakota, created a pictograph of what happened at the Little Bighorn, a scene which shows soldiers fallen next to the camp (above).

The famous Lakota fighter Crazy Horse went into



Crazy Horse and Sitting Bull rally the Lakota Warriors.

battle against Custer with his face painted with a lightning bolt and his body dotted with hail stones. Lakota sources say that he led the final attack along with Gall, the Hunkpapa whose two wives and three children were killed by Arikara scouts early in the fight.

According to warriors at the battle, Crazy Horse started the final assault by blowing hard on his eagle-wing-bone whistle. Gall says that “We took no prisoners. Our hearts were bad, and we cut and shot them all to pieces.”

The Lakota leaders say that war was inevitable after Custer opened their sacred Black Hills to the whites. While they were able to defeat the white soldiers at the Little Bighorn, they see little hope, however, of keeping settlers out of their territory.

After taking clothes, weapons and ammunition from the fallen soldiers, the Lakota and their allies left and headed north to an uncertain future.

Contrary to many reports coming from the Little Bighorn, Sitting Bull had no direct role in the death of Colonel Custer. Says the Lakota leader, “They tell me I murdered Custer. It is a lie. He was a fool and rode to his death.”



White Bird, a Northern Cheyenne Indian, was fifteen years old at the time of the Battle of the Little Bighorn. He drew this map at the request of Capt. Richard L. Livermore in 1895. It serves not only as a map of the battle, but also a visual narrative.

A HOTLY CONTESTED BATTLE

A NORTH STAR DAKOTAN INTERVIEW WITH SHE WALKS WITH HER SHAWL



A young woman of 23, Tasina-mani-win is a Hunkpapa Sioux who was digging wild turnips on Sunday morning, June 25, 1876. She heard noise and a huge dust cloud and ran to her village.

What did you find when you reached your village?

We saw soldiers on the bluff across the Greasy Grass [Little Bighorn] River. My mother told me that my brother had already been killed. Then the soldiers began firing into our camp. When I saw my father prepare for battle, I sang a death song for my dead brother.

Did you run to hide?

No, my heart was filled with revenge. I ran and found my black horse, painted my face with crimson and unbraided my hair to show my mourning. When the soldiers killed some more of our people, including some women and children, I mounted my black horse and followed my father into battle.

What happened in the battle?

The soldiers tried to cross the deep river. We rode among them. Some were unhorsed by Indians with tomahawks. We chased these soldiers across the river and came back to the bottom. Then we heard a commotion far down the valley. We rode in the direction of a new group of soldiers that we later learned were led by Long Hair [Custer].

What happened to Long Hair and his troops?

There was dust from stampeding horses and powder smoke, so

everything was almost dark and hard to see. I heard Red Horse yell, "There was never a better day to die."

Long Hair's troopers were trapped in an enclosure. There were Indians everywhere. The Cheyennes attacked from the north and other Indians from the south. The Lakota Indians encircled the troopers. Not one got away! The Lakota used tomahawks. It was not a massacre, but a hotly contested battle.

What happened when it was over?

Not a single soldier was burned at a stake. Very few soldiers were mutilated, as some white reporters say. The Lakota do not torture their enemies in battle. After it was over, we took all the equipment and horses belonging to the soldiers. The brave men who came to punish us were defeated, but in the end, I think we will lose.

Did you know it was Custer?

We did after we heard an interpreter told us that these soldiers came from Fort Lincoln. We did see the cross saber insignia and the letter seven on saddle bags.

Did you celebrate that night?

No, because we brought back over sixty of our own people for burial. We mourned our dead that night.

I have one more thing to say. I have not boasted of my conquests. I am a woman, but I fought for my people. The white men will never understand the Indian. I have said everything! The end!



Red Horse pictograph.

USTER'S FAVORITE SCOUT FOUGHT BRAVELY BLOODY KNIFE KILLED AT BATTLE

Bismarck, Dakota Territory, July 1876

Bloody Knife, the Arikara who was Custer's favorite scout, has been killed in the battle of the Little Bighorn. He was one of several scouts to give his life in the line of duty.

Bloody Knife was one of the first Arikara to enlist under the terms of an 1866 law that permitted the recruitment and enlistment of Indians as scouts into the Regular Army. These scouts are paid the same as privates, \$16 a month. They serve six-month enlistments. Bloody Knife served eleven enlistments.

When he first became a scout in 1868, he had already established himself as an able and trustworthy person. He carried the U.S. mail and guided hunting parties for some time. Colonel Philip Régis de Trobriand, the commander at Fort Stevenson in the 1860s, had heard about the successes of Pawnee scouts on the southern Plains and believed that scouts could help him keep the peace on the northern Plains.

Trobriand knew that enlistment in the army would allow the Arikara men a chance to continue as warriors and to hunt freely as they always had done. The commander thought that the Arikara dislike for their long-

time enemies, the Lakota, would be an advantage for the military.

On May 1, 1868, ten Arikara enlisted as scouts at Fort Stevenson — Bloody Knife was one of them. In 1869 he moved to Fort Buford. There Colonel Henry Morrow requested that Bloody Knife be appointed as leader of the scouts because "he well merits any distinction that may be conferred upon him."

Bloody Knife's close association with General George Armstrong Custer began in 1873 on an expedition to the Yellowstone, when the photograph shown here were taken. Now a lance corporal in charge of six (cont. next page)



Bloody Knife in 1873

BLOODY KNIFE CONT.

scouts, Bloody Knife and Custer spent a great deal of time together, hunting and conferring. Bloody Knife knew the terrain of western Dakota and Montana very well. He was half Lakota and grew up in the region. Custer called Bloody Knife “my guide and scout”; Bloody Knife referred to Custer as “of all the white chiefs, the greatest chief.”

General David Stanley who commanded the Yellowstone expedition praised Bloody Knife for his bravery in two skirmishes with the Lakota. According to Stanley, Bloody Knife “has been very highly spoken of in General Custer’s dispatches.” The Arikara scout received a \$60 bonus.

Custer requested that Bloody Knife serve as his chief scout in his 1874 expedition into the Black Hills, the heart of Lakota country. He was now a famous scout. The Bismarck Tribune referred to him as one of “great value” and announced his arrival at Fort Abraham Lincoln.

Bloody Knife was more than eager to confront the Lakota. Although he became angry with Custer when the General pursued peaceful ways of dealing with the Lakota, he received high praise for his work on the Black Hills Expedition. According to Custer, “No one who accompanied but can certify to the invaluable assistance rendered by Bloody Knife as guide. He was unceasing in his daily efforts to find good and practical routes. He frequently encountered unusual dangers.” Again, he received a bonus for his services. When Bloody Knife was discharged on November 30, 1874, his document read, “excellent and reliable character.”

It surprised no one that Custer, eighteen months later, hired Bloody Knife as his personal civilian scout and guide. This time the expedition was to the Little Bighorn.

Before leaving for Montana on May 17, 1876, Custer presented Bloody Knife with a special gift, a black handkerchief covered with blue stars. Like Custer, Bloody Knife did not return from Montana country. He was killed in the battle.

He is survived by his wife, She Owl, and several children on the Fort Berthold Reservation.

INVESTIGATIVE REPORT: WHAT HAPPENED TO THE BUFFALO?

Dickinson, October 20, 1883

Buffalo hunters returned here yesterday with excellent reports from the fall hunt. A single herd of 10,000 buffalo moved north through the Standing Rock Reservation in late September and the local hunters waited impatiently for the “buffs” to move off the reservation.

Eight hundred Lakota from Standing Rock burned the prairie grass along the reservation line in order to keep the herd away from the white hunters. A local rancher has complained that the Indians were “so bold as to ride up and fire the prairie right in front of our men who were trying to put the fires out.” The fires have been raging south of Dickinson since September 20. Local authorities expect the flames to spare the town.

The white hunters claim that in three days of hunting, the Indians killed a total of 5,000 of the buffalo. However, the women skinned and butchered only one-tenth of the animals and then the hunting contingent returned to the reservation on orders from Agent James McLaughlin. Ranchers and Lakota were “scowling at each other,” with numerous confrontations. McLaughlin responded to fears in Mandan that trouble could break out near the reservation line over hunting rights.

After the Lakota left, the commercial hunters met the remaining buffalo with a hail of bullets. Vic Smith and his partner Frank Chase, based in Dickinson, reported great success. Smith, known as the “Champion Shot of the Dakotas,” stated that when the smoke cleared, he and a host of white hunters had killed nearly all of the remaining 5,000 buffalo. He declared that “when we got through with the hunt there was not a hoof left.”

Hunters are getting extremely good prices on even ordinary buffalo robes. Robes that normally sell for two dollars are bringing six to seven dollars each. The robes are especially favored in the East for keeping sleigh-riders warm on even the coldest nights.

Perhaps as many as ten to twenty buffalo escaped the white and Lakota hunters. Survivors may be hiding in the Badlands of the Little Missouri River. Hunters in Montana report that the buffalo are scarce or very scarce, with no herds sighted.

Some hunters believe that the herd may have been the last remaining outside of Yellowstone National Park. Chief Sitting Bull told a reporter, “We were taught to live on buffalo, but I am told they are nearly all killed. I would like to have that killing stopped if I could.”

The Native people believed that the Great Spirit had given them the buffalo for food. The Tatonka, as they were called by the Lakota, defined the life, culture and future of the people. Tatonka is a great gift from the Great Spirit.

The buffalo herds were mammoth before the arrival of whites. The best comparison likened their



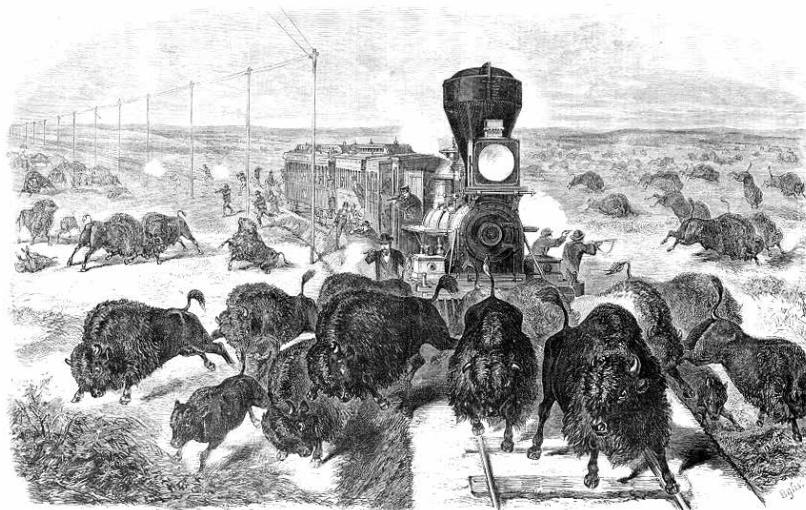
Praying for the return of the buffalo.

numbers to the number of fish in the sea. When a herd migrated north or south in search of new forage, they formed a solid mass for ten miles or more. Estimates of their total numbers at their peak population range from fifty to one hundred-twenty million animals in North America.

Before horses were used for hunting, the Indians would drive buffalo off cliffs, herd them into miry swamps or sneak up on them disguised as wolves. Cliff sites, known as buffalo jumps, were used near Dickinson, Killdeer and at many points in the Badlands. The native people used all parts of the buffalo and would camp for months near a kill site, processing the meat into pemmican and the hides into clothes and tipis. The robes provided a soft mattress in summer and a warm cover in winter.

Horses, lost by the Spaniards in the sixteenth century, made the buffalo more accessible. The Great Plains tribes became some of the world's greatest horsemen and used that skill in buffalo hunting.

The Indians never could take more buffalo than the natural increase of the herds. However, the Americans were able to kill enormous quantities of bison from long distances due to improved rifles. When railroads were built into the domain of the southern herds in Kansas in the 1850s, commercial hunters sought to obtain buffalo hides. The hides and robes were shipped East in ever-increasing quantities. A hunter could kill as many as 150 buffalo in a day by approaching them from downwind. The powerful buffalo guns could knock down a bull from 200-600 yards without disturbing the rest of the herd. Hunters would get a dollar for every hide, so the more they killed the more money flowed into their pockets.



Shooting buffalo from the train for sport.



Buffalo hunter guns down bull.

By the 1860s the professional hunters had disrupted the traditional migrations of the herds, which in turn changed the habits of the Plains tribes. After the Civil War, the U.S. Army set out to conquer the Great Plains peoples. General Phil Sheridan, in charge of the Indian campaigns, viewed the buffalo as “the Indian’s Commissary,” and proclaimed that only when the beasts were totally exterminated would the Native people lose their source of food and their

independence. He asked that the reservation Indians be given ammunition and guns so that they could help the commercial hunters destroy all the herds.

The southern herd was wiped out and the hides were shipped East on the Central Pacific Railroad after 1869. The northern herd suffered the same fate after the Northern Pacific extended west from Bismarck in 1880-1881. The railroad went right through the center of the northern buffalo



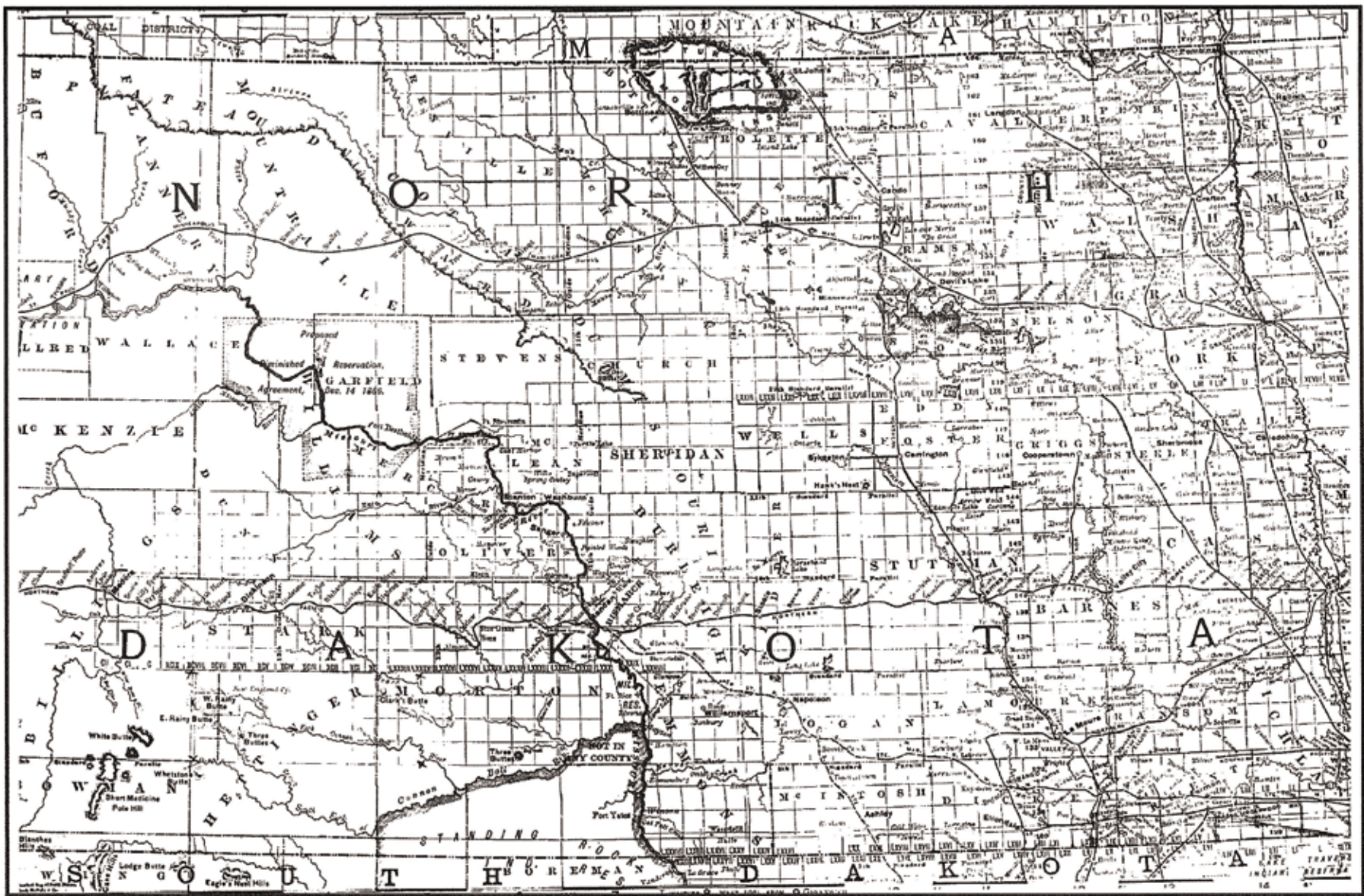
ARMY POLICY ENCOURAGED DESTRUCTION OF BUFFALO, “THE INDIANS COMMISSARY”

herd, allowing easy transport of the hides and robes. The last herds in the United States thus were found in the Montana and Dakota territories. In the last years hunters used Marlin Repeating Rifles, “the NEW and ACCEPTED Buffalo Gun” and Cooper Improved Rifle Sights which were “highly recommended by the most experienced buffalo hunters in eastern Montana.” The herds became so scarce that it was estimated in Eastern Montana in this year that there were “two hunters to every buffalo.”

Individuals in Dakota Territory are trying to save a few buffalo. Hunter Vic Smith captured some calves for domestication in the East in June 1883. Frederick Dupree saved five young buffalo in southern Dakota territory in 1882-83 and these are slowly growing in numbers on ranches near Ft. Pierre. The largest number of animals live in Yellowstone Park.

GOVERNMENT AWARDS LARGE TRACTS OF LAND TO PROVIDE TRANSPORTATION

RAILROADS OPEN DAKOTA FOR SETTLEMENT



The railroads opened North Dakota to a flood of land seekers. They, especially the Northern Pacific and the Manitoba (Great Northern), made possible the white settlement of the prairies and plains.

Between 1871 when the Northern Pacific entered North Dakota and 1889 when North Dakota became a state, the railroad companies laid 2,093 miles of track. The Northern Pacific's main line crossed the state from Fargo to Beach; the Manitoba ran from Grand Forks to Williston. And the railroads built hundreds of miles of branch lines, tracks that ran to areas north and south from the main line. Northern Dakota became a gigantic web of railroad tracks.

Congress passed a bill for a northern railroad route, and President Abraham Lincoln signed the charter of the Northern Pacific Railroad in

1864. As incentive to build, the Northern Pacific received a generous tract of land—the biggest grant that Congress ever gave a railroad. Over 50,000,000 acres—20 sections per mile in Minnesota and Oregon and 40 sections per mile in Dakota, Montana, Idaho, and Washington—went to the Northern Pacific. The company, however, did not begin construction for five years.

Although the northern road attempted to attract investors, none showed interest until 1869, when the famous banking house of Jay Cooke and Company of Philadelphia offered to promote the financing. Cooke signed a contract to sell \$100 million worth of bonds. In return, he was to receive 12 percent commission and about three fifths of the company's stock.

The financing of the Northern Pacific Railroad

was the largest single business venture ever undertaken in the United States up to that time. Plans called for the building of a 2,000 mile railroad from the head of the Great Lakes at Duluth to the Pacific Ocean through the yet unsettled northern country.

Jay Cooke sold the bonds that financed the Union government during the Civil War. He knew the value of advertising and began an extensive campaign to sell the new railroad bonds. Calling the area through which the right-of-way would pass the "fertile belt," Cooke waged an all-out advertising campaign. He raised \$5,000,000 to start construction of a road that was to run from Thompson Junction near Duluth to the Red River. After that, the company was to continue construction only as fast as he could sell the bonds.



The Northern Pacific was under construction and pushing toward the Red River. It reached

Moorhead in 1871. By the summer of 1872 it had crossed the Red River, and by 1873 it was completed to Bismarck. On the west coast, 150 miles of track had been laid from Tacoma, Washington, to the Columbia River. The tracks stopped in Bismarck because the Northern Pacific went bankrupt and had to reorganize.

In 1875 Frederick Billings became president of the Northern Pacific. The company, reorganized under his management skills, made its first profit in 1876. Now, the railroad was able to secure the money it needed for completion. By 1881 the Northern Pacific went through the Badlands and moved on to the Pacific. A million-dollar bridge had been constructed across the Missouri at Bismarck, and branchline construction was under way. From 1880 to 1887 the Northern Pacific built several branch lines. In 1882-1883 it ran tracks from Fargo to LaMoure along the James River. Other lines were constructed north and south of Jamestown in 1883-1885, and by 1887 a line that entered the state at Grand Forks was completed to the Canadian border.

Although the Northern Pacific was the first railroad to enter North Dakota, it would soon have to compete with another. The Great Northern Railway had its beginning as the St. Paul and Pacific Railroad. It, like the Northern Pacific, experienced financial difficulties. The railroad eventually went into bankruptcy after it had built as far north as Crookston.

James J. Hill finally completed what the St. Paul and Pacific had set out to do. After the depression of 1873, railroad building began again. The Northern Pacific constructed a line from Brainerd to Sauk Rapids, which met with the St. Paul and Pacific by 1878, thus giving the road a St. Paul connection. In March 1878 Hill and three associates signed an agreement with the investors of the St. Paul and Pacific to take control of that company. Hill had to find money to complete the lines from Crookston to St. Vincent and from Melrose to Alexandria. With his own personal zeal, Hill secured the money, materials, and labor. Under his personal direction, the line to St. Vincent was completed by

THE NORTHERN PACIFIC RAILROAD LINE

ONLY FIRST-CLASS ROUTE TO THE BLACK HILLS
BIG HORN MOUNTAINS, YELLOWSTONE NATIONAL PARK,
Yellowstone and Upper Missouri Rivers

MINNESOTA DAKOTA AND MONTANA

BISMARCK

AND OTHER POINTS IN THE BLACK HILLS, YELLOWSTONE NATIONAL PARK, AND UPPER MISSOURI RIVERS.

FROM BISMARCK, via the Northern Express, Stage & Transportation Co. via a Daily Line of First-Class Four-Horse Coaches to
DEADWOOD And other Points in the BLACK HILLS; also, Stages for
STANDING ROCK, FORT RICE, BERTHOLD, FORT
KROON, and other POINTS in MONTANA.

AT DULUTH Class Connections are made with all the AMERICAN and CANADIAN LINES of STEAMERS to
all PORTS and SOUTH SHORE PORTS on the LAKES between DUKE, ST. CATHARINES and GERRARD.

AT ST. PAUL AND MINNEAPOLIS The NORTHERN PACIFIC RAILROAD TRAVELERS' Club Connections
with trains to and from the EAST and SOUTH.

Elegant Sleeping Cars on Night Trains

FOR FULL INFORMATION, HAVEN, WFO, APPLY TO
R. E. SARGENT, Genl. Mgr. L. P. MILLARD, Asst. Mgr. W. C. ANDRUS, Supt. of Trains. E. E. SANDOZ, Supt. of Mot. P. A. TOWN, Supt. of Pass. & Ticket.

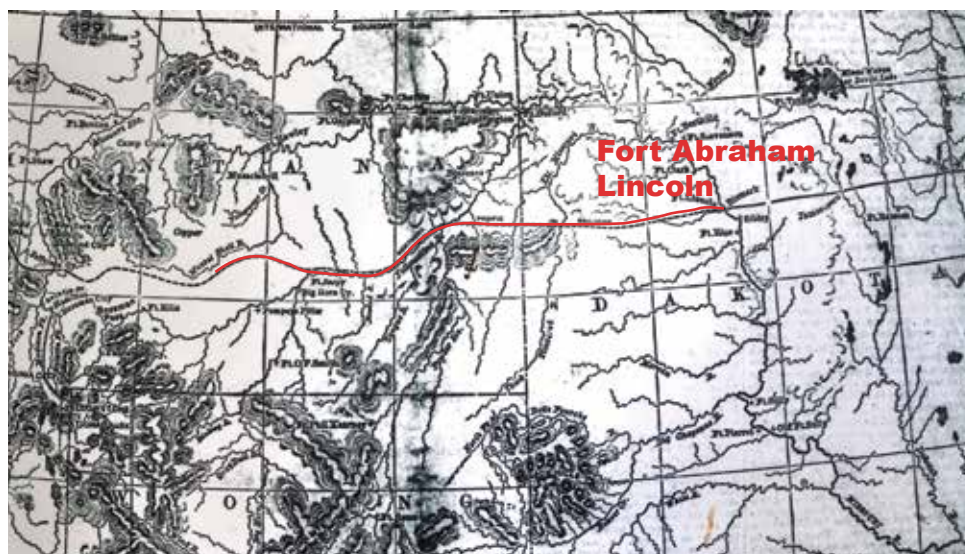
December 1878. This line met the Canadian Pacific, providing a direct connection between Winnipeg and St. Paul. The Melrose-to-Alexandria line was finished the same year.

In 1870 the St. Paul and Pacific became the St. Paul, Minneapolis, and Manitoba, which was commonly called the Manitoba. Hill organized and managed the new company, which had 657 miles of track and nearly 2,000,000 acres of land in the state of Minnesota.

Under Hill's brilliant management, the railroad progressed. The old line was extended west of Crookston to the Fisher's Landing, 14 miles east of Grand Forks. Here supplies were loaded on the steamers for the trip north. By the spring of 1880, tracks linked Fisher and Grand Forks. From 1880 to 1884 the Manitoba made great strides in constructing branch lines. Running north and south through the Valley, lines connected Fargo, Grand Forks, St. Thomas, and Neche on the Canadian border. Farther west, the Manitoba built from Wahpeton through Casselton, Mayville, Larimore, Park River, and finally to Langdon in 1887. Two lines in 1883 went west, one from Wahpeton and one, which would be the main line, from Grand Forks to Devils Lake. Later, two branch lines, one to Cando and the other to Bottineau, connected those towns with the main line at Devils Lake. Hill's road reached Minot in 1885 and Williston in 1887. This was a tremendous feat; road construction averaged three and a quarter miles per day. In the next years, the line would reach the Pacific Coast, and its name would be changed to the Great Northern Railroad.

Three other major railroads were also built in North Dakota. The Chicago and Northwestern ran a line from the southern part of the state to Oakes. The Soo Line had track in the southeastern part of the state, and the Chicago-Milwaukee and St. Paul ran from Ortonville, Minnesota, to Fargo, with a branch line to Edgeley.

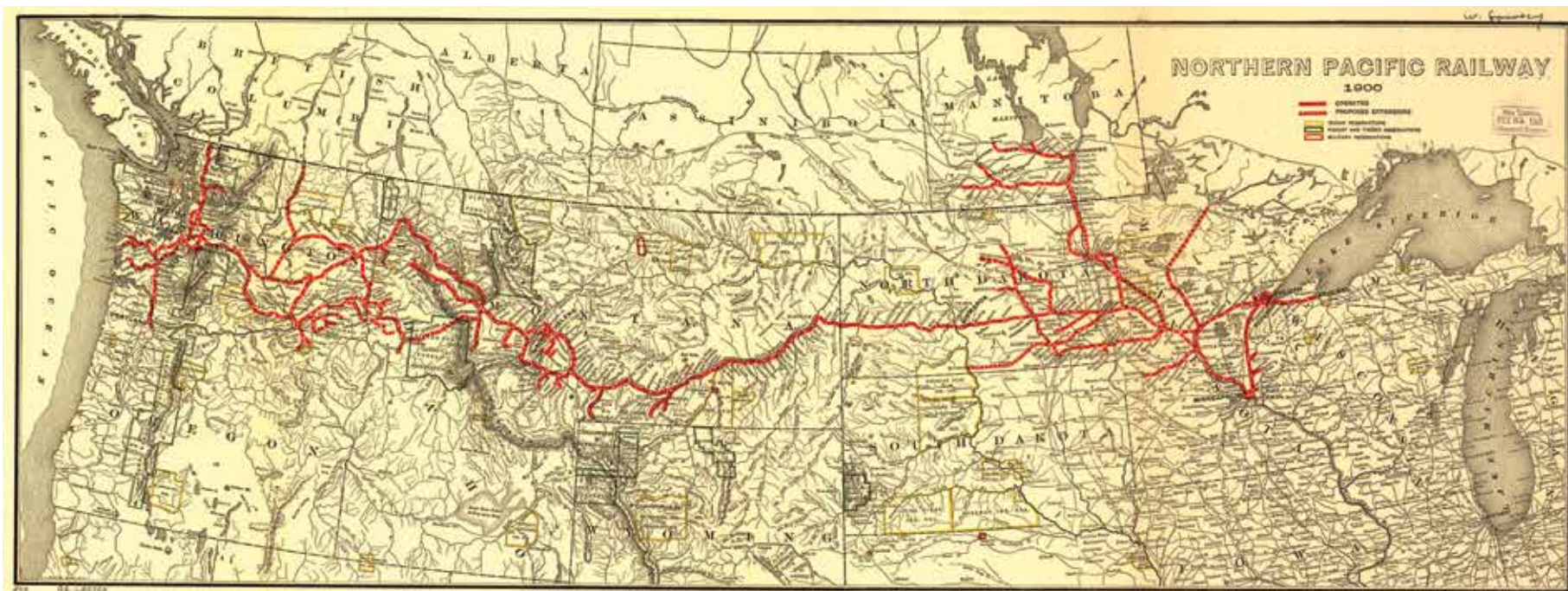
The railroads tied North Dakota to the grain markets of Minneapolis and St. Paul. Settlement progressed as rail lines extended through the state and the railroads promoted the region. As Minneapolis became a chief milling center, more and more wheat would be needed. The railroads provided the means of transporting wheat from the Red River Valley and brought supplies to the settlers. The railroads, indeed, "created" North Dakota.



General Custer led the 1873 Yellowstone Expedition to protect the Northern Pacific Railroad survey crew from the Lakota Sioux. The expedition was an uninvited tour into the territory of the Great Sioux Nation.



Northern Pacific Railroad construction near Bismarck, ND, 1879.



By 1900, the Northern Pacific Railroad not only stretched from the Great Lakes to the West Coast, several railroad branches reached rural communities.

BONANZA FARMS AND RANCHES PROVE WORTH OF LAND THOUSANDS SEEK FREE LAND



GREAT DAKOTA BOOM EXPLAINED

Fargo
May 8, 1890

What everyone is calling the Great Dakota Boom is coming to a close. In 1878 the population of northern Dakota was just 16,000. Now in 1890 it has skyrocketed to nearly 191,000. People from states to the east and from foreign countries have flooded into northern Dakota, hoping to claim a homestead and make money growing wheat. And the towns have mushroomed. Almost 6,000 people live in Fargo, 5,000 in Grand Forks, 2,300 in Jamestown, and 2,100 in Bismarck.

The state has 35 flour mills, 125 newspapers, 1,362 public schools, and 868 church organizations. Grand Forks even has a street railway. Grain elevators dot the horizon. Over 27,000 farms (7,700,000 acres) produced 40,000,000 bushels of wheat this year.

Northern Dakota has been looked upon as a land of opportunity—some say a Garden of Eden. What has attracted so many people in so short a time? Free homestead land and the hope for a better life. The great bonanza farms which began in the 1870s focused the nation's attention on the Red River Valley and northern Dakota. It was James B. Power's idea. When the Northern Pacific Railroad went bankrupt in 1873, he convinced eastern investors to acquire huge tracts of land, mostly in the Valley, to grow wheat and run the farms like a business. Ranging in size from 11,000 acres to 63,000 acres (the average size farm in America was less than 100 acres) the gigantic farms employed hundreds of people and made great profits on their large



The Marquis de Morès (standing, front) prepares for hunt.

wheat production. Most important, the bonanza farms proved that Dakota was a bountiful land.

The “Beef Bonanza” in western Dakota indicated that Dakota was lush grass country. During the 1880s many of the West's large cattle outfits moved north into the Badlands and beyond. Good profits in cattle lured American easterners to invest in the region. Howard and Eldon Eaton and A.C. Hudekoper of Pennsylvania organized cattle companies. The young New Yorker, Theodore Roosevelt, eagerly jumped into the business in 1883.

The most colorful and ambitious of Badlands investors was a Frenchman, the Marquis de Morès. Between 1883 and 1887 he worked to perfect his plan to slaughter cattle right there on the range in Medora, his town, and ship the dressed meat to eastern markets. He failed in his business venture, but he brought attention to the richness of Dakota's cattle region.

Convinced that northern Dakota was a good place to homestead and to make a living, the people who have come to northern Dakota during the boom represent a broad spectrum of places and nationalities. In this year of 1890, 43 percent of the people were born in a foreign country. They and the children of foreign-born parents comprise about 70 percent of the population. The largest group is Norwegian (23,000) followed by Canadians (9,000), Germans (8,000), English and Irish (8,000), Swedes (5,500), and Germans from Russia (4,000).

IMMIGRANT NEWS



GOOSE RIVER, 1871

NORWEGIAN SETTLERS have crossed the Red River and have taken land along the Goose River.

RICHVILLE, 1871

ALBERT CHEZIK AND MATHEW LORENZ, Czech immigrants, walked here from St. Cloud, Minnesota. Because no land has been surveyed around here, they established squatters rights about two miles north of the settlement.

WALSH COUNTY, 1873

JULIUS RISKE, THOMAS WIRKUS, AND FRANK NARLOCK have claimed homesteads on the Forest River in Ardoch and Pulaski Townships. They are the first immigrants from Poland to arrive in the area.

CASS COUNTY, 1878

HILL TOWNSHIP is attracting people from Denmark. A distaste for army service and scarcity of land is given as the reason for their migration.

PEMBINA COUNTY, 1878

JOHNAN HALLSON has become the first Icelandic homesteader—five miles west of Cavalier. He came via Manitoba and expects many more to follow him.

JUNCTION OF THE PARK AND RED RIVERS, 1878

JOSEPH CHARPENTIER, of French nationality, has built a cabin at this place. In 1872 he, his wife, and children travelled by oxcart from southern Minnesota to near Abercrombie. When his wife died, he removed via Grand Forks to his present location.

PEMBINA COUNTY, 1880

A GROUP OF BELGIANS have started a farming community south of Joliette.

MAYVILLE, 1881

HOM KEE, the town's Chinese laundryman, has left for Brainerd. Kon Lee will run the business.

PAINTED WOODS, 1882

ELEVEN EASTERN EUROPEAN JEWISH families have arrived from Bismarck. Rabbi Judah Wechsler of St. Paul assisted the families in finding suitable land. The community is referred to as New Jerusalem.

NEW SALEM, 1883

JOHN CHRISTIANSEN, who has worked in St. Louis and on a Wisconsin dairy farm, joined the German Evangelical Colonization Society. He is New Salem's first settler and arrived with a railroad carload of goods for other Germans who will arrive shortly.

DICKEY COUNTY, 1883

JOHN AND ELIZABETH MARTINSON have homesteaded in Ada Township. They left Finland for Norway in 1868 and came to this country in 1872 when they settled at Calumet, Michigan. He worked in lumber camps and copper mines for eleven years. Now they intend to farm.

HEBRON, 1885

THE FIRST BLACK SEA GERMAN CATHOLICS have arrived. These Germans from Russia plan on farming near Glen Ullin.

LIDGERWOOD, 1887

JOHN W. MOVIUS, a medical doctor from Germany, and his two sons have opened a general store.

EMMONS COUNTY, 1887

IMMIGRANTS FROM HOLLAND have founded the town of Hull. The Holland Christian Reformed Congregation was instrumental in the movement.

GRAND FORKS, 1888

OLAF BOSTROM, a native of Sweden, has begun work as a bricklayer. He is very busy.

SHOULD TRIBAL LAND BE GIVEN OUT TO INDIVIDUAL INDIANS?

For over ten years well-intentioned reformers, who characterize themselves as friends of the Indians, have tried to get Congress to pass a law that would break up tribal lands. They argue that Native People should hold their own individual 160 acres—like white people. They believe that individual land ownership will hasten the assimilation of Indians into white society. Opponents of the plan hold that such a law would destroy Indian ways and that whites would eventually gain ownership of the land. In Washington, D.C. the argument rages: should such a law be enacted?

NO

Russell Errett, member of the U.S. House of Representatives, a Republican from Pennsylvania.

THE PLAN OF THIS BILL IS NOT, IN OUR JUDGMENT, THE WAY TO CIVILIZE THE INDIAN. However much we may differ with the humanitarians who are riding this hobby, we are certain that they will agree with us in the proposition that it does not make a farmer out of an Indian to give him a quarter-section of land. There are hundreds of thousands of white men, rich with the experiences of centuries of Anglo-Saxon civilization who cannot be transformed into cultivators of the land by any such gift. Their habits unfit them for it; and how much more do the habits of the Indian, begotten of hundreds of years of wild life, unfit him for entering at once and peremptorily upon a life for which he has no fitness. It requires inclination, agriculture, and training in farm life to make a successful farmer out of even white men, many of whom have failed at the trail of it, even with an inclination for it. How then, is it expected to transform all sorts of Indians, with no fitness or inclination for farming, into successful agriculturists? Surely an act of Congress, however potent in itself, with the addition of the discretion of a Secretary of the Interior, no matter how much of a doctrinaire he may be, are not sufficient to work such a miracle.

The whole training of an Indian from his birth, the whole history of the Indian race, and the entire array of Indian tradition, running back for at least four hundred years, all combine to predispose the Indians against this scheme for his improvement, devised by those who judge him exclusively from their standpoint instead of from his.

The main purpose of this bill is not to help the Indian, or solve the Indian problem, or provide a method for getting out of our Indian troubles so much as it is to provide a method for getting at the valuable Indian lands and opening them up to white settlement. When the Indian has got his allotments, the rest of the land is to be put up to the highest bidder, and he is to be surrounded in his allotments with a wall of fire, a cordon of white settlements, which will gradually but surely hem him in, circumscribe him, and eventually crowd him out.

YES

Henry S. Pancoast, member of the Indian Rights Association, a white reform organization.

FOR MANY YEARS PAST THOSE WHO HAVE GIVEN EARNEST THOUGHT TO THE BEST METHOD OF PLACING THE INDIAN ON A RIGHT FOOTING AMONG US, and patient effort to accomplish this result, have united in the belief that the allotment of land to individual Indians by a secure title would prove one of the most powerful agencies in the advancement of the race.

It has been often pointed out that we have by our policy taken from the Indian the ordinary and essential stimulus to labor. While under our system of pauperizing Indians by the issuing of rations we deprive them of the ordinary necessity for self support, by our refusal to protect them in the possession of their land and by our incessant removals we take away the common motives for cultivating it. The great mass of men work from the imperative necessity for self-support, and from the knowledge that the law will protect them in the possession of their rightful earnings. We have so alienated the Indian from all natural and general conditions, we have placed him in such an artificial and unjust position, that he has neither the necessity for self-support nor any proper protection in the result of his labor. It is a matter of surprise to all who fairly consider all



Should all Indian become farmers instead of hunters?

the elements in the case, not that the result is no better, but that it is not far worse.

To give the Indian, then, a secure title to land, so that he may have the assurance of reaping what he has sown, is the plainest justice and good policy.

The thought and labor of those who have long worked for this end has taken shape in a most carefully and skillfully prepared bill for the allotment to Indians in severalty of land on the reservations. This bill is the outcome of long and intimate experience in the condition of the various Indian tribes; the result of a rare combination of practical knowledge and legal training. Its passage will greatly affect for the better the lives of nearly three hundred thousand human beings, besides the incalculable and yet wider influence in the life of a race and in the settlement of a question of national importance.

GOVERNMENT DECIDES EACH INDIAN WILL RECEIVE 160 ACRES NEW FEDERAL ACT BREAKS UP TRIBAL HOLDINGS

*Washington, D.C.
August 1887*

One hundred-sixty acres of land. Each native person in the country will get one hundred-sixty acres of land under the General Allotment Act. These grants of reservation lands will allow the hunters to become farmers.

According to Senator Henry Dawes of Massachusetts, the Indians will become civilized by tilling the land. The government will hold the title for each Indian for twenty-five years. At the end of the twenty-five years the head of the household will own the land outright and

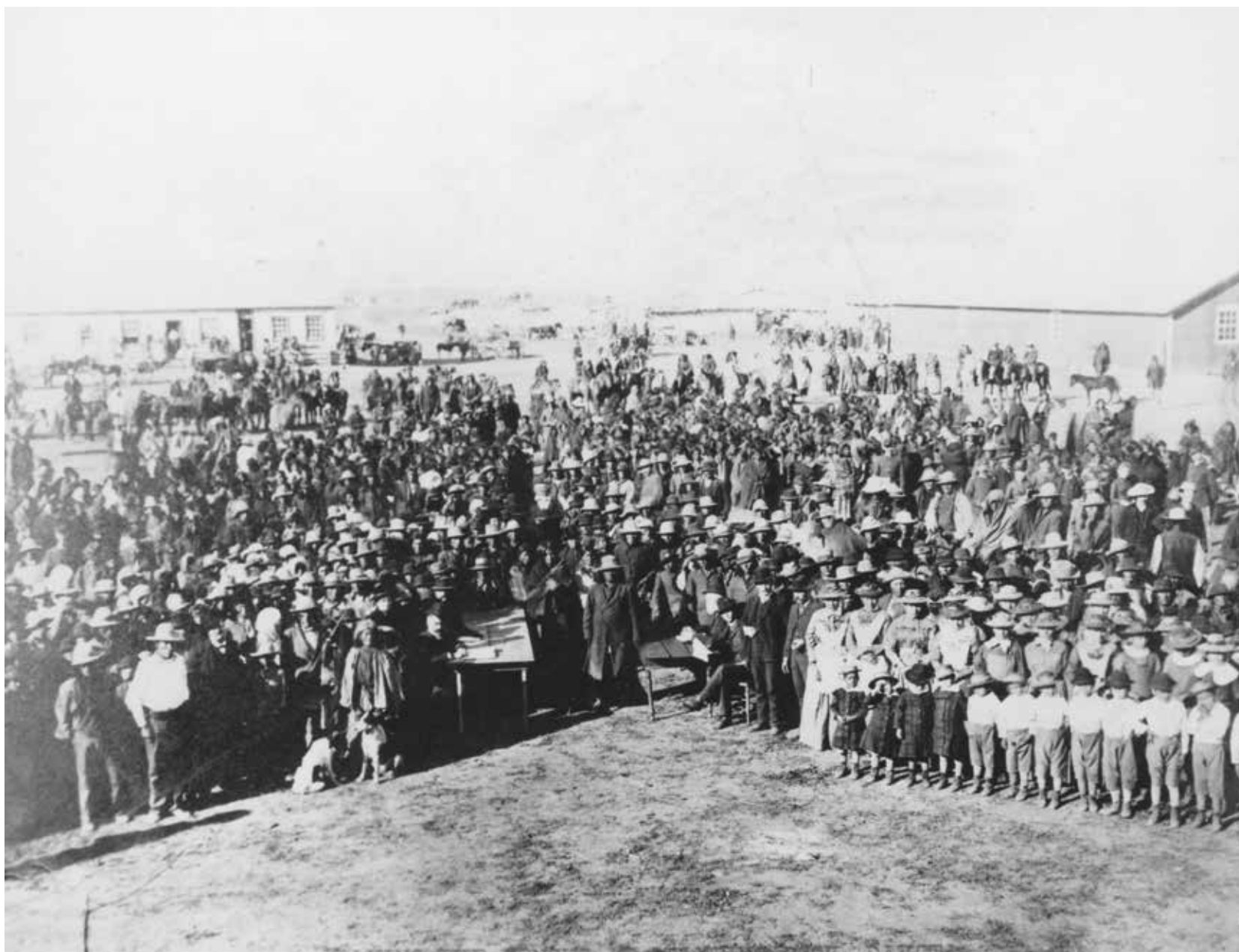
become an American citizen if the Indian is deemed competent by the government.

Any reservation lands remaining after each head of a household has received his share will be sold to white settlers. The money from the sale of the extra lands will be held in a government account for the purchase of seed, plows, and other farm supplies for the Indians.

Critics of the bill note that Western ranchers are in favor of the “Dawes Act,” as it is called. The leftover reservation lands can be bought at bargain rates and, after title is obtained, the Indian land-owners will be able to sell all of

their land, if they wish to do so. Some believe that lumbermen and ranchers will pounce upon the opportunity to buy reservation lands at a low price from Indians who are inexperienced in selling real estate.

When he signed the bill, President Grover Cleveland commented, “if this were done in the name of greed, it would be bad enough; but to do it in the name of humanity, and under the cloak of an ardent desire to promote the Indians’ welfare by making him more like ourselves, whether he will or not, is infinitely worse.”



Census day at Fort Yates. Counting the people for allotment.

GHOST DANCE MOVEMENT SPREADS RETURN OF INDIAN WORLD PROMISED

Bismarck
October 11, 1890

Residents of Bismarck are alarmed over reports of the “ghost dance religion” at the camp of Sitting Bull on the Grand River 40 miles south of Fort Yates. The second straight day of ghost dances are being held on the Lakota reservation without the permission of Agent James McLaughlin.

Yesterday the well-known disciple of the Ghost Dance religion, Kicking Bear, arrived from the Minneconjou settlement on the Cheyenne River Reservation in South Dakota. Sitting Bull invited him. Kicking Bear has previously journeyed to Nevada to meet Wovoka, the young Paiute mystic who originated the Ghost Dance. According to Wovoka, great things will soon happen. Millions of buffalo will return, and all of the dead warriors will come back to life and all non-Indians and non-believing Indians will disappear. The Great Spirit will rebuild the earth with a new covering of thirty feet of soil.

Dancers are wearing ghost shirts, loose shirts decorated with feathers and painted designs of birds, horses, warriors and geometric patterns. Some Lakota regard the shirts as supernatural and believe that bullets

cannot penetrate the ghost shirts.

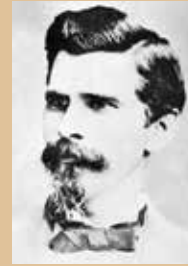
Area residents fear that a rebellion is being planned by the ghost dancers.

McLaughlin promises to investigate the

dances. The agent believes that Sitting Bull, the Hunkpapa leader,

is behind what the agent calls “bad medicine.” Previously, the agent denied Sitting Bull permission to travel west to find out for himself the truth of Wovoka’s claims. Sitting Bull has not expressed his belief or unbelief, but he has allowed his followers to be involved in the Ghost Dance.

That some Lakota would embrace the Ghost Dance is understandable. Government policy has dramatically altered their world. Land has been lost. Their language and religion is banned. Many of their children go to boarding schools. Their hunting grounds are gone. They yearn for a return to their pre-white world.



McLaughlin



Kicking Bear



Wovoka



*The whole world is coming.
A nation is coming, a nation is coming.
The Eagle has brought the message to the tribe.
The father says so, the father says so.
Over the whole earth they are coming.
The buffalo are coming, the buffalo are coming.
The Crow has brought the message to the tribe.
The father says so, the father says so.*

Lakota Ghost Dance Song

VICTIM OF GHOST DANCE FEAR

SITTING BULL IS DEAD

**Standing Rock Reservation,
North Dakota
December 15, 1890**

Sitting Bull is dead. The Lakota leader was killed in a skirmish between his followers and the Indian police who had been sent to arrest him.

The attempted arrest came as a part of actions by the Indian Bureau and the U.S. Army to stop the Ghost Dance. James McLaughlin, Standing Rock Reservation Agent, investigated the ghost dancing shortly after its introduction to the reservation.

McLaughlin lectured Sitting Bull about these improper activities. Tension had existed between the agent and the Hunkpapa leader for some time. When the dancing continued, he sent Indian policemen to arrest and remove Kicking Bear, the teacher of the ghost dance. The policemen feared Kicking Bear's

powerful medicine and returned without him.

The agent concluded that Sitting Bull was the real force behind the Ghost Dancing and recommended to the Commissioner of Indian Affairs that Sitting Bull be arrested and placed in a military prison away from Standing Rock. The commissioner consulted with the Secretary of War and decided that the action would create more problems than it would solve.

The Indian Bureau became alarmed. On November 20, all agents were required to report the leaders of the dances on their respective reservations. McLaughlin judged Sitting Bull to be the main problem. General Nelson Miles, the Indian fighter of long-standing, believed that Sitting Bull must be removed quietly from Standing Rock. He hoped that Buffalo Bill Cody could convince Sitting Bull to surrender.

McLaughlin resented Cody's presence and prevented him from acting.

McLaughlin and Miles agreed to cooperate in the arrest of Sitting Bull. The Indian policemen, under the command of Lieutenant

Bull Head, arrived outside Sitting Bull's log cabin before sunrise on December 15. They were backed up by some cavalry three miles away.

When informed of his arrest, Sitting Bull agreed to go quietly. However, a number of Ghost Dancers gathered outside the cabin and, outnumbering the policemen, tried to prevent the arrest. The scene turned into confusion and reports vary. It appears that a dancer pulled out a rifle and



Sitting Bull



Crow Foot, Sitting Bull's son.

shot at Bull Head. A shot from Bull Head's gun hit Sitting Bull in the back at close range. More shooting followed and eight of the dancers were killed, including a son of Sitting Bull. Six Indian policemen were killed and they were saved from further injury by the arrival of the cavalry.

Sitting Bull will be buried in the military cemetery at Fort Yates.

200 LAKOTA DEAD AT WOUNDED KNEE



Wounded Knee, 1890. Mass burial.

**Jamestown
December 30, 1890**

Reports from South Dakota indicate that another Ghost Dance chief of the Lakota has been captured and slain. After the recent death of Sitting Bull, the army attempted to arrest other promoters of the Ghost Dance. The Minneconjou chief Big Foot was next on the list of potential "troublemakers."

Followers of Big Foot, a chief from the Cheyenne River Reservation surrendered to and were disarmed by soldiers of the 7th Cavalry near Wounded Knee Creek. When weapons were surrendered in what was deemed insufficient numbers, soldiers began searching the camp of the 350 Indians. In a widely circulated story a medicine man named Yellow Bird began blowing on a bone whistle and calling for the men to resist the search efforts. He told them that their Ghost Shirts would protect them from the bullets of the whites. A follower pulled out a Winchester rifle from under a blanket and a shot rang out. The soldiers opened fire on men and women, killing fifty in the first volley.

Some reports indicate that four Hotchkiss artillery guns opened fire on women and children in the encampment from the overlooking hills.

The dead among the Lakota number about 200, including Big Foot who had been on his sickbed with pneumonia. The 7th Cavalry suffered losses of twenty-five killed, thirty-nine wounded. Many of the soldiers' wounds were from crossfire of their own men. The Indians had few weapons in their possession.

The Lakota bodies froze in the bitter cold and storm. Soldiers finally buried the fallen in a mass grave.

TERRITORIAL POLITICAL ROUNDUP



An Indian man is given US citizenship after he “shoots the last arrow” and grasps the handle of a nearby plow. Fort Yates, 1916.

VERMILLION, JANUARY 1, 1863

MAHLON S. GORE, the editor of the Vermillion Republican, has claimed the first 160 acres under the Homestead Act.

YANKTON, MARCH 1863

GOVERNOR JAYNE has resigned. Newton Edwards of Michigan will arrive shortly as the newly appointed governor.

VERMILLION, DECEMBER 1864

The first public school district in the territory has been organized here.

YANKTON, NOVEMBER 1872

GOVERNOR BURBANK has become very unpopular. His critics claim that he has used his position for the personal gain of himself and his friends.

YANKTON, DECEMBER 1873

GOVERNOR BURBANK has resigned under a dark cloud. The new governor is John L. Pennington of North Carolina.

WASHINGTON, D.C., APRIL 10, 1880

GOVERNOR WILLIAM HOWARD of Dakota Territory died here today. He had been ill for six months. He was held in high esteem. Unlike many governors, he was purely honest.

CANTON, JUNE 1882

THE FIRST STATEHOOD CLUB was organized here this month. The club will organize others and lobby for Dakota statehood.

YANKTON, SPRING 1883

GOVERNOR NEHEMIAH ORDWAY has conspired with Alexander McKenzie, the Northern Pacific lobbyist from Bismarck, to remove the territorial capital from Yankton to Bismarck. Rumors circulate that McKenzie bribed members of the nine-man commission that was charged with the responsibility of selecting a capital site. Yankton leaders are outraged at McKenzie's methods and believe that the capital should have stayed put!

SIoux FALLS, SEPTEMBER 8, 1885

A CONVENTION is meeting to draft a constitution for the new proposed state.

BISMARCK, NOVEMBER 1885

VOTERS have overwhelmingly endorsed the new constitution.

WASHINGTON, D.C., 1886

CONGRESS has turned down Dakota's request for statehood.

BISMARCK, JUNE 1887

TERRITORIAL VOTERS have endorsed a plan for two states—North and South Dakota—by a margin of 5,000 votes. The plan is much more popular in the South than in the North.

WASHINGTON, D.C., FEBRUARY 22, 1889

PRESIDENT CLEVELAND has signed the Omnibus Bill that creates four new states: North Dakota, South Dakota, Montana and Washington.

GENERAL SIBLEY'S BATTLES WITH THE SIOUX IN DAKOTA TERRITORY

General Sibley was ordered to engage the Sioux Indians who fought in the 1862 Dakota Conflict in Minnesota in a punitive campaign the following year. Sibley led 4,075 men into Dakota Territory in the summer of 1863 on a grueling campaign at the peak of the hottest time of summer on the Northern Plains. There was very little water to drink and the soldiers suffered heat exhaustion and sunburn.

On July 28, 1863, General Sibley called for his command to halt and make camp at what the general called Camp Stees, located about two miles northeast of present-day Menoken, ND. Sibley's command had engaged the Sioux in running combat for four days. Sibley named the last two conflicts the Battle of Dead Buffalo Lake (July 24, 1863) and the Battle of Stoney Lake (July 25, 1863).

Many of the bands of Sioux that General Sibley encountered were Sisseton, who could have been involved in the 1862 Minnesota Dakota Conflict, but he also encountered Yankton and Teton who were most definitely not involved in the previous year's conflict. At the Battle of Stoney Lake, General Sibley noted that a large force of Sioux came to engage his command in a moving battle. Sibley ordered his him into a defensive position but continued the march. Sibley's officers estimated the Sioux force numbered as many as 2500 warriors strong, and General Sibley remarked that it, "was the greatest conflict between our troops and the Indians, so far as the numbers were concerned."

On July 29, Sibley's command crossed Apple Creek and made a line for the force of Sioux on the Missouri River, who had crossed the Missouri the previous day, while the soldiers were engaging the warriors. Tired and disheartened, Sibley's soldiers gave up pursuit and set up camp at the mouth of Apple Creek. Sibley named the camp, Camp Slaughter. During the night, at least two soldiers were ambushed and killed.

A war party waited for nightfall on July 31, to attack Camp Slaughter from the north side, which ended in the death of a mule, two horses, and a stampede. General Sibley recorded the day's temperature at 111° F in the shade. The soldiers were hot, exhausted, and weary from forty-six days of marching and fighting.

General Sibley's objective was to meet and engage the Sioux in Sibley's punitive campaign. Because Sibley met his objective, he could claim it was a success, but it was expensive and didn't produce clear victories. The Sioux had little trouble evading such a large military force for the cloud of dust it kicked up. The war party at Stoney Lake did its job in keeping the interest of the soldiers and scouts, and making sure that the people had time to cross the Missouri River. It was a clear victory for the Sioux.



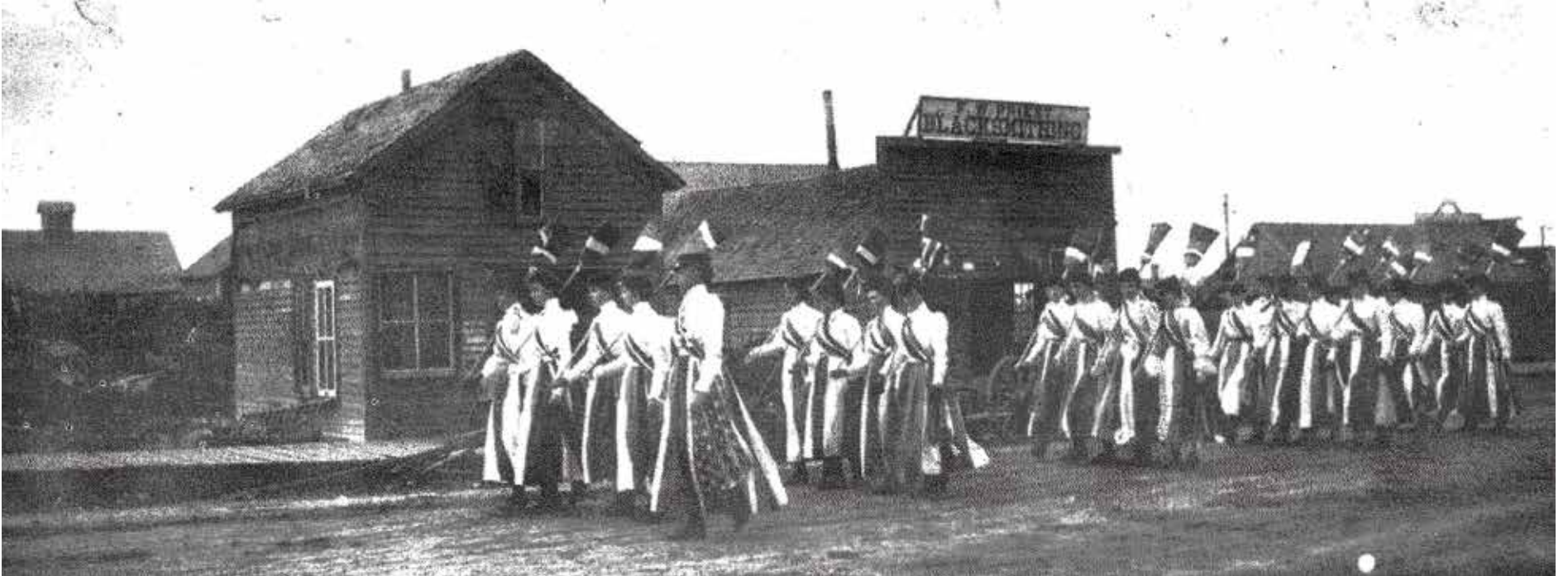
North Dakota Indians look with some skepticism at advertisement offering Dakota land for settlement.



Building homes on the prairie proved a challenge to many settlers, who turned to building their homes by cutting sod to make walls. Many sod homes were half dug out of the ground.



A few years later, as supplies became more accessible to get, settlers constructed their homes by building a lumber frame and then layered tarpaper over it.



Temperance Advocates march in Devils Lake in the late 1880s.



Colonel Nelson Miles captured Chief Joseph and the Nez Perce at the Battle of Bear Paw Mountain and escorted the captives to Bismarck and Fort Abraham Lincoln in October, 1877. Orlando Geoff, a photographer out of Bismarck, took this first photo of Chief Joseph. After a ten-day stay in the vicinity of Bismarck, the Nez Perce were taken aboard a Northern Pacific Railroad train headed to St. Paul, there they were sent to Oklahoma for internment. The Nez Perce were moved to the Colville Indian Reservation in Washington in 1885.

CREDITS

Front page: Map by ????????, for *The North Star Dakotan*. Photos courtesy of the State Historical Society of North Dakota. **Page 3:** Both images are used here with permission from the Minnesota Historical Society. **Page 4:** Courtesy of the State Historical Society of North Dakota. **Page 5:** Map from Mary Jane Schneider's *North Dakota's Indian Heritage*. **Pages 6-10:** Courtesy of the State Historical Society of North Dakota. **Page 11:** Map by Kristin Eckroth, Image Printing, for *The North Star Dakotan*. **Pages 12-14:** All images courtesy of the State Historical Society of North Dakota. **Page 15:** Photo courtesy of the State Historical Society of North Dakota, "Last Stand" painting by William Edgar Paxson is used here with permission from the Buffalo Bill Historical Center, Edward Maguire map #4 from the National Archives and Records Administration. **Page 16:** "After The Battle" by J.K. Ralston, courtesy of the Little Bighorn Battlefield National Monument, *Pictograph of Sitting Bull and Crazy Horse* by Amos Bad Heart Bull, Oglala Lakota, *Pictograph of the Battle of the Little Bighorn* by Kicking Bear, Oglala Lakota, pictographic map of the Little Bighorn by White Bird, Northern Cheyenne. **Page 17:** Detail from Ralston's "After The Battle," pictograph of the Little Bighorn by Red Horse, Oglala Lakota, photo of Bloody Knife, courtesy of the State Historical Society of North Dakota. **Page 18:** "Conjuring The Buffalo" by Frederick Remington. **Page 19:** Images from Harper's Weekly, public domain. **Page 20:** Map of North Dakota and its Railroads courtesy of the State Historical Society of North Dakota. **Page 21:** Photo of Northern Pacific Railroad depot and Northern Pacific Railroad poster courtesy of the State Historical Society of North Dakota. **Page 22:** Map of the Yellowstone Expedition of 1873, image of railroad workers, map of the Northern Pacific Railroad by 1900, courtesy of the State Historical Society of North Dakota. **Page 23-31:** images courtesy of the State Historical Society of North Dakota. **Page 32:** Timeline by D. Jerome Tweton for *The North Star Dakotan*.

NORTH DAKOTA

1851

Treaty of Fort Laramie sets borders for the Arikara, Hidatsa, and Mandan at Fort Berthold

1857

Fort Abercrombie is established

1861

Dakota Territory designated

1862

The Dakota Conflict in Minnesota

1863

General Sully leads a punitive campaign against the Yanktonai at Whitestone Hill

1864

Fort Rice is established; General Sully leads a punitive campaign against the Hunkpapa at Killdeer Mountain

1866

Fort Buford is established

1867

Fort Totten and Fort Stevenson are established; Fort Totten Sioux Indian Reservation is established

1868

The Great Sioux Nation reservation is established in treaty at Fort Laramie

1869

Fort Pembina is established

1872

Fort McKeen is established; the Northern Pacific Railroad crosses the Red River; the Northern Pacific Railroad survey reaches the Yellowstone River

1873

Fort McKeen is renamed Fort Abraham Lincoln; the Northern Pacific Railroad goes bankrupt; General Custer leads a second survey to the Yellowstone River

1874

General Custer leads the Black Hills Expedition

1876

General Custer and 265 men under his command die at the Battle of the Little Bighorn

1877

Chief Joseph and the Nez Perce are briefly interned in Bismarck; the Grasshopper band of the Northern Cheyenne are imprisoned at Fort Abraham Lincoln

1878

Population of northern Dakota Territory is at 16,000; Great Dakota Boom begins

1881

The Northern Pacific Railroad completes tracks through the Little Missouri River Badlands

1881-1883

Great Northern Railway lays rail from Grand Forks to Devils Lake

1882

The Turtle Mountain Indian Reservation is established

1883-1887

The Marquis de Mores lives in the Little Missouri River Badlands

1883

The Great Northern Railway reaches Minot

1887

The Great Northern Railway reaches Williston; settlers support a two-state plan

1888

The Great Blizzard ends range cattle bonanza

1889

North Dakota enters the Union as the 39th State

1890

The population of North Dakota reaches 191,000; the Ghost Dance arrives to the Lakota on Standing Rock; settlers around the settlement of New Salem form a volunteer militia and establish Fort Sauerkraut out of fear of another Dakota Conflict; Sitting Bull is killed; the Wounded Knee Massacre;

THE UNITED STATES

1860

Abraham Lincoln is elected the 16th President of The United States

1861-1865

The American Civil War

1862

Congress passes the Homestead Act

1863

Arizona Territory and Idaho Territory are designated; President Lincoln issues the Emancipation Proclamation

1864

The US Army removes the Navajo from their ancestral homelands to Fort Sumner, NM; President Lincoln appoints General Ulysses S. Grant as Commander In Chief of all Union Armies; Congress mandates that the phrase "In God We Trust" be placed on all US currency

1868

Ulysses S. Grant becomes the 17th President of the United States; Chicago becomes the first meat-packing center

1869

The Cincinnati Red Stockings becomes the first salaried baseball team

1871

P.T. Barnum opens his circus

1872

President Grant is reelected; Yellowstone becomes the first National Park

1876

Rutherford B. Hayes is elected the 18th President of the United States; the National Baseball League is organized

1878

First bicycles are manufactured

1879

Thomas Edison succeeds with an electric light

1881

President Garfield is assassinated

1882

Congress bans Chinese immigration

1883

The Pendleton Act begins Civil Service; Buffalo Bill begins his Wild West Show

1884

Grover Cleveland is elected the 20th President of the United States;

1886

The American Federation of Labor is organized

1888

Benjamin Harrison is elected the 21st President of the United States

1889

South Dakota, Montana and Washington enter the Union as the 40th, 41st and 42nd States respectively; Oklahoma land rush

1890

Idaho and Wyoming enter the Union as the 43rd and 44th States respectively; first motion pictures are shown in New York City; Congress passes the Sherman Antitrust Act to control monopolies; Nellie Bly circles the globe in 72 days

WORLD

1861

Louis Pasteur formulates the germ theory

1862

Charles Dickens writes Great Expectations

1863

Civil War in Afghanistan

1866

Alfred Nobel invents TNT (dynamite)

1869

The clipper ship Cutty Sark is launched

1870

The Franco-Prussian War begins

1873

Leo Tolstoy writes Anna Karenina

1876

Serbia declares war on Turkey; electric street lights are introduced in London

1881

The British Navy abolishes flogging

1883

Germany adopts a national health insurance plan

1885

Louis Pasteur invents a rabies vaccine

1887

Sir Arthur Conan Doyle introduces Sherlock Holmes

1889

First May Day Celebration in Paris

1890

Emil Von Behring discovers antitoxins; Henrik Ibsen writes Hedda Gabler; German Kaiser Wilhelm II dismisses Chancellor Bismarck; rubber gloves are used in surgery for the first time