

# WYOMING.

## TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (a)

Total .....	1,844
Reservation Indians, not taxed (not counted in the general census).....	1,801
Indians off reservation, self-supporting and taxed (counted in the general census).....	43
<i>a</i> The self-supporting Indians taxed are included in the general census. The results of the special Indian census to be added to the general census are:	
Total.....	1,850
Reservation Indians, not taxed .....	1,801
Other persons with Indians, not otherwise enumerated.....	49

## INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Shoshone agency .....		1,801	884	917	901
Wind River reservation .....	Shoshone, Eastern band.....	916	442	474	458
	Arapaho, Northern.....	885	442	443	443

The civilized (self-supporting) Indians of Wyoming, counted in the general census, number 43 (22 males and 21 females), and are distributed as follows:

Fremont county, 10; Laramie county, 14; other counties (6 or less in each), 19.

**SHOSHONE AGENCY.**—The number of Shoshones at the agency is 916; number of Northern Arapahos, 885; total, 1,801. The Shoshones claim to have occupied this region and country since 1781, at which time they finally conquered the Crows and drove them north of the Pryor mountains. They also claim that the country to the far south was originally occupied by them, and that the Comanches are a part of the original Shoshone tribe. They have occupied the reservation since the time of their treaty, July 3, 1868.

The Arapahos first came to this reservation in 1872. They then went to Pine Ridge agency, and returned here in 1878, being furnished a military escort. They formerly occupied the country east of the Rocky mountains on the Republican, upper South and North Platt, Powder, and Tongue rivers, and tributaries of the Yellowstone river. They now occupy the southeastern part of the reservation.

These 2 bands are entirely separate and do not intermarry, only in rare instances. Up to 1871 they were at war with each other. They now mingle and are apparently friendly, though some jealousy seems to exist.—JOHN FOSBER, United States Indian agent.

## INDIANS IN WYOMING, 1890.

Much of Wyoming is high plains land and tall mountains. The Wind River region was a great game country, and here the Arapaho, Sioux, Shoshone, and some smaller tribes annually went to hunt buffalo and smaller game. Many and fierce were the battles between these tribes. The Nez Percés from northern Idaho had a clearly marked trail from Lapwai across the Salmon and Boise rivers to the Wind River country, more than 800 miles in length. Annually they came over this to get buffalo for skins, which they used themselves or traded with the Columbia River Indians. On one occasion, 23 years ago, they met the Sioux east of Yellowstone park, and after a day's battle were driven back, with a loss of 8 warriors. In the night they removed their dead and wrapping the bodies in raw buffalo hides, tightly winding them, lashed each of them to the back of a pony, and thus transported them in 30 days to Lapwai. The government after this interfered, the buffalo became scarce, and the Sioux were removed to reservations. This was probably the last buffalo battle fought between the Sioux in Wyoming and

any band of Pacific coast Indians. The establishment of the Shoshone agency near Fort Washakie and the location there of Washakie's band of Shoshones in 1868 and the removal of Black Coal's band of Northern Arapahos to that agency, located all of the Indians of Wyoming on reservations. Wyoming in early days was the great fur, buffalo, and game middle range of the continent. Its mountain fastnesses and deep canyons concealed both game and men.

Washakie, the chief of the Eastern band of Shoshones, is one of the most intelligent of all the North American Indian chiefs. He has been and is the sworn friend of the white people. His age was given in 1890 at 73, but it must be more. Forty-one years ago he was a chief of prominence among the Shoshones. Washakie's band were even then horse Indians. The Washakie band and Snakes were probably all Shoshones. Black Coal, chief of the Wind River band of Northern Arapahos, is also a man of great force and a former warrior of prowess and fame. He is an enterprising and progressive Indian, but poverty stricken. The Arapahos are described under Oklahoma.

Washakie's band of Shoshones have always had the misfortune to dwell in a desert country. They are in a desert country now, living mainly on government rations. Nothing of value can be raised on the land without irrigation, and the construction of irrigation ditches or canals is a necessity if these Indians are ever to become self-sustaining in this region.

Sherman Coolidge (E-tus-che-wa-ah, the Swiftest Runner), a full blood, educated Arapaho Indian, at the Shoshone agency, Wyoming, in 1890, writes of the Arapahos as follows:

**TRADITION.**—In regard to the creation the Arapahos say that long ago, before there were any animals, the earth was covered with water, with the exception of 1 mountain, and seated on this mountain was an Arapaho, crying and poor and in distress. The gods looked at him and pitied him, and they created 3 ducks and sent them to him. The Arapaho told the ducks to dive down in the waters and find some dirt. One went down in the deep waters and was gone a long time, but failed. The second went down and was gone a still longer time, and he also came up, having failed. The third then tried it; he was gone a long time. The waters where he went down had become still and quiet, and the Arapaho believed him to be dead, when he arose to the surface and had a little dirt in his mouth. Suddenly the waters subsided and disappeared, and left the Arapaho the sole possessor of the land. The water had gone so far that it could not be seen from the highest mountains, but it still surrounded the earth, and does so to this day. Then the Arapaho made the rivers and the woods, placing a great deal near the streams. The whites were made beyond the ocean. There were then all different people, the same as at the present day. Then the Arapaho created buffaloes, elks, deer, antelopes, wolves, foxes, all the animals that are on the earth, all the birds of the air, all the fishes in the streams, the grasses, fruit, trees, bushes, all that is grown by planting seeds in the ground. This Arapaho was a god. He had a pipe and he gave it to the people. He showed them how to make bows and arrows, how to make fire by rubbing 2 sticks, how to talk with their hands, in fact, how to live. His head and his heart were good, and he told all the other people, all the surrounding tribes, to live at peace with the Arapahos, and the several tribes came to this central one (Arapaho). They came there poor and on foot, and the Arapahos gave them of their goods, gave them ponies. The Sioux, the Cheyennes, the Snakes, all came. The Cheyennes came first and were given ponies; these ponies were "prairie gifts". The Snakes had no lodges, and with the ponies they gave them skin tepees. The Arapahos never let their hearts get tired with giving; then all the tribes loved the Arapahos.

**DANCES OF THE ARAPAHOS.**—Their customs, manners, and some of their laws were and are very much like those of the Sioux and Cheyenne. The "sun dance" was not compulsory; it had no religious character, and lasted 4 days and 4 nights, during which time the dancer neither ate nor drank. The "sun dance" was rather an occasion of national jubilee. The dancers were looked upon as heroes and gained a certain notoriety which is so dear to some natures. They had and have many dances: the buffalo, wolf, hungry, and the war dance.

**HISTORY.**—Very reliable traditions locate this tribe in western Minnesota, several hundred years ago. The tribe scattered so that it is now divided into 3 separate bands, inhabiting sections of the country far apart. The 3 divisions consist of the Gros Ventres of the prairie and the Northern and Southern Arapahos. The Gros Ventres left the main body of the Arapahos during their western migration and when they reached the Missouri river, about the year 1820. They then went north and joined the Blackfeet, seldom afterward visiting the Northern Arapahos. They are now at Fort Belknap, Montana. The Northern and Southern Arapahos separated in 1868, on account of the refusal of the former to join the latter in the war against the white people. During the same year the Northern Arapahos made a treaty in conjunction with the Sioux and Cheyennes. What the name "Arapaho" means, from what language it is derived, when they were first known by it, are matters of uncertainty. The Northern Arapahos call themselves by a word which means "the parent of nations" (anonai). The Southern Arapahos claim that the word only means "the men, or the people." According to some historians the Arapahos are classified among the different branches of the Sioux family, but they are a tribe of Algonkian stock. The men of the tribe are intelligent and brave, and the people as a whole are not unlike the Sioux or Cheyennes in their physical and mental constitutions. The histories of these 2 tribes have been intermixed since they were together in Minnesota, especially these of the Cheyennes and Arapahos; indeed, they have been so to such an extent that they have been for all practical purposes one people. For many years they moved and camped with or near one another.

**LANGUAGE.**—The vocal language of the Arapahos is different from any other; it is very guttural, somewhat similar in this respect to the Hebrew language, and it has a rich vocabulary; hence the statement that the sign language is a necessary aid to the vocal language is a mistake. They have, however, the perfect use of the sign language.

**RELIGION.**—The religion of the Arapahos is monotheistic. They believe in a supreme being; he is the good and omnipotent spirit and is called E-jeb-bah-a-neatha, or "the White Man on High". They also believe in an evil spirit, who is a worker of evil, and is called A-ja. They have a standard of right and wrong, though it is far inferior to that of civilized people. The good and bad on earth will be rewarded and punished beyond the grave. The belief in ghosts is firmly implanted from their childhood. The belief in fairy stories is quite as prevalent as that of ghosts. The white buffalo has always been held sacred.

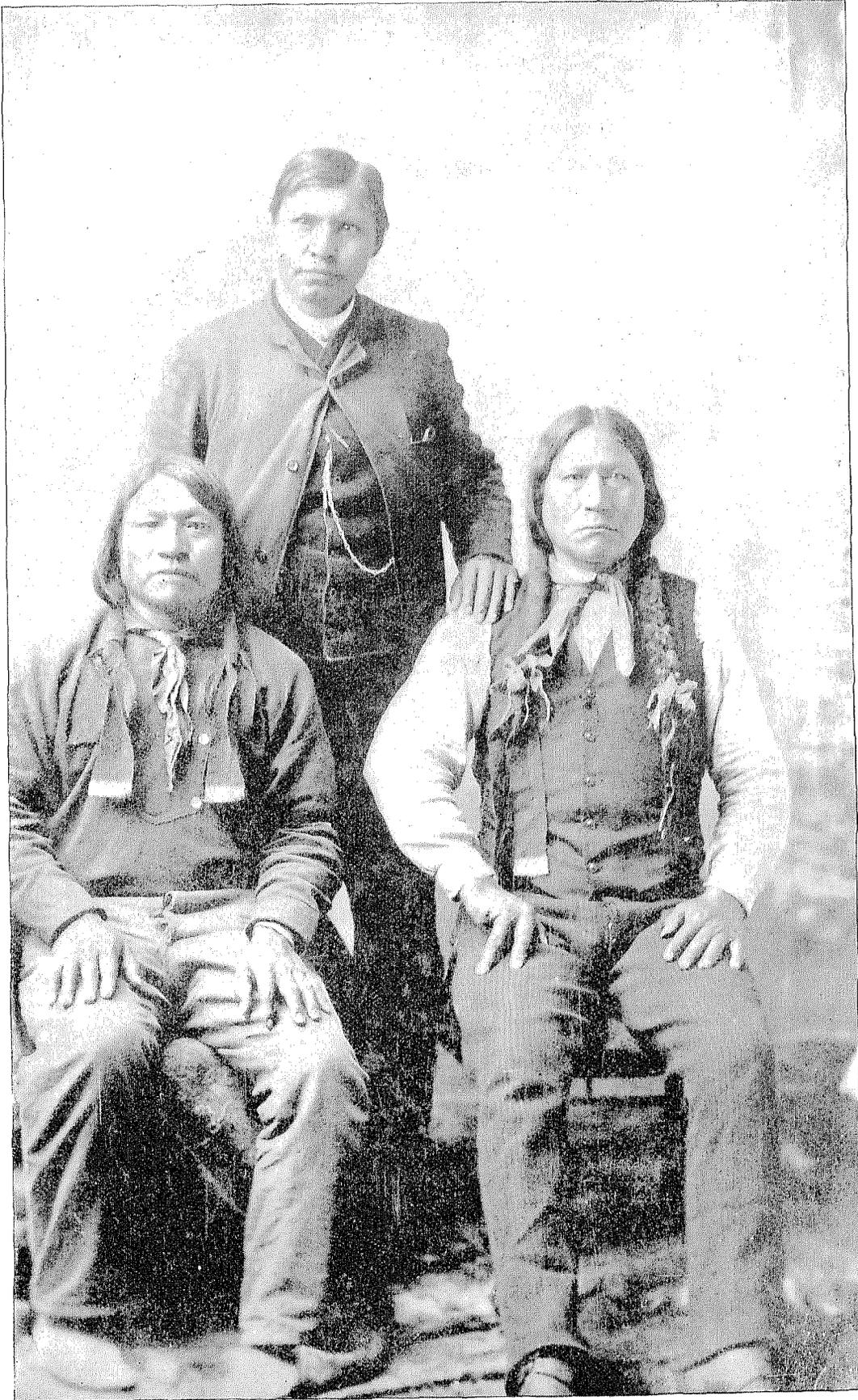
**CIVILIZATION.**—The civilization and christianization of the northern Arapahos is not so advanced as some other tribes, but the signs are by no means discouraging. Owing to the as yet undeveloped condition of the country, and being located far in the interior 250 miles from the railroad, their advantages for learning have necessarily been limited. But they have made a commendable start and with time and proper management they can become intelligent and self supporting christian citizens. Failures there are, failures there may be, failures there will be, but judging from their progress in the past they have shown a willing disposition to lay hold of facilities when they have been placed within their reach with gratifying results. They are beginning to build log cabins, to fence in

ROBERT P. PORTER, SUPERINTENDENT.



WASHAKIE.

CHIEF OF THE EASTERN SHOSHONES.—FORT WASHAKIE, WYOMING, 1891.



(Baker & Johnston, photographers, Evanston.)

1890.

SHOSHONE AGENCY, WYOMING.

REV. MR. COOLIDGE, ARAPAHO INDIAN.

PAINTING HORSE, ARAPAHO INDIAN

BLACK COAL, CHIEF OF THE ARAPAHOS.

land, and to cultivate the soil, besides sending all the children to school that can be accommodated at the different institutions; all this, too, in the face of insufficient food, lack of funds, and the want of that knowledge which is the inheritance of every American youth from free education and home training. There is now no doubt but that the Indian has capacity for education and civilization.

**SANITARY CONDITION.**—When the Arapahos were in Minnesota they had wild meat and fruit in abundance, and they had no fear or knowledge of syphilis, scrofula, or consumption; neither these diseases nor insanity were inherited in families. Those were the days when they could lie on the bosom of mother earth almost with impunity, with only a blanket or skin between them and the ground. But the hygienic provisions of both the tepee and cabin are defective. Skins and furs are gone, and the quantity and quality of food and clothing obtained by these reservation Indians are at once insufficient and deficient, and the Indians are oftentimes compelled to eat such dead horses, cows, and calves as they may find, whether lean or fat, and not knowing whether they died of disease or were killed by accident. Now, under these circumstances, on the principle of self-preservation, they have relied on their own superstitious and ignorant medicine men. The Indians are quick to perceive and discriminate, and when they see the cures from the application of medical science of the enlightened nineteenth century they will come to it for help. They have been supplied with it to a very limited extent. The government has placed a physician at all, or nearly all, of the reservations, yet the physician does not always have the proper supervision of his patient, nor can he be at all sure that his instructions will be carried out by them or his medicine taken. What, then, will meet the demand for the alleviation of the dying and neglected sufferer and lessen the duration of curable diseases? The answer is plain: the skillful physician and, most of all, a properly constructed hospital at the reservation.

See also Arapahos under Oklahoma.

### SHOSHONE AGENCY.

Report of Special Agent PETER MORAN on the Indians of the Wind River reservation, Shoshone agency, Wyoming, July and August, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (a) Northern Arapaho and Eastern band of Shoshoni.

The unallotted area of this reservation is 2,342,400 acres, or 3,660 square miles. It has been partially surveyed. It was established, altered, or changed by treaty of July 3, 1868 (15 U. S. Stats., p. 673); acts of Congress approved June 22, 1874 (18 U. S. Stats., p. 166), and December 15, 1874 (18 U. S. Stats., p. 291); executive order May 21, 1887.

Indian population 1890: Eastern band of Shoshones, 916; Northern Arapahos, 885; total, 1,801.

### WIND RIVER RESERVATION.

This reservation, occupied by the Shoshone and Arapaho Indians, was formerly known as the Shoshone and Bannock reservation. On July 3, 1868, a treaty was made at Fort Bridger, by which the government gave to the two tribes the right to the tract of land now occupied by the Eastern Shoshones and Northern band of Arapahos. The treaty was approved on the 16th day of February following. The tribes were the Bannocks and Shoshones, the Shoshones under the chieftainship of Washakie and the Bannocks under that of Pan-sook-a-mootse. The latter tribe only occupied the reservation a short period during the years 1871 and 1872. The two tribes could not agree, so the Bannocks were allowed to withdraw and select a separate piece of land for a reservation. They made a selection at the Fort Hall agency, and they are known as the Fort Hall Bannocks. From 1872 and until 1878 the Shoshones occupied this reservation alone, with the exception of a few roving bands of Western Shoshones, Bannocks, Crows, and Utes, who would at times cross or come to the reservation. About this time the Arapahos, under Black Coal and Sharp Nose, equal chiefs, by consent of the Shoshones were transferred from the Red Cloud Sioux reservation to this agency, and since 1878 these two tribes have been identified with this agency.

**SHOSHONE INDIANS.**—The portion of the Wind River reservation known as the Shoshone reservation, on which are located the Shoshone Indians, is situated between latitude 43° and 44° north and longitude 108° and 109° west. It is made up in part of a grand range of mountains called Wind River range. They are the source of many fine rivers, and contain numerous fresh water lakes. Bear, otter, and other fur-bearing animals abound in these mountains, which are very precipitous and broken by canyons in many places, and contain a supply of spruce, hemlock, and white and yellow pine timber. A large portion of the reservation has rich soil. It includes all the Wind River valleys, they being quite level and from half a mile to 5 miles in width. These valleys contain a soil that is easily worked after being once broken, and with proper irrigation and care they prove very productive. With the exception of the "bad lands", there is very little, if any, portion of the reservation that can not be utilized for either farming or stock raising. The great difficulty in the way of successful farming on this reserve is the early and late frosts, and occasionally the locust plague. The crops are sometimes damaged, but seldom entirely destroyed by either of the above causes. The Shoshones have had a hard and long struggle to maintain their stay in this country. It was until within a few years the great hunting ground of the Sioux, Cheyennes, Arapahos, and Crows, the hereditary enemies of the Shoshones. The three first mentioned, except for short periods, have always been allies, so that the Shoshones were unable to contend against them; sometimes they were friends, and again at war with the Crows, the result being that during the summer, while these tribes were on the buffalo hunt, the Shoshones were compelled to find a home far removed from their enemies. They generally went into Idaho and Utah, returning late in the fall, when they could do so with safety. It was not until 1871 that the provisions of the treaty of July 5, 1868, began to be applied to these Indians.

In May, 1873, they showed some interest in farming. The agency farm at this time was a model; that is, a large piece of land was fenced and divided into sections. Any one of the Indians could cultivate 1 or as many

<sup>a</sup> The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

sections as he thought advisable. During this year 200 acres were broken and planted, the Indians doing all the work they were capable of, the government employes doing the rest, and in fact most of the work. Everything went well until July, when, the crops being in bloom, the locusts made their appearance and almost destroyed them. This being repeated for several years in succession, the courage of the Indians nearly gave way. During 1873 the first day school was opened and continued until 1874. The years 1874, 1875, and 1876 showed very little progress made by these Indians toward civilization. The hostile tribes became more troublesome, which compelled the Shoshones to spend most of their time in guarding their herds of horses. This kept them from work on the farm. The Shoshones remained near the agency, but many of them enlisted under General Crook as scouts and guides against their hereditary enemies, the Sioux.

The locusts continued to destroy the crops, and, as they had also to contend against hostile tribes, it is not a cause of wonder that they made but little progress.

The valley they now occupy is called by them the Warm valley, and was formerly the favorite hunting ground of the Crows. This valley, previous to its being set apart as a reservation, was a constant battlefield, Indian tribes fighting one with the other for its possession.

The Shoshones are a band of the Snake tribe, as their name implies, the word Shoshone meaning snake. They have always, as far as known, been friends of the Utes, Comanches, and Flatheads, and sometimes of the Crows, but were previous to the year 1868 the hereditary enemies of the Sioux, Arapaho, or Cheyenne. With the Flatheads they have always been on more than friendly terms. The two tribes intermarried, Washakie himself being in part a Flathead on his father's side, his mother being a Shoshone. The last fight in which the Shoshones took part was what is known as the Bates fight, just beyond the limits of the reservation. This fight was an attack made by the military under Captain Bates on a camp of the Arapahos under Black Coal. The Shoshones played but a small part in the attack. Since that time there has been no contention on any part of the reservation caused by hostile Indians. A strong feeling, almost amounting to enmity, exists between the two tribes now here, and the presence of the military alone prevents a quarrel.

The agency, with its offices, was, at the time it was placed, very conveniently situated. It is on Trout creek, about 10 miles north of the southern limit of the reservation and in the southwestern portion. At present it is most unfortunately located except for the Shoshones, most of whom have their ranches within a convenient distance of the agency. At the time of fixing the site it was not thought that at any future period the reservation would be occupied by an hereditary enemy of the Shoshones and Bannocks or any other tribe. The Arapahos, who now occupy a portion of it 30 miles to the east of the agency, travel 60 miles every week to draw their rations.

The buildings at this agency number 35, and consist of a schoolhouse, warehouse, an office, blacksmith shop, carpenter shop, employes' houses, barns, sawmill, and slaughterhouse. They are all in a more or less dilapidated condition, with the exception of the storehouse and the residence of the agent. The storehouse is a good, substantial stone building.

The slaughterhouse is badly adapted for the purpose intended. The squaws are allowed to enter the pen where the cattle are shot down. The whole scene was one of brutality.

The school building is a large structure built of adobe. It is in a very bad condition, many parts of the walls being bulged out of line to a dangerous extent. The buildings called barns are such only in name.

The estimated value of the government buildings is \$19,900. The number of persons employed at the agency is 25; the amount of expenditures for salaries is \$14,960 per year. There are 2 men employed for farmers, 1 being stationed at the agency, the other at the mission. The duty of the farmer at the agency is to work the government farm, but he is also expected to teach the Indians how to farm. According to the enumeration, 916 Shoshone Indians are under his care, and do more or less farming. He is also part of his time engaged in clerical work. The farmer stationed at the mission has in his care 885 Arapahos. He is expected to devote his entire time in teaching the Indians how to work their farms, and is so situated that he can neither work himself nor teach the Indians.

The school at this agency is a government boarding school. The course of instruction is reading, writing, geography, and arithmetic. The scholars are making progress, particularly in learning to speak English. Many of them talk well when they can be induced to talk in English, which they all show a reluctance to do. Their pronunciation is excellent. Very few show any advancement in arithmetic. The Shoshones are not apt scholars, although their general mental capacity is good. The number of children for whom school room is provided is 75. There has been during this year an average attendance of possibly 35. The children go to school with reluctance and seldom miss an opportunity of absenting themselves, sometimes in large numbers. The old people seem to have little interest in the education of their children. The school is undoubtedly doing good. Among the employes at the school are 2 teachers, one called a laundress, the other an industrial teacher. Very little need be expected in the way of improvement for those who are being educated until some method is found for removing them from the influence of their parents and homes during the time they are at school.

With but few exceptions, those Indians who have been educated at the schools here and returned to their homes are not an improvement on those entirely without education. On their return to their parents they paint their faces and wear the blanket, and do just what the other members of the same family and tribe do.

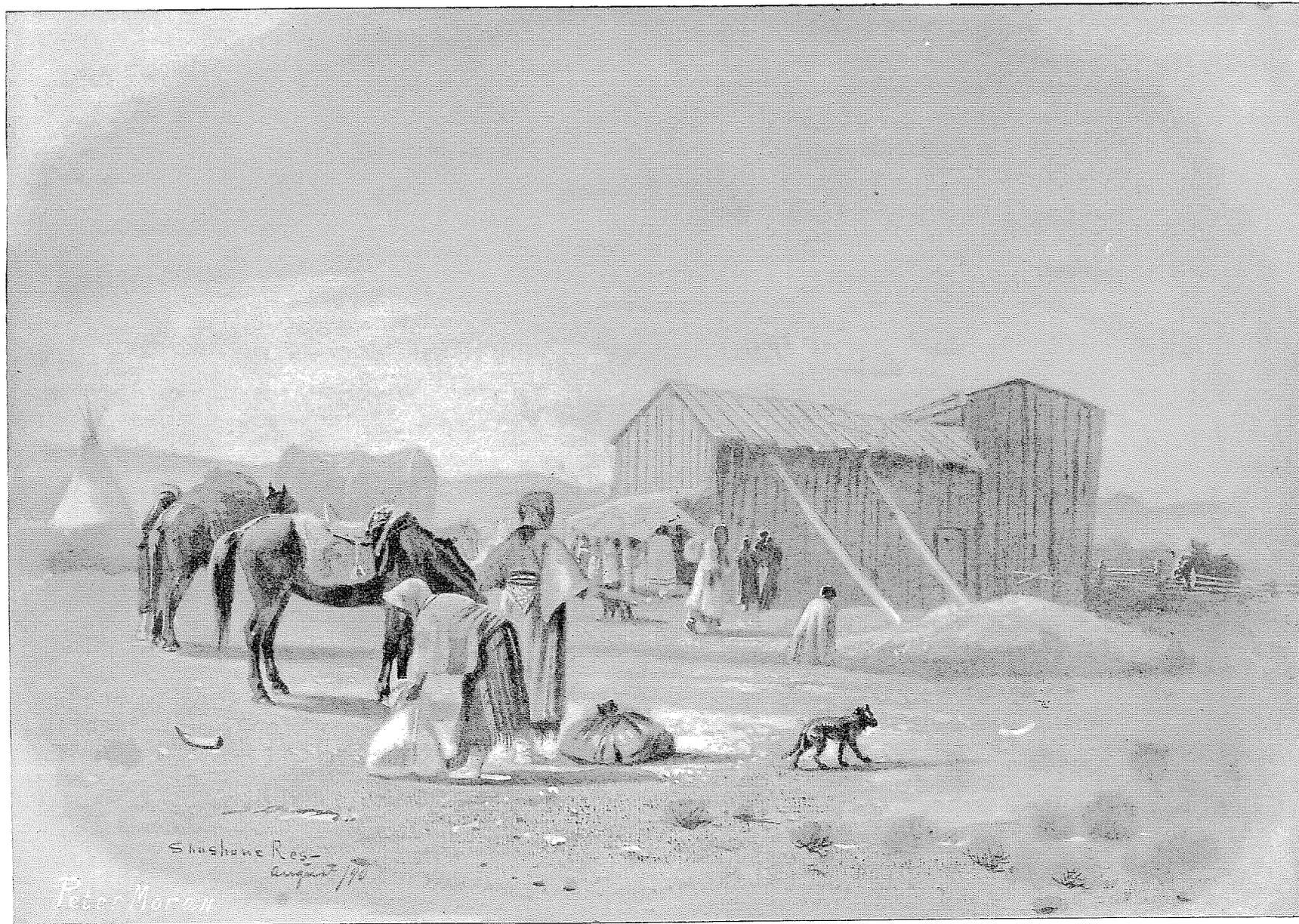
ROBERT P. PORTER, SUPERINTENDENT.



Painted by Wilhelmsen, Litho. N. Y.

HUNTING PARTY OF SHOSHONES.  
SHOSHONE AGENCY, WYOMING, AUGUST, 1890.

PETER MORAN.



(Sketch in black and white by Peter Moran, special agent.)

SHOSHONE AGENCY, WYOMING.

1890.

SLAUGHTERHOUSE AT AGENCY—SHOSHONE AND ARAPAHO WOMEN RECEIVING BEEF ON ISSUE DAY.

I could mention a few exceptions, but they have been educated in an eastern Indian school and are making a serious effort at self-support by farming, but this is not generally the case. Most of those who return in the course of time either get an official position or return to the blanket and paint. Many of those who have returned from the eastern Indian schools return here just as unprepared to make a living as those who have never received any education. The cause is easily stated. They are taught trades, but on their return to their people the trades are of but little use. As an illustration, an Arapaho returned to his tribe as a tailor. Of what use is a tailor among the blanket Arapahos? Another returned as a tinsmith. In my opinion the only practical kind of education to give these Indians is reading, writing, arithmetic, and farming, and whatever pertains to that occupation, and thereby assist them to become self-supporting. Herders need no special training. A large number of the eastern school Indians have returned to this agency totally unprepared to help themselves. All this is due, I think, to an almost total neglect of the fact that the one great purpose in educating these people should be to fit them to make a living on their return to the reservation.

The Indians at this agency are generally strong and vigorous people, notwithstanding the fact that consumption and scrofula are common. They suffer from diseases to be expected from the life they lead, being most of the time on a meager diet, and from exposure, being unprotected from the sudden changes of climate which take place in this region. There is very little, if any, decrease in number in either tribe.

There were 25 births among the Shoshones in 1889, 28 in 1890; 20 deaths in 1889, and 30 in 1890; and there were 35 births among the Arapahos in 1889, and 37 in 1890; 28 deaths in 1889, and 45 in 1890.

The Shoshones show considerable progress in agriculture, considering the difficulties under which they labor. They occupy the western portion of the Little Wind River valley, a small valley whose average width is from 1 to 2 miles. They have built for themselves 58 log houses. The soil is very productive and easily worked after being once broken, but from various causes they cultivate but a small part of the land occupied by them. They have considerable land fenced, but cultivate but a small part of this, rather preferring to depend upon hay as a crop, as this requires no cultivation and is easily disposed of when cut. The chief reasons for their neglect to cultivate more land, as stated by the Indians, are that they do not get enough seed from the government to make it worth their while, considering the danger that the crops will be destroyed from lack of knowledge of how to farm properly or by frosts or locusts. The amount of seed allowed them is 50 pounds of wheat, and oats and other seeds in proportion. Many of them were induced to put down fence posts with the understanding that they would be furnished with wire to complete the fences, but they have not up to this time received the wire. Hundreds of acres are fenced by posts alone. Many of them hesitate to do any cultivation, for the reason that if they plant the seed given them as soon as it grows the probabilities are that through lack of fences the horses and cattle will destroy it; but they have during the past year farmed 275 acres of land, oats being their principal product. Some few families have vegetables that look well. They are said to have 4,000 acres under fence, but of course this is only an approximate figure. They certainly make a good showing in agriculture, considering the short time since they were in an absolute state of barbarism. There are about 170 families engaged in agriculture and other civilized pursuits, and this embraces most of them. They have raised during the past year 500 bushels of wheat, 1,000 of oats, 5 of beans, 120 of corn, 300 of potatoes, 250 of turnips, 65 of onions, besides harvesting 85 tons of hay and cutting 80 cords of wood. Many of them have this year large patches of melons.

The value of products of Indian labor sold to the government is \$250, consisting almost entirely of hay, and products to the amount of \$500 were sold to others. The number of horses owned by them is about 2,000; cattle, 350, and domestic fowls, 200.

The Shoshones show a willingness to work when there is any incentive given them, but much can hardly be expected from a half-starved and ignorant people, no matter how willing they may be. They are not only in want of sufficient food but are in want of almost everything which they should have to induce them to work their farms, such as rations, material for fencing, agricultural implements, seed, and farming assistance. Of one matter there is universal complaint, that is, lack of beef. It is claimed that there is never at any time enough cattle slaughtered to supply these Indians with more than half the rations they are entitled to, but that the agency employes and school people get whatever amount they require, the Indians having divided among them what remains, often not amounting to half a ration. The school and employes take about 700 pounds per week.

The material condition of the Shoshones is easily summed up: they are as poor as they can be and live. They have very little to depend on outside of what the government supplies them with occasionally.

The reputation of the Shoshones for morality is good so far as their relations with the white population is concerned. There are 18 men of this tribe who are polygamists, and have from 2 to 3 wives each. Their morals among themselves are not very high. Adultery is not uncommon, although they have tribal laws against it. If a member of the tribe suspects that another has been guilty of undue intimacy with his wife he, on meeting the suspected party, will say to him, "Where is that horse you are going to give me"? If the horse is given the matter ends. But if the suspected man declines to give the horse, the injured party will go to his herd of horses and take or shoot the best one of the herd.

The Shoshones are inclined to shortness of stature; the complexion is dark and blackish; the face is broad, with large mouth; the jaw is angular and inclined to squareness; the cheek bones are rather large and projecting;

the nose is generally heavy about the nostrils; the forehead is broad and high, the whole face having a bright and intelligent expression. Their physical condition is good, notwithstanding the fact that many of them are suffering with consumption and scrofula. They also are much afflicted with rheumatism and eczema. The number of medical cases of all kinds recorded at the agency during the year was 250, principally consumption and rheumatism.

About 20 Indians wear citizens' dress wholly, not counting school children, and all wear either moccasins, beads, or feathers.

The houses built by these Indians are of logs chinked with adobe. The roofs are also of adobe, except that of Washakie, the chief, which is of shingles. The interior of his house is lined with unbleached muslin. He has placed 2 chromos on the wall, representing rounding up and branding cattle. He also displays a religious paper containing a picture of himself. He shows with great pleasure a number of photographic portraits of General Sheridan, Jim Bridger, and others. Washakie is 73 years of age, and is a fine, healthy man. He has a mild and intellectual face, is about 5 feet 10 inches in height, of heavy build, and muscular. His hair is quite gray.

Like other Indians, the Shoshones are naturally religious. Their ceremonies consist chiefly in dances, the annual sun dance being the most important. This dance is in all important particulars the same as that of the Arapahos, except that it has a more lively character, the intervals being filled by one of the chiefs stepping to the center and proclaiming aloud the great deeds and many victories of the Shoshones over their enemies. A sun dance may take place at any time, and except in the case of the annual dance is usually called for by some member of the tribe who claims to have had a vision from the Great Spirit. The purpose of this dance with these people is the same as with the Arapahos, to invoke a blessing on and aid for the tribe. The feast that follows the dance differs from that of the Arapahos in the following: the Shoshones do not use dog meat, and if they do not have other kinds of meats will substitute vegetables. The dancers fast for 4 days before the dance.

The thanksgiving dance takes place about the end of September or beginning of October each year. The whole tribe is brought together in some appointed locality. A hemlock or cedar tree is planted. The tribe, men, women, and children, in close order, form a circle about this tree and move very slowly around, with some keeping time in a low, monotonous chant, in which they thank the Great Spirit for his bounty and invoke a continuance. They ask him to look upon the mountains, the rivers, and trees, and entreat him to send rain upon them and into the rivers. They also invoke him to bid the earth cease to swallow their fathers, mothers, and children.

They believe in a future life, a place of spiritual existence beyond the setting sun, in which the departed spirit pursues an existence of entire and complete happiness, free from all want and care.

The Shoshones are very superstitious and believe in ghosts, fairies or little devils, mermaids, and water babies. They believe in a personified bad luck. In form he is like a short man, very thick set, clad in goatskins. He shoots at the ill-fated person whom he follows with an invisible flint-pointed arrow. In case of any succession of unusual accidents happening to one of this tribe, such, for instance, as his horse falling and his child dying, he would say that bad luck had shot his horse in the knee and shot an invisible arrow into his child. He will leave that part of the country for a time, perhaps months. By this time bad luck is pursuing some one else, having lost him.

The medicine man still retains his great influence, and these Indians in cases of serious illness believe more in him than they do in the physicians furnished by the government. On the death of a man he is painted and decorated by the male friends. The squaws then take charge of his body. It is bedecked in his best clothes and all his valuable trinkets. He is usually buried in a new blanket, and his relatives will sometimes sell his favorite horse for the purpose of buying trinkets with which to decorate the body. When the body is prepared the squaws place it on a travois and take it to the hills or mountains. The body is placed in a cave or cleft in the rocks and inclosed or covered with stone and brushwood. The near male relatives cut their hair short; the females cut their hair off and gash themselves with knives, and sometimes cut the little finger off at the first joint. The men usually go to the mountains for days and even weeks to mourn their loss. The brother of the dead man will take the widow or widows as his wife or wives. The children are also taken and become his children. Thus it will be seen relationship among these Indians is not well defined.

Christianity has made no impresson on this people. They are as much worshipers of the sun as their ancestors were.

They have a tradition that many years since they came from the south, where alligators were in the streams, and so when a Shoshone crosses a stream or river he prays to an alligator.

Full-moon howls of the coyote mean good luck. When a child is joyous at the first thunder in the spring time it is considered an omen that it will live to old age and have honors. When an Indian dies his spirit exists on this earth. Mutilation of the finger is done to save the life of their own children or relatives, and both men and women cut their arms as a cure for disease. In case of murder the nearest relative becomes the avenger and is justified in taking the life of the murderer.

**ARAPAHO INDIANS.**—Their origin, or at what period they were called by this name, is unknown. They call themselves Nan-a-in-na, meaning "one of the people", or "one of this tribe". They are called by the Shoshones "Dog Eaters", by the Sioux "Cloud Men".

The Arapahos have a tradition that they were the first people created.

The sun dance is held annually, but may take place oftener. It has lost a great deal of its meaning and character. It is held to propitiate and thank the Great Spirit for the happiness and prosperity they have enjoyed and an appeal for continuance of them. If an Arapaho is sick he vows that if he recovers he will give a sun dance; or on the recovery of a sick member of his family or a friend he may do the same. To fulfill his vow, he calls for a council of the chiefs and announces his desire to give a sun dance to the Great Spirit. The chiefs at once grant his request. A crier is sent out to announce the coming dance and notify the people when to go to the mountains for the center pole and evergreens with which to build the tepee in which the dance will take place.

The tepee is built by first planting a large pole in the center and fastening to it a buffalo head. A number of upright poles, much shorter than the center one, are then planted, and to these and the center pole are fastened a number of rafters. Thus the entire sides and roof, with the exception of a part toward the sun from 2 to 3 feet wide, is covered with brush or evergreens. Inside the tepee there are built small recesses, where the dancers may retire when exhausted. Generally from 30 to 50 dancers take part. They wear very little clothing. They form part of a circle around the center pole, each of the dancers being provided with a whistle made of a bone of a crane's leg, one end of which is ornamented with eagle's down. When the dance begins the dancers place the whistles in their mouths and throw their heads back, looking toward the head of the buffalo on the top of the center pole, dancing forward and backward toward the pole, continually blowing their whistles. The dance may begin at any hour of the day, but all formalities end with the rising of the dog star. The dancers taking part abstain from meat and drink 3 or 4 days previous to the dance. After the dance those who took part in it drink copiously of warm water, which causes vomiting and enables them to enjoy the feast that follows. A number of dogs are killed for the feast, and their flesh is considered a delicacy.

It is seldom that any of the dancers cut or in any way inflict any punishment upon themselves except starvation. One instance occurred last year (1889): a young man, a scholar of the school at the agency, cut himself in the breast and arms. Those who take part in the dance are hailed by their friends at the feast as benefactors of the tribe.

The Arapahos occupy that portion of the reservation near the junction of the Big Wind and Little Wind rivers, 30 miles from the agency, under Chief Black Coal. They number 885 souls, and, although fully one-half of the men wear citizens' clothes, they are in civilization far behind most Indian tribes. They are very intelligent, and industrious when they have the opportunity. Their children at school are more apt and industrious than the Shoshones, and as a people they are of much higher type mentally and physically. Those who have employed them say they are good workers; they have done all the manual labor in the construction of a large irrigating ditch, about 4 miles in length, for which the government made an appropriation. They are constantly applying for work at the mission, and they do most of the labor there, under the superintendence of the priests and mission farmer. All the work that is done about the school, at the agency or mission, or at the hotel, such as washing clothes and dishes or other rough housework, is done by the Arapaho women. The hauling and sawing of wood is done by the men of the tribe. They have built for themselves 60 log houses, and did all the work except making the windows and doors. They cut and haul hay from a distance of over 5 miles, Black Coal being the only one within the camp who has any hay to cut, for the reason, as they claim, that they have no fences.

These people complain bitterly of the treatment they receive from the government. They claim that they were induced to plant posts and were promised wire, but that they received but little. They complain of a lack of implements and that the government farmer does not show them how to work. They are so far from the agency that 3 days are consumed in going for rations, of which they complain as insufficient. There is a general agreement among whites and Indians that a subagency and a store in the vicinity of the mission would be a great benefit.

The Arapahos have reached as high a state of civilization as their present surroundings and opportunities will allow. Black Coal said: "I know that the time has come when we will have to earn our living by work. I tell my people so, and they believe me. They are willing and anxious to do so, but they have neither the instruction necessary nor the tools to work with. What shall we do? I work all I can as an example to my people."

St. Stephen's mission, under the charge of the fathers of the Society of Jesus, is located on the left bank of the Little Wind river about 2 miles from its junction with the Big Wind river. The mission was established particularly for the benefit of the Arapaho Indians.

On the 1st of January, 1889, the Sisters of Charity opened an industrial school for Indian children, the average attendance being about 90 scholars. Sickness (the grippe) prevented the reopening of the school in the fall. It was again opened on the 18th of March, 1890, and continued until the end of June, the number of pupils in attendance averaging 30. Miss Catherine Drexel, of Philadelphia, Pennsylvania, paid all the expenses of this building.

The moral reputation of the Arapaho is very bad. Adultery is very common, notwithstanding tribal law against it. The children are encouraged to be immoral. The marriage ceremony consists of a gift of a horse or two by the bridegroom to the father or nearest relative. The women endure great hardships and are prematurely aged, and are often cast aside by their husbands for a more attractive and younger woman. Polygamy is common among them, 31 men having from 2 to 4 wives each. Work will cure much of this immorality.

By the Arapahos medicine men are believed to be endowed with a mysterious spirit power, which enables them to converse with the Great Spirit, and have power to heal the sick and foresee the future; in fact, to be infallible and invulnerable. Some claim to be amphibious.

The body of a dead male Indian is wrapped in blankets and carried into the hills by the women, where, a suitable place having been found, a grave is dug and the body is placed in it and covered with earth and stones. They bury only his worthless trinkets with the body. During the time he is being carried to the hills friends in the camp set fire to his tepee and sometimes kill a horse belonging to the deceased. His horses and guns are distributed among his friends and those who have taken part in making the medicine. The chief mourners give away all they possess, except a single covering or sheet. The squaws among the mourners cut and gash themselves with knives and cut their hair short. They will on the death of a child cut off part of the little finger.

The boys at the school show an ability to learn equal to whites of the same age. They are very diligent and earnest in their efforts to learn. They commit to memory well and understand what is explained to them.

The Arapahos have a tradition that when there is a storm accompanied by thunder and lightning an invisible bird is in the clouds that carries in its right claw an arrow and in its left a bow. The lightning is caused by the flight of the arrow through the clouds to destroy a bad Indian. If one of the tribe is killed by lightning he is said to have been bad.

A majority show evidence of inherited disease, either consumption or scrofula. Many of them are horribly affected with the latter.

Only men engage in the wolf dance, decked in war attire. It is a round dance. In it they appeal to the great wolf mystery for success in their undertaking and that they may be able to overcome their enemies. The most gifted of them are supposed to be able to track an enemy in the dark. They are able to see his footprints illuminated.

The hunger dance is of a social character, and is given as a preliminary to a feast. They have the squaw dance and many others of a social character.

The Arapaho accounts for the mountains by saying "the mountains were made for the division of the tribes". They have the general idea of religion that the Shoshones have. God is a person of whom they received an idea from the missionaries, but it means to them everything, anything. They are, in fact, materialists.

Both the Shoshones and Arapahos were a short time since laboring under a religious belief that Christ was to return to earth. Before he came a great flood would occur. Then he would return and a new world would come with him in which buffalo would be plentiful. Certain Indians went west to meet Christ, even as far as the Pacific ocean, for he was coming from that direction. The dances in expectation of his coming were called the Messiah dance.

Black Coal and Sharp Nose, Arapaho chiefs, are favorable to allotment of land in severalty for their people. Washakie, Shoshone chief, is not favorable to the idea of land in severalty.

#### ARAPAHO INDIAN SONG.

Music by T. R. CRISPIN, an Arapaho.



O, Father, we be with Thee  
In the next world and  
Live with Thee through all,  
World without end.

**A SHOSHONE BUFFALO DANCE.**—The dancers all congregate in a tepee, forming a circle. After a slight interval 2 women are brought into the center of the circle, one of middle age, the other quite a young maiden. An old woman attendant enters the circle and removes the clothes of the women, both being deprived entirely of clothing. A sagebrush apron is put around them. The younger woman is then covered with white clay and decorated with black spots. She is then handed a staff or coup stick, when she stretches out her arm, planting the stick firmly on the ground. All the dancers pass a given number of times under her arm, then rush at her with a yell. She is then raised on the shoulders of some of the dancers and carried around the ring, the bystanders touching her with hands and coup sticks for good medicine. She is returned to the same place in the circle, older women acting as attendants. At this period of the dance a number of women, supposed to be buffaloes, run off into the sagebrush. The men of the tribe rush out and capture them. They return with shouts, and thus ends the dance.