

# Summaries of Primary Sources on Native American History at the Archive at the Fort Collins Museum of Discovery

*from the report*

## People of the Poudre: Native Americans in Larimer County, Colorado: 12,000 y.a. – 1878

by Lucy Burris, 2006

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### **1. Toll, Oliver W., Arapaho Names and Trails, 1962, booklet, vertical file - LC - Ethnic Groups - Native American**

Report of a 1914 trip to Estes Park with Arapahos Gun Griswold (73 years old)and Sherman Sage (63 years old) and interpreter Tom Crispin (38 years old, official interpreter for Arapaho on the Wind River Reservation, Wyoming). Intention to document place names from period when Arapaho hunted in the Park. Names (in an approximation of Old Arapaho - phonics based) for Estes Park peaks, lakes, trails, including name basis. As an example, Long's Peak and Meeker Peak together were referred to as the "Two Guides" or "nesotaieux" because they are the landmarks of the whole region and from the east form a double peak. Arapaho = Father of All, includes creation legend. Booklet includes Arapaho sign language and basic words.

### **2. Kavazanjian, Nancy, Splendor of Poudre Valley Attracted Waves of Settlers, 07/13/1977, The Triangle Review, 8-9, clipping, vertical file - LC - Ethnic Groups - Native American**

Earliest Spanish expedition along the South Platte - 1720, looking for gold. Arapaho, Cheyenne and Sioux used Cache la POUDRE Valley for hunting - favorite spot. Camped near the mouth of Box Elder Creek and near LaPorte. First permanent settler in Larimer County were trappers from Ft. Laramie in 1858. Led by Antoine Janis, French-Canadian guide, staked a claim in 1844, and returned in 1858, seeing 150 Arapaho at site. Was given all the land from the foothills to the mouth of Box Elder. Tues came out of mountains to steal horses from settlers. Timnath ranch of James B. Arthur was used as a fort in 1862 when a false alarm of Indian raid was given. Friday Fitzpatrick (chief of Arapaho) educated in St. Louis Catholic school. Found as a child in 1831, on the Santa Fe trail by Thomas Fitzpatrick. 1861, treaty of Fort Wise signed with Arapaho by Albert G. Boone (grandson of Daniel Boone) ceding all lands east of the mountains to the government and forcing Indians to a southeastern reservation. Friday refused to sign until 1863 under threat of food ration removal. 1863 soldiers stationed at LaPorte to address growing Indian problem.; in 1864 a flood forced the army post to relocate to higher ground at Camp Collins. Indian unrest in Wyoming caused the Overland Stage to reroute through Colorado, stopping in LaPorte for stages to Denver and Lithium. By 1869, Friday's band was forced to move to the Wind River Reservation due to lack of an acceptable place to live and growing inability to get food. By 1870, the only Indians in northern Colorado were the wives of the LaPorte settlers who were ordered to reservations in 1878 (husbands had to either abandon their wives or go with them).

### **3. Ray, Roy, Early-Day Account of Indian Lore in Northern Colorado, 11/01/1981, Senior Voice, 16, clipping, , vertical file - LC - Ethnic Groups - Native American**

West of Windsor, near the head of Fossil Creek, is a site of dozens of distinct teepee rings outlined with stones. Crude forts built by white men: B.H. Eaton homestead south of Windsor and at the old Pinkerton trading post to the southwest of (Ft. Collins?). Arapaho Council tree was on Strauss place west of Timnath. Possibility of an Indian burial ground on the bluffs south of Windsor, but no evidence besides arrowheads and pits. Cache La Poudre River (French for "hide the powder") named by Antoine Janis, scout for General John C. Fremont; he hid powder from camp based on threat of Indian raid. Spot of cache marked by a granite slab northwest of Ft. Collins, erected in 1910 by the Cache la Poudre DAR. But possibly the cache occurred in 1836 when trappers were fleeing Indians and needed to lighten their load.

#### **4. Indians of Colorado, April 1940, Colorado State Library Extension #3 (reissue), booklet, , vertical file - LC - Ethnic Groups - Native American**

Seems to contain many inaccuracies compared to other sources. *Treaty of 1861*, Cheyenne and Arapaho ceded their lands in Eastern Colorado to government but Indians failed to abide by the treaty and waged vigorous warfare against the whites in an attempt to drive them from the plains. On October 28, 1867 a second treaty was signed in which the Indians ceded all their lands between the Platte and the Arkansas and agreed to removal to Indian territory. Utes are a branch of the Shoshonean family which occupied the central and western parts of Colorado (and parts of Utah and New Mexico). Enemies of Arapaho and Cheyenne. As of 1940, the only reservation in Colorado was home to Utes -- the Consolidated Ute Agency with headquarters in Ignacio. The Comanche occupied the eastern part of Colorado south to Mexico (when and where is not clear). The Kiowa occupied the area along the Arkansas and Canadian Rivers entering Colorado (again no specifics on dates).

Arapaho are of the Algonquian family and called "Blue Sky Men" or "Cloud Men" by the Cheyenne. Arapaho call themselves "Inunaina" or "our people". Considered to be among the tallest of the plains Indians. Considered religious and given to observing ceremonies such as the Sun Dance (disagrees with Toll here). Distinct from other tribes in their practice of burying the dead. Migrated from the Red River area of northern Minnesota and settled near the head of the North Platte. A Southern group moved toward the Arkansas River and had conflicts with the Kiowa and Comanche. After the *Medicine Lodge Treaty of 1867*, the Southern Arapaho and Southern Cheyenne were placed on a reservation in Oklahoma. In 1876, the Northern Arapaho joined the Shoshoni on the Wind River Reservation in Wyoming. They became citizens in 1892.

Cheyenne are also of the Algonquian family. Called "Shaiena" or "people of alien speech" by the Sioux, but call themselves "Bzitsiistas" which means "people alike" or "our people". Migrated from Minnesota north of the Minnesota River. First recorded contact with whites was in 1667 when they met the French. Were agriculturists (like the Arapaho) prior to 1700 when forced westward by the Sioux. Were hunters when met by Lewis and Clark in the Black Hills in 1804. Migrated further south to the upper Platte and down to the Arkansas. In 1876 participated with the Sioux in the Little Big Horn battle, claimed to have lost the most men in the battle. Reservation is now in Montana.

Additional information about style of dress, social organization, and shelters.

#### **5. Watrous, Ansel, History of Larimer County: A Peace Council With the Utes, 95, excerpt, vertical file - Ethnic Groups: Native American, full text REF 978.8 Watrous, A.**

In September 1865, the Territorial governor, John Evans held a peace council with the Southern Utes, led by Chief Ouray, at Fort Garland in the San Luis Valley to settle conflicts with the Utes and Mexicans. A battalion of the 21st New York cavalry, then stationed at Camp Collins, escorted Governor Evans. Utes ceded all claims to the San Luis Valley and areas west of the Rocky Mountains with existing settlements. Ouray died in 1880.

**6. Gates, Zethyl, *Where the Indians Met*, 10/01/1982, Senior Voice, 20, clipping, vertical file - LC - Ethnic Groups - Native American**

Arapaho Indian Council tree, cottonwood, located northwest of Timnath. 110 feet tall, 16 foot circumference. Stood on the sandy flats of the Cache la Poudre river. Meeting place for Arapahos and Cheyenne. Overlooked the foothills from the mouth of the Poudre to Big Thompson canyon. First documented by Mrs. A.K. Yount based on discussion with Chief Friday who said "we meet there". Mrs. John Rigden lived near the tree as a pioneer child; she recalled seeing cloth tied in tree as part of an Indian woman's burial scaffold, so the tree was also called "Squaw Tree". (Note that tree scaffolds are in contradiction with #4 about Arapaho burials). Tree burned to the ground about 1932 (fifty years before 1982 article).

**7. Utes, Comanches Make Peace, 07/13/1977, The Triangle Review, clipping, vertical file - LC - Ethnic Groups - Native American**

Ute-Comanche Peace treaty signing festival July 24, 1977 in Ignacio, CO. Utes and Comanches ceased hostilities in the late 1800s but a treaty was not concluded, instead ended in fighting. 1977 event plan to resolve unfinished treaty.

**8. Swanson, Evadene, *Shifting the Arapaho*, excerpt, vertical file - LC - Ethnic Groups - Native American**

**9. *The Indian Legend About Horsetooth*, excerpt, vertical file - LC - Ethnic Groups - Native American**

Valley of Contentment (today's Horsetooth Reservoir?) was once guarded by a giant so that no buffalo, deer or antelope were hunted in the valley. Chief Maunamoku lead Indians to slay the giant. In killing the giant, the Chief slashed at his heart first in the center then on the right and then on the left with a tomahawk from the heavens. The next day the giant had turned to stone and is known as Horsetooth Rock.

**10. *Indian Days on River Here Told for Pioneer Women*, 11/13/1949, Fort Collins Coloradoan, clipping, vertical file - LC - Ethnic Groups - Native American**

John Colhoff, historian for the Sioux Indian Museum in Rapid City, S.D. was the grandson of Ki-Ya\_ksa Indians who lived in the Fort Collins area. Referred to the Cache la POUDRE as "Minni Luzahan" or "Swift Current".

**11. Hoffert, Amanda, *My Role Model*, 05/25/1994, Fort Collins Coloradoan, B1, clipping, vertical file - LC - Ethnic Groups - Native American**

Essay about Amy Bencenti and Lorraine Nakai, Native American daughter and mother.

**12. Poppen, Julie, *CSU Orders Removal of Sweat Lodge*, 08/02/1996, Fort Collins Coloradoan, A1, clipping, , vertical file - LC - Ethnic Groups - Native American**

Sweat lodge erected on CSU in 1993 by Environmental Learning Center; mandated removal due to conflict of church and state. Cites liability issues, shift to ceremonial rather than educational purposes. Better suited to location on private land.

**13. Poppen, Julie, *Debate Rages Over Sweat Lodge*, 08/04/1996, Fort Collins Coloradoan, B1, clipping, , vertical file - LC - Ethnic Groups - Native American**

Kenny Frost, advocate for Ute Nation in CO, considered sweat lodge and sweat leader, Lawrence Little Thunder, as fraudulent and dangerous. Debra Reed, director of CSU Native American Student Services says sweat lodge is mismanaged and improperly used. Also at issue, separation of church and state (but Danforth Chapel is allowed to remain.)

**14. Getz, Robert, *Teaching a Way of Life*, 10/13/1992, Fort Collins Coloradoan, clipping, vertical file - LC - Ethnic Groups - Native American**

Profile of Jennifer Iron (born 1962), information processing specialist and teacher of Navajo language and culture.

**15. Swanson, Evadene, *Big Rib Role Remains a Mystery*, 02/11/1976, The Triangle Review, clipping, vertical file -Ethnic Groups: Native American**

Story of discovery of photograph of Big Rib, an Ogala Sioux chief, second in rank to Red Cloud in the 1860-70s. Photograph by William Gunnison Chamberlain of Denver, active in area from 1861-1881. Connection to local history unclear.

**16. Lang, Sandy, *Museum Sports Diversity*, 04/28/1994, The Triangle Review, clipping, vertical file - LC - Ethnic Groups - Native American**

Latest exhibit at Fort Collins Museum "Many Faces of Diversity" funded by a \$2,000 grant from the Josten Foundation composed of photos, family history, artifacts, and personal items. Scope includes Native Americans to German Russian immigrants to Hispanic settlers.

**17. Norman, Sally, *The Dancers*, 04/19/1993, Fort Collins Coloradoan, B1, clipping, vertical file - LC - Ethnic Groups - Native American**

Photo essay of First Community Contest PowWow at the Northside Aztlan Center.

**18. Police Stop Indian, 11/18/1908, Fort Collins Express, clipping, vertical file - LC - Ethnic Groups - Native American**

Report of police confrontation with Chicililly. Actions of police and writing reflect the anti-Indian feeling of the time. (reprinted in 6-23-1976 in unidentified source)

**19. Moen, Vicki, *Indian Grave*, report, vertical file - LC - Ethnic Groups - Native American**

Description of an Indian grave found on May 11, 1969 on the Moen Ranch about 40 miles north of Fort Collins. Site was in an open area on an eastward facing slope. Grave was covered by large (50 -100 pound rocks). Grave goods includes a corner-notched knife, corner-notched projectile points, bone beads, stone beads, a stone pendant, butchering tools, awls, utilized flakes and other artifacts. Body was a male, over forty years of age, assumed to be a chief based on the quantity, variety, and workmanship of the artifacts. Was probably Plains Archaic, Early Woodland and Pre-pottery (0-500 AD). During a transition period between spears and bow and arrow since both weapons were found. Orville Parsons and John Bush (archaeologists) compiled much of the information and classifications.

**20. *Fort Collins Soldiers Fought Indians*, 09/29/1973, clipping, vertical file - LC - Ethnic Groups - Native American**

Describes the encounter of Col. William Collins (11th Ohio Volunteer Cavalry based at Ft. Laramie, WY) with Cheyenne and Sioux at Julesburg and Mud Springs near Rush Creek.

**21. Blake, Peter, *Original Owners (Indians) now Returning to Denver*, 03/16/1969, Rocky Mountain News, 5, clipping, vertical file - LC - Ethnic Groups - Native American**

Laramie Treaty of 1851 guaranteed to Arapaho and Cheyenne all lands east of the Rockies between the South Platte and Arkansas River, these rights were reaffirmed by the Kansas-Nebraska Act of 1854. 1861 lands in the Pike's Peak area to whites. Nov. 29, 1864 Sand Creek (north of Ft. Lyons) attack lead by John M. Chivington, elder in the local Methodist Church, 900 white men killed 200 Cheyenne and Arapaho (mostly women and children).

In 1969, Indians returning to Denver, one of four pilot cities for the Adult Vocational Training Act. Although the Indian population is highly mobile, local schools like having Indian students since it entitles the school to a special federal government subsidy. Denver is headquarters for the National Congress of American Indians and the Tribal Land Rights Association.

**22. Proctor, Gordon, *Indian Maiden Saved 3 Captive Whites*, 01/19/1980, Fort Collins Coloradoan, A13, clipping, vertical file - LC - Ethnic Groups - Native American**

Ute Susan, sister of Chief Ouray, captured by Arapaho in 1863 as a young girl. Returned to tribe by Major Simpson Whitely. In 1879, Utes from White River reservation slaughtered many of the whites and took three women and 2 children captive. Josephine Meeker and her mother were among the captives and were kept for a month. Reason for release is not given but some accounts credit Ute Susan (but undocumented) with being kind to the captives. Ute rebellion was attributed to discontent with whites farming on the reservation. Ute party included a chief Douglass and brave named Persune.

**23. Sapakoff, Gene, *Youth Uncovers Old Indian Bones*, 08/19/1979, Fort Collins Coloradoan, clipping, vertical file - LC - Ethnic Groups - Native American**

Zach Day, 8 years old, finds human skeleton on father's (Vic Day) farm, 1 mile east of Interstate 25 and 4 miles north of Highway 14. Bones are estimated to be 200 years old and of an Arapaho woman, possibly with arthritis according to retired CSU Anthropology professor Michael Charney (also Director of the CSU Center for Human Identification).

**24. Bennett, Virginia, *Indian Tradition and Culture Part of Burgess Roye's Artwork*, 02/08/1993, Fence Post, 52, clipping, vertical file - LC - Ethnic Groups - Native American**

Ponca Indian artist, Burgess Roye, of Parachute, CO.

**25. An Indian Prayer, clipping, vertical file -Ethnic Groups: Native American**

**26. Harness, Susan, *American Indian Combined Celebrations*, 12/18/1994, Fort Collins Coloradoan, B3, clipping, vertical file - LC - Ethnic Groups - Native American**

Recollections of Anita Morin, current Ft. Collins resident, of week-long combination Christmas, New Year, and Acbadadea thanksgiving celebrations on the Crow Indian reservation in Montana during the 1930s.

**27. Murphy, Diana, *Native Students, Family Rank on Top*, 03/27/1995, Fort Collins Coloradoan, C1, clipping, vertical file - LC - Ethnic Groups - Native American**

Profile of Carolyn Fiscus, professor of education and director of Native American Student Services at CSU. Member of the HoChunka (Winnebago) tribe, born 1948, raised on tribal reservation in Omaha, Neb.

**28. Ferrin, Ida Davidson, *Many Moons Ago*, 1976, The Filter Press, booklet, vertical file - LC - Ethnic Groups - Native American**

Stories told to author by Goes-in-Lodge, an Arapaho medicine man from the Wind River Reservation.

**29. Yelm, Betty and Dr. Ralph L. Beals, *Indians of the Park Region*, July 1934, Rocky Mountain Nature Association (Rocky Mountain National Park), booklet, vertical file - LC - Ethnic Groups - Native American**

Anthropology - Provides a brief topology, geologic, and climatic overview of the Rocky Mountain National Park area. Of note for Native Americans is the lack of good flaking materials in the area; only quartz, obsidian, and felsite are found and only in small quantities. The majority of worked material found in the region was brought in from the Plains and is mostly chert and quartzite. As of this printing (1934) 27 archaeological sites had been found within or near the Park, mostly in the Big Thompson drainage, 4 in the Cache La Poudre, and two in the Colorado River drainage. Stone tool artifacts include scrappers, points, etc. as well as manos (hammerstones), and a few matates (flat grinding stones). Suggests that Park sites were temporarily used for hunting excursions, larger campsites on the Plains. Pottery (surprisingly since it is heavy and bulky to carry around), was found at 8 sites, all of relatively plain design so probably only used for cooking purposes; may indicate an extreme western edge to the ceramic area centered on the lower valley of the Platte, Missouri (Mound Region). People of Park region had traits of the Plains tribes but had a more restricted nomadic lifestyle, supplemented the diet with berries, grasses, seeds, nuts, and fish. Likely to have been the ancestors of the modern Ute and Shoshoni. Arapaho came late to the Plains (still east of the Black Hills as of 1806).

Ethnology section is similar to *Ethnology of Rocky Mountain National Park* by Dr. Ralph L. Beals, National Park Service 1936 (#61 below).

**30. Norman, Sally, *Navajo: Cultural Lessons Are Interwoven with Language*, 04/05/1994, Fort Collins Coloradoan, B1, clipping, vertical file - LC - Ethnic Groups - Native American**

Navajo language lessons are taught by Jan Irons, a Navajo. Navajo is the most widely spoken Native American language in the US.

**31. Poppen, Julie, *Sweat Lodge Taken Down*, 08/07/1996, Fort Collins Coloradoan, A1, clipping, vertical file - LC - Ethnic Groups - Native American**

The controversial sweat lodge at CSU was dismantled sometime on Monday 8/5 or Tuesday. Feelings are mixed, but most say the issue is over.

**32. Harness, Susan, *Good Turn in Larimer County Saved Lives Later*, 05/28/1995, Fort Collins Coloradoan, B6, clipping, vertical file - LC - Ethnic Groups - Native American**

Story of capture of Susan, a Ute Indian, at 13 and held for several years by an Arapaho war party from Chief Lefthand's band (offered to trade her to J.N. Hollowell, a resident of the Big Thompson Valley in 1863). Rescued by Company B of the First Colorado Volunteer Cavalry under Major Whitely, just before being burned

at the stake near present day Greeley. In 1879, due to previous kindnesses of whites, Susan was instrumental in the release of two white women captured in the White River Massacre (1879). Compare to Gordon Proctor *Indian Maiden Saved 3 Captive Whites* 01/19/1980, Fort Collins Coloradoan, A13 (#22) which does not claim Susan was responsible for release. Citation from Watrous' History of Larimer County.

**33. Harness, Susan, *Tribes May Not Have Understood Treaties*, 04/02/1995, Fort Collins Coloradoan, B5, clipping, vertical file - LC - Ethnic Groups - Native American**

First treaty with Cheyenne in 1825. Next treaty on September 17, 1851 identified boundaries and agreed to provide provisions and agents to conduct trade. February 18, 1861 treaty: all Arapaho and Cheyenne would relinquish their lands except for a small tract and agree to settled habits (reservation, would get 160 acres, \$15,000/yr for 15 years). But not clear that content of treaties was clear to the Indians, because many of the concepts had no clear comparison in Indian culture (i.e. roads, reservation, farms, settlement); also an assumption that each tribe operated under a single leader / authority to make decisions (vs. egalitarian where one person may not speak for all, and followers do so by personal decision). Indians seldom received committed monies or materials, or didn't know how to use them when received (i.e. flour).

**34. Shep Husted Tells Facts of Indians and Trail Stories, 05/01/1923, Fort Collins Express Courier, 5, clipping, vertical file - LC - Ethnic Groups - Native American**

Shep Husted (outfitter for Oliver Toll's 1914 trip to Estes Park with old Arapaho) talked to the Mountain Club at the Physics Building (CSU?). Arapaho were in possession of Estes Park prior to the whites not the Utes as often thought. See also Oliver Toll Arapaho Names and Trails 1962 (#1).

**35. Harness, Susan, *Treaties Shatter Tribes*, 04/09/1995, Fort Collins Coloradoan, B3, clipping, vertical file - LC - Ethnic Groups - Native American**

Treaty of 1868 said punishment for crimes by Indians or whites would be handled by white law. 1877 treaty said that food would be given to children only if they attended school and to adults only if they took up farming (unless aged, infirm, or sick). Treaty of 1890, all land but bottom land (or grazing land) ceded to government and religious societies were able to receive 160 acres for their own use.

**36. 1992-93 Bear Singer, May 1993, Wyoming Indian High School, booklet, , vertical file - LC - Ethnic Groups - Native American**

Creative arts yearbook from the Wyoming Indian High School, includes essays, poems, art.

**37. Archaeology Group Talk on Porcupine Hill, 03/18/1979, Fort Collins Coloradoan (?), clipping, vertical file - LC - Ethnic Groups - Native American**

Jim Marcotte, anthropology graduate student at CSU gives a slide show on the prehistoric site of Porcupine Hill in Summit County. Porcupine Peak dates between 8,000 BC and 1000 AD and was likely used for a summer hunting base camp. It is unique in that a complete tool kit for butchering and hunting was found there. Marcotte has also worked at Lightening Hill north of Fort Collins with CSU anthropology department head Liz Morris.

**38. "First, Bake the Oven - Then Bake the Bread, 10/29/1975, Fort Collins Coloradoan, clipping, vertical file - LC - Ethnic Groups - Native American**

Students in the Heritage Square Unit at Riffenburgh School built a beehive oven to make ceremonial Indian bread as part of Octoberfest (copied from the traditional bread baking ovens introduced by the Europeans to the Pueblo of the southwest).

**39. Balandran, Tony, "Live Clean Life" Actor Tells Kids at Lincoln, 05/14/1994, Fort Collins Coloradoan, A1, clipping, "Cherokee, Cree", vertical file - LC - Ethnic Groups - Native American**

Cherokee and Cree actor, 90 year old, Iron Eyes Cody talked to students at Lincoln Junior High. Cody was in Ft. Collins to sign copies of the book Rick and Jim's Real Reel Actors which includes biographies of Cody and other Indian actors. The book was produced through the efforts of Fort Collins author Richard Payne and artist James Griffith. Cody and Jay Silverheels are the only American Indian actors to have stars on the Hollywood Walk of Fame.

**40. Poppen, Julie, *Indian Leaders Asked to Help Pack Up Lodge*, 08/08/1996, Fort Collins Coloradoan, clipping, Lakota Sioux, vertical file - LC - Ethnic Groups - Native American**

Spiritual leaders from the Rosebud Indian Reservation in South Dakota have been asked to assist in removal of the sweat lodge to assure tribal customs are followed.

**41. Hagen, Mary, *Medicine Eagle Feather Woman: Going Home to Help Her People Succeed*, 09/28/77, The Triangle Review, 3A, clipping, Northern Cheyenne, vertical file - LC - Ethnic Groups - Native American**

Ann Strange Owl Raben, owner of Owl Lodge, an Indian fine arts and crafts shop in Fort Collins, is returning to her home in Montana (the Northern Cheyenne reservation where she is known as Medicine Eagle Feather Woman) to set up a small workshop center in the town of Birney to provide employment for her people. The shop in Fort Collins will be managed by Margaret Hiza, a Crow Indian. Raben has been a technical advisor for the Denver Museum of Natural History's display showing the Cheyenne in 1860.

**42. Moriarty, Bob, *Lander County was Indian Home*, 07/16/1975, The Triangle Review, clipping, "Arapaho, Cheyenne", vertical file - LC - Ethnic Groups - Native American**

Lander county was home to Arapaho and Cheyenne Indian tribes during the middle 1800s. Primarily hunters and gatherers, and controlled plains to the Platte River. Arapaho = "he who buys or trades". Earliest encampments near Denver and Boxelder Creek and Lappet. Both Arapaho and Cheyenne (horseback based) disliked the Ute (foot based, mountain tribe). Antoine Janis, 1st permanent settler in Colorado north of the Arkansas, staked claim near Lappet in 1844 (lived there until 1878). On arrival saw 150 Arapaho lodges at Lappet. Served as a guide and interpreter between 1864 and 1867; in 1878 moved to Pine Ridge reservation with his Sioux wife. Little evidence of atrocities being committed by Arapaho or Cheyenne (besides stealing horses). In 1861 the Cheyenne and Arapaho ceded all the land east of the mountains to the U.S. government (including eastern part of Lander county). Only violence was in 1864; war escalated until mail to east was ended and required intervention of U.S. troops. In 1864, many of Arapaho moved to Wyoming following Sand Creek Massacre. Landmark cottonwood tree on James Strauss' farm in Timnath labeled the Council Tree - used by Plains tribes for councils and hanging of Ute or Pawnees by Arapaho or Cheyenne.

**43. *The Indians of Colorado*, 1957, The State Historical Society of Colorado, Denver, booklet, vertical file - Ethnic Groups: Native American**

Originally published in 1952 by LeRoy R. Hafen. Earliest stone tools found in Colorado, "Sandia" point dated about 20,000 years ago. Followed by Clovis points dated about 13,000 y.a.; two points were found at Dent, CO

with mammoth bones. Folsom fluted points found at the Lindenmeier site near Ft. Collins dated about 10,000 y.a. Plainview points are similar but ungrooved and slightly younger. Eden and Scottsbluff points made between 7,000 and 9,000 y.a. In about 7,000 many animals became extinct - the prehistoric horse, camel , antelope, giant ground sloth, tapir, giant bison, wolf and others.

Woodland group, eastern CO about 600 AD. 1541, first European contact by Spanish in extreme southern Colorado, introduction of horses. Observed Indians living in tents, using dogs as work animals, no planting only hunting buffalo. 1800 Anglo-American entry into Colorado - Arapaho and Cheyenne enter the plains about this time being pushed westward by the Sioux (compare to date given in Toll for "smoking mountain" 1000 ya.). Utes were present in the mountains. Contact with whites brought horses, metal and firearms as well as cloth and blankets, beads, etc. Arapahos - Algonquian family from near the Great Lakes. Arapaho = tattooed on the breast. Cheyenne's also Algonquian, had been farmers on the Cheyenne River in North Dakota. All tribes were nomadic, moving to follow game and grass for horses. Key resource = buffalo, also ate antelope, small mammals and dog.

**44. Swanson, Evade, *When the Indians Left*, 07/02/1975, The Triangle Review, clipping, "Arapaho, Shoshone", vertical file - LC - Ethnic Groups - Native American-Chief Friday**

Part 2 of a series in Annals of Wyoming, Spring issue (1975?) Many of Chief Friday's band worked for ranchers in the Fort Collins area in 1864-65 (period of stage stop burnings in Julesburg and elsewhere). Friday requested a reservation on the Cache la Poudre between Boxelder Creek and Greeley, resisting government efforts to move his band to southern Colorado. In 1864 band had 175 members; by January 1867 this had declined to less than 100 (requesting meat and flour directly from governor). Fort Collins (?) was closed in March 1867, with no acceptable plans for Friday's band. In late 1860s (after 1868) Friday moved his band to near Lander, WY (not on reservation, Shoshone Chief Washakie did not permit Arapaho to share reservation until after 1870). In 1870, Arapaho were blamed for murders in the Lander area and Billy Patterson and an expedition of 75 white men attacked the Arapaho camp, capturing 25 Indians, 14 ponies, and killing 4 people.

During the 1870s Friday served as a scout and interpreter for the U.S. Army. He was a scout for General George Crook during the battle of the Little Big Horn. Until his death in 1881, Friday received \$300/yr for his role as an interpreter. His body was buried in an unmarked grave.

Friday had as many as 10 wives. His genealogy is in the National Archives; many of the family are buried in a special Friday family cemetery on the Wind River Reservation.

Friday was photographed by both William Henry Jackson and Mathew Brady. Jackson's catalog includes a photo of Friday with a rifle seated against a rock.

As a child he was called Washinum (Black Spot), signed the treaty of 1851 as Vash, also had a name which translated as "he who sits in the corner and keeps his mouth shut".

**45. Swanson, Evadene, *Chronology of Photographs of Chief Friday*, personal notes, copy, Arapaho, vertical file -Ethnic Groups: Native American - Chief Friday**

Photocopies of 6 photographs of Friday and associates with Swanson's notes indicating source, location, photographer, and photo context. Photos include 1) 1859 c. Group including Friday at the Cheyenne Agency. 2) 1860s a bust from a carte de visite style mount. 3) 1868, Friday in Indian apparel. 4) 1873 c. Friday leaning on a rock with a gun. 5) 1870s Friday with Crazy Bull. 6) 1877 Matthew Brady group photo. Also includes "The One Who Sleeps" Friday's 10th wife.

46. Swanson, Eadene Burris, *Friday: Roving Arapaho*, Spring 1975, Annals of Wyoming 47(1): 59-68, extract, copy, Arapaho, vertical file - LC - Ethnic Groups - Native American-Chief Friday

47. Swanson, Eadene, *Pioneers Knew Friday All Week*, 06/25/1975, The Triangle Review, clipping, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

Part 1 of 2 part series which appeared in Annals of Wyoming, Spring issue (1975?) Friday Fitzpatrick, Arapaho Indian Chief. Named by Thomas Fitzpatrick when found near the Santa Fe Trail in 1831. Taken to St. Louis for a "white" education and considered by many to be Fitzpatrick's son; named Friday after Daniel Defoe's Indian "Friday" in Robinson Crusoe. Spent summers in Wyoming with mountain men and at fur trader rendezvous. By 1840s (Friday in his 20s) had returned to an Indian way of life. In 1851 signed the Indian treaty at Fort Laramie negotiated by T. Fitzpatrick. Of 10,000 Indians at event Friday and 10 others were selected to go to Washington to meet President Fillmore. Trip increased Friday's status with others in tribe and was considered a "chief" by the whites in Poudre Valley. Best white friend was Ebenezer Davis who settled near Timnath in 1859 and sold hay to mining camps. Sherwoods provided government rations. Arapahos camped near present day Drake Road and also on Sherwood place, on the Coy farm, and near the Strauss Cabin (location of the Arapaho Council tree). In 1864, received permission from Captain Love at Camp Collins to take a hunting party of 25 to the South Fork of the Cache la Poudre in September. Visited by Elizabeth Keyes Stratton at camp near fort in 1866.

48. Grable, Francis C., *The Advance Guard*, Chapter 5: A Lucky Day was Friday, 09/22/1909, The Weekly Courier, Fort Collins, 2, clipping, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

49. Hafen, Leroy, Broken Hand, the Life of Thomas Fitzpatrick, Mountain Man, Guide and Indian Agent, 1973, The Old West Publishing Company, 330, copy, Arapaho, vertical file -Ethnic Groups: Native American - Chief Friday

Excerpts from the book originally published in 1931 that reference Chief Friday. Page 97 recounts Fitzpatrick's original finding of Friday south of the Arkansas River. Page 145, Notes from Anderson referring to Friday's Indian name "Warshinunm" or black spot. Page 146 Friday journeys to (then) Fort William (later Fort Laramie) with Fitzpatrick in 1835. Appendix A (pp. 325-337) provides more specific detail on Friday, tracing his adoption by Fitzpatrick through his death in 1881 at age 56 (est.)

50. *Friday, the Arapaho*, 1978, The Wind River Rendezvous, v 8, n 5, copy, Arapaho, vertical file - Ethnic Groups: Native American- Chief Friday

Short summary of Friday's life. Similar to information in Hafen and Swansen.

51. Gates, Zethyl, *Arapaho Chief Thanks Frontier Family*, 01/05/1980, Loveland Daily Reporter Herald, 3, clipping, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

52. Baun, Robert, *English-speaking Chief Friday Makes a Mark as Negotiator*, 11/01/1996, Fort Collins Coloradoan, B1, clipping, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

53. Clements, Josephine, *Arapaho Chief in Northern Colorado*, March 1994, Senior Voice, 14, clipping, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

54. Hafen, Leroy R., Colorado and Its People, copy, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday

**55. Photographs of Friday Grave Site in Wyoming, 1973, copy, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday**

**56. Trenholm, Virginia, The Arapahos: Our People, copy, Arapaho, vertical file - LC - Ethnic Groups - Native American- Chief Friday**

**57. Records and correspondence on Chief Friday, misc, Bureau of Indians Affairs, copy, Arapaho, vertical file - Ethnic Groups: Native American- Chief Friday**

**58. Daniels, Donna, *Middle Park Indians to 1881: Prehistoric Indians of Grand County*, June 1987, Grand County Historical Association Journal, V7, n1, journal, vertical file -Ethnic Groups: Native American**

Clovis hunters in eastern CO, dating uncertain to 16,000 ya. Tools included scrapes, bifaces, flake knives, choppers, bone tools, and the distinctive Clovis point.

Folsom, 10-11,000 ya. Smaller, more finely made projectile points found in extinct (larger) bison. Lindenmeier site north of Fort Collins, not just a kill site but also domestic uses. Other Folsom sites near Greeley, La Porte, Orchard and the San Luis Valley.

10,000-7,000 Plano culture, distinctive spear points from Wyoming, CO. 7,000 ya, climate change - much warmer on the plains causing a movement up into the mountains. Archaic period 7,000-3,000 ya - smaller cruder points which were hafted to an atlatl (spear thrower). Archaics were hunters and gatherers having a seasonal round. Other technology includes mano and metate (grinding slab), baskets, nets, snares, fish hooks, and net sinkers).

About 0 AD, bow and arrow as tools, much smaller points, pottery in use 1100 - 1500 AD, eastern plains occupied by farming "Upper Republican" cultivation of maize (originally identified on the Republican River in Nebraska), cord-marked pottery and settlements in semi-subterranean lodges. Not clear whether these people moved into mountain or foothills areas.

By 500AD ancestors of historic Utes occupied much of western CO. Extensive description of Ute culture (dress, shelter, diet, division of labor, etc) in other articles in same journal. Also history of Utes and whites, government involvement and settlement on reservation.

Occupation of Lander County : 1727-1800, Comanches; 1820-1846, Arapahos and Cheyenne's

**59. Spring 1999, Southwestern Lore, v 65, n1, journal, vertical file - LC - Ethnic Groups - Native American**

**60. Clyde Brown's Scrap Books, "Indians" 1899-1904, Box #4**

**61. Beals, Dr. Ralph L., Ethnology of Rocky Mountain National Park, 1936, U. S. Department of the Interior National Park Service**

**62. Three Maps of Indian Country, September 1958, U.S. Department of the Interior, Bureau of Indian Affairs, fold out map, vertical file - LC - Ethnic Groups - Native American**

Fold out map showing probable locations of Indian Tribes north of Mexico as of 1500 AD (from Indians of the United States by Clark Wiser, Doubleday and Co.). Shows Arapaho in extreme north-eastern CO, Cheyenne in mid-central eastern CO and Ute in extreme SW CO. Second map shows culture areas and approximate location

of tribes at time of printing (1958?), CO is in culture of "the Hunters of the Plains" with only Ute in SW corner. Arapaho are located in central WY and Cheyenne in WY/MT. 3rd map shows reservations as of 1948.

**63. Van Orsdale, Capt. J. T., Rev. Sherman Coolidge, D.D., May 1893, The Colorado Magazine, v1, n 2, original, ephemera file - Colorado Native Americans**

Early background of William Tecumseh Sherman (bought from his Arapaho mother after the assault on her camp near present day Lander, WY in 1870 by a group of ex-soldiers from the left wing of Price's Army (Confederate States)), later baptized as Sherman Coolidge, raised by Captain C.A. Coolidge of the 7th infantry and wife. Trained for the ministry in Fairbault, MN, graduated and ordained in 1884. Served on the Wind River reservation (Fort Washakie) from 1885 until 1893 (on beyond?). Considered "proof ... that the Native American Indian can be taught to take and hold a place among the citizens of the United States."

**64. Coolidge, Sherman, D.D., *The Indian of To-day*, May 1893, The Colorado Magazine, v1, n 2, original, ephemera file - Colorado Native Americans**

Coolidge, a native Arapaho, writes about current (1893) Indian policy. 1869 peace treaty between Arapaho and Shoshone, Arapaho located to Pine Ridge Reservation in SD, in 1876 permission from government to move to Wind River Reservation in WY to be near ancestors, familiar area (hunting, etc). Coolidge describes early education facilities (by Bishop Randall, Christian Church? and successors), eventual government education in 1890.

Work of church on reservation is not to build a liturgy in Arapaho or Shoshone tongue but to prepare the people for their duties in church and state. "The missionary may learn the Indian language for the sake of preaching the gospel; but the main effort is to educate the weaker race of the inferior language, life, and religion into the better language, life, and religion of the stronger race. Education promotes civilization and a common language promotes affiliation." 1891, government requested infantry (17) and cavalry (8 troops) enlistment of 55 men each. Coolidge sees this as a good occupation and a way to rapid civilization of young men too old for education and at loose ends. Lessens the chance of war between them and white people.

**65. Photocopy of photograph of Ogalala group in 1877 or before (Fort Collins Pioneer Museum biog. pict. file # 1919J Neg 1919). The group could be the delegation of Sept. - Oct. 1877. People in photo in he Dog, Little Wound, Little Big Man, Young Man Afraid of his Horses, Sword, Yellow bear, Anton Dennis (sp), William Garaet (interpreter), Joseph Merriville, and Three Grizzly Bears. Photo and group is similar to #41 in the 1877 Jackson catalog.**

**66. Photocopy of Fremont's 2nd Expedition route map dated July 23, 1843 at St. Vrain (near present day Greeley, CO). Source unknown.**

Recounts story of Chief Colorow's desire and attempt to buy John's wife Clara and their baby near Cheyenne, WY.

**68. *They Must Necessarily Yield...*, 1978, The Wind River Rendezvous, v 8, n 5, copy, Arapaho, vertical file - Ethnic Groups: Native American- Chief Friday**

**69. Mc Clelland, Frank, *First News of Custer's Battle*, Fort Collins Express-Courier, 8/11/1929, p. 11, vertical file - LC - Ethnic Groups - Native American**

The Brule Sioux had a system of passing along information of tribal interest. Whenever a big event occurred, runners would be sent to warn members of the tribe who had either permanently or temporarily moved from the tribal headquarters. In 1876, runners were sent to the four Brule Sioux women who lived in Laporte with their white husbands. This is the account of Custer's battle at the Little Bighorn from their Native American perspective.