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with the compliments  
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# PICTURE-WRITING

OF THE

# AMERICAN INDIANS

BY

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tribal division, but it has become only an expression for all those tribes whose ranges are on the prairie, and thus it is a territorial and accidental, not a tribular distinction. One of the Dakotas at Fort Rice spoke to the present writer of the "hostiles" as "Titons," with obviously the same idea of locality, "away on the prairie," it being well known that they were a conglomeration from several tribes.

## LONE-DOG'S WINTER COUNT.

Fig. 183, 1800-'01.—Thirty Dakotas were killed by Crow Indians. The device consists of thirty parallel black lines in three columns, the outer lines being united. In this chart, such black lines always signify the death of Dakotas killed by their enemies.



FIG. 183.

The Absaroka or Crow tribe, although belonging to the Siouan family, has nearly always been at war with the Dakotas proper since the whites have had any knowledge of either. They are noted for the extraordinary length of their hair, which frequently distinguishes them in pictographs.

Fig. 184, 1811-'02.—Many died of smallpox. The smallpox broke out in the tribe. The device is the head and body of a man covered with red blotches. In this, as in all other cases where colors in this chart are mentioned, they will be found to correspond with Pl. XX, but not in that respect with the text figures, which have no coloration.



FIG. 184.

Fig. 185, 1802-'03.—A Dakota stole horses with shoes on, i. e., stole them either directly from the whites or from some other Indians who had before obtained them from whites, as the Indians never shoe their horses. The device is a horseshoe.



FIG. 185.

Fig. 186, 1803-'04.—They stole some "curly horses" from the Crows. Some of these horses are still on the plains, the hair growing in closely curling tufts. The device is a horse with black marks for the tufts. The Crows are known to have been early in the possession of horses.



FIG. 186.

Fig. 187, 1804-'05.—The Dakota had a calumet dance and then went to war. The device is a long pipestem, ornamented with feathers and streamers. The feathers are white, with black tips, evidently the tail feathers of the adult golden eagle (*Aquila chrysaetos*), highly prized by the Plains Indians. The streamers anciently were colored strips of skin or flexible bark; now gayly colored strips of cloth are used. The word calumet is a corruption of the French chalumeau. Capt. Carver (*e*) in his *Three Years' Travels Through the Interior Parts of North America*, after puzzling over the etymology of "calumet," describes the pipe as "about 4 feet long, bowl of red marble, stem of



FIG. 187.

a light wood curiously painted with hieroglyphics in various colors and adorned with feathers. Every nation has a different method of decorating these pipes and can tell at once to what band it belongs. It is used as an introduction to all treaties, also as a flag of truce is among Europeans." Among the Indian tribes generally the pipe, when presented or offered to a stranger or enemy, was the symbol of peace, yet when used ceremonially by members of the same tribe among themselves was virtually a token of impending war. For further remarks on this point see the year 1842-'43 of this Winter Count.

Fig. 188, 1805-'06.—The Crows killed eight Dakotas. Again the short parallel black lines, this time eight in number, united by a long stroke. The interpreter, Fielder, says that this character with black strokes is only used for grave marks.



FIG. 188.

Fig. 189, 1806-'07.—A Dakota killed an Arikara (Ree) as he was about to shoot an eagle. The sign gives the head and shoulders of a man with a red spot of blood on his neck, an arm being extended, with a line drawn to a golden eagle.



FIG. 189.

The drawing represents an Indian in the act of catching an eagle by the legs, as the Arikara were accustomed to catch eagles in their earth traps. These were holes to which the eagles were attracted by baits and in which the Indians were concealed. They rarely or never shot war eagles. The Arikara was shot in his trap just as he put his hand up to grasp the bird.



FIG. 190.

Fig. 190, 1807-'08.—Red-Coat, a chief, was killed. The figure shows the red coat pierced by two arrows, with blood dripping from the wounds.

Fig. 191, 1808-'09.—The Dakota who had killed the Ree shown in this record for 1806-'07 was himself killed by the Rees. He is represented running, and shot with two arrows, blood dripping. These two figures, taking in connection, afford a good illustration of the method



FIG. 191.

pursued in the chart, which was not intended to be a continuous history, or even to record the most important event of each year, but to exhibit some one of special peculiarity. There was some incident about the one Ree who was shot when, in fancied security, he was bringing down an eagle, and whose death was avenged by his brethren the second year afterward. It would, indeed, have been impossible to have graphically distinguished the many battles, treaties, horse-stealings, big hunts, etc., so most of them were omitted and other events of greater individuality and better adapted for portrayal were taken for the year count, the criterion being not that they were of historic moment, but

that they were of general notoriety, or perhaps of special interest to the recorders.

Fig. 192, 1809-'10.—A chief, Little-Beaver, set fire to a trading store, and was killed. The character simply designates his name-totem. The other interpretations say that he was a white trapper, but probably he had gained a new name among the Indians.



FIG. 192.

Fig. 193, 1810-'11.—Black-Stone made medicine. The expression medicine is too common to be successfully eliminated, though it is altogether misleading. The "medicine men" have no connection with therapeutics, feel no pulses, and administer no drugs, or, if sometimes they direct the internal or external use of some secret preparation, it is as a part of superstitious ceremonies, and with main reliance upon those ceremonies. Their incantations are not only to drive away disease, but for many other purposes, such as to obtain success in war, avert calamity, and were very frequently used to bring within reach the buffalo, on which the Dakotas depended for food. The rites are those known as shamanism, noticeable in the ethnic periods of savagery and barbarism. In the ceremonial of "making medicine," a buffalo head, and especially the head of an albino buffalo, held a prominent place among the plains tribes. Many references to this are to be found in the Prince of Wied's Travels in the Interior of North America. Also see *infra*, Chap. XIV. The device in the chart is the man figure, with the head of an albino buffalo held over his own.



FIG. 193.

Fig. 194, 1811-'12.—The Dakota fought a battle with the Gros Ventres and killed a great many. Device, a circle inclosing three round objects with flat bases, resembling heads severed from trunks, which are too minute in this device for decision of objects represented; but they appear more distinct in the record for 1864-'65 as the heads of enemies slain in battle. In the sign language of the plains, the Dakota are denoted by drawing a hand across the throat, signifying that they cut the throats of their enemies. The Dakota count by the fingers, as is common to most peoples, but with a peculiarity of their own. When they have gone over the fingers and thumbs of both hands, one finger is temporarily turned down for *one ten*. At the end of the next ten another finger is turned, and so on to a hundred. *Opawinge* (*Opawixce*), one hundred, is derived from *pawinga* (*pawixxa*), to go round in circles, to make gyrations, and contains the idea that the round of all the fingers has again been made for their respective tens. So the circle is never used for less than one hundred, but sometimes signifies an indefinite number greater than a hundred. The circle, in this instance, therefore, was at first believed to express the killing in battle of many enemies. But the other interpretations removed all symbolic character, leaving the circle simply as the rude



FIG. 194.



drawing of a dirt lodge to which the Gros Ventres were driven. The present writer, by no means devoted to symbolism, had supposed a legitimate symbol to be indicated, which supposition further information on the subject showed to be incorrect.

Fig. 195, 1812-'13.—Wild horses were first run and caught by the Dakotas. The device is a lasso. The date is of value, as showing when the herds of prairie horses, descended from those animals introduced by the Spaniards in Mexico, or those deposited by them on the shores of Texas and at other points, had multiplied so as to extend into the far northern regions. The Dakotas undoubtedly learned the use of the horse and perhaps also that of the lasso from southern tribes, with whom they were in contact; and it is noteworthy that notwithstanding the tenacity with which they generally adhere to ancient customs, in only two generations since they became familiar with the horse they had been so revolutionized in their habits as to be utterly helpless, both in war and the chase, when deprived of that animal.



FIG. 195.



FIG. 196.



FIG. 197.



FIG. 198.

Fig. 196, 1813-'14.—The whooping-cough was very prevalent and fatal. The sign is suggestive of a blast of air coughed out by the man-figure.

The interruption in the cough peculiar to the disease is more clearly delineated in the Winter Count of The-Flame for the same year, Fig. 197, and still better in The-Swan's Winter Count, Fig. 198.



FIG. 199.

Fig. 199, 1814-'15.—A Dakota killed an Arapaho in his lodge. The device represents a tomahawk or battle-ax, the red being blood from the cleft skull.



FIG. 200.

Fig. 200, 1815-'16.—The Sans Ares made the first attempt at a dirt lodge. This was at Peoria Bottom, Dakota. Crow Feather was their chief, which fact, in the absence of the other charts, seemed to explain the fairly drawn feather of that bird protruding from the lodge top, but the figure must now be admitted to be a badly drawn bow, in allusion to the tribe Sans Arc, without, however, any sign of negation. As the interpreter explained the figure to be a crow feather and as Crow-

Feather actually was the chief, Lone-Dog's chart with its interpretation may be independently correct.

Fig. 201, 1816-'17.—"Buffalo belly was plenty." The device rudely portrays a side of buffalo.



FIG. 201.

Fig. 202, 1817-'18.—La Framboise, a Canadian, built a trading store with dry timber. The dryness is shown by the dead tree. La Framboise was an old trader among the Dakota, who once established himself in the Minnesota valley. His name is mentioned by various travelers.

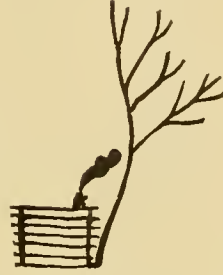


FIG. 202.

Fig. 203, 1818-'19.—The measles broke out and many died. The device in the copy is the same as that for 1801-'02, relating to the smallpox, except a very slight difference in the red blotches; and, though Lone-Dog's artistic skill might not have been sufficient to distinctly vary the appearance of the two patients, both diseases being eruptive, still it is one of the few serious defects in the chart that the sign for the two years is so nearly identical that, separated from the continuous record, there would be confusion between them. Treating the document as a mere aide-de-mémoire no inconvenience would arise, it probably being well known that the smallpox epidemic preceded that of the measles; but care is generally taken to make some, however minute, distinction between the characters. It is also to be noticed that the Indian diagnosis makes little distinction between smallpox and measles, so that no important pictographic variation could be expected. The head of this figure is clearly distinguished from that in 1801-'02.



FIG. 203.

Fig. 204, 1819-'20.—Another trading store was built, this time by Louis La Conte, at Fort Pierre, Dakota. His timber, as one of the Indians consulted especially mentioned, was rotten.



FIG. 204.

Fig. 205, 1820-'21.—The trader, La Conte, gave Two-Arrow a war dress for his bravery. So translated an interpreter, and the sign shows the two arrows as the warrior's name-totem; likewise the gable of a house, which brings in the trader; also a long strip of black tipped with red streaming from the roof, which possibly may be the piece of parti-colored material out of which the dress was fashioned. This strip is not intended for sparks and



FIG. 205.

smoke, which at first sight was suggested, as in that case the red would have been nearest the roof instead of farthest from it.



FIG. 206.

Fig. 206, 1821-'22.—The character represents the falling to earth of a very brilliant meteor.



FIG. 207.

Fig. 207, 1822-'23.—Another trading house was built, which was by a white man called Big-Leggings, and was at the mouth of the Little Missouri or Bad river. The drawing is distinguishable from that for 1819-'20.



FIG. 208.

Fig. 208, 1823-'24.—White soldiers made their first appearance in the region. So said the interpreter, Clement, but from the unanimous interpretation of others the event portrayed is the attack of the United States forces accompanied by Dakotas upon the Arikara villages, the historic account of which is given in some detail in Chap. XVI, *infra*.

The device represents an Arikara palisaded village and attacking soldiers. Not only the remarkable character and triumphant result of this expedition, but the connection that the Dakotas themselves had with it, made it a natural subject for the year's totem.

All the winter counts refer to this expedition.



FIG. 209.

Fig. 209, 1824-'25.—Swan, chief of the Two-Kettle tribe, had all of his horses killed. Device, a horse pierced by a lance, blood flowing from the wound.



FIG. 210.

Fig. 210, 1825-'26.—There was a remarkable flood in the Missouri river and a number of Indians were drowned. With some exercise of fancy the symbol may suggest heads appearing above a line of water, and this is more distinct in some of the other charts.

Fig. 211, 1826-'27.—“An Indian died of the dropsy.” So Basil Clement said. It was at first suggested that this circumstance was noted because the disease was so unusual in 1826 as to excite remark.



FIG. 211.

Baron de La Hontan (*c*), a good authority concerning the North-western Indians before they had been greatly affected by intercourse with whites, specially mentions dropsy as one of the diseases unknown to them. Carver, *op. cit.*, also states that this malady was extremely rare. The interpretations of other charts ex-

plained, however, that some Dakotas on the warpath had nearly perished with hunger when they found and ate the rotting carcass of an old buffalo on which the wolves had been feeding. They were seized soon after with pains in the stomach, their abdomens swelled, and gas poured from the mouth. This disease is termed tympanites, the external appearance occasioned by it much resembling that of dropsy.

Fig. 212, 1827-'28.—Dead-Arm was stabbed with a knife or dirk by a Mandan. The illustration is quite graphic, showing the long-handled dirk in the bloody wound and withered arm.



FIG. 212.

Fig. 213, 1828-'29.—A white man named Shadran, who lately, as reported in 1877, was still living in the same neighborhood, built a dirt lodge. The hatted head appears under the roof. This name should probably be spelled Chadron, with whom Catlin hunted in 1832, in the region mentioned.



FIG. 213.

Fig. 214, 1829-'30.—A Yanktonai Dakota was killed by Bad-Arrow Indians.

The Bad-Arrow Indians is a translation of the Dakota name for a certain band of Blackfeet Indians.



FIG. 214.

Fig. 215, 1830-'31.—Bloody battle with the Crows, of whom it is said twenty-three were killed. Nothing in the sign denotes number, it being only a man figure with red or bloody body and red war bonnet.



FIG. 215.

Fig. 216, 1831-'32.—Le Beau, a white man, killed another named Kernel. Le Beau was still alive at Little Bend, 30 miles above Fort Sully, in 1877.



FIG. 216.

Fig. 217, 1832-'33.—Lone-Horn had his leg "killed," as the interpretation gave it. The single horn is on the figure, and a leg is drawn up as if fractured or distorted, though not unlike the leg in the character for 1808-'09, where running is depicted.



FIG. 217.





FIG. 218.

Fig. 218, 1833-'34.—“The stars fell,” as the Indians all agreed. This was the great meteoric shower observed all over the United States on the night of November 12 of that year. In this chart the moon is black and the stars are red.



Fig. 219, 1834-'35.—The chief Medicine-Hide was killed. The device shows the body as bloody, but not the war bonnet, by which it is distinguished from the character for 1830-'31.

FIG. 219.



FIG. 220.

Fig. 220, 1835-'36.—Lame-Deer shot a Crow Indian with an arrow; drew it out and shot him again with the same arrow. The hand is drawing the arrow from the first wound. This is another instance of the principle on which events were selected. Many fights occurred of greater moment, but with no incident precisely like this. Lame-Deer was a distinguished chief among the hostiles in 1876. His camp of five hundred and ten lodges was surprised and destroyed by Gen. Miles, and four hundred and fifty horses, mules, and ponies were captured.

Fig. 221, 1836-'37.—Band's-Father, chief of the Two Kettles, died. The device is nearly the same as that for 1816-'17, denoting plenty of buffalo belly. Interpreter Fielder throws light on the subject by saying that this character was used to designate the year when The-Breast, father of The-Band, a Minneconjou, died. The-Band himself died in 1875, on Powder river. His name was O-ye-a-pee. The character was, therefore, the Buffalo-Breast, a personal name.



FIG. 221.



FIG. 222.

Fig. 222, 1837-'38.—Commemorates a remarkably successful hunt, in which it is said 100 elk were killed. The drawing of the elk is good enough to distinguish it from the other quadrupeds in this chart.



FIG. 223.

Fig. 223, 1838-'39.—A dirt lodge was built for Iron-Horn. The other dirt lodge (1815-'16) has a mark of ownership, which this has not. A chief of the Minneconjous is mentioned in Gen. Harney's report in 1856 under the name of The-One-Iron-Horn. The word translated “iron” in this case and appearing thus several times in the charts does not always mean the metal of that name. According to Rev. J. Owen Dorsey it has a mystic significance, in some manner connected with water and with water spirits. In pictographs objects called iron are painted blue when that color can be obtained.

Fig. 224, 1839-'40.—The Dakotas killed an entire village of Snake or Shoshoni Indians. The character is the ordinary tipi pierced by arrows.



FIG. 224.

Fig. 225, 1840-'41.—The Dakotas made peace with the Cheyennes. The symbol of peace is the common one of the approaching hands of two persons. The different coloration of the two hands and arms shows that they belonged to two different persons, and in fact to different tribes. The mere unceremonial hand grasp or "shake" of friendship was not used by the Indians before it was introduced by Europeans.



FIG. 225.

Fig. 226, 1841-'42.—Feather-in-the-Ear stole 30 spotted ponies. The spots are shown red, distinguishing them from those of the curly horse in the character for 1803-'04.



FIG. 226.

A successful theft of horses, demanding skill, patience, and daring, is generally considered by the Plains Indians to be of equal merit with the taking of scalps. Indeed, the successful horse thief is more popular than a mere warrior, on account of the riches gained by the tribe, wealth until lately being generally estimated in ponies as the unit of value.

Fig. 227, 1842-'43.—One-Feather raised a large war party against the Crows. This chief is designated by his long solitary red eagle feather, and holds a pipe with black stem and red bowl, alluding to the usual ceremonies before starting on the warpath. For further information on this subject see Chap. xv. The Red-War-Eagle-Feather was at this time a chief of the Sans Ares.



FIG. 227.

Fig. 228, 1843-'44.—The Sans Ares made medicine to bring the buffalo. The medicine tent is denoted by a buffalo's head drawn on it, which in this instance is not the head of an albino buffalo.



FIG. 228.

Fig. 229, 1844-'45.—The Minneconjons built a pine fort. Device, a pine tree connected with a tipi. Another account explains that they went to the woods and erected their tipis there as affording some protection from the unusually deep snow. This would account for the pine tree.



FIG. 229.



FIG. 230.

Fig. 230, 1845-'46.—Plenty of buffalo meat, which is represented as hung upon poles and trees to dry. This device has become the conventional sign for plenty and frequently appears in the several charts.



FIG. 231.

Fig. 231, 1846-'47.—Broken-Leg died. Rev. Dr. Williamson says he knew him. He was a Brulé. There is enough difference between this device and those for 1808-'09 and 1832-'33 to distinguish each.



FIG. 232.

Fig. 232, 1847-'48.—Two-Man was killed. His totem is drawn, two small man figures side by side. Another interpretation

explains the figure as indicating twins.



FIG. 233.

Fig. 233, 1848-'49.—Humpback was killed. An ornamented lance pierces the distorted back. Other records name him Broken-Back. He was a distinguished chief of the Minneconjous.



FIG. 234.

Fig. 234, 1849-'50.—The Crows stole a large drove of horses (it is said eight hundred) from the Brulés. The circle is a design for a camp or corral from which a number of horse-tracks are departing.



FIG. 235.

Fig. 235, 1850-'51.—The character is a distinct drawing of a buffalo containing a human figure. Clément translated that "a buffalo cow was killed in that year and an old woman found in her belly;" also that all the Indians believed this. Good-Wood, examined through another interpreter, could or would give no explanation except that it was

"about their religion." The Dakotas have long believed in the appearance from time to time of a monstrous animal that swallows human beings. This superstition was perhaps suggested by the bones of mastodons, often found in the territory of those Indians; and, the buffalo being the largest living animal known to them, its name was given to the legendary monster, in which nomenclature they were not wholly wrong, as the horns of the fossil *Bison latifrons* are 10 feet in length.

Major Bush suggests that perhaps some old squaw left to die sought the carcass of a buffalo for shelter and then died. He has known this to occur.

Fig. 236, 1851-52.—Peace with the Crows. Two Indians, with differing arrangement of hair, showing two tribes, are exchanging pipes for a peace smoke.

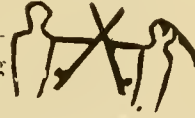


FIG. 236.

Fig. 237, 1852-'53.—The Nez Percés came to Lone-Horn's lodge at midnight. The device shows an Indian touching with a pipe a tipi, the top of which is black or opaque, signifying night.

Touch-the-Clouds, a Minneconjou, son of Lone-Horn, when this chart was shown to him by the present writer, designated this character as being particularly known to him from the fact of its being his father's lodge. He remembered all about it from talk in his family, and said it was the Nez Percés who came.



FIG. 237.

Fig. 238, 1853-'54.—Spanish blankets were first brought to the country. A fair drawing of one of those striped blankets is held out by a white trader.



FIG. 238.

Fig. 239, 1854-'55.—Brave-Bear was killed. His extended arms are ornamented with pendent stripes.



FIG. 239.

Fig. 240, 1855-'56.—Gen. Harney, called by the Dakota Putinska ("white beard" or "white mustache"), made peace with a number of the tribes or bands of the Dakotas. The figure shows an officer in uniform shaking hands with an Indian.



FIG. 240.

Executive document No. 94, Thirty-fourth Congress, first session, Senate, contains the minutes of a council held at Fort Pierre, Nebraska, on the 1st day of March, 1856, by Brevet Brig. Gen. William S. Harney, U. S. Army, commanding the Sioux expedition, with the delegations from nine of the bands of the Sioux, viz, the Two Kettle band, Lower Yankton, Uncpapas, Blackfeet Sioux, Minneconjous, Sans Ares, Yantonnais (two bands), Brulés of the Platte."

Fig. 241, 1856-'57.—Four-Horn was made a calumet or medicine man.





FIG. 241.

A man with four horns holds out the same kind of ornamented pipestem shown in the character for 1804-'05, it being his badge of office. Four-Horn was one of the subchiefs of the Unepapas, and was introduced to Gen. Harney at the council of 1856 by Bear-Rib, head chief of that tribe.

Interpreter Clément, in the spring of 1874, said that Four-Horn and Sitting-Bull were the same person, the name Sitting-Bull being given him after he was made a calumet man. No other authority tells this.



FIG. 242.

Fig. 242, 1857-'58.—The Dakotas killed a Crow squaw. She is pierced by four arrows, and the peace made with the Crows in 1851-'52 seems to have been short lived.



FIG. 243.

Fig. 243, 1858-'59.—Lone-Horn, whose solitary horn appears, made buffalo "medicine," doubtless on account of the scarcity of that animal. Again the head of an albino bison. One-Horn, probably the same individual, is recorded as the head chief of the Minneconjous at this date.



FIG. 244.

Fig. 244, 1859-'60.—Big-Crow, a Dakota chief, was killed by the Crows. He had received his name from killing a Crow Indian of unusual size.



FIG. 245.

Fig. 245, 1860-'61.—Device, the head and neck of an elk, similar to that part of the animal for 1837-'38, with a line extending from its mouth, at the extremity of which is the albino buffalo head. "The elk made you understand the voice while he was walking." The interpreter persisted in this oracular rendering. This device and its interpretation were unintelligible to the writer until examination of Gen. Harney's report, above referred to, showed the name of a prominent chief of the Minneconjous set forth as "The Elk that Holloes Walking." It then became probable that the device simply meant that the aforesaid chief made buffalo medicine, which conjecture, published in 1877, was verified by the other records subsequently discovered.

Interpreter A. Lavary said, in 1867, that The-Elk-that-Holloes-Walking, then chief of the Minneconjous, was then at Spotted-Tail's camp. His father was Red-Fish. He was the elder brother of Lone-Horn. His name is given as A-hag-a-hoo-man-ie, translated The Elk's Voice Walking; compounded of he-ha-ka, elk, and omani, walk; this according to Lavary's literation. The correct literation of the Dakota word meaning elk is heqaka; voice, ho; and to walk, walking, mani.

Their compound would be heqaka-ho-mani, the translation being the same as above given.

Fig. 246, 1861-'62.—Buffalo were so plentiful that their tracks came close to the tipis. The cloven-hoof mark is cleverly distinguished from the tracks of horses in the character for 1849-'50.



FIG. 246.

Fig. 247, 1862-'63.—Red-Feather, a Minneconjou, was killed. His feather is shown entirely red, while the "one-feather" in 1842-'43 has a black tip.

It is to be noted that there is no allusion to the great Minnesota massacre, which commenced in August, 1862, and in which many of the Dakotas belonging to the tribes familiar with these charts were engaged. Little-Crow was the leader. He escaped to the British possessions, but was killed in July, 1863. Perhaps the reason of the omission of any character to designate the massacre was the terrible retribution that followed it.



FIG. 247.

Fig. 248, 1863-'64.—Eight Dakotas were killed. Again the short, parallel black lines united by a long stroke. In this year Sitting-Bull fought General Sully in the Black Hills.



FIG. 248.

Fig. 249, 1864-'65.—The Dakotas killed four Crows. Four of the same rounded objects, like severed heads, shown in 1825-'26, but these are bloody, thus distinguishing them from the cases of drowning.



FIG. 249.

Fig. 250, 1865-'66.—Many horses died for want of grass. The horse here drawn is sufficiently distinct from all others in the chart.



FIG. 250.

Fig. 251, 1866-'67.—Swan, father of Swan, chief of the Minneconjous in 1877, died. With the assistance of the name the object intended for his totem may be recognized as a swan swimming on the water.



FIG. 251.

Fig. 252, 1867-'68.—Many flags were given them by the Peace Commission. The flag refers to the visit of the Peace Commissioners, among whom were Generals Sherman, Terry, and other prominent military and civil officers. Their report appears in the Annual Report of the Commissioner of Indian Affairs for 1868. They met at Fort Leavenworth, August 13, 1867, and between August 30 and September 13 held councils with the various bands of the Dakota Indians at Forts Sully and Thompson, and also at



FIG. 252.

the Yankton, Ponka, and Santee reservations. These resulted in the Dakota treaty of 1868.



FIG. 253.

Fig. 253, 1868-'69.—Texas cattle were brought into the country. This was done by Mr. William A. Paxton, a well known business man, resident in Dakota in 1877.



FIG. 254.

Fig. 254, 1869-'70.—An eclipse of the sun. This was the solar eclipse of August 7, 1869, which was central and total on a line drawn through the Dakota country. This device has been criticised because Indians generally believe an eclipse to be occasioned by a dragon or aerial monster swallowing the sun, and it is contended that they would so represent it. An answer is that the design is objectively good, the sun being painted black, as concealed, while the stars come out red, i. e., bright, and graphic illustration prevails throughout the charts where it is possible to employ it.

Dr. Washington Matthews, surgeon, U. S. Army, communicated the fact that the Dakotas had opportunities all over their country of receiving information about the real character of the eclipse. He was at Fort Rice during the eclipse and remembers that long before it occurred the officers, men, and citizens around the post told the Indians of the coming event and discussed it with them so much that they were on the tip-toe of expectancy when the day came. Two-Bears and his band were then encamped at Fort Rice, and he and several of his leading men watched the eclipse along with the whites and through their smoked glass, and then and there the phenomenon was thoroughly explained to them over and over again. There is no doubt that similar explanations were made at all the numerous posts and agencies along the river that day. The path of the eclipse coincided nearly with the course of the Missonri for over a thousand miles. The duration of totality at Fort Rice was nearly two minutes ( $1' 48''$ ).



FIG. 255.

Fig. 255, 1870-'71.—The Uncpapas had a battle with the Crows, the former losing, it is said, 14, and killing 29 out of 30 of the latter, though nothing appears to show those numbers. The central object is not a circle denoting multitude, but an irregularly rounded object, perhaps intended for one of the

wooden inclosures or forts frequently erected by the Indians, and especially the Crows. The Crow fort is shown as nearly surrounded, and bullets, not arrows or lances, are flying. This is the first instance in this chart in which any combat or killing is portrayed where guns explicitly appear to be used by Indians, though nothing in the chart is at variance with the fact that the Dakotas had for a number of years been familiar with firearms. The most recent indications of any weapon were those of the arrows piercing the Crow squaw in 1857-'58, and Brave-Bear in 1854-'55, while the last one before those was the lance used in 1848-'49, and those arms might well have been employed in all the cases selected, although rifles and muskets were common. There is an obvious practical difficulty in picturing, by a single character, killing with a bullet, not arising as to arrows, lances, dirks, and hatchets, all of which can be and are shown in the chart projecting from the wounds made by them. Other pictographs show battles in which bullets are denoted by continuous dotted lines, the spots at which they take effect being sometimes indicated, and the fact that they did hit the object aimed at is expressed by a specially invented symbol. It is, however, to be noted that the bloody wound on the Rec's shoulder (1806-'07) is without any protruding weapon, as if made by a bullet.

More distinct information regarding this fight, the record of which concludes the original Lone-Dog chart, has been kindly communicated by Mr. Luther S. Kelly, of Garfield County, Colorado.

The war party of Uncpapas mentioned charged upon a small trading post for the Crows on the Upper Missouri river, at the mouth of Mus-selshell river. Usually this post was garrisoned by a few frontiersmen, but on that particular day there happened to be a considerable force of freighters and hunters. The Indians were afoot and, being concealed by the sage brush, got within shooting distance of the fort before being discovered. They were easily driven off, and going a short distance took shelter from the rain in a circular washout, not having any idea of being followed by the whites. Meanwhile the whites organized and followed. The surprise was complete, the leading white man only being killed. The Indians sang their song and made several breaks to escape, but were shot down as fast as they rose above the bank. Twenty-nine were killed.

#### BATTISTE GOOD'S WINTER COUNT.

Dr. William H. Corbusier, surgeon, U. S. Army, while stationed in 1879 and 1880 at Camp Sheridan, Nebraska, near the Pine Ridge Indian Agency, Dakota, obtained a copy of this Winter Count from its recorder Baptiste, commonly called Battiste Good, a Brulé Dakota, whose Dakotan name is given as Wa-po-cta<sup>u</sup>-xi, translated Brown-Hat. He was then living at the Rose Bud Agency, Dakota, and explained the meaning of the pictographs to the Rev. Wm. J. Cleveland, of the last named agency, who translated them into English.



The copy made by Battiste Good from his original record, of which it is said to be a facsimile, is painted in five colors besides black, in which the outlines are generally drawn, but with the exception of red blood-marks these colors do not often appear to be significant. This copy, which was kindly contributed by Dr. Corbusier, is made in an ordinary paper drawing-book, the last page of which contains the first record. This is represented in Fig. 256, and pictures what is supposed to be an introduction in the nature of a revelation. The next page, reading backwards and corresponding with Pl. XXI, is a pretended record of a cycle comprising the years (presumed to be in the Christian chronology) from 901 to 930. Eleven similar pages and cycles bring the record down to 1700. These pages are only interesting from the mythology and tradition referred to and suggested by them, and which must be garnered from the chaff of uncomprehended missionary teaching. From 1700 to 1880, when the record closes, each year, or rather winter, is represented by a special character according to the Dakota system above explained.

Battiste Good, by his own statement in the present record, was born in the year 1821-'22. Any careful examination of the figures as worked over by his own hand shows that he has received about enough education in English and in writing to induce him to make unnecessary additions and presumptuous emendations on the pictographs as he found them and as perhaps he originally kept and drew the more recent of them. He has written English words and Arabic numerals over and connected with the Dakota devices, and has left some figures in a state of mixture including the methods of modern civilization and the aboriginal system. To prevent the confusion to the reader which might result from Battiste's meddlesome vanity, these interpolated marks are in general omitted from the plates and figures as now presented, but, as specimens of the kind and amount of interference referred to, the designs on the copy for the years 1700-'01, 1701-'02, and 1707-'08 are given below as furnished.

The facts stated to have occurred so long ago as the beginning of the last century can not often be verified, but those of later date given by Battiste are corroborated by other records in the strongest manner—that is, by independent devices which are not mere copies. Therefore, notwithstanding Battiste's mythic cycles and English writing, the body of his record, which constitutes the true Winter Counts, must be regarded as genuine. He is simply the bad editor of a good work. But whether or not the events occurred as represented, the pictography is of unique interest. It may be remarked that Battiste's record is better known among the Oglala and Brulé, and Loue-Dog's Winter Count among the Minneconjou.

It should be noted that when allusions are made to coloration in Fig. 256, and in any one of the other figures in the text which illustrate this Winter Count, they must be understood as applicable to the orig-

inal. Pls. XXI, XXII, and XXIII are colored copies of those furnished by Battiste Good, reduced, however, in size.

Fig. 256 illustrates Battiste Good's introduction. He is supposed to be narrating his own experience as follows: "In the year 1856, I went to the Black Hills and cried, and cried, and cried, and suddenly I saw a bird above me, which said: 'Stop crying; I am a woman, but I will tell you something: My Great-Father, Father God, who made this place, gave it to me for a home and told me to watch over it. He put



FIG. 256.—Battiste Good's Revelation.

a blue sky over my head and gave me a blue flag to have with this beautiful green country. [Battiste has made the hill country, as well as the curve for sky and the flag, blue in his copy.] My Great-Father, Father God (or The Great-Father, God my Father) grew, and his flesh was part earth and part stone and part metal and part wood and part water; he took from them all and placed them here for me, and told me to watch over them. I am the Eagle-Womau who tell you this.

The whites know that there are four black flags of God; that is, four divisions of the earth. He first made the earth soft by wetting it, then cut it into four parts, one of which, containing the Black Hills, he gave to the Dakotas, and, because I am a woman, I shall not consent to the pouring of blood on this chief house (or dwelling place), i. e., the Black Hills. The time will come that you will remember my words; for after many years you shall grow up one with the white people.' She then circled round and round and gradually passed out of my sight. I also saw prints of a man's hands and horse's hoofs on the rocks [here he brings in petroglyphs], and two thousand years, and one hundred millions of dollars (\$100,000,000). I came away crying, as I had gone. I have told this to many Dakotas, and all agree that it meant that we were to seek and keep peace with the whites."

(NOTE BY DR. CORBUSIER.—The Oglálas and Brulé's say that they, with the rest of the Dakota nation, formerly lived far on the other side of the Missouri River. After they had moved to the river, they lived at first on its eastern banks, only crossing it to hunt. Some of the hunting parties that crossed at length wandered far off from the rest and, remaining away, became the westernmost bands.)

PL. XXI A. The record shown by this figure dates from the appearance of The-Woman-from-Heaven, 901 A. D.; but the Dakotas were a people long before this. The circle of lodges represents a cycle of thirty years, from the year 901 to 930, and incloses the "legend" by which this period is known. All the tribes of the Dakota nation were encamped together, as was then their custom, when all at once a beautiful woman appeared to two young men. One of them said to the other, "Let us catch her and have her for our wife." The other said, "No; she may be something waka" (supernatural or sacred). Then the woman said to them, "I came from Heaven to teach the Dakotas how to live and what their future shall be." She had what appeared to be snakes about her legs and waist, but which were really braids of grass. She said, "I give you this pipe; keep it always;" and with the pipe she gave them a small package, in which they found four grains of maize, one white, one black, one yellow, and one variegated. The pipe is above the buffalo. She said, "I am a buffalo, The White-Buffalo-Cow. I will spill my milk all over the earth, that the people may live." She meant by her milk maize, which is seen in the picture dropping from her udders. The colored patches on the four sides of the circle are the four quarters of the heavens (the cardinal points of the compass). In front of the cow are yellow and red. She pointed in this direction and said, "When you see a yellowish (or brownish) cloud toward the north, that is my breath; rejoice at the sight of it, for you shall soon see buffalo. Red is the blood of the buffalo, and by that you shall live. Pointing east [it will be noticed that Battiste has placed the east toward the top of the page], she said, "This pipe is related to the heavens, and you shall live with it." The line running from the





BATTISTE GOOD'S CYCLES.

A 901 - 930

B 931 - 1000.





pipe to the blue patch denotes the relation. The Dakotas have always supposed she meant by this that the blue smoke of the pipe was one with or nearly related to the blue sky; hence, on a clear day, before smoking, they often point the stem of the pipe upward, in remembrance of her words. Pointing south, she said, "Clouds of many colors may come up from the south, but look at the pipe and the blue sky and know that the clouds will soon pass away and all will become blue and clear again." Pointing west, i. e., to the lowest part of the circle, she said, "When it shall be blue in the west, know that it is closely related to you through the pipe and the blue heavens, and by that you shall grow rich." Then she stood up before them and said, "I am The White-Buffalo-Cow; my milk is of four kinds; I spill it on the earth that you may live by it. You shall call me Grandmother. If you young men will follow me over the hills you shall see my relatives." She said this four times, each time stepping back from them a few feet, and after the fourth time, while they stood gazing at her, she mysteriously disappeared. [It is well known that four is the favorite or magic number among Indian tribes generally, and has reference to the four cardinal points.] The young men went over the hills in the direction she took and there found a large herd of buffalo.

(NOTE BY DR. CORBUSIER.—Mr. Cleveland states that he has heard several different versions of this tradition.)

The man who first told the people of the appearance of the woman is represented both inside and outside the circle. He was thirty years old at the time, and said that she came as narrated above, in July of the year of his birth. Outside of the circle, he is standing with a pipe in his hand; inside, he is squatting, and has his hands in the position for the gesture-sign for pipe. The elm tree and yucca, or Spanish bayonet, both shown above the tipis, indicate that in those days the Dakota obtained fire by rapidly revolving the end of a dry stalk of the yucca in a hole made in a rotten root of the elm. The people used the bow and stone-pointed arrows, which are shown on the right. From time immemorial they have kept large numbers of sticks, shown by the side of the pipe, each one about as thick and as long as a lead-pencil (sic), for the purpose of counting and keeping record of numbers, and they cut notches in larger sticks for the same purpose.

(NOTE BY DR. CORBUSIER.—They commonly resort to their fingers in counting, and the V of the Roman system of notation is seen in the outline of the thumb and index, when one hand is held up to express five, and the X in the crossed thumbs, when both hands are held up together to express ten.)

The bundle of these sticks drawn in connection with the ceremonial pipe suggests the idea of an official recorder.

Pl. XXI B, 931-1000. From the time the man represented in Pl. XXI A was seventy years of age, i. e., from the year 931, time is counted by cycles of seventy years until 1700. This figure illustrates the manner of killing buffalo before and after the appearance of The-Woman. When the

Dakotas had found the buffalo, they moved to the herd and corralled it by spreading their camps around it. The Man-Who-Dreamed-of-a-Wolf, seen at the upper part of the circle, with bow and arrow in hand, then shot the chief bull of the herd with his medicine or sacred arrow; at this, the women all eried out with joy, "He has killed the chief bull!" On hearing them shout the man with bow and arrow on the opposite side, The-Man-Who-Dreamed-of-the-Thunder-and-received-an-arrow-from-the-Thunder-Bird (wakinyan, accurately translated "the flying one") shot a buffalo cow, and the women again shouted with joy. Then all the men began to shout, and they killed as many as they wished. The buffalo heads and the blood-stained tracks show what large numbers were killed. They cut off the head of the chief bull, and laid the pipe beside it until their work was done. They prayed to The-Woman to bless and help them as they were following her teachings. Having no iron or knives, they used sharp stones, and mussel shells, to skin and cut up the buffalo. They rubbed blood in the hides to soften and tan them. They had no horses, and had to pack everything on their own backs.

The cyclic characters that embrace the period from 1001 to 1140 illustrate nothing of interest not before presented. Slight distinction appears in the circles so that they can be identified, but without enough significance to merit reproduction.

Pl. XXII A, 1141-1210. Among a herd of buffalo, surrounded at one time during this period, were some horses. The people all eried out, "there are big dogs with them," having never seen horses before, hence the name for horse, sunka (dog) tanka (big), or sunka (dog) wakan (wonderful or mysterious). After killing all the buffalo they said "let us try and catch the big dogs;" so they cut a thong out of a hide with a sharp stone and with it caught eight, breaking the leg of one of them. All these years they used sharpened deer horn for awls, bone for needles, and made their lodges without the help of iron tools. [All other Dakota traditions yet reported in regard to the first capture of horses, place this important event at a much later period and long after horses were brought to America by the Spaniards. See this count for the year 1802-'03, and also Lone-Dog's Winter Count for the same year.]

Pl. XXII B, 1211-1280. At one time during this period a war party of enemies concealed themselves among a herd of buffalo, which the Dakotas surrounded and killed before they discovered the enemy. No one knows what people, or how many they were; but the Dakotas killed them all. The red and black lodges indicate war, and that the Dakotas were successful.

The pages of the copy which embrace the period from 1281 to 1420 are omitted as valueless.

Pl. XXIII A, 1421-1490. "Found horses among the buffalo again and caught six." Five of the horses are represented by the hoof prints. The lasso or possibly the lariat is shown in use. The bundle of stieks is now in the recorder's hands.



BATTISTE GOOD'S CYCLES.  
A 1141 - 1210.                      B 1211 - 1280.





Battiste's pages which embrace the period from 1491 to 1630 are omitted for the same reason as before offered.

Pl. XXIII B, 1631-1700. This represents the first killing of buffalo on horseback. It was done in the year 1700, inside the circle of lodges pitched around the herd, by a man who was tied on a horse with thongs and who received the name of Hunts-inside-the-lodges. They had but one horse then, and they kept him a long time. Again the bundle of count-sticks is in the recorder's hands.

This is the end of the obviously mythic part of the record, in which Battiste has made some historic errors. From this time forth each year is distinguished by a name, the explanation of which is in the realm of fact.

It must be again noted that when colors are referred to in the description of the text figures, the language (translated) used by Battiste is retained for the purpose of showing the coloration of the original and his interpretation of the colors, which are to be imagined, as they can not be reproduced by the process used.

Fig. 257, 1700-'01.—“The-two-killed-on-going-back-to-the-hunting-ground winter (or year).” Two Dakotas returned to the hunting ground, after the hunt one day, and were killed by enemies, of what tribe is unknown. The blood-stained arrow in the man's side signifies killed; the numeral 2 over his head, the number killed; and, the buffalo heads, the carcass of a buffalo—which had been left behind because it was too poor to eat—together with the arrow pointing toward them, the hunting-ground. The dot under the figure 2, and many of the succeeding ones, signifies, That is it. This corresponds with some gesture signs for the same concept of declaration, in which the index finger held straight is thrust forward with emphasis and repeatedly as if always hitting the same point.



FIG. 257.

With regard to the numeral 2 over the head of the man see remarks, page 288.

Fig. 258, 1701-'02.—“The-three-killed-who-went-fishing winter.” The arrow pointing toward the 3, indicates that they were attacked; the arrow in the man's arm, and the blood stain, that they were killed; the pole, line, and fish which the man is holding, their occupation at the time.



FIG. 258.

Fig. 259, 1702-'03.—“Camped-cutting-the-ice-through winter.” A long lake toward the east, near which the Dakotas were encamped, was frozen over, when they discovered about one thousand buffalo. They



FIG. 259.

secured them all by driving them on the ice, through which they broke, and in which they froze fast. Whenever the people wanted meat, they cut a buffalo out of the ice. In the figure, the wave lines represent the water of the lake; the straight lines, the shore; the blue lines outside the black ones, trees; the blue patches inside, the ice through which the heads of the buffalo are seen; the line across the middle, the direction in which they drove the buffalo. The supply of meat lasted one year. (NOTE by DR. CORBUSIER.—The Apache of Arizona, the Ojibwa, and the Ottawa also represent water by means of waved lines.)



FIG. 260.

Fig. 260, 1703-'04.—“The-burying winter,” or “Many-hole winter.”—They killed a great many buffalo during the summer, and, after drying the meat, stored it in pits for winter's use. It lasted them all winter, and they found it all in good condition. The ring surrounding the buffalo head, in front of the lodge, represents a pit. The forked stick, which is the symbol for meat, marks the pit. [Other authorities suggest that the object called by Battiste a pit, which is more generally called “cache,” is a heap, and means many or much.]

Fig. 261, 1704-'05.—“Killed-fifteen-Pawnees-who-came-to-fight winter.”



FIG. 261.

The Dakotas discovered a party of Pawnees coming to attack them. They met them and killed fifteen. In this chart the Pawnee of the Upper Missouri (Arikara or Ree), the Pawnee of Nebraska, and the Omaha are all depicted with legs which look like ears of corn, but an ear of corn is symbol for the Rees only. The Pawnee of Nebraska may be distinguished by a lock of hair at the back of the head; the Omaha, by a cropped head or absence of the scalp-lock. The absence of all signs denotes Dakota. Dr. W. Matthews, in *Ethnography and Philology of the Hidatsa Indians*, states that the

Arikara separated from the Pawnee of the Platte valley more than a century ago. [To avoid confusion the literation of the tribal divisions as given by the translator of Battiste Good are retained, though not considered to be accurate.]



FIG. 262.

Fig. 262, 1705-'06.—“They-came-and-killed-seven-Dakotas winter.” It is not known what enemies killed them.



BATTISTE GOODS' CYCLES.

A 1421 - 1490.

B 1631 - 1700.





Fig. 263, 1706-'07.—“Killed the Gros-Ventre with snowshoes on winter.” A Gros-Ventre (Hidatsa), while hunting buffalo on snowshoes, was chased by the Dakotas. He accidentally dropped a snowshoe, and, being then unable to get through the snow fast enough, they gained on him, wounded him in the leg, and then killed him. The Gros-Ventres and the Crows are tribes of the same nation, and are therefore both represented with striped or spotted hair, which denotes the red clay they apply to it.



FIG. 263.

Fig. 264, 1707-'08.—“Many-kettle winter.” A man—1 man—named Corn, killed (3) his wife, 1 woman, and ran off. He remained away for a year, and then came back, bringing three guns with him, and told the people that the English, who had given him these guns, which were the first known to the Dakotas, wanted him to bring his friends to see them. Fifteen of the people accordingly went with him, and when they returned brought home a lot of kettles or pots. These were the first they ever saw. Some numerical marks for reference and the written words in the above are retained as perhaps the worst specimens of Battiste's mixture of civilized methods with the aboriginal system of pictography. See remarks above, page 288.

1 man corn  
3 women



FIG. 264.

Fig. 265, 1708-'09.—“Brought-home-Omaha-horses winter.” The cropped head over the horse denotes Omaha.



FIG. 265.

Fig. 266, 1709-'10.—“Brought-home-Assiniboin-horses winter.” The Dakota sign for Assiniboin, or Hohe, which means the voice, or, as some say, the voice of the musk ox, is the outline of the vocal organs, as the Dakotas conceive them, and represents the upper lip and roof of the mouth, the tongue, the lower lip and chin, and the neck.



FIG. 266.

Fig. 267, 1710-'11.—“The-war-parties-met, or killed-three-on-each-side winter.” A war party of Assini-boins met one of Dakotas, and in the fight which ensued three were killed on each side.

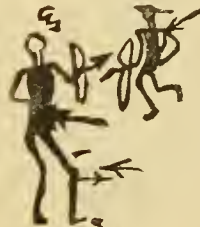


FIG. 267.

Fig. 268, 1711-'12.—“Four-lodges-drowned winter.” When the thunders returned in the summer the Dakotas were still in their winter camp, on the bottom lands of a large creek. Heavy rains fell, which caused the creek to rise suddenly; the bottoms were flooded, and the occupants of four lodges were swept away and drowned. Water is represented by wavy lines, as before. The lower part of the lodge is submerged.



FIG. 268.

The human figure in the doorway of the lodge indicates how unconscious the inmates were of their peril.

Fig. 269, 1712-'13.—“Killed-the-Pawnee-who-was eagle-hunting winter.” A Pawnee (Ree) was crouching in his eagle-trap, a hole in the ground covered with sticks and grass, when he was surprised and killed by the Dakotas. This event is substantially repeated in this count for the year 1806-'07.



FIG. 269.

Fig. 270, 1713-'14.—“Came-and-shot-them-in-the-lodge winter.” The Pawnee (Rees) came by night, and, drawing aside a tipi door, shot a sleeping man, and thus avenged the death of the eagle-hunter.



FIG. 270.

Fig. 271, 1714-'15.—“Came-to-attack-on-horse-baek-but-killed-nothing winter.” The horseman has a pine lance in his hand. It is not known what tribe came. (NOTE BY DR. CORBUSIER.—It is probable that horses were not numerous among any of the Indians yet, and that this mounted attack was the first one experienced by the Brulé.)



FIG. 271.

Fig. 272, 1715-'16.—“Came-and-attaeked-on-horsebaek-and-stabbed-a-boy-near-the-lodge winter.” Eagle tail-feathers hang from the butt end of the lance.



FIG. 272.

Fig. 273, 1716-'17.—“Mueh-pemmiean winter.” A year of peace and prosperity. Buffalo were plentiful all the fall and winter. Large quantities of pemmican (wasna) were made with dried meat and marrow. In front of the lodge is seen the backbone of a buffalo, the marrow of which is used in wasna; below this is the buffalo stomach, in which wasna is packed for preservation.



FIG. 273.

Fig. 274, 1717-'18.—“Brought-home-fifteen-Assiniboin-horses winter.” The sign for Assiniboin is above the horse.



FIG. 274.

Fig. 275, 1718-'19.—“Brought-home-Pawnee-horses winter.” The sign for Ree, i. e., an ear of corn, is in front of the horse.



FIG. 275.

Fig. 276, 1719-'20.—“Wore-snowshoes winter.” The snow was very deep, and the people hunted buffalo on snowshoes with excellent success.



FIG. 276.

Fig. 277, 1720-'21.—“Three-lodges-starved-to-death winter.” The bare ribs of the man denote starvation. [The gesture-sign for poor or lean indicates that the ribs are visible. In the Ojibwa and Ottawa pictographs lines across the chest denote starvation.]



FIG. 277.

Fig. 278, 1721-'22.—“Wore-snowshoes-and-dried-much-buffalo-meat winter.” It was even a better year for buffalo than 1719-'20.



FIG. 278.

Fig. 279, 1722-'23.—“Deep-snow-and-tops-of-lodges-only-visible winter.” The spots are intended for snow.



FIG. 279.





FIG. 280.

Fig. 280, 1723-'24.—“Many-drying-sticks-set-up winter.” They set up more than the usual number of sticks for scaffolds, etc., as they dried the buffalo heads, hides, and entrails, as well as the meat. This figure is repeated with differentiation for the year 1745-'46 in this chart.



FIG. 281.

Fig. 281, 1724-'25.—“Blackens-himself-died winter.” This man was in the habit of blacking his whole body with charcoal. He died of some kind of intestinal bend [sic] as is indicated by the stomach and intestines in front of him, which represent the bowels in violent commotion, or going round and round.



FIG. 282.

Fig. 282, 1725-'26.—“Brought-home-ten-Omaha-horses winter.” The sign for Omaha is the head, as before.



FIG. 283.

Fig. 283, 1726-'27.—“Killed-two-Pawnees-among-the-lodges winter.” The Pawnees (Rees) made an assault on the Dakota Village, and these two ran among the lodges without any arrows. The sign for Ree is, as usual, an ear of corn.



FIG. 284.

Fig. 284, 1727-'28.—“Killed-six-Assiniboins winter.” Two signs are given here for Assiniboin. There is some uncertainty as to whether they were Assiniboins or Arikaras, so the signs for both are given.



FIG. 285.

Fig. 285, 1728-'29.—“Brought-home-Gros-Ventre-horses winter.” A Gros Ventre head is shown in front of the horse.

Fig. 286, 1729-'30.—“Killed-the-Pawnees-camped-alone-with-their-wives winter.” Two Pawnees and their wives, who were hunting buffalo by themselves, and living in one lodge, were surprised and killed by a war party of Dakotas.



FIG. 286.

Fig. 287, 1730-'31.—“Came-from-opposite-ways-and-camped-together winter.” By a singular coincidence, two bands of Dakotas selected the same place for an encampment, and arrived there the same day. They had been separated a long time, and were wholly ignorant of each others movements. The caps of the tipis face one another.



FIG. 287.

Fig. 288, 1731-'32.—“Came-from-killing-one-Omaha-and-danced winter.” This is the customary feast at the return of a successful war party. The erect arrow may stand for “one,” and the Omaha is drawn at full length with his stiff short hair and painted cheeks.



FIG. 288.

Fig. 289, 1732-'33.—“Brought-home-Assiniboin-horses winter.” The sign for Assiniboin is as before, over the horse.



FIG. 289.

Fig. 290, 1733-'34.—“Killed-three-Assiniboins winter.” There is again uncertainty as to whether they were Assiniboins or Arikaras, and both signs are used.



FIG. 290.

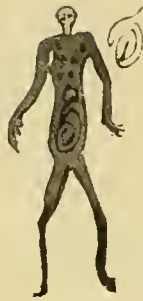


FIG. 291.

Fig. 291, 1734-'35.—“Used-them-up-with-belly-ache winter.” About fifty of the people died of an eruptive disease which was accompanied by pains in the bowels. The eruption is shown on the man in the figure. This was probably the first experience by the Dakotas of the smallpox, which has been so great a factor in the destruction of the Indians.



FIG. 292.

Fig. 292, 1735-'36.—“Followed-them-up-and-killed-five winter.” A war party of Dakotas were chased by some enemies, who killed five of them. The arrows flying from behind at the man indicate pursuit, and the number of the arrows, each with a bloody mark as if hitting, is five.



FIG. 293.

Fig. 293, 1736-'37.—“Brought-home-Pawnee-horses winter.” This date must be considered in connection with the figure in this record for 1802-'03. There is a distinction between the wild and the shod horses, but the difference in tribe is great. The ear of corn showing the husk is as common in this record for Pawnee as for Arikara.



FIG. 294.

Fig. 294, 1737-'38.—“Killed-seven-Assiniboins-bringing-them-to-a-stand-under-a-bank winter.” The daub, blue in the original, under the crouching figure, represents the bank.



FIG. 295.

Fig. 295, 1738-'39.—“The-four-who-went-on-the-war-path-starved-to-death winter.” Starvation is indicated as before.

Fig. 296, 1739-'40.—“Found-many-horses winter.” The horses had thongs around their necks, and had evidently been lost by some other tribe. Hoof prints are represented above and below the horse, that is all around.



FIG. 296.

Fig. 297, 1740-'41.—“The-two-came-home-having-killed-an-enemy winter.” They took his entire scalp, and carried it home at the end of a pole. Only a part of the scalp is ordinarily taken, and that from the crown of the head.



FIG. 297.

Fig. 298, 1741-'42.—“Attacked-them-while-gathering-turnips winter.” Some women, who were digging turnips (pomme blanche) near the camp, were assaulted by a party of enemies, who, after knocking them down, ran off without doing them any further harm. A turnip, and the stick for digging it, are seen in front of the horseman.



FIG. 298.

Fig. 299, 1742-'43.—“Killed-them-on-the-way-home-from-the-hunt winter.” The men were out hunting, and about 100 of their enemies came on horseback to attack the camp, and had already surrounded it, when a woman poked her head out of a lodge and said, “They have all gone on the hunt. When I heard you, I thought they had come back.” She pointed toward the hunting-ground, and the enemies going in that direction, met the Dakotas, who killed many of them with their spears, and put the rest to flight. Hoof-prints surround the circle of lodges, and are on the trail to the hunting-ground.



FIG. 299.

Fig. 300, 1743-'44.—“The-Omahas-came-and-killed-them-in-the-night winter.” They wounded many, but killed only one. The Dakotas were all encamped together.



FIG. 300.





FIG. 301.

Fig. 301, 1744-'45.—“Brought-home-Omaha-horses winter.”



FIG. 302.

Fig. 302, 1745-'46.—“Many-drying-scaffolds winter.” It was even a better year for buffalo than 1723-'24.



FIG. 303.

Fig. 303, 1746-'47.—“Came-home-having-killed-one-Gros-Ventre winter.”



FIG. 304.

Fig. 304, 1747-'48.—“Froze-to-death-at-the-hunt winter.” The arrow pointing toward the buffalo head indicates they were hunting, and the crouching figure of the man, together with the snow above and below him, that he suffered severely from cold or froze to death.



FIG. 305.

Fig. 305, 1748-'49.—“Eat-frozen-fish winter.” They discovered large numbers of fish frozen in the ice, and subsisted on them all winter.



FIG. 306.

Fig. 306, 1749-'50.—“Many-hole-camp-winter.” The same explanation as for Fig. 260, for the year 1703-'04. The two figures are different in execution though the same in concept. There would, however, be little confusion in distinguishing two seasons of exceptional success in the hunt that were separated by forty-six years.



FIG. 307.

Fig. 307, 1750-'51.—“Killed-two-white-buffalo-cows winter.” (Note by Dr. Corbusier: Two white buffalo are so rarely killed one season that the event is considered worthy of record. Most Indians regard the albinos among animals with the greatest reverence. The Ojibwas, who look upon a black loon as the most worthless of birds regard a white one as sacred.)

Fig. 308, 1751-'52.—“Omahas-came-and-killed-two-in-the-lodge-winter.” An Omaha war party surprised them in the night, shot into the lodge, wounding two, and then fled. The two shot died of their wounds.



FIG. 308.

Fig. 309, 1752-'53.—“Destroyed-three-lodges-of-Omahas-winter.” The Dakotas went to retaliate on the Omahas, and finding three lodges of them killed them. It will be noticed that in this figure the sign for Omaha is connected with the lodge, and in the preceding figure with the arrow.



FIG. 309.

Fig. 310, 1753-'54.—“Killed-two-Assiniboines-on-the-hunt-winter.”



FIG. 310.

Fig. 311, 1754-'55.—“Pawnees-shouted-over-the-people-winter.” The Pawnees (Rees) came at night, and standing on a bluff overlooking the Dakota village shot into it with arrows, killing one man, and alarmed the entire village by their shouts.



FIG. 311.

Fig. 312, 1755-'56.—“Killed-two-Pawnees-at-the-hunt-winter.” A war party of Dakotas surprised some Pawnee (Ree) hunters and killed two of them.

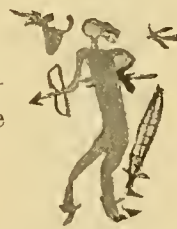


FIG. 312.

Fig. 313, 1756-'57.—“The-whole-people-were-pursued-and-two-killed-winter.” A tribe, name unknown, attacked and routed the whole band. The man in the figure is retreating, as is shown by his attitude; the arrow on his bow points backward at the enemy, from whom he is retreating. The two blood-stained arrows in his body mark the number killed.



FIG. 313.



FIG. 314.

Fig. 314, 1757-'58.—“Went-on-the-warpath-on-horse-back-to-camp-of-enemy-but-killed-nothing winter.” The lack of success may have been due to inexperience in mounted warfare as the Dakotas had probably for the first time secured a sufficient number of horses to mount a war party.



FIG. 315.

Fig. 315, 1758-'59.—“Killed-two-Omahas-who-came-to-the-camp-on-war-path winter.”



FIG. 316.

Fig. 316, 1759-'60.—“War-parties-met-and-killed-a-few-on-both-sides winter.” The attitude of the opposed figures of the Dakota and Gros Ventre and the footprints indicate that the parties met; the arrows in opposition, that they fought; and the blood-stained arrow in each man that some were killed on both sides.



FIG. 317.

Fig. 317, 1760-'61.—“Assiniboins-came-and-attacked-the-camp-again winter;” or “Assiniboins-shot-arrows-through-the-camp winter.”



FIG. 318.

Fig. 318, 1761-'62.—“Killed-six-Pawnees (Rees) winter.” Besides the arrow sticking in the body another is flying near the head of the man figure, who has the tribal marks for Pawnee or Ree, as used in this record.

Fig. 319, 1762-'63.—“The-people-were-burnt winter.” They were living somewhere east of their present country when a prairie fire de-

stroyed their entire village. Many of their children and a man and his wife, who were on foot some distance away from the village, were burned to death, as also were many of their horses. All the people that could get to a long lake, which was near by, saved themselves by jumping into it. Many of these were badly burned about the thighs and legs, and this circumstance gave rise to the name Sican-zhu, burnt thigh (or simply burnt as translated Brulé by the French), by which they have since been known, and also to the gesture sign, as follows: "Rub the upper and outer part of the right thigh in a small circle with the open right hand, fingers pointing downward."



FIG. 319.

Fig. 320, 1763-'64.—"Many-sticks-for-drying-beef winter. They dried so much meat that the village was crowded with drying poles and scaffolds."



FIG. 320.

Fig. 321, 1764-'65.—"Stole-their-horses-while-they-were-on-the-hunt winter." A Dakota war party chanced to find a hunting party of Assiniboins asleep and stole twenty of their horses. It was storming at the time and horses had their packs on and were tied. The marks which might appear to represent a European saddle on the horse's back denote a pack or load. Hunting is symbolized as before, by the buffalo head struck by an arrow.



FIG. 321.

Fig. 322, 1765-'66.—"Killed-a-war-party-of-four-Pawnees winter." The four Pawnees (Rees) made an attack on the Dakota camp.



FIG. 322.

Fig. 323, 1766-'67.—"Brought-home-sixty-Assiniboin-horses (one spotted) winter." They were all the horses the Assiniboins had and were on an island in the Missouri river, from which the Dakotas cleverly stole them during a snowstorm.



FIG. 323.





FIG. 324.

Fig. 324, 1767-'68.—“Went-out-to-ease-themselves-with-their-bows-on winter.” The Dakotas were in constant fear of an attack by enemies. When a man left his lodge after dark, even to answer the calls of nature, he carried his bows and arrows along with him and took good care not to go far away from the lodge. The squatting figure, etc., close to the lodge tells the story.



FIG. 325.

Fig. 325, 1768-'69.—“Two-horses-killed-something winter.” A man who had gone over a hill just out of the village was run down by two mounted enemies who drove their spears into him and left him for dead, one of them leaving his spear sticking in the man's shoulder, as shown in the figure. He recovered, however. (Note by Dr. Corbusier: They frequently speak of persons who have been very ill and have recovered as dying and returning to life again, and have a gesture sign to express the idea.)



FIG. 326.

Fig. 326, 1769-'70.—“Attacked-the-camp-from-both-sides winter.” A mounted war party—tribe unknown—attacked the village on two sides, and on each side killed a woman. The footprints of the enemies' horses and arrows on each side of the lodge, which represents the village, show the mode of attack.



FIG. 327.

Fig. 327, 1770-'71.—“Came-and-killed-the-lodges winter.” The enemy came on horseback and assailed the Dakota lodges, which were pitched near together, spoiling some of them by cutting the hide coverings with their spears, but killing no one. They used spears only, but arrows are also depicted, as they symbolize attack. No blood is shown on the arrows, as only the lodges were “killed.”

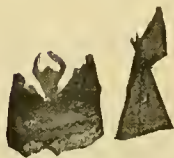


FIG. 328.

Fig. 328, 1771-'72.—“Swam-after-the-buffalo winter.” In the spring the Dakotas secured a large supply of meat by swimming out and towing ashore buffalo that were floating past the village and which had fallen into the river on attempting to cross on the weak ice.

Fig. 329, 1772-'73.—“Killed-an-Assiniboin-and-his-wife winter.”



FIG. 329.

Fig. 330, 1773-'74.—“Killed - two - Pawnee - boys - while - playing winter.” A war party of Dakotas surprised two Pawnee (Ree) boys who were wrestling and killed them while they were on the ground.



FIG. 330.

Fig. 331, 1774-'75.—“Assiniboins-made-an-attack winter.” They were cowardly, however, and soon retreated. Perhaps the two arrows of the Assiniboins compared with the one arrow of the attacked Dakotas suggests the cowardice.



FIG. 331.

Fig. 332, 1775-'76.—“Assiniboins-went-home-and-came-back-mad-to-make-a-fresh-attack winter.” They were brave this time, being thoroughly aroused. They fought with bows and arrows only.



FIG. 332.

Fig. 333, 1776-'77.—“Killed-with-war-club-in-his-hand winter.” A Dakota war club is in the man's hand and an enemy's arrow is entering his body.



FIG. 333.

Fig. 334, 1777-'78.—“Spent-the-winter-in-no-particular-place winter.” They made no permanent camp, but wandered about from place to place.



FIG. 334.

Fig. 335, 1778-'79.—“Skinned-penis-used-in-the-game-of-haka winter.” A Dakota named as mentioned was killed in a fight with the Pawnees and his companions left his body where they supposed it would not be found, but the Pawnees found it and as it was frozen stiff they dragged it into their camp and played haka with it. The haka-stick which, in playing the game, they cast after a ring, is represented on the right of the man. This event marks 1777-'78 in the Winter Count of American-Horse and 1779-'80 in that of Cloud-Shield.



FIG. 335.

The insult and disgrace made it remarkable.



FIG. 336.

Fig. 336, 1779-'80.—“Smallpox-used-them-up winter.” The eruption and pains in the stomach and bowels are shown as before.



FIG. 337.

Fig. 337, 1780-'81.—“Smallpox-used-them-up-again winter.” There is in this figure no sign for pain but the spots alone are shown. An attempt to discriminate and distinguish the year-devices is perceived.



FIG. 338.

Fig. 338, 1781-'82.—“Came-and-attacked-on-horse-back-for-the-last-time winter.” The name of the tribe is not known, but it is the last time they ever attacked the Dakotas.

Fig. 339, 1782-'83.—“Killed-the-man-with-the-scarlet-blanket-on winter.” It is not known what tribe killed him.



FIG. 339.

Fig. 340, 1783-'84.—“Soldier-froze-to-death winter.” The falling snow and the man's position with his legs drawn up to his abdomen, one hand in an armpit and the other in his mouth, are indicative of intense cold.



FIG. 340.

Fig. 341, 1784-'85.—“The-Oglala-took-the-edar winter.” During a great feast an Oglala declared he was wakan and could draw a edar tree out of the ground. He had previously fastened the middle of a stiek to the lower end of a cedar with a piece of the elastic ligament from the neck of the buffalo and then planted the tree with the stiek crosswise beneath it. He went to this tree, dug away a little earth from around it and pulled it partly out of the ground and let it spring back again, saying “the cedar I drew from the earth has gone home again.” After he had gone some young men dug up the tree and exposed the shallow triek.



FIG. 341.

Fig. 342, 1785-'86.—“The-Cheyennes-killed-Shadow's-father winter.” The umbrella signifies, shadow; the arrow which touches it, attacked; the three marks under the arrow (not shown in the copy), Cheyenne; the blood-stained arrow in the man's body, killed. Shadow's name and the umbrella in the figure intimate that he was the first Dakota to carry an umbrella. The advantages of the umbrella were soon recognized by them, and the first they obtained from the whites were highly prized. It is now considered an indispensable article in a Sioux outfit. They formerly wore a wreath of green leaves or carried green boughs, to shade them from the sun. The marks used for Cheyenne stand for the scars on their arms or stripes on their sleeves, which also gave rise to the gesture-sign for this tribe, see Fig. 495, infra.



FIG. 342





FIG. 343

Fig. 343, 1786-'87.—“Iron-Head-Band-killed-on-war-path winter.” They formerly carried burdens on their backs, hung from a band passed across the forehead. This man had a band of iron which is shown on his head. So said the interpreter, but probably the band was not of the metal iron. The word so translated has a double meaning and is connected with religious ideas of water, spirit, and the color blue.



FIG. 344.

Fig. 344, 1787-'88.—“Left-the-heyoka-man-behind winter.” A certain man was heyoka—that is, his mind was disordered and he went about the village bedecked with feathers singing to himself, and, while so, joined a war party. On sighting the enemy the party fled, and called to him to turn back also; as he was heyoka, he construed everything that was said to him as meaning the very opposite, and therefore, instead of turning back, he went forward and was killed. If they had only had sense enough to tell him to go on, he would then have run away, but the thoughtless people talked to him just as if he had been in an ordinary condition and of course were responsible for his death. The mental condition of this man and another device for the event are explained by other records (see Fig. 651).



FIG. 345.

Fig. 345, 1788-'89.—“Many-crows-died winter.” Other records for the same year give as the explanation of the figure and the reason for its selection that the crows froze to death because of the intense cold.



FIG. 346.

Fig. 346, 1789-'90.—“Killed-two-Gros-Ventres-on-the-ice winter.”



FIG. 347.

Fig. 347, 1790-'91.—“Carried-a-flag-about-with-them winter.” They went to all the surrounding tribes with the flag, but for what purpose is unknown. So said the interpreter, but The-Flame's chart explains the figure by the statement: “The first United States flags in the country brought by United States troops.”

Fig. 348, 1791-'92.—“Saw-a-white-woman winter.” The dress of the woman indicates that she was not an Indian. This is obviously noted as being the first occasion when the Dakotas, or at least the bands which this record concerns, saw a white woman.



FIG. 348.

Fig. 349, 1792-'93.—“Camped-near-the-Gros-Ventres winter.” They were engaged in a constant warfare during this time. A Gros Ventre dirt lodge, with the entrance in front, is depicted in the figure and on its roof is a Gros Ventre head.



FIG. 349.

Fig. 350, 1793-'94.—“Killed-a-long-haired-man-at-Rawhide-butte winter.” The Dakotas attacked a village of 58 lodges and killed every soul in it. After the fight they found the body of a man whose hair was done up with deer-hide in large rolls, and, on cutting them open, found it was all real hair, very thick, and as long as a lodge-pole. [Mem. Catlin tells of a Crow called Long-Hair whose hair, by actual measurement, was 10 feet and 7 inches long.] The fight was at Rawhide butte (now so called by the whites), which the Dakotas named Buffalo-Hide butte, because they found so many buffalo hides in the lodges. According to Cloud-Shield, Long-Hair was killed in 1786-'87, and according to American-Horse, Long-Hair, a Cheyenne, was killed in 1796-'97.



FIG. 350.

Fig. 351, 1794-'95.—“Killed-the-little-faced-Pawnee winter.” The Pawnee's face was long, flat, and narrow, like a man's hand, but he had the body of a large man.

White-Cow-Killer calls it: “Little-Face-killed winter.”



FIG. 351.



FIG. 352.

Fig. 352, 1795-'96.—“The-Rees-stood-the-frozen-man-up-with-the-buffalo-stomach-in-his-hand winter.” The body of a Dakota who had been killed in an encounter with the Rees (Pawnees), and had been left behind, frozen. The Rees dragged it into their village, propped it up with a stick, and hung a buffalo stomach filled with ice in one hand to make sport of it. The buffalo stomach was in common use at that time as a water-jug.



FIG. 353.

Fig. 353, 1796-'97.—“Wears-the-War-Bonnet-died winter.” He did not die this winter, but received a wound in the abdomen from which the arrowhead could not be extracted, and he died of the “belly-ache” years after.

Fig. 354, 1897-'98.—“Took-the-God-Woman-captive winter.” A Dakota war party captured a woman—tribe unknown—who, in order to gain their respect, cried out, “I am a Wakan-Tanka,” meaning that she belonged to God, whereupon they let her go unharmed. This is the origin of their name for God (Wakan Tanka, the Great Holy, or Supernatural One). They had never heard of a Supernatural Being before, but had offered their prayers to the sun, the earth, and many other objects, believing they were endowed with spirits. [Those



FIG. 354.

are the remarks of Battiste Good, who is only half correct, being doubtless influenced by missionary teaching. The term is much older and signifies mystic or unknown.]



FIG. 355.

Fig. 355, 1798-'99.—“Many-women-died-in-child-birth winter.” They died of bellyache. The convoluted sign for pain in the abdominal region has appeared before. Cloud-Shield's winter count for the same year records the same mortality among the women which was perhaps an epidemic of puerperal fever.

Fig. 356, 1799-1800.—“Don't-Eat-Buffalo Heart-made-a-commemoration-of-the-dead winter.” A buffalo heart is represented above the man. Don't Eat is expressed by the gesture sign for negation, a part of which is indicated, and the line connecting the heart with his mouth. The red flag which is used in the ceremony is employed as its symbol. The name Don't Eat-Buffalo-Heart refers to the man for whom that viand is taboo, either by gentile rules or from personal visions. The religious ceremony of commemoration of the dead is mentioned elsewhere in this work, see Chapter XIV, section 6.



FIG. 356.

Fig. 357, 1800-'01.—“The-Good-White-Man-came winter.” Seven white men came in the spring of the year to their village in a starving condition; after feeding them and treating them well, they allowed them to go on their way unmolested. The Dakotas [of the recorder's band] had heard of the whites, but had never seen any before. In the fall some more came, and with them, The-Good-White-Man, who is represented in the figure, and who was the first one to trade with them. They became very fond of him because of his fair dealings with them. The gesture made by his hands is similar to benediction, and suggests a part of the Indian gesture sign for “good.”



FIG. 357.

Fig. 358, 1801-'02.—“Smallpox-used-them-up-again winter.” The man figure is making a part of a common gesture sign for death, which consists substantially in changing the index from a perpendicular to a horizontal position and then pointing to the ground.



FIG. 358.

Fig. 359, 1802-'03.—“Brought-home-Pawnee-horses-with-iron-shoes-on winter.” The Dakotas had not seen horseshoes before. This agrees with and explains Lone-Dog's Winter Count for the same year.



FIG. 359.





FIG. 360.

Fig. 360, 1803-'04.—“Brought-home-Pawnee-horses-with-their-hair-rough-and-curl winter.” The curly hair is indicated by the curved marks. Lone-Dog's Winter Count for the same year records the same incident, but states that the curly horses were stolen from the Crows.



FIG. 361.

Fig. 361, 1804-'05.—“Sung-over-each-other-while-on-the-war-path winter.” A war party while out made a large pipe and sang each other's praises. The use of an ornamented pipe in connection with the ceremonies of organizing a war party is mentioned in Chapter xv.



FIG. 362.

Fig. 362, 1805-'06.—“They-came-and-killed-eight winter.” The enemy killed eight Dakotas, as shown by the arrow and the eight marks beneath it.



FIG. 363.

Fig. 363, 1806-'07.—“Killed-them-while-hunting-eagles winter.” Some Dakota eagle-hunters were killed by enemies. See Lone-Dog's Winter Count for the same year.

Fig. 364, 1807-'08.—“Came-and-killed-man-with-red-shirt-on winter.” Other records say that Red-Shirt killed in this year was an Uncpapa Dakota, and that he was killed by Arikaras.



FIG. 364.

Fig. 365, 1808-'09.—“Pawnees-(Rees)-killed-Blue-Blanket's-father winter.” A blanket, which in the original record is blue, is represented above the arrow and across the man's body.



FIG. 365.

Fig. 366, 1809-'10.—“Little-Beaver's-house-burned winter.” Little-Beaver was an English trader, and his trading house was a log one.

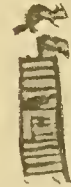


FIG. 366.

Fig. 367, 1810-'11.—“Brought-home-horse-with-his-tail-braided-with-eagle-feathers winter.” They stole a band of horses beyond the South Platte. One of them was very fleet, and had his tail ornamented as described.



FIG. 367.

Fig. 368, 1811-'12.—“First-hunted-horses winter.” The Dakotas caught wild horses in the Sand Hills with braided lariats.



FIG. 368.



FIG. 369.

Fig. 369, 1812-'13.—“Rees-killed-Big-in-the-Middle's father winter.” Other records call this warrior Big-Waist and Big-Belly.



FIG. 370.

Fig. 370, 1813-'14.—“Killed-six-Pawnees (Rees) winter.” Six strokes are under the arrow, but are not shown in the copy.



FIG. 371.

Fig. 371, 1814-'15.—“Smashed-a-Kiowa's-head-in winter.” The tomahawk with which it was done is sticking in the Kiowa's head.



FIG. 372.

Fig. 372, 1815-'16.—“The-Sans-Ares-made-large-houses winter.”



FIG. 373.

Fig. 373, 1816-'17.—“Lived-again-in-their-large-houses winter.”



FIG. 374.

Fig. 374, 1817-'18.—“Chozé-built-a-house-of-dead-logs winter.” The house was for trading purposes. The Freneman's name is evidently a corruption.

Fig. 375, 1818-'19.—“Smallpox-used-them-up-again-winter.” They at this time lived on the Little White river, about 20 miles above the Rosebud agency. The two fingers held up may mean the second time the fatal epidemic appeared in the particular body of Indians concerned in the record.



FIG. 375.

Fig. 376, 1819-'20.—“Chozé-built-a-house-of-rot-ton-wood winter.” Another trading house was built.



FIG. 376.

Fig. 377, 1820-'21.—“They-made-bands-of-strips-of-blanket-in-the-winter.” These bands were of mixed colors and reached from the shoulders to the heels. They also made rattles of deer's hoofs by tying them to sticks with bead-covered strings. The man has a sash over his shoulders and a rattle in his hand.



FIG. 377.

Fig. 378, 1821-'22.—“Star-passed-by-with-loud-noise winter,” “Much-whisky winter,” and “Used-up-the-Omahas winter.” In the figure the meteor, its pathway, and the cloud from which it came are shown. Whisky was furnished to them for the first time and without stint. It brought death to them in a new form, many since then having died from the excessive use of it, Red-Cloud's father among the number. Battiste Good, alias Wa-po'stan-gi, more accurately Wa-po-eta<sup>n</sup>-xi (Brown-Hat), historian and chief, was born. He says that Omaha bullets were whizzing through the village and striking and piercing his mother's lodge as she brought him forth. Red-Cloud was also born. In the count of American-Horse for this year he makes no mention of the meteor, but strongly marks the whisky as the important figure for the winter.



FIG. 378.

Fig. 379, 1822-'23.—“Peeler-froze-his-leg winter.” Peeler was a white trader, and his leg was frozen while he was on his way to or from the Missouri river. The name is explained by White Cow Killer's record as follows: “White-man-peels-the-stick-in-his-hand-broke-his-leg winter.” He was probably a Yankee, addicted to whittling.



FIG. 379.





FIG. 380.

Fig. 380, 1823-'24.—“General———-first-appeared-and-the-Dakotas-aided-in-an-attack-on-the-Rees winter.” Also “Much-corn winter.” The gun and the arrow in contact with the ear of corn show that both whites and Indians fought the Rees. This refers to Gen. Leavenworth's expedition against the Arikara in 1823, when several hundred Dakotas were his allies. This expedition is mentioned several times in this work.



FIG. 381.

Fig. 381, 1824-'25.—“Killed-two-pieking-plums winter.” A Dakota war party surprised and killed two Pawnees who were gathering plums.

Fig. 382, 1825-'26.—“Many-Yanktonais-drowned winter.” The river bottom on a bend of the Missouri river, where they were encamped, was suddenly submerged, when the ice broke and many women and children were drowned. All the Winter Counts refer to this flood.



FIG. 382.



FIG. 383.

Fig. 383, 1826-'27.—“Ate-a-whistle-and-died winter.” Six Dakotas on the war path (shown by bow and arrow) had nearly perished with hunger, when they found and ate the rotting carcass of an old buffalo, on which the wolves had been feeding. They were seized soon after with pains in the stomach, the abdomen swelled, and gas poured from mouth and anus, and they died of a whistle or from eating a whistle. The sound of gas escaping from the mouth is illustrated in the figure.



FIG. 384.

Fig. 384, 1827-'28.—“Wore-snowshoes winter.” The snow was very deep.

Fig. 385, 1828-'29.—“Killed-two-hundred-Gros Ventres (Hidatsas) winter.”



FIG. 385.

Fig. 386, 1829-'30.—“Old-Speckled-Face-clung-to-his-son-in-law winter.” The daughter of Speckled-Face, who was coming out second best in an altercation with her husband, called to her father for help. The latter ran and grabbed his son-in-law around the waist, and, crying “That is my daughter,” stabbed him. The son-in-law fell and the old man fell on top of him, and, clinging to him, begged the lookers on to put an end to him also, as he wished to bear his beloved son-in-law company to the spirit land. No one, however, was in the humor to speed him on the journey, and he remained with the living.



FIG. 386.

Fig. 387, 1830-'31.—“Shot-many-white-buffalo-cows winter.”



FIG. 387.

Fig. 388, 1831-'32.—“Killed-him-while-looking-about-on-the-hill winter.” A Dakota, while watching for buffalo at Buffalo Gap, in the Black Hills, was shot by the Crows. The man is represented on a hill, which is dotted with pine trees and patches of grass. Battiste makes the grass blue. Blue and green are frequently confounded by other Indians than Battiste, and some tribes have but one name for the two colors.



FIG. 388.

Fig. 389, 1832-'33.—“Stiff-Leg-with-War-Bonnet-on-died winter.” He was killed in an engagement with the Pawnees on the Platte river, in which the Brulés killed one hundred Pawnees.



FIG. 389.

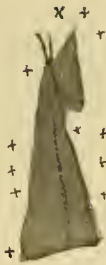


FIG. 390.

Fig. 390, 1833-'34.—“Storm-of-stars winter.” All the Winter Counts refer to this great meteoric display, which occurred on the night of November 12, 1833, and was seen over most of the United States.



FIG. 391.

Fig. 391, 1834-'35.—“Killed-the-Cheyenne-who-came-to-the-camp winter.” A Cheyenne who stole into the village by night was detected and killed. The village was near what is now the Pine Ridge agency.



FIG. 392.

Fig. 392, 1835-'36.—“Killed-the-two-war-party-leaders winter.” A Dakota war party met one of Pawnees and killed two of their leaders, whereupon the rest ran.



FIG. 393.

Fig. 393, 1836-'37.—“Fight-on-the-ice winter.” They fought with the Pawnees on the ice, on the Platte river, and killed seven of them. The two vertical marks, which are for the banks of the river, and the two opposed arrows, signify that the tribes were on opposite sides of the river.



FIG. 394.

Fig. 394, 1837-'38.—“Spread-out-killed winter.” A Santee man, whose name is indicated by his spread hands, was killed by soldiers.

Fig. 395, 1838-'39.—“Came-and-killed-five-Oglálas winter.” They were killed by Pawnees. The man in the figure has on a capote, the hood of which is drawn over his head. This garment is used here as a sign for war, as the Dakotas commonly wear it on their war expeditions.



FIG. 395.

Fig. 396, 1839-'40.—“Came-home-from-the-starve-to-death-war-path winter.” All of the Dakota tribes united in an expedition against the Pawnees. They killed one hundred Pawnees, but nearly perished with hunger.



FIG. 396.

Fig. 397, 1840-'41.—“Came-and-killed-five-of-Little-Thunder's-brothers winter,” and “Battiste-alone-returns winter.” The five were killed in an encounter with the Pawnees. Battiste Good was the only one of the party to escape. The capote is shown again.



FIG. 397.

Fig. 398, 1841-'42.—“Pointer-made-a-commemoration-of-the-dead winter.” Also “Deep-snow winter.” The extended index denotes the man's name, the ring and spots deep snow.



FIG. 398.

Fig. 399, 1842-'43.—“Killed-four-lodges-of-Shoshoni-and-brought-home-many-horses winter.”



FIG. 399.





FIG. 400.

Fig. 400, 1843-'44.—“Brought-home-the-magic-arrow winter.” This arrow originally belonged to the Cheyennes from whom the Pawnees stole it. The Dakotas captured it this winter from the Pawnees and the Cheyennes then redeemed it for one hundred horses.



FIG. 401.

Fig. 401, 1844-'45.—“The-Crows-came-and-killed-thirty-eight-Oglálas winter.” The Oglálas were on the warpath, as indicated by the capote.



FIG. 402.

Fig. 402, 1845-'46.—“Broke-out-on-faces-had-sore-throats-and-camped-under-the-bluff winter.” “Also-had-bellyache.” The position of the camp is shown, also the suggestive attitude of the man.



FIG. 403.

Fig. 403, 1846-'47.—“Winter-camp-broke-his-neck winter.” He was thrown from his horse while on a hunt. The red on his neck is the break.



FIG. 404.

Fig. 404, 1847-'48.—“The-Teal-broke-his-leg winter.” His arm is lengthened to direct attention to his leg. The Chinese radical and phonetic character for the same concept, Fig. 1193, *infra*, may be compared, as also Fig. 231, *supra*.

Fig. 405, 1848-'49.—“Killed-the-hermaphrodite winter” and “Big-horse-stealing winter.” They captured a Crow who pretended to be a woman, but who proved to be a man, and they killed him. It is probable that this was one of the men, not uncommon among the Indian tribes, who adopt the dress and occupation of women. This is sometimes compulsory from failure to pass an ordeal or from exhibition of cowardice. Eight hundred horses were stolen from the Dakotas, but seven hundred of them were recovered. The Crows killed one Dakota, as is indicated by the arrow in contact with the red spot in the hoof print.



FIG. 405.

Fig. 406, 1849-'50.—“Brought-the-Crows-to-a stand winter.” This was done at Crow Butte, near Camp Robinson, Nebraska. It is said that a party of Crows, who were flying from the Dakotas, took refuge on the Butte about dark and that the Dakotas surrounded them, confident of capturing them the next morning, but the Crows escaped during the night, very much to the chagrin of the Dakotas. The Crow's head is just visible on the summit of the hill, as if the body had gone down.



FIG. 406.

Fig. 407, 1850-'51.—“The-big-smallpox winter.”



FIG. 407.

Fig. 408, 1851-'52.—“First-issue-of-goods winter.” The colored patches outside the circle are at the four cardinal points, the colored patches inside the circle are meant for blankets and the other articles issued, and the circle of strokes the people sitting. The Dakotas were told that fifty-five years after that issue they would have to cultivate the ground, and they understood that they would not be required to do it before.



FIG. 408.

Fig. 409, 1852-'53.—“Deep-snow-used-up-the-horses winter.” The spots around the horses represent snow.



FIG. 409.

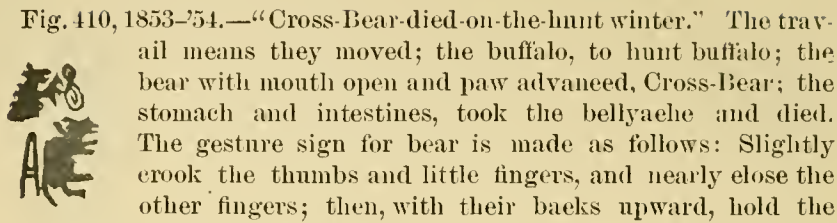


Fig. 410, 1853-'54.—“Cross-Bear-died-on-the-hunt winter.” The travail means they moved; the buffalo, to hunt buffalo; the bear with mouth open and paw advanced, Cross-Bear; the stomach and intestines, took the bellyache and died. The gesture sign for bear is made as follows: Slightly crook the thumbs and little fingers, and nearly close the other fingers; then, with their backs upward, hold the hands a little in advance of the body or throw them several times quickly forward a few inches. The sign is sometimes made with one hand only.

For explanation of the word “travail,” applied to the Indian sledge made of the joined tent poles, see Fig. 764 and accompanying remarks.



Fig. 411, 1854-'55.—“Killed-five-Assiniboins winter.” The Dakotas are ashamed of the part they took in the following deplorable occurrence and it is not therefore noted in the record, although it really marks the year. In consequence of a misunderstanding in regard to an old foot-sore cow, which had been abandoned on the road by some emigrants and which the Dakotas had innocently appropriated, Lieut. Grattan, Sixth U. S. Infantry, killed Conquering Bear (Mato-way'uhi, Startling Bear properly) about ten miles east of Fort Laramie, August 19, 1854. The Dakotas then, in retaliation, massacred Lieut. Grattan and the thirty men of Company G, Sixth U. S. Infantry, he had with him.

The figure without the above statement tells the simple story about the killing of five Assiniboins who are denoted by the usual tribal sign, the number being designated by the five strokes below the arrow.



Fig. 412, 1855-'56.—“Little-Thunder-and-Battiste-Good-and-others-taken-prisoners-at-Ash-Hollow-on-the-Blue-creek winter,” and one hundred and thirty Dakotas were killed by the white soldiers. Also called “Many-sacrificial-flags winter.” The last-mentioned name for the winter is explained by other records and by Executive Document No. 94, Thirty-fourth Congress, first session, Senate, to refer to a council held on March 18, 1856, by Brevet Brig. Gen. W. S. Harney, U. S. Army, with nine of the bands of the Dakotas.



Fig. 413, 1856-'57.—“Bad-Four-Bear-trades-with-Battiste-Good-for-furs-all winter.” Bad-Four-Bear, a white trader, is represented sitting smoking a pipe in front of Battiste's tipi under a bluff at Fort Robinson, Nebraska.



Fig. 414, 1857-'58.—“Hunted-bulls-only winter.” They found but few cows, the buffalo being composed principally of bulls. The travail is shown.

Fig. 415, 1858-'59.—“Many-Navajo-blankets winter.” A Navajo blanket is shown in the figure. Several of the records agree in the explanation about the bringing of these blankets at that time.



FIG. 415.

Fig. 416, 1859-'60.—“Came-and-killed-Big-Crow winter.” The two marks under the arrow indicate that two were killed.



FIG. 416.

Fig. 417, 1860-'61.—“Broke-out-with-rash-and-died-with-pains-in-the-stomach winter.”



FIG. 417.

Fig. 418, 1861-'62.—“Killed-Spotted-Horse winter.” Spotted Horse and another Crow came and stole many horses from the Dakotas, who followed them, killed them, and recovered their horses.



FIG. 418.

Fig. 419, 1862-'63.—“Cut-up-the-boy-in-the-camp winter.” The Crows came to the lodges and cut up the boy while the people were away. The knife above his head shows that he was cut to pieces.



FIG. 419.

Fig. 420, 1863-'64.—“Crows-came-and-killed-eight winter.” Some of the eight were Cheyennes. The marks below the arrow represent the killed.



FIG. 420.

Fig. 421, 1864-'65.—“Roaster-made-a-commemoration-of-the-dead winter.” A piece of roasted meat is shown on the stick in the man's hand. The Dakotas roast meat on a stick held in front of the fire.



FIG. 421.





FIG. 422.

Fig. 422, 1865-'66.—“Deep-snow-used-up-the-horses winter.” The horse is obviously in a deplorable condition.



FIG. 423.

Fig. 423, 1866-'67.—“Beaver's-Ears-killed winter.”



FIG. 424.

Fig. 424, 1867-'68.—“Battiste-Good-made-peace-with-General-Harney-for-the-people winter.” This refers to the great Dakota treaty of 1868 in which other general officers besides Gen. Harney were active and other Indian chiefs much more important than Battiste took part. The assumption of his intercession is an exhibition of boasting.



FIG. 425.

Fig. 425, 1868-'69.—“Killed-Long-Fish winter” and “Killed-fifteen winter.” The Crows killed fifteen Sans Ares and Long-Fish also, a Lower Brulé. The long fish is shown attached by a line to the mouth of the man figure in the manner that personal names are frequently portrayed in this paper.



FIG. 426.

Fig. 426, 1869-'70.—“Trees-killed-them winter.” A tree falling on a lodge killed a woman.



FIG. 427.

Fig. 427, 1870-'71.—“Came-and-killed-High-Back-Bone winter.” He was a chief. The Crows and Shoshoni shot him at long range, and the pistol with which he was armed was of no service to him.



FIG. 428.

Fig. 428, 1871-'72.—“Gray-Bear-died winter.” He died of the bellyache.

Fig. 429, 1872-'73.—“Issue-year winter.” A blanket is shown near the tipi. A blanket is often used as the symbol for issue of goods by the United States Government.



FIG. 429.

Fig. 430, 1873-'74.—“Measles-and-sickness-used-up-the-people winter.”



FIG. 430.

Fig. 431. 1874-'75.—“Utes -stole-horses winter.” They stole five hundred horses. The Utes are called “blaek men,” hence the man in the figure is represented as blaek. He is throwing his lariat in the direction of the hoof prints.



FIG. 431.

Fig. 432, 1875-'76.—“Bull-Head-made-a-commemoration-of-the-dead winter.”



FIG. 432.

Fig. 433, 1876-'77.—“Female-Elk-Walks-Crying-died winter.” For some explanation of this figure see Lone Dog's Winter Count for 1860-'61.



FIG. 433.

Fig. 434. 1877-'78. — “Crazy-Horse-came-to-make-peace-and-was-killed-with-his-hands-stretched-out winter.” This refers to the well-known killing of the chief Crazy-Horse while a prisoner.



FIG. 434.

Fig. 435, 1878-'79.—“Brought-the-Cheyennes-back-and-killed-them-in-the-house winter.” The Cheyennes are shown in prison surrounded



FIG. 435.

by blood stains, and with guns pointing toward them. The Cheyennes referred to are those who left the Indian Territory in 1878 and made such a determined effort to reach their people in the north, and who, after committing many atrocities, were captured and taken to Fort Robinson, Nebraska. They broke from the house in which they were confined and attempted to escape January 9, 1879. Many of them were killed; it was reported at the time among the Dakotas that they were massacred in their prison by the troops.



FIG. 436.

Fig. 436, 1879-'80.—“Sent-the-boys-and-girls-to-school winter.” A boy with a pen in his hand is represented in the picture.