THE PAWNEE

Prehistoric

Archeological evidence suggests that the ancestors of the historic Pawnee might have lived in Nebraska as early as 1300 A.D. Remains of early villages and burials in Nebraska and Kansas have been designated by the archeologists who study them as belonging to the Upper Republican people. These villages were small, with three to ten rectangular earthlodges which might vary in diameter from twenty to forty feet.

These villages were unfortified, and there is little evidence of warfare. Burials were made singly in the flesh, or in mass bone burials which are called ossuaries by the archeologists. After exposure of the bodies on scaffolds or in trees, the bones were gathered and placed in these ossuaries.

Even at this early date, these people were farmers who raised large crops of native corn, sunflowers, squash, and perhaps other foods which they stored in bell-shaped pits. These pits, called cache pits, were usually located beneath the floor of the houses.

Early History

The Pawnee Indians have been known to white men since perhaps 1541, and certainly since 1673. They were the most numerous and powerful of the tribes constituting the Caddoan linguistic stock, and one of the most important of the entire Plains area. Since the earliest

definite historic mention of them, they have been residents in Nebraska and in the extreme northern portion of Kansas, particularly on the Loup, Platte, and Republican rivers. As a tribe, they were friendly to the Europeans and later, to the Americans for whom they served as scouts against other hostile Indian groups.

The territory claimed by the Pawnee during the historic period was bound on the north by the Niobrara River, on the south by the Arkansas, and rather indefinitely westward toward the Rockies. Actually, however, the area was much more limited by hostile tribes, particularly to the south and west. The Pawnee claims in the area were often disputed or ignored by neighboring tribes.

By the late eighteenth and early nineteenth century, when adequate descriptions of the Pawnee were provided by the early white explorers, the Pawnee were living in circular earthlodges in large villages, which might include more than a thousand people. Among the many early American explorers who came into contact with some of the Pawnee were Lewis and Clark, 1804; Captain Zebulon M. Pike, 1806; George C. Sibley, 1811; and Major Steven H. Long in 1814.

The Pawnee of Nebraska were usually divided into four bands, each of which often occupied one or more separate earthlodge villages. The bands were known as the Chaui or Grand, the Kitkehahki or Republican, the Pirahauerat or Tappage, and the Skidi or Wolf Pawnee. The Skidi were not closely bound to the other bands, and they might have sprung from a somewhat different ancestry. The name Pawnee is of uncertain origin, but it might have been derived from

the Pawnee mode of dressing the scalp lock like a horn, which was called Pak-rik-i. The heads of the warriors in all of the bands, except the Skidi, were shaven. A small tuft or topknot which remained was daubed with bison fat and red ochre until stiff enough to stand erect or to curve backward slightly like a horn. As white settlement increased in the Nebraska area, the Pawnee were confined to smaller and smaller areas. In 1857 increased friction between the settlers and Pawnee led to the treaty of Table Creek, whereby the Pawnee were assigned a reservation 30 miles long and 15 miles wide, with headquarters near Genoa in present-day Nance County. The tribe had given up its attempts to retain the old homeland by 1875, and had moved to Indian Territory in the present state of Oklahoma.

The Pawnee Village

The Pawnee, in common with other farming groups in the Missouri Valley and eastern Plains area, used two, and possibly three, distinct types of dwellings. In their permanent villages, occupied four or five months of each year, the communal earthlodge was characteristic. Periodically, however, usually twice each year, the entire community abandoned the village to hunt bison, and at such times the bison skin tipi, so typical of the nomadic tribes of Nebraska, was used. In addition to the skin tipi and the earthlodge, some of the poorer families are reported to have constructed a dome-shaped brush shelter for temporary use in the hunt.

The earthlodges were circular in shape, with a floor excavated slightly below the ground level. A framework, consisting of four or more center posts with rafters, was covered with brush and dirt. An opening in the center of the roof provided a smoke hole for the fireplace directly below. A covered entrance usually extended to the east or southeast. Opposite the entrance, at the back of

the house, was the altar on which a sacred bison skull usually rested. Beds, fashioned from small timbers, were placed around the outer walls.

It is reported that many of the late Pawnee villages were protected by means of earth and sod walls which surrounded the village area and provided some protection to the inhabitants. Horse corrals were constructed of poles, and were located near the earthlodges. On either side of certain villages, there were large, level areas where various games were played by children and also by the adults.

Food

The Pawnee women and girls gathered many kinds of food from plants that grew on the prairie. These included milkweed pods, sunflower seeds, wild nuts, and berries. Along streams or in marshy places they found roots of yellow lotus, cattail, wild onions, and sweet flag. They also gathered chokecherries, wild plums, wild grapes, sand cherries, wild potatoes, turnips, and turkey peas.

Cultivated gardens produced much of their food. A Pawnee woman's garden was about one acre in size. They used simple tools: a rake, a hoe made from a bison shoulder blade, and a digger, made from a fire-hardened stick. Using seeds they had saved from the previous year, they planted corn, beans, pumpkins, squash, and melons. Corn, their main food, was picked and roasted or allowed to dry on the stalk before picking. Pumpkins were cut into strips and dried. Both corn and beans were dried and put into skin bags, and then lowered into an underground storage pit. Some storage pits were located in the earthlodge;

others were built outside of the earthlodge. The outdoor food pits were ten to twelve feet deep and held several years' food supply. To prevent their enemies from finding the outdoor food pit, the Pawnee carefully covered it with sod.

Small animals, as well as birds and fish, were common sources of food. Wild animals of many types provided the hunter with game. Herds of bison wandered on the Plains, and their meat, next to corn, formed the main food for the Pawnee. One bison provided enough meat to feed one person for one year.
Almost every part of the bison was used by the Pawnee. The horns were made into scoop-like spoons; the extra thick hide on top of the head was used as a bowl. The heart was used as a sack to carry several days supply of dried meat and berries. Sometimes the stomach would be filled with water, and then meat, herbs, and wild onions were added. When hot rocks were placed into the mixture, it would boil, so the stomach was sometimes used as a cooking pot.

Religion
The Pawnee were essentially a corn-growing people. They called corn their mother; it figured into their rituals and into their mythology even more than did the bison. Two ears of corn were put into the sacred bundles of the tribe, and these were renewed annually. The most important ceremonies, including the Skidi band's sacrifice of a maiden to the Morning Star, were directed as much toward securing a bountiful corn crop as toward success on the bison hunt.

The religion of the Pawnee was, in some ways, more highly developed than that of any other Plains tribe. At the head of their deities stood Tirawa, the creator of the universe, who seems to

have been conceived as a purely spiritual being. Below him there were a great number of gods of varying importance. These were divided into two great classes, those of the heavens, and those of the earth.

The heavenly gods were the guardians and helpers of the people as a whole and were, with few exceptions, identified with stars. The most important of the heavenly gods were the Morning and Evening Stars, who represented the male and female principle. The first being on earth is believed to have sprung from their union.

The gods of the earth were inferior in rank to the heavenly gods, and they were the special guardians of individuals and secret societies. They were, for the most part, identified with animals.

Tools

Among the most interesting of many objects made by the Pawnee is the pottery. Pottery sherds may be found on many of the old village sites occupied by the Pawnee as recently as the first half of the nineteenth century. The pottery was made from clay which was mixed with sand or grit and water, and molded into shapes with the hands and paddle. The pots were then baked until hard. Typically the pottery made after 1700 or perhaps earlier, was treated with a grooved paddle to produce a ridged effect on the body of the vessels. At an earlier period, the paddle was wrapped with twisted cords to produce cord-marked vessels. The rim of the vessel was usually decorated in patterns by incised lines. After the Pawnee secured metal containers from the whites, they gave up the making of native pottery.

The arrowheads, knives, scrapers, and other tools were once chipped from hard, local stone. Like the pottery, substitutes in metal were furnished by the white traders. Guns eventually replaced the iron arrowheads, which had first replaced the stone points. Until their removal from Nebraska, the Pawnee continued to carry on a considerable amount of work in wood. This included mortars for grinding corn and other foods, bowls, platters, whip handles, and elaborately carved and decorated cradle boards. Some of these items have been recovered by archeologists from the remains of the historic Pawnee villages. Coiled baskets, matting, and the remains of some cloth woven from bison hair have also been recovered by the archeologists. The bulk of the clothing at an earlier period was fashioned from the hides of animals they hunted.

Village Life

The Pawnee women did much of the camp and village work. They had to make sure that their family had enough food to last through the year.
They were responsible for planting, harvesting, drying and storing all of the grain and vegetable crops. They also prepared the bison meat for storage, either by drying in the sun, or by smoking over the fire. These methods of preserving kept the food from spoiling for a long time.

The women cut the wood and built the earthlodges, and constructed the horse corrals. They packed and led the horses while on the march, cut the wood used for fires, and dug the storage pits. They tanned the skins for making tipis, clothing, and bedding, and made all the articles of clothing, mats, bags, bowls, and mortars.

Middle-aged women assumed the main responsibility for feeding and clothing the family. The older women were responsible for the children. Although parents were shown great respect, the grandparents enjoyed a special relationship with the children.

Until the children were about seven years of age, most of their time was spent in play, with the girls making dolls, and the boys, bows and other toys. After that age, the boys were given the tasks of learning to use the bow and of hunting the smaller game. The younger boys usually cared for the horses, while the older boys and men went to war, hunted the game, held councils, and gave feasts.

The girls learned all of the tasks carried on by her mother. This was important because the lodge and household possessions were usually handed down from mother to daughter. Girls were married at fourteen or shortly after.

At the age of sixteen or eighteen, a boy was usually married. He went to the lodge of his father-in-law, and lived there with his wife. A particular section of the lodge was assigned to him, and he became a member of that family. Younger girls might become additional wives of their sister's husband when they became old enough to marry, but the first wife (the oldest sister) was the principal wife, and ruled her younger sisters. While the number of wives was an indication of wealth, a man usually had only one wife.

Children were named by their parents soon after birth. After performing any special exploit, a man had a right to change his name if he preferred. Names were sometimes changed several

times during a lifetime.

Only men could become tribal chiefs. The title of chief was passed from generation to generation in one family. Chieftainship often descended through the existing chief's sister, with her son becoming the new chief. The man within the family who was the most honest and wise would be chosen.

Dress

Most Pawnee clothing was made from the hides of animals they had hunted. Bison provided hides for clothing and for trading with the whites. Twelve bison hides were sewn together to make one tipi cover. They used bison robes for blankets, and made their pillows from skins which were stuffed with dried grasses.

The hides of deer and elk were used for most clothing because they were lighter and softer than the tough buffalo hide. The softer hides were easier to work with and more comfortable to wear than the tougher hides. Bison hides were used to make robe blankets. Summer robes had the fur removed, but the fur was left on the winter robes. Sometimes these robes, worn by both men and women, were dyed different colors. They were dyed black by making a dye of boiled sumac leaves.

A white-colored hide could be made by sprinkling white clay on the skin while it was being stretched. When a hide was smoked over a smoldering rotten log, the robe would be yellow in color. One bison hide would make several items of clothing, while one deerskin could make two

pairs of leggings.

Men usually wore a breech-cloth, leggings, and moccasins. The breech cloth and leggings were attached to a belt worn about the waist. The buckskin leggings covered the thighs and legs. The breech-cloth was made of soft deerskin. The men's robes were often elaborately decorated in a naturalistic style, while the women's robes were painted with geometric designs.

A woman's clothing usually consisted of a wrap-around skirt, a blouse or loose jacket, leggings fastened at the knee, and moccasins. The skirt was made of tanned deer hide and extended from the waist to below the knee. It was fastened at the waist by a woven yarn belt. If no deer hide was available, soft bison hide was used. The woman's blouse was made of deerskin. A rectangular piece was cut in half. A neck hole and two arm holes were cut out. The blouse was then sewn down both sides with an awl and sinew. Sometimes a loose jacket, suspended from the shoulders by straps, was worn.

Both men and women wore moccasins, which were usually hard-soled. The sole was made from tough bison hide, with softer deerskin used for upper parts. Soft-soled moccasins were made entirely of deerskin. Usually they each had two pair of moccasins, an everyday pair and a good pair for special occasions. When the old pair wore out, they were replaced by the good pair. New moccasins were then made to replace the good pair.

Boys were allowed to go without clothing until they were about six years of age; girls wore a skirt after they were three years of age.

The beard and eyebrows of the men were carefully pulled out by a spiral coil of wire secured from the white trader. At an earlier period this may have been done with stone or bone tools. While a man often shaved his head except for a scalp lock, a woman's hair was allowed to grow long and usually hung in two braids at the back. The part in the hair was daubed with red paint. Men and women often wore a handkerchief or other cloth about the head like a turban.

Warfare

Unlike most Indians of the Plains, the Pawnee war parties usually made their trips on foot. War parties were led by some chief of great ability and bravery. Before starting on the trip, much time was spent in practicing and fighting imaginary battles. When the party was completely organized, a war dance was held, and a special sacrifice was offered for the safety and success of the expedition. The return of a successful war party was an occasion for great joy, and a scalp dance was usually held that night. A fully equipped warrior carried a bow and arrows, a tomahawk, a spear, and a shield made from heavy rawhide, secured from the neck of a bison bull.

Medicine

The medical doctors all belonged to a special secret order and the younger men were trained by the older. A distinctive mark of a doctor was the wearing of a robe with the hair side out. He also carried a special medicine bag which contained herbs and various materials. They were particularly skillful in the treatment of wounds and sprains. Broken bones were sometimes very well set.

Chiefs
Among the well known Pawnee warriors of Nebraska were Skaritarich (The Angry Chief) and Iskatappe (Rich Man), visited by Captain Zebulon M. Pike in 1806 at a village on the Republican River in the area which is now Webster County, Nebraska; Long Hair, head chief of the Grand Pawnee in 1809; Letaleshar (Knife Chief), father of Pitalesharu (Man Chief) who is generally given credit for stopping or discouraging the human sacrificial ceremony among the Skidi band; Sun Chief of the Grands; Singing Chief of the Pitahauerats;
Big Axe, Black Chief and Spotted Horse of the Skidi, as well as many others who lived and died in the Nebraska area.

Later History
Upon their removal from Nebraska, which was completed in 1875, the Pawnee first settled at the Wichita Agency in Indian Territory, and were eventually given a somewhat larger reservation than the one they had left in Nebraska. The climate of the southland, however, caused much illness among the tribe, and many died. Some of the Pawnee warriors were to return to their homeland as scouts under Frank and Luther North in battles against their old enemies, the Dakota Sioux and Cheyenne. In 1836 there was reported to be a total of 1,149 Pawnee Indians. In general, their number appears to be increasing from the low of 646 which was reported in 1905.

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THE OMAHA AND PONCA

Early History

The Omaha and Ponca Indian tribes are members of the Dhegiha division of that great linguistic stock, the Siouan. The close similarity of their language to that of the Osage, Kansa, and Quapaw Indian tribes suggests that they were a single group who have separated in comparatively recent times. Other Siouan groups in the Nebraska area, such as the Iowa, Oto and Missouri, belonged to the Chiwere division of the Siouan stock. They spoke a dialect which could not be readily understood by the members of the Dhegiha division.

The name Omaha is generally interpreted as "those going against the wind or current." The name is said to refer to a separation of what was once a single tribe near the mouth of the Ohio River. One group moved downstream and became known as the Quapaw. The second group moved upstream to the Missouri and became the Omaha before the whites arrived. Before 1759, and perhaps earlier, they occupied a strip of territory extending from the Cheyenne River in South Dakota south as far as the Platte River in Nebraska. During a still earlier period it appears that the tribe occupied certain sections which now lie within the northwestern section of Iowa.

Among the Ponca there is a tradition that they were a part of the Omaha tribe who made the journey upstream. Later the Ponca quarreled with the Omaha and broke away to form a new group. History records the Ponca as a Nebraska tribe before 1800, but the exact time of their separation from the Omaha, their actual locations and the authenticity of their migration legends

must be determined by further historical and archeological research.

The Village

The earthlodge and skin tipi were the most common forms of dwellings used by the Omaha and Ponca during their occupation of the west bank of the Missouri River. It was from the Arikara, a Pawnee tribe living on the Upper Missouri, that the Omaha and Ponca are reported to have learned to make and use the earthlodge. The Omaha and Ponca, however, did not observe the Pawnee and Arikara rituals in constructing the earthlodge, and apparently they regarded it merely as a satisfactory type of dwelling. Prior to this period, a bark or mat covered structure similar in type to the eastern wigwam was in use.

The tipi was constructed in a conical form by the use of nine to twelve buffalo skins tanned on both sides. The tipi poles were usually of cedar, fourteen to sixteen feet in length. The setting up and making of the tipi was always the women's task. Four poles were first erected and tied with a rawhide thong about three feet from one end. Other poles, ten to twelve in number according to the size of the tent, were arranged in a circle around the central four posts. When the tribe was travelling, the entrance usually faced to the west.

The earthlodge was a circular dwelling, having walls about eight feet high and a dome-shaped roof with a central opening for the escape of smoke and to allow light to enter. The task of building an earthlodge was shared by both men and women. Such lodges were used mainly during the summer months when the tribe returned to the village to plant and cultivate their gardens. The tipi was used in the winter while on the main buffalo hunt, or a winter tipi camp

might be set up on the river valley where wood and shelter were available.

The village garden patches, located along the streams, were tended mainly by the women and children. The family garden plots ranged in size from half an acre to two or three acres. The soil was often hoed into oblong mounds approximately two feet in diameter with the flat top sloping toward the south. The mounds were two to three feet apart with corn and squash being planted in alternate mounds. Beans were sometimes planted along with the corn in a single mound. After the second hoeing the corn was left to grow and ripen.

Like the Pawnee and other farming groups in the area, the Omaha and Ponca dug cistern-like pits in the ground for storage of Indian corn and other foods. When the people left the village for the buffalo hunt all cumbersome household articles were placed in the pits, and the opening was carefully concealed. The village was never entirely deserted since the sick and the very old were forced to stay at home. Usually some able-bodied men also remained with the old or sick relatives to defend the village in case of an attack. During the historic period the Omaha are reported to have had villages in Cedar, Dakota, Dodge and Sarpy counties.

Village Life

The Omaha and Ponca women worked very hard performing the tasks of the camp. The earthlodges were built primarily by the women, who prepared the food, constructed the tipis, planted and tended the gardens, and made the clothing and many of the tools. The men did the hunting, cleared the garden spots, and did much of the heavy work of constructing the earthlodge. Above all, however, they had to be ready to defend the village against all intruders.

Children were greatly loved by all the Omaha and Ponca. Although the mothers were responsible chiefly for their training, the fathers sometimes helped in their care. Small babies were carried about on cradle-boards, which served as their beds at night. A cradle was built so that it could be hung over a saddle when the mother was riding. As a child grew older, it usually was carried on the mother's back, held in place by a robe. At an early age the little girls began to care for the younger children. They learned to dress skins, sew garments, and cook. Boys were taught to care for the horses, to hunt, and to be successful warriors.

Tools

Before the arrival of white traders among the tribes, all of the tools were made from materials secured by the Indians from areas in which they were living. Hammers, knives, arrowheads, and scrapers were fashioned from stone. Pottery and perhaps some of the children's toys were made from clay and baked. Awls, needles, and ornaments were made of bones. After the arrival of the traders, these native items were soon replaced with the metal articles of the whites.

Native dyes were found in the local area. Black dye came from roasted clay, red dye from iron ore found exposed in the sandstone near Lincoln, yellow dye came from the tender buds of the cottonwood, and green dye came from certain clays found in northern Nebraska.

Ropes for lariats and cords were made from nettles gathered in the fall. Some ropes were also made of buffalo hair. Hair brushes were made of stiff grass. Buffalo fat was sometimes used for dressing the hair or applying to chapped lips and hands.

Clothing
The men usually wore earrings in their pierced ears. The hair might be long or cut close to form a stiff roach extending from the forehead to the neck. All wore a scalp lock. Women parted the hair in the middle and daubed the part with red paint. Both the men and women wore leggings, but those of the women were shorter and fastened at the knee. The moccasins of the Omaha and the Ponca were less elaborately decorated than those of their relatives, the Dakota Sioux, and they often had soft soles in contrast to the hard-sole footwear of many of the Plains tribes.

Social Customs
An Omaha or Ponca man might marry his wife's sisters, nieces, or aunts, but he was obligated to marry his brother's widow. Since custom did not permit the young men to visit the young women in their homes, the Indian brave often courted the young women by playing love songs on the flute outside their tents. Marriage was usually by elopement. If a young man was about to leave on the warpath, he was not permitted to marry until he returned. The tent or earthlodge was the property of a woman, and a husband might find himself homeless if his wife desired.

Amusements
The children played many games such as keeping house or going on the hunt. They made small tents and war bonnets from corn husks. Many of the toys were modeled from clay. Dolls, like those of the pioneer white children, were often fashioned of wood or corn cobs. "Follow the leader" was a popular game in the village. "Cat's cradle" and similar quiet games were played around the fire at night. In the winter there were sleds made from buffalo rib bones and a game

known as "bone slide" or "snow snake" in which a feather stick was attached to a pointed section of a rib and slid across the snow or ice. Wooden tops were made to be spun on the ice with whips. The hoop and pole game popular with the Pawnee was also played by the Omaha. Musical instruments included the drum, whistle, and flute. Several types of rattles were fashioned from deer hoofs or gourds.

Tribal Organization

The meaning of the word "Ponca" has been lost. There were seven gentes or divisions in the Ponca tribe. These gentes determined the positions of the individual members in the tribal circle and their duties in the tribe. To one of the subdivisions belonged the keepers of the ritual songs that were sung at the ceremony held when the first thunder was heard in the spring. To another gens belonged a medicine bundle used in testing the truth of warriors' statements when they were given war honors. Another gens had charge of the war pipes and directed the council of war. They also supervised the hunting of deer. Others had charge of the principal pipes, certain sacred traditions, the ceremonial staff used in the annual tribal buffalo hunt, the corn ceremonies, the office of tribal herald, and rituals referring to thunder.

The Hunt

After the crops of corn, beans, melons, and squash had been cultivated the second time, the tribe went on its main annual buffalo hunt. Everyone made great preparations since the entire tribe might travel for several hundred miles. Only the old and sick and those left for their protection stayed in the village. The tipi poles and tents were loaded on the horses. The children were placed on the travois or on the backs of the horses while the men and women walked.

The leader of the hunt was selected by a council of seven chiefs. This leader directed the march and chose the camp sites. Other important men served as soldiers to prevent unnecessary noise which might frighten away the buffalo. The young men acted as scouts or runners in locating the herds. Each hunter used several fast horses in the exciting buffalo chase. After a successful hunt, the meat was returned to camp to be dried and cured by the women. A white buffalo robe was highly prized by the Omaha and ponca as well as other Plains tribes. When such a hide was taken, it might be offered to the god Wakonda.

Warfare

A war party varied from eight to a hundred warriors. All members of the party were volunteers. The leader was usually a well-known warrior who had demonstrated his skill on the warpath. The warriors are reported to have worn a white covering of soft, dressed skin for their heads. No shirt was worn, but a robe was belted about the waist and tied over the breast. No feathers or ornaments could be worn at this time. In actual battle the warriors wore only moccasins and breechcloth. When an enemy had been slain, the war leader painted his face black. Occasionally the wives of a few of the men accompanied a large war party to assist in the care of their garments, and to do the cooking.

A sacred War Pack, kept in the Tent of War, was important in any war activities. The contents of the pack were believed to protect the tribe from harm. A returning war party with the scalp of an enemy held a special scalp or victory dance. Men who won special honors on the war path were permitted to wear an eagle feather in their scalp locks. A deer-tail headdress might also be worn

by certain warriors. The large feathered headdress seen in the movies today was worn only on social occasions by noted men. Only the men wore feathers in their hair, but the women might wear them on their clothing.

Weapons

The weapons of a warrior were his bow and arrow, a shield, a club and a spear. Ash and ironwood were usually used to make the bows. The bow was bent into shape while being held over live coals. A good bow was slightly curved at the middle of the back. Two notches were made on the head of the bow and one on the foot. The bowstring was made from the sinew from the back of a buffalo or elk. Each warrior kept two strings for his bow for use in emergencies. Dogwood and ash saplings were used in making arrow shafts. The shaft was shaped and smoothed with two grooved sandstone sections. Small boys often used an arrow with a blunt or knobbed head for play or to kill small game. Quivers were made of otter skins decorated with porcupine quills or glass beads secured from the traders. The shield, circular in shape was made of rawhide cut from the shoulder of a buffalo bull. A cover for the shield was often made of deer skin and painted to represent a vision which had come to the owner when he was fasting.

Crime and Punishment

One of the unique punishments occasionally dealt out to a member of the Omaha tribe was death by poisoning. This punishment was ordered only in extreme cases by the chiefs to a member who refused to recognize their authority. It is reported that rattlesnake poison was applied with a sharp stick which penetrated the skin. Murder was punished by banishing the member from the tribe for a period of about four years. Flogging was prescribed for the offense of scaring the

game away while the tribe was on the buffalo hunt. In addition to the flogging all of the offending person's property might be taken away,

Burial Customs

The Omaha and Ponca tribes buried their dead on high ground, usually a hilltop. A small mound of earth is reported to have been erected over the grave. It is also reported that a horse was sometimes strangled over the grave to accompany the traveler. Some of the personal belongings of the individual also might be buried in the grave. A feast for the companions of the deceased was usually given some time after the funeral. A fire was kept burning on he grave for a period of four nights.

Recent History

The first treaty between the United States and the Omaha was signed in 1815. Other treaties were made: one at Fort Atkinson, Nebraska in 1825; in 1830 when the Omaha ceded their interest in lands in the present state of Iowa; in 1854 when the Omaha ceded all their hunting grounds in Nebraska except 300,000 acres in northeastern Nebraska; and in 1865 when the Omaha sold a strip from the northern edge of their reservation for use of the Winnebago who had been removed from their old home in Minnesota. In 1877 the Omaha became citizens of the United States. It was estimated that in 1780 there were 2,700 Omaha Indians. They are believed to have been reduced by smallpox in 1802 to 300. In 1945 there were reported to be a total of 1,840 Omaha Indians living mainly along the Missouri River in northeast Nebraska.

Until 1845 the Omaha and Ponca had only limited contact with missionaries who visited their

villages or whom they met at the trading posts. The Presbyterian mission established at Bellevue in 1845 provided a school for the Omaha Indian children. Here they learned many of the white man's ways. When the Omaha left the Bellevue area for a home in northeastern Nebraska, a new Presbyterian mission was built on the reservation.

In 1874 while the entire tribe was living on the Niobrara River, the Ponca numbered 733 persons. In 1877 the Ponca, without previous warning, were informed they must move to the Indian Territory in Oklahoma. Within a year after the transfer of the Ponca to the south, one-third of the people were dead, and nearly all the survivors were sick or disabled. The story of Chief Standing Bear and the legal battle which followed to establish that an "Indian is a person within the meaning of the law" is well-known in Nebraska history. Their old home on the Niobrara was restored to Standing Bear and those of his followers who chose to remain in Nebraska. In 1945 there were 926 Ponca in Oklahoma and 404 in northern Nebraska.

The Omaha have left us the names of many leaders--Blackbird, Big Elk, Logan Fontanelle--who played important roles in the early history of their people and in their relations with the frontiersmen.

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THE SOD HOUSE

On the prairies away from the streams which provided logs and timber for cabins, the settler turned to materials furnished by the environment to build his home. Like the Indian who had constructed lodges of earth, the pioneer found most of his building materials in the native soil. Bricks made of sod, which some jokingly called "Nebraska marble," made a satisfactory and reasonably comfortable home.

When the settler first arrived, his primary concern was to provide shelter for his family. When the terrain allowed, the dugout was the most practical solution. Building into a hill was advantageous for the settler because it was less work and effort than building another type of home. A ravine or a hill was selected, preferably facing south or east, away from the prevailing winter winds. The excavation was then covered with a roofing of logs, brush, and prairie sod. Sod bricks were laid up around the wooden door and window frames to form the front wall of the shelter. The dugout blended into its surroundings, and often the only sign of habitation was a stove pipe sticking up over the hill. Occasionally
in the darkness, a wagon might rumble over the dugout, knocking dirt into the room below, or even crashing through the ceiling.

When able to do so, the family built a sod house, which was a more substantial home than the dugout. With a "grasshopper" plow, they plowed about one acre of ground into strips twelve inches wide and four inches thick. The strips were then cut into about three-foot lengths. In laying the sod

bricks, the builder placed them lengthwise, making a wall two feet in depth. The process was reversed every few layers, and the bricks were laid alternately lengthwise and crosswise to bind the walls, and to make them solid. All sod was laid with the grass side down. (See figure l.)

Wooden door frames were set in place as the wall construction began. Window frames of wood were positioned when the wall reached the proper height. Sod was laid around the sides and on top of boards placed above the window frame. A gap, left at the top above the frame, was filled with rags or grass, which allowed the sod to settle without crushing the glass panes in the window. Pegs, driven into the sod through holes in the frames, held them in place. (See figure 2.)

Construction of the side walls varied little from house to house. The roof, however, allowed the builder a wide range of choices. The gable roof, hip roof, and shed roof commonly were used. Of these types, the gable roof was the most popular. (See figures 3,4, and 5.)

A variety of materials was used, depending on the locality and the finances of the builder. Cedar logs, when available, were used as ridge poles because they were rot-resistant and strong. The ridge pole sometimes needed extra support, and this was provided by placing a forked post under each end, inside the walls. This provided the added advantage of having a place to put in pegs or hooks for hanging up clothes and utensils. (See fig.6.) Sometimes the forked supporting posts were placed just outside of the walls.

Willow, cedar, or other woods were used for rafters. Crude roofs were often constructed by spreading native wild plum or chokecherry brush, or similar growth over the rafters. The layer of

brush was then covered with wild prairie grass and a layer of sod was added on top of the grass. (See fig. 7.) This type of roof always leaked when it rained. White muslin or canvas was often tacked to the ceiling to catch dirt, mice, bugs, and other vermin which might enter through the ceiling. A twice-a-year washing of the ceiling cloth was customary.

A better roof could be made with sawed lumber, which, however, increased the cost of the soddy. Also, in early Nebraska, lumber may not have been available in some areas. Lumber roofs consisted of a combination of 2x6's for a ridge post, 2x4's for rafters, and wood sheathing nailed over the rafters. Tar paper, placed on top of the sheathing, did much to improve the generally leaky roof. The best roofs were made by adding wood shingles; more often sod, somewhat thinner than that used in the side walls, was placed on top of the tar paper.

Windows were generally set even with the outside wall. Twelve-pane, doublehung windows were commonly used. The area on the sides of the windows, beveled to allow more light to enter, was white-washed in an attempt to control the dirt which was constantly flaking off into the room. The thick wall beneath the window provided a ledge (or sill), which often held colorful plants growing in tin cans. During a hard rain, these ledges were sometimes occupied by family members, since this was often the only dry spot in the house. (See figure 8.)

Curtains were sometimes hung at the windows. When a family could not afford glass windows or when they were not available, buffalo robes, blankets, or oiled paper were used.

Dirt floors were found in the majority of the early homes. A family which could afford them might

fasten carpets to the dirt floor. In some cases, rough or planed split logs were used for flooring, but only a few could afford the luxury of wide, roughcut planks from the sawmill. After the initial planing, these boards became polished to a hard finish through daily wear and through scrubbing. Boards made of cottonwood soon warped, giving an uneven surface, and when completely dry, the boards shrank and wide gaps appeared between them.

Warm in the winter and cool in the summer, a soddy provided adequate though not luxurious shelter for the settler and his family. The women particularly protested against the continual war with dirt, bugs, snakes, leaky roofs and poor lighting. Nothing ever seemed to be clean. Sod structures were able to defy Nebraska winds and storms for an average life of six or seven years. By then families were usually in a better position financially and able to build frame structures.

SOD HOUSE LIFE

The settlers on the prairie overcame the problem of a limited fuel supply by burning buffalo chips or cow chips-- the dung of animals. Some women rejected their use entirely. When chips were scarce, woody plants and hay were compressed mechanically or hand-twisted into faggots. An 1871 newspaper claimed an acre of woody plants, such as sunflowers, when compressed would produce twelve cords, and would furnish enough fuel for the winter. The most universally used was heavy slough grass, which was processed by simple presses advertised as labor savers.

Several types of stoves for burning hay were placed on the market. One type used two cylinders, called magazines, which were filled with weeds, hay or straw, and were fitted into place under the oven where the cylinders opened directly into firebox. Spare magazines were kept filled. This type

of stove was unsatisfactory, required constant attention, and was a great fire hazard when the cylinders were changed. Corn stalks were also used as fuel, and at times during the 1890s, it was cheaper to burn ears of corn as fuel than to sell it at low market prices.

Early Nebraskans used candles and grease lamps, which burned animal fat, to provide a feeble light in their homes. The kerosene lamp, which succeeded the candle in the 1860-1870s, was a major advancement in home lighting. Kerosene was expensive, and many families who could not afford this luxury, retired as soon as night fell. In most homes, several types of lamps and fuels were used. Their use might vary according to the family's economic situation.

Furniture usually was simple--even primitive--and sparse, though the settler might have brought a few valued pieces from the East. A table, a trunk, chairs, cupboards made of stacked boxes, bedsteads, and a stove might comprise the furnishings. Occasionally there was a fancy clock, but settlers soon found that time had little meaning on the prairies. Most homes had at least one rocker, and the mother probably sat there while she knitted mittens, stockings, and scarves for her family. Stools, made by splitting dry logs and hewing and planing the rough edges, were a common substitute for chairs. Some homes had a wash stand with a porcelain pitcher and bowl on it. Often near the wash bowl was a bar of homemade soap and hanging nearby was a towel--sometimes of the "roller" variety.

During the first years, very few settlers brought bedsteads with them from their former homes. Metal spring beds were almost unknown in earliest days, but rope beds were common. Ropes were laced between side boards to make crude springs, upon which was laid a mattress, filled with corn

husks or straw. Bunks also were constructed, using forked poles and slats driven into the sod walls. Patchwork quilts and woven coverlets, often made by the settlers before they left the East, were spread over the beds. In the extreme cold of winter, feather beds and heavy robes, sometimes buffalo robes, were added. Settlers, who had tools and some knowledge of carpentry, were able to construct pieces of furniture for their homes from available bits of lumber. Clothing was often stored in the drawers of chests, or was hung on pegs on the wall. Linens usually were folded and placed in trunks.

Sometimes a framed painting or family portrait, brought from the East, or a wreath made of seeds, beads, yarn, or locks of hair from each member of the family, added a decorative touch to the dirt walls. Occasionally a family brought an organ or a melodeon from their former home. The possession of such an instrument brought neighbors from the surrounding countryside to the home, frequently for religious services on Sunday. In most instances, few books were owned by a settler. Most "libraries" consisted of a few books, a picture album, an almanac, and the Bible.

Although the era of living in such homes came to an end in the 1890s, sod houses still exist, and a few in Nebraska with many improvements are still occupied.

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THE FREEMAN HOMESTEAD

Free land had been a political issue in the United States since Thomas Jefferson advocated the doctrine of giving small farms to settlers to promote settlement of the West. Thomas J. Benton promoted this doctrine in the 1830s, and later Horace Greeley, Andrew Jackson, and many others espoused the cause.

After 1852, in each session of Congress, homestead bills were introduced, but failed to gain approval. Opposition came from several sources. Southerners opposed the bill mainly because

they were afraid it would result in filling the territories with anti-slavery settlers. Others disapproved because it would deprive the Federal Government of a valuable source of revenue. However, in 1860 a homestead bill, supported by Representative Galusha A. Grow of Pennsylvania, passed both houses of Congress, but was vetoed by President James Buchanan. In 1862 the bill was passed again, and President Abraham Lincoln signed it into law. This measure, due to the profound influence it exerted on the settlement of the West, has been ranked among the most important legislation in the nation's history.

This bill, as passed, provided that any citizen, or any alien who had declared his intention of becoming a citizen, who was over 21 years of age, or who was the head of a family, might file on 160 acres of public land. He could acquire title to it after living on it for five years, and after completing certain requirements, such as having it for his legal residence and making specified improvements.

Through an unusual combination of circumstances, Daniel Freeman of Illinois obtained the first homestead in the United States. The accounts of the circumstances surrounding Daniel Freeman's filing the first application for a homestead under the act of 1862 vary considerably in detail, but the essential facts seem to be as follows.

In 1862 Freeman, on secret duty with the Army, was headquartered at Fort Leavenworth. While on leave he chose a piece of land on Cub Creek about four miles north of Beatrice, Nebraska, and made a squatter's claim to it. He planned to make his filing when the Homestead Act went into effect January 1, 1863. On December 31, 1862, while on a military detail in Brownville (site of a

United States land office) and under orders to proceed to St. Louis, he learned that the land office would not be open January 1 because of its observance as a holiday. Freeman, fearing he would lose the opportunity to file his claim, sought out the registrar of the land office and presented his case. He asked that he be permitted to file shortly after midnight. The registrar was sympathetic, and at the appointed time they went to the land office. There the necessary papers were made out, and Daniel Freeman became the future owner of the first free homestead in the United States. At the end of this military service in 1865, Freeman returned to his claim. The patent on his land bears on its face the designation: Homestead Certificate No. 1, Application 1.

Born on April 26, 1826, in Preble County, Ohio, Daniel Freeman moved with his parents to Abingdon, Knox County, Illinois, in 1835. Here he was reared and educated in public schools. In 1847 he began the study of medicine at Peoria, Ill., and in 1849 he graduated from the Eclectic Medical Institute in Cincinnati, Ohio. He began his medical practice at Ottawa, Ill. Although his practice was considered successful, when the Civil War began in 1861, Freeman enlisted in the 17th Illinois Volunteer Infantry. Soon after his enlistment he was transferred to the secret services where he served until the end of the war.

Daniel Freeman was married twice, first to Elizabeth Wilber, who died in 1861, leaving three children, and second, to Agnes Suitor of Scott County, Iowa, in 1865. To this union eight children were born. Agnes Freeman lived on the homestead for almost 60 years, until shortly before her death in 1931.

Daniel Freeman built a log cabin on his homestead when he returned from the war in 1865. He

maintained his home on the claim until his death in 1908. He acquired a considerable amount of land in addition to the original homestead, and was a highly respected and influential citizen, active in the civic life of his community.

Congress, after some years of agitation, in 1936 provided for the purchase of the land comprising the original Freeman homestead from his heirs, and in 1939 the site became the Homestead National Monument of America with Nebraska Senator George W. Norris one of its Congressional sponsors.

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NEBRASKA STATE SYMBOLS

THE COVER SEAL

Congressman Karl Stephan returned this State Seal (and the Territorial Seal) from Washington, D.C., to Lincoln in 1949. For three-quarters of a century colored glass seals of many states adorned the skylight ceiling of the House of Representatives Chamber. The Territorial Seal had been designed by Johannes Adam Oertel (1823-1909), a native of Germany who lived in Virginia, but it is not known who painted the State Seal. In the renovation of the House chamber, new raised seals in the form of a large ellipse were used.

GREAT SEAL OF THE STATE OF NEBRASKA

The very first constitution of Nebraska provided in Section XIII, Article III: "There shall be a seal of the state, which shall be kept by the governor, and used by him officially, and shall be called the 'Great Seal of the State of Nebraska'." Our present constitution states: "There shall be a seal of the state, which shall be kept by the secretary of state and used by him officially as directed by law."

To provide for the seal stipulated in the first constitution, Isaac Wiles of Cass County introduced into the House of Representatives on May 31, 1867, House Roll 41, an act to provide for procuring a seal for the state of Nebraska. Mr. Wiles, according to his statement, sought the assistance of Elmer S. Dundy, then associate justice of the Supreme Court of the Territory of Nebraska, in drawing up the bill. On June 4, 1867, the bill passed the House with all thirty-five

members present voting in the affirmative. The Senate passed it on June 13 with eleven senators present voting for the bill. Approved by Governor David Butler on June 15, 1867, it reads as follows:

> Be it enacted by the Legislature of the State of Nebraska:
>
> Section 1. That the secretary of state shall be, and he is hereby authorized and required to procure, at the cost and expense of the state, and as soon after the passage of this act as practicable, a seal for the state, to be designated and known as the great seal of the state of Nebraska, and of the design and device following, that is to say: The eastern part of the circle to be represented by a steamboat ascending the Missouri river; the mechanic arts to be represented by a smith with hammer and anvil; in the foreground, agriculture to be represented by a settler's cabin, sheaves of wheat, and stalks of growing corn; in the background a train of cars heading towards the Rocky Mountains, and on the extreme west, the Rocky Mountains to be plainly in view; around the top of this circle, to be in capital letters, the motto: "Equality Before the Law," and the circle to be surrounded with the words, "Great Seal of the State of Nebraska, March 1, 1867."
>
> Sec. 2. The sum of twenty-five dollars, or so much thereof as may be necessary, is hereby appropriated out of any fund in the treasury not otherwise appropriated by law, to enable the Secretary of State to carry into effect the provisions of this art.

NEBRASKA STATE FLAG

In 1925 Representative J. Lloyd McMaster of Lancaster County introduced House Roll 62 designating an official flag or banner for the state of Nebraska. His bill carried in the House by a vote of 94 to 4. On March 28, 1925, it was approved by the Legislature and Governor Adam McMullen affixed his signature. Nebraska was thus provided with a state flag described as follows: "There is hereby designated a banner for the State of Nebraska which shall consist of reproduction of the great seal of the state, charged on the center in gold and silver on a field of national blue."

The bill also provides that the state flag shall never be used as a business advertisement or trademark either in its entirety or in composite. Insult to it is forbidden penalties for violation of the provisions of the bill are named. As passed, the bill carried an appropriation of $100 to be used by the secretary of state in reproducing and publishing the banner. After this, representation of it could be used and sold by natural persons, partnerships, voluntary associations, and corporations. Officially the state flag was first displayed on January 1, 1926, when a New Year's Day reception, attended by over 4,000, was held at the new state capitol. The original flag is displayed in the secretary of state's office at the capitol.

This act was favored and promoted by a number of different groups and individuals. Mrs. B. C. Miller of Crete was a leader in the movement for the adoption of the present state flag. A complete historical scrapbook about the flag, compiled by Mrs. Miller, is on microfilm at the Nebraska State Historical Society and is available for use by the general public.

NEBRASKA STATE TREE : COTTONWOOD

The American Elm (Ulmus Americana L.) was named the Nebraska state tree with adoption on February 15, 1937, of a resolution introduced by Senator Alois Slepika of Wilber. It was chosen because it was "known throughout Nebraska for its beauty, and because of its historical background, it being the tree under which George Washington sat while signing a treaty."

The 1927 Legislature named the Cottonwood (Populus deltoides marsh) as the state tree with passage on March 23, 1972, of L.B. 1089 introduced by Senator Calvin Carsten of Avoca. The bill, originally calling for the green ash to be named as state tree, was amended in favor of the cottonwood. This choice was made in part due to the loss of many elm trees throughout the state to Dutch Elm disease, and also because the cottonwood is regularly associated with pioneer Nebraska. Several famous early landmarks were cottonwood trees. Cottonwood shoots were frequently collected by settlers to begin plantings on their claims. The cottonwood grows throughout the state. The green ash was designated as the 1972 Arbor Day Centennial Tree.

NEBRASKA STATE GRASS: LITTLE BLUESTEM

Little Bluestem (Andropogon scoparius (schizachyrium)) was designated the official state grass of Nebraska on May 5, 1869, with the passage of a bill introduced by Senators Maurice A. Kramer of Aurora and Wayne L. Schreurs of Seward. Little Bluestem, a vigorous native prairie grass, grows throughout the Great Plains and beyond. In central and western Nebraska it grows in bunches and there it is sometimes called "bunch grass." In some areas it is known as beard grass. It is an important native hay and forage grass.

NEBRASKA STATE ROCK: PRAIRIE AGATE

On March 1, 1967, Nebraska's one hundredth birthday, the prairie agate was officially declared the Nebraska state rock. With this act, the movement to have one of the state's natural features officially recognized came to a successful conclusion. Legislative Bill 253, previously passed 46 to 0 by state senators, was enacted into law when Governor Norbert T. Tiemann signed it as part of the official opening of the centennial celebration.

Agate is classified as a semi-precious stone and Nebraska has an abundance of it, especially in the Oglala National Grasslands north of Crawford.

The stone is described as a variety of silica composed of alternating layers of variously colored chert of granulated crytocrystalline quartz. "Agate" is the term generally applied to chalcedony having a definite color, pattern, layers, bands, or markings of some description. An agate may be formed by silica-beating waters that are deposited in and slowly fill cavities in the earth.

Agate is a variegated quartz noted for its layered varieties. In most specimens, the bands are very coarse and differ in color and translucency as well as in compactness and porosity. The prairie agate, distinguished from most other agates because it seldom has these bands, is still very colorful, has a rounded irregular shape, and is popular for jewelry.

NEBRASKA STATE GEM: BLUE CHALCEDONY

On the morning of Nebraska's Centennial, March 1, 1967, Governor Norbert T. Tiemann signed into law a bill which designated the blue chalcedony, commonly called the blue agate, as

Nebraska's official state gem stone. The State Legislature had earlier passed the bill (L.B. 251) by a 46 to 0 Vote.

A pale stone, blue chalcedony sometimes has a dark internal form with bands of blue and white, and often has a colorless streak. Chalcedony, a group term for a smooth form of quartz, has a waxy or greasy luster, can be dull or transparent to translucent, and is composed of microscopic fibers. The extreme hardness of quartz minerals in the blue agate aids in distinguishing them from minerals of lesser hardness, which they sometimes resemble.

Chalcedony occurs in a wide range of deposit forms. Stalactite growths of the mineral are seen in numerous localities and often assume fantastic shapes and forms. Chalcedony may also replace materials such as wood.

As a gem stone, blue agates are used extensively in jewelry. The blue agate can be found in the Oglala National Grasslands in northwestern Nebraska.

NEBRASKA STATE FOSSIL: THE MAMMOTH

The mammoth officially became Nebraska's state fossil with the passage of L.B. 252 by Nebraska lawmakers on Nebraska's one hundredth birthday, March 1, 1967, along with the designation of the state gem and the state rock.

The mammoth was a common inhabitant of the northern regions of both Europe and Asia during the Pleistocene Age. Various species of the elephant-like mammal crossed the Bering Strait land

bridge and spread throughout most of North America.

Although the mammoth was an elephant, it was much larger than the elephant as it is known today. The three main species that have been found in Nebraska are: *Elephas primigenius, Elephas columbi* or Columbian elephant, and the *Elephas imperator* or Imperial elephant.

Elephas primigenius had a coat of long shaggy hair to protect it from the extreme cold of the north, and its remains are seldom found south of Nebraska. The largest, the Imperial elephant, sometimes reaching heights of 13 1/2 to 14 feet, and the Columbian elephant roamed west of the Mississippi from Nebraska to northern Mexico. Both are thought to have adapted to life on the open plains and probably had coats of hair not as heavy and long as the coat of *Elephas primigenius*. Tusks of the Columbian elephant curved downward first, then upward and inward. The tips of the tusks crossed when the elephant was full-grown.

Early prehistoric man hunted the mammoth with his primitive weapons of spear and javelin. He found the ivory from the animal's tusks superior to bone for many purposes and used it in making tools and realistic etchings. Fossilized ivory has been found in Nebraska, but it is of little commercial value since it has been altered by ground water and solid acids.

Mammoth remains have been found in most counties of Nebraska. One mammoth found in Lincoln County, Nebraska, is reportedly the world's largest elephant. Displayed in the University of Nebraska State Museum at Lincoln,, this mammoth, *Archidiskodon imperator maibeni*, was believed to have roamed in the late Pleistocene Period.

NEBRASKA NICKNAME: CORNHUSKERS
Nebraska has had two official state names, "The Tree Planters' State" and the "Cornhusker State." On April 4, 1895, a bill for a joint resolution to designate Nebraska "The Tree Planters' State" was signed. The bill was introduced by Senator John C. Watson of Nebraska City (the home of J. Sterling Morton). Nebraska had been referred to popularly as the tree planter state because of pioneer efforts in tree planting. Nebraska's claim to tree planting fame include: the origin of Arbor Day in 1872 by J. Sterling Morton; the Tree Claim Act of Senator Phineas W. Hitchcock of Omaha in 1873; and the planting of millions of trees in wind breaks, wood lots and orchards by settlers.

In 1945, the Nebraska Unicameral changed the official state name to the "Cornhusker State," thus repealing the 1895 act. The name is derived from the nickname for the University of Nebraska athletic teams--the "Cornhuskers"--which was coined in 1900 by Charles S. "Cy" Sherman, a sportswriter for the *Nebraska State Journal* in Lincoln. "Cornhuskers" replaced earlier nicknames like "Golden Knights," "Antelopes," and "Bugeaters." The term "Cornhusker" itself is derived from the method of harvesting or
"husking" corn by hand which was common in Nebraska prior to the introduction of machinery for this purpose.

NEBRASKA STATE BIRD: THE MEADOWLARK
At the convention of the Nebraska Federation of Women's Clubs held at Kearney, Nebraska, October 25, 1927, the following resolution was proposed:

Whereas, the Conservation division of N.F.W.C. endorses the suggestion of the General Federation chairman of the division of Wild Life to choose for Nebraska a state bird, therefore be it

Resolved, that a bird typical of the prairies and abundant in all parts of the state be chosen by this convention assembled and the result combined with the vote of the school children of the state and interested societies to be presented to the next session of the State Legislature for legal acceptance.

This resolution was adopted almost unanimously, and a list of birds was submitted immediately following its passage. The five birds receiving the highest vote were the western meadowlark, robin, bob white, brown thrasher, and house wren. The meadowlark, noted for its joyous song, received 292 of the 482 votes. Ballots were sent to all school superintendents and children voted for their favorite bird. Also, in 1928, the Ornithologist Union of Nebraska endorsed the western meadowlark *(Sturnella neglecta)* as the state bird.

So, at the request of the Nebraska Federation of Women's Clubs, Representative F.C. Rundle of Hamilton County introduced a joint and concurrent resolution declaring the western meadowlark the state bird. In 1929 the bill passed the House 92 to 5 on February 7, the Senate 30 to 0 on March 14, and Governor Adam McMullen approved it on March 22.

NEBRASKA STATE INSECT: HONEY BEE

First suggested by Auburn school children, the honey bee *(Apis mellifica)* was recognized as the Nebraska state insect in 1974 (Legislative Resolution 136):

> WHEREAS, one of the great industries in Nebraska is the production of honey; and whereas, this industry came to Nebraska in the covered wagon era and has grown and thrived amidst our rich and fertile soil; and whereas, the honey bee itself has always been recognized as a species to be protected in and by this state and its contribution to this state is without measure. Be it resolved by the members of the Eighty-third Legislature, Second Session:
>
> 1. That this Legislature recognize the honey bee as a prime asset of the state.
>
> 2. That this Legislature hereby recognize the honey bee as the Nebraska State Insect.

On March 14, 1975, the honey bee was adopted by the Legislature as the official state insect on passage of L.B. 15, introduced by Senator John Savage of Omaha. Thirty-nine senators voted in the affirmative, three in the negative, and seven did not vote. Governor J. James Exon signed the bill on March 19.

A foreign import to the Western Hemisphere, the honey bee was introduced into New England in the first part of the 17th century. There are over 150,000 colonies of honey bees in Nebraska, representing a six-million-dollar industry in honey and an over-a-million-dollar industry in beeswax. It is the only protected and domesticated insect used for pollination today and is vitally

important for food production.

NEBRASKA STATE FLOWER: THE GOLDENROD

The goldenrod *(Soldiago gigantea*) was declared the state flower in 1895. A concurrent resolution, designating the floral emblem and declaring it to be the goldenrod, was introduced by Representative L.P. Judd of Boone County (H.R. 366). Supported by University of Nebraska botanist Dr. Charles Bessey, it passed the House and was sent to the Senate on March 26. An article was written by Ida Brockman, daughter of Representative John M. Brockman of Stella, in which she stated: "There is probably not a nook or corner of the state where one or more of the numerous species of goldenrod are not found. It is a native, and only a true native should be our representative. It has a long season, and nothing could better represent the hardy endurance of Nebraska's pioneers." When the bill was under discussion in the Senate, Miss Brockman's article favoring the goldenrod was read by Senator Charles H. Sloan of Geneva. On April 2, 1895, the Senate passed the resolution, and it was sent to Governor Silas A. Holcomb for approval, receiving his signature on April 4.

NEBRASKA STATE SONG: "BEAUTIFUL NEBRASKA"

Nebraska legislators hassled over the selection of a state song through several Unicameral sessions, but in 1967 tunes and lyrics were finally considered constructively. Tapped by the lawmakers was "Beautiful Nebraska," composed by Jim Fras of Lincoln. Fras, a Russian refugee who came to Lincoln in 1952, is a professional entertainer and composer.

When the question reached the Legislative floor, senators voted in favor of the song 31 to 4. On

June 21, 1967, Governor Norbert T. Tiemann signed the bill (L.B. 245) and "Beautiful Nebraska" became the official state song.

FORT ROBINSON

Fort Robinson and the Red Cloud Indian Agency are both registered National Historic Landmarks located in the scenic Pine Ridge country near Crawford in the northwest corner of Nebraska. The history of Fort Robinson began on March 8, 1874, when the United States government authorized the establishment of a military camp at the troublesome Red Cloud Indian Agency.

Red Cloud Agency was created by the Treaty of 1868 which closed the Bozeman Trail. Because the Dakota refused to leave the Platte Valley, the agency, which was originally planned for the Missouri River area, was first built in Wyoming just west of present-day Henry, Nebraska. In 1873, it was moved to its White River location where it remained until 1877.

A pioneer who visited the Agency gave this description of the 200 by 400 foot log stockade:

> "In plain view to the east was a cluster of buildings,
> and from the front of one rose a crude miniature tower
> with portico attachments which, through the haze of the morning, were suggestive of some ancient feudal castle."

Supplies were shipped to Sidney, Nebraska on the Union Pacific Railroad and then shipped overland in huge freight wagons to the Red Cloud Agency. The drivers of these wagons were

called "bullwhackers" because of the long whip they used to drive the mules or oxen which pulled the wagons.

Many bands of the Teton-Dakota refused to live at an agency. Crazy Horse and Sitting Bull, the Hunkpapa, were leaders of this faction. These people often had a hand in creating trouble at Red Cloud Agency, which included the murder of acting agent Frank Appleton on February 9, 1874.

Eight companies of cavalry and eight companies of infantry formed the Sioux Expedition which arrived at the Agency in late March, 1874. Four companies of infantry, one company of cavalry, and a Gatling gun were left there. A similar military encampment, named Camp Sheridan, was made at the Spotted Tail Indian Agency. On March 29, 1874, the camp at the Red Cloud Agency officially was designated as Camp Robinson in honor of Lt. Levi H. Robinson, who had been killed by Indians in an ambush near Fort Laramie on February 9, 1874. The first post return was signed by Captain Arthur MacArthur, father of General Douglas MacArthur.

A tent camp was set up just outside the Agency stockade, but daily contact invited friction between the soldiers and Indian warriors. The lack of sufficient grass for the cavalry horses was an even more serious problem. In May, 1874, Camp Robinson was moved a mile and a half west of the Agency. Captain William H. Jordan took command of the post in June, 1874, and issued orders to start cutting logs and constructing barracks. By November barracks and warehouses were ready, but only two sets of officers' adobe quarters had been completed. The post surgeon complained bitterly of "criminal neglect" when the delivery of heating stoves was unnecessarily delayed.

President Grant, in an executive order dated November 14, 1876, declared Fort Robinson to be a military post with a reservation of twenty square miles. Later, a wood and timber reserve of sixteen square miles was added, and thus, Fort Robinson Military Reservation consisted of thirty-six square miles in present-day Dawes and Sioux counties adjacent to the White River.

The site of Fort Robinson was especially pleasing to a special correspondent of the Nebraska State Journal. He described it thus:

> "Few army posts equal and none excel Fort Robinson in point of beauty. It is picturesquely located. On the north rises a chain of buttes that has the appearance of a fortress...furnishing an abundance of water for domestic use and irrigation. This enables the post to maintain a luxuriant growth of immense shade trees, something quite unusual in this part of the country. To the southwest stretched the rolling prairie, and on the southeast rises Crow Butte, a fine, large butte around whose summit hover the morning clouds and mists."

Set in the heart of the Indian country, Fort Robinson was fated to play a leading part in the great and tragic drama of the Cheyenne and Teton-Dakota (Sioux) nations. Troops stationed at the post were active in the Plains Indian War from 1874 until the last uprising culminated in the Battle of Wounded Knee on December 29, 1890. Units from Fort Robinson under the command of General George Crook took part in the campaign of 1876 against the Arapaho, Dakota, and Cheyenne.

In April of 1877, Dull Knife brought his people to Fort Robinson and surrendered. The northern Cheyenne were sent to a reservation in Indian Territory, now the state of Oklahoma.

It was to Fort Robinson, in May, 1877, that Crazy Horse, the great Oglala war chief, brought his lodges to surrender. Unconquered in battle, the dauntless young leader had been under continual harassment from General Crook's forces until he could no longer maintain his people. He brought them to the Fort to be fed and sheltered at Red Cloud Agency. Throughout the summer Crazy Horse was constantly watched by the military, even though he had made no hostile moves after his surrender. There were rumors, however, that he planned an outbreak, possibly an escape into Canada with his followers. Crazy Horse was asked to scout for an army expedition being organized to bring the Nez Perce to the reservation. His response was misinterpreted as a refusal and Crazy Horse was taken to the guardhouse. Once inside, Crazy Horse realized what was intended, and he was mortally wounded during his desperate attempt to escape.

The fort was also the scene of the outbreak of the Northern Cheyenne under Dull Knife. The Cheyenne found the climate in Indian Territory exceedingly unhealthy. Many sickened and died, but the government refused to let them return to the northern country where they previously lived. On September 8, 1878, under cover of darkness the northern Cheyenne fled the hated reservation, leaving their tipis behind. Their epic journey northward across nearly 1,500 miles was made in forty-five days.

Pursued by all available military forces, the Cheyenne eluded a major fight and finally reached

the northern Nebraska Sandhills. Here they divided forces. Chief Little Wolf with the younger warriors was to proceed north to reach Sitting Bull's forces in Canada. Dull Knife, with women, children, and older warriors, planned to rest awhile and then go in easier stages. But army troops surrounded Dull Knife's band and he was forced to surrender. Taken to Fort Robinson, the Cheyenne were imprisoned. Preferring death to a return to Indian Territory, the Indians resisted every effort to force them to agree to go back. Food and fuel were withheld from them, a privation which they endured through five days of bitterly cold winter weather. Finally, in desperation they broke out of the barracks where they had been confined and made their way into the canyons and bluffs around the fort. Their cause was hopeless, and most of the band was recaptured or killed. This struggle of Dull Knife and his band has been described as one of the outstanding examples of heroism, fortitude, and endurance in the annals of history.

The decade between 1880 and 1890 brought settlement to the Pine Ridge area. Fort Robinson was important in enforcing the law throughout western Nebraska and often rendered aid to settlers. Troops helped prevent a massive range war between cattlemen and homesteaders in Nebraska. A famous army surgeon, Dr. Walter Reed, was stationed at Fort Robinson during this era, and was noted for treating the leg of Jules Sandoz in the post hospital. Sandoz, a homesteader, was the father of Mari Sandoz, famous Nebraska author.

The last Indian conflict in which troops from Fort Robinson participated was the Wounded Knee Campaign in the winter of 1890-91. Fear of an uprising among the Teton-Dakota following the murder of Sitting Bull and the massacre of a part of Big Foot's band on Wounded Knee Creek set the northern border of Nebraska in a turmoil.

The Ninth Cavalry, a regiment composed of Negro troopers, took to the field under the command of Major Guy V. Henry, the commanding officer at Fort Robinson. The troops did not participate in the bloodshed at Wounded Knee but they did make an incredible march of one hundred miles in one day. Until all danger of a general outbreak was believed past, units from Fort Robinson remained on the Pine Ridge reservation.

To the end of its active career as a military post, Fort Robinson continued to render important service. In 1949 the Fort Robinson Quartermaster Remount Depot was transferred from the Army to the Department of Agriculture.

In 1935, the United States Army Olympic Equestrian team trained at Fort Robinson. The next year in the Berlin Olympics, two horses, Dakota and Jenny Camp, born and raised at Fort Robinson Remount Depot, won the only prizes for the United States Army Team.

During World War II, the Fort served as a training center for dogs in the K-9 Corps as well as a remount depot. A German prisoner of war camp was built on the fort reservation near the site of the old Red Cloud Agency. This was the last military use of the Fort. The cavalry was gone from the Army picture; remounts were no longer needed. The service of war dogs, too, was over, and the life of the historic post seemed near an end.

The end did not come, however. Instead, in cooperation with the University of Nebraska, the Department of Agriculture established a beef research program at the Fort. Persons interested in

preserving the post from destruction were successful. Two bills passed by the Nebraska Legislature which provided funds for the development of Fort Robinson were signed into law by Governor Victor Anderson on May 16, 1955. The Nebraska Game and Parks Commission was given an appropriation to be used to establish park and tourist facilities at the post, and funds were granted to the Nebraska State Historical Society for the establishment and maintenance of a branch development. A museum was opened in June, 1956.

In recent years the University of Nebraska has established a museum of natural history, the park facilities have been expanded, and the Nebraska State Historical Society has completed several restoration and reconstruction projects at the Fort. In its new role of service to the recreational and educational needs of the nation, Fort Robinson begins a new chapter in American heritage.

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THE TETON DAKOTA

The term Sioux is popularly applied to the Dakota Indians, a numerically large Native American group composed of several tribes, all speaking a language which falls under the still larger general classification Siouan. The Teton, or Western Dakota, were all living west of the Missouri River during the nineteenth century, and are well-known because of their major role in the Indian Wars which swept the Plains after 1850. The Oglala and Brule subgroups of the Teton Dakota lived in the area which is now northwestern Nebraska. Other Teton subgroups are also associated with the history of the state.

Early History

The Teton Dakota lived in the Plains for only a part of their known history. The earliest record of the Dakota places them in an area around the tip of Lake Superior in what is now Wisconsin and Minnesota. It was there that they were given the Sioux name which is a white people's word--a French-Canadian abbreviation of a Chippewa Indian word for enemy.

In their northern woodland homeland the Dakota occupied villages of gabled, bark-covered houses, using tipi-like portable dwellings only when hunting on the prairies to the west. They

were woodland hunters, subsisting on deer, elk, bear, fish, wild seeds, roots, berries, and the wild rice typical of the region. They may have practiced limited agriculture; if so, corn and squash would probably have been their crops.

Hard-pressed by their Chippewa enemies who lived to the north and were armed with trade guns, the Dakota gradually migrated south and westward. The Teton were the vanguard of the movement and by 1700 were reported to be living in what is now southwestern Minnesota on the prairies between the Mississippi and Missouri Rivers. They pushed aside the Omaha tribe in this early migration. At first they were not mounted, but horses were spreading throughout the Plains from Spanish settlements in the Southwest, and by 1742 the Teton had acquired ponies and their culture pattern became more and more that of horse-riding nomads. The first of the several Teton bands crossed the Missouri River about 1760 after a period of conflict with the Arikara, then a powerful agricultural village tribe living along the river in what is now South Dakota. Lewis and Clark met several Teton groups along the Missouri. The Teton extended their range westward to the Black Hills and thence to the Platte River Valley, drawn southward by the lure of trade at Fort Laramie. In the Central Plains they came into conflict with the Pawnee, a village tribe of central Nebraska which held the rich hunting lands of the Republican River Valley until the Sioux entered the region.

The territory controlled by the Teton Dakota extended from the Platte River northward nearly to the Canadian line and from the Missouri River on the east to the Big Horn Mountains on the west. The Oglala and Brule were the southern groups; the Miniconjou, Sans Arc, Blackfeet, Two Kettle, and Hunkpapa ranged to the north. There were about 10,000 Teton Dakota people in 1780.

Economy

The economic basis of Teton Dakota culture was the bison or buffalo. Food, shelter, clothing, countless pieces of equipment and tools, as well as the luxuries of life, were derived from the vast herds of these animals. Horses were equally important, as highly trained animals were needed for hunting and war. European products were obtained by trade in exchange for hides and furs. The Teton followed a nomadic way of life, constantly moving camp as required for hunting and for obtaining fresh grass for their horse herds.

The Teton had many methods of hunting bison. Hunters on foot, disguised with wolf skins, would stalk the animals, or, during the winter, equipped with snowshoes, they would drive the bison into deep snow where they could be killed. Individuals hunting on horseback singled out

an animal from the herd and killed it with a lance, bow and arrow, or rifle. Communal hunts were important. Stampeding buffalo were driven into enclosures, blind canyons or over cliffs. Groups of mounted horsemen encircled a herd and killed the animals while riding around it. In addition to the bison, the Sioux hunted many other plains animals: deer, elk, antelope, bears, and smaller mammals. They also gathered various edible roots and berries such as prairie turnips, chokecherries, wild plums, buffalo berries, wild strawberries, ground beans, and wild onions. They often made a nourishing food from crushed fruit and meat which we know as pemmican. The meat was usually that of the bison while the fruit might be plums, chokecherries, or buffalo berries.

Clothing

The buffalo robe, with hair attached, was used as an outer garment by both sexes. Men wore the breechcloth, moccasins, hip-length leggings and, on special occasions, poncho-like shirts. Women wore long sleeveless dresses made of two deer or elk hides. Later, short-sleeved dresses came into use. Moccasins and knee-length leggings were other items of feminine attire.

Tools and Equipment

Prior to white contact the Dakota made all of their tools and equipment from bone, stone, deer

and buffalo hide, and other natural materials. However, they quickly adopted metal arrowheads and knives, iron kettles, guns, glass beads, cloth, and other items of white manufacture. Although they made every effort to obtain guns and ammunition, the bow and arrow remained a principal weapon for hunting and war. Since they led a nomadic life the Teton had little use for breakable objects. They used many different types of soft-tanned and rawhide containers decorated with geometric designs fashioned with paint, dyed porcupine quills or glass beads. Handsome spoons and ladles were made of bison or mountain sheep horns. An amazing list of objects were made from various parts of the buffalo ranging from glue made by boiling the hoofs to braided hair ropes.

Both pad and frame saddles were used by the Teton, and their saddlebags and blankets were often highly decorated. Bits and halters were seldom used. Instead, a simple lariat was looped around the horse's lower jaw. The travois was an important piece of transportation equipment. Tipi poles were tied to the saddle, crossing over the horse's shoulders. The lower ends of the poles dragged on the ground. Across the poles an oval framework was placed as a load-bearing platform. Tipi covers, household goods, supplies, sick or aged people, and children were carried on the travois.

The Village and Village Life
Teton camps consisted of several tipis, conical in form, made of tanned buffalo skins, and supported by a framework of long poles. Racks for drying meat were usually erected, and hides in the process of being tanned were staked out around the camp. During the winter there were many camps consisting of small groups of related families called bands, but during the summer the bands gathered in annual encampments at which time the vast camp was arranged in a circle, each band having its appointed place.

Women made and owned the tipis, and performed the many long and arduous tasks associated with village life. They butchered bison, prepared meals, preserved food for winter use, gathered wood, water, edible roots and berries, and also cared for the very young children. Women made virtually all of the leather articles from clothing to tipis.

Men, on the other hand, devoted their time to hunting, making war, training and caring for their horses, making their personal equipment, and performing the bulk of the tribal and ceremonial duties.

Recreation

Games, feasts, story-telling, singing, and dancing were common Teton recreational activities. Games generally involved gambling. Some games, like the dice game and the moccasin guessing game, were games of chance, while others, hoop and pole, skinny, and archery, were games of skill. The Teton had a great variety of myths and legends explaining the origin of natural phenomena or social customs. Musical instruments included rattles, whistles, drums, and flutes, and there were special songs for ceremonies, dances, games, courting, mourning, and healing. Many dances were parts of religious ceremonies, but social dancing is an old Teton custom, too.

Social Customs

The Dakota classified their relatives in a manner different from ours; for example, instead of reserving the terms father and mother for their actual parents. Often individuals whom we would call uncle and aunt were called father and mother. Brothers showed their mutual regard by great affection and loyalty, but sisters and brothers showed respect by avoiding one another. A man and his mother-in-law also avoided direct contacts, and avoided speaking to each other. A man usually married the widow of his brother, and if a man had more than one wife, the women were likely to be sisters. The basis of marriage was mutual consent and a reciprocal exchange of property between families.

Government
The bands which camped together during the winter consisted of related families and sometimes unrelated families who chose to follow a leader of particular fame. There was no overall Teton government but each of the seven subgroups (Oglala, Brule, etc.) had its own camp circle. It was during the annual encampment that social organization and leadership beyond the band unit functioned. The Chiefs' Society was composed of men over forty years of age. This body elected its own members and Seven Chiefs who held office for life. A man's son or other relative was usually elected to take his place. The Seven Chiefs delegated their authority to the Four Shirt Wearers, and these men were the supreme councilors and executives, charged with the general welfare of the group. Perhaps the best-known member of the Shirt Wearers' Society was Crazy Horse. The rules for this honored group state that no member may take up arms without due deliberation, and each should use judgement and show justice to all. A member must also have been a successful warrior, and have a good reputation among his own people. Members of the group might have the privilege of wearing the shirts removed for failure to abide by the rules. These three bodies, in which office was held for life, provided permanent executives. Each year additional temporary officers were elected. There were the Four Wakicum, who organized and controlled the camp, one Herald, two Orderlies, and two Head Akicita. The Akicita appointed and led the other members of the Camp Police, whose duties were to control the group buffalo

hunt, prevent or punish murder, and keep order in camp. There is a possibility that the office of chief was an idea introduced by white people.

Men's Societies

There were several types of men's societies among the Teton Dakota, each with its own songs, dances, equipment, and ceremonies. Akicita Societies were made up of men who might be called upon to perform camp police duties. Headmen's or Chiefs' Societies consisted of men who did not perform police duty, and Warrior Societies included all able-bodied young men. Some of the latter groups required rigorous and dangerous duties in war. A man could belong to several societies at one time.

Women's Societies

Among the Oglala Dakota, at least, there were women's guilds of accomplished tipi cover makers and of skilled quill workers.

Ceremony and Religion

eton religion was based on a belief in all-pervasive supernatural powers which dwelt in the sky, the earth, and the four directions. Individual warriors sought personal supernatural aid in a vision

quest when they were young men. Sometimes, because of exposure, fasting, and self-torture, the young man had a dream in which he acquired a song, various taboos, and medicine objects from which he derived supernatural assistance. Certain individuals, medicine men, had personal supernatural powers, and practical cures were used by them in treating various types of illness and injury. The supernatural forces were invoked for group welfare during the Sun Dance and related ceremonies which were carried out during the annual encampment.

Honor and Wealth

Teton Dakota life was a man's world in which the warrior sought personal fame through achievements on the hunt and in war. Certain socially defined acts, such as being the first to touch an enemy in battle (known as counting coup), brought renown to a warrior. Such coups were remembered and recounted by the warrior during dances and ceremonies. The successful warrior also acquired wealth in the form of captured horses, and could enhance his prestige by distributing them among others in the camp. Dakota values of life might be expressed as honor, fortitude, generosity, wisdom, and honesty.

Burial

After death the body was placed in a tree or on a scaffold above the ground. A warrior's personal

effects were buried with him, and often his horse was killed.

Communication

Many Teton people could speak other Plains Indian languages. For example, intermarriage with the Algonkian-speaking Cheyenne was not uncommon during the late nineteenth century, and this encouraged the use of that non-Siouan language. In addition to bilingual individuals who could act as interpreters, intertribal communication among all Plains tribes was accomplished through the medium of a well-developed universal sign language consisting of manual gestures. Signaling was also very important for hunting and war parties. Signals were made by riding horses in a particular fashion and with blankets, smoke, mirrors, or dust.

Late History

Early contacts between the Teton and white men were largely with fur traders. In the 1840's and 1850's ever increasing numbers of white settlers passed through the Sioux country along the Oregon Trail. The Teton were quick to recognize and fight this threat to their land. During the 1860's the Sioux fought Red Cloud's War which closed the Bozeman Trail through the Power River country. The wars of the 1870's were largely concerned with trespassing on the Dakota reservation as soldiers and miners violated previous treaties by entering the Black Hills. The

conflicts of this period were marked by the Indian victories in 1876 at the Battle of Rosebud Creek where General Crook met defeat, and at the Battle of the Little Big Horn where General Custer's command was annihilated. However, severe defeats were suffered by the Dakota and their Cheyenne allies during the following winter, and all but those who followed Sitting Bull to Canada surrendered. In addition to military pressure the virtual extinction of the bison swept away the economic basis of Plains Indian life, and the Dakota were forced to accept life on reservations. The government issued food and other supplies at reservations. The last conflict between the Teton Dakota and the U.S. Army occurred at Wounded Knee, South Dakota, in December 1890. This event grew out of the Ghost Dance, a new belief briefly followed by the Dakota during a period when they were greatly discouraged by reservation life.

The Sioux Today

The great Sioux reservation was once the area of South Dakota west of the Missouri River. Gradually this land has been reduced to the present five reservations. Although the Teton Dakota have adopted many features of the modern American culture, some remnants of their old cultural pattern still remain. Because they are caught in the difficult process, known as "acculturation," through which many individuals become integrated into the dominant culture, some people suffer severely from poverty and other serious problems. "Nevertheless, almost all Indian groups that

retain any degree of self-identity are now re-evaluating...the fundamental premises of their own traditional cultures. They are also re-examining their relationships to that larger society..."(Brown, xvi.)

A Brief Chronology.

1680 Father Hennepin (French) met the Teton Dakota in present-day Minnesota.
1804 Lewis and Clark met the Teton along the Missouri River.
1834 Ft. Laramie was founded on the Platte for trade with Oglala Sioux.
1854 Lt. Grattan and 30 soldiers were killed by Sioux near Ft. Laramie.
1868 Battle of the Little Big Horn, where Custer's command was wiped out.
1890 Wounded Knee Massacre took place.

Some of the well-known Teton Dakota leaders and personalities were Sitting Bull, Crazy Horse, Spotted Tail, Rain-in-the-Face, Red Cloud, American Horse, Gall, and Black Elk.

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Chief Crazy Horse

There is little knowledge of the early life of the great Oglala war chief, Tasunka Witko, better known by his English name, Crazy Horse. He was a light-skinned, sandy-haired man slightly less than six feet tall. He was proud of his people and was fiercely brave in battle. His otherwise reserved nature added dignity to the man.

The 1868 Treaty of Fort Laramie had established reservations for the Dakota and guaranteed the sanctity of certain hunting lands which included the Black Hills. The Dakota refused to cede the area or allow the leasing of mineral rights to miners. While hunting buffalo during the winter of 1875-1876, the Dakota were ordered to return to the reservations. The time allowed was not enough to notify them, and certainly was not adequate for the Dakota to return to their reservations. On January 3l, 1876, the United States Army was ordered on to the field to crush

the resistance of the Indians. While many bands returned to their reservations when the weather allowed, others were attacked, and open warfare resulted. Throughout the conflict, known as the Sioux War of 1876, Crazy Horse distinguished himself as a more than able warrior and military strategist. The outcome of the engagement of his forces with those of General George Crook on June 17, 1876, at Rosebud Creek in Montana Territory, was in doubt, but the Dakota claimed victory because they had prevented Crook from uniting forces with General Alfred Terry. Eight days later, at Little Big Horn, Dakota and Cheyenne under the command of Crazy Horse and Sitting Bull annihilated five companies of the Seventh Cavalry led by Lt. Col. George Custer, Terry's subordinate.

Following the defeat of Custer, the main body of Dakota broke into smaller bands to scatter throughout Montana and Dakota Territories, and Sitting Bull moved to Canada. When winter arrived, the supplies and strength of the U.S. Army began to have a marked effect on the skirmishes. Crazy Horse and his band, escorting the Oglala women and children, tried to establish a winter camp, but they constantly were harassed by the troops of Generals Nelson Miles and George Crook. Only the proud spirit and determination to be free sustained Crazy Horse's band, who were short on supplies. Finally, on May 6, 1877, Crazy Horse, with his people, surrendered at Red Cloud Agency near Fort Robinson.

The desire of Crazy Horse to return to the traditional way of life was evident, and he was kept under constant surveillance. He was asked to scout for the Army during the expedition against Chief Joseph of the Nez Perces. His reply was misinterpreted as a refusal, and he was ordered arrested. While being escorted to his guardhouse cell, Crazy Horse tried to escape and was mortally wounded. Following his death, the Omaha Daily Herald described the man in an editorial appearing September 7, 1877: "It is probably true that Crazy Horse was one of the most remarkable men of his remarkable race, and that as a warrior it is questionable whether it every produced one greater."

FORT KEARNY

Myrtle D. Berry

The enormous growth of overland emigration to Oregon after 1842 resulted in the establishment of a chain of military posts across the West to protect travelers in their journey westward. Early in 1846 the War Department decided to locate the first such post on the Missouri River near the mouth of Table Creek, the site of present Nebraska City. This region had been explored by Colonel Stephen W. Kearny in 1838 and recommended as a site for an Army post.

Accordingly in 1846 Colonel Kearny with a detachment of troops preceded up the Missouri from Fort Leavenworth and laid out the site of the fort and made arrangements for its construction. A two-story blockhouse was completed before the Army apparently realized that the location was ill-chosen for its purpose, because at that date very few emigrants passed that point. The name Camp Kearny was first applied to the post and somewhat later it was called Fort Kearny. No further construction was carried on except for the erection of a number of log huts for temporary quarters for a battalion of troops who wintered there in 1847-48 preliminary to their departure for the Platte where a new post was established along the Oregon Trail route.

In September 1847 Lt. Daniel P. Woodbury, an officer in the Corps of Engineers left Fort Kearny at Table Creek with about seventy men, under orders to select a site for a military post at a suitable location along the Platte River. After examining the country, Lieutenant Woodbury chose a site described in his official report as follows:

> I have located the post opposite a group of wooded islands in the Platte River...three hundred seventeen miles from Independence, Missouri, one hundred ninety-seven miles from Fort Kearny on the Missouri and three miles from the head of the group of islands called Grand Island.

In the spring of 1848 construction began at the Platte River post. Lieutenant Woodbury put all available troops to work, having at one time 175 men employed in brick making, molding adobes, getting out timber, working at the sawmill, carpentering, and cutting and laying sod. The fort was laid out in a regular square, the buildings surrounding a parade ground four acres in extent with a flagstaff erected in the center. Around the parade ground were planted a number of cottonwood trees.

Lt. Daniel P. Woodbury had given the name Fort Childs to the new post and headed his reports accordingly. But a general order from the War Department under date of December 30, 1848 stipulated that, "the new post established at Grand Island, Platte River, will be known as Fort Kearny." Thus, the name of the illustrious soldier, Stephen W. Kearny, was transferred to the Platte River post.

Fort Kearny rapidly developed into one of the most important stops on the Oregon Trail. On June 2, 1849 Lieutenant Woodbury wrote:

> Four thousand four hundred wagons have already passed by this post--nearly all

> destined for California. There are four men and ten draft animals to each wagon--very nearly. Many, not included above, have traveled on the other side of the Platte and many more are still to come on this side.
>
> The post is at present very poorly prepared to give to the emigrants the assistance which very many have required even at this point so near the beginning of their journey.

As the fort grew in the years following, better facilities were developed for the benefit of the overland travelers. Large stores were accumulated, primarily for the supply of posts farther west, but the commanding officer at Fort Kearny was authorized to sell supplies at cost to emigrants needing them. Often, it seems, stores were given outright in emergencies to indigent travelers. In 1850, through the medium of a stage coach run between Independence, Missouri and Salt Lake City, Fort Kearny acquired a regular once a month mail and passenger service. For the first time the emigrants could trust their letters to a scheduled plan and not have to depend on an Army courier or some fellow emigrant. This service to the great overland emigration was one of the most important functions that Fort Kearny performed. The post served also as an important stop on the Pony Express route in 1860-61.

As the great overland migration flowed through and past Fort Kearny many a traveler wrote a description of the fort. One of these was a correspondent for the New York Herald (perhaps Capt. Jesse A. Gove) who passed through in 1857 and 1858 as a member of the Utah Expedition. He wrote a detailed description of the physical features of the frontier post:

Fort Kearny, like most of the forts in the West, has no fortifications but is merely a station for troops. It stands on a slight elevation a few miles from the Platte River. The fort consists of five unpainted wooden houses, two dozen long, low mud [sod or adobe] buildings. The houses are built around a large open square or parade ground, while the mud buildings extend in any and every direction out from the roads that run along the sides of this square. Trees have been set out along the borders of the parade ground, and they are the only bushes that can be seen in any direction except a few straggling ones on the banks of the Platte a few miles distant. Intermixed between these immature trees on the sides of the square are sixteen blockhouse guns, two field pieces, two mountain howitzers and one prairie piece. These constitute the artillery defenses of the post against the Indians.

On the west side of the parade ground stands the house of the commanding officer. It is a large, ill-shaped, unpainted structure, two stories high, with piazzas along its entire front on both floors. Within, however, the building is much more respectable being commodious, comfortable, well finished and neatly furnished. Directly opposite the commanding officer's house, on the other side of the square, is the soldier's barracks, seventy feet by thirty feet, and two stories high. The barracks has never been finished and is now in bad order. It can accommodate very well eighty-four men. There are in it now between ninety and one hundred men. The other wooden buildings are the officers' quarters, the hospital and the sutler's store. These structures do not present a very inviting appearance to the eye, but they are charming

> palaces compared to the spectacle of twenty-four long, winding, broken-backed, falling down mud buildings. These are of all sizes, the largest one being about one hundred forty feet long, forty feet wide and twelve feet high. (*The Utah Expedition, 1857-1858*, New Hampshire Historical Society Collections, Vol. 12, p. 233)

Ten years later, the appearance of Fort Kearny had changed greatly, and for the better, according to the report of Acting Assistant Surgeon General W. H. Bradley in 1869. The large sod and adobe buildings, except the post bakery, were gone, having been replaced by reasonably adequate frame structures. The older frame buildings were reported in good repair with the exception of the hospital, which is described as being old and dilapidated, and generally unfit for its purpose. This report of Surgeon Bradley presents a picture of the historic fort less than two years before its abandonment as a military post.

Although in the heart of the Indian country and exposed to great potential danger from any hostile outbreak on the part of the Indians, the garrison at Fort Kearny was usually not large, often not more than two companies. No direct attack was ever made on the post, however, nor were there any major Indian fights in the immediate vicinity as there were at some of the posts farther west and at the Bozeman Trail forts to the northwest.

After 1854, hostility among the Plains tribes, particularly the Cheyenne and Sioux, gradually mounted and became more widespread until, in the late summer of 1864 it broke in a wave of violence all along the Platte and Little Blue rivers in Nebraska. Wagon trains were attacked, members of the trains killed and scalped, and the wagons plundered and burned. Road ranches and

stage stations were attacked and in many cases burned. Terror spread through the scattered settlements and people left their homes and fled eastward seeking safety. The alarm spread even as far as the Missouri River and plans were made to repel a possible attack.

At Fort Kearny freighting and emigrant trains were held at the fort until a sufficient number accumulated so they would be able to defend themselves. Soldier guards were sent with stage coaches, refugee settlers were cared for at the fort, and earthwork fortifications thrown up in anticipation of an attempted attack on the post. In spite of urgent need for troops on the Civil War front the War Department ordered the First Nebraska Cavalry and the Seventh Iowa Cavalry to the Nebraska frontier.

A notorious adjunct to Fort Kearny was Dobytown, located a few miles west of the fort. Composed principally of adobe or sod buildings, Dobytown was a favorite rendezvous for soldiers from the fort as well as miners returning from the West. Saloons and gambling houses flourished, and arguments were frequently settled at gun point. Death was frequent, and the cemetery was reported to be larger than the town.

By the end of 1865 the principal Indian troubles shifted farther west and north, but Fort Kearny continued to be an important point in the interior of the Plains until the Union Pacific Railroad was built through in 1866-67. As settlement pushed westward, the Army felt that Fort Kearny could safely be abandoned. Accordingly, on May 22, 1871, a special order was issued directing that Fort Kearny be discontinued as a military post, its garrison be transferred to Omaha Barracks and its stores to Fort McPherson seventy miles west. In 1875 the buildings were torn down and the

materials removed to North Platte and Sidney Barracks. In December 1876 the military reservation was relinquished to the Department of the Interior for disposal to settlers under the homestead laws.

In a few years only the cottonwoods surrounding the parade ground and the remains of the earthworks, thrown up as fortifications in 1864, marked the place. Through the years some efforts were made at preserving the site for the public but nothing definite was accomplished until in 1928 the Fort Kearny Memorial Association was formed, funds were raised, and the forty acres where the buildings of the post had stood were purchased. Title to the tract for use as a park was offered to the State of Nebraska and on March 26, 1929 by legislative act the offer was accepted and the site was established as a State Historical and Scenic Park and Bird Reserve.

Lack of funds prevented further development of Fort Kearny State Park until the passage of a new law by the 1959 session of the Nebraska State Legislature. This bill established a system of classifying state park areas, and provided funds for their development. Fort Kearny was classified as one of Nebraska's historic parks and is being developed under the new program.

A co-operative agreement between the Game, Forestation and Parks Commission and the Nebraska State Historical Society made provision for historical and archeological research to be undertaken by the Historical Society. This research program began at Fort Kearny in 1960 and is designed to supply the basis for a plan for the development and interpretation of this historic military post.

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KEY TO FORT KEARNY MAP

1. Adjutant’s Office
2. Commanding Officer’s Quarters
3. Quartermaster Office
4. Telegraph Office (Former Hospital)
5. Officers’ Quarters
6. Soldiers’ Quarters
7. Soldiers’ Quarters
8. Soldiers’ Quarters
9. Warehouse (used as barracks)
10. Guardhouse and Prison
11. Commissary Warehouse
12. Quartermaster Warehouse
13. Soldiers Families Quarters
14. Soldiers Families Quarters
15. Soldiers Families Quarters
16. Soldiers Families Quarters
17. News Office
18. Post Office
19. Warehouse
20. Warehouse
21. Saddler’s Shop
22. Laundry
23. Bakery
24. Surgeon’s Quarters
25. Surgeon’s Quarters
26. Warehouse or Icehouse
27. Soldiers Kitchen

28. Fort Mitchel or East Fort
29. Corral
30. Fort Gilette
3l. Post Sutler Store
32. Fort Livingston or West Fort
33. Stables
34. Powder Magazine
35. Blacksmith-Carpenter Shop
36. Unidentified Earthworks
37. Rifle Pit
38. Site of Adobe Storehouse
39. Site of Guardhouse
40. Unidentified
41. Headquarters Stable
42. Stable
43. Stage Stable
44. Stable
45. Post Sutler Warehouse

NEBRASKA IN THE CIVIL WAR

Myrtle D. Berry

Slavery was not an explosive issue in Nebraska Territory. There were few slaveholders; the U.S. Census of 1860 listed only fifteen slaves in the entire territory, and there was none of the violent strife between Abolitionists and proslavery men that gave Kansas Territory the name "Bleeding Kansas."

Nationally, however, the controversy over slavery had been smoldering for decades. With the formation of the Republican Party and the election of Abraham Lincoln to the Presidency, hostility burst into flames, and secession and civil war resulted as the breach between North and South widened.

Actual warfare began with the attack on Fort Sumter in Charleston Harbor by South Carolina forces on April 12, 1861. Nebraskans, loyal to the Union, answered Lincoln's call for troops by furnishing a total of 3,300 men, a remarkable contribution for a new territory whose population in 1860 was only about 30,000, with 9,000 males between the ages of twenty and fifty. Nebraska units were composed of men of many nationalities, including recent immigrants to the United States. One company, the German volunteers, was made up almost entirely of German nationals. Two Indian companies were also organized: the Pawnee Scouts, under Capt. Frank North, and the Omaha Scouts, under Capt. Edwin Nash. In addition to these volunteers, who served in officially designated Nebraska units, many Nebraskans served regiments from other states, especially Iowa

and Kansas. Likewise men from other states enlisted in Nebraska units.

So far as Nebraska was concerned, the immediate effect of the beginning of hostilities was to create fear of Indian attack on the frontier as regular army troops were withdrawn from the garrisons at Fort Kearny and Fort Randall. Alarm mounted and criticism was sharp. The *Nebraska City News* (April 30, 1861) commented: "We think the government did a great wrong and injustice in removing the troops. The only way to repair the injustice is to order the forts garrisoned by our citizen soldiers."

Such a proposal was made by Maj. Gen. John M. Thayer of the Nebraska Militia who wrote to Simon Cameron, Secretary of War, on April 17, 1861 offering the government a sufficient number of volunteers from the territory to garrison Fort Kearny and Fort Randall. "The withdrawal of troops from these posts," he wrote, "has already caused much alarm among our people. The absence of the troops will remove all restraint... I deem it absolutely necessary that some measures should be taken to keep the Indians in check..."

The federal government asked Nebraska Territory to raise one regiment, and assurances were received from the War Department that a portion of this force would be used to garrison Nebraska forts and defend the frontier. But when Governor Alvin Saunders issued his proclamation calling for the formation of a regiment, no mention was made of home defense. The regiment was ordered to service in the South, and the frontier was left virtually unprotected.

This newly formed regiment was designated as the First Nebraska Volunteer Infantry, with Omaha

as the mustering point. The companies filled rapidly. John M. Thayer was commissioned colonel, company officers were elected, equipment procured and basic drilling schedules set up. By July 30, 1861, half of the regiment, under the command of Colonel Thayer, was on board the steamer "West Wind" bound for the battlefields of the South, and the balance of the regiment followed two weeks later. Their immediate destination was St. Joseph, Missouri. After several months of scouting and skirmishing in Missouri and Arkansas, the First Nebraska fought its first major engagement at Fort Donelson, Tennessee, in February 1862. In April there followed the Battle of Shiloh or Pittsburg Landing, the most important engagement in which the First Nebraska participated. In the official reports their immediate commander, Colonel Thayer, and their division commander, Gen. Lew Wallace, highly commended the courage and proficiency of the Nebraska soldiers in these battles.

Scouting and skirmishing with bushwhackers and small detachments of confederates occupied the First Nebraska during the following year. Engagements were fought at Cape Girardeau, Missouri and Chalk Bluff, Arkansas. On October 11, 1863 the regiment was mounted and thereafter was known as the First Nebraska Cavalry. This came as a welcome change to footsore Nebraska soldiers who had tramped all over Missouri and Arkansas and into Mississippi. Their service during the winter of 1863-1864 consisted of constant scouting duty and skirmishing, marked by hardship and serious shortages of rations and forage. In mid-June 1864 the First Nebraska Cavalry was granted a furlough until August 13 and was returned to Nebraska.

Meantime the long-feared Indian attack on the Nebraska frontier became a reality. On August 7, 1864 the Cheyenne, Sioux, and Arapaho, operating in small bands, made a concerted attack on stage coaches, freight, and emigrant wagon trains, stage stations and road ranches from Julesburg

east for 250 miles along the Platte and Little Blue rivers. More than fifty whites were killed, many stage stations and road ranches were burned, and a vast amount of other property was destroyed or looted.

Accordingly, when the First Nebraska Cavalry rendezvoused at Omaha on August 15 the regiment was reorganized as the First Nebraska Veteran Volunteer Cavalry and on August 18 was dispatched to Fort Kearny. From this post small detachments were deployed to serve as guards at stage stations and ranches and at military subposts along the Oregon Trail. Other detachments escorted mail and passenger coaches and guarded freighting and emigrant wagon trains. There were frequent skirmishes with groups of Indians, but no major engagement, the function of the troops being to protect the lives and property of white settlers rather than to expel the Indians from the area. Thus occupied, the First Nebraska Veteran Volunteer Cavalry continued in service until July 1866 when it was returned to Omaha and mustered out.

Another Nebraska unit which fought against the Confederacy was the Curtis Horse. Four companies, recruited mostly in Omaha, were designated as the Nebraska Battalion and attached to the Fifth Iowa Cavalry, with which it served with distinction throughout the war.

The Sioux Indian outbreak and massacre in Minnesota in the summer of 1862 occasioned the formation of another Nebraska regiment. Designed for nine months' service against the Indians, the regiment was known as the Second Nebraska Cavalry. During the winter of 1862-63 the unit was recruited and organized, with Robert W. Furnas as colonel in command. In April 1863 the Second Nebraska was ordered to Sioux City to join the forces of Gen. Alfred Sully in an expedition against

the Sioux in Dakota, which culminated in the decisive Battle of White Stone Hills on September 3, 1863. The Indians were routed with great loss of warriors and equipment, and the Second Nebraska acquitted itself with great credit considering the inexperience of the men and their short training period. Colonel Furnas, in his official report, praised his regiment highly, saying, "both officers and men fought with the coolness and courage of veterans...not a man flinched a particle." Shortly after the battle the Second Nebraska Cavalry returned home, and on November 30, 1863, its term of enlistment having expired, the regiment was mustered out.

On the home front Nebraskans looked for news about their boys in the dispatches sent from the battlefields of the South by the newly completed telegraph, and endured the hardships of war. The disruption of steamboat traffic resulted in a shortage of supplies of all kinds, and the loss of manpower to the army worked a very considerable hardship in the new territory. The settlers made do with whatever supplies could get through and with what they could provide by home manufacture. Sufficient crops were raised for food, but there was no market for any surplus.

Families of men in service suffered the greatest hardship. Army pay was low (basic pay was thirteen dollars per month) and often irregular, and facilities for sending money home were not dependable. As a consequence many soldiers' families were left practically destitute, and such relief measures as were instituted were inadequate.

On the home front the Jayhawkers constituted a serious threat. These lawless bands of armed men claimed to be operating in the interest of the Union against southern sympathizers, but in reality they were nothing but bandits engaged in stealing horses, robbing stores and houses, and

threatening the lives of many citizens. Union men were victims of the Jayhawkers as well as those alleged to be rebel sympathizers.

Measures were taken to combat the Jayhawkers, who operated principally in the southern part of the territory. A bill was introduced into the Territorial Council making it lawful to kill any person found committing such acts as were charged to the Jayhawkers. Although this drastic proposal was not passed, Governor Saunders did issue a proclamation ordering the Jayhawkers to disband and return to their homes or leave the territory under threat of severe punishment for disregarding the order. In many communities citizens organized leagues as defensive measures against these marauders and in Nemaha County it was reported that several Jayhawkers were captured, two of them were killed, and their bodies thrust under the ice of the Missouri River.

Casualty records for Nebraska units in the Civil War are incomplete. Frederick H. Dyer's *Compendium of the War of the Rebellion* (Des Moines, 1908) lists only deaths occurring in the Civil War proper; casualties for the Indian campaigns are not included. According to Dyer, Nebraska's losses were: killed in battle and dying from other wounds, 35; dying of disease, 159; dying in accidents, 23; dying from other causes, 22; total deaths, 239. Thus more than 7 per cent of the 3,300 enlisted men from Nebraska lost their lives in the service.

The indirect effects of the Civil War on Nebraska were very important. Prior to the war, sectional controversies had stalemated the selection of a route for a transcontinental railroad. The secession of the southern states, however, enabled Congress to pass legislation chartering the railroad, and the selection by President Lincoln in 1863 of the central route through Nebraska, with Omaha as the

eastern terminus, was of great importance to the future development of the territory. By 1868 the Union Pacific was completed through Nebraska, and other railroads soon followed, making settlement possible in areas remote from the Missouri River.

Another piece of Civil War legislation, the Homestead Act, signed by Lincoln on May 20, 1862, was of major significance to Nebraska. This bill provided that "any person who is the head of a family, or who has arrived at the age of twenty-one years, and is a citizen of the United States, or who shall have filed his declaration of intention to become such...and who has never borne arms against the United States or given aid and comfort to its enemies..." could upon payment of a small fee file a claim upon as much as a quarter-section of unappropriated public land and after having "resided upon or cultivated the same for the term of five years immediately succeeding the time of filing," and "if at that time a citizen of the United States," he could receive a final patent from the government. The Homestead Act was later amended to include special provisions for veterans of the Civil War, allowing them to deduct the number of years which they had served in the Union Army from the five years' residence on a homestead and according this same privilege to their widows and orphans. In the years following the Civil War thousands of Union veterans settled in Nebraska and made a very considerable contribution to the political and economic life of the state.

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NEBRASKA: TERRITORY AND STATE

Myrtle D. Berry

Nebraska, thirty-seventh state in the Union, derived its name from Indian words for the Platte River, the state's principal stream. The Omaha called the river *Ni-bthaska*; the Oto word was *Ni-brathke*. Both had the same literal meaning, "flat water," translated into the French as *la riviere Plate* or the Platte River.

The Nebraska region, lying as it did on the very highway of history, played an important role in the exploration and settlement of the West. The Spanish conquistador Francisco de Coronado contributed a colorful tradition to Nebraska, although it is extremely improbable that he penetrated farther north than a point in present-day Kansas. In 1720 Pedro de Villasur came with a caravan, reputedly to establish a mission and a fort to help hold the country for Spain. But Villasur and most of his companions were massacred along the Platte River and nothing came of his expedition. In 1739 the Mallet brothers, French explorers from Canada, traveled through the Nebraska region seeking a route to Santa Fe.

Nebraska was originally a part of the vast territory acquired through the Louisiana Purchase in 1803. Charged by President Thomas Jefferson with the duty of gathering the first official information about this little-known region, Meriwether Lewis and William Clark made their famous expedition up the Missouri in 1804, establishing campsites and investigating the Nebraska shore. Their most important stop in Nebraska was at a point on the west bank of the Missouri

which they named Council Bluff. Here they held a council with the Oto and Missouri Indians, the first such meeting held by representatives of the United States government with tribes west of the Missouri River. Fort Atkinson, first U. S. military post west of the Missouri, was later built here, and the village of Fort Calhoun is now located at this historic site.

Other important exploring expeditions, like those of Major Stephen H. Long in 1819-1820 and Lieutenant John C. Fremont in 1842, added to the knowledge of the country, although some of the conclusions drawn were erroneous, as, for example, Long's characterization of the whole plains region as "almost totally unfit for cultivation." Major Long's unfavorable report contributed much toward giving the Plains the name of "The Great American Desert."

An important and picturesque feature of the early history of Nebraska and the West was the fur trade. One of the earliest trading posts in the Nebraska area was Fort Lisa, located some eighteen miles up the Missouri River from present-day Omaha and established about 1813 by Manuel Lisa. Another important post was at Bellevue, which became the first permanent white settlement in Nebraska. Here in 1833 came the first Protestant missionary, Moses Merrill, to work among the Oto and Pawnee Indians. About 1835 the Bellevue post was placed in the charge of Peter A. Sarpy, who became a prominent figure in the later years of the fur trade and the early years of Nebraska Territory.

For more than ten thousand years before the first white explorers arrived, Indians had inhabited the Great Plains. In recent years through archeological surveys and excavation, important discoveries have been made and much information has been amassed concerning the life of these prehistoric

Indian groups. The first white men who came to the Nebraska country found there a number of Indian tribes. The Omaha, Ponca, Pawnee, Oto and Missouri were farming groups and had permanent earthlodge villages, while the warlike Dakota or Sioux, the Arapaho and the Cheyenne were nomadic tribes who followed the buffalo herds and lived in the skin tipi.

At the present time, there are approximately 5,500 Indians in Nebraska. The principal Indian groups still living on reservations are the Omaha and Winnebago in Thurston County. Until recently, the Ponca and Santee Sioux in Knox County and a few Iowa in Richardson County also lived on reservations. The trend, however, is away from tribal lands and agency supervision, and Nebraska Indians enjoy the same rights as white citizens. Many are farmers who possess their own land. Within recent years, however, Indians have found employment in Nebraska towns and cities, and groups of Omaha, Winnebago and Ponca now live in Lincoln and Omaha and numerous Dakota Sioux live in the towns of western Nebraska. Indian leaders within the state have initiated a movement known as "We Shake Hands," for the purpose of effecting better understanding between Nebraska Indians and their white neighbors.

As America expanded westward, military forts were necessary to protect the frontier. Fort Atkinson was the first such post in the Trans-Missouri region. Established in 1820 on the historic site of Lewis and Clark's Council Bluff, the fort served as protection for the American fur trade until it was abandoned in 1827. Although it was a military installation, the fort constituted a community, the first white community in the Trans-Missouri area. The old post on the Bluffs saw the establishment of the first grist mill, saw mill, blacksmith shop, brickyard and ferry on Nebraska soil. Here also were established the first school and library, and the first extensive farming by white

men was carried on in this area.

Other important frontier military posts in Nebraska included Fort Kearny, established in 1848, Fort McPherson, in 1863, Fort Sidney, in 1867 and Fort Robinson, in 1874. All of these forts played a vital part in Indian campaigns and in the protection of emigrants and settlers.

A colorful and important chapter in Nebraska history is the story of the overland trails. Because the Platte Valley formed a natural roadway west, most of the overland traffic passed through Nebraska. The Oregon Trail was the most famous road. Leaving the Missouri River at its great bend near Independence, Missouri, it entered Nebraska at about the line between present Gage and Jefferson counties, followed the valley of the Blue River, crossed the divide to the Platte and continued west along that river. The great Oregon emigration, beginning in 1842, followed this route, as did the bulk of the 1848-1850 gold rush migrants to California. In 1847 the Mormons, starting from Winter Quarters, their temporary settlement at what is now Florence in North Omaha, pioneered a road north of the Platte River. This route, known in history as the Mormon Trail, carried most of the Mormon emigration to Utah as well as a part of the general migration to Oregon and California.

Along these trails, and alternate routes such as the Nebraska City cutoff, went thousands and thousands of men, women and children on their way west. Emigrants, gold seekers, soldiers and freighters passed along the broad valley in every type of conveyance from the handcarts of the Mormons to the huge freighting wagons of Russell, Majors, and Waddell. Through the Platte Valley, too, rode the Pony Express in 1860-1861 to write a glamorous page in the history of transportation in the American West.

The Nebraska area was not open to white settlement until the passage of the Kansas-Nebraska Act in 1854. As first organized, Nebraska Territory included parts of present North and South Dakota, Montana, Wyoming and Colorado as well as the area within the present boundaries of Nebraska. Portions of the original territory were stripped away until, when admitted as a state on March 1, 1867, Nebraska had practically its present boundaries.

The capital of the territory was established at Omaha. The territorial period was marked by almost continuous struggle over the permanent capital location. Speculation in town sites and promotion of wildcat banks created a period of boom and bust, but along with these activities went a slow but steady settlement. The passage of the Homestead Act by Congress in 1862 and the building of the Union Pacific Railroad a few years later greatly accelerated settlement. Thousands of Union veterans filed on the public land which the railroads now made accessible, and great numbers of Europeans, induced by the favorable terms offered by railroad company agents, took homesteads in Nebraska. Germans, Czechs and Scandinavians, in particular, stamped the new settlements of Nebraska with the mark of Old World culture. The first homestead application in the nation was filed by Daniel Freeman. He chose a quarter section near Beatrice in Gage County, and his homestead is now the Homestead National Monument.

Settlers coming from the East faced the problem of adaptation to the treeless Plains country. Fuel and water were often scarce. In the absence of wood, settlers burned buffalo chips, cow chips, corn, sunflowers and prairie hay. Water often had to be hauled long distances, and wells were sometimes dug to a depth of several hundred feet before water was reached. Along the Missouri River and in

eastern Nebraska, settlers found timber to construct log cabins, but in central and western Nebraska, the sod house built of "Nebraska marble" was the pioneer's solution to the housing problem.

When Nebraska became a state in 1867, a board of three commissioners, appointed for the purpose, chose a site in Lancaster County for the seat of government. A city was laid out and named Lincoln after the Great Emancipator. The subsequent years of statehood witnessed the spread of settlement from the counties along the Missouri to the Colorado and Wyoming borders.

Nebraska's principal resource is its fertile soil, which has made the state one of the most important agricultural areas in the world. Lack of rainfall, however, has been a recurring problem to Nebraska's farmers. Early settlers found that agricultural methods and crops must be modified to suit the semi-arid conditions of the Plains, and that larger areas, necessitating greater capital investment in agricultural machinery, must be cultivated for profitable agricultural returns. Out of these years of trial and error has emerged the present agricultural pattern, with the eastern areas of greater rainfall utilized for general farming and livestock feeding and the dry central western areas devoted to cattle grazing and dry farming. The series of dams for irrigation and power built across the state in the past twenty-five years and the increased use of pump irrigation have effected a profound change in farming methods and farm production. Nebraska's principal farm crops are corn, wheat, alfalfa, milo, hay and sugar beets, and the state's livestock production is of great economic importance.

Manufacturing in Nebraska is largely centered around the processing of agricultural products for food and feed. Omaha has one of the world's largest stockyards and is an important meat-packing

center. There are large flour mills and feed processing plants within the state, as well as creameries, dairies, beet sugar refineries and canneries. Industrial plants are increasing in Nebraska, and a continuing effort has been made to attract more industry to the state. Within recent years the development of oil and gas wells has resulted in considerable non-agricultural income for many Nebraskans.

In 1934 a unique feature in state government was initiated with the adoption of an amendment to the Nebraska Constitution providing for a unicameral or one-house legislature. The membership of this body was to consist of not less than thirty, nor more than fifty, legislators, to be elected by districts on a non-political ballot and designated as senators. The legislative session of 1935 enacted the necessary statutes to put the amendment into effect, and in January, 1937, the unicameral legislature convened, the first such body in the United States since 1800, and to date, the only one.

Nebraska has contributed a number of noted men and women to the nation and the world. Probably the most widely known Nebraskan was William Jennings Bryan, the Great Commoner. George W. Norris, distinguished Senator and progressive leader, was another well-known Nebraskan. A few others prominent in various fields are: Willa Cather and Mari Sandoz, both distinguished writers; John G. Neihardt, poet and writer of heroic epics of the West; Bess Streeter Aldrich, novelist; John Cassel and Herbert Johnson, cartoonists; Terence Duren and Dwight Kirsch, artists; Howard Hanson, composer and Roscoe Pound, jurist and teacher. In the entertainment world, famous names include: Harold Lloyd, Henry Fonda, Robert Taylor, Dorothy McGuire, Fred Astaire, Marlon Brando, Darryl Zanuck, Johnny Carson and James Coburn.

The Great Plains area provides ideal flying conditions, and a fairly recent development within Nebraska has been the establishment of airports and national defense installations. Offutt Air Force Base near Omaha, headquarters of the Strategic Air Command, continues the tradition of military installations which began with Fort Atkinson in 1820.

Nebraska's scenic features and recreational facilities have much to offer the permanent resident as well as the passing tourist. The state is exceedingly rich, too, in important historic sites. Better interpretation of these sites and greatly expanded development of recreational potentialities have been planned. These measures should do much toward making the Nebraska of the future not only an outstanding tourist state, but one which offers, in great measure, a better life for its own citizens.

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PLAINS INDIAN FOLKLORE

Because there is no evidence of a written language among the Plains Indians who have lived in and near Nebraska, the folk tales of these Indians have been related in the spoken word. These Indian stories have probably been passed on from generation to generation for centuries.

THE ORIGIN OF THE COURTING FLUTE
The following tale was told among Santee Dakota (Sioux) Indians.

The origin of the courting flute is thus, they say. Among the people there was a youth who wished to court girls, but alas he loved only one maiden, they say.

It came to pass that he met her at the water-place, but the maiden only laughed at him and said, "Who do you think you are? That I should marry one such as you, a dweller among the tents without a home, is absurd!" and with wicked words she reviled him and caused him to feel much shame. For, indeed, this maiden was a chief's daughter, and looked with abhorrence upon the poor boy.

It came to pass that the youth thought: "She has brought me great shame; it would be just as well if I died immediately." So at dawn he shot an arrow northward and walked following it. In the evening as he was about to stop to rest, he found a fat deer impaled by the arrow which he had

shot. He took a piece of the flesh, roasted it, and ate. After he had eaten, the ache in his heart was somewhat eased, and being very tired he soon slept. So it was for four days; at dawn he would shoot an arrow and at dusk he would find a deer killed by the arrow. He would butcher the animal, roast the meat and eat, until finally he felt a little more cheerful.

As he sat alone on the fourth evening he thought, "I guess I might as well go home," but suddenly he heard human voices coming from a grove of trees. Expecting the worst he thought, "Even if they kill me, what of it! It is death that I seek." But as they drew near and their voices grew clear, he heard that they were speaking Dakota. One of the two said, "Friend, you give it to him," but the other replied, "No, friend, you give it to him." Again the first spoke: "Friend, you properly tell." Again the other refused, "But no, friend, you tell him." At last they stopped just within the circle of firelight, and wonder of wonders, the boy saw that they were unsurpassably handsome young men, and as they stood there, their bodies seemed to emit glimmering light.

Finally, one spoke saying: "Boy, to be sure we know that you have much pain in your heart, but a second time this will never be so -- listen well." They had with them a long flute and one began to play. From the mouth of this flute, which was made like that of the gar, came a sweet, piercing sound. Then they said to him, "Take this along with you, boy, and go home. At midnight when the people are sleeping, walk through the camp playing this flute, and it will surely happen that all the women will get up and follow you." The two handsome young men turned around and, lo and behold, the boy saw two elks disappear among the trees.

The boy then returned home, and as the people slept, he walked among the tents playing on the flute. As the music filled the air, the women all arose from their beds and, dragging their blankets, began to follow him. They crowded around him, but he ignored them all, so entranced by the wonderful music was he. One girl accosted him repeatedly saying, "Say, don't you remember me? I am the chief's daughter." But he heard only the sound of the wonderful music which came from the mouth of the flute. One girl, however, didn't join the throng. She only sat alone quietly in her lodge. And it was she that the youth sought out and married.

It is said that this boy was the original elk.

This story was taken from the Museum News, W. H. Over Museum, University of South Dakota, Vermillion, S.D. Vol. 22, No. 6, pp. 5-6, translated by Ella C. Deloria and Jay Brandon.

THE PRISONERS OF COURTHOUSE ROCK

The following is a story about the Skidi (or Wolf) Band of the Pawnee Indians.

Courthouse Rock is a high, square-shaped bluff, or butte, on the North Platte River. It is composed of a hard, yellowish clay, which is but slowly eroded by the weather, though soft enough to be cut readily with a knife. On all sides except one, this rock or butte is nearly or quite vertical, and its sides, smoothed and polished by the wind and the rain, offer no projecting points to serve as foot or hand holds for one who might wish to climb up or down. On one side there is a way by which an active person may reach the summit, where one finds a flat tableland of

moderate extent.

A number of years ago a war party of Skidi, who were camped near Courthouse Rock, were surprised by a party of Sioux. There were many of them, and they drove the Skidi back, and at length these were obliged to climb the steep side of Courthouse Rock. The Sioux dared not follow them up on to the rock, but guarded the only place where it was possible to come down, and camped all around the rock below to starve the Skidi out. The Skidi had nothing to eat or drink, and suffered terribly from hunger and still more from thirst. The leader of the party suffered most of any, for he thought that he would surely lose all of his men. He felt that this was the worst of all. He must not only die, but must also be disgraced, because under his leadership the young men of his party had been lost. He would go off at night, apart from the others, and pray to Ti-ra'-wa for help, for some way to save his party.

One night while he was praying, something spoke to him and said, "Look hard for a place where you may get down from this rock, and so save both your men and yourself." He kept on praying that night, and when day came, he looked all along the edge of the rock for a place where it might be possible to get down. At last he found near the edge of the cliff a point of the soft clay rock sticking up and down, and smooth. At night he took his knife and began to cut about the base of this point of rock, and night after night he kept at this until he had cut away the base of the point so that it was no larger around than a man's body. Then he secretly took all the lariats that the party had, and tied them together, and let them down, and found that his rope was long enough to reach the ground. He put the rope around the point, and made a loop in it for his feet, and slowly

let himself down to the ground. He got there safely, and then climbed back again. The next night he called his men about him, and told them how it was, and that they might all be saved. Then he ordered the youngest and least important man of the party to let himself down, and after him the next youngest, and so on, up to the more important men, and last of all the leader's turn came.

He let himself down, and they all crept through the Sioux camp and escaped.

They never knew how long the Sioux stayed there watching the rock. Probably until they thought that the Skidi had all starved to death.

From Pawnee Hero Stories and Folk-Tales by George Bird Grinnell, University of Nebraska Press, Lincoln, 1961.

THE OMAHA ORIGIN LEGEND

Most Indian groups have mythical tales about their origin. The tale which follows is a legend about the Omaha Indians before they settled on the plains in what is now Nebraska.

In the beginning the people were in water. They opened their eyes but they could see nothing...as the people came out of the water they beheld the day. As they came forth from the water they were naked and without shame. But after many days passed they desired covering. They took the fiber of weeds and grass and wove it about their loins for covering.

The people dwelt near a large body of water, in a wooded country where there was game. The men hunted the deer with clubs; they did not know the use of the bow. And the people thought, "What shall we do to help ourselves?" They began chipping stones; they found a bluish stone that was easily flaked and chipped and they made knives and arrowheads out of it. They now had knives and arrows, but they suffered from the cold and the people thought, "What shall we do?" A man found an elm root that was very dry and dug a hole in it and put a stick in and rubbed it. Then smoke came. He smelled it. Then the people smelled it and came near; others helped him to rub. At last a spark came; they blew this into flame and so fire came to warm the people and to cook their food. After this the people built grass houses, they cut the grass with the shoulder blade of a deer. Now the people had fire and ate their meat roasted; but they tired of roast meat and the people thought, "How should we have our meat cooked differently?" A man found a bunch of clay that stuck well together, then he brought sand to mix with it, then he molded it as a vessel. Then he gathered grass and set it on fire, and made the clay vessel hard. Then, after a time, he put water into the vessel and it held water. This was good. So he put water into the vessel and then meat into it and put the vessel over the fire and the people had boiled meat to eat.

Their grass coverings would fuzz and drop off. It was difficult to gather and keep these coverings. The people were dissatisfied and again the people thought, "What can we do to have something different to wear?" Heretofore they had been throwing away the hides they had taken from the game. So they took their stone knives to scrape down the hides and made them thin; they rubbed the hides with grass and with their hands to make them soft and then used the hides

for clothing. Now they had clothing and were comfortable.

The women had to break the dry wood to keep up the fires; the men had some consideration for the women and sought plans for their relief. So they made the stone ax with a groove, and put a handle on the ax and fastened it with rawhide. This was used. But they wanted something better for breaking wood. So they made wedges of stone.

The grass shelter became unsatisfactory and the people thought, "How shall we better ourselves?" So they substituted bark for grass as a covering for their dwellings.

The people were determined to put skins on the poles of their dwellings. They tried the deerskin, but they were too small. They tried the elk, but both deer and elk skins became hard and unmanageable under the influence of the sun and rain. So they abandoned the use of the skins and returned to bark as a covering for their houses.

Until they had the buffalo the people could not have good tents. They took one of the leg bones of the deer, splintered it, and made it sharp for an awl and with sinew sewed the buffalo skin and made comfortable tent covers.

Then a man, in wandering about, found some kernels, blue, red, and white. He thought he had secured something of great value, so he concealed them in a mound. One day he thought he would go to see if they were safe. When he came to the mound he found it covered with stalks

having ears bearing kernels of these colors. He took an ear of each kind and gave the rest to the people to experiment with. They tried it for food, and found it good, and have ever since called it their life. As soon as the people found the corn good, they thought to make mounds like that in which the kernels had been found. So they took the shoulder blade of the elk and built mounds like the first and buried the corn in them. So the corn grew and the people had abundant food.

In their wanderings, the people reached the forests where the birch trees grow and where there were great lakes. Here they made birch-bark canoes and traveled in them about the shores of the lakes. A man in his wanderings discovered two young animals and carried them home. He fed them and they grew large and were docile. He discovered that these animals would carry burdens, so a harness was fixed on them to which poles were fastened and they became the burden bearers. Before this every burden had to be carried on the back. The people bred the dogs and they were a help to the people.

Omaha sacred legend as repeated in "The Omaha Tribe" by Alice C. Fletcher and Francis La Flesche in the 27th Annual Report of the Bureau of American Ethnology, 1905-1906, Washington, Government Printing Office, 1911.

CHEYENNE LEGEND

The following legend was told by Five Crow, a Cheyenne.

A young Cheyenne maiden wandered away from home and could not be found. Her friends

followed her trail, going South, until they came to the shore of a large lake into which the footprints led. While the Indians were bewailing the supposed sad fate of their lost relative, she suddenly returned, bringing with her a fine young black stallion, the first the Indians had ever seen.

She told her friends she was married to a white man living near by, and that she would go back to obtain a mare, which she did. From this pair have sprung all the horses the Cheyenne, Sioux, and Arapaho now have.

Taken from the J. G. Bourke diary, on microfilm at the Nebraska State Historical Society.

OMAHA INDIAN SONG

The Omaha Indians would sing this song when they were planning a ceremony, if clouds were gathering and it looked like rain. The song is a plea for clear weather.

Ke-tha we tha Hu*-ga Hu*-ga

Hu*-ga Hu*-ga

Hu*-ga Hu*-ga Hu*-ga

(u*, the "*" designates a slight nasal sound)

Literal translation: "Ketha" means "clear sky," and "Hu*-ga" is the sacred child name, representing the coming generations.

From "The Omaha Tribe" by Alice C. Fletcher and Francis La Flesche in the 27th Annual Report of the Bureau of American Ethnology, 1905-1906, Washington, Government Printing Office, 1911, p. 395.

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ALONG NEBRASKA PIONEER TRAILS

Many of Nebraska's highways today, including Interstate 80, are on or near routes used over 100 years ago by explorers, fur traders, covered wagon pioneers, and many others whose courage and labor laid the foundations for the American West. Nebraska has long been an important link in America's route to the West, and its pioneer trails indeed are "highways to history." A knowledge of these trails, which intertwine Nebraska with the history of the westward movement, will enliven one's travels in the state. The principal pioneer trails are outlined briefly in this leaflet. Additional sources of more detailed information are found in the bibliography.

THE MISSOURI RIVER - WATERWAY OF EXPLORATION AND COMMERCE
When Lewis and Clark, the first Americans to explore the American West, set out on their epochal journey in the spring of 1804, they pointed their keelboats up the Missouri. For eight weeks they followed Nebraska's eastern border, the Missouri River, on their outward journey to the Pacific. At Council Bluff (not Council Bluffs, Iowa) near the present town of Fort Calhoun, they held an important council with the Oto and Missouri Indians. The river was their highway, but many of their camps were made in what is now Nebraska, and their journals contain the best available accounts of early Nebraska.

Americans were quick to take advantage of the new opportunities for trade which abounded in the vast area contained in the Louisiana Purchase. On their return trip from the Pacific coast in 1806, Lewis and Clark met eleven separate parties of traders and trappers coming up the

Missouri River. Spanish explorers were the first white men known to have penetrated the central plains, and as late as 1800, just prior to the expedition of Lt. Zebulon Pike, they left a Spanish flag at the Pawnee village in Webster County. Lt. Pike's expedition was the first to cross the central area of the plains on a route south of the Republican River, and his reports called the land a vast desert.

In 1820 an expedition by an Army Engineer, Major Stephen H. Long, and a scientific party of 20 men followed the Platte River through Nebraska. Their reports confirmed earlier findings of Pike that the area was considered a desert wasteland. Stephen Long reported that Nebraska was not suited for cultivation or for people who depended upon agriculture for a living. The expedition's map-maker marked the area "The Great Desert," and this was noted on maps of the region until 1870.

In 1807, Manuel Lisa followed the Missouri on the first of his many fur-trading expeditions, and by 1813 he had established permanent headquarters near present-day Omaha. In 1811, Wilson Price and his party, representing John Jacob Astor, traveled the Missouri River bound for Astoria, located at the mouth of the Columbia River on the far Pacific.

Cantonment Missouri, north of present-day Omaha, was established in 1819 to provide protection for the fur trade. It was the first American military post west of the Missouri. In 1820 this fort was relocated on the original Council Bluff of Lewis and Clark, and the name was changed to Fort Atkinson. The fort continued in operation until June, 1827, when it was abandoned because the War Department felt that it was no longer needed to protect the fur trade.

The keelboat was the vessel commonly used by the early fur traders. It was a long craft, propelled by sails, oars, or a towline from the shore. These boats went up the river in the spring laden with merchandise to trade with the Indians, and returned in the fall carrying valuable cargoes of furs. Later the keelboats were replaced by steamboats. The Nebraska Indian tribes were important in the fur trade, and as early as 1810 a fur trading post was built in the vicinity of Omaha. Later Bellevue became one of the most important trading posts in the West. Peter A. Sarpy, associated with the American Fur Company, lived there and records show that he was a leading citizen of the community in territorial days.

The first steamboat ascending the Missouri to a point five miles south of the Council Bluff was Major Stephen H. Long's "Western Engineer" in 1819. After the creation of Nebraska Territory in 1854, Missouri River steamboats brought hundreds of settlers to the new land. They also carried vast quantities of freight to the new Nebraska communities of Rulo, St. Stephens, Brownville, Nebraska City, Wyoming, Plattsmouth, Bellevue, Omaha, Ft. Calhoun, DeSoto, Decatur, and Dakota City. Later these same boats carried the products of Nebraska to markets downstream. Freighters transferred supplies to heavy-duty overland wagons and then continued their journey across the plains to settlements farther west. Many emigrants arrived in Nebraska via Missouri River steamboats, and crossed the plains by covered wagons.

THE PLATTE VALLEY - AMERICA'S GREAT ROAD WEST

The Platte River, like the Missouri, was first used by fur traders. From 1804 until 1812, the only known route to the Pacific Northwest followed the Missouri River. In 1812, Robert Stuart

headed east from Astoria, crossed the Rocky Mountains at South Pass, and followed the Platte Valley to the Missouri. During the 1820's, William H. Ashley pioneered the use of the Platte River route to and from the rich trapping grounds in the Rocky Mountains. However, wagons and pack trains soon replaced the boats, for the Platte was not navigable. Even those who tried to float boats of the shallowest draft on its broad waters were unsuccessful. The Platte Valley provided one of the world's most magnificent natural highways, and on this road America literally moved west.

Occasionally during the 1830's, missionaries attached themselves to the fur caravans for protection on the long trek across the plains and mountains. These men included Jason Lee, Samuel Parker, and Dr. Marcus Whitman, who were the vanguard of settlement in Oregon. In 1842, Lt. John C. Fremont explored the Platte Valley-South Pass route west and wrote a report, widely circulated in the East, which praised the route's advantages as a way to Oregon. After Fremont's journey, the trail was no longer just the trappers' route but rapidly became the main highway for thousands of emigrants.

However, even before Fremont's trip, emigrants bound for the Pacific had ventured out over the plains. A small group of home seekers had gone overland to Oregon in 1841, followed by another small colony in 1842. In 1843, a thousand covered-wagon pioneers made their way to Oregon, and a two-decade massive migration west was begun. The pioneer band of Mormons, fleeing persecution in Illinois, were led by Brigham Young through the Platte Valley on their way to a new Zion in the valley of the Great Salt Lake in 1847. Like the earlier Oregon pioneers, they were followed by thousands in the years to come.

Two of the most numerous cross-country migrations occurred in 1849 and 1850, when gold was discovered in California, and later, in l858, when it was announced that gold had been found in Colorado. Some of the earlier westward-bound pioneers had turned off the trail to go to California rather than Oregon, but it was not until the discovery of gold that men went there in great numbers. Estimates vary, but at least 25,000, and perhaps as many as 50,000, goldseekers trekked through the Platte Valley in 1849 and 1850, all bound for California. The number traveling the Platte route primarily to the Colorado gold fields in 1859-1860 is estimated to be 45,000.

The United States government established military posts along the trail during the 1840's to provide protection for the overland travelers. Fort Kearny was built in 1846 on the Missouri river, at the mouth of Table Creek (near present day Nebraska City). Soon the army discovered that this location was outside the main stream of overland travel, and in 1848 they moved Fort Kearny to a new location at the southernmost point of the big bend in the Platte. For more than two decades this fort provided assistance and protection to overland travelers, and was one of the most important centers along the trail. Part of the original military reservation is now Fort Kearny State Park. Farther west, the government purchased Fort Laramie from the American Fur Company in 1849, and turned it into a military establishment. An important stopping place for travelers, it was the army's principal field headquarters during the time of Indian troubles. It is now a National Historic Site.

The military posts in the West and the communities which developed in the Rocky Mountains

required large quantities of goods from the East. Prior to the coming of the railroad, the only means of getting these supplies across the plains was by wagon. Subsequently, from the 1840's through the 1860's, large overland freighting companies were developed. Freight arrived via the Missouri River steamboats at Independence, Atchison, Leavenworth, St. Joseph, Nebraska City, and Omaha, and then was transferred to heavy-duty wagons which traveled across the Platte Valley to the mountains. The freight wagons, drawn by as many as twelve oxen, carried loads varying from three to five tons at speeds of about two miles an hour--a far slower pace than our modern trucks which follow Interstate 80 today. Stage coaches filled the demand for "fast" service. The overland stage hauled passengers, express, and mail through the Platte Valley. The schedule, which at first took thirty-eight days from the Missouri River to California, later was shortened to nineteen days.

The Pony Express was the most dramatic of all the early attempts to improve communications between East and West. In operation for only a short time, from April 1860 through October 186l, its seemingly tireless young riders sped across the plains and mountains on a round-the-clock basis, in fair weather and foul, on a ten-day trip to the coast. The Express was a tremendously expensive venture, and it was impossible to carry enough mail in saddlebags to pay the vast outlay for horses, riders, and stations required to maintain the service. The operation almost brought financial ruin to the great freighting firm of Russell, Majors, and Waddell, who initiated the venture.

The transcontinental telegraph reached Omaha in 1860. In October, 1861, it was joined at Salt Lake City to a line being built from California. After the nation was spanned by telegraph, there

was no longer a need for the Pony Express, and it was discontinued.

The final chapter in the great drama of overland migration through the Platte Valley was the construction of the transcontinental railroad. In 1865 the Union Pacific, which had been chartered by Congress in 1862, began building west from Omaha. By 1866 trains were running as far west as Kearney, and by the end of 1867 the rails had been laid to the Nebraska-Wyoming line. On May 10, 1869, at Promontory Point, Utah, the nation was united by rails when the Union Pacific rails joined those of the Central Pacific, a line built east from Sacramento. The Platte Valley continued to be the major route west because of the railroad, and it is still considered the main corridor of commerce between the East and the West.

THE PLATTE VALLEY TRAILS

OREGON-CALIFORNIA TRAIL

This trail was the best-known route through the Platte Valley. Originating at Independence, Missouri, it crossed the northeastern corner of Kansas and entered Nebraska at the line between Gage and Jefferson Counties. Then it followed the Little Blue valley across Jefferson, Thayer, Nuckolls, Clay, and Adams Counties. At this point it continued west along the south side of the Platte River to a site in Keith County, where the trail crossed the South Platte River. Crossing the point of land between the forks of the river, it continued along the south side of the North Platte River into Wyoming.

There were many alternate routes determined by the conditions of the trail, such as caused by the

seasons and by the availability of grass. The South Platte was forded at numerous points between the present day towns of North Platte and Julesburg, Colorado. An important variation, particularly for the overland freight wagons, which often used Nebraska City as an eastern terminal, was the so-called "Nebraska City-Fort Kearny Cut-Off." This road, laid out and improved during the 1860's, ran almost due west from Nebraska City to the Platte River in Hall County. Prior to the opening of this road, freighters from Nebraska City had to use the more round-about Ox-Bow Trail, which went northwest from Nebraska City, crossed Salt Creek at Ashland, and joined the Platte near the present town of Cedar Bluffs.

Early travelers eagerly watched for the famous landmarks along the trail. Many of these sites are still visible today, and most of them have been appropriately marked. The best-known sites in Nebraska were Rock Creek Crossing in Jefferson County; Thirty-two Miles Creek in Adams County; Fort Kearny in Kearney County; Cottonwood Springs, Fort McPherson, Sioux Lookout, and O'Fallon's Bluff, all in Lincoln County; California Crossing in Keith County; Ash Hollow in Garden County; and Chimney Rock and Jail and Courthouse Rocks, all in Morrill County. In places along the trail, the old ruts are still visible, particularly at Scott's Bluff, Ash Hollow, Fort McPherson, and Rock Creek Station.

Today Fort Kearny is a state historical park; Fort McPherson, a national cemetery; Scott's Bluff, a national monument; and Chimney Rock, a national historic site, administered by the Nebraska State Historical Society. At Nebraska City you will find Arbor Lodge State Historical Park, and not far from the trail in Gage County is the Homestead National Monument of America, the site of the first homestead in the United States. Rock Creek Station is now a State Historical Park.

MORMON TRAIL

Brigham Young, in the spring of 1847, led a pioneer band of Mormons west from Winter Quarters, located just north of Omaha. They preferred to travel alone, so they avoided the widely used trails south of the Platte River, and followed the Platte along its northern bank across Nebraska. The most noted spot on this trail is the Mormon Cemetery. Located at Florence, now incorporated into Omaha, the cemetery contains graves of those who died of hunger and disease during their stay at Winter Quarters in 1846-1847.

OX-BOW TRAIL

Starting from Nebraska City, the Ox-Bow Trail, also called the Fort Kearny and Nebraska City Road, headed northwest and crossed Salt Creek near present-day Ashland, followed Wahoo Creek to a point near present-day Cedar Bluffs in Saunders County, and then continued westward on the south side of the Platte River. Eight miles east of Fort Kearny, the Ox-Bow Trail joined the old Oregon Trail from Independence, Missouri. It was 250 miles from Nebraska City to Fort Kearny by this "ox-bow" route.

Advantages of this route were the rock-bottom ford across Salt Creek at Ashland and the plentiful supply of water and wood. Also, those who followed the Platte felt more secure on a well-traveled route. However, the eastern Platte valley with its sand and its swampy areas was impassable when wet, and this, coupled with the longer round-about route, caused Alexander Majors of the Russell, Majors, and Waddell Freighting Company to have surveyed from Nebraska City to Fort Kearny, a more direct route, which became known as the Nebraska City-

Fort Kearny Cut-Off.

NEBRASKA CITY-FORT KEARNY CUT-OFF
The trail began at Nebraska City and crossed Otoe, Lancaster, Seward, York, Hamilton, Adams, and Hall Counties before joining the Ox-Bow Trail a few miles east of Fort Kearny, located on the Platte River in Kearney County.

Factors in locating this trail were both historical and geographical. Nebraska City was the location of Old Fort Kearny at Table Creek in present-day Otoe County. The freighting company of Russell, Majors, and Waddell had selected Nebraska City as their terminal, and had hauled freight over the Ox-Bow Trail, which crossed Salt Creek at present-day Ashland, and then followed the Platte River to Fort Kearny. As early as 1849, travelers' journals described several different routes from Nebraska City to Fort Kearny; however, all had one aim: to get their wagons into the broad Platte valley as soon as possible.

Hoping to find a shorter, easier route, Alexander Majors hired a surveyor in 1860. Geographically speaking, the exploring expedition found an ideal route. In addition to firm roadbeds and easy grades and stream crossings, there was a plentiful supply of wood and water. This more direct route, laid out in 1860 and l861, became the main highway between Nebraska City and Fort Kearny, and cut the distance to Fort Kearny by 75 miles, as compared to the Ox-Box Trail.

After 1860, most emigrants and freighters starting out from Nebraska City used the new cut-off.

Later this trail became known as the "Steam Wagon Road," for it was from Nebraska City in 1862 that "General" Joseph R. Brown began his unsuccessful attempt to drive his steam wagon to Denver and the Colorado mines. A few miles west of Nebraska City the steam wagon broke down and Brown's plan eventually was abandoned.

Because the route was in nearly a straight line, the trail was often said to be an air-line route. Nebraska City newspapers, keeping the trail in the public eye through editorials and news articles, frequently called the cut-off the "Great Central Airline Route."

OTHER TRAILS

SIDNEY-BLACK HILLS TRAILS

The discovery of gold in the Black Hills (1874) precipitated a great rush to that region. Many goldseekers rode the Union Pacific westward to Sidney, and then struck off to the north through Cheyenne, Morrill, Box Butte, and Dawes Counties to establish what became known as the Sidney-Black Hills Trail. It became a great freighting road, as vast quantities of freight were hauled from the railroad at Sidney via heavy-duty wagons to the mining camps of the Black Hills. Stage coaches also operated here, and on their return trips south frequently carried valuable cargoes of gold. Business was so great that H.T. Clarke of Bellevue built a bridge across the North Platte near the present-day city of Bridgeport. A masterpiece of solid construction, the bridge was a sixty-one span truss, two-thousand feet long, built of sturdy timbers. For twenty-five years it withstood heavy loads, ice, and floods. An important stop on this trail was near Fort Robinson in Sioux County.

NIOBRARA TRAIL
This rather unknown trail, also called Sawyers Trail, was surveyed by James A. Sawyers and his party in 1865. Beginning at the mouth of the Niobrara River, the trail followed the river for about 300 miles, then headed northwest across the White River and into present-day Wyoming. Continuing northwest, it eventually joined the Bozeman Trail and terminated at Virginia City in present-day Montana, over 1,000 miles from the Niobrara.

THE NIOBRARA
Trail did not have extensive use because it was too far north of the main emigration route. It was situated in a more arid country than the Oregon Trail and the government did not fortify the route. However, the Niobrara Trail later became an alternate route to the Black Hills, and was joined from the south by a trail coming up the Elkhorn Valley.

TEXAS-OGALLALA TRAIL
Cattle herds, rather than people, made this trail famous in Nebraska history. From 1875 to 1884, Ogallala--Nebraska's Cowboy Capitol--was the terminal for cattle drives north from Texas. From June to August, the sleepy tank-town on the Union Pacific hummed with activity. Here the cattle herds were sold to Nebraska and Wyoming ranchers for winter pasturing. A year or two later these same herds were rounded up and shipped east for marketing. When the route north became settled by homesteaders, trail drives were pushed further west and finally were discontinued. The trail entered Nebraska in Hitchcock County, crossed through the corners of Hayes and Chase Counties, divided Perkins County, and terminated at Ogallala in Keith County.

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THE CAPITOLS OF NEBRASKA

A. Marbro Eckholt

The history of Nebraska's state capitols might be said to have begun with Francis Burt, a forty-seven year old South Carolina Democrat, lawyer, and editor. In 1854 Burt was appointed territorial governor of Nebraska by President Franklin Pierce. The trip west aggravated his already frail health, and when Burt arrived in Bellevue on October 7, 1854, he was gravely ill. A week in bed seemed to give him renewed strength, and on October 18, 1854, Burt took the oath of office. Two days later, he died.

On Burt's death, Territorial Secretary of State Thomas B. Cuming became the acting governor. In assuming the powers of this office, Cuming also acquired the responsibility of selecting the location of the territorial capitol. Had Governor Burt lived, he would probably have located the capitol either at Bellevue or Nebraska City. But Cuming chose Omaha. This decision, plus the unequal representation which Cuming allowed in the First Territorial legislature, spilt the populations north and south of the Platte River into two contending factions. Later, when statehood was achieved, the rivalry again arose, to such an extent that a new spot was chosen for the capital city.

On January 16, 1855, thirteen councilors and twenty-four representatives met as the First Territorial Legislature. Amid threats of demonstrations from the disgruntled owners of sites of other towns, the Legislature convened in the only brick building in Omaha. Owned by the Council Bluffs and Nebraska Ferry Company, this small three thousand dollar building facing east on Ninth Street

between Douglas and Farnam became the first capitol of Nebraska.

The second capitol building of the territory was completed in 1858 at a cost of one hundred and thirty thousand dollars. It was also located in Omaha, on what was called "Capitol Hill" where Omaha Central High School now stands. The United States Congress appropriated fifty thousand dollars for the construction of the building. Funds were managed by Governor Mark W. Izard, but by the time the cellar and first story were completed, the treasury was about sixty thousand dollars in debt. Omaha citizens came to the rescue by underwriting more than this amount for construction and land costs. The lands and building were then deeded to the Legislature.

Original plans called for a colonnade to be constructed around the exterior of the building, but because of the inferior quality of the limestone used to make the columns, it was only partially constructed. Later, after several columns toppled in a storm, the others were completely removed. Inferior Nebraska building materials also plagued construction of later capitol buildings in Lincoln.

By June, 1870, about twelve years after completion, the building on Capitol Hill was abandoned and dismantled. Despite its rather short life, it had served well, for statehood had been achieved beneath its roof.

On March 1, 1867, with the signature of President Andrew Johnson, Nebraska became the thirty-seventh state in the Union. With statehood came quarrels, decisions, and change. Among the problems facing the new state was the vital issue of selecting a permanent site for the state capital. On this point, the rivalry between the North-of-the-Platte'ers and the South-of-the-Platte'ers boiled.

The rivalry, renewed after a lull during the Civil War, had become increasingly hot prior to statehood elections, when politics concerning the selection of the first governor and United States senator for the future state added fire to the elections of 1866. Gubernatorial candidates David Butler, Republican, and J. Sterling Morton, Democrat, both from south of the Platte, had contested forcefully for the office. Reapportionment, also a vital issue, had been opposed by Omaha, the main spokesman north of the Platte, and promoted by the Otoe County delegation, representatives for the area south of the Platte.

During the first session of the State Legislature, David Butler, the successful candidate for governor, allowed a bill concerning reapportionment and capital relocation to be brought to a vote. Provisions in the bill called for a commission to select the site of the capital and limited the commissioners' choice to lands within "the County of Seward, the south half of Butler and Saunders Counties, and a portion of the County of Lancaster lying north of the south line of township nine." Omaha forces had begun to subside in their fight to hold the capital site, but they did not give up entirely. Still attempting a derailment of the bill, they amended the portion concerning the name of the new capital. "Capital City" had been the name proposed on the bill, but the Omaha delegation, hoping to alienate Confederate sympathizers south of the Platte, offered the name of the late President Abraham Lincoln instead. Despite this attempt, the bill passed. By June, 1867, the commissioners were left with the duty of finding a suitable site for "Lincoln."

Commissioners Thomas P. Kennard, Secretary of State, John Gillespie, State Auditor, and Governor Butler liked the possibilities offered by Lancaster Village and the Yankee Hill area with its reportedly great saline deposit. Lancaster, renamed Lincoln, became the capital city of

Nebraska. Dubious citizens throughout the state wondered how long this small village fifty miles from Omaha could survive as a city with the responsibility of sheltering the seat of state government.

To finance the construction of a capitol, land was sold in lots. After a very cautious beginning, sales boomed, and by the end of September, 1868 enough money had been collected to begin the search for an architect. Time was an important factor; Governor Butler feared Lincoln's future would be doomed if the 1869 Legislature had to meet in Omaha as the First Legislature had done. The search for a Nebraska architect was unsuccessful. Young Lincoln had no architects and Omaha architects ignored all pleas of the commissioners to design a capitol building outside their own city. Finally, advertisements were placed in the *Chicago Tribune*, and James Morris of Chicago, the only architect to answer the advertisement, was given the assignment. Construction contracts were also awarded to the single bidder, Joseph Ward of Chicago, who estimated it would cost forty-nine thousand dollars to construct the capitol.

The first problem in construction was one which plagued many early settlers in Nebraska, that of finding suitable building material. Thousands of dollars were spent trying to quarry limestone from a deposit only thirteen miles from Lincoln before the builders realized that the stone was of an inferior quality and unsuitable for use in the capitol. Another quarry, located near Beatrice about forty miles from Lincoln, became the source of the stone used. However, the limestone had to be hauled at a time when roads and bridges were nearly non-existent.

Disgruntled laborers became another problem. Most of the workmen were from the eastern United

States and found Nebraska's summer weather too hot. Six weeks of rain also hampered construction. However, despite these and other problems, the building was finished by December, 1868, one month before the Legislature was scheduled to meet. The final cost of the capitol was seventy-five thousand dollars, about twenty-six thousand dollars above the original estimated bid.

Official records were still kept in Omaha and had to be transferred to Lincoln. It is reported that in order to avoid the possibility of resistance from Omaha residents, the move was shrouded in secrecy. Officials loaded the records and equipment into wagons in the dead of night. As they approached the Platte River ferry in a snowstorm, they apparently met their only opposition. The men owning the ferry supposedly increased the rates and pretended the ferry cable had broken in an attempt to prevent the officials from reaching Lincoln. Passage was finally secured with the help of a local desperado who happened along and "persuaded" the ferry owners to take the wagons across. Omahans did not discover their loss until a few days later.

In January, 1869, the Second State Legislature met in the new capitol, complete with library and records. Provisions were made to insure the growth of the new city by locating the state university, agricultural college, state hospital, and penitentiary at Lincoln. All were financed through the sale of land lots. Lincoln's future had been cemented to its title of "capital city."

The first capitol building had been planned to allow for future expansion, and provisions had been made for wings to be added as more space was needed. By 1881 a west wing had been constructed and in 1882 the east wing was added. The original center structure was razed in 1887 and rebuilt. Less than twenty years after the completion of the first state capitol building, Nebraskans had their

second capitol.

Beginning in 1901, however, alarms of a sinking building, of crumbling walls, and pits left unfilled beneath the east wing began to grow. Along with these rumors came suggestions that the capitol site be changed if another building was to be built. Other locations in Lincoln as well as other towns farther west were suggested as new sites. But not until 1917, when repairs were attempted on the building, did serious talk of replacement begin.

Faced with an overcrowded, structurally decaying building, the Thirty-seventh Session of the Nebraska Legislature searched for the best manner of finding a replacement. Their first step was the appointment of a Capitol Commission, authorized to select an architect and build a new capitol building. The Commission, consisting of the governor, the state engineer, and three members appointed by the governor, was given a budget of not more than five million dollars.

The first act of the Commission was to appoint Thomas R. Kimball, an Omaha architect of high repute, as their advisor. Kimball was to formulate the architectural competition through which a design and an architect for the new building would be selected. The Commission and the unique demands of the competition program set three definite guidelines to aid in the selection of an architect with foresight, vision, and skill. The guidelines requested that the design should be a practical, working home for the government; that it be an inspiring, beautiful monument worthy of the state; and that it be accomplished without scandal friction, extravagance, or waste in order to inspire pride in every Nebraska citizen. The Commission sought a symbol of and for the state, not just a statehouse.

In July, 1920, a complexly chosen jury of three architects made their final judgments of the designs entered in the competition. With their selection of the design submitted by Bertram Grosvenor Goodhue of the Bertram Grosvenor Goodhue Associates of New York City, the Commission acquired the architect of knowledge and the design of vision that they had been seeking.

Goodhue's design ignored the traditional squat-domed building that most states had adapted from the national capitol in Washington D.C. The selection of a towering structure as a Plains state capitol brought mixed reactions, but both critics and admires left the ultimate acceptance or rejection of the building to later generations of Nebraskans.

On April 15, 1922, Governor Samuel R. McKelvie broke the ground for the new capitol building. Construction was not to be hastily done, since the building was to be financed on a pay-as-you-go basis allowing the state to remain free from debt. Goodhue's design allowed sections of the old capitol to remain in use while the new capitol was being constructed around it. The old dome sticking up in the midst of the newly constructed sections was almost grotesque, but the measure saved the state at least one-half million dollars in rent.

Building cost were rising, and by 1925 the Forty-third Legislature amended the original financial limit to nine million dollars. Later changes in the limit were made, and the total cost of constructing the capitol from 1919 to its completion in 1934 was $10,021,836.69.

Goodhue's choice of materials was criticized because of the cost involved. The architect had

chosen a permanent, and expensive type of masonry. Indiana Limestone, used in preference to the "classic" type of materials usually used in public buildings, was the only material which he felt could achieve the effect or permanence he desired. His courage and steadfastness helped him to accomplish his original dream of a unique and beautiful monument for Nebraska.

Paying for the capitol as it was constructed required that it be built in four steps. The foundation of the outer, hollow square was first, then the north and south parts of the outer square. Gaps were left to the east and west to allow removal to the old capitol. The tower base and central crossing area were also part of the second stage of construction. The upper part of the tower was the third step, and the House and Senate chamber wings were the final parts constructed.

A railroad line seven blocks long with more than a mile of switching track was built in 1922 to transport materials to and from the site. The line, nicknamed "the Capitol and H" line, was Nebraska's only state-owned railroad. One of the commissioners estimated that it saved the state one hundred thousand dollars in transportation costs.

Many other facets of the construction were also intricately and economically carried out. Methods of putting gold on the dome were studied and tested very carefully before materials were selected and put into place. After experiments with gold leaf were unsuccessful, gold tiles with carefully determined specifications were used.

Even though the years during which the capitol was built were financially very difficult for everyone, there was only a single case of financial failure among the contractors and subcontractors

involved with the building. The small number of injuries was also extraordinary for the size of the work. Two men lost their lives while working in some capacity on capitol construction, but neither man was working on the building itself.

Goodhue's design united function, beauty, and history. Ornamentation was an intimate part of the structural design, and
although carried out by craftsmen and artists, it was the architect's own genius which planned, selected, and directed the art and inscriptions. Some of the people who worked with Goodhue were Lee Lawrie, the sculptor who was responsible for the bas-reliefs panels, column capitals, and the sculpture in the building, including "The Sower"; Hildreth Meiere, a mural artist from New York who was responsible for the tile and marble mosaic designs; Dr. Hartley Burr Alexander, a philosopher who selected inscriptions and aided in planning the symbolic art; Augustus Vincent Tack, the artist who painted the murals in the governor's reception room; and Elizabeth Honor Dolan, a Nebraska artist who painted various murals in the building.

The decorative art is part of the building's basic construction and creates a unity seldom found in public buildings. The exterior sculpture and inscriptions are part of the construction stone, the tile mosaics cover the ceiling, and marble mosaics fit into the floor. No section could be removed without destroying part of the building. Each of the areas which contains decorative units is a part of an overall theme which Goodhue stated as "that combination of action and thought which is the essence of all human life, social as well as individual."

The exterior of the north entrance area serves as an introduction to the building and its theme by

relating the historical development of life in Nebraska, incorporating Indian designs and inscriptions translated from Indian ceremonial songs with the settlement of the plains by pioneers. Above the north door is a bas-relief panel with a gold leaf background by Lee Lawrie entitled "The Spirit of the Pioneers."

On each side of the capitol is a facade containing part of the story of the development of law in the world. On the north facade is the spirit of the law; on the west, law in the ancient world; on the south, written and constitutional law; and on the east, legal developments in the modern and new worlds. Two pairs of figures atop the pylons flanking the main entrance form the title for the theme of the facades. Wisdom and Justice on the left and Power and Mercy on the right typify the four great historical sources of law: wisdom from the Hebrew culture, justice from the Greek, power from the Roman, and mercy from the Christian. Eighteen bas-relief panels in the stone at the four sides of the basic square of the building depict great moments in the establishment and execution of laws, from Moses' dispensation of the law as he received it on Mount Sinai to the admission of Nebraska as a state in the Union. Carved above the windows around the entire base of the building are the names of the counties in Nebraska.

Above the 437-square foot base with its four facades and inner courtyards rises the four hundred foot, square tower with its gold-glazed tile dome topped with Lawrie's figure "The Sower." The statue is of bronze and weighs about nine tons. With its twelve-foot pedestal, "The Sower" adds thirty-two feet to the height of the capitol. With no age or period depicted, the statue becomes a timeless symbol. In the words of Leonard R. Nelson, author of *Nebraska's Memorial Capitol*, "the Sower is really, as the symbol of the principles of living, a sower of the seeds of life to bring into

being a finer life for the sake of a nobler living in the future."

Like the exterior, the basic theme of the interior decoration begins at the north entrance. Here, the artwork depicts the efforts of man in Nebraska to obtain a noble and refined way of life. This theme begins in the vestibule with designs on both the ceiling and floor and continues through the foyer to the Senate and House chambers.

Themes in the ceiling and floor are parallel, the ceiling typifying man's endeavors to raise the principles of his life, the floor, the relationship of human life to all other forms of life. These themes, together relating what life is, are climaxed in the Rotunda, in which is depicted life as it has developed in Nebraska. Areas were also left for future generations to fill. Spaces left for wall murals have now become an example of the diversity of pictorial means and impressions through the decades. Niches in the Great Hall are only now being filled with the busts of famous Nebraskans as chosen by the Nebraska Hall of Fame Commission.

In the vestibule, tile designs in the dome depict "Gift of Nature to Man on the Plains of Nebraska," while the floor designs utilize symbolic forms to express the physical foundations of existence and to initiate thoughts on the origin of creation. This last theme is carried on by floor designs in the foyer and Rotunda.

The floor designs of the three areas are mosaics done in black Belgian marble and white Champville marble from Italy, all of which were cut and laid by hand. Three panels in the floor of the Great Hall express the three divisions of matter: "Spirit of the Soil," "Spirit of Vegetation," and

"Spirit of Animal Life," and are introduced by a panel depicting "Cosmic Energy."

Vaults in the Great Hall and other areas were done through the combined efforts of Perry Wilson, who made the vaulting diagrams, R. Guastavino, who contributed his technical skills, and by Hildreth Meiere, who did the tile and marble mosaics. Their work has resulted in what many feel is one of the finest examples of decorative tile vaults in the modern world.

Artwork in the ceiling of the Great Hall is divided into three main sections, "Traditions of the Past," "Life of the Present," and "Ideals of the Future." Side units on the arches show various activities of human life in mosaic polychrome tile designs. Areas for mural paintings were left below the arches to be filled in later. Murals by different artists have been added at various times since 1934 and relate episodes of Nebraska's history.

Chandeliers and light fixtures in these areas also contribute to the theme, since symbols of the state--corn, wheat, and Indian arrows--can be found in the design of the bronze fixtures. Windows in the foyer area are set in marble frames, and instead of glass there is variegated white onyx three-eighths of an inch thick which filters the sunlight. Balustrades are carved in Utah onyx and contain objects such as buffalo skulls, corn, and birds. Most of the carving was done by Alessandro Beretta, an Italian who worked for Lawrie.

At the base of the tower, in the center of the building, lies the Rotunda. Its 112-foot dome is the highest in the building. The vital, creative energies of life are depicted in the floor panel designs of the room. Images of prehistoric life forms in Nebraska typify the sources of life which have

contributed to Nebraska's present and future living conditions. Continuing this theme are the images of (1) Mother Nature, portrayed by Ceres, the Roman goddess of productivity, (2) the ancient elements of water, fire, air, and earth, and (3) the human family. Suspended nearly eighty feet from the top of the dome of the Rotunda is a huge chandelier. Weighing about thirty-five hundred pounds, it was the largest bronze chandelier of its type in the world at the time it was first hung. Signs of the Zodiac worked in bronze are found among the clusters of lights.

Off the Rotunda to the east lies the Senate Chamber with its Honduras mahogany doors designed by Lee Lawrie and carved by Lincoln resident Keats W. Lorenz. The Rotunda side of these bright, polychrome doors depicts the Nebraska Indian tribes. Even the handles, heavy bronze rings are part of the theme with their designs of corn plants and ears of corn. The story of the Indian in Nebraska continues in the chamber behind these carved doors.

The Chamber of the House of Representatives, which now houses Nebraska's Unicameral Legislature, lies to the west of the Rotunda. The doors to this chamber are of tooled leather designed by Hildreth Meiere and decorated with a Tree of Life design done in the tradition of the Middle East. Beyond the leather doors in the House Chamber, the story of the coming of the white men to the Plains, beginning with the Spanish, is told through the decorative scheme.

At the top of the tower, below the statue "The Sower," lies Memorial Hall, "dedicated to forms of heroism called for in public service and in devotion to humanity." Visitors reach the hall by two of the four tower elevators and upon arrival often become aware of a sense of quiet appreciation and awe. Observation areas lie outside Memorial Hall and afford the visitor a most spectacular view of

Lincoln and the surrounding countryside.

Charles Harris Whitaker, co-author of *The Architectural Sculpture of the State Capitol at Lincoln, Nebraska*, wrote of the building, "The Capitol of the State of Nebraska is of the gossamer web of dreams...its enduring essence is proportion. Its glory is simplicity." Generations of Nebraskans are now well convinced of the worth and splendor of this building, built by leaders with vision and courage and designed by an architect of genius.

Although the "Tower on the Plains" was accepted by Nebraska citizens when it was completed, it was not formally dedicated until June 14, 1967. On this day, Governor Norbert T. Tiemann officially dedicated the building at a formal ceremony which was a part of the Nebraska Statehood Centennial celebration.

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NEBRASKA STATEHOOD MEMORIAL

In 1869 Nebraska was a newly formed state and the capital city of Lincoln, an isolated village on the still nearly empty prairie. To demonstrate their own confidence in the future of the plains capital and to instill courage in others, the three principal officials of the state government constructed imposing masonry houses, three buildings of permanence in a town otherwise uncertain of its future economy, even of its future physical existence.

Of these three buildings, only the residence of Secretary Thomas P. Kennard still stands today. It is believed to be the oldest house within the original part of Lincoln, and in 1968 it was dedicated as the Nebraska Statehood Memorial. Renovated, it stands as a monument not only to Lincoln's three founding fathers but to all the men and women who had the optimism to see the opportunity to build a future in the treeless prairies of Nebraska and who had the courage to work for it.

When President Andrew Johnson signed the bill making Nebraska a state on March 1, 1867, a fierce struggle was already raging over the location of the new state's capital. Amid angry charges of lack of legislative representation from those living south of the Platte River, and despite frequent challenges, the seat of Nebraska's territorial government had remained at Omaha since 1854, the year in which Nebraska Territory was created. Although the Omaha capitol building, built in 1857-58, was apparently sturdy enough to house legislative sessions for several years and was well located in relation to Nebraska's 1867 population, it was still north of the Platte, and forces from the south launched a major verbal and legal battle to move the seat of government to their part of the

state.

During the last territorial legislature the battles over reapportionment and capital removal raged so hotly that at one point fists and guns appeared. However, when the removal issue finally came to a vote before the first State Legislature, meeting in Omaha, there was little protest from north of the Platte. A last ditch attempt to steer Confederate sympathizers living south of the river away from the bill came from Omaha Senator J. N. H. Patrick, who attempted to revive Civil War hatreds by moving that the name "Capital City" be removed from the bill and "Lincoln" (for Abraham Lincoln) placed in its place. Although the new name was accepted, the ploy failed and capital removal became a fact.

The removal act also called for the formation of a Capital Commission, to be composed of the three principal men in the new state government: Governor David Butler, Secretary of State Thomas Kennard, and Auditor John Gillespie. The men were directed to locate the capital site on state-owned land within an area that included the "County of Seward, the south half of the counties of Saunders and Butler, and that portion of the county of Lancaster lying north of the south line of township nine." The Commissioners were then to have the land platted and sold to provide funds for the construction of a new capitol building. Finally, they were to oversee the building's construction.

Their tour of sites began July 18, 1867. By July 29 they were back in the Salt Creek Valley and the village of Lancaster for a second look. According to their official report the Commissioners found the land

> gently undulating, its principal elevation being near the center of the proposed new site, the village already established being in the midst of a thrifty and considerable agricultural population, rich timber and water power available within short distances, the center of the great saline region within two miles; and, in addition to all other claims, the especial advantage was that the location was at the center of a circle of about one hundred and ten miles in diameter, along or near the circumference of which are the Kansas state line, directly south, and the important towns of Pawnee City, Nebraska City, Plattsmouth, Omaha, Fremont, and Columbus.

The "great saline region" referred to by the report was apparently quite significant to the commissioners. The salty basin was well-known to Indians and fur traders, and as early as 1857 the Crescent Salt Company had sent Captain William Donovan to investigate the possibilities of developing it. Twelve years later Governor Butler, speaking before the 1869 State Legislature, stated that the Salt Creek Basin "will be directly and indirectly a source of wealth to the state whose great value no one can fully estimate." Even though these great hopes for salt fortunes were doomed to disappointment, the optimism of the time was apparently a decisive factor to Kennard. When the first ballots were cast, Butler, who was apparently influenced by the opinion of his Secretary of State, also voted for the Salt Valley. Gillespie voted for Ashland but switched to Lancaster on the next ballot to make the decision unanimous. On August 14, 1867, their decision was formally announced. Lancaster was to become Lincoln, capital of the new state of Nebraska.

At the time of its designation as the state capital, Lincoln was composed of two stores, one shoe

shop, six to seven houses, and approximately thirty residents. Forces opposed to capital removal now focused their invective on Lincoln. "Nobody will ever go to Lincoln, who does not go to the Legislature, the lunatic asylum, the penitentiary, or some of the State institutions," said the *Omaha Republican*. "It is founded on fiat, no river, no railroad, no steam wagon, nothing. It is destined for isolation and ultimate oblivion," said another. Governor Butler feared that unless the new capitol was completely built and ready to receive the State Legislature in January, 1869, Lincoln would lose its capital status, and the removal issue would be lost after all.

There was much to be done. Augustus F. Harvey and A. B. Smith were hired to resurvey the town; and, while Butler and Gillespie returned to other state business, Kennard remained in Lincoln to oversee the platting of the new city. A sale of lots at auction was announced for September 17, 1867.

The purchase price of the first lot sold was indicative of the trend for the rest of that first day of sales. This lot had an appraised value of $40 and sold for 25 cents. Sales on September 17 averaged only 10 per cent of the expected price. To raise the money essential for construction of the capitol, more aggressive action would be necessary. That evening the three Capital Commissioners and a group of Nebraska City businessmen led by James Sweet reached an agreement. To encourage other buyers, the Nebraska City group agreed to bid $10,000 worth of lots up to at least their appraised value. In return the Commissioners would show their faith in the new town by buying lots as well. So far the Commissioners had kept out of the bidding, apparently to avoid conflict of interest charges. With the pump thus primed a very successful auction followed, resulting in a total collection of $34,342.25. Commented the *Lincoln Statesman*:

> If Governor Butler, John Gillespie, Tom Kennard and James Sweet had not come up to the scratch and bid off lots at prices above appraisement, Lincoln would have fizzled--died aborning.

Lincoln's future was to remain uncertain until after the depression years of the 1870's. Meanwhile, the Commissioners and Nebraska City businessmen were not the only ones to come up to the scratch. Newcomers arrived rapidly and on October 9, 1869, the *Nebraska State Journal* could report that 110 dwellings and business places had been erected since April 1 of that year, an average of four buildings a week.

Difficulties in obtaining an architect, contractor, and suitable building materials for the capitol building were met and solved by the Commissioners, and by December 1, 1868, the building was ready to receive the next month's legislative session. With this job finished the Commissioners could begin to turn their attention to the construction of their private residences. For this purpose Kennard and Gillespie bought the north half and south half, respectively, of Block 153, bounded by H, G, 16th and 17th streets, while Butler purchased 120 acres southeast of the original Lincoln plat. By June 12, 1869, Kennard was excavating his lots preparatory to construction, and by July 17 John K. Winchell, a Chicago architect, had completed his designs for the three similar homes. Joseph Ward, contractor of the newly completed Capitol, served as contractor for both the Butler and Kennard houses, while D. J. Silver and Son erected the Gillespie home.

The three residences, according to the *Nebraska Statesman*, were to cost between $8,000 and

$15,000 and were to "exceed in tastefulness of design any private dwellings in the State." Thus, in their private lives, the Commissioners continued to exhibit confidence in the new city, and in later years it was recognized that the psychological impetus given to Lincoln residents and investors by the construction of these three mansions in the raw prairie capital had been an important factor in the struggling city's ultimate success.

Architect John Keyes Winchell was 27 when he submitted his designs for the Commissioners' residences. At the same time he was also serving as architect for the Nebraska State Insane Asylum in Lincoln, his plan for which had been accepted by the commissioners the previous June. Winchell's career was apparently plagued by ill luck. Thus far only six buildings have specifically been attributed to him, four in the Lincoln area and two in Chicago. Of these six, two of the major ones, Lincoln's $137,000 State Asylum and Chicago's $425,000 Bigelow House, planned as the city's most costly and lavish hotel, were soon to be destroyed by fire. The Asylum had been completed less than a year when it burned in April of 1871, and the Bigelow was lost in the great Chicago fire of October 1871 on the night before it was to have celebrated its grand opening. There is little known of the Statehood Memorial architect's life after 1873, but what little is known suggests that he died at a fairly young age, possible after several years of illness.

One of the many unsubstantiated rumors current during the impeachment proceedings against Governor Butler in 1871 was that some state funds budgeted to the Asylum had indirectly gone into the construction of the private residences of Butler and Kennard. Apparently the only incriminating circumstances were that both the architect and contractor for the Asylum were at the same time involved in the construction of the two Commissioners' houses.

In constructing Kennard's house contractor Joseph Ward used both local and imported materials. The house was built prior to the completion of the first railroad to Lincoln in July of 1870, and it is believed that all original lumber in the house was hauled overland from Nebraska City and Omaha by ox-drawn freight wagons. Bricks were made from local clays, and the sandstone of the foundation was quarried along Antelope Creek in the vicinity of today's Children's Zoo. In one of its first uses west of the Missouri, Frear Stone, a forerunner of modern concrete, was placed at the window heads and sills.

Lincoln's attitude toward Frear Stone was rather characteristic of the way in which frontier America actively anticipated joining the East in gaining the advantages of technology change. During the Kennard House construction patentee Joseph Frear paid a visit to Lincoln, and local newspapers registered a good deal of excitement over the possibilities of the new artificial stone. It was composed, according to the *Nebraska Statesman*, of "sand, Louisville cement, gypsum, oxide of iron and a small mixture of chemicals." A Frear Stone manufacturing plant was established in Lincoln, and in an attempt to popularize their product the manufacturers offered to sell it at the cost of production to the state for use in public buildings or to state officials for use in their private dwellings. Frear Stone was used in the construction of all three Commissioners' residences and was a building material used in the State Asylum and Butler House. There were apparently rumors of the material's lack of durability, but the *Nebraska State Journal* refused to believe them. "The material looks firm," the newspaper said, "and we'll bet high on it." Later it noted:

> Some fools, who have nothing else to occupy their minds, occasionally start sensational

> reports about `faulty walls', and the breaking of Frear Stone, &c. These silly tales are simply malicious falsehoods...The Frear Stone had yet to crack, crumble or scale, in the least degree.

Within a few years, however, the rumors apparently became fact, and about 1878 all the Frear Stone window heads and sills of Kennard's house were covered with the galvanized metal which remains today. The arch over the main entrance has never been covered, however, and here the original Frear Stone can still be seen.

On January 8, 1870, the *Nebraska State Journal* noted that Auditor Gillespie and his family had arrived in town to take possession of their newly completed home. Secretary Kennard, it noted, would "follow suit immediately upon his return from Washington." Kennard had moved to Lincoln in the fall of 1868; and, prior to the completion of their homes, both Kennard and Butler lived for some time in the newly constructed state capitol building.

Thomas Perkins Kennard was born near Flushing, Belmont County, Ohio, in 1828. At the age of seven his family moved to Indiana, where Kennard lived until coming to Nebraska. In his youth he worked in a woolen manufacturing plant, then joined his brother Jenkins in purchasing it. He also began reading law. Selling his interest in the woolen plant in 1857 moved with his oldest brother Levi to the former town of DeSoto in Washington County, Nebraska Territory. He soon became involved in Nebraska politics and was elected Secretary of State upon state organization in 1867. In later years he served a short time as a state senator and held several federal appointments, while pursuing an active career as a Lincoln lawyer and businessman.

While in Indiana, Kennard married Livia Emily Templeton. One son and two daughters lived to maturity. Mrs. Kennard died in January, 1887, and in the same year the Kennard family sold the present Kennard House. The reason for this departure is unclear, although it has been speculated that it was in mourning for Mrs. Kennard. From 1887 until his death in 1920, Kennard occupied a house (razed in 1962) built for him in 1887 at the southwest corner of H and 17th Streets, just east of the present Kennard House. The town of Kennard in Washington County remains to perpetuate his name.

After 1887 the present Kennard House was used as a boarding house, fraternity houses, and a single-family residence at various times. In 1961 the State of Nebraska acquired the house through the purchase of all lots on the north half of the block on which the house is located. This purchase was made in conjunction with a general plan to provide additional state parking and office space and to improve the general aesthetic appearance of the lands surrounding the present statehouse. The house was in danger of demolition, but a concentrated preservation drive resulted in the 1965 passage of Nebraska Legislative Bill 609, introduced by state senators Fern Hubbard Orme of Lincoln and Jerome Warner of Waverly. This bill designated the house as the "Nebraska Statehood Memorial" and appointed the Nebraska State Historical Society to restore and refurnish it. Renovation began in December of 1966, the house was opened to the public on August 18, 1968, and was formally dedicated on October 5, 1968.

In addition to its historical significance, the Statehood Memorial possesses architectural value as well. It is one of Nebraska's few remaining mansions of Italianate design, the most popular

architectural style in America from the mid-1850's to the mid-1870's, Nebraska's pioneer period, and the house is one of the state's finest domestic examples of this style.

The Italianate or "bracketed" style is an American reinterpretation of a nineteenth century European (mainly English) style, which was in turn reinterpretation of the Italian Renaissance architecture of the fifteenth and sixteenth centuries. Italian Renaissance design was ultimately derived from classical Rome. Since the design is a reinterpretation, "Italianate" rather than "Italian" is a proper designation. Italianate Renaissance elements, pure or reinterpreted, of the Statehood Memorial design include columns, the idea of the arcade (a range of arches with columnar supports), circular-headed windows, window caps, brackets (a series of ornaments which give support or apparent support to a protecting wall or roof), balusters (miniature columns which, in a series, support a handrail), and the cupola.

In typically American Victorian fashion, Italian elements were modified. For example, in a more classical building, brackets are small and functional, lending actual support to an overhanging roof. At the Statehood Memorial, however, the brackets and the accompanying cornices are a major focal point for ornamentation. Brackets are doubled, are of extended height, and have medieval pendants or drops. Also, the window heads have been reinterpreted to their more elaborate molded American forms.

Another characteristic of the Victorian period was that of combining elements from various periods, as exemplified by the Kennard House design. Two important Gothic (pre-Renaissance) elements are the half or three-quarter columns with their foliated heads applied to the bay windows and the

asymmetrical shape of the building. There is also a bit of French influence in the design of the dormer window below the cupola, and a Greek motif is apparently present in what looks like an acanthus leaf ornament stamped on the window head to the left of the front door.

Considering this mixture and modification of styles, it is easy to see why Victorian domestic art is so often characterized as overdone, ostentatious, or "wedding cake confection." Yet, the Victorian period was one of great energy and self-confidence. Scientific and mechanical advances seemed to be coming almost daily; civilization was conquering the plains at home and the "primitive" lands of Asia and Africa. Americans with their technology and ingenuity saw no reason to be subservient to any past age. They felt they had advanced beyond them. As John Maass has noted concerning this period: "Only a thin line divides the `vulgar and ostentatious' from the `bold and self-confident.'" This boldness and self-confidence, so necessary in the face of early Nebraska's economic and natural hardships, is perfectly reflected in the exterior design of the Nebraska Statehood Memorial.

Through the years many exterior alterations have been made to the house. The original rear wing was removed in 1923 when the house underwent major remodeling, which returned it to its original use as a single family dwelling. Much of the Italianate ornamentation was removed and some of it replaced with "Colonial" ornament. The cupola had already been removed around the turn of the century. Although unnoticeable today, the house stands on a slight elevation. When it was built, at what was then the southeast edge of Lincoln, the entire town and miles of surrounding prairie land could be seen from the cupola. Trees later obscured this view.

Interior alterations were even more extensive than exterior alterations. The bay windows and the

main staircase with walnut balustrade remain in good condition, but door openings, partitions, fireplaces, and staircases had been added or taken away, and electricity had replaced the original kerosene lamps. During the restoration crewmen scraped layer after layer of paint, varnish, and wallpaper off walls, woodwork, and floors, retracing the interior design of the house in their attempt to discover its early appearance. The State Historical Society staff conducted the preliminary research and provided immediate supervision to the total restoration project.

Throughout the house, both outside and in, the greatest care has been taken to restore or reconstruct the early appearance of the building. Beauty has always held second place to historical authenticity. This desire for integrity has in many ways been intense. For example, while much of the door hardware on the second floor is original, modern door and shutter knobs, hinges, and window locks of the first floor were removed and replaced with period hardware.

Because of the difficulty and expense of importing hardwoods, all of the interior woodwork, with the exception of the walnut shutters (most of them original) and the original walnut staircase balustrade, is of pine. During the restoration this pine woodwork has been painted its original off-white color, except for the window sash and doors, which were originally "grained" (i.e., painted and varnished in such a way as to cover the course pine grain and suggest a finer grained hardwood). Modern wallpaper has been carefully chosen to approximate in color and design the early wall covering. Electricity remains, but the wiring is carefully hidden and is controlled by only a few switches. Modern light fixtures have been replaced with period kerosene lamps adapted for electricity. Evidence found in the house indicates that it was originally heated by small stoves placed in the various rooms. These were replaced quite early with steam radiators. The cleaning of

these radiators through sandblasting revealed a patent date of 1877, well within the period to which the house was being restored, and it was decided the radiators should remain.

Due to the demolition of the rear wing in 1923, some rooms in the house have not been furnished for the same use as the first residents probably put them to a century ago. For example, both the kitchen and dining room were originally located in the wing. After 1923 the kitchen was moved to, and remains in, what was probably the library originally, and what is now the dining room was probably the back parlor originally. Currently a front parlor, dining room, library, and kitchen are located downstairs; and two bedrooms, a museum display room, and a curator's office are upstairs.

In furnishings and interior decor the house has been restored to approximate the home of a moderately well-to-do family of the late 1870's. Where possible, American furnishings have been used almost to the exclusion of European, and an attempt has been made to use items which formerly belonged to early Nebraska statesmen or which have other early Nebraska associations. The restoration has been designed not as a memorial to a specific city, family, or individual but as a memorial to statehood.

In the library important furnishings include the desk of Governor David Butler, a bookcase and secretary from the Governor James W. Dawes family, and the fireplace from the razed 1876 home of Governor Arthur J. Weaver in Falls City. This fireplace is cast iron, painted to resemble marble. On the mantle are wooden cups, part of an 1885 collection of Robert W. Furnas, second governor of Nebraska and an active promoter of agriculture and forestry in the state.

In the dining room is a corner whatnot which purportedly belonged to Furnas and on the table is flatware from the Kennard and Pound families. A hatrack from the home of Governor Weaver stands in the downstairs hallway.

In the upstairs hallway is the photograph of Mrs. Butler, wife of Governor Butler, and part of a seven-piece set of furniture once belonging to Governor Albinus Nance. In the northwest bedroom is a bed and dresser thought to have been a wedding gift from British Prime Minister Disraeli to his granddaughter, Mrs. B. Kohn of Philadelphia and later of Omaha. The furniture is of Renaissance style, which was just beginning to lose its popularity in the 1870's, and can be contrasted to the Eastlake furniture in the southwest bedroom, which was just gaining acceptance.

Notable items outside the house are the horse-head hitching post, which stood in front of the first governor's mansion, and the reconstructed picket fence. Originally, identical picket fences surrounded Kennard's house and the first state capitol building. This modern fence has been rebuilt on the basis of old photographs and also a single picket still surviving from the capitol fence. The picket was donated to the Society after it had spent many years as part of a chicken coop in southeast Lincoln.

Now that the historic house at 1627 H Street has been saved from destruction and renovated, it would seem that the future of the Statehood Memorial will be fairly static. However, this is not necessarily the case. Physically, the appearance of the house *should* change, since it is still hoped that the original rear wing can be reconstructed when funds become available. More important, however, should be the growing effect of the Memorial through the thousands of people who visit it

each year. If the Memorial is serving its purpose, this should mean that more and more Nebraskans, as well as those from out of state, will gain a deeper understanding and appreciation of the state's early history and the rich heritage of which they themselves are a part.

ARBOR DAY

On January 4, 1872, J. Sterling Morton introduced a resolution to the Nebraska State Board of Agriculture to set aside April 10 of that year as a day for the planting of trees by all citizens of the state. Little did he realize that his first Arbor Day was destined to become an international holiday. In 1895, by joint resolution of both houses of the Nebraska Legislature, the state's official nickname became the "Tree Planter's State."

The first Arbor Day capped more than ten years of efforts by Morton to encourage the planting of trees in Nebraska. As one of the early settlers, Morton had noted the difference between the new Territory of Nebraska and the country east of the Missouri River. He became perhaps the strongest advocate of tree planting in frontier Nebraska. Unlike the legendary Johnny Appleseed, who scattered appleseeds from a bag on his back, Morton scattered his planting in speeches, letters, and appearances before the State Board of Agriculture, the State Horticultural Society, and the State Legislature.

Most of Nebraska is short grass prairie, plains, or sandhills. The natural woodland that does occur follows the White or Niobrara Rivers or the hilly country along the Missouri River. Prior

to the establishment of Nebraska Territory in 1854, knowledge of the area was limited. Overland travelers to California and Oregon, observing those regions bordering the trails along the Platte, noticed the scarcity of trees.

A large tree was such an unusual sight that it often became a trail landmark. One example was the "Lone Tree," a cottonwood on the north bank of the Platte River in present Merrick County. It was natural, when the stage line between Omaha and Fort Kearny was established, to name the station Lone Tree. Later the name was changed to Central City.

Groves along the trails were rare also. In the rough country between the two forks of the Platte in western Nebraska, a stand of native ash became known as Ash Hollow. This site was used as a campground by prehistoric and historic Native Americans and by pioneers.

In Nebraska's early days of settlement the pioneers usually built their first homesteads on the wooded land along streams. They believed that wooded land was more fertile than natural grassland. To these frontiersmen, Nebraska's "sea of grass" seemed unproductive, of little value beyond providing pasture for livestock. Only after the woodlands were settled did the pioneers become interested in the prairies and plains.

Arriving in this new land, the pioneers tried to make Nebraska seem like "home" - the homes they had left behind. They gave high priority to planting trees around farm buildings and along village streets, for trees cut off the vast expanses of prairie and plains and provided shelter from the seemingly endless winds. These early settlers recognized that Nebraska was destined to be an agricultural region.

In 1869, two years after statehood, the State Horticultural Society was formed, and Robert W. Furnas and J. Sterling Morton were two of the twenty-three charter members. Society members pooled their knowledge and experiences relating to fruit culture, and determined what types and species of fruits could be grown successfully in the soil and climate of the prairie and plains. The Board of Agriculture and the Horticultural Society worked together to demonstrate the state's potential for agriculture and to remove the state's image as the Great American Desert.

Both Morton and Furnas used their positions as newspaper editors to encourage tree planting. They printed numerous items relating to successful farming techniques, repeatedly urged farmers to plant trees, and gave expert advice, often gained from their own experiences about the proper planting and care of delicate species. If Morton is revered as the father of Arbor Day, Furnas

should be remembered as its doting uncle.

Arriving in Nebraska as a young man, J. Sterling Morton realized that Nebraska would become the "Tree Planter's State." His views show clearly in this address to the students of the University of Nebraska in 1887, fifteen years after the first Arbor Day:

> Cleaving right and left, through Ohio, Michigan, and Indiana felling giant trees, rolling them into log heaps and destroying them by fire, emigration emerged upon the treeless plains of Illinois and the Northwest.
>
> Nature teaches by antitheses...So these treeless plains, stretching from Lake Michigan to the Rocky Mountains, were unfolded to the vision of the Pioneer as a great lesson to teach him, by contrast with the great forests whence he had just emerged, the indispensability of woodlands and their economical use. Almost rainless, only habitable by bringing forest products from other lands, these priorities, by object teaching, inculcated tree planting as a necessity, and the conservation of the few fire-scarred forests along their streams as an individual and public duty.

Scientific theory of the times bolstered Morton's opinions. As early as 1864, George P. Marsh had written Man and Nature, or Physical Geography as Modified by Human Behavior, arousing interest in the problem of rapid deforestation. Later Birdsey G. Northrup, secretary of the Connecticut Board of Education, suggested that states should plant trees at a certain time each year or supervise their planting.

At the same time in the Trans-Missouri West, the supposedly scientific theory that "rain follows the plow" became popular. One of its most active supporters was Samuel Aughey, professor at the University of Nebraska. As this state developed into a farm state, a cycle of wet years began. Nebraska and Kansas "boomers," backed by a few scientists, were quick to discover a "new scientific law."

Nebraskans were plowing up the grassland. As crops were planted, rainfall in the semi-arid regions increased. Therefore, the increased rainfall was due to the destruction of the native grasses and the planting of corn, wheat, oats, and other grains. A subsidiary law was developed from the fact that forests grew in areas of heavy rainfall. The promoters twisted cause and effect to their own purposes: the trees, through release of oxygen, brought rain. In this manner they provided another reason for the planting of trees on the prairies and plains--rainfall would

increase, thus increasing the agricultural productivity. Had it been known that the reverse was true, that forests resulted from naturally heavy rainfall, it would not have helped to entice settlers.

In addition to his newspaper work and his activity in the State Horticultural Society, in the state legislature Morton promoted tree planting. With the support of Furnas and Morton, a state law passed in 1869 allowed farmers to exempt one hundred dollars' worth of property from taxation for each acre of planted trees. But even this did not satisfy these men. On January 4, 1872, Morton initiated another technique to encourage tree planting. This was the most successful attempt, and the one for which he won lasting fame. At the annual meeting of the State Board of Agriculture, he introduced the following resolution:

> Resolved, that Wednesday, the 10th day of April, 1872 be, and the same is hereby, especially set apart and consecrated for tree planting in the State of Nebraska, and the State Board of Agriculture hereby name it Arbor Day; and to urge on the people of the State the vital importance of tree planting, hereby offer a special premium of one hundred dollars to the agricultural society of that county in Nebraska which shall, upon that day, plant properly the largest number of trees; and a farm library of twenty-five dollars' worth of books to that person who, on that day shall plant properly, in Nebraska, the greatest

number of trees.

After some discussion over whether "Arbor" should be changed to "Sylvan," the resolution unanimously passed. Morton argued successfully that "Sylvan" would literally pertain only to forest trees, while "Arbor" would include fruit and ornamental species as well. Editors throughout the state were requested to publish the resolution in their newspapers and to call their readers' attention to this new Arbor Day. Their efforts were successful, and it is said that over one million trees were planted. Ironically, Morton himself did not participate in the first Arbor Day. He had ordered eight hundred trees, but they were not delivered in time.

The Plattsmouth Land Dealer, for April, 1872, believed it had found the champion tree planter in Nebraska:

> J. D. Smith, who lives four miles west of Lincoln, has the championship for tree planting on "Arbor Day." He planted at the rate of one tree per second, for nearly ten hours. The result was 35,500 Forest Trees. To Mr. Smith must be awarded the medal. It can't be possible that another man in Nebraska outnumbered the immense forest of Mr. Smith. If there is, let him advise us of the fact and we will gladly publish it to the world giving

> proper credit and applause. Thus far, Mr. J. D. Smith is the champion tree planter of Nebraska's "Arbor Day."

The second place champion was Elder Taggart of Palmyra, Otoe County, who planted twenty thousand trees, but not all on Arbor Day.

There is no record of Arbor Day's being celebrated in 1873, but in 1874, the State Board of Agriculture resolved that the observance should become an annual occurrence, celebrated each year on the second Wednesday of April. That year Arbor Day fell on April 3, and in his diary, Morton wrote:

> <u>Arbor Day</u>, an invention of mine, now becomes a public holiday, destined to become a blessing to posterity as well as to ourselves. It is devoted to tree planting and premiums are given to the largest planter by the State Board of Agriculture. On the Morton place, today, two hundred Elm, Ash, and Linden trees are set out on East Linden and East Avenue.

Fittingly enough, the first Arbor Day proclamation by a governor was signed in 1874 by Robert

W. Furnas, the nurseryman, who had become Nebraska's third state governor. Though he and Morton were often critical of each other politically, they were always united in this effort, and were able, as Furnas once said, to "talk tree." Nebraska's governors annually issued such proclamations for eleven years. Then in 1885, the Nebraska State Legislature declared by joint resolution that April 22 of each year, Morton's birthday, be celebrated as Arbor Day.

Other states followed; by 1875 Kansas and Tennessee had established Arbor Day as an annual holiday; Michigan and Minnesota followed in 1876, Ohio in 1882, and West Virginia in 1883. Within five more years, twenty-six states and territories had adopted the idea. Today Arbor Day is celebrated in the District of Columbia, Guam, Puerto Rico, and in all states except Alaska and Hawaii, and in numerous foreign countries. The date varies over the globe depending on the season. In some southern states Arbor Day falls during the winter months; in Puerto Rico, it is in November.

Another attempt to promote widespread tree planting throughout the prairies and plains was the first Timber Culture Act, introduced in Congress by Senator Phineas W. Hitchcock of Nebraska. It became a law on March 3, 1873. A homesteader or the purchaser of a pre-emption could file upon an additional quarter section of land if at least forty acres were planted to trees and

cultivated for eight years.

In the semi-arid regions of western Nebraska, the scarcity of water made it virtually impossible to water sufficiently such large stands of trees so they could withstand the heat and wind. Even though the act was later changed to ten acres of trees, the number of "tree claims" finally proved was slight compared with the number originally filed. Too often pioneers used the Timber Culture Act to control an additional quarter section of land without buying it or paying taxes on it, thus keeping the land from legitimate homesteaders. The act was not a success: the law was too easy to circumvent.

The tax deduction act of 1869 was repealed in 1877. Combined with the Timber Culture Act and the promotion of Arbor Day, it cut down so greatly on the taxes collected that Nebraska was forced to borrow funds.

Early Arbor Day plantings in Nebraska were made largely by farmers and agricultural societies. Their purpose was mainly functional--to screen the wind sweeping over the unbroken prairies, to hold the soil, and to protect livestock. In towns and villages trees softened the harsh "frontier" quality of bare wooden buildings. This was so important that separate legislation was passed

setting forth the responsibilities of city officials to plant trees.

An 1893 Arbor Day program states, "Arbor Day was originally designed not as a mere festival or holiday, a pleasant occasion for children or adults, but to encourage the planting of trees for a serious purpose--the lasting benefit of the country in all its interests." Not all was functional. As Morton said:

> To avert treelessness; to improve the climatic conditions;
> for the sanitation and embellishment of home environments; for the love of the beautiful and useful combined in the music and majesty of a tree, as fancy and truth unite in an epic poem, Arbor Day was created.

An example of "fancy and truth united," is the Arbor Day celebration of the National Forestry Association meeting in Cincinnati in 1882. The children and teachers of the public schools took an active part. The children formed a large part of the public parade and planted the first of the Arbor Day memorial groves. In following years the custom spread rapidly over the nation. Morton approved, calling it "the most important aspect of the holiday's development."

By 1893 a typical Arbor Day was a time when "we come together to have pleasant talks about the trees and to march out with songs and banners to plant them in school grounds, parks, by the roadside, or elsewhere." Arbor Day in the early decades of the twentieth century spotlighted speeches, songs, prayers, and student recitations of poetry or essays, all dealing with the beauties of nature and the significance of trees. The program usually culminated in the planting of trees and shrubs as memorials to authors, historical figures, or other well-known people. This type of program, along with the overly sentimental verse that went with it, ended during the 1920's.

By emphasizing only one aspect of Arbor Day, people overlooked others. They have rectified this in recent years by stressing the value of trees in resource conservation. Arbor Day has become a springboard for emphasizing the necessity of a balanced environment. As Morton said, "Treelessness caused us all to think of trees just as poverty makes one work for wealth, or as sickness implies a desire and effort for health."

Residents probably would have planted trees in Nebraska without special urging from Morton, Furnas, and others. These men did speed up the planting process. Also, and perhaps more important to the early development of the state, their promotion of the hardy native trees as well as delicate fruit and ornamental species indicated the wide range of plant growth possible in

Nebraska and demonstrated its rich potential for agriculture.

J. STERLING MORTON, Father of Arbor Day
In his biography of Morton, James C. Olson notes that although Morton is familiar as a tree planter, his contemporaries knew and admired many other aspects of his character. "They knew him as a vigorous and colorful writer, a forceful and entertaining speaker, a Democrat who clung tenaciously to the traditions of the party, a conservative from a section of the country that seemed for a time to produce only radicals, a man who, though virtually always in the minority, was ever a force to be considered."

Born on April 22, 1832, in Adams, New York, Julius Sterling Morton was the eldest son of Julius Dewey and Emeline Sterling Morton. When he was two years old the family moved to Monroe, Michigan, south of Detroit on Lake Erie. Here his uncle Edward G. Morton and his grandfather Abner Morton published the Monroe Advocate. Young Morton spent a great deal of time in the newspaper office and developed a life-long interest in publishing. He also adopted many of his uncle's ardent Democratic principles.

At fourteen Morton was sent to what he later called "the Methodistical and sedate town of

Albion," Michigan, to attend Wesleyan Seminary. During his second year at Albion he met Caroline Joy, aged fourteen, and a week later they were engaged. In 1850 he entered the University of Michigan at Ann Arbor. He was interested in literature and politics, but not very enthusiastic about attending lectures.

His college diary records numerous instances of his cutting classes in order to write or to read. He was described by one professor as "one of that class of students who derive more benefit from the libraries and literary associations than from the laboratory or the classroom." He was an active member of the "committee on acoustics," which repeatedly attempted to silence the university's irritatingly early bell. Such actions led to Morton's dismissal only four weeks before his graduation. University officials also gave such reasons as his absence from classes and his contempt for university authorities. However, there is reason to believe it resulted partially from Morton's defense of a teacher whom he believed had been dismissed unfairly.

He was finally readmitted, but a report of the incident in the Detroit Free Press indicated that Morton had compromised with the university in order to be returned in good standing. Compromise of his principles was an anathema to Morton throughout his life, and the article drew a sharply critical letter from him to the paper, causing him to be expelled a second time.

Not until 1858, when he had already become one of Nebraska's foremost political leaders, was he granted his diploma.

On October 30, 1854, after a seven-year engagement, J. Sterling Morton and Caroline Joy were married; the same day they embarked for the western frontier--the new Nebraska Territory. The couple settled in the village of Bellevue, in a four-room, two-story log house with the Omaha Indians their nearest neighbors.

As each new territory of the western frontier was opened to settlement, ambitious young men from the older established areas went west hoping to make their personal and political fortunes. Morton was no exception. He immediately plunged into the residence, he attended two political meetings and gave one speech.

After one winter in Bellevue writing for The Palladium, Nebraska's first newspaper, Morton received an offer to publish the Nebraska City News and the young couple moved to that village. He was also employed by the Nebraska City Town Site Company as publicity agent. An attraction for Morton in addition to the $1,000 annual salary was the improved political base that a resident south of the Platte River would give him.

In Morton's first few months in the territory it had become increasingly apparent that the land north of the Platte was not big enough for both Morton and Thomas B. Cuming, territorial secretary and acting governor. Of similar age and political ability, they were in constant opposition. The Platte River, non-navigable, almost unfordable, and unbridged, divided the state geographically and politically, creating two separate sections competing for power, prestige, and influence in the territorial government. After moving south of the Platte, Morton became one of that section's leading spokesmen. The rivalry of the north and south that characterized the territory was not resolved until 1867, when Lincoln became the state's capitol.

Morton purchased squatter's rights from Richard Pell to a quarter section of land one mile west of Nebraska City. This allowed him to enter the land after an official government survey had been taken. He did not get his patent from the Federal Land Office until May 1, 1860. On high ground overlooking the Missouri he constructed a four-room, white frame house, and to be the only shingled structure between Nebraska City and the Rocky Mountains, and immediately set out trees, shrubs, and vines. Thus Morton started what grew into a fifty-two room mansion. Surrounded by well-planned groves, it is one of the notable homes in Midwestern United States today.

Morton lived here throughout his life. After his death it was a summer residence for his son, Joy Morton's family. In 1923 Joy deeded the house and about sixty-five acres of land to Nebraska for use as a state park. The house has since become a museum and visitor center and contains some of its original furnishings. At the east end of the grounds in a natural depression stands the J. Sterling Morton Memorial. This bronze statue of Morton, cast by Rudolph Evans and financed substantially by donations from school children, was erected in 1905.

Morton always considered himself a farmer and he derived part of his income from his land. This also gave him something in common with Nebraska's farmers and homesteaders from whom he sought votes. However, his knowledge of farming remained mostly theoretical. His days were spent writing for newspapers and campaigning for public office or carrying out its duties, rather than in tilling the soil. His third son Mark was the practical farmer.

All of Morton's sons were successful businessmen and a source of great pride to their father. Joy, the eldest, became a noted figure in American business with divergent interests, of which the most famous was the Morton Salt Company. Paul, his second son, was perhaps the most well-known to the general public. He had been president of a life insurance society, vice president of

the Atchison, Topeka, and Santa Fe Railroad, and had served one year as Secretary of the Navy under President Theodore Roosevelt before he died at an early age. Mark was a successful assistant to his brother Joy and dealt in real estate. Carl, the youngest, was a founder and manager of the Argo Starch Works in Nebraska City. Later he managed a large starch, glucose, and corn sugar factory which had been purchased by Joy.

Morton's active participation in politics stretched over his entire lifetime, starting with his entry into Nebraska Territory as a young man of twenty-two through his term as Secretary of Agriculture in the second Cleveland administration and editor of the political journal The

Conservative

Lost campaigns paved the political pathway to Grover Cleveland's cabinet. Morton strongly believed that men should never actively seek nomination for public office. "Honors should come," he said, "Without being dragged to oneself by oneself."

Over and over again the cycle repeated itself---unsought nomination, a hard-fought campaign marked by pungent speeches and wittily worded editorials, but eventual defeat. Morton was nominated for, but failed to win, the election to territorial legislature, state representative, congressional delegate (the non-voting representative of the territory in the U.S. Congress),

United States senator, state governor, and congressman. In three instances evidence shows that he won a post by election but lost it because of miscounted votes or political maneuvering.

After receiving ninety-one of ninety-three votes cast in his precinct, he was denied a seat in the First Territorial Legislature when Secretary Cuming refused to recognize any of the claimants from Bellevue. Morton was successful in his next campaign and participated in the 1855 legislature, a short session but long enough for him to alienate his constituents by opposing banking legislation much favored by residents of Nebraska City. He was soundly defeated for re-election.

In this short time he had also revealed to Nebraskans a personality which remained unchanged throughout his life--"the same undisguised and relentless attack on opponents, the abandon in giving battle which burns the bridges of retreat, and the uncompromising and implacable spirit which, while they were perhaps the chief source of his strength, yet almost uniformly defeated his political aspirations." (Morton-Watkins: I, 279).

By the winter of 1857 banks had failed, partially because of the bank legislation which Morton had opposed, financial panic had spread and Nebraskans were in poverty. Morton was re-elected

to the Fourth Territorial Legislature, which began with another defeat when he attempted to gain the position of speaker of the house.

While other items of government business lay idle before them, members of this "Do Nothing Legislature" spent almost the entire session scrapping over the issue of capital relocation. After Omaha had won the position of territorial capitol, forces south of the Platte sought to have the capitol located on their side of the river. Both houses physically broke up over the issue, and the majority of both houses went into a rump session in Florence, a village north of Omaha. Morton found himself left with the Omaha forces, an extremely unpopular position for a south of the Platte legislator, but one completely consistent with his more mature position--when the battle had been lost and the capitol located north of the river, he felt the issue should be put aside and attention should be turned to other important business at hand.

After the capitol battle was settled, Morton and Cuming were no longer in opposition. Their enmity had been political, not personal. In 1858 Cuming died in office, and President James Buchanan appointed J. Sterling Morton as secretary of the Nebraska Territory, a position he held from April 30, 1858 to May 19, 1861. During five of these months he was also acting governor.

Probably because of his own personality, Morton was continually in the midst of strife and controversy. His years as secretary were no different in this respect from his college career or his time in the territorial legislature. Morton attempted to cut back the power of the legislature wherever possible. He raised a storm which lasted for years when he broke precedent and used his legal power to name Democratic newspapers as recipients of legal printing, instead of submitting their names as suggestions for a vote. Only a few thousand dollars was involved, but it could make or break a newspaper, the only mass opinion media available to the voters.

In the election of 1860 Morton opposed incumbent Republican Samuel G. Daily for congressional delegate. Nebraskans were more concerned with this election than in knowing whether Abraham Lincoln, Stephen A. Douglas, John C. Breckinridge, or John Bell would replace Buchanan in the White House. Morton proclaimed his allegiance to Douglas and won by fourteen votes, but Daily contested his election and brought his case before the House of Representatives in 1862. The strongly Republican House voted Morton down.

In agreement with other northern Democrats in the Civil War, Morton opposed southern secession, but favored slavery--again he was in a minority position. His support of Douglas reflected his priority for peace and his desire to see the issues settled by compromise. His 1864

diary notes:

> I am for Peace, Peace Platform and Peace Man on it and so we would deceive no one who is for war as the only means of restoring the Union. Peace might restore it. War cannot and war makes the disunion.

Though often accused of being a copperhead--a Southern sympathizer-- he remained loyal to the Union. He became a captain in the Nebraska City Cavalry Company, formed to protect Nebraska City residents from Indian attacks in the absence of soldiers sent to the front. The company never fought; they only gathered for drill. Instead of the standard $300 bounty required to have a substitute serve in the army, he paid $1,000.

Morton resumed editing the Nebraska City News in 1856 and threw the paper into the legislative campaign with characteristic vigor. Though opposed to statehood he was candidate for governor in 1866. Some evidence suggests voting irregularities gave David Butler the governorship instead of Morton. Discouraged when the Democratic candidates were soundly defeated in 1868, the thirty-six year old Morton dropped out of politics for the next twelve years. It was during this

period that he helped institute Arbor Day and firmly imbedded it in Nebraska's heritage.

Never again did Morton hold an elective governmental office, but in 1880 he became a leader in the state Democratic party and traveled over the nation to speak in favor of railroad rights and free international trade.

In 1888 Grover Cleveland became the first Democrat to enter the White House since James Buchanan. Morton, however, soon became just as severe a critic of Cleveland as he had been of his Republican predecessors. After a four-year lapse, during which Benjamin Harrison served, Cleveland was re-elected for a second term. Disregarding the Nebraskan's earlier criticism, Cleveland offered him the post of Secretary of Agriculture, and J. Sterling Morton became the first cabinet member to be appointed from west of the Missouri River. He and Cleveland later became close personal friends as well as political allies.

With his well-cut suits and genial personality, Morton pleasantly surprised Washingtonians who had a Secretary of Agriculture stereotyped as a hayseed farmer. He was a popular source for newsmen because of his habit of verbalizing his opinions and received a generous share of publicity while in office. His opposition to the Grange movement and soft money, defended so

persuasively by another Nebraskan, William Jennings Bryan, raised much criticism from farmers.

Following William McKinley's inauguration, Morton returned to Arbor Lodge. On July 14, 1898, he began publication of The Conservative, a weekly journal which, according to its masthead, was devoted to the discussion of political, economic and sociological questions. It was issued regularly each Thursday for four years until Morton's death, April 27, 1902. He was buried next to his wife Caroline in Wyuka Cemetery, Nebraska City.

In a letter to the Omaha Daily Herald on the first Arbor Day in 1872, Morton had said, "Trees are the monuments I would have and in their yearly tribute of emerald foliage, variegated flowers, and blushing fruit, I would find my most acceptable panegyric." As the groves of Arbor Lodge and the entire state amply display, this wish has been granted. "Other holidays repose upon the past," Morton often said. "Arbor Day proposes for the future. The cultivation of flowers and trees is the cultivation of the good, the beautiful, and the ennobling in man, and for one, I wish to see this culture become universal in the State."

Today Morton's statue stands in the Hall of Fame in Washington, D.C. and since June 6, 1975, he has been part of the Nebraska Hall of Fame in the rotunda of the state Capitol. Not only did he

understand the economic, psychological, and esthetic value of trees, but as Olson notes, "had the facility for hitting upon the happy phrase, the idea that was sure to take hold." Equally as important, he was able to explain articulately the concept behind his proposal, the need all Americans feel to provide a beautiful and valuable heritage to future generations.

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FAIRVIEW: HOME OF WILLIAM JENNINGS BRYAN

Phyllis H. Winkelman

"I want you to pay particular notice to the view which my place commands," William Jennings Bryan remarked to a visitor. "I bought the first five acres seven years ago. Mrs. Bryan and I had been driving, and we stopped here to admire the scenery. We paid $250 an acre for the first five acres. We figured it this way: the scenery is worth $100, the climate $100, and the soil $50."

The year was 1900, and Bryan was referring to Fairview, his country home then three miles southeast of downtown Lincoln. Situated on a knoll in the suburb of Normal, Fairview afforded a magnificent view of the rolling countryside with its cultivated fields, tree-shaded farm places, and thickly wooded valley of nearby Antelope Creek.

In 1897 Bryan purchased an adjoining twenty acres at $100 to $150 per acre and set out orchard and shade trees. In 1901 an additional ten acres were purchased, and by 1908 the farm consisted of 160 acres. Later purchases brought the total to an estimated 350 acres, some of it in smaller, scattered plots separated from Fairview.

The original story-and-a-half house on the farm was occupied by a tenant, with one room reserved for Bryan's Spanish-American War mementos. The house burned in 1905. To the north and west were vegetable gardens, and behind the house stood a windmill and chicken coop. The coop, with a special sliding plank door which Bryan had designed himself, housed his prized Leghorn and

Wyandotte chickens.

Following their custom of selecting a holiday or an anniversary for embarking on a new venture, the Bryans lifted the first shovelful of dirt and staked out the foundation for their new home southeast of the farmhouse on October 1, 1901, the anniversary of seventeen years of marriage and fourteen years in Lincoln. The foundation was put in that fall and construction began in the spring of 1902.

After selling their home at 1625 D Street, the family moved into the new brick barn at Fairview on March 19, Bryan's forty-second birthday. With its slate roof and cement floors, the spacious barn provided comfortable temporary quarters for the family during the summer. In October, 1902, the Bryans celebrated their eighteenth wedding anniversary in the new home at Fairview, although construction was not completed until 1903.

In moving to Fairview, Bryan was apparently motivated primarily by a desire to give his children a similar rural upbringing which he himself had enjoyed as a child. When he was six years old, Bryan's father, Judge Silas Lillard Bryan, purchased a six hundred-acre farm on the outskirts of Salem, Illinois. Although most of the land was rented out, there were still animals to feed, wood to cut, and other general chores for the Bryan boys. Bryan attributed his powerful physique and great stamina to his youthful life on the farm. He had a great fondness for animals, and his own children were attached to their pets. They buried their favorite dogs and horses at Fairview, and a dog's tombstone may still be seen near the east wall of the Bryan home.

As a figure of national and international prominence, Bryan also wanted the new residence to

become a midwestern oasis for friends and visitors traveling from coast to coast. A great admirer of Thomas Jefferson, he envisioned Fairview as a Monticello for future generations of Democrats.

The mansion at Fairview symbolized the fact that Bryan was now a man of substance as well as an influential political leader and famous orator. The house cost about $17,000, a large sum for the period. Chided by newspaper comments that Republican prosperity had enabled him to build such an expensive house, Bryan replied that it was built from the proceeds of his book, *The First Battle*, published immediately after the 1896 campaign when Republicans could claim no credit for prosperous times. Through his publication, books, editorials, syndicated articles, *The Commoner*, and particularly through his lectures, Bryan made his fortune. As the highest-paid speaker in the United States, he commanded as much as one thousand dollars per lecture. By 1908 his surplus funds amounted to more than one hundred thousand dollars, and ultimately his estate is said to have totaled one million dollars. This was due somewhat to Mrs. Bryan's excellent management of the family finances.

The Bryan home was designed by Artemus A. Roberts (1841-1944), who had been a Lincoln architect since 1870. The house is a fine example of a combination of two architectural styles popular in Lincoln at the turn of the century: the Queen Anne and the Classic
Revival. A substantial mansion of soft-toned brick with white trim, some detractors have referred to it facetiously as belonging to the "General Grant School of Architecture." It rises four stories, including a daylight basement and an attic. A slate roof with numerous gables and dormers, a tower with a squared conical roof, cornices decorated with wooden saw-work, and numerous cut- and stained-glass windows comprise some of the finishing touches on the house.

A tree-bordered drive paved with brick once led to the steps of a large, semi-circular front porch. With its exposed hilltop location, the porch was often swept by chilly breezes, and in 1908 the Bryans converted it into an enclosed reception room. On either side of the front steps were placed bronze lions, acquired in Korea during the Bryans' world tour of 1905-1906. Bryan humorously spoke of them as representing the conflict between the liberal and conservative points of view, since the mouth of one was open and the mouth of the other was closed.

The basement served as a family living area and contained the dining room, kitchen, pantry, furnace and storage rooms. Here also was Bryan's study where he wrote his speeches, books, and editorials for *The Commoner*.

Central to the main or first floor was large reception hall with a marble-faced fireplace. Opening off this room were the front parlor, the library (the heart of the household), and the curio room. Toward the back were William, Jr.'s bedroom, a bathroom, and the rear parlor. The numerous fireplaces installed throughout the home were not as unusual in a country house as were its conveniences of electricity and running water.

On the second floor were the master bedroom with a dressing room, three other bedrooms, a bathroom, and the Tower Room, which was used as a schoolroom for Grace, the younger daughter. As a security measure against assassination, Bryan always slept in one of the second-story bedrooms with the shades drawn.

The furnishing of the house reflected the times as well as the aspirations and attainments of the Bryans. Heavy, ornately carved furniture, fancy cushions piled on overstuffed chairs, and oriental rugs were found throughout. Pictures in many of the rooms attested to the family's deeply religious convictions. Bryan's patriotism and admiration of great national leaders were also shown in the prominent display of portraits of famous political figures. It was popular practice to collect mementos and small art objects in the home at this time, but the size of the Bryan collection was striking. As a national political figure, Bryan received thousands of gifts, ranging from an outsized stuffed alligator to four live eagles, which William, Jr., kept in cages behind the house. Some Mrs. Bryan tactfully disposed of; others formed a very integral part of the decor of Fairview. One notable object was a decorated ostrich egg--a gift during the 1896 campaign--which was suspended from the chandelier in the front parlor. Many of the mementos, particularly the Oriental and Near East items, were acquired by the Bryans during their travels. One of the most unusual Oriental pieces was a round table carved with four elephant heads whose ivory tusks formed the legs. Another unusual item, which stood in the corner of the curio room, was a cannon, a gift of the Sultan of the Sulu. It was destroyed when William, Jr., and Dick Hargreaves (later Grace Bryan's husband) overcharged the gun. The resulting explosion damaged the windmill at Fairview.

The Bryan home functioned both as a public and a private residence. Hundreds were entertained at public receptions, and the spacious lawn with its flower beds, shade trees, and shrubs was frequently the scene of political rallies and lawn parties. The Bryans' twenty-fifth wedding anniversary in 1909 with its six hundred guests was reputed to have been the largest home reception ever held in Lincoln.

The mansion was also the hub of Bryan's political activities. Before the November election in 1908, Bryan erected a small telegraph office in front of Fairview in order that reporters would not have to rush back and forth to town for election returns. Surrounded by reporters, Bryan learned of his third defeat. Many political leaders visited Fairview. Among them were Champ Clark, speaker of the House of Representatives, and John Kern, vice-presidential candidate with Bryan on the 1908 ticket. Woodrow Wilson also spent a day with the Bryans during his 1912 Presidential campaign and was photographed on the steps of Fairview with Bryan and one of his grandsons.

Fairview afforded Bryan much-needed moments of privacy and relaxation from his hectic public life. At Fairview he could enjoy playing with his children (and later his grandchildren), reading aloud to his wife, or riding his favorite horse "Governor," a gift from Missouri Governor William J. Stone during the Spanish-American War.

Bryan was a country gentleman, and the farm was his hobby, not a financial endeavor. It was seldom profitable, but the farm provided much of the food for the Bryan table. He spared no expense in equipping it with modern machinery and stocking it with blooded animals. His farm hands received $150 a month plus board and room, unusually high wages for that period. A visitor at Fairview in 1908 described a meal:

When we were seated, Bryan said a few words of grace in simple invocation to the Almighty, as is his invariable custom at every meal, and we then proceeded to a simple but most excellent repast--every portion of which was of Bryan farm production. The milk was milk indeed, the cream was CREAM; the bread was most delicious; the meat was tender--everything was neat, tasty, appetizing

and home made.

In 1906 began the gradual disposal of the Fairview estate when he donated a tract of land along Antelope Creek to the city for the establishment of Antelope Park. The land lay between the city proper and Fairview and was the largest of a number of land donations for the project. In 1921 he deeded the mansion at Fairview and ten acres of land to the Nebraska Memorial Conference as the site for Lincoln Methodist Hospital. This name was changed to Bryan Memorial Hospital after Bryan's death in 1925. The hospital was built west of the house, and Fairview itself became a home for student nurses.

THE BRYAN FAMILY

As an orator, statesman, writer, and political leader, William Jennings Bryan advocated social, political, and economic reforms which were considered radical at the turn of the century. His program included currency and tariff reform, regulation of railroad rates, the establishment of a federal income tax, woman suffrage, representation of labor in the Presidential cabinet, popular election of U. S. Senators, direct primary for the nomination of candidates, and initiative and referendum in state government.

In the area of international relations, he was an early advocate of independence for the Philippines, and as secretary of state he negotiated "cooling off treaties" in accordance with which nations were not to resort to war for one year after disputes were submitted to arbitration. Eventually much of Bryan's program gained acceptance, and probably no other political leader in American history

lived to see so many of the measures he advocated enacted into law.

The first prominent statesman from the Trans-Mississippi area, he was an eloquent spokesman for the newly settled West. As the dynamic leader of the Democratic Party for sixteen years, he recast the party in the progressive mold, and though defeated as a Presidential candidate, he became the powerful and effective voice of the opposition.

Bryan, five feet, ten inches tall and weighing about two hundred pounds in mid-life, was described by his contemporaries as a handsome man with a powerful physique. Besides a warm smile, poise, great charm, and sincerity, Bryan possessed a magnetic personality which attracted people to him politically. His tremendous energy, good nature, and unusual recuperative powers gave him an enormous capacity for work. One of the great orators of all time, his baritone voice had remarkable vibrancy and carrying power. Some said Bryan's voice had a messianic quality that held audiences spellbound. In his wrinkled trousers, alpaca coat, turned-down collar, and string tie, he swept across the international scene as the embodiment of the American dream to elevate the common man.

Bryan met his future wife, then Mary Baird, when both were students in Illinois and immediately set about courting her with characteristic enthusiasm. When their clandestine meetings and buggy rides became known, Mary's school principal ordered her home and personally escorted her to the station. As the train pulled out, Bryan came forward from the baggage car where he had been hiding and proposed to Mary. She was reinstated in her school and was graduated with first honors. On October 1, 1884, Bryan slipped a wedding ring on her finger which was inscribed, "Won 1880 -

- One, 1884."

The Bryans were a devoted couple, and their exceptionally happy marriage was based on a close personal and intellectual relationship in which their very different temperaments complemented each other. They also shared a lively sense of humor which helped them to surmount domestic and political crises.

In July, 1887, Bryan paid a short visit to Adolphus R. Talbot, a school friend, who had opened a law office in Lincoln. Much impressed by the young city's cultural advantages and by the opportunities for a young man in the rapidly growing West, Bryan accepted his friend's offer of a partnership in the law office. Bryan arrived in Lincoln on his third wedding anniversary, and his wife and infant daughter Ruth joined them after construction of their D Street home.

Although acclaimed in the capitals of the world and frequently sojourning elsewhere, Bryan regarded Lincoln as his home between 1887 and 1921, when he moved to Florida for his wife's health. From the first the Bryans took an active interest in the civic clubs and religious life of Lincoln. They belonged to numerous civic clubs and were active in the Y.W.C.A and Y.M.C.A. Bryan was one of the founders of the Round Table, a discussion group for men, and Mary Bryan helped to organize the women's Lincoln Sorosis Club. Interested in education, Bryan actively supported the University of Nebraska and even attended football games when time permitted. The Bryans transferred their membership from the First Presbyterian Church in Lincoln to Westminster Presbyterian Church after they moved to Fairview. Here Bryan, as a church elder, served communion to Woodrow Wilson, also a Presbyterian elder, during Wilson's 1912 visit to Fairview.

The Bryans also worshipped at the small Normal Methodist Church in order to become better acquainted with their neighbors, and both Bryans taught Sunday school there. Bryan also made himself available, free of charge, as a speaker at local high school, church, and civic affairs.

Mrs. Bryan studied law for the sole purpose of helping her husband in his work and was admitted to practice in the Supreme Court of Nebraska in 1888. She was Bryan's constant companion, advisor and critic, and he discussed almost everything with her. Bryan valued her opinion and called her "my mental safety valve." For many years she served as her husband's secretary. Even after he hired a private secretary, Mary Bryan continued to handle much of his correspondence. After the death of her husband in 1925, she completed his biography, entitled the *Memoirs of William Jennings Bryan*. She died in 1930 and was buried beside her husband in Arlington National Cemetery.

The Bryans' three children, Ruth Baird, William Jennings, Jr., and Grace Dexter, all received their early education from their mother and added youthful exuberance to life at Fairview.

Ruth was an attractive young lady of sixteen when the family moved to Fairview. She had inherited her father's poise and much of his speaking ability. At eighteen Ruth married William Homer Leavitt, an artist who had come to Fairview to paint her father's portrait. The Bryans violently opposed the marriage due to a considerable difference in the couple's ages. Mrs. Bryan did not attend the wedding, but a reconciliation between the Leavitts and Bryans came with the arrival of grandchildren. Fairview again became Ruth's home when Leavitt abandoned his family to study art in Paris. Ruth's second marriage, to Reginald Altham Owen, a British Army officer, occurred at

Fairview in 1910, a year after she divorced Leavitt. Major Owen died in 1927. He had been injured during World War I and spent much of his later life as an invalid. To support her family, Ruth pursued a successful career as a lecturer, writer, speech instructor, and congresswoman. From 1933 to 1936 she served as minister to Denmark. Her third marriage, to Captain Borge Rohde of the Danish Royal Guards, occurred in 1936 at Hyde Park, New York, the home of President Franklin D. Roosevelt. Ruth died July 27, 1954, and was buried at St. Alban's Church in Copenhagen, Denmark.

William Jennings, Jr., was twelve when the family moved to Fairview. Lively and mischievous, he perpetrated numerous pranks and suffered various physical mishaps. William attended high school in Lincoln, then the University of Nebraska. In 1909 he left Lincoln following his marriage to Helen Virginia Berger of Milwaukee, Wisconsin, and practiced law in Arizona and California. From 1938 to 1953 he was collector of customs for the southern district of California.

As a frail eleven year old when the family moved to Fairview, Grace Dexter was educated by a governess in the Tower Room. She later attended Lincoln public schools and Hollins Institute in Virginia. Grace resembled her mother and was quiet and domestically inclined. During 1905 and 1906 she and William, Jr., accompanied their parents on a world tour. On June 7, 1911, Grace wed Richard Lewis Hargreaves at Fairview. She died in Florida in 1945 and was buried with her parents at Arlington National Cemetery.

For five and a half years, Sir Yaschichira Bryan Yamashita of Kagashima, Japan, was also part of the Bryan household. An admirer of Bryan, young Yamashita "adopted" the family by arriving

unannounced at the Bryans' doorstep though he had received a written refusal to his request to join the household. He won their acceptance and admiration, took the Bryan name as part of his own, and stayed to be educated by them in the Lincoln public schools and the University of Nebraska. Yamashita returned to Japan and became prominent in Japanese diplomatic circles and the Japanese Peace Society. When the Bryans visited Japan in 1905, they visited Yamashita's father. Some of Fairview's most beautiful Satsuma pieces were gifts from Yamashita's neighbors and relatives in appreciation of the aid the Bryans were giving to the young Japanese boy.

Bryan's brother and sisters, who came to Nebraska in the 1890's, were also Lincoln residents, and they made substantial contributions to Bryan's political career.

Charles Weyland Bryan, "Brother Charlie", was Bryan's political secretary and business manager form 1897 to 1925. He also served as associate editor and business manager for *The Commoner* from 1901 to 1923. A strong figure in his own right, Charles was mayor of Lincoln for two terms, a member of the City Council in 1921, and Nebraska's governor for three terms (1923-1925 and 1931-1935). In 1924 he was named Democratic candidate for Vice President on a ticket with John W. Davis. They were defeated by Calvin Coolidge and Charles Gates Dawes.

Bryan's sisters also contributed to his political career. Nancy Lillard Bryan served her brother as a private secretary until her death in 1904. Frances Bryan Millson Baird, "Aunt Fannie," was the eldest of the family and lived in a house Bryan built for her and her husband James. Her son, William Bryan Millson, assisted in farming operations at Fairview from about 1900 to 1912. Mary Elizabeth Bryan Allen, the youngest of the family, served as the family historian. Her husband,

Thomas Stinson Allen, was Bryan's law partner and campaign manager throughout his political career.

In 1913 when Bryan was appointed secretary of state by Woodrow Wilson, the Bryans moved to Washington, taking with them their most characteristic possessions, including the Korean lions. By 1916 Mary Bryan's health demanded a warmer climate, and they decided to take up permanent residence in Miami, Florida. Mary Bryan wrote nostalgically of her last summer at Fairview:

I shall always remember the lovely drive I have had; the country so peaceful, the wide fields, the wider skies, the little birds at breakfast, the timid cottontails occasionally crossing the road, the growing corn, the yellow grain, the low hills, so covered with fertility and thrift. There is no finer land than this same Nebraska.

FAIRVIEW TODAY

Fairview today is no longer a rural dwelling far away from the city but is situated at 4900 Sumner Street where it has been engulfed by the residential section of southeast Lincoln. In 1961 Bryan Hospital discontinued the use of Fairview as a dormitory for nurses. The Junior League of Lincoln and the Nebraska State Historical Society first entered into an agreement with the hospital board to restore Fairview as a historical house open to the public. It was a non-profit, cooperative venture with each of the three organizations assuming certain responsibilities for the restoration, maintenance, and operation of the house. Today the non-profit organization, Friends of Fairview, has replaced the Junior League in the operation.

SUMMARY OF BRYAN'S CAREER

1860	Born March 19, Salem, Illinois. Fourth of nine children of Silas Lillard and Mariah Jennings Bryan.
1881	Received A.B. degree, Illinois College, Jacksonville, Illinois; class orator and valedictorian. Received LL.B., Union College of Law, Chicago.
1884	Married Mary Elizabeth Baird. In addition to being the mother of three children, she acquired a law degree to assist her husband in his career.

1887	Moved to Lincoln from Jacksonville, Illinois; practiced law with classmate, Adolphus Talbot.
1890	First Democratic congressman elected from state of Nebraska. Re-elected in 1892.
1894-1896	Editor, *Omaha World-Herald*; Chautauqua lecturer.
1896	"Cross of Gold Speech" at Democratic National Convention; received Presidential nomination. Ran on "free-silver" platform; defeated by William McKinley.
1898	Served in Florida as colonel of Third Nebraska Volunteer Regiment, Spanish-American War.
1900	Renominated Democratic candidate for President; again defeated by McKinley.
1901	Founded *The Commoner*; built Fairview.
1905-1906	Made world tour; received royalties for syndicated travel articles.
1908	Third Democratic nomination for President; defeated by William Howard Taft.
1912	Engineered Woodrow Wilson's nomination at National Democratic Convention.
1913-1915	Served as secretary of state in Wilson's cabinet. Resigned, believing notes concerning *Lusitania* would involve U.S. in World War.
1915-1925	Lectured on pacifist and religious issues.

1925	Transferred residence to Florida. Deeded Fairview and ten acres of land as hospital site in 1922.
1925	Successfully assisted State of Tennessee in prosecution of John T. Scopes for teaching evolution.
1925	Died July 26; buried Arlington National Cemetery.

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FLOUR MILLING IN NEBRASKA

THOMAS R. BUECKER

The small flour mill is a part of our heritage that has almost totally disappeared from the Nebraska countryside. In the nineteenth century and well into the twentieth there were mills in almost every county of the state, with even the smallest of towns having a mill. The growth of the milling industry paralleled that of the state, with mills following close behind the settlers. Grist mills filled a necessary role, that of processing area grain into foodstuffs and, as a local industry, providing jobs. Besides those services, a flour mill boosted a community's economy by attracting farmers who sold their grain and patronized the town merchants. Although the march of progress passed by the small mills, it is interesting today to examine the development of milling in Nebraska and the different aspects of this pioneer industry.

The earliest grist mill in Nebraska was established at Fort Atkinson in the 1820s. At that time this military post was the farthest western settlement in the United States. The soldiers there spent a large part of their time farming and producing foodstuffs for themselves because they were so far from the food producing centers of the eastern states. To grind their corn and wheat, a millwright was brought to the post and a grist mill constructed in the fall of 1821. The mill, powered by draft animals, was able to grind 150 bushels of grain a day. Using the same power source, a sawmill cutting 1500 feet of planks per day was also put into operation. In the year 1824, the mill was able to produce 200 barrels of flour valued at $6.25 1/2 per barrel. On July 5, 1825, the mill was destroyed by a storm, two years before Fort Atkinson was abandoned.

After the Kansas-Nebraska Act of 1854, Nebraska Territory was open to settlement, with the eastern part of the state being the first area settled. It was discovered early in this period that the soil and climate of southeast Nebraska were very favorable to raising cereal grains. Wheat could be easily and abundantly grown. The new settlers needed flour, and, with the slow and inadequate transportation of the period, the demand appeared for mills to grind flour locally. Realizing this, enterprising settlers with some knowledge of the milling process imported stone burrs, or millstones, to grind the wheat and reels to sift the finer particles and thus established flour mills.

By 1860 at least 19 grist mills had been built in the territory. Many of these early mills, such as at DeSoto and Plattsmouth, were operated in conjunction with sawmill activities and used steam as a power source. Because the early settlements were along the Missouri River, steamboats could bring in heavy boilers and other equipment necessary for using steam power. The Missouri River could not be efficiently harnessed at that time in a practical manner to provide power, but as settlement moved inland, Weeping Water Creek, the Nemaha River, the Blue River, and other tributaries of the Big Muddy were used as the chief source of power. Not until the turn of the century would steam and other types of power be used more than water.

A typical stone burr mill of the 1860s was a two-story stone or wood building about 30 by 40 feet in size. On the first floor one or two stone burrs ground the wheat. Usually another stone was installed to grind cornmeal or livestock feeds. Also on the first floor was a sacking area where flour was put into sacks or wooden barrels. Elevator legs took the grain, by means of continuous belting with small cups fastened on, to the second floor where the storage bins were located. Here too were

located reels to sift the finer flour from the ground wheat. Usually the mill was situated close to a stream or river to take advantage of the available water power, preferably high enough above normal water level to avoid flood damage. A dam was constructed to build up a sufficient head of water, on the average 8 to 12 feet. The mill was powered by means of a flume and a water turbine. In some instances a general store or postoffice opened near the mill forming a nucleus for a small community. In Hall County the small community of Runnelsburgh contained a grist mill, general store, and postoffice, and was named for the settler who operated all three. Small mill communities such as this were once common in the early years of the state.

As settlement moved across the state, farmers in many cases had to travel great distances to have their wheat ground into flour. Harrison Johnson's early history of Nebraska states that in the early 1860s when Fort Calhoun had the only flour mill north and west of Omaha, settlers often came 100 miles to the mill. As a result of the need and the great distances involved between existing mills, mills gradually began to increase in number.

At the mill the farmers either exchanged their wheat for flour or sold it outright to the miller, whose market was almost exclusively within his own community. When exchanging wheat for flour, the miller usually received one-eighth of the wheat brought in to be ground as his toll or exchange charge. The farmer also had the option of selling his grain outright to the mill. In the 1870s and 1880s wheat usually brought 50 to 60 cents a bushel, and a good crop could average about 20 bushels to the acre. The miller then ground the wheat into flour, which he sold for $5.00 to $8.00 a barrel (a barrel is 196 lbs.), the price depending on the time of year with higher prices in the winter months. Because of a lack of transportation and grain storage facilities, the early millers had to use

the wheat at hand. The arrival of the railroad in a locality soon changed this situation. For example, after the railroad reached Neligh in 1880, the mill built grain storage buildings or elevators. Wheat was bought by the mill from as far west as Atkinson and as far south as Albion. If the local crop was poor, grain could be brought in from distant points. With this fast and economical means of transportation, wooden grain elevators began to spring up next to mills located on the railroad lines. Using the railroad, a successful mill could sell its products to a larger market and even ship to surrounding states.

In the post Civil War years the Homestead Act and the expansion of the railroads brought thousands of settlers and caused a further increase in the need for mills. By 1870 flour milling was the leading industry of the state, with 183 employees working at 60 mill locations. The following table compares the growing population of the state with the increase in number of mills in operation:

Year	Population	No. of Mills	Output in Barrels
1860	28,841	19	19,300
1870	122,993	60	185,500
1880	452,542	177	746,000

Many towns in Nebraska came into existence because of their location along a stream which furnished convenient power for a flour mill. The town of Norfolk developed around a mill built on the North Fork of the Elkhorn River in 1868. In Knox County the once flourishing community of Bazile Mills grew around the mill on the banks of Bazile Creek. To the early settlers the most

important features of a new town were the mill and the blacksmith shop. After the Champion Mill was built in 1886, the local newspaper editor boasted:

> As a residence, milling, manufacturing and business center, Champion will increase in favor and in the future no man of intelligence and good judgement will have aught but words of praise to speak of the `Little Giant City'.

Because a mill was so valuable to a new town's growth, on many occasions the citizens offered bonds, bonuses, or other donations to secure a mill. To encourage the location of a mill in Fairmont, the citizens donated a $1,000 bonus to the first mill proprietor. In Oakdale the parties who purchased the original town site were required by the seller to put up a $10,000 bond for the erection of a flour mill. However, bond subscription was declared by the courts to be illegal in several instances, and towns had to resort to other means to attract a flour mill. In 1891 the citizens of Beemer paid Henry Lambrecht $1,200 to move his mill into town. Miller Lambrecht had one of the finest residences in Beemer, and financially as well as socially he was of great value to the town.

The decade of the 1880s brought a radical change to flour milling, the introduction of steel roller. Stone burr mills, which had been used for centuries to grind flour, were not able to completely reduce the wheat kernels into flour. The stone ground flour was more susceptible to spoilage because the bran and germ could not be completely removed. The small amount of oil in the germ would become rancid or would spoil after a period of time. The new roller process milling solved this problem.

One or two of the roller stands, called break rollers, contained rolls with very coarse corrugates. These would "break" the wheat kernels when they passed through. The broken wheat would then be elevated to the floor above where the machines called purifiers removed the bran and germ with a blast of air. The larger pieces of wheat were sent through finer, or reduction, rollers to be further ground down. The ground wheat was then elevated to the upper floors of the mill where the flour was sifted away; the particles not fine enough for flour were returned through the reduction rollers to be ground again. Wheat was reduced to flour by a gradual reduction process. The bran and germ, together known as offal, were removed for other purposes. To house the extra machinery required by the more efficient roller process, mill buildings had to have at least three floors and a basement.

Millers were now able to grind down the middlings and thereby manufacture more flour from the wheat they bought from the farmers. Besides producing more and purer flour, the rollers were many times faster than the stone burrs. A mill's daily capacity could be increased as much as ten times.

Across Nebraska progressive millers by the score removed their stone burrs and replaced them with steel rollers. Sometimes the change required a new mill building or, at the least, extensive remodeling. Although the installation of the new machinery was very expensive, millers quickly realized that increased production and a better product would bring increased sales. The era of the stone burr mill was over. With the stone burrs being removed, the term "grist mill" also disappeared. Flour mills then became known as "roller mills" named after the steel rollers so important in the "modern" process. The rapid conversion of Nebraska mills to the new process was

facilitated greatly by the continued expansion of railroad transportation in the 1880s and 1900s.

Because water power was cheap and readily available in many areas, it was the power source used almost exclusively by the early mills. In fact, location of the mill on a good stream was a vital factor for its success. A water-powered mill brought other benefits to townspeople. The mill ponds created by damming a stream made possible many different forms of recreational activities. The ponds proved to be excellent fishing spots; in some locations employees set lines right out of mill windows. Settlers around Arnold in Custer County recall "the good ole swimmin' hole" in front of the dam on the South Loup River. In the summer months with fishing and swimming available, mills such as Dyer's Mill in Adams county became favorite gathering spots for picnics and family gatherings. In the winter months ice skating on the ponds of the Neligh and Oakdale mills was a popular pastime. At those same ponds ice was harvested and packed in ice houses for summer use. although their main purpose was to grind wheat into flour, flour mills are also fondly remembered as recreational centers for many Nebraska towns.

However, the use of water power had its disadvantages, particularly when a dam broke or washed out and milling operations had to be suspended while repairs were made. During dry summer months many streams did not have enough water to power the turbine. Freezing winter weather and high water also hampered operations. Periods of inactivity affected local business because farmers would not come into town to trade with the mill or to visit. While the local mill dam was being repaired at Neligh in 1883, the newspaper encouragingly remarked:

> Work during the past week has been progressing rapidly upon the dam at the Neligh

> Mills and it will be completed in a few days. This is good news, business in Neligh being mighty dull when the mill is stopped.

Water power was plentiful in the eastern part of the state, but it was not totally reliable to power the mills. During the 1900s many water-powered mills, for one reason or another, converted to steam or the new power sources that came with twentieth century-diesel and electrical power. The number of water-powered mills began to decline.

As stated earlier, in the 1850s there were several steam-powered mills operating along the Missouri River. Steamboats could freight in the heavy machinery necessary for generating steam power, but the steam plants were difficult to transport inland.
Moving steam engines and boilers overland in the early days proved to be a very difficult task as there were no roads and the streams were not bridged. With the upsurge of railroad construction, steam-power equipment could easily be freighted to points beyond the river, and a change to Nebraska milling began. Not having to depend on water power, flour mills now appeared in settlements where there was no nearby stream or river. Lexington, Friend, and Brainard are examples of towns with no nearby water power where steam-powered mills were built along the railroad. As a result, the availability of steam-power became a valuable asset to many towns.

Along with water and steam, another power source occasionally harnessed in the nineteenth century was the wind. Wind power was utilized by some millers to power grist mills, and quite successfully in some cases. The advantage of wind-powered mill was that it could be built in the heart of wheat growing areas, far from a stream. In the 1870s a windmill generating ten horsepower

was used to run two stone burrs grinding 50 bushels of wheat a day by one Carl Boehl of Hall County. One of the first attempts at milling in Wisner was with a "fearfully and wonderfully made" windmill which ground wheat into reasonable good flour. This windmill operated for four years, but high winds blew the wheel down twice, the last time completely destroying the mill. In disgust the owner pulled up and moved to a water-powered site near Wood Lake. Bennet had a wind-powered mill built in 1875 by A. G. Strang of Omaha. A 60-foot Halladay windmill wheel, which generated 40 horsepower in 12-mile wind, provided power to run three stone burrs. Despite successful operation for several years, it was converted into a steam-powered roller mill in the 1880s. Ironically, the source of power for these mills, the wind, could easily destroy them. Consequently this type of mill was rarely seen in the state.

After experience proved that Nebraska's soil and climate produced good grain crops, there were several decades of mill building activity. This was true across all the midwestern states. As the population of the plains states increased, so did the need for mills. The number of mills in Nebraska grew from 177 in 1880 to over 270 by 1900. Production increased at the same rate as well.

Besides creating a grain market for local farmers, grinding flour and other cereal grains, and producing livestock feeds, the flour mills brought the first electricity to some Nebraska communities. With local water power harnessed by many of the mills, a number of proprietors installed dynamos and began the limited production of electricity. Contracts were signed with city councils for providing lighting services for the towns. In 1899 S. F. Gilman, owner of the Neligh Mill, decided to install electric lights in his mill. After being encouraged by the local citizens, he

also began generating electricity for the townspeople. Mill employees began stringing electrical lines and wiring houses, stores, and streets for lights. In 1919 the DeWitt Mill constructed a small hydro-electric power plant to supply power for its own use as well as for the town of DeWitt, one-half mile away. Many local mills also pumped water for the city waterworks. As a result, early in the twentieth century flour mills doubled as the city utilities for many Nebraska towns. The production of electrical power was a lucrative sideline to a mill's business. However, as the twentieth century advanced, an increasing demand for electricity brought problems to those mill companies. Managers found it was difficult to operate both businesses simultaneously and eventually sold out their electrical interests to power companies.

The twentieth century brought another change to flour milling in Nebraska, the elimination of the small mills and the enlargement of the remaining plants. The decline of the small mill is attributed to three causes. First, there began a demand by housewives and bakeries for a uniform flour. This was a result of the blending of different types of wheat from a large area by large mills to make flour. The smaller mills could only use the wheat at hand which tended to vary in quality from year to year. Second was the general advantage of large scale production in buying quantities of wheat and of increased milling production by the larger mills. Third, because of excessive costs of new milling machinery, the small mill could not keep pace with new milling methods. With those three forces working against them, the small mills could not compete, and they gradually began to close down operations. By 1931 the number of operating mills declined to 81 in Nebraska.

The above reasons plus several years of drought conditions and the disastrous years of the Depression greatly took their toll on the small mills. The number of mills continued to drop rapidly

through the 1940s and 1950s to 20 in 1958. Today Nebraska has only five operating mills producing flour, and four of them are large-scale plants with daily production equaling that of dozens of nineteenth century mills.

The small flour mill was a part of the Nebraska scene that has virtually disappeared. After operations ceased, most mills were eventually torn down or destroyed by fire. The mill sites were completely leveled for farming or other industrial purposes or obliterated by flooding. Out of the hundreds of mill buildings that once stood in the state, less than 40 can be seen today; some of them are completely neglected, but others are still in use as feed mills grinding grain into livestock feeds. Two of the surviving mills are preserved by the state as historical sites. The Champion Mill in the southwestern part of Nebraska is maintained as a State Historical Park. At the Neligh Mills Historical Site in Neligh the old mill with all its milling machinery intact is operated as a branch museum of the Nebraska State Historical Society. These old mills are preserved relics of a bygone era that were replaced by changing times and relentless progress.

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AN OUTLINE OF NEBRASKA ARCHEOLOGY

Archeological sites in Nebraska can be placed into six broad periods. These chronologically sequent periods are based, for the most part, on variations through time in the technologies of the various groups that inhabited the state. The periods generally coincide with changes in apparent lifeways and/or artifact styles which had broad effect over wide areas. In some cases this might be due to the movement of new people into Nebraska; in other cases to the changing of local inhabitants through influences from other areas, or by better adaptation of indigenous peoples to the local environment. The length of these periods, and in some cases, whether they have any relation to reality, are some of the problems that archeology is attempting to solve. At present these periods are generally recognized by most archeologists working in the Plains. This outline will only present the barest summary of over 70 years of archeological research by individuals and institutions in Nebraska.

PERIODS IN NEBRASKA'S PAST:

Big Game Hunter Period or Paleo-Indian Tradition
(Circa 10,000 - 6,000 B.C.)

The best evidence indicates man entered North America across a land bridge from Asia in the area now covered by the Bering Sea. Glacial conditions at that time locked up sea water in large continental glaciers, lowering sea levels by several hundred feet. The spread by these nomadic

hunters over North and South America was relatively rapid, for by 8,000 B.C. they had already reached Tierra Del Fuego, on the southern tip of South America. The climate during this period was cooler and moister with a plant cover more typical of types found farther north today. Pine trees and scattered grasslands with swampy spots were probably representative of the environment during this period.

These early inhabitants of Nebraska apparently subsisted primarily on the nomadic hunting of large game such as mammoth and certain large species of bison. Although the hunting of large herbivores is the most spectacular aspect of the way of life that the Paleo-Indians followed, it is likely that smaller game animals also were used for food on occasion. There is some evidence that wild plant foods may have also been utilized as well, to round out their diets. Weapons used in the hunt included the hand-held spear and the atlatl (spear thrower). Their spears were tipped with large leaf-shaped and stemmed spear points of chipped stone. These projectile points are the most conspicuous and readily recognizable artifacts found for this period. There are a number of different styles of points that were produced, each with its own type name, the most famous and earliest being the Clovis and Folsom points. Two of the Paleo-Indian point types, Meserve and Scottsbluff, were first found and named from locations in Nebraska. Very little evidence of shelters has been found and it is assumed that these peoples probably used simple skin tents or brush shelters. Few sites of this period have been excavated in Nebraska. It is clear from surface finds of different projectile types which have been recognized for the Paleo-Indian period, however, that these people did range widely over the state.

Evidence for the activities of these early Nebraska inhabitants is difficult to find because much of

it is deeply buried today. Occasionally the remains of their kill sites and camps are uncovered by erosion or other means and additional knowledge is gained of their nature. Toward the end of the period, climatic and floral conditions shifted toward what we experience today, a plains grassland environment. Many of the large game species became extinct, leaving types of animals still found in the historic period. Also, a number of changes in artifact types began to occur toward the end of the period.

Foragers Period or Plains Archaic Tradition
(Circa 6,000 B.C. - 1 A.D.)

During this period a greater diversity of projectile point types appeared and the atlatl became the principal weapon. The diversification in projectile points and a somewhat increased artifact inventory probably reflects an increasing familiarity with the local environment. The long period of time that this way of life was followed on the plains probably allowed the various Archaic groups to make many beneficial adaptations to their environment that made life somewhat easier for those that came after them.

The life-cycle of these people was still one of nomadic hunting, living in small families or bands and hunting bison, deer, and antelope. They may have also more intensively gathered wild roots, nuts, and berries than their predecessors. Excavations conducted at the Logan Creek Site in Burt County have uncovered a number of buried, superimposed occupational levels that are attributable to the Foragers Period and which are dated to about 6,000 - 4,000 B.C. At the site pits, small shallow basins and a few post molds were uncovered during the excavations. The

most distinctive artifact forms are small to medium-sized side-notched projectile points and side-notched scrapers. In western Nebraska, sites such as Barn Butte and Signal Butte have produced evidence that Forager groups were living on these butte tops, probably for a considerable period of time, abut 1500 B.C. or earlier. Small to medium-sized indented-based lanceolate and stemmed projectile points were being made by these people. There is some evidence to indicate that parts of western Nebraska may have been abandoned or sparsely inhabited for a part of this period as climatic conditions shifted and left the area in near-desert condition.

Much of what we know about the complexes defined and their associated life-styles comes from surrounding states. The location and extent of the various Archaic complexes in Nebraska are principally known from surface collections and the few excavated sites that have already been mentioned. Surface collections from southeastern Nebraska indicate that complexes probably coming from the south and east were present during the late Archaic. Other unidentified groups no doubt also lived in the state during this long period.

Early Potters Period or Plains Woodland Tradition
(Circa 1 - 900 A.D.)

Beginning around 2,000 years ago, influences and/or people began reaching Nebraska from eastern America. The first appearance of pottery, mound burials, bow and arrow, and toward the end of the period, the cultivation of squash and a variety of maize, ushered in the Plains Woodland Tradition, named in recognition of the influence from the eastern Woodland cultures.

Four named Woodland manifestations (Valley, Keith, Sterns Creek, and Loseke Creek) are represented in Nebraska and probably several as yet unnamed variants as well. Variations in the methods of making and decorating pottery are the principal distinguishing characteristics of these groups. Woodland pottery tended to be thick-walled with exterior surfaces covered with twisted cord impressions. The pots usually were conical with pointed bases and wide orifices. Corner-notched projectile points of various sizes are the most common forms found on Woodland sites. Dwellings in the form of circular to semicircular rings of postmolds, sometimes surrounding a dish-shaped depression with a fireplace in the center, which probably supported a covering of skins, mats, or bark, have been found in sites of this period. Subsistence was still based primarily on hunting, supplemented by increased use of local flora through gathering activities and, toward the end of the period, cultivation of certain plants.

Prehistoric Farmers Period or Central Plains Tradition
(Circa 900 - 1450 A.D.)

The Central Plains Tradition saw the development of small, permanent to semi-permanent earthlodge villages. These earthlodges were rectangular to square and constructed of upright posts with cross-members which supported a covering of grass and earth. The settlement pattern varied from single houses to clusters of three to five and in a few cases groups of up to 30 or more have been found. These dwellings were undoubtedly far superior to the types of structures that had been built by earlier groups. The less nomadic way of life was made possible by increased reliance on the cultivation of new varieties of maize. Other crops cultivated were beans, squash, and probably sunflowers. Hunting continued to be an important element in these

people's economy with bison and deer providing the principal game resource. The bow and arrow had completely replaced the atlatl by this time. The pottery is usually more abundant on sites of this period than on Woodland sites and is often thinner and better made. Pots are most often globular in shape and have either cord-roughened or smoothed external surfaces. Shoulders of vessels are more angular than on Woodland vessels and rims are usually of two types: unthickened, and wedge shaped or collared in profile. The collared rims are commonly decorated with various types of geometric motifs. Projectile point forms made during this period are small triangular notched and triangular unnotched. The notched points are either side-notched or side and basal-notched varieties.

Several different complexes (Upper Republican, Loup River, Nebraska, Smoky Hill, St. Helena) are recognized, again based on difference in material culture and their distributions in time and space. Droughty conditions toward the end of the period appear to have displaced most of the people. They seem to have moved into the Missouri River Valley of South Dakota and northeast Nebraska.

Large Village Period or Coalescent Tradition
(Circa 1450 - 1750 A.D.)

Probably because of improved climatic conditions at the beginning of this period, people began to filter back into Nebraska. There was a tendency at this time for the people to live on the larger streams and to congregate in much larger groups than had previously been customary. Improved varieties of crops may have been a factor in this growth in village size. Increased warfare and

defense considerations may have also played a part. The practice of finishing pot exteriors with a cord-roughened paddle was abandoned during this period. Pot exteriors were either smoothed or were finished with a grooved or possibly thong-wrapped paddle (simple stamped). Various types of incised and trailed decorations were applied to the pots, which were usually globular in shape. Well-made, small triangular unnotched arrow points were the most common form in use.

It is during this period that we can for the first time recognize archeological complexes that ultimately gave rise to known historic tribes.

The Dismal River complex is encountered over much of the western part of Nebraska. These people were foot nomads living principally off the bison. They did erect fairly large, circular dwellings whose post outlines resembled circular earthlodges of other groups during this period, but which were apparently covered by skins or other light covering instead of earth. The Dismal River complex appears to have derived from people who entered the state from the west, after the beginning of the Large Village Period. The complex appears to be ancestral to the later Kiowa-Apache of the southern Plains and the Apache of the Southwest.

In the central part of the state the Lower Loup complex raised maize, hunted bison, and lived in villages of large circular earthlodges. This complex, which is ancestral to the historic Pawnee, apparently entered the state from the Missouri River area of South Dakota and may have been returning descendants of the Central Plains Tradition groups of the preceding period, that left Nebraska because of drought conditions.

The Redbird complex in northeastern Nebraska was a group following much the same life-style as the Lower Loup complex with some differences being smaller villages and slightly different pottery styles. This complex may have been ancestral to the Ponca.

In eastern Nebraska a series of archeological remains which are called Oneota are found in several areas. The depositors of this material probably followed much the same life-style as the Redbird and Lower Loup complexes. Unfortunately, very little work has been done on this complex in Nebraska and we can say little about house styles or settlement patterns. The Oneota complex probably contributed to the development of the Ponca, Omaha and Oto tribes in Nebraska.

Toward the end of the Large Village Period, the first evidence of European contacts appear in the form of trade items such as glass beads and bits of copper and iron. These were traded into the area by neighboring tribes who had closer access to sources or by traders penetrating the area from the western outposts of European settlements.

Historic Period
(Circa 1750 - Present)

One of the major innovations brought by Europeans and which possibly had the greatest impact on Plains Indians was the reintroduction of the horse into the New World. (Horses in the Americas had become extinct probably during the Paleo-Indian period). As a result, two different economically oriented groups were created in Nebraska. Tribes in eastern Nebraska, the

Pawnee, Ponca, Omaha and Oto, utilized the horse for extensive buffalo hunts, but did not abandon their older pattern of earthlodge villages and maize growing. The western part of the state became dominated by bison-hunting nomads which are today pictured as the typical Plains Indian. The Sioux, Cheyenne and Arapaho, living in skin tipis, roamed over most of western Nebraska. These tribes were relative newcomers to the Plains, having moved out of the Great Lakes region onto the Plains in the 1700's.

By the mid-nineteenth century most of the eastern tribes had been decimated by diseases and were moved off their traditional homelands. The western nomadic groups held sway a little longer, but finally succumbed to the westward expansion of frontier America.

The first substantial settlement by whites in the state was the establishment of Cantonment Missouri in 1819, which was relocated nearby the following year and renamed Fort Atkinson.

To report an archeological or historic site, write or call:
The Nebraska State Historical Society
Box 82554
Lincoln, Nebraska 68501
Phone (402) 471-4760 or
800 833-6747

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