

# DOWNLOAD PDF THE FIGHTING CHEYENNES (CIVILIZATION OF THE AMERICAN INDIAN SERIES)

## Chapter 1 : The Fighting Cheyennes by Grinnell, George Bird

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### Chapter 2 : Books on Cheyenne Indians

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Illustrated comprehensive history of the Cheyenne tribe. Considered a classic in ethnology. First published in 1872. Rated very good, creased corner of cover. OleTooks Books Quality Scale: No signs of wear. Near new, minimal signs of use. Nice clean book, very slight signs of use. Some wear, no serious defects. Average used and worn book, complete. Reading Copy - Acceptable: With library identification marks. If there is any difference in description of condition of book from eBay; please refer to ours. If you are looking to buy a book and have any questions, please ask us. As sellers we aim to please and inform our customers. All items carefully packaged to ensure safe delivery with delivery confirmation. Media Mail normally takes business days, but may occasionally take up to 14 business days to arrive. Standard Expedited orders Priority Mail is available upon request at extra cost and is guaranteed to arrive in business days. All orders are filled and shipped within 2 business days of receipt of payment. OleTooks Books offers discounted combined shipping on multi-item orders. Please request an invoice for total amount before you pay for multi-item orders. Please send e-mail to inquire about shipping costs to locations outside the United States. Also please contact us if you prefer a different form of payment. Shipping and handling The seller has not specified a shipping method to Germany. Contact the seller- opens in a new window or tab and request shipping to your location. Shipping cost cannot be calculated. Please enter a valid ZIP Code. This item will be shipped through the Global Shipping Program and includes international tracking. Learn more- opens in a new window or tab Change country: There are 1 items available. Please enter a number less than or equal to 1. Select a valid country. Please enter 5 or 9 numbers for the ZIP Code. This item does not ship to Germany Handling time Will usually ship within 1 business day of receiving cleared payment - opens in a new window or tab. Taxes Sales tax may apply when shipping to: Refer to eBay Return policy for more details. You are covered by the eBay Money Back Guarantee if you receive an item that is not as described in the listing.

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The Dull Knife Fight, November 8, 1876, after 20 years of bitter, intermittent warfare between the U. Army and the Cheyenne and Lakota Sioux tribes, the U. They found it, and the already testy relationship between the U. Beginning then and continuing throughout , prospectors flocked to the hills in such numbers that conflict with the Northern Cheyenne and Lakota became unavoidable. After the battle, the large camp that Custer had attackedâ€”around 8, Lakota, Cheyenne and Arapaho peopleâ€”moved south, then east, and eventually disbanded. The Cheyenne traveled with Crazy Horse and his Oglala Lakota for nearly a month before leaving them and heading southwest, traveling along the western foothills of the Bighorn Mountains in northern Wyoming Territory. This was the main camp of the Northern Cheyenne; their numbers have been estimated between 1,000 and 1,500. In November, they moved east over the Bighorns and raised lodges at the place they called Willow Creek, since better known as the Red Fork of Powder River , about 20 miles west of present-day Kaycee, Wyo. Here, two days later, on Nov. 8, 1876, the Dull Knife Fight is the most common name used for this encounter, Little Wolf was by this time the primary leader in the Cheyenne camp. Dull Knife was a much loved and respected older leader who impressed government officials with statesmanlike qualities during their early dealings with the tribe. Later he was a key figure in the Fort Robinson Breakout in Nebraska in 1879. On this excursion, Crook had set his sights on locating the camp of Crazy Horse, the recalcitrant Oglala Lakota war leader. Crook used Indian spies and scouts to gather intelligence on the locations and plans of their kinsmen. Another Cheyenne, a spy who had arrived from the Lakota camps in the north, told Crook that Crazy Horse had no doubt heard soldiers were in the area and would certainly move his camp farther north, away from the encroaching danger. Seizing this opportunity, Crook changed his objective and sent more than half his troops, under the command of Col. Mackenzie, into the Bighorn Mountains in search of the Cheyenne village. Augmenting these troops were more than 1,000 Indian scouts, including about 500 Lakota and Arapaho, more than 500 Pawnee and roughly the same number of Shoshone. While all the scouts were promised a share in any horses captured in the maneuver, the Pawnee and Shoshone relished the added incentive of striking one last blow against their traditional enemies. From their own scouts, the Cheyenne in the village knew that soldiers were moving through the Powder River Basin. Many wanted to break camp right away and head north to rejoin Crazy Horse. This included Little Wolf, Dull Knife and Old Bear, three of the four Old Man chiefsâ€”Peace chiefs they were sometimes calledâ€”and most of the Council itself, comprised of four representatives from each of the ten Cheyenne bands. This body served to oversee most traditional and day-to-day activities, especially during large gatherings of the tribe. Last Bull, head chief of the Kit Fox military society, which normally took direction from the Council, as did all the Cheyenne military societies, felt it was not necessary to leave, and declared a type of Cheyenne martial law. He intended to fight the soldiers if they came. The fighting was brief, but intense. The Shoshone scouts climbed a high bluff south of camp and laid down a heavy barrage of rifle fire, immediately gaining control of all activity in the village. Seeing this, Mackenzie sent a detachment that included Lt. John McKinney to intercept them. The result was the most heated confrontation of the entire assault, when Walking Whirlwind and several other Cheyenne men rose suddenly from a steep-sided gully where they had been concealed, firing almost point-blank into the advancing cavalymen and stopping the charge. McKinney was killed, as were Walking Whirlwind and several Cheyenne. While the Cheyenne managed to save their two most powerful medicine bundlesâ€”the Four Sacred Arrows and the Sacred Buffalo Hat, the early morning assault caught many people in bed, forcing them to flee into the mountains wearing little or nothing. In addition to their clothing, all their lodges and winter stores as well as weapons, cooking utensils and other essentials, including most of the horse herd were left behind. Much of traditional Cheyenne culture was lost as a result. Army casualties included McKinney and six

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enlisted men killed with twenty-two wounded. The Cheyenne estimated that they lost forty of their people, with twice as many wounded. However, consequences of the attack continued for them long after the shooting stopped. That night, the Cheyenne headed north, over the canyon wall and into frigid mountain heights. The image of their homes being burned in the valley behind them haunted their steps, while in front of them, a November blizzard rolled toward them across the range. Eleven babies froze to death that first night. It took them almost a week to exit the mountains, and nearly two weeks to find the camp of Crazy Horse, located near the east fork of Otter Creek in southeastern Montana Territory, a distance of nearly miles from the battle site. The pitiful state of the Cheyenne filled their Lakota friends and relatives with fear. To see the Cheyenne so impoverished and badly beaten convinced many of the Lakota that their families could not risk the same fate. While traveling with the Lakota camp, the Cheyenne in January took part in a subsequent battle, this one with troops under Gen. The fight ended in a draw and served only to support the growing resolve that the dream of driving the white man from their homeland was futile. The Diaries of John Gregory Bourke, vol. University of North Texas Press, , An eyewitness account by Gen. University of Oklahoma Press, This is the most current and thorough examination of the fight on the Red Fork and its place in the history of the Plains Indian wars. Originally published in , this early and definitive work on Cheyenne culture describes their friendly and wartime interactions with other tribes as well as with U. Powell , Peter J. People of the Sacred Mountain: Harper Collins, , A meticulous rendering of Northern Cheyenne history told in short episodes originally passed through the generations via oral tradition and detailing everything from anecdotal to important historical events. University of Oklahoma Press, , The unvarnished story of the Red Fork Battle told through the eyes of an enlisted man, Pvt. Bison Books, , Garnett was a key figure in this fight and in the death of the Lakota leader Crazy Horse. The photo of Gen. The photo of Col. Ranald MacKenzie is from Google images. The photo of Maj. Frank North is originally from Addison E. In the photo gallery, the view to the east down the battlefield is from Wikipedia. The other two pictures are by Tom Rea, with thanks to pilot Peter Wold for the aerial photo. Cheyenne losses prove devastating to the tribe. Born and raised on the reservation, he now lives in Clancy, Mont.

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### Chapter 4 : The Fighting Cheyennes - George Bird Grinnell - Google Books

*Buy a cheap copy of The Fighting Cheyennes book by George Bird Grinnell. A long association with the Cheyennes has given me a special interest in them, and a special wish that they should be allowed to speak for themselves.*

Though there is little in the book that would be considered ground breaking or original today, The Southern Cheyenne remains a solid narrative history of the Cheyenne that has helped provide the foundation for future studies. It contains some excellent research and is worth reading for those who are interested in this group of American Indians and events in western history during the 19th cen This is a review of an older book that is somewhat of a classic in the field of Native American history. It contains some excellent research and is worth reading for those who are interested in this group of American Indians and events in western history during the 19th century. In the second decade of the twentieth century, George Bird Grinnell described the struggles of the Cheyenne to preserve their independent way of life in his book The Fighting Cheyennes. The Fighting Cheyennes was based largely on his conversations with Cheyenne Indians, many of whom had taken part in the events he described. This book stood for decades as the definitive work on the Cheyenne. The Southern Cheyenne, by Donald Berthrong, is an attempt to tell the story of the Cheyenne from a more balanced perspective. This narrative history, while drawing heavily on the work of Grinnell, attempts to make greater use of historical documents to present a balanced and more accurate account of the Southern Cheyenne. Berthrong begins by describing the series of migrations that led the Cheyenne onto the Great Plains in the early nineteenth century. Using Cheyenne origin stories, historical accounts, and archaeological evidence, Berthrong writes that the Cheyenne began their migrations from the Great Lakes or upper Mississippi River drainage. Multiple explanations are given for why the Cheyenne were forced to migrate. Pressure from neighboring tribes, a desire to increase their trading opportunities, the search for a steady supply of food, and access to horses all played a prominent role in the movements of the tribe. In the course of their movements, the Cheyenne proved successful at adapting to their new circumstances. While living in the upper Mississippi drainage, the Cheyenne subsisted on fish and small game. As they moved west to the Missouri River they settled in agricultural villages, growing corn and other crops. After reaching the Great Plains and acquiring horses, the Cheyenne adopted a mobile hunting lifestyle based on the bison. Throughout their movements, the Cheyenne maintained a rigid sexual division of labor. Men were charged with hunting and making war, and victory in battle brought the Cheyenne warrior great status. Women were responsible for domestic duties. This division would become problematic when the United States government attempted to settle the Cheyenne on reservations as agriculturalists in the s and s. Berthrong also points out that while women did not have a formal role in tribal leadership, their informal influence often played a role in tribal decisions. Cheyenne religious leadership took two forms. The first was the shaman. Their main function was curing disease, which the Cheyenne believed had both natural and supernatural causes. In addition to the shaman, the Cheyenne also had priests, who were concerned with the proper observance of tribal rituals and proper care of tribal artifacts. The Buffalo Cap and the Buffalo Arrows were critical artifacts. The Cheyenne believed that the Buffalo Cap was the head chief of the buffalo, and if it was mistreated, the buffalo would disappear. The buffalo arrows were equally important. As long as they were worshipped properly, the Cheyenne would be assured of sufficient food and success in war. Tragically for the Cheyenne, the buffalo arrows were lost in battle to their bitter enemies, the Pawnees, in According to the Cheyenne, their inability to recover the arrows was the cause of the great misfortunes that befell them in the decades that followed. Following this illuminating and insightful description of the Cheyenne way of life, Berthrong spends the remainder of the book describing Cheyenne history on the Great Plains after Most of this narrative concerns Cheyenne interactions with Americans. The two groups came into frequent contact as Americans began to travel overland to Oregon and California. The land routes to Oregon and California took American traders, miners, and settlers through territory controlled by the Cheyenne and their traditional allies, the Arapahos. These overland trails were a

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cause of concern to the Cheyenne for many reasons. Grazing animals brought by the Americans consumed forage in key areas that Cheyenne horses needed. The trails also disturbed bison herds that the Cheyenne depended upon. Finally, the trails served as a vector for transmission of disease, most notably smallpox and cholera. An especially disastrous cholera outbreak occurred in 1849. The long-term outlook of the Cheyenne worsened during the 1850s. The discovery of gold in Colorado in the fall of 1858 led to a gold rush in the Rocky Mountains in the years immediately following. Travel routes to the gold mines led directly through Cheyenne territory. As towns such as Denver grew up around the gold diggings, Americans were not only traveling through Cheyenne lands, but settling on them as well. This led to frequent conflict, violence, and distrust among both groups. After an army campaign to chastise the Cheyenne, Indian agents of the United States government would call the Cheyenne and other tribes to a treaty council. These treaty councils were an attempt to patch up differences between Cheyenne and Americans, but they rarely lasted more than one or two years. Berthrong gives many reasons for the continual failure of the treaties. Often the United States did not fully meet its treaty obligations to the Cheyenne. Land grabs and railroad construction through Cheyenne territory also caused anger and resentment. Traders, especially whiskey traders, would defraud the Cheyenne. Sometimes, the peace chiefs among the Cheyenne were unable to control younger warriors of the tribe from fighting and raiding. And the most militant band of the Cheyenne, the Dog Soldiers, consistently refused to acknowledge the territorial agreements of the peace treaties. Incompetence and hostile attitudes on the part of United States officials were also to blame. The white man has taken our country, killed our game; was not satisfied with that, but killed our wives and children. Now no peace! We have now raised the battle-axe until death. Throughout the book, he has done an excellent job of achieving what he set out to do. The account presented in *The Southern Cheyenne* is balanced and makes use of both historical sources and Cheyenne accounts of events. There are several insightful quotations spread throughout the book. When discussing the casualty figures from various battles, Berthrong typically provides figures from both the Cheyenne and United States army participants. His effort to describe the religious importance of shamans, priests, and various religious ceremonies was useful in explaining the cultural basis behind Cheyenne actions. Frequent citations from the works of George Bird Grinnell ensure that the voices of the Cheyenne people Grinnell spoke with are represented in the narrative. It was a clash of human societies, pitting the hunter-gatherer Cheyennes and other plains Indians tribes against the superior guns, germs, steel, and agriculture of the United States. After describing their migrations to the plains mostly modern Colorado and Kansas, their religion and societal structure, Berthrong methodically provides a detailed and even-handed history of their contact and conflict with the growing United States, neither depicting the Indians as noble or as savages, and neither depicting the Americans as cruel or superior. He makes it clear there were individuals on both sides who genuinely wanted to make peace, just as there were those on both sides who had bad or selfish intentions. The chapters about alternating conflict and peace seemed to drag and be repetitive at times probably reflecting history! Indeed, this book is packed with material that could be used for Westerns. Finally, and this is what drew me to the book, I enjoyed learning about figures after which Denver streets or area locations are named, such as General Sheridan, Governor Evans, Major Wynkoop, and Little Raven.

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*The Civilization of the American Indian Series no. 1st Oklahoma edition. University of Oklahoma Press, Brown decorated cloth in unclipped dust jacket with some wear and small tears on edges.*

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### Chapter 6 : The Civilization of the American Indian Series | Awards | LibraryThing

*Cherokee Dance and Drama (Civilization of the American Indian Series). Frank G. Speck Treatise on the Heathen Superstitions: That Today Live Among the Indians Native to This New Spain,*

Visit Website The reasons for this racial genocide were multi-layered. Settlers, most of whom had been barred from inheriting property in Europe, arrived on American shores hungry for Indian land—and the abundant natural resources that came with it. Even more fundamentally, indigenous people were just too different: Their skin was dark. Their languages were foreign. To settlers fearful that a loved one might become the next Mary Campbell, all this stoked racial hatred and paranoia, making it easy to paint indigenous peoples as pagan savages who must be killed in the name of civilization and Christianity. Below, some of the most aggressive acts of genocide taken against indigenous Americans: The Gnadenhutzen Massacre, Captain David Williamson ordered the converted Delawares, who had been blamed for attacks on white settlements, to go to the cooper shop two at a time, where militiamen beat them to death with wooden mallets and hatchets. Ironically, the Delawares were the first Indians to capture a white settler and the first to sign a U. Many treaties negotiated U. Battle of Tippecanoe, The decision by Indiana Territorial Governor and later President William Henry Harrison in to attack and burn Prophetstown, the Indian capital on the Tippecanoe River, while Tecumseh was away campaigning the Choctaws for more warriors, incited the Shawnee leader to attack again. This time he persuaded the British to fight alongside his warriors against the Americans. An inter-tribal conflict among Creek Indian factions, the war also engaged U. Early Creek victories inspired General Andrew Jackson to retaliate with 2, men, mostly Tennessee militia, in early November In desperation, Mvskoke Creek women killed their children so they would not see the soldiers butcher them. As one woman started to kill her baby, the famed Indian fighter, Andrew Jackson, grabbed the child from the mother. Later, he delivered the Indian baby to his wife Rachel, for both of them to raise as their own. The subsequent treaty required the Creek to cede more than 21 million acres of land to the United States. A painting depicting the Trail of Tears, when Native Americans were forced by law to leave their homelands and move to designated territory in the west. Despite being assailed by many legislators as immoral, the bill finally passed in the Senate by nine votes, 29 to 17, and by an even smaller margin in the House. Established in the midst of another and a superior race—they must necessarily yield to the force of circumstances and ere [before] long disappear. After a raid of nearby white farms for food turned into a deadly encounter, Dakotas continued raiding, leading to the Little Crow War of , in which settlers, mostly women and children, were killed. President Lincoln sent soldiers, who defeated the Dakota; and after a series of mass trials, more than Dakota men were sentenced to death. While Lincoln commuted most of the sentences, on the day after Christmas at Mankato, military officials hung 38 Dakotas at once—the largest mass execution in American history. More than 4, people gathered in the streets to watch, many bringing picnic baskets. The 38 were buried in a shallow grave along the Minnesota River, but physicians dug up most of the bodies to use as medical cadavers. Sand Creek Massacre, On November 29, , a former Methodist minister, John Chivington, led a surprise attack on peaceful Cheyennes and Arapahos on their reservation at Sand Creek in southeastern Colorado. His force consisted of men, mainly volunteers in the First and Third Colorado Regiments. Plied with too much liquor the night before, Chivington and his men boasted that they were going to kill Indians. Cheyenne Chief Black Kettle had tied an American flag to his lodge pole as he was instructed, to indicate his village was at peace. When Chivington ordered the attack, Black Kettle tied a white flag beneath the American flag, calling to his people that the soldiers would not kill them. As many as were massacred, mostly women and children. Two, the women and children offered little resistance. Three, the Indians are bewildered by our change of policy. Burial of the dead after the massacre of Wounded Knee. Ironically, just over years later, the resilient American Indian population has survived into the 21st century and swelled to more than 5 million people.

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### Chapter 7 : The Southern Cheyennes by Donald J. Berthrong

*For almost fifty years George Bird Grinnell's great work The Fighting Cheyennes has stood unrevised and virtually unchallenged as the definitive account of the struggles of the Cheyenne Indians to preserve their way of life.*

### Chapter 8 : The Cheyenne Nation: A Select Bibliography

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### Chapter 9 : The Civilization of the American Indian – Wikipedia

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