

NOTES AND DOCUMENTS

ELECTION NOTICE TO MEMBERS OF THE OKLAHOMA
HISTORICAL SOCIETY

The Executive Committee of the Oklahoma Historical Society, on authority granted in Article IV, Section 3, of the Constitution of the Oklahoma Historical Society, has directed that a ballot for five (5) places on the Board of Directors of the Society be printed in the winter number (1959-60) of *The Chronicles of Oklahoma*.

The ballot will automatically contain the names of the five (5) members of the Board whose terms are current (1960) expiring "and the names of such other eligible persons who may be nominated thereto in writing filed with the Administrative Secretary by the first day of such year by twenty-five members who at said time are entitled to vote at the annual meeting."

Elmer J. Praker
Administrative Secretary

A GUIDE TO HISTORIC SITES AT FORT SILL

The U. S. Army Artillery and Missile Center Museum has recently published an attractive folder giving in fine detail all sites of historical interest in the Fort Sill area. An excellent map is included, with each site given a numbered key to the explanatory text. A total of 48 separate locations are marked and described; and with each is a concise thumb-nail historical sketch. Established in January, 1860, there is no more historic area in Western Oklahoma than is Fort Sill; and the army is to be commended heartily for its interest and effort in marking these sites and thus preserving for future years the location of each. Mr. Gillett Griswold, Director of the Museum, is entitled to much credit for the completion of this substantial and important task. The brochure sells for 15c and may be ordered from the Museum at Fort Sill.

—G. H. S.

THE NAMING AND THE DEDICATION OF "KEY GATE," FORT SILL

General Orders No. 5 at Headquarters for the Commander, U. S. Army Artillery and Missile Center, at Fort Sill, Oklahoma, on January 8, 1959, provides as follows in Section 1: "The gate located at the apex of Sheridan and Randolph roads, in the vicinity of coordinates 56618-35390, currently referred to as Gate One, is formally named 'Key Gate' in honor and in memory of Major General William Shaffer Key, Military, Civic, Political and Business leader, of the State of Oklahoma."



Key Gate, at main entrance to Fort Sill, Oklahoma. Named as a memorial to Major General William S. Key and dedicated on August 4, 1969.

A bronze plaque on a native stone monument, briefly outlining the career of Major General W. S. Key, the former 45th Division Commander and one-time Fort Sill Commandant, now stands at the main Fort Sill entrance on the new four-lane urban highway connecting the City of Lawton to the great U. S. Artillery and Missile Center in Oklahoma. The action in naming the Key Gate and in conceiving the idea of an enduring memorial to General Key was that of Major General Thomas E. de Shazo, former Fort Sill commander and now deputy commander of Third Army, Fort McPherson, Georgia. The Key Gate was dedicated at Fort Sill in August 1, 1959, the dedicatory address being delivered by Major General Verdi B. Barnes, Commanding General, U. S. Army Artillery and Missile Center and Commandant, U. S. Army Artillery and Missile School. General Barnes reviewed General Key's career as a citizen-soldier, stating in part:

From 1936 to 1942, he was commanding general of the famed 45th Division, Oklahoma's own "Thunderbirds." During World War II, he was assigned to military duties of great responsibility overseas, serving at one time as temporary commanding general of the entire European Theatre, a signal honor held by no other Oklahoman.

The Acceptance on the Program was by Mrs. William S. Key, honors were by the combined 77th and 97th U. S. Army Bands, and the Unveiling of General Key Gate Monument was by Mrs. Key and Major General Barnes.

IN MEMORY OF CAPTAIN LOUIS MCLANE HAMILTON

When the Oklahoma Historical Society's Committee on Historic Sites planned early this year to erect a memorial plaque and marker at the grave of Captain Louis M. Hamilton at old Fort Supply, nothing was found there in the vicinity to indicate the burial place of this young officer in the Army and grandson of Alexander Hamilton, first Secretary of the U.S. Treasury in the Cabinet of President Washington (1789 to 1797).

Captain Louis McLane Hamilton, 7th U.S. Cavalry, was killed in the first charge of the troops in General George Custer's attack on Chief Black Kettle's Cheyenne village, in the "Battle of the Washita," November 27, 1868. Late the evening of the same day the Captain's remains were carried back to Fort Supply, under Custer's hurried orders to his troops, leaving the other dead soldiers on the battle field until they were buried after his return visit to the scene two weeks later. Of Custer's two reports (original manuscripts in the National Archives), the first, written November 28, mentions the death of Captain Hamilton; the second, written December 22, describes the scene of the battleground when Custer visited

it but makes no mention of Hamilton nor his burial. In another report from Fort Cobb on December 24, 1868, Custer mentions the deaths of Major Joel H. Elliott and Captain Louis M. Hamilton, 7th Cavalry, in the recent Battle of the Washita.

In *Sheridan's Troopers on the Borders*, Dr. B. Randolph Keim, the journalist present at the burial, describes (p. 125) the funeral services for "the gallant, young officer, Hamilton," held on December 4, 1868, at Camp Supply:

During the fourth of December the troops of the Seventh and a portion of the garrison, were ordered under arms, to perform the last tribute of respect to the gallant young officer, Hamilton who had fallen at the head of his squadron in the late battle. A neat coffin had been made of pine boards, in which the remains, attired in the full uniform of a captain, were placed. The troops formed in the vicinity of the tent in which the body had lain since its arrival at the camp. At two o'clock in the afternoon the roll of muffled drums, the solemn refrain of the band, and the slow step of the pall-bearers, announced that the remains were approaching. The coffin, enveloped in the national colors, was placed in an ambulance. The long line of mourning comrades, in reverse order, broke into the column. The squadron of the deceased officer took the advance. Next came the remains, followed by the riderless horse, covered with a mourning sheet and spurs reversed. The long column of troops and officers, all moving in measured tread towards the grave.

The site selected for the resting place of Hamilton was beautifully situated on the banks of the Beaver, beneath the over-arching branches of a few cotton-woods. Here the troops massed and the body was lowered into the cold and solitary grave. The burial service was read by a brother officer, and amid volleys of musketry the earth closed upon its dead.

With only a rumor locally that the remains of the young officer had been removed a long time ago from Fort Supply and no available records in the Historical Society indicating the exact site of the grave, the Editor did some research this past summer in the original records of the War Department, now in the Civil War Records Division of the National Archives in Washington, D.C. After checking many documents there, including the Custer reports, the Louis M. Hamilton file, Regimental Returns of the 7th Cavalry (1868) and Selected Letters Sent—Fort Supply Indian Territory, a clue led to the "Fort Dodge (Kansas) Letter Book 19," in which letters, telegrams and military orders were found relating to the removal of Captain Hamilton's remains from Camp Supply.

When news of the Battle of the Washita and Captain Hamilton's death reached the East, telegrams were sent by Louis McLane and friends of the young officer to Lieut. General Wm. T. Sherman, Commander of the Division of the Missouri, U.S.A., with headquarters at St. Louis, asking for particulars of the Captain's death and what was done with his



LOUIS McLANE HAMILTON

Captain 7th U.S. Cavalry. Killed in Action, Battle of the Washita,
November 27, 1868.

remains. Messages of inquiry and reply were received and sent in a period of five months through the office of General E. D. Townsend, Assistant Adjutant General. On December 8, 1868, a message was addressed to Philip Hamilton, Esq. (District Judge and father of Louis M. Hamilton) at Poughkeepsie, New York, inclosing the following telegram:

December 8, 1868

General E. D. Townsend
A.A.G.

On the fourth instant at the request of Louis McLane, I sent orders to General Sheridan to have the body of Captain Hamilton brought to the Railroad and sent by express to the Father at Poughkeepsie, N. Y. The only particulars of his death are contained in the reports of Generals Sheridan and Custer already sent you.

(Signed) W. T. Sherman
Lieut. Gen.

On January 9, 1868, Townsend, Asst. Adj. Gen., addressed a telegram to General Sherman asking for further information relating to the burial of Captain Hamilton. Two days later another letter was addressed to Philip Hamilton, Esq., at Poughkeepsie, enclosing a copy of the telegram of reply from General Sherman to General Townsend: "I have no official notice but I believe Captain Hamilton's body was taken by General Custer from the Washita to the Camp on the Canadian and there buried. I suppose it will come to the Railroad by first return train of wagons."

The following communication is found in the file "Selected Letters Sent—Fort Supply, Indian Territory, 1868-1870":

Head, Qr. Infantry Battalion
Camp Supply, Ind. Ter.
January 26, 1869

Mrs. Philip Hamilton
Poughkeepsie, N.Y.
Madam:

I have the honor to transmit herewith a copy of special Order No. 24 C.S. from these Hdqrs., in order to advise you in regard to the action taken in forwarding of the body of L. M. Hamilton, late Captain 7th U.S. Cavalry.

I have the honor to be Madam

Very Respectfully
Your Obedt. Servt.
Signed/ W. N. Williams
Sng Lt. 3rd Infantry
Batt. Adjutant

Special Order No. 24

Bvt. Maj. Henry Asbury, Capt. 3rd Infantry, with Srgt. Scott and Pvt. Kelop, Co. A, 7th Cavalry, Srgt. Geary, Co. F 3rd Infantry and Srgt. Luckman, Co. B 3rd Infantry will proceed to Fort Dodge, Kansas as escort to the remains of Capt. L. M. Hamilton, 7th Cavalry. Upon arrival at Fort Dodge, Bvt.

Maj. Henry Ashbury will report to Comdg. Officer of that Fort. The Quartermaster Dept. will furnish necessary transportation.

By order of Bvt. Maj. Page

Signed/ W. N. Williams
2nd Lt/ 3rd Infantry
Batt. Adjutant

A letter from Philip Hamilton, written from Poughkeepsie on April 24, 1869 (H-102-OB- 1869, Civil War Records Division) refers to a recent issue of the *Army and Navy Journal* reporting that the nomination of Captain M. Hamilton, 7th Cavalry, as "Major by Brevet" had been confirmed by the U.S. Senate. The writer requested that the full name of his son, "Louis McLane Hamilton," late Captain of the 7th Cavalry, be inserted in the commission and that the commission be transmitted to him at Poughkeepsie. Further memorandum in the same file states that the commission had been signed by President Grant and forwarded to "Hon. Philip Hamilton, Poughkeepsie, N.Y., the father of the deceased officer."

The research in the National Archives ended here yet the question was still unanswered, "Where is the grave of Louis M. Hamilton!"

Touring north from Washington with Mary Jeanne Hansen and Mrs. C. G. Keiger, members of the Historical Society, to visit historical places in the eastern states, a stop was made at Poughkeepsie the morning of July 4, 1959, where all business was closed for the holiday. It was thought that the grave should be in some burial ground in, or in the vicinity of, this old community and city. Upon inquiry, direction was given to the oldest cemetery here. On a drive of a few miles down Livingston Road, an arch over the gateway was seen bearing the name "Rural Cemetery," but the office at the entrance was closed. After driving through this large and beautifully kept area filled with literally thousands of graves and after checking some old tombstones, the search was all but abandoned when passing the office at the entrance. At this moment, the sexton happened to be in before closing the office for the holiday. He checked the cemetery record file, and gave the information, "Hamilton Plot on a knoll, Lot 120." After another winding drive and search, the knoll was found, one of the most beautiful locations in Rural Cemetery. On this knoll is a handsome white stone monument about twelve feet high, carved to represent the broken trunk of a tree hung with the shield of the 7th Cavalry. The name "Hamilton" appears on the base with the following inscription on three sides:



Photo by Miss Jean, Haven Club
Monument to Captain Louis McLane Hamilton in Haven Cemetery,
Poughkeepsie, New York.

- (1) *Brev't. Maj. Louis McLane Hamilton*
 Capt. 7 U.S. Cavalry
 Aged 24 Years.
 Son of Philip &
 Rebecca Hamilton.
 Killed in the Battle of
 the Washita Nov. 27, 1868
 While gallantly lead-
 ing his command.
*"A little while and ye
 shall see me."*
- (2) Born July 21, 1844, at the City
 of New York. Joined 23 N.Y.
 Militia as private June 1862.
 Entered the 3 U.S. Infantry as
 2nd Lieut. the following Sep-
 tember. Served throughout the
 War with the Army of the
 Potomac, in Sykes Division.
 Bravetted for gallantry at
 Chancellorville and again
 at Gettysburgh, and was
 appointed Capt. 7th Cavalry
 July 1866.
- (3) After death, he was brevetted
 Major U.S.A. "For Gallant and
 Meritorious Services in Engage-
 ments with the Indians, Particu-
 larly in the Battle with the
 Cheyennes on the Washita River,
 Nov. 27, 1868, where he fell
 while gallantly leading his
 Command."

Within a radius of a few feet from this monument lie two
 graves covered by large marble slabs bearing these inscriptions:

- (1) Sacred to the Memory of
Rebecca McLane
 Wife of
 the late Philip Hamilton
 and daughter of
 Louis McLane of Delaware,
 who died in the City of Poughkeepsie
 April 1st, 1893
 in her eightieth year.
*"Blessed are the pure in heart for
 they shall see God."*
- (2) Philip Hamilton
 Son of
 Alexander and Elizabeth Hamilton
 Born June 1, 1822
 Died July 9, 1884.
*"Blessed are the merciful
 for they shall obtain mercy."*

(M. H. W.)

HISTORIC SITES IN THE TABLEQUAH AND PARK HILL AREA

The following notes on some Oklahoma historic sites were written by H. D. Ragland, Minister of the First Methodist Church, Watonga, Oklahoma, for the dedication of the "Riley's Chapel" historical marker on September 29, 1959, at the location of this marker one mile south of Tablequah on U.S. Highway 62. The dedication was a special program during the meeting of a group of Methodist ministers and laymen who had met also for the purpose of dedicating four new buildings at the Methodist Orphans Home at Tablequah.

Tablequah and Park Hill Area

TABLEQUAH

This city was the capital of the Cherokee Nation, designated as such by an act of the Cherokee National Council on October 13, 1841. The City was surveyed in 1843 and the first council house erected 1847-1848.

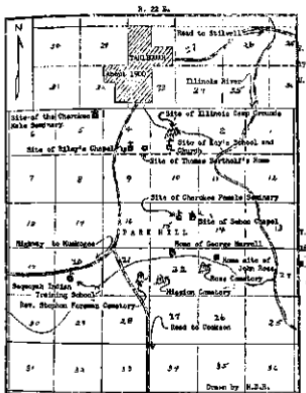
Riley's Chapel:—In 1833, The Reverend Thomas Bertholf was appointed by the Missouri Conference of the Methodist Episcopal Church to Key's School No. 2 in the Cherokee Nation, West. This school, named for Isaac Keys, the father-in-law of Bertholf and a leader in the Cherokee Nation, was located at a site a little over a mile south and a mile east of present Tablequah, Oklahoma. The little log building in which the school was held and where the first Methodist Church in the Cherokee Nation was organized, was on the bluff just south of the Illinois Camp Grounds. (See map.)

About 1843, Bertholf had another church building erected on the hill about three quarters of a mile west of the Key's school and church. This new building was called "Riley's Chapel," named for a well known Cherokee Methodist family of Rileys who were related to his wife. This building, a frame structure 60 feet long and 40 feet wide, was built of yellow pine lumber, sawed at a mill in the Cherokee hills, and seated with pine benches. It was in this building that the Indian Mission Conference was organized and the 1st, 8th, 11th and 14th sessions of the same conference were held.

After the building of the Cherokee Female Seminary, the Methodist Church saw a need for the religious training of the Cherokee pupils attending the school. Through the help of the Reverend Edward W. Sehon of the Board of Missions of the Methodist Episcopal Church, South, and the support of Chief John Ross and George Murrell, another church building by the name of Sehon Chapel (named for Dr. Sehon) was erected on a site located about one half mile east of the Seminary. This brick structure, erected in 1866, served as a place of worship until 1886, when it was closed as so many of the Methodist people had moved to Tablequah. The building was torn down in 1886 and the bricks were used in the construction of a Methodist church building in Tablequah. (This building is still standing and is being used today by a Church of Christ congregation.)

Riley's Chapel stood until 1866 when it was torn down by George W. Keys and Isaac Bertholf and the lumber was sold to F. H. Nash of Fort Gibson for building purposes.

Thomas Bertholf:—The Reverend Thomas Bertholf, founder of Riley's Chapel, was born in the state of New York, July 12, 1816, son of John W. and Elizabeth (Perry) Bertholf. He was admitted



This map shows some of the historical sites in the Tablequah and Park Hill areas of Oklahoma. The area covers Township 16 North, and part of Township 17 North in Range 22 East. Each square represents a section of land, or one square mile of territory.

on trial into the Illinois Conference of the Methodist Episcopal Church in 1832; and into full connection into the Missouri Conference in 1834. He served as pastor of a number of churches in the Indian Mission Conference and was Presiding Elder of a number of districts. He served as superintendent of the Asbury Manual Labor Academy, a Methodist school located near present Enfield, Oklahoma, during the years 1850-51, 1854-55. He was honored by his fellow ministers and elected president of the Annual Conference sessions of 1854 and 1855, with no bishop present. He died June 23, 1857 and was buried in the Mission Cemetery located near Asbury Academy. (This cemetery is soon to be moved to make way for the Enfield Lake.)

Thomas Bertholf's Home:—Bertholf lived in a large log house which was on a site about midway between Key's School and Riley's Chapel. It was used for special business sessions of the first Indian Mission Conference, and the mission work was placed under its supervision until the organization of the Indian Mission Conference in 1844.

Illinois Camp Grounds:—These camp grounds, located about a mile southeast of present Tablequah, was the place where the Western and Eastern branches of the Cherokee tribes met and drew up a plan of union for the two groups, which was approved May 12, 1839.

Seymour Indian Training School:—In 1914, the Federal Government purchased the old Cherokee Institute Asylum buildings, located about four miles southwest of Tablequah, and converted them into a training school for Indian boys and girls, which is still in operation at this site.

INDIAN MISSION CONFERENCE

The work of the Methodist Church in the Indian Territory—what is now Oklahoma—was, at first, under the supervision of the Mississippi and Missouri Conferences of the Methodist Episcopal Church. In 1836, the Arkansas Conference was organized and the Mission Conference was organized. At that time the mission consisted of 12 white preachers; 21 local Indian preachers; 1,500 Cherokee members; 1,000 Choctaw members; 600 Creek members; 150 Negro members; and 100 white members.

The General Conference which met in New York in May, 1844, selected Bishop Thomas A. Morris as General Superintendent of the Indian Missions with authority to organize the Indian Mission Conference which was to have supervision over a territory bounded on the North by Montana; on the West by the Rocky Mountains; on the South by Texas with a part of that state included; on the East by Arkansas and Missouri.

The bishop met with the ministers at Riley's Chapel in October, 1844, and the conference was organized on the 23rd, with 17 charter members as follows: Thomas B. Ruple, David D. Cummings, J. C. Berryman, Edward T. Perry, Nathaniel M. Talbot, William H. Goode, Johnson Fields, Thomas Bertholf, James Essex, Samuel G. Patterson, John M. Steel, Erasmus R. Duncan, Isaac F. Collins, William McIntosh, Learner E. Stetler, William W. Oakclah and John F. Root.

William Goode was elected secretary of the conference and H. C. Benson was elected as his assistant.

FARE HILL

The Reverend Samuel Newton, serving under the American Board of Commissioners for the Foreign Missions (Congregational-Presbyterian), established a mission at the Forks of the Illinois River in

1830. Seven years later, he moved the mission to Campbell Springs located one and a half miles east and two miles south of Kay's School. He named the area Park Hill as it resembled an English estate.

Cherokee Seminaries:—The Cherokee Male and Female seminaries were provided for by an Act of the Cherokee National Council, November 26, 1846. The Female Seminary, located at Park Hill, three and a half miles south, and one and a half miles east of Tahlequah, was completed in time for the admission of pupils, May 7, 1851. The three-story, 86-room brick structure, valued at \$100,000 in 1854, burned in 1887 and was rebuilt on the campus of the present North Eastern State College in 1889. The Male Seminary, similar in structure to the Female Seminary, was erected on a site about a mile southwest of Tahlequah. It was opened for admission of pupils on May 6, 1861, closed in 1869 and burned in 1916.

George Murrell's Home:—George Murrell, a Virginia business man, built his large ten-room frame home at Park Hill about 1836. It was one of the few buildings which survived the Civil War. In July, 1948, the Oklahoma Planning and Resources Board purchased the house and it is used today as a tourist attraction.

Home of John Ross:—Soon after the Eastern Cherokees moved to what is now Oklahoma, John Ross, their principal chief, built his home at Park Hill at a site about a mile east of the Murrell house. His large two-story dwelling burned during the Civil War.

Cemeteries:—The Ross Cemetery, located just across Park Hill creek, from the home site of Chief John Ross, contains not only the grave of the chief but also those of other leaders of the Cherokee Nation. The Mission Cemetery, located about three quarters of a mile south of the Murrell house, contains the graves of a number of early religious leaders. The Stephen Foreman Cemetery, named for Rev. Stephen Foreman, a Presbyterian missionary of the area, is situated a little over three miles south of Tahlequah and is still used as a burial place.

Oklahoma Methodist Conferences

Indian Mission Conference, 1844-1904, Methodist Episcopal Church and the Methodist Episcopal Church, South. (The latter church came into existence May 17, 1845).

Oklahoma Conference, 1905-1910, M. E. Church, South.

East and West Oklahoma Conferences, 1911-1929, M. E. Church, South.

Oklahoma Conference, 1930-1939, M. E. Church, South.

East and West Oklahoma Conferences, 1939-1963, The Methodist Church.

Oklahoma Conference, 1964-, The Methodist Church.

The Oklahoma Indian Mission, an Indian Conference, was started in 1918.

—H. D. Ragland

REPORT ON THE HEAVENER "RUNE STONE"

The following notes are the report by President George H. Shirk of the Historical Society, to the Board of Directors, giving a resume of recent research in the efforts to solve the old inscription of runes on a huge rock in the Poteau Mountains east of Heavener, in LeFlore County:

30 September 1959

To: Board of Directors,
Oklahoma Historical Society.

Re: Heavener "Rune Stone"

Sufficient preliminary investigation has been completed so that the Society should turn its attention to this engaging item of historical interest located in LeFlore County. For some years Mrs. Ray Farley, Heavener, has devoted much time and effort to the solution of the mystery of this carving or inscription. On September 28, 1959 at her invitation there was convened in Heavener a meeting with representatives of the Society to begin detailed investigation. This is a preliminary report to the Board on this matter.

The meeting was occasioned by a special visit to Heavener of Mr. Frederick J. Pohl, Brooklyn, N.Y. Mr. Pohl is a recognized scholar and student of Norse and Viking matters. He has written the following books:

The Vikings on Cape Cod (1957)

Americo Vesputot, Pilot Major (Columbia Univ. Press, 1955)

The Sinclair Expedition to Nova Scotia in 1498 (1950)

The Lost Discovery (1952)

Although Mr. Pohl's greatest interest is the Vikings, he has devoted considerable attention to runeology. He made a special trip to LeFlore County to investigate this stone and its inscription. The following preliminary report covers the discussion and the tentative agreements reached in the conference with him.

The Society was represented by George H. Shirk, Marjial H. Wright, John D. Frizzell and Mildred Frizzell. The following should be the basis for further study and analysis.

1. **The Rock.** The inscription is on a large slab approximately 12' x 10' x 2' of Savanna Sand Stone. This is a crystalline stone of Pennsylvanian age and is extremely hard and resistant to erosion. It is not subject to spalling. The Savanna formation is overlying a softer shale which has a tendency to erode back, leaving overhangs of Savanna. In this instance by circumstance this rock at one time comprised an overhang and upon breaking off fell vertically into an upright position in the adjoining ravine. The rock fell almost vertical and in a direct north-south direction. The exposed surface faces west. Due to its extreme hardness and the fact that the face is vertical, the rock has the quality to sustain an inscription for an extremely long period of time.

2. **Location.** The rock is located in an extremely inaccessible ravine high on Poteau Mountain approximately two miles northeast of Heavener. It is difficult to reach on foot and is approximately one mile from the nearest road. Four-wheel Jeeps may approach within several hundred yards by utilizing primitive trails. The rock is located on:

SE¼ of SE¼ of Section 17, Township

Five North, Range Twenty-six East.

The land is owned by Mr. Herbert Ward of Heavener. Mr. Ward is a prominent citizen and has evidenced interest in this matter, including an informal agreement to convey at some time the tract to the Oklahoma Historical Society.

3. The Inscription. On the west face of the rock about five feet from present ground level are eight characters:



These characters cover a total length or width of 5 feet 8 inches. The left character is 6 inches in height and each character from left to right is slightly larger, with the final one on the right being about 9 inches high. Mr. Pohl stated that these are the largest rune characters he has ever seen. This is explained in that they are in scale with the size of the rock.

4. What Are Runes? Runes are characters used by Teutonic tribes of northwestern Europe. There are three classes: Anglo-Saxon, German, and Scandinavian. There are not great differences in the form of the characters as used by the three, just as today many languages use the identical alphabetic form. In Anglo-Saxon the word *run* means secret and the word *runa* means magician. The use of runes was limited to a small class or profession of priests and magicians. With the introduction of Christianity in northwestern Europe, the use of runes was condemned; and the Church insisted upon the use of the Latin alphabet. The system has the name *futhoro* (from the first six characters) and such word has the identical relationship as has the word alphabet to our own language. The origin of the characters is uncertain, but they were probably an offshoot of the Hittite system of alphabets. Their earliest use was in the 4th century and the latest use was in the 13th in Scandinavia. Their use in England was limited to the period from the 8th to the middle of the 10th centuries.

5. The Characters. These characters are of an established alphabet of runes. It is sometimes called the *Vodstic* alphabet; and that those eight characters are from an alphabet of runes is not open to question. The nearest transliteral equivalent of each character into our Latin alphabet would be:

G N O M E D A L

The second and last characters are from an alphabet in popular use after A. D. 800, whereas the other 6 characters are of an earlier date. To this circumstance Mr. Pohl attaches no significance. He states that often such is the case and that usage of any one character by individuals would continue for a considerable period of time after general use had ceased. He pointed out that the 8th character is in retrograde, which he stated lends credence to authenticity and also could be a possible clue that the rune was to read from right to left. Each of the eight characters may be found in identical form on swords, household articles, and other items bearing accepted rune inscriptions.

6. The Vikings. Mr. Pohl gave a detailed report on Viking activities in North America. During the period from 886 to 1018 A. D. there was intense Viking activity in North America and at least 5 expeditions were sent to this country. Considering all factors, details of these expeditions are quite well known. These Vikings reported that they found adequate evidence of earlier visitations by people from Ireland; and that even at that early date there had already been European penetration inland from the seacoast. The inscription

in question was not made during the A. D. 1000 period, Mr. Pohl pointed out, since those particular explorers did not reach this far west.

7. **Other European Culture.** Mr. Pohl pointed out that there was European contact with this continent long before A. D. 1000. It is believed that this point is a vital link in establishing any type of authenticity; for unless it were possible for European men to have reached Oklahoma while such an alphabet was in use, it would be needless to investigate further.

8. **Translation.** Research indicates that several possible translations could be considered. Assuming that the characters read from left to right, the first 5 characters GNOME have been translated as "sun dial" or "monument" or boundary marker; and the final three characters DAL comprise the word for valley. Thus, the meaning of "monument valley" or something to the effect of "valley of the boundary marker" could be achieved. On the other hand, other students say that to each character should be assigned a "runo meaning" (i.e. that each character is a symbol for a word or thought) and in which case the eight characters could be rendered:

Give Supplication God Man Before Day Has Set

If the characters are to be read from right to left (suggested by the retrograde 3th character) no meaning has been brought forward.

9. **Additional Stones.** In addition to this stone, two other stones are extant, one with 3 characters and the other with 1 character. There is no indication that the three are linked together in any manner, as the other stones bear no duplicate characters to the one in question. Local tradition tells that some years ago several other stones were known (one is reported as having three lines of characters) but that they have all been lost or destroyed in some manner or another. At present an extensive search is being conducted locally for additional stones. Considering the rugged terrain, further discoveries of heretofore unknown specimens are readily possible.

10. **Mr. Pohl's Statements.** Mr. Pohl made the following firm statements:

- a. That the figures are accurate and genuine rune characters, insofar as their form be concerned.
- b. To be genuine they would have to have been carved over 1000 years ago.
- c. That the alphabet of runes of which these are a part was in use down to about A. D. 1000.
- d. That although the stone would still be of much local interest, if carved after about A. D. 1000, it would not be by someone who used such an alphabet and hence could not be a genuine rune stone.
- e. That in the absence of further rocks bearing more characters or runes, it is impossible to say that this carving was in fact made by men who used the runo alphabet in their daily life. This requires intense local search for more examples.

11. **Conclusions.** The meeting agreed upon a number of tentative conclusions. These are of course subject to revision and to further study. Although reported by me at this point, it should be stated that the following are not my own separate conclusions, but those reached by general agreement of all or a majority of those present:

- a. The rock is in its present location and position by natural means. There may have been additional deposits from time to time of material at the base of the rock, thus lowering the characters in relation to the ground.
- b. This type of rock is capable of sustaining or preserving an inscription for an exceedingly long period of time. This is due to:
 - (1) Type of rock,
 - (2) Its vertical position, and
 - (3) The protected or sheltered location.
- c. The type of tool that made the inscription is open to further study and analysis.
- d. The characters are actual rune characters easily recognizable as such and from a valid rune alphabet.
- e. The characters were placed there prior to our present culture and extend back prior to modern times or date. This is well established by statements and knowledge of the old-timer families and residents.
- f. The likelihood of a practical joke may be discounted for these reasons:
 - (1) The difficult if not almost inaccessible location.
 - (2) The fact that a practical joker sees to it that his joke is brought to light or popularized during his lifetime.
 - (3) The slight imperfections in the formation of the characters. A hoax would more likely be perfect in form.
- g. To have been carved by men who actually used such characters the carving must have been done prior to Columbus; and undoubtedly prior to A. D. 1000.
- h. If made at that time, the location would have been much more accessible than now, for the U. S. Forest Service states (interview with Mr. Paul Timko of that Agency) that at that time the area was covered with very large pine, with little or no undergrowth and the forest floor was like a park.
- i. If made after about A. D. 1750, the inscription would of necessity have been made by someone to whom runes were not native. Thus, even though 400 or 500 years old, the inscription would then not be an authentic rune.
- j. The possibility that the inscription was made by some culture between A. D. 1000 and our own is:
 - (1) Spanish. Highly unlikely if not impossible. There was no Spanish activity of any kind in LaFlore County.
 - (2) French. Possible, in that the French were in LaFlore County for some period of time. That any Frenchman would have the knowledge or inclination to make such a carving is unlikely.
 - (3) Indian (Five Tribes). Not believed possible. Does not correspond in any way with the Cherokee or other alphabets.
 - (4) Indian (Prior to Removals). Not believed possible. Indigenous tribes had no knowledge of such things; and inscriptions of such peoples are of the pictograph type and are not linear.

- k. By the foregoing eliminations, plus Mr. Pohl's positive assertion that pre-Columbian Europeans could possibly have visited the area, it is believed that the ruins is of sufficient credibility that further and intense study and investigation is merited and is entirely warranted.

There is much local interest in the stone, and the possibilities are so vast that the Society should take an active interest in the development of the research. Care should be taken to preserve the stone from vandals, thoughtless people, and those persons that seem to have the unmastered desire to mark up things.

Respectfully submitted,
George H. Shirk,
President.

THE ANNUAL SEMINAR OF AMERICAN INDIAN CULTURE, 1959

The purpose of the seminars on American Indian culture held at Anadarko in August for the past two years has been to foster a better understanding of the history of the American Indian through knowledge of the Indian point of view. This course of lectures and discussions has been offered during the American Indian Exposition week at Anadarko to give students and American enthusiasts an opportunity to observe at first hand and to "ask the Indian." Specialists in various phases and areas of history of the American Indian served on panels, and outstanding Indians and others act as panel discussants. An authentic background has been provided by the American Indian Exposition encampment where Indians from many tribes over the United States live in a traditional manner and perform their dances and ceremonies during the Exposition that has been an annual affair for many years at Anadarko.

The 1959 Seminar, under the direction of Muriel H. Wright, Oklahoma Historian, was sponsored by the National Hall of Fame for Famous American Indians and the Oklahoma Historical Society. Seminar sessions were held in the spacious waiting room of the historic Rock Island Railroad depot at Anadarko, for a three day period, August 18, 19 and 20, 1959. The theme for the opening session was based on the Centennial of the U. S. Indian Agency at Anadarko. The Rock Island Railroad exhibited its historic, wood-burning "Engine No. 9" which covered thousands of miles on the Western Frontier nearly ninety years ago. It was brought all the way from Chicago and stood as an exhibit on the track near the depot through the interest of President D. B. Jenks and other Rock Island officials prompted by the Indian Hall of Fame Seminar. The opening day of American Indian Exposition week, on August 17, saw Engine No. 9 with a gayly decorated flat-car and a handsome old Palace Dining Car in tow steaming over the railroad track from Chickasha to Anadarko. A large



Old Engine No. 9, Beech Island Railroad, on the run from Chickasha to Anadarko, for the Centennial of the establishment of the U. S. Indian Agency at Anadarko 1850-1950.

crowd with many in costumes of early days made this record run in 1959, symbolizing in pageantry the settlers forging westward at the opening of the Kiowa-Comanche-Apache and Wichita-Caddo land openings in 1901, in Oklahoma.

The program features and particulars for the 1959 Seminar were:

First Day Session: "Centennial Theme—Establishment of Indian Agency at Anadarko and Removal of Caddo, Anadarko and affiliated tribes from the reserves on the Brazos River in Texas to the Waabita River in the Indian Territory," by Muriel H. Wright, Oklahoma historian; "The Iron Horse Seminar—The Rock Island Railroad and its role in the opening of Indian lands, and its contribution to the development of the Southwest," by Miss Esther M. Glasper, Editor Rock Island Rocket Magazine; "Railroading and Pioneer Life in Folk Music," by Mrs. Marion Unger, Violinist, Oklahoma City Symphony Orchestra.

Second Day Session: "The American Indian—His contribution to white civilization," by Justice N. B. Johnson, Oklahoma Supreme Court; "Indian Drama in the Indian Territory and Oklahoma," by Alice Locke, Teacher of Speech, Harding Junior High School, Oklahoma City; "The Osages—Their participation in Oklahoma Statehood," by William A. Burkhardt, Oklahoma State Treasurer; "The Five Civilized Tribes—Their contribution to our civilization," by Marie L. Wadley, Tribal Affairs Officer, Muskogee Area Indian Office.

Third Day Session: "History of the Kaw, Shoehoni and Comanche in Oklahoma—Brief resume of the lives of Charles Curtis (Kaw), Sacajawea (Shoehoni) and Quanah Parker (Comanche) whose statues were installed in the National Hall of Fame for Famous American Indians in 1953, by Muriel H. Wright; "U. S. Military Expeditions among the Plains Indians," by Col. George H. Shirk, President of Oklahoma Historical Society; "U. S. Military Campaigns on the Plains," by Gillett Griswold, Director U. S. Army Artillery and Missile Center Museum at Fort Sill.

DEDICATION OF MEMORIAL STATUES

AMERICAN INDIAN HALL OF FAME, 1959

The National Hall of Fame for Famous American Indians dedicated three bronze busts at the grounds of the Indian Hall of Fame, located to the east of the Plains Indian Museum at Anadarko, Oklahoma, on the evening of August 16, 1959. These three busts of famous American Indians and the sculptor of each are: Sacajawea, the Shoehoni girl who was the guide and interpreter for the Lewis and Clark Expedition in 1805-06, by Sculptor Leonard McMurray of Oklahoma City; Quanah Parker, noted Chief of the Comanches, by Jack Hill, an artist of Amarillo, Texas; Charles Curtis, Kaw, who was Vice-President of the United States, 1929-33, by Sculptor Madeleine Park of Katonah, New York.

The dedication program opened by Mr. Paul Stonam, Chairman of the Program Committee, introducing Justice N. B. Johnston, President of the National Hall of Fame for Famous American Indians, who presided during the ceremonies. Greetings from the State of Oklahoma were given by the Lieut. Governor of Oklahoma, George Nigh; address of welcome by Senator Don Baldwin of Anadarko; response by the Chickasaw Indian governor, Floyd Maytubby, Vice-President of the Indian Hall of Fame; greetings from the American Indian Exposition at Anadarko, by Robert Goombi, President; and commentary on the Indian Hall of Fame at Anadarko, by Logan Billingsly, Executive Director.

The unveiling of the Sacajawea bronze and the dedication were held on this same occasion, opened by a historical sketch on "Sacajawea, the Bird Woman" by Murial H. Wright, Oklahoma historian and editor of *The Chronicles of Oklahoma* for the Historical Society. Many members of well known pioneer and Indian families were in the large crowd attending the ceremonies. An interesting talk on the personality and life of Sacajawea as a leader of her Shoshoni people in her advanced years was given by her great-great-granddaughter, Mrs. Esther Burnett Horne, (Shoshoni) who had come from her home in Wahpeton, North Dakota, to attend the Indian Hall of Fame ceremonies. Unveiling of the Sacajawea bust was by Miss May Adele McFadyen, Treasurer of the Indian Hall of Fame organization, assisted by her niece and Mrs. Horne.

An address by former United States Senator from Oklahoma, Honorable Elmer Thomas of Lawton was given in the dedication of the busts of Charles Curtis and Quanah Parker in the Indian Hall of Fame area. Now retired and advanced in years, Senator Thomas was in fine form giving both history and his own reminiscences of Chief Quanah Parker, whom he had known personally many years ago at Lawton, and on Vice-President Curtis, with whom he had been associated for years in the United States Senate. A special salute of Chief Quanah's Comanche people was a part of the program given by the Llano Estacado Council of Boy Scouts of America, of Amarillo, Texas. The Reverend Dick Smith, native Indian preacher, gave both the invocation and the Benediction for the ceremonies.

Outstanding programs had been previously given elsewhere in unveiling ceremonies for the Quanah Parker and the Charles Curtis busts. The bronze portraiture of Chief Qsanah was unveiled in the Texas town of Quanah, under the sponsorship of the Quanah, Acme & Pacific Railway, both the town and the railway bearing the name of this historic Comanche chief. The large crowd that gathered for the unveiling on July 24,

1959, in the main room of the Quanah Railway depot, included leaders from Oklahoma and Texas, and daughters and other members of Chief Quanah Parker's family, among whom was Mr. Joe Bailey Parker, a descendant of Cynthia Ann Parker's family in Texas. The ceremony in cooperation with Mr. Quin Baker, President of the Quanah Railway, was directed by Mr. Gillett Griswold, Director of the U. S. Army Artillery and Missile Center Museum at Fort Sill, in the region of which Quanah Parker made his home from the time of the surrender of the Quahada Comanche in 1875 to his death in 1911.

The unveiling of the bust of the late Charles Curtis was held in the Old Supreme Court Room in the National Capitol at Washington, D. C., with dignitaries from all parts of the country in attendance. This was on March 4, 1959, the 30th anniversary of the inauguration of Charles Curtis' inauguration as Vice-President of the United States. Senator Robert S. Kerr of Oklahoma introduced Justice N. B. Johnson of the Oklahoma State Supreme Court, who presided during the program. Greetings were extended in person by the Vice-President of the United States, the Honorable Richard A. Nixon. Representatives of American Indian tribes present from several states were introduced by the Chickasaw governor, Floyd Maytubby of Oklahoma. Senator A. S. Mike Mansour of Oklahoma introduced the Honorable Patrick J. Hurley who delivered the memorial address. Mr. Logan Billingsly, Executive Director of the National Hall of Fame for Famous American Indians, introduced Leona Curtis Knight, daughter of former Vice-President Curtis, who unveiled the bronze portraiture of her father. The Reverend Bernard Braskamp, Chaplain of the U. S. House of Representatives, delivered both the invocation and the benediction. The Oklahoma State Society of Washington, D. C. held a reception immediately after the ceremonies.

(M. H. W.)

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