

ROMAN NOSE: CHIEF OF THE SOUTHERN  
CHEYENNE

By Ellsworth Collings

## FOREWORD

*Dr. Ellsworth Collings (retired), of the College of Education in the University of Oklahoma, contributed this article on the history of Chief Roman Nose and the Cheyenne Indians after several years research in published reports besides personal interviews with Indians and others who lived within the old Cheyenne-Arapaho reservation area in Oklahoma. Dr. Collings is well known as a writer on Oklahoma historical subjects, and a former contributor to The Chronicles. He was acquainted with his field of history in beginning his latest project, seeking particularly the identification, background and history of Roman Nose, the results of his research planned for publication in The Chronicles. His manuscript based on his research findings was in preparation when he learned that Karen Daniels Peterson was doing research in the same field and planning a paper on Henry Roman Nose. Communication on their separate work resulted in agreement between the two writers to collaborate on one article for The Chronicles, each to present papers on different phases on the life of Chief Roman Nose. The two papers sent in by the writers to the Editor, however, were different in context and style with very little repetition of data, and are presented as separate articles in this winter number (1984-1985) of The Chronicles, with a few cross references given from one to the other in footnote form. Dr. Collings' article followed by Mrs. Peterson's paper on Chief Henry Roman Nose is a contribution to Indian history in Oklahoma.* —Editor

## HERITAGE OF ROMAN NOSE

The Cheyenne were a proud and high-spirited people, intelligent and fearless in the face of danger. At an early age the children learned to ride and care for horses, to use the bow and arrow, to swim, to fish, and to strive for themselves in a variety of situations in which, fearless in the face of danger was involved. In youth, boys, in accordance with Cheyenne custom, participated in adult activities in which they had an opportunity to distinguish themselves in riding horses, to use the bow and arrow in the buffalo chase, and to accompany their elders on forays out on the plains. These Indian boys were encouraged to think that the most valuable thing in life was to be fearless in the face of danger, that it was much better to be killed while young and active rather than wait until old age when one could no longer achieve feats in procuring meat, defending the people and homeland against attacks by their enemies. How much better they thought it would be to accomplish great things,

to receive the plaudits of everyone, and finally die gloriously at the hands of their enemy. These young men were fearless and formed the front ranks in attacks on their enemies, so vividly illustrated in all the major conflicts with the whites in the long struggle ahead.

As a result of this philosophy of life, the Cheyenne were perhaps the most distinguished tribe in later life, in defending their meat supply and homeland against the attacks of their enemies. They were counted among the greatest warriors on the Plains.<sup>1</sup>

The Cheyenne, along with several other tribes, lived in an early time in the region of the Red River of the North in the country south of Canada, long before any historical knowledge was recorded of their tribal way of life.<sup>2</sup> In this early period the Cheyennes lived a sedentary life, raising some crops and hunting and fishing for food. They engaged in conflicts over a long period of time with their neighboring tribes, and were slowly pushed forward in a south-westerly direction until they reached the Missouri River in 1678 near where Fort Pierre, South Dakota, is now located.<sup>3</sup> The Cheyenne lived for many years with the Arikaras, dwelling in earth lodges, growing crops and making journeys away from their lodges to procure meat with their bow and arrows, and to fish and trap. Later on they wandered out on the plains where they became buffalo hunters. They would hunt for several days and return to their lodges with plenty of meat to last them for a time. They finally abandoned raising crops and fixed places to live, and began to travel from place to place out on the plains, packing some of their things on dogs and carrying some on their backs. This was a long time before the use of the horse by the Indians.

The change in the old tribal way of life, developed over many hundreds of years. They gave up their sedentary life in fixed places and began following buffalo herds and establishing their camp sites at convenient places for the hunt. This marked the beginning of basic changes in their way of life for many years. The tribe divided into two groups: the Northern Cheyenne and The Southern Cheyennes. White hunters finally destroyed the vast herds of buffalo roaming the plains, and the Southern Cheyenne were moved to a fixed reservation in the Indian Territory.

<sup>1</sup> Stanley Vestal, "The Dog Soldier Cheyenne," *Chronicles of Oklahoma*, Vol. I No. 1, (January, 1921).

<sup>2</sup> Waldo E. Wedal, *Prehistoric Man on the Great Plains*, pp. 79, 150, 214-215, 234, 241, 268, 297 and 298.

<sup>3</sup> George Bird Grinnell, *The Fighting Cheyennes*, (New York, 1915), Chapter 1.

## CHEYENNE CONFLICTS WITH THE WHITES

The Cheyennes were fearless in face of danger, and probably suffered more losses of life in conflicts with their enemies than any of the other Plains Tribes. Such engagements as the Sand Creek Massacre in 1864, Battle of the Washita in 1868, Beecher Island Fight in 1868;<sup>4</sup> Battle of Summit Springs in 1869, Fight at Adobe Walls in 1874, Cook's Fight on the Rosebud in 1876; Custer's Battle of 1876, and several other conflicts with the white people resulted in the killing of many Cheyenne chiefs and men, besides their women and children, and the destruction of their villages, meat supply, and horses.

The Joint Peace Commission of 1865, appointed by the Government to study the causes of the conflicts between the Cheyennes and white people, placed the blame for the Sand Creek Massacre on the officers of the Army, particularly on Major Anthony and Colonel Chivington. The Report asserts: "The Massacre scarcely has its parallel in the records of Indian barbarity. Fleeing Cheyenne women holding up their hands praying for mercy were shot down; infants were killed and scalped in derision; old men were tortured and mutilated in a manner that would put to shame the average ingenuity of interior Africa."<sup>5</sup>

In the Battle of the Washita in 1868, General Custer made a surprise attack at daylight, and completely annihilated Chief Black Kettle's Southern Cheyenne village on the Washita River, near present Cheyenne, Roger Mills County, Oklahoma. The loss was a severe one to the Cheyennes, for their Chief Black Kettle and his wife were killed. Little Robe, also, was killed as well as many women, children, and old Cheyennes. Their village on the Washita was completely destroyed by fire under Custers orders.

Just a few days before the Battle of the Washita, Black Kettle journeyed to Fort Cobb to ask General Hazen what he should do. General Hazen told him he had no authority to offer protection, but advised him to go back to his people on the Washita and keep well beyond the friendly Coman-

<sup>4</sup> The Beecher Island Fight took place between General Forsigh's Scouts, and the Cheyennes under leadership of Roman Nose on the Arickaree of North Fork of the Republican River in Colorado, September 18, 1868. Roman Nose, a Northern Cheyenne of great courage, a splendid fighter, was looked on by all the Indians as a great leader. He was fearless, possessed wide influence, and was acknowledged leader in war. While leading his warriors on fast moving horses, in a succession of "hit and run" attacks on Forsigh's Scouts, entrenched on Beecher Island, Roman Nose was killed, September 18, 1868.

<sup>5</sup> Report of Joint Indian Peace Commission, March 3, 1865.

chaas. General Hazen's report to the Secretary of the Interior in 1869, states: "Black Kettle was a striking example of a consistently friendly Indian, who, because he was friendly, was punished for acts of people of whom it was supposed he could not control."<sup>1</sup>

To remedy such conditions, a Peace Commission was sent by the Government to meet at the Medicine Lodge River in Southern Kansas with the Plains tribes in the summer of 1867 to work out a satisfactory peace treaty to both the Indians and Whites. Only the Cheyennes, Arapahoes, Comanches, Kiowas, and Apaches attended this meeting. Accordingly, the commissioners of the Government and the principal chiefs of the above tribes met in council and discussed for several days the problems and issues involved, and agreed upon a treaty known as Medicine Lodge Treaty of 1867.<sup>2</sup>

#### CHEYENNE AND ARAPAHO RESERVATION THE HOMELAND OF ROMAN NOSE

The Medicine Lodge Treaty allotted to the Southern Cheyenne and the Southern Arapaho a reservation together, bounded on the north by the Kansas line (the thirty-seventh Parallel of Latitude), between the points where the Arkansas and the Cimarron rivers cross the line; on the east by the Arkansas River and on the south and west, by the Cimarron. These boundaries were of no importance because the Cheyennes and Arapahoes never lived on the reservation thus defined because of the salty and brackish taste of the water. But they did settle farther south on the North Fork of the Canadian River, immediately west of the ninety-eighth meridian.<sup>3</sup> By an executive order August 10, 1869 the President assigned them a tract of land bounded on the north by the Cherokee Outlet; on the east, by the Cimarron River and the Ninety-eighth Meridian; on the south by the Kiowa, Comanche, and Apache Reservation; and on the west by the Texas line, thus forming the permanent reservation of the Cheyenne and Arapaho.<sup>4</sup>

The rest of the treaty was generous in dealing with the Cheyenne and Arapaho. Provisions made to establish an agency on the reservation, schools and teachers were to be provided for the children; seeds and farm implements

<sup>1</sup> F. L. Paxton, *The Last American Frontier*, p. 317.

<sup>2</sup> George Bird Grinnell, *The Fighting Cheyennes*, Chapter 20.

<sup>3</sup> Roy Gittinger, *Formation of the State of Oklahoma*, (University of California Press, 1917), p. 26.

<sup>4</sup> Executive Order of the President, August 10, 1869.—Report Commissioner of Indian Affairs, 1862.

together with instruction on agriculture were to be made available. Appropriations for at least ten years were to be provided to cover the expenses of a farmer, physician, blacksmith, engineer, and miller. In lieu of all other money or annuities promised by former treaties, the Government agreed to deliver to the agency on the reservation on October 15, of each year for thirty years the following supplies:

1. For each male person over fourteen years of age, a suit of woolen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of woolen socks.
2. For each female over twelve years of age a flannel shirt, or the goods necessary to make it, a pair of woolen hose, (twelve yards of calico, and twelve yards of cotton domestic.
3. For boys and girls under the ages named for adults, such flannel and cotton as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each.

In addition to all these provisions for material help, annuities of \$20,000 for a period of thirty years were provided.

In consideration of the advantages and benefits conferred by this treaty and the pledge of friendship, the Southern Cheyenne and Southern Arapaho were granted the right to hunt on the land south of the Arkansas River as long as the buffalo ranged thereon in sufficient numbers to provide beef for their families. The Cheyenne and Arapaho promised to withdraw all opposition to the building of railroads through the Smoky Hill Country in the North. They further promised not to attack emigrants or white settlers, nor kill or scalp white men. They agreed to withdraw all opposition to military posts already established or those to be established.

The Cheyenne and Arapaho signed this treaty. The Peace Commission completed its work and made its report to Congress, January 7, 1868.<sup>10</sup> The Peace Commission decided that in all cases investigated at this time and for some years previous that the difficulties between the Indians and whites could be directly traced to the acts of the white men, either soldiers or civilians. The Medicine Lodge Treaty was ratified by Congress, July 25, 1868, and was proclaimed August 19, 1868.<sup>11</sup>

Soon after the approval of the Treaty by Congress, the agency for the reservation was established (May, 1870) on the North Fork of the Canadian River where the military road from Fort Hooker to Fort Sill crosses the stream.<sup>12</sup>

<sup>10</sup> *Ibid.*, 1868, p. 27.

<sup>11</sup> Charles J. Kappler, *Indian Treaties*, Vol. II, p. 984.

<sup>12</sup> The site of the Darlington agency is on the north side of the North Canadian River near where the city of El Reno is now located.

The agency was named for Brinton Darlington, its first agent. From that time Government began to fulfill, after a fashion, some of the promises made in the Peace Treaty of 1868.

Brinton Darlington, a Quaker, who had been serving as temporary agent was now appointed as the first agent for the Cheyenne and Arapaho Reservation. Under his supervision, a stone office building and dwellings for the agent, carpenter, blacksmith, farmer, and employees were erected. Also, a warehouse and a large blacksmith shop were built. Ground was broken and soil tested as to its adaptability for raising crops.<sup>13</sup> The men of the tribe led by the head Chief Little Robe considered any sort of labor degrading and refused to raise crops of any kind for their subsistence. The Chief insisted that the Bureau of Indian Affairs did not intend for Indians to work, but the white men were sent to the reservation for the purpose of raising corn.<sup>14</sup>

Carl Sweezy explained in his interview with the writer:<sup>15</sup>

At the Agency warehouse, the food and clothing rations were issued to the Indians every Monday. And the Beef Issue Day was staged at the same time across the Canadian River from the agency at the big Government corral. Hundreds of galloping pony riders in groups from two to a dozen could be seen coming from every direction out on the prairie. As they drew nearer a few, perhaps, had dropped their white sheets from their heads that flapped in the breeze, while their long black locks, straight and wiry floated wildly through the air. They made a fine showing in their warpaint and feathers on their frisky broncos. Many of the Indians decorated their bridles with strips of blue and scarlet flannel, and not the least of the gaily decked of these were the old War Chiefs.

At the big corral hundreds of Indians had assembled, as this was a big day for them, and as the steers were issued they had an exciting time. The frightened and desperate cattle rushed madly around, pursued by from one to a dozen Indian Warriors. When in the ardor of the chase they rode like demons, fearless in the face of danger to their life and limbs, yelling and whooping to remind them of the early days when buffalo hunting was their chief sport.

The Issue Clerk, an army officer, and the interpreter were on the ground, tickets were given to the heads of the different bands for their families.

The steers were first driven into a chute inside the big corral on large scales where they were weighed; then they were driven into a

<sup>13</sup> Interview with Carl Sweezy, Arapaho, longtime employee on the Cheyenne and Arapaho reservation, June 20, 1951.

<sup>14</sup> *Report of Commissioner of Indian Affairs, 1870, p. 268.*

<sup>15</sup> Interview with Carl Sweezy, an Arapaho Indian, June 20, 1951. Sweezy pointed out the old issue guards the corral branding chute, and the country over which the chase took place. (See Althea Bass, "Carl Sweezy Artist," *The Chronicles of Oklahoma*, Vol. XXXIV, No. 4 (Winter, 1956-57) pp. 429-31.)

long narrow branding chute where, from the loud bellow of pain, you knew the hot branding iron, *ID*, had been stamped into the steers quivering hide.

A policeman or employee designated the Indian's particular steer and as his name was called the owner proceeded to mark his steer properly by taking a sharp knife and cutting off an ear or tail. Then when the Indian with bow and arrows and spear was ready, he presented his ticket to be punched and as the branding chute gate was opened the maddened and frightened steer was turned out free on the prairie and the chase began. This procedure was repeated until all the Indians issued tickets were chasing steers, all at the same time, over the rolling prairie. Indians, ponies, dogs, of all ages, sizes, and appearances, started on the mad race. The bucks would give vent to a series of wild yells, goading the steers with spears running them hither and thither, many of them being decorated with capes, rags, and weeds showing to whom they belonged.

Hours were spent in chasing and wounding the steers with bows, arrows, and spears. When at length a steer would be stricken in a vital part and rolled over struggling and bleeding in deadly agony, ending the animal's misery. But as the bucks would go right and left scouring the prairie in hot pursuit of the doomed and frightened steers, never halting the chase, but rushing from one to the other down the valleys, on over the hills and across the canyons of the prairie until each buck had located his dead or wounded steer.

Old women would have the wagons ready with willow bushes and saplings in the bottom of the wagon bed. They would take charge of the carcass and set to work with knives and axes skinning the throat as pretty as a butcher, skinning, and dividing the parts according to the number of families entitled to a share of the meat, wasting only the skull of the animal. The women dried the meat and the bucks took the hides to the post trader, thus ending the Beef Issue Day.

On removal to the Cheyenne and Arapaho Reservation in 1868, the Indians and their chiefs camped in their tipi on the reservation. By 1875, the reservation had a population of 4,002 of which 2,756 were Cheyenne and 1,296 were Arapaho.<sup>10</sup> The Arapaho remained peaceful in their camps around the agency on the prairie, leaving only on buffalo hunts with permission of the agent. The Cheyenne, on the other hand, were unwilling to settle down in camps near the agency for any length of time. After a buffalo hunt they would come into the Agency, draw their rations, rest their ponies, and then scatter out in different directions—some going toward present Kansas and others up the North Canadian River and its tributaries in present Oklahoma, from fifty to one-hundred miles from the Agency.

For many years the Cheyenne were united as one tribe only, and had occupied the country west of the Black Hills on the upper Platte and Yellowstone Rivers. The tribe divided itself about 1835, into Northern and Southern branches because of differences between them at the time.

<sup>10</sup> John Murphy, *Reminiscences of the Washita Campaign and the Darlington Indian Agency*.—*Chronicles of Oklahoma*, Vol. 1, p. 259.

The Northern Cheyenne remained in their old hunting grounds around the upper Platte and Yellowstone rivers in the North while the Southern Cheyenne moved down south to the region of Eastern Colorado and, Western Kansas, along the headwaters of the Arkansas River.

After the removal of the Southern Cheyenne to the new reservation a band of the Northern Cheyenne was reunited with their kinsmen on the reservation in Oklahoma. This effort on the part of the Government to re-unite them was bitterly resented by both branches of the tribe, and produced dissatisfaction among the people on the reservation.<sup>17</sup> The Northern Cheyenne further pointed out the warm climate and food of the reservation produced much sickness and many deaths in their families. They requested the Agent at Darlington to permit them to return to their old hunting grounds to the North where the climate and food were better suited to their health. The Agent explained to the chiefs that he had no authority to permit them to leave the reservation. This denial of their request led to wide spread unrest and signs of hostility among both the tribal branches on the reservation. Some of the Northern Cheyenne, as a result, joined with the Kiowas in the depredations of settlements in Texas in the fall of 1870, but with exception of threatened trouble, they committed no acts of hostility at the time.

As a result of the threatened troubles of the Cheyenne on the reservation, a military post was ordered established in 1874 across the Canadian River from the Darlington Agency.<sup>18</sup> There were fifteen hundred Indians camped near the Agency. They were in an ugly mood, because of widespread unrest among their people and shortage of rations. The new fort was named Fort Reno in 1876, in honor of General Jesse Reno who was killed at South Mountain September, 1862, while commanding the Ninth Army Corps in this bloody battle. The new Fort Reno included, at first, a garrison of three hundred men, mostly cavalry, and was established for the protection of the forces employed at the Agency as well as the peaceful Indians on the reservation.

Brinton Darlington died May 1, 1872 at the Agency on the reservation.<sup>19</sup> His service as agent was brief though fruitful. He laid the foundation of the future of the Agency for he was indefatigable in his labors. He started the building program here, began agricultural experiments and was

<sup>17</sup> *Ibid.*

<sup>18</sup> William Brown Morrison, *Military Posts and Camps in Oklahoma*, (Harlow Pub. Co., Oklahoma City, 1936) p. 147.

<sup>19</sup> Louis T. Jones, *The Quakers of Iowa*, p. 324



responsible for the beginnings of the reservation school. Darlington gives much credit to the school for teaching the Indian women to bake wholesome bread, and to cut out and sew the garments for themselves and their children. Seeing the lack of proper facilities for baking good bread and knowing their desire for it, Darlington had an agency bakery erected where the Indians could take their flour to be baked. This proved conducive to health and contentment on the reservation.

Darlington gave much effort to get the Indians to begin farming, at least on a small scale, but he was able to do little. The agency farmer, however, planted one hundred acres of corn which yielded a good crop. The corn crop suffered from the Indians riding over the fields on their way to the Agency. However poor the Indians were in growing corn, they were successful in boiling roasting ears.<sup>20</sup> The agency farmer also, prepared for the winter months by having two hundred tons of prairie hay cut and stocked so that the Indians would have feed for ponies in the cold winter weather. He pleaded with the Indians to send their children to the agency school. They argued with him that, "It is not necessary to send our children to your school to learn how to kill buffalo; they learned that on the buffalo chase." Darlington wrote in his last report that the Indians who had been a few years since the "terror of the plains," now under proper treatment are not worthy but capable of being advanced in all the ways of a good life.<sup>21</sup>

Brinton Darlington accomplished much in his three years as agent for the Indians learned to love and respect him, and he laid the foundations for further work among them on the reservation.

On June 1, 1872, John D. Miles, who had been the Agent for the Kickapoo in Kansas for five years, was appointed to succeed Darlington. He, too, was a Quaker, and employed only Quakers at the Agency. He worked to restrain the roving disposition of the Cheyennes but they liked buffalo hunting much better than farming, and remained on the reservation only when the buffalo was scarce. When they did come into the Agency, they were often disappointed in the rations, the flour was moldy and wormy, the tobacco half rotten, and the beef was not fresh. Small wonder that the Indians resorted to stealing when they were hungry. Matters were complicated by the presence of traders, buffalo hunters, and whiskey peddlers. General Sherman

<sup>20</sup> John H. Seger, *Early Days Among the Cheyenne and Arapaho Indians*, (University of Oklahoma Press, Norman, 1934), p. 8.

<sup>21</sup> *Ibid.*

described a reservation as "a parcel of land set aside for Indians and completely surrounded by white thieves, buffalo hunters, and whiskey peddlers." The Arapaho remained at peace on the reservation, but the Cheyenne were restless and hostile and it was difficult to keep them on or near the reservation.

#### BIRTH AND ANCESTRY OF ROMAN NOSE

It was during the period of Indian war in the Plains that Roman Nose was born on June 30, 1856, somewhere in the foothills or the Plains of Western Kansas, near the headwaters of the Arkansas River.<sup>22</sup> His Cheyenne name was *Woquini*, with the English translation of "Hook Nose" or "Roman Nose."<sup>23</sup> He was the only child of Shot Nose and Day Woman, both full blood Southern Cheyenne. The father was born in 1834, and the mother died when their son was two years old. His grandfather Limber Nose, and his grandmother were full blood Cheyenne. Thus, Roman Nose was of full blood Cheyenne ancestry recorded for three generations, and had many other generations of tribal ancestry unrecorded before reservation days.<sup>24</sup>

Roman Nose was reared in the nomadic environment of buffalo hunting and tipi dwelling like that of his father and mother, as well as that of his grandfather and grandmother, Limber Nose and Big Crow Woman. The child was with his mother the first four or five years of his life learning to satisfy his wants like any baby, first by crawling and babbling, then by walking and speaking a few Cheyenne words when making his way toward objects he wanted. When he was about eight years old, his father made use of him in herding and riding and roping the ponies. The small boy learned to use the bow and arrow, and soon accompanied his father on nearby hunting and raids. When he was about fifteen, the boy he became a member of a young warrior group capturing ponies and making raids on the white settlements.

<sup>22</sup> Cheyenne and Arapaho Allotment Records, Concho Agency, Concho, Oklahoma. Since Roman Nose was a Southern Cheyenne, he must have been born in a tipi near the headwaters of the Arkansas River, in Southeastern Colorado or Western Kansas. Evidence of this is indicated because both the Southern and the Northern Cheyenne groups were removed in 1868 to the new Cheyenne-Arapaho reservation in Indian Territory, twelve years after Roman Nose was born.

<sup>23</sup> Frederick Webb Hodge, *Handbook of American Indians* . . . Bureau of American Ethnology, *Bulletin 30* (Washington, 1910-11).

<sup>24</sup> Cheyenne and Arapaho Allotment Records, Concho Agency, Concho, Oklahoma. For recorded generations of Roman Nose see Appendix A at the end of this article.

Colonel Richard I. Dodge explained in the following account how a very young Cheyenne boys learn to do and to live in their environment: <sup>23</sup>

An Indian boy of twelve or fifteen years of age is simply a miracle in his capacity for sticking to a horse. The older and stronger men are of course much more dexterous in the performance of all kinds of marvelous feats of horsemanship.

At six, seven, or eight years old, the boys begin to be made of use by the fathers, and in time of peace, when there is no danger of loss, except by straying, they are sent to herd the ponies. It is not at all unusual for ten or fifteen of these little urchins to find themselves out for the whole day, and in sole charge of possibly several hundred ponies.

Each may start out in the morning and return in the evening mounted on the same staid old quadruped, but each has with him his "riata," and his bow and arrows, and when all get together they would not be human boys if they did not have a "good time." The "riata" gives them the means of catching any horse at pleasure, and the speed of every horse of the entire herd is known to these little fellows better than their fathers, for every horse is caught in turn, and every day witnesses a succession of horse races.

When the boys get tired of horseracing, they take to their bows and practice at marks, either on foot or at speed on horseback. Every boy bets, of course (he would not be his father's son if he did not gamble), arrows, knives, strings, nails, pieces of glass, and every boyish trumpery, and as his gains and losses are known, and commented on by his family, he soon becomes adept not only in his riding and shooting, but in the art of making bets.

I consider the Indian boy, from twelve to fifteen years old, the best rough rider and natural horseman in the world. At about this age he begins to think himself a man, and to yearn for the position, fame, and honor of the warrior. He is given more liberty, younger brothers of the same age and aspirations, wanders about the country in search of the adventure which is to crown his ambition by making him a warrior. No military man can contemplate such a school for recruits without admiration, and one can readily sympathize with the enthusiastic cavalry officer who exclaimed, "Give me the handling and discipline of such recruits as the Indian boys, and I can whip an equal number of any cavalry in the world."

Until he is a warrior the Indian has never had a "drill", or any instruction. All he knows is self-taught. It is the province of the chief to instruct all this energy and capacity as to render it available for concentrated action. The actual force of a thousand men is exactly the same whether the men be disciplined or not. The effect of discipline and drill are simply to concentrate; to make the whole mass a machine which at the will of one, may exert this force in a certain direction or to a certain end. It is the actualization of the old fable of the bundle of sticks.

In time of peace there is very little drill or instruction of any kind by the chiefs or leading men, though sometimes when there are a good many Indians together, a chief may have a "show-drill," or grand parade of mounted men something in the nature of a review. There is no compulsion in the attendance of warriors. The claims of the stomach are always paramount, and those warriors who need meat for their families go look for it, even on drill days.

<sup>23</sup> Col. Richard I. Dodge. *Our Wild Indians*, (Chicago, 1882).

In anticipation of war, the chief may call out his warriors for instruction every day, or at least several times each week. There are no ranks, no organizations, no units of command, each sub-chief being surrounded by his followers in any order that may happen to fall, but there are words or signals of command by which the same evolutions are repeatedly performed, more, it would appear, by the wonderful intuition of the individual Indian than by any instruction that should possibly have been given to him by a lifetime of drilling.

#### ROMAN NOSE THE YOUNG WARRIOR ON RAIDS OF THE WHITES

Mrs. Edward B. Wright, Watonga, Oklahoma, said her family had known Roman Nose for many years and that he often visited her home in Watonga. "On one of these visits, he showed us the scars on his breast and arms that he explained were caused by wounds in raids on the whites. He had with him seven scalps that he prized and kept—one red, one blond, and seven brunetts." The red scalp, he said, was considered by the Cheyennes as the prized one and was always sought on the raids of the white settlements.<sup>20</sup>

Carl Sweezy, further reported on Cheyenne raiding:<sup>21</sup>

I was around the Agency and Reservation after the Government moved the tribes to the new reservation in 1868. I came to know Roman Nose, as well as many other young Cheyennes. The Cheyennes looked upon the raids as the only way they could defend their meat supply and their reservations from the White settlers.

A large number of the Cheyennes had their camps up on the North Canadian River. Roman Nose's father, Shot Nose, had his camp up in a big canyon a short distance north from what is now Watonga, Oklahoma. Several years later when the canyon became a State Park, it was named Roman Nose's Canyon. From the time of the removal of the Cheyennes to the Reservation, many Cheyennes made their camps up and down this canyon for several miles. The canyon was an ideal camping site since its high walls protected the camps from the cold weather and winds, it had plenty of good running water, and was located near the grass country of the buffalo. You know the Indians depended on the buffalo for their meat supply and hunted on this part of the Reservation.

Many white invaders rushed in to hunt the buffaloes here and the settlers turned their cattle out on the grass ranges. In order to drive these invaders off the reservation land, the Cheyennes made raids on them for the purpose of capturing their horses, destroying their camps, and taking charge of the cattle.

<sup>20</sup> Mrs. Edward B. Wright, longtime resident of Watonga Oklahoma. Roman Nose's father Shot Nose, had his camp for many years in the canyon later known as Roman Nose Canyon.

<sup>21</sup> Carl Sweezy to Ellsworth Collins, June 21, 1951.



(Courtesy of J. B. Conkling, Watonga, Oklahoma)

**CAMP TIFI OF ROMAN NOSE IN HIS WARRIOR YEARS**

Location: in the "Big Canyon" which was later  
named "Roman Nose Canyon."

Mr. Ebenzer Kinsley, a long-time employee in the Indian Service on the Cheyenne-Arapaho Reservation, knew Roman Nose and other Cheyennes engaged in the raids during the 1870's. Mr. Kinsley reported: <sup>28</sup>

At that time the northern part of the Cheyenne and Arapaho Reservation was covered with tall bluestem grass and was the grazing grounds of the buffalo herds in that region. The Cheyennes hunted the buffalo here, for they depended on the buffalo for their meat supply. At about this same time the whites from southern Kansas attempted to settle on the reservation land and hunt the buffalo there. This soon brought the whites in direct conflict with the Cheyennes in this section.

In order to drive the whites off their reservation, the Cheyennes engaged in extensive raids on the white settlements. They were organized into several bands, each band was under a war chief. Roman Nose was a member of one of these bands. I'd say he was one of the most skillful riders of his band, and seemed to fear nothing. He could use the bow and arrow with deadly accuracy. His band rode over the prairie at a very fast speed. At the early stages of the raids, they were largely local, but as they became more widespread, and engaged in by the older warriors the Government finally decided to order Fort Supply to send a detachment of soldiers to combat the Cheyennes and protect the white settlers. I've always thought the soldiers should have driven the white settlers off of the Reservation. This was the Cheyennes to restrain their restlessness in wandering around on the Treaty of 1868.

The Red Moon Agency, (site in present Custer County), a sub-agency of the Darlington Agency, was operated on the upper Canadian River, sixty miles almost due northwest of the Darlington Agency to issue food and clothing rations to the Cheyennes camped in that section and to provide a "Beef Issue Day" for their meat supply. This removed much of the complaint of the Cheyennes in having to travel the long distance to the Darlington Agency to secure their food, clothing and meat supply.

I was assigned in the early seventies to work with the Cheyennes at this sub-agency. I was in full agreement with Agent Miles' policy at the Darlington Agency to keep a closer personal contact with the Cheyennes in their camps on the North Canadian in settling their difficulties with the Whites. Like Agent Miles, I worked hard with the Cheyennes to restrain their restlessness in wandering around on the reservation. I was soon able to gain the confidence of the young Cheyennes and was looked upon as their friend in defending their home land. As a result I had much influence with them and they came to me often for advice.

Because my policy of working with the Cheyennes individually I came to know Roman Nose, as well as many of the other Cheyennes in that section of the reservation. Roman Nose was an intelligent

<sup>28</sup> Mr. Ebenzer Kinsley to Ellsworth Collins, March 15, 1956. Mr. Kinsley, a long-time employee in the Indian Service on the Cheyenne and Arapaho reservation, had retired from the Indian Service and was living in retirement at the Concho Agency on the reservation. He did not approve everything the Indians did, but he was a man who considered carefully both sides of the Indian issues before arriving at a decision. As a result, he had a good understanding of the Indian's side of the conflicts with the white people and could see many mistakes the Government officials had made in handling the Indian problems.

young Cheyenne, very active and fearless. He was more friendly and liked to talk to me about their troubles with the Whites on their Reservation. He felt keenly the Whites should stay off their Reservation and stop the killing of the buffalo. He could see the buffalo was fast disappearing on their Reservation and seemed much concerned where they would be able to get their meat supply. He had a strong conviction that the Government troops should protect them in their rights to the Reservation lands instead of waging war on them.

We talked, at length, some ways that would help in protecting their reservation lands. He felt sure John D. Miles believed the Government troops should protect their reservation in accordance with treaty agreements, but was unable to do anything about it. Roman Nose seemed at a loss, to know why such promises were not carried out by the Government. He felt that if these promises had been followed, these raids would not be necessary.

My effort, in our talks, was to get Roman Nose to consider both sides of the raids. He thought so too. We agreed that the Cheyenne side of the raids had never been considered fully by the officials of the Government and that the White's side was always more influential in deciding what was done. We, then, talked about how the Cheyenne's side might be understood better. He thought if the officials could understand that the raids were the only way left for them to defend their rights to their home lands, it would be a big help in a better understanding why these raids were carried on against the White invaders. We talked, at length, on some ways the Cheyenne might help in bringing about this understanding. We agreed that the Cheyenne leaders should cooperate more fully with John D. Miles in getting our side of the raids before the officials in Washington. We thought the best way this could be done would be by arranging conferences with these officials, presenting our information to them for their consideration and discussion, and urge them to take immediate action against the invaders. We further agreed that if the first conference failed to get the desired results it should be followed up by additional conferences.

Although Roman Nose was willing to listen to others and talk over with me the conflicts with the Whites, he was still a fighting Cheyenne—proud, fearless, restless, and ready to fight at any time for the rights to his home-land. The raids continued on for some time over a wider area without any abatement in fierceness.

Late in June, 1874, the Cheyennes joined the Kiowas and Comanches in attacking the buffalo hunters at Adobe Walls. The fighting began at dawn, July 27, and continued for several days under the leadership of Quansh Parker, the noted chief of the Comanches. The Indians attacked with desperate courage on fast moving horses, striking the white defenders with deadly accuracy. The white hunters had a good supply of food and ammunition, for Adobe Walls post was the headquarters of the buffalo hunters. They were also protected by the solid walls of adobe. The Indians were finally compelled to withdraw, although there were approximately 700 of them<sup>70</sup> The buffalo hunters, in a few days, decided to abandon Adobe Walls and return to

<sup>70</sup> Hodge, *op. cit.*, Vol. II, p. 203.

Dodge City for it was evident there would be further trouble with the Indians.<sup>30</sup>

About forty warriors attacked the Pat Hennessey wagon train the early part of 1874, loaded with sugar and coffee for Agent Haworth of the Kiowa reservation, killing Hennessey and three other men of the train. This was also attributed to the Cheyennes.<sup>31</sup>

When these depredations were reported to the Government, General Nelson A. Miles was ordered south to organize an expedition against these confederated Indians. From July 21, 1874 to February 12, 1875, his whole force was actively engaged in scouting the plains and in waging a relentless war against the Indians whenever and wherever located on the plains.

There were nine distinct engagements of this campaign.<sup>32</sup> Julia and Adelaide Germaine were rescued in one of these.<sup>33</sup> The winter of 1874 was a severe one. The Indians had been hounded by the Army over the plains for several months. As a result, the Indians had neither lodges, food, or ponies for transportation. Their condition was most pitiful and doubtless made them realize for the first time the futility of resisting the Government further.

#### ROMAN NOSE APPOINTED CHIEF OF THE CHEYENNES

At first, and for many years, the Cheyenne Chief was appointed by a local group of Cheyennes on the basis of leadership in war activities, and thus was responsible to the group itself. This system made it possible for the tribe to have more than one Chief, for example, there was Whirlwind, Black Kettle, Little Robe, Stone Calf, Lone Wolf and others.

With the allotment of the Cheyenne and Arapaho reservation in 1891, leadership in war activities was no longer possible, and a new type of leadership became the basis for the appointment of the Chief. This new basis included

<sup>30</sup> Gen. Nelson A. Miles, *Personal Recollections and Observations* (Chicago, New York, 1896).

<sup>31</sup> Ebenezer Kingsley in personal interview with Ellsworth Collins, March 16, 1856. See other references to the "Hennessey Massacre": Sam P. Ridings, *The Catshorn Trail* (Guthrie, 1938), pp. 434-441; Athie Sale Davis, "Annette Blackburn Ehler and the Pat Hennessey Memorial Garden," *The Chronicist of Oklahoma*, Vol. XXXI, pp. 290-98.

<sup>32</sup> Gen. Nelson A. Miles, *op. cit.*

<sup>33</sup> Grace E. Meredith, *Girl Captives of the Cheyennes* (Los Angeles, 1927).



→ U. S. INDIAN TRAINING SCHOOL ←

CARLISLE BARRACKS.

Carlisle, Pa. Nov 3<sup>rd</sup> 1880

My dear John D. Miles.

I am going to  
 write to you a letter this morning.  
 I would like to tell you about  
 some thing what I am think of it.  
 I wish John D. Miles you will find one  
 room for me in the house and I stay  
 there when I come home. I no like it  
 to live in Indian tents any more, you  
 know most six years now I am living  
 in house and I am sure that I shall  
 like to live in house very much indeed  
 must tell me how you are fixed for  
 that. I shall be very glad you must  
 do so what I say to you about one  
 room in house. I expect I will  
 start home may be next summer  
 some time. I do not want our Indian  
 road any more but I am sure that

Facsimile of letter written by Henry C. Roman Nose to  
 Agent John D. Miles, Darlington Agency, Indian Territory.  
 (From the original letter: C & A—Indian Prisoners, Indian  
 Archives, Oklahoma Historical Society.)

service of the Chief in aiding the Cheyennes as a tribe to meet the new problems arising out of the transition from the old Cheyenne way of life to the white man's way of life. Such problems as assisting the Cheyennes in leasing their allotments and collecting the rental; securing implements, seeds, and livestock for farming; providing food, clothing and housing for the families; and in representing the Cheyennes as a tribe in Washington in cooperating with the Commissioner of Indian Affairs of the Government.

The new system involved leadership in solving the practical problems of daily life in the tribe. Big Jake was approved by the tribe as the first Chief of the Cheyennes under the new system. His appointment became effective immediately following the allotment of the Cheyenne and Arapaho Reservation in 1891. Before that date, the War Chiefs looked after the needs of the tribe.

Big Jake proceeded to assist the Cheyennes in solving their local problems the best he could, although he found the work most difficult because new conditions were thrust so suddenly on the tribe. He made frequent visits to Washington to confer with the Commissioner of Indian Affairs with reference to securing financial assistance which Big Jake thought this important to all the Cheyennes at the time. Because of his advancing age, he found his duties and responsibility as Chief (1891 to 1897) demanded more effort and time than he was physically able to devote successfully to the work. Accordingly, with the approval of the tribe, he appointed Roman Nose, a much younger man, whom he had known and associated with for several years, as his successor for a period of ten years.<sup>24</sup>

As the new Chief, Roman Nose devoted himself enthusiastically working with the Cheyennes to help solve their local problems, something he had always liked to do. He considered from the beginning this his major problem, and for that reason he devoted a greater part of his time. He made only occasional visits to Washington to confer with the Commissioner of Indian Affairs concerning the living conditions of the tribe. In this connection, he had an opportunity to explain to the Commissioner some of his ideas he considered of paramount importance in improving the present condition of the Cheyennes. He thought the pressing problem was developing peace and good will between the Cheyennes and the white settlers. He was sure little or no progress could be made in improving these conditions so

<sup>24</sup> Paul Goose, son of Big Jake, information to Mrs. Karen Daniels Peterson, Oct. 15, 1940.

long as they looked upon each other as enemies. The Chief wanted to improve this relationship.

He thought another problem was to help the Cheyennes to understand that by taking "white man's road" they would advance to better living conditions. It seemed clear to him that being able to speak English, to read and write, to make things, to produce foods, and build homes would help them to have things they did not then possess. He stated to the Commissioner on one occasion that he planned to devote his efforts and time to these problems and would appreciate any help and suggestions.

After working with the Cheyennes along these lines for about two years, he reported to the Commissioner on one of his visits to Washington, he had been able to achieve a measure of success in developing a better understanding between the Cheyenne and the white people and, as a result, he thought that he had bettered the living conditions of the tribe.

The plan furthered by Roman Nose was in harmony with the Bureau of Indian Affairs policy at the time. Commissioner W. A. Jones issued Roman Nose a Commission on February 10, 1899, naming him as Chief of the Cheyenne, in recognition for his good work. The Commission states that Roman Nose promises, to be always friendly toward white men; also, the white man who may read the commission is requested by the Government to treat Chief Roman Nose in a friendly manner, and be careful to give him no cause to break his promise.<sup>35</sup> The Commission is made out to Henry C. Roman Nose, since Roman Nose added "Henry C." to his name while a student at Hampton and Carlisle.<sup>36</sup>

On one of his visits to Washington to confer with the Commissioner Jones, Chief Henry C. Roman Nose is shown in a photograph, made on the occasion, wearing the Peace Medal that Chief Big Jake had given him. "He, also, carries a pipestem and long stone pipe that appears quilled rather than beaded; and wears a three-strain string of beads bondalier fashion—probably bass beads. His braids are wrapped with fur, perhaps otter or mink. He wears a blanket, vest and two cotton shirts."<sup>37</sup>

<sup>35</sup> See illustration, copy of the Commission presented Roman Nose.

<sup>36</sup> The addition of "Henry C." to his Indian name is explained in the article by Mrs. Karen Daniels Peterson in this issue of *The Chronicles*.

<sup>37</sup> Photograph is the property of Mrs. Peterson.

For the next eighteen years, Chief Henry C. Roman Nose devoted his efforts and time to assisting the Cheyennes and Commissioner of Indian Affairs to improve the living conditions among the Indians. Roman Nose, while a student at Carlisle, had written the following letter to John D. Miles, Darlington Agency. He expressed his desire to help his Indian friends when he returned from school to improve their living conditions. In this letter, it seemed clear to him, at that time, that peace and good will toward the white people, and learning the trades would help the Cheyennes more than anything else to achieve a better life:<sup>26</sup>

Carlisle, Pa. November 3, 1880

My dear John D. Miles, Agent,  
Darlington, Indian Territory.

I am going to write to you a letter this morning I would like to tell you about some thing what I am think of it. I wish John D. Miles you will find one room for me in the house and I stay there when I come home. I no like it to live in Indian tents [tipi] any more, you know most six years now I am living in house and I am sure that I should like to live in house very much indeed. Must tell me how you are fixed for that. I shall be very glad you must do so what I say to you about one room in house. I expect I will start home may be next summer some time. I do not want our Indian road any more but I am sure that I am very anxious to live in house like white people. I told you about a half dozen time that I had throw away my old Indian ways and want them no more. But I have found the other best way of the whites, and I shall never through [throw] away the white man's road but I shall keep it always, and I will live in house always. When I come home to Indian Territory and I am thinking days and nights that I am sure I would anxious to help you make good Indians, and give them a good road of the white man's ways and pray for them to make our hearts good and to be kind to one another and we are going to be friends everybody. That is the different tribes Indians. I be kind everybody and I love them, and I do I will pray to God to help each one of us, and I look up to ask God to make a good Indians all relations and they try to do the best we can and may be we are going in right way and they keep a good mind and they listen everybody what we says about the good ways and try to do right and faithfully. I will tell you about Capt. Pratt he is gone to Dakota Territory and he said that he will get some more the Sioux children and boring [boarding] school here. I think maybe he be home this week some time. All the new Cheyenne children and Arapahoe children like it in this Carlisle School and we getting along first rate and I don't think no one home sick any more but all have been very happy here and learning very fast and some of are learning trades Blacksmith, Carpenter, and Harness makers and Tinsmith shop and Tailor [tailor] to making coats vest and pants and the girls are now sewing and making dresses. All the boys are going to sabbath school and church at Carlisle town every sabbath day. We have

<sup>26</sup> Letter from Roman Nose to John D. Miles, Agent, Darlington, Indian Territory November 3, 1880. (Words set in brackets added by Ellsworth Collins.) Original letter is in Indian Archives of Oklahoma Historical Society.

meeting in the chapel every sabbath evening and some boys dose (does) to pray to God. We ask him to help and guide us in right way. All the Cheyenne boys dose not pray to God, they be ashamed (ashamed) and Captem speak to them and I want them must pray to God to help each one of us in this our school, I had spoke to them about the good ways of the whites. They had a very pleasant time at to the fair at Carlisle and some boys running ball and shooting with bows and arrows. I think they have more nice time it is nearly thanksgiving day. We have plenty to eat dinner. Please tell Mrs. Miles and her daughters and sons I love them.

I am yours faith fully  
(Henry C.) Roman Nose

The folowing letters are typical of many requests of the Cheyennes to Roman Nose for assistance in solving their local problems: <sup>29</sup>

1. Roman Nose requests Baker and Bless, Attorneys, to determine who is entitled to the allotment rental of Little Woman:

Watonga, Indian Territory  
11/25/09

Agent at Colony  
Colony, Oklahoma

Dear Sir.

Roman Nose was in to see us yesterday to get us to write to you about the rentals of the Little Woman Allotments. It seems by Roman Nose's statement that Little Woman married, her husband died, leaving her one half of his allotment. Little Woman marries again and then died, no issue. Thus her second husband would get one half of her allotments and her mother and brothers and sisters, if any, the other half. The last half to be divided equally between mother and brothers and sisters. According to Roman Nose, Little Woman left 4 half brothers and sisters, 2 by her fathers side and 2 by her mothers side. The 2 by her mother are Henry Roman Nose's children. Henry tells me that his children have been receiving their share of the rentals up until the last two payments, but have been cut off since that time. He does not seem to understand the matter and asked us to write you in regard to the matter.

We are not acting as his attorneys in the matter but are simply writing for Henry Roman Nose. You may either write him or us. If the 2 half brothers and sisters, Henry's children, have been cut off please state reasons for so doing, explain fully.

Thanking you in advance for this information, we are

Yours truly  
Baker and Bless  
Attorneys

<sup>29</sup> Copies of letter from Indian Agency, Cantonment, Oklahoma Territory

2. Naomi Chief Killer requests Roman Nose to write for assistance in securing transportation to Superintendent B. E. White, Cantonment Agency, Oklahoma Territory to get her lease money

Bridgeport, Okla. Territory  
May 27, 1903

B. E. White United States Indian Agent  
Cantonment O. T.

Dear Sir;

I like to know if my money is there at your office. I can not come and get my interest money or my lease money because I have no ponies to come with, or I have no money to pay for my way on train to come to your agency at Cantonment. Now Mr. White U. S. Ind. Agent please send to my interest money or my lease money.

Yours truly  
Naomi Chief Killer

Pen of Chief Roman Nose

3. Requests Roman Nose for information on farm crops and best crops to grow on his allotment:

Watonga, Oklahoma Territory  
April 7, 1909

Roman Nose, Chief:

I am going try to farm this year and want you to tell me more about farming and best crops to grow. I have a few cows and horse and four young Indians.

Write me  
Running Coyote

4. Gray Wolf wrote to Roman Nose he was going to grow a vegetable garden this spring and want your help on best vegetables to grow:

Bridgeport, Oklahoma Territory  
April 10, 1907

Dear Mr. Roman Nose;

I need to know best vegetables to grow in my garden. Wish youd send me a list you recommned and where I am can get the seed. I want to grow onions, lettuce, potatoes, sweet corn, patters, and cabbage. Let me hear from you.

Yours  
Gray Wolf

In addition to his work as Chief of the Cheyennes, Roman Nose devoted his spare time to the improvement of his land, including building his home. The following inventory of his properties, his accomplishments or his allotment in 1913:<sup>40</sup>

<sup>40</sup> On February 26, 1913, Roman Nose made application to Walter G. West Superintendent, Cantonment Indian Agency for leasing his land allotment. The inventory above is from this application.

*INVENTORY OF LANDS, FARMING EQUIPMENT, AND  
IMPROVEMENTS*

1. One allotment (160 A.), one-third interest in three other allotments. Rough upland, suitable for grazing only, 15 A suitable for farming, 169 fenced.
2. One three-room frame house one story high, painted, concrete foundation, furnished. Value \$1890.
3. One barn 24' x 30' painted, value \$450.
4. No water supply.
5. Crops raised—corn and hay for horses.
6. Four horses, fair condition, value \$35. each
7. One wagon valued at \$50. one hack value \$5.
8. One harrow, one plow, one lister, and one cultivator, value all \$100.
9. In debt about \$100. Does not use intoxicating liquor.
10. Source of income—lease and annuity.

**THE ROMAN NOSE GYPSUM COMPANY**

In 1903 Roman Nose became interested in establishing a Gypsum mill in Roman Nose Canyon for the manufacture of gypsum products. There were large beds of gypsum on his land allotment, and he desired to lease his land to a gypsum company. There is a large file of letters and other material in the Indian Archives Division of the Oklahoma Historical Society concerning the Roman Nose Gypsum Company.

The first of these letters in the file is dated June 19, 1903. It was written by E. L. Hotchkiss, attorney, Watonga, Oklahoma Territory to the Governor of Oklahoma Territory, T. B. Ferguson saying:<sup>41</sup>

There are large beds of gypsum on the Indian land in Roman Nose Canyon near Watonga; that the land is of little value for anything else, and if these lands could be leased for a reasonable amount, he could get a company to put another mill of 250 capacity per day; that Roman Nose, chief of the Cheyennes, owns this land, and is anxious to lease it. He said there was already a mill at Watonga using 150 ton of gypsum per day.

Then on July 2, 1903, Roman Nose, Cheyenne Chief, Hitchcock, Oklahoma Territory wrote to E. B. White, Indian Agent, Cantonment, Oklahoma Territory, saying: "That he would like to lease for gypsum rock and gypsum dirt, to the one who would pay the most for use of our lands; that he had three ¼ sections in Township 17, Range 12 West and that he wished to lease to John O'Neal, South McAlester, for \$75. per quarter section for 3% per ton royalty for 5 or 10 years."

<sup>41</sup> Copies of statements in letters, from Mrs. Kella Looney, Archivist, Indian Archives Division, Oklahoma Historical Society, March 6, 1954

Again on July 31, 1903, Roman Nose wrote to Agent E. B. White, Cantonment:

That man O'Neal came out to my home Friday and wanted me to not let E. L. Hotchkiss have lease, but I want Hotchkiss and his people to have leases for gypsum. O'Neal got me to write letter I wrote but I did not understand. I want mill in my canyon because I know it will make me more money than O'Neal pays. Hotchkiss never paid us but \$1.00 to sign leases nor any of his people if they put mill here we can get work and more money.

A letter dated August 1, 1903 from E. L. Hotchkiss to Agent E. B. White states:

We have been informed that some one has reported to your agency that I furnished a beef and \$20. to Roman Nose to sign his lease to our company .... I never paid for any beef or gave any money to induce Roman Nose or his people to sign those leases, except \$1. each, as provided for in the lease. We have met with much difficulty in the past two years in getting our enterprise started in this gypsum business, and, for that reason, we have been more than fair with the Indians in this: We drew that contract between the American Cement Plaster Company for the purchase of gypsum dirt from white men, and that provides for \$5. for each 20 T. loaded in car, while ours provides for \$6. for each 20 T..

E. L. Hotchkiss on August 22, 1903 signed an affidavit that, among other things, "he is the promoter and instigator of the Cantonment Plaster Company, a corporation organized under the laws of Oklahoma Territory for the manufacture of plaster and prospecting for fuel..."

The file includes a mining lease from Roman Nose to John O'Neal, to N W  $\frac{1}{4}$  Township 17 North, Range 12 West, Blaine County, Oklahoma Territory for sale purpose of mining gypsum, approved by E. A. Hitchcock, Secretary of the Interior, June 13, 1904, for five years from January 1, 1904. Also, another lease as the above from Roman Nose, natural guardian of Head Bear, his son, to John O'Neal. On August 1, 1904, John O'Neal, subleased the above two leases to H. K. Beckford, President of the Cantonment Plaster Company.

On January 3, 1906, the Roman Nose Gypsum Company was organized at Bickford, Oklahoma Territory, for the purpose of manufacturing *Chief Brand Gypsum Products* with the following officers: J. L. Enochs, President, Charles W. Bancroft, Vice President and General Manager, and T. E. Enochs, Secretary and Treasurer. On the Company stationary there is a picture in colors of Chief Roman Nose on the left hand side of the letterhead.

On August 2, 1906, the Commissioner of the Bureau of Indian Affairs wrote the Superintendent, Cantonment Indian Agency, Oklahoma Territory, forwarding four gypsum mining leases stating: "Heretofore approved by the De-



partment, in favor of Cantonment Plaster Company, embracing allotted lands of certain Cheyenne Indians in Oklahoma, under your charge, which have been assigned by said company to the Roman Nose Gypsum Company. The leases include Killing Over, Left Hand Bull, Little Bird and Standing."

The file shows that on May 10, 1906, H. K. Bickford, as President of the Cantonment Plaster Company, a corporation, conveyed all its property to its successor, The Roman Nose Gypsum Company of Bickford, Blaine County, Oklahoma Territory.

A letter dated April 23, 1927, from L. S. Bonnin, Superintendent, Cheyenne and Arapaho Agency, Concho to J. A. Rennick, Clinton, Oklahoma, relative to a request for an extension of time for active operation by the Roman Nose Gypsum Company under the terms of their mining lease, No. 1, approved by the Department of the Interior, December 17, 1925, wherein a bonus is shown to have been paid in amount of \$10.10.

In a carbon copy of a letter from L. S. Bonnin, Superintendent of Cheyenne and Arapaho Agency, Concho, Indian Territory to the Commissioner of Indian Affairs, Washington states: "... On June 13, 1927, an extension of one year on this lease from Jan. 17, 1926 to Jan. 1, 1928, in which to begin development of this lease was given this company. No mining operations were made by the company during the year expiring Jan. 1, 1928, and according to the terms of the lease, it is believed that it automatically becomes null and void...."

Proceeds from the gypsum mines were usually from \$3.00 to \$13.00 per month to the people holding the mining leases. The Roman Nose Gypsum Company considered this income insufficient to justify continued operation, and discontinued the company, January 1, 1928.

#### DEATH OF ROMAN NOSE AND THE ROMAN NOSE STATE PARK

Chief Roman Nose died June 12, 1917 at his home in Roman Nose Canyon at the age of sixty-one years of age. He was survived by his wife, Standing, and two children, White Bead, a daughter, and Head Bear, a son. He had been Chief of the Cheyennes for the past eighteen years, and was known among both Indians and the white people of northwestern Oklahoma. The following article appeared in the *Watonga Republican*, June 17, 1917:<sup>47</sup>

<sup>47</sup> *Watonga Republican*, Watonga, Oklahoma, for June 14, 1917.

*Noted Indian Family*

Chief Roman Nose, well known among both Indians, and whites of this part of the country died on Tuesday night June 12, 1917 and will be buried today at the Baptist Indian Mission near Watonga. The Ceremonies are to be strictly after the manner of the Christian religion. Roman Nose believed that it was best for the Indian to follow the white man's way and take up the obligations of civilization.

The beautiful, scenic canyon region where the tipi of the proud Cheyenne were located for shelter in reservation days is now a part of "Roman Nose Park," named for Henry Roman Nose, the Chieftain whose life was spent in the transition period from the tribal culture and pattern to that of modern America, leading his people to changes in their ways of living experienced in the last tribal homeland now a part of Oklahoma.

## APPENDIX A

The Roman Nose Family: Three generations of full blood Cheyenne since beginning of Reservation Days.<sup>42</sup>

## I. Roman Nose Family:

1. Roman Nose (Husband)—Full blood Cheyenne. Allotment No. 2071 Born June 30, 1856. Died June 12, 1917.
2. Wives.
  - (a) Red Paint Woman (first wife)—Full blood Cheyenne, married before allotment (1891) died before allotment. Had two children, both died in infancy.
  - (b) Standing (second wife)—Full blood Cheyenne. Married before allotment (1891). Allotment No. 2072. Standing was previously married to Walking High, from whom she was separated at the time she married Roman Nose.
3. Children
  - (a) White Bead (daughter)—Full Blood. Allotment No. 2074
  - (b) Head Bear (son)—Full blood. Allotment No. 2075

## II. Father and Mother of Roman Nose

1. Father: Shot Nose, Full blood Cheyenne. Allotment No. 829. Born 1834—Died August 3, 1904. Married Indian Custom before allotment.
2. Mother: Day Woman (first marriage)—Full blood Cheyenne. Died before allotment.
3. Step-mother: Eating Bull (second marriage)—Full blood Cheyenne.
4. Children:
  - First Marriage, son—Roman Nose.
  - Second Marriage, son—Little Bird.

## III. Grandfather and Grandmother of Roman Nose

1. Grandfather: Limber Nose—Full blood Cheyenne married Indian custom. Died before allotment.
2. Grandmother: Big Crow Woman,—Full blood Cheyenne. Died before allotment.
3. Children:
  1. Son: Shot Nose—Full blood Cheyenne.
  2. Daughter: Owl Woman—Full blood Cheyenne.
  3. Daughter: Warpath Woman—Full blood Cheyenne.

<sup>42</sup>The citizens of Watonga in Co-operation with the National Park Service and the Oklahoma Planning and Resources Board established the Roman Nose State Park in 1937, as a recreational center near Watonga in Blaine County. Mr. D. P. Karns, a banker and citizen of Watonga, supported the establishment of the Roman Nose Park, and gave Dr. Ellsworth Collins a copy of a bulletin (October 11, 1966) describing the recreational area, found in Appendix B at the end of this article.

Cheyenne ancestry is not traced through a family name. Each person (tribal member) had an individual name. For example: *Shot Nose*, the father of Roman Nose, had one son by his first wife, *Day Woman*, who was given the name "Roman Nose"; by his second wife, *Early Bird*, another son who was given the name "Little Bird."  
—References footnotes 23, 24, 25 q. v.

#### APPENDIX B

##### ROMAN NOSE STATE PARK

Covering a broken wooded canyon area of 520 acres seven miles north of Watonga in the center of Blaine County, this is one of the most interesting of the state parks. Its entrance at the southeastern corner is marked by a huge silhouette in steel and concrete of the head of Roman Nose, the Cheyenne Chief who once lived here and for whom the park was named. In the canyon, to which the park road descends from the high plains, have been provided three ample picnic and parking spaces, a concrete swimming pool, a bath house to accommodate 300 swimmers, a tent camp ground, an organized group camp accommodating approximately 125 people, and a lake for boating. The pool and lake are fed by springs near the western end of the park, the largest of which flows at the rate of approximately 600 gallons a minute. There is a special campground for Indians.

Three fine highways—US 270 and 281, and State 33—connect at Watonga with State 8; and five miles north on State 8 a graveled road branches northwest to the park.

About one and one quarter miles from the entrance, the park road turns westward, and three quarters of a mile farther on reaches the parking area adjacent to the pool. Another branch turns northeast along the bottom of Roman Nose Canyon to a north exit from the park. Trails lead to the more rugged sections of the canyon.

Given to the State by the people of Watonga, the park was developed by the National Park Service in cooperation with the State Parks Division of the Oklahoma Planning and Resources Board. Civilian Conservation Corps workers who constructed the park's facilities were quartered at Watonga. The area was opened to the public in 1937.

#### History:

The divide between the North Canadian and Cimarron rivers which Roman Nose Canyon here gashes unexpectedly was frequently followed by military expeditions westward from Darlington through the Cheyenne and Arapahoe country to Camp Supply, as well as by traders. Across the South Canadian passed earlier explorers, among them Josiah Gregg, whose *Commerce of the Prairies*, published in 1844, is a classic of frontier history.

The canyon was a favorite winter camp of the Cheyennes and other Plains Indians long before it was included in the reservation set aside for the Cheyennes and Arapahoes in 1867. Here they found shelter, wood and water, and grass for their ponies. In the winter of 1868 promised government rations for the Cheyennes failed to be delivered, and some of the Indians raided into Kansas. Generals Sheridan and Custer followed them south and on the Washita River Custer's command surprised a camp and killed most of the hundred warriors and killed or captured some 80 women and children.

Roman Nose, a young warrior was one of the Cheyenne prisoners sent to Fort Lauderdale, Florida, in 1875, being a young man of about 23 at the time. From Florida he was sent to Hampton Institute,

Virginia, when that Negro school was opened to Indians; and then became one of the first students to attend Carlisle Institute, in Pennsylvania. After Captain Pratt, who had been in charge of the Florida prisoners, founded that noted institution in 1879.

Roman Nose returned to Darlington, the Cheyenne Agency, in 1880 with a good knowledge of English and some training as a blacksmith; and it is said that he served as a scout for the command stationed at Fort Reno, and was with the troops who evicted Capt. David Payne and his Bonnets from Oklahoma land previous to its opening to settlement in 1882.

Before the reservation was allotted, Roman Nose's Tipi was in the park canyon near the big spring.

In 1890 the Cheyennes and Arapahoes agreed to take individual allotments of 160 acres each; and in 1892 the surplus lands of the reservation were opened to settlement and the former reservation was added to Oklahoma Territory. Records show that allotments were made to Roman Nose and to other members of their families including Crooked Nose, Little Walking Woman, Yellow Woman, Walking with Wolf, and Crane Coming.

#### *Natural Features:*

Roman Nose Canyon is a deep slash in the Permian Red Beds formation that ranges in thickness from 1,200 to 5,000 feet, and consists of red shales and sandstone which are irregularly stratified with gypsum. On the surface of great eastward-facing scarps from which the softer shales have been worn away, the gypsum strata appear as broad white bands. Three such bands of gypsum are exposed in Roman Nose Canyon. This Blaine Formation, as it is known to geologists, extends from the Kansas border down the Cimarron, to a point some 40 miles northwest of the park, then to the Canadian to Watonga and, in a less pronounced form, to El Reno. East and north are the fine wheat lands of the former Cherokee Outlet.

Due to its shelter, excellent pasturage, and abundant water in the midst of a wide semi-arid region, Roman Nose Canyon was once a notable hunting ground. Here came buffalo, deer, elk, and antelope—all gone now. Wild bears and mountain lions were native though never numerous. Still found occasionally are wildcats and such smaller fur-bearers as beaver, otter, and mink. Pivotal are cottontail and jack rabbits, possums, badgers, weasels, coyotes, ground squirrels, and prairie dogs. Among the snakes are a few rattlers.

Of game birds only the quail has survived in numbers; prairie chickens and wild turkeys, native to the canyon, are practically extinct. Other birds that live and thrive in the park are meadow larks, song sparrows, mocking birds, cardinals, red-wing and common blackbirds, robins, crows, bluejays, owls, hawks, doves, and the fleebing Kingfisher. Migratory wild fowl, geese, brant, ducks, coots, and sometimes a pelican and crane, are seen. Coot and wood ducks occasionally nest in the canyon. All wild life is strictly protected.

The park's trees are mainly red cedar, chinquapin oak, burr oak and blackjack; white and slippery elm black walnut, hackberry cottonwood, cittaewood, black willow, mulberry, redbud, and mesquite. Shrubs and vines native to the park are sumac, button bush, sand plum, skunk and buck brush, red dogwood, wild currant, coral beard, wild grape, virginia creeper, green brier, and that nuisance poison ivy.

Wild flowers include the abundant verbenas, spiderwort, violets, anemones, poppy mallows, ironweed, horsemint, coreopsis, dandelions, and sunflowers, goldenrod, milkweeds, wild onions, devil's sheeting asters, yucca, cactus and thistles.