

The Wichita Indians

This item, written by Charles H. Pratt, Historian for The Wichita Nation Association, provides a detailed glimpse into the history and traditions of the "Wichita and Affiliated Bands of Indians." Some of the information included is an explanation of the origins of the Wichita, a Spanish Conquistadors report on the Wichitas, Wichita Bands in Texas, and the names of some Wichita women.

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Date: November 23, 1935

Callnumber: Indian History Coll. #590, Box 7 Folder: Wichita-Pratt, Charles, H. [Brief history of the Wichita Indians]

KSHS Identifier: DaRT ID: 219783

Item Identifier: 219783

www.kansasmemory.org/item/219783



The Wichita Indians

Ind. Wichita

4/35

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WHO HAVE SO FAITHFULLY DEVOTED THE NECESSARY TIME
ENERGY RESEARCH AS ENDEAVORING TO UNCOVER EVIDENCE
CONCERNING THE HABITAT CUSTOM TRADITION HISTORY OF
THE WICHITA INDIANS WHO WERE OUR ANCESTORS AND TO
EXHIBIT OUR UNBOUNDED AFFECTION WE ARE PLEASED TO

DEDICATE THIS WRITING

The Wichita and Affiliated Bands
of Indians

OF

Kansas, Oklahoma and Texas.



The Wichita Indians

THE WICHITA INDIANS

Our object in reviewing some of the Traditions and History of the Wichita and Affiliated Bands of Indians is due to the desire of many of their Leaders of their Councils that they may have a Voice in revealing some of the data, which may not be well known even by many of our friends and neighbors. The writer of this manuscript has resided in the neighborhood for now thirty-four years and, by their request, associated with them in their Tribal Councils regularly ever since January 1920, barring the past twelve months. A large majority of their Leaders, both men and women, has shown much interest in the many Tribal Matters which affected them and the work in a body was well done; many Committees were assigned duties, which required much research and time, and such tasks were religiously taken care of to the entire satisfaction of the whole Wichita Nation.

Much of the review has been taken from the Minutes of their Councils. It reveals more intimately the nature of these people than what may be found written by authors who see these people through the findings of others. Perhaps this work will assist its readers in seeing these Indians as they were ages ago as well as what they are from the reaction of their present environments.

We are indebted for much valuable information of their early history to the Historical Institutions of Kansas; to the Osages of to-day for their assistance given the two Committees which called upon them in their homes; to the early Comanche peace-pack with them in 1746, which also served to put our people on friendly relations with them and through their influence with the Kiowa and Kiowa-Apache; to the Interior Department, esp. Office of Indian Affairs, for their assistance given us in many of our Tribal Matters; and to the Findings of Bolton, Richardson, Scott, and many other of more recent writings. Some errors are found and corrected as far as possible by us. This work is not intended to be an exhaustive treatise, but it is an honest effort at portraying facts fully proved.

The Author.

KANSAS STATE
HISTORICAL SOCIETY



The Wichita Indians

INTRODUCTION

Nearly 1500 years after the birth of our Saviour people of one portion of the Earth began to visit and learn something about the people and homes of another part of it to the great delight of them all.

Bold mariners, becoming familiar with the seas adjoining their lands, were eager to venture out farther. The impetus came when the Turks cut off the old caravan route to India. The people of Europe were missing the rich products which caravans had brought to them. A safer route was in great demand. One of them was to double the southern point of Africa,--that was by far too long. And then appeared Columbus with his extremely bold solution of the problem, and a "sales-talk" argument that baffled, even astonished, the powers that be, including educational institutions of the time. He merely announced that there is a shorter and safer route to the marts of India, but he must be equipped if it was to be located.

To Christopher Columbus deservedly goes the credit for he finds the NEW WORLD, far across the Atlantic, also for naming the BRAVE PEOPLE who occupied that World. To the Queen of Castile and the King of Aragon goes the credit for furnishing Columbus with ships and supplies. About this time the King and Queen married, thus uniting their governments under the name Espana, and Spain. To Sir John Mandeville and Marco Polo goes the credit for enlightening Columbus and other bold mariners on the form of the Earth. Sir John by his travels had discovered that the Earth is round north and south; while Marco knew it to be round east and west. To Americus Vesputius and a German geographer goes the credit for christening the NEW WORLD, AMERICA, and the Press completed the job.

Archaeologists and other scientists have spent much time, money and energy to uncover facts upon which to base the origin of the Aborigines of America. Many theories have been advanced, some of which are plausible. The first theory listed is usually the best. It is that the aborigines of America are more than likely descendants of the Ten Lost Tribes. That in their wanderings they had gone eastward across Asia, found the Bering Strait and crossed over into America. Our Wichitas may have descended from some of the Ten Lost Tribes.



-2-

TRADITIONAL ORIGIN OF THE WICHITA INDIANS.

Perhaps in time anthropologists will reveal the origin of the American Indians; and that the Wichitas will be included in the findings. Some light is thrown upon our subject by Honorable James Richard Mead, a scholar and writer of known ability, and some of the older Wichitas in their statements. These are worthy of our consideration.

Mr. Mead reported (Vol. 8, Kans. Hist. Coll. P.171) "Their language and tone of voice were utterly unlike any Indians east of the Rocky Mountains, but had a marked resemblance in inflection, tone and construction to that of the Indians along the Columbia River in Oregon."

Uts-tuts-kins (Wichita) in his sworn statement to agents P. B. Hunt and E. B. Townsend (Ex.Doc.#13, 48th Cong. 1st Sess. pp.51--52) "My people long time ago came from a far-off country, northwest, and walked down."

Niastor (Waco) and Tawakoni Jim (Tawakony) of the Wichita Nation each made statement (p.26 same doc.) as corroborating that of Uts-tuts-kins. This is in conflict with the Marcy report on the Wichita tradition, which asserts that their original progenitor issued from the rocks of the Wichita Mountains. Perhaps this conflicts with some of the other writers; and, if so, its just too bad. Recently, a Mrs. Russel, now employee at the Kiowa Agency, remarked that our Wichitas' language is very much like that of a tribe of Indians she knew in Oregon. The writer has heard this thing from numerous others.

THE NAME THE OSAGES GAVE WICHITAS IS BEST.

When first met by the Wichitas, the Osages were occupying nearly the southern half of what is now Kansas. At once there was trouble between them, as the Wichitas began to settle on the Osage land, they resented the intrusion and there occurred numerous battles. In his Deposition (p.140, made April 2, 1928, at Washington, D. C.) General H. L. Scott reported:

"The Wichita called themselves Kiddi-ki-dish, which means tattooed around the eyes, so as to resemble a raccoon's eyes. The Osages named them Wee-che-taws, which means Scattered Village Indians who Come from North. They also named other nations of Indians: as the Quapaw, which means Down Stream people; the Omaha, which means Up Stream people; the Penethaka, which means Honey Eaters."

John Haddon (Wichita) says the part of the name given to the Wichitas by the Osage, or Taw is Osage for North; and the other part, Wiche (Weechee) means Scattered Villages.



-3-

SPANISH CONQUISTADORS REPORT ON WICHITAS.

Not until the year of 1927 was it definitely established that the Coronado expedition of 1541 had found the Wichita Indians then living along the Arkansas River, in Kansas. Credit is due the excellent discoveries of the archaeologists of Kansas and the renowned writers thereof who, at various times, have contributed their findings to and for the use of the Kansas Historical Institutions. Even the very route that Coronado had taken was merely tradition prior to such recent findings. Many of the implements, artifacts, potsherds have been found in several of the Kansan counties. These were the handi-work of the early Wichitas. An old Wichita woman (Suka) was shown many of such findings, while she was helping to build the grass house on Mead Island, near Wichita, Kansas, and she knew each and every one of them and explained their several uses. However, Coronado did not know them as Wichita Indians; he called them Tejas, or corn Indians, as he had found them farming extensively. Other of the Spaniards named them Jumanos, Toalash, etc. Why we have not been able to learn. Later on the Osages named them Wee'che taws!

The object of the Coronado expedition was to take the gold and silver that were supposed to be found in large quantities in the Seven Cities of Cibola, in the land of Quivira; just like Cortez and Pizarro had taken from the inhabitants of Mexico and Peru. About that time, the De Soto expedition was wending its way from Florida westward on practically the same errand. The treatment of the Indians by the conquistadors was by no means a Christian act; and it is no wonder that the Indians resented it and were really lead to war against the white intruders for many years thereafter. The Spaniards named all the Indians north of Mexico Apaches, to mean enemies (Encyc. Americana, Vol. I Apaches).

"The wanton pillaging of a large store of tanned skins by the ruthless, turbulent soldiery, probably the entire supply so far secured in the summer hunt for use as clothing and shelter during the approaching winter, was a fair instance of the attitude of the Spaniards of that day toward the natives." (p.73, Vol. X. Kansas Historical Collections.) - (Line underscored ours).

Fifty years after the visit of Coronado's outfit to the Quivirans (Wichitas), Governor Onate undertook to colonize a number of Spanish families along the fertile valley of the Arkansas River. He had an armed force of 400 men, 130 of whom, upon reaching the province with their families, were to engage in farming. Onate was generous hearted in all his ways with the peoples he met and had dealings with. But the Indians had believed that Onate was like the other Spaniards; and just when he and his men began to feel safe from attack, due to his kindly treatment of them, and their apparent reciprocation, he and his were suddenly pounced upon by many hundreds of Indians, who used bows and arrows. Guns boomed and soon the battle ended. These were the Aijado Indians. Later on Onate and soldiers had a battle with another of the natives, which Onate gave the name of Escansaques; and by that time his colonists were ready to leave for Old Mexico, and did. Onate visited the Quivirans before going; finding them prospering and agreeable as is their custom.



The Wichita Indians

-4-

FRENCH TRADERS FIND WICHITAS AT QUIVIRA.

Much light is thrown upon the Wichitas' habitat, customs and business by Professor Herbert E. Bolton, of the University of California, in his Work on "French Intrusions into New Mexico." Dr. Bolton went to Mexico and Spain to get the evidence. His book is published by MacMillan Co., New York, 1917.

French from the Mississippi Valley came up the Arkansas River in very early times and met with the Wichita Indians, whom the Spaniards at Sante Fe named Jumanos, which were identified by Bolton as the Wichita Indians. Due to the raw deals accorded them by the conquistadors from Spain, the French succeeded in wresting the bulk of trade away from the Spaniards in favor of the French and Plains Indians. The Spanish settlers saw that and endeavored to get the trade back; but they never succeeded.

"In 1749, Luis Febre, Pedro Satren and Joseph Riballo, Frenchmen from the Arkansas Post, ascended the Arkansas to the Wichita settlements and from there joined some Comanches and went to Taos. They told their stories which were written.

"In 1750, Felipe de Sandoval, a Spaniard, and some Frenchmen (names not reported) ascended the Arkansas in canoes to the Jumano villages. There they saw a French flag flying. These Indians were living in grass houses, surrounded by stockades and ditches. From the Jumano Sandoval moved to the Comanches and hunted with them four months. While there two Frenchmen and twenty Jumanos came to trade with the Comanches. (pp.396-398).

"In 1746, there was trouble between the Wichita and Comanche people. Some Frenchmen intervened and helped to form a peace-pack, which continued for many years." (Bolton's book.)

"The peace between Wichitas and Comanches remained unbroken until the middle of the 19th century, when Major Van Dorn's greivous blunder of pursuing the Comanches into the Wichita village (at Rush Springs, 1858), where they were feasting together, caused a break in the century-old friendship." (Wichita Brief.)

Sometimes the Wichitas were called Jo-we-ash meaning trader, in Spanish. (Scott's Deposition, p. 152).

We must therefore conclude that the evidence thus found is ample to show that the Wichitas, under whatever name given them, did live along the Arkansas some years before 1541 and until at least 1750, -two hundred years and over. That they were considered intruders by the Osages, who named them Wee'che taws'. That they were the real and only Quivirans cannot be successfully refuted. Sandoval reported them to be farming extensively, maize, beans, calabashes, etc. as did Onate, Coronado and many others who came upon them in various times.



-5-

MOVEMENT OF WICHITAS SOUTHWARD.

Records of good authorities made by the governments which sent out explorers and expeditions of moment are available now as having given a pretty close-up accounting of the movements of the Wichitas, after they left the valley of the Arkansas. Evidently they did not all move together as they went from their seven cities of Cibola.

In 1719, La Harpe came upon the Wichitas on the Canadian River, near the Antelope Hills, where were several villages and a population of 4,000. Fabry was at a deserted settlement twenty three years later, where La Harpe had seen them. Evidently the Wichitas had moved from the Antelope Hills in 1837. However, many of them were known at the time to be living along the Arkansas as late as 1750. (p.4) That the peace-pack with the Comanches was effected with the Wichitas in 1746, while they resided along the Arkansas.

The Wichitas that continued living on the Arkansas were called Jumano; and those which moved to the Antelope Hills, Towakoni, or Red Hill Indians. More than likely the Osages had driven them from their homes at Cibola. The French flag was still flying at the Towakoni village in 1723.

TO-DE-KITS-A-DIE'S TRIP TO MOUNTAINS, SOUTH.

Chief To-de-kits-a-die (Youngman Chief) and a few other of the Towakonis went in search of a safer and better country for his tribes; going due south, he came to the mountains, which we know as the Wichita. Recently in our Council Reverend Little (Tiddy-Kits, a Wichita) in his statement said: "He selected lands near the hillside of the mountains, as they were good enough and pretty enough. The mountains could be seen from a long distance, and would serve a good purpose for my people as a guide in finding our way back home, when on our hunts or visits." And, many of the Wichitas (Towakoni) moved to the Wichita Mountains.

WICHITAS SCATTER OVER CONSIDERABLE TERRITORY.

Tracing the Wichitas from the Antelope Hills, reports show them settled in many villages all over southwest Oklahoma and north Texas. After Youngman Chief died, each village elected a chief. A treaty-pack was made between the Comanche and Kiowa people in 1790, also, with the Kiowa-Apache. These insured friendly relations with the Wichitas and the named Plains' Tribes. All of these Indians had come down from the north; and, they felt like brothers.

Villages and farmings were continued by the Wichitas in every village they established. After a time, we find the whites visiting them. Dodge and Catlin in 1834 found them in a village on the North Fork of Red River. A. P. Chateau, on the Wichita River in Texas. A treaty was made with them at modern Purcell in 1835. There were two villages near Rush Springs and two near Red River, west of the Cross Timbers in 1816. One on Cache Creek; one near Mt. Scott; one near the Keechi Hills; one at Cotton Wood Grove; one west of modern Gracemont; one on Caddo-Canadian county line, etc.



The Wichita Indians

-6-

WICHITA BANDS, ONLY, RESIDED IN TEXAS.

The weight contained in the best reports of all authorities thus far investigated shows that the main body of the Wichita Indians has continued to reside in southwestern Oklahoma, within the boundaries of territory from the Cross Timbers on the East to near the 100th meridian on the West; and from the Canadian River to the Red River, respectively on the North and South. They seldom were found outside of them.

Some of the bands, really pure Wichitan stock, ventured south of Red River into Spanish territory, later to become Texas. Knowing how to find good farming land, they settled along the Brazos River. The Waco people, (Wichitas) who found Mexicans as neighbors, were named Waco, due to the fact that the Mexican was unable to pronounce Wichita, saying Wa-a-co.

Some were farther west, along the Red River branch, which Marcy gave the name, Ke-che-ah-que-ho-no; as that was the name that had been given the branch by the Comanche Indians. The Keechies had made red shields as an armor to protect them from the arrows of enemies. Keechi means red shield Indians; and Ke-che-ah-que-ho-no means branch of river of the Keechies, according to Comanche talk. (R.L. Boake, Wilbur Pewo).

Occasionally some of the main body of the Wichitas would visit their kin south of Red River, but they always returned home as per custom; also, the Texas bands visited their folks (w) north of Red River. It is amusing how many errors were made because of these visits.

Among the statements of authorities who are right in what they say is one Captain Alvord (Ind. Rep., 1872, p.134) who says: "The Wacoos, Keechies and Towaccaroos (Towakonis) originally from Texas, have long been affiliated with the Wichitas." Among these Wichita and bands they know perhaps better than others and they strongly affirm who their bands are; and know who are their blood kin. Their only real and recognized affiliates are the Absentee Delawares, formally declared in 1837.

The mix-up which confused some writers was due to the Van Dorn mistake of 1835, at Rush Springs and the trouble caused by the Texans of the Indians of Texas about the same time. The Agents of these Indians recommended the removal of the Texas Indians to the Leased District, land purchased from the Quapaws in 1818, or 1820. All these Indians were considered as having no claim to any land. And the United States put them all on what is now known to be Wichita country, under an emergency agreement made at Ft. Arbuckle, July 1, 1859. This Agreement was never ratified, by Congress nor the Indians, and due to that fact it was never carried into effect; except to place a lot of Indians on the Wichitas' land without compensation, except perhaps a few dollars worth of provisions at Ft. Arbuckle and at the Wichita Agency, established near modern Anadarko.



-7-

THE NAMES OF SOME WICHITA & DELAWARE

CHIEFS AS REVEALED BY AUTHORITIES.

Many times have the writer heard members of the Councils tell about To-de-kits-a-die, or Young Man Chief. And it is known that this chief was sole governor of their people before and after they moved from the Antelope Hills to a region about the Wichita Mountains. Many villages were made down there; and when Young Man Chief died each village elected its own chief. There were two chiefs at the Dokana village, which was located by Dodge. Their names were Kin-ne-kits and Fly-wa-ha-we. Comanche-Kiowa-Apache people visited them and did some trading, naming them Dokana, or the dark house people, because their houses were dark inside.

The village at Council Bluff, near Ft. Sill site, was presided over by Chief Kin-nos-ta-wa-wa in early times. Reverend Little (Tiddy-kits) was born at this village. The Chief of the village near Mt. Scott was named Wats-na-yak-e. Niastor was born at this village years later. There was but one Chief named Kin-nee-chi-e-hicks-e as governor of the two villages at Rush Creek (Rush Springs site) when visited by Marcy in 1852 and who took pictures of them. The Chief of the village at the Keechi Hills was Da-na-na. The Keechi village at Camp Holmes was Wee-ta-ra-sha-roo. At that village occurred the Camp Holmes Agreement of 1835, where the U. S. and seven nations of Indians held council and perfected the first treaty with the Plains' Indians.

Es-chad-a-wah (Wichita) and Black Beaver (Delaware) conducted the Council which united the Wichita Nation and the Absentee Delaware Tribe under one body as affiliates. That occurred in the year of 1837. All were known traders.

Chief Is-sa-dau (Wichita) was governor of the village near old Anadarko. His successor was Niastor, who was succeeded at his death by Towakoni Jim, then Buffalo Good, and others, as Chester Warden, Kiowa who got his name because he talked the Kiowa language at time of refuging in Kansas during the Civil War. Chief Kiowa was active worker in the Councils. He was succeeded by Chief Dennis Warden. Some of the Wichita band chiefs are: John Tatum, John Thomas, So-kono, Henry Clay, --We forgot to mention Uts-tuts-kins.

The Affiliated Delawares were prominent in the early history of Texas; and were represented in several treaties down there. One at Camp Bowles village in 1836; one at Tiwo-ca-na Creek in 1843. Among them were John Conner, Jim Second-Eye, Jim Shaw, Louis Sanches, Red Horse and Jesse Chisholm. Those who have taken active part in our Councils are Jim Bobb, Jack Thomas, Willie Thomas and Belo Ellis. The white people have named their scout organization Black Beaver, in honor of the finest Indian Scout ever.



-8-

THE NAMES OF SOME WICHITA WOMEN.

In their Councils in August, 1923, the following named old Wichita women were present and made interesting statements:

Hiddy-saw-sun-a-tah-sun-as,
De-ah-sun-ne-ah-tuk-a-sos,
Kitty-wah-au-sos,
Nat-chi-sar-deah,
Kah-do-se-ah,
De-ah-sun-ne-ah-cut-tah-dish.

Names of other prominent Wichita women follow and which appeared on their Rolls at the Kiowa agency:

For-chiddy-wah,
Mis-se-nah,
Has-que-day-as-sun-a-sis-sus,
Nar-chas-nar-nut-to-te,
Day-ty-sah-sun-nie,
Nat-sah-ker-da-kits,
Uts-se-ah-ah,
Tid-ah-cod-dy,
Pearl-sah-ka-no,
Eva- Nae Wah-to-kah,
Wits-to-kah,
Mar-cut-daw-ace,
Kiddy-waddy-sun-as,
A-kit-tad.

Among the prominent Delaware Indian Women are to be found names on the Wichita Rolls as follows:

Dunks-che,
Ho-to-wa,
Ta-co-me-mo,
Alle-hah-de-mah,
Quo-ches-to (Mrs. Tommahawk),
He-buck-ho-la (Cynthia Longhorn),
Billie Spybuck,
Otto-chow-un-its-se,
Kar-che-to-tse,
Nellie Blackbear,
Foh-nos-hah-bor-ke-nur,
Suzzie Araspar.

Yellow Bird's Indian name is Way-ne-o-ka-chat,
Black Bird's Indian name is Keah-kay-do,
John Thomas' Indian name is Has-quah,
Cho-ko-py is sometimes spelled Chuck-ko-phy.
Perhaps such names were familiar to Coronado, Oñate, La Harpe, Fabry, Dodge, Catlin, Marcy and other of the visitors to the villages far back in history.

-9-

LANGUAGE AS SYSTEM OF SIGNS.

Language is a system of conventional signs, esp. words and gestures, having a fixed meaning individualized. A word is the sign of an idea regardless as to whether spoken or written. The English language is composed of at least forty four elementary sounds, each of which can be fairly spelled by the use of one of the 26 letters of the alphabet and often used is one of the 9 diacritical marks. So, we have 44 elementary sounds and but 35 representatives; yet get bye.

Our Committee must clearly discern not only clear-cut sounds and translate them into Anglo-Saxon letters and syllables; but keep the main object in mind, to-wit; As to whether or not the Wichita language is pristine or dialectic. If so, was it from that of the Caddoan stock?

Now, let us get the Webster definition of DIALECT:

"A branch developed from a root language and retaining its original elements together with new forms and idioms which mark its developement into a separately recognized language."

Now if the Wichitas were to have changed their original language into a new one or dialect, it would have occurred when then lived for some 500 to 1000 years with or as neighbors to the Pawnee Nation, along the Arkansas River, middle Kansas.

It is true that the Wichitas got their sacred ceremony from the Pawnees, called HAKO; which Prince Madoc brought from Wales in 1170. Yet, they never have used the Pawnee language.

As stated in the Mead Article (pp.173, Vol. 8, Kansas Historical Collections) "Their language and tone of voice were utterly unlike any Indians east of the Rocky Mountains, but had a merked resemblance in inflection, tone and construction to that of the Indians along the Columbia River in Oregon." And, numerous others have recently made similar remarks.

Perhaps the most commonly used articles are money; and we will give you the words for some of the denominations first in English terms, then those of the Wichitas and Caddoes.

ENGLISH WORDS:---WICHITA WORDS:---CADDO WORDS:---

Nickel	Ne quats' kits	Hi kes' ha
Dime	Ches' es cuddy	Ko thos' te
Quarter	Wich' es cuddy	Bit' is cune
Dollar	Cheus' dek kid eek	Wish' is soon a
Half	Tau' wich is cuddy	He' is cune
5-Dollar	E-es quits' dek kid	eek De' se kan sun a
10-Dollar	E-es-kiddy aw' aus	Be nay' ah sun a
20-Dollar	Uts teets' tse (kse)	Be nay' ah bit' sun a
50-Dollar	E-es-quits' se es kiddy	Be nay' ah de' se kun sun a
	(aw' us	



The Wichita Indians

-10-

Perhaps other commonly used words would help to clear up the misunderstanding, so the Committee lists many of them, as:

ENGLISH WORDS:--WICHITA WORDS:-----CADDO WORDS:-----

---- One	Chus or cheus	Wish ^t che
Two	Wits	Bit
Three	Tau ^t wa	Da ^t ho
Four	De tau ^t quits	Hew ^t eh
Five	E-es ^t quits	De ^t se kun
Six	Kee ^t ya hess	Dun ^t kee
Seven	Kee ^t ya wits	Bis ^t se ka
Eight	Kee ^t ya tau ["] a	Dau ^t ho se ["] ka
Nine	Cheus ken ^t de	He ^t weh se ["] ka
Ten	E-es ^t kiddy aw aus ["]	Be nay ^t ah
---- Wind	New ["] a awd ^t	O ^t to
Water	Kits ^t ze	Ko ^t ko
Rain	Ta hid ^t e us	Nee o ^t wa
Storm	A wa ^t us wi-ed	Haw ^t noc
Snow	Heed ^t au	But ah ^t nes me ["] no
Tornado	Its ka ^t ah ko ["] reh	Put ten ah ^t wa
River	Naw ^t ha do	Neth ah ^t a
Moon	Wah and ya-ah	Nish
Stars	He quid ^t ic	So ^t quas
Sun	Sah ^t kit	Haw ^t no
God	Nau ["] que thet suk ["] ke	Ah hi ^t wa
Heaven	Ah-que ^t taught	Hi ^t o
Devil	Na-ah ne-wah ["] cud ^t dy gie	Keo ^t skorn
Chief	E de ah ^t eh	Ka ^t dee
Uncle	Wah chee ^t cah	Bon nin ^t ny
Aunt	As-se ^t ya kse ["] kits	Sho ^t sen che
Grandpa	Uk ^t kah	E ^t but
White man	Is tah ^t hak	In ^t kin ish
White woman	Is tah ^t hak-cah ["] nik	In ^t kin ish nuf ["] te
Negro	Is tah ["] hee cawd ^t ace	Hah ["] diko hi an ^t o
Bow	Tseet ^t cut that hits	Tso ^t wey
Arrow	Ne quats ^t	Bah
Tobacco	Wee eke ^t ah	Ya ^t ha
Pipe	Wee ^t eke he ["] etse	Dun ^t ko
Knife	Taw ^t hotz	Cut
Potato	Cay kits ^t cawd	Eh ^t ha ki ["] ho
Onion	Ca-asa	Daw ^t ho
Dog	Dei-iths	Hawg
Horse	Ca wa ^t dah	De-e sune ^t a
Man	We esch	Sho ^t wa
Indian	A hass ^t quat-ez	Hi no hats ^t no
Wichita	Kiddy ke deze ^t	Wee ["] che taw ^t (Osage)
Caddo	Tha ["] is ^t too	Haw sen ^t na
Comanche	Nau ["] staw ^t als	So ^t to
Delaware	Naw ["] wad ^t da ke	Wau ^t pun nuk ["] y
Apache	Kee a ^t nas	Kun ^t se
Kiowa	Chus kau ^t adas caud	Qua ^t e wa
Arapaho	Saw ne ^t te koc	Sun ^t ety



-11-

ENGLISH PHRASES: WICHITA PHRASES

What subject shall we take up at this time?	A kiddy hiddy wau?
To-morrow	He hunt tiddy
When the time comes	How a carder
Nice day, this	Uts te hunt tiddy
Rainy day, this	Ta hiddy us
Summer time is here	Ta-a hos and a sun tos
Spring time is here	Uts ta hunt as
Winter time is here	Kids skid' ies
Fall time is here	Wa cau' wits tos

KEE-CHE-AH-QUE-HO-NO IS DEFINED:

On the Marcy map is the name of the upper Red River, Kee-che-ah-que-ho-no; and as it is an Indian word an attorney desired to know what tribe gave it that name, and its meaning. The answer was found from Mr. Robert L. Boake, of Anadarko and Wilbur Pewo, a Penetaka, of Apache, as follows:

-C- Mississippi River:	Pe a ah que ho no, big main river.
*O- Missouri River:	U hu ah que ho no, the oily river.
-M- Arkansas River:	To cove ah que ho no, the ice river.
-A- Brazos River:	Ta cun ah que ho no, arrow point "
-N- Cache Creek:	Ex saw ah que ho no, soldier creek.
-C- Hog Creek:	Mobe porto ho' no, creek of many hogs.
-H- Red River:	Paucy twy ho no, a sandy river.
-E-	

Kee-che-ah-que-ho-no, a river in the Keechi country. The term "Ahque" when not divided by a hyphen means "here is." But when divided as "ah-que" it means "horn" or "branch." The affix, "hono" means "stream of water", or "river." From the Comanche.

BLACK BIRD (KEAH KAY DO) INDUCES WICHITA COUNCIL TO CHRISTEN CHAS. H. PRATT.

Black Bird, venerable old Wichita man, in the Council of September 13, 1932 at Anadarko, Oklahoma, stood and spoke in the Wichita language to the assemblage. Chief Dennis Warden informed Charles H. Pratt, historian of the Tribes, that he was to have a Wichita name and spelled it, explaining its full meaning. Most all Indians' names have their meanings.

The name given is Ots-Neats-ak-ah-nik. The Council approved this matter at the time. Pratt was very much pleased. The name means "Standing-for-us-all." Pratt had been helping the Wichita and Affiliated Bands of Indians and had induced many of the white people to help them. It is a custom of the Wichitas to give Wichita names to their white friends. And, many of the names are not complimentary. They are fond of attaching nick-names to their own people. And in most instances the nick-name fits its wearer.



-12-

WHY THE WICHITAS TATTOOED THEMSELVES.

(Curator Geo. A. Dorsey Quoted)

* How long the custom of tattooing prevailed among these early-time Wichitas, we have not learned; but the reason and manner for so doing are disclosed fairly accurate by one Dr. George A. Dorsey, Curator of Anthropology, and at the time under the auspices of the Carnegie Institute. However, no one ever sees any tattooed Wichita of to-day. The term Kiddi-ke-dese is a Wichita word, which means "tattooed eyes like those of the raccoon." Tattooing requires great skill; and, instead of painting their faces, the Wichitas had their own special brand, which other tribes did not copy. The Seri Indians, also, tattooed themselves; but they were not known to the Kiddi-ke-dese. Seri lived in Lower California.

"Both men and women tattooed. The men, both upper and lower eye-lids, and from the outer corner of the eyes extended a slight line about a half inch in length. From this design the Wichita claim is derived their name, owing to the resemblance of the eyes thus tattooed to those of the raccoon,--kiddi-ke-dese or raccoon eyes.

"These marks are made on a boy when young, at the time he is told that they will prevent him from having sore eyes. This being done after the boy has killed his first bird, or game.

"Up and down the breast and arms may be found additional marks in the form of a cross. These indicate the number of times the individual has acted as a spy for a war-party which has been successful, one mark being made for each incident. These crosses are symbols of a mythical hero, whose Wichita name is Tah-a-net-ski-had-did-ia, the warrior's guiding star, and the word means "Flint-Stone Lying-Down-Above."

"The marks tattooed upon the women differ but slightly among individual women; yet, vastly from the men folks. The most complete, as well as most common design, is here given: A single line passes down the ridge of the nose and is carried on to the corners of the mouth, where each joins a short line passing downward and terminating in another line directed toward the center of the lower lip. Before these lines meet they turn downward to the chin. The space between these two lines is occupied by two parallel lines, and all four terminate in a line which passes entirely around the jaw from ear to ear, and which is surmounted by a row of solid triangles. Similar rows of triangles pass across the neck and across the upper breast. Down each arm are two series of four parallel zigzag lines, while four long lines pass down the middle of the breast. Above each of the breasts are three pairs of lines, each pair crossing at a wide angle, the open space at each end being occupied by V-shaped connecting lines. The nipple is also tattooed and around it are three concentric circles.



The Wichita Indians

-13-

"It is claimed by the Wichitas that the chief object of the tattooing was to distinguish the woman, not only from tribes, but especially from slaves, of whom in former times they held many. The whole tattooed design is said to have been derived from the buffalo. The girls are told that the concentric rings about the breasts prevent them from becoming pendulous in old age."

OTHER FINDINGS OF DR. GEO. A. DORSEY.

"In character, the Wichita stand high among the Plains Tribes as regards morality. Their home life seems to have been exceedingly well regulated, and intertribal strifes were rare. They have given very little trouble with the United States, and from an early time they manifested a uniformity of friendship and friendly disposition, from which they have received no apparent benefit. Of all the Tribes of the Plains they seem to be the best natured and most kindly disposed toward the whites; indeed, it would be hard to find anywhere people of a finer nature than that possessed by the Wichita."

COMMENT: Now, if the Wichitas of to-day fail to live in high esteem of their contemporaries, they can blame it upon their environments, for there is not one thing in their heredity that they can attribute any waywardness.

MARRIAGE CUSTOM OF EARLY WICHITAS Statement of Chuck-ko-phy, in the Council. December 27, 1922.

"When Wichita young man wants to marry, the young man must get his mother or grandmother to call upon the young woman's mother or grandmother to ascertain whether or not there is any blood relation existing in their families; if there is not, then the marriage may take place, providing the young man has made suitable preparations or accumulations for taking care of, not only the bride, but also the bride's parents, should they be dependent upon the girl for support.

"In case either of the couple dies and the other is well-loved by the parents, the living spouse's hair is cut off pretty short, and that person will not desire nor be permitted to marry again until the hair has grown to its former full length. But should the spouse be not well thought of by the parents of the deceased spouse, then but a little of the hair is cut off and it is not long in growing back to full length, thus permitting the person to marry much sooner, if he so desires."

With the Wichitas plural marriages are not permitted, under sever tribal rules for violation.



-14-

WICHITA COUNCIL REVEAL CUSTOMS.

On February 24, 1923 the Commissioner of Indian Affairs sent a MESSAGE TO all Indian Agencies, calling to their attention that the Reserve Tribes were neglecting their homes, crops, business and otherwise by staging entertainments, as pow-wows, snake-dances, 'give-away' picnics all of which are proving detrimental to said Tribes; and that those guilty of such doings must CEASE & DESIST.

Chief John Tatum (Waco-Wichita) brought the letter to the Council, wherein it was read, explained and fully discussed. The Council ordered it to be properly answered. The following matters contain a gist of the reply:

1.- EARLY SPRING MEETINGS OF WICHITAS.

For ages untold the Wichitas have been holding early spring gatherings, long before visited by white peoples; the custom still obtains. The event occurs in early March. The purpose being to see to it that all of their tribal families are amply supplied with seeds for their gardens and farms. Those who have been fortunate in keeping in storage more seed than they will have use for bring the surplus to the meeting for distribution among those who are not amply provided. Such gathering never requires more than one day. All bring their dinners and place same upon a long table, family style; and, the spread is thoroughly enjoyed by all. Much speaking is done by the orators of the day, perhaps on best methods of growing the crops and how to stroage production.

2.- ROASTING-EAR TIME BRINGS ANOTHER.

When corn is in the roasting-ear, the leaders of the tribes arrange for their annual festivity, which must be worthwhile in a large way. There is a spread that includes much of what their efforts have produced. The whole affair takes the nature of thanksgiving. Not a thing is touched until grace is said. There is perfect quietude; only the elements on the outside are heard. Then there arises one who stands perfectly erect and who calls Nau"que thet suk'ke, (God) to witness the bounties now bestowed upon his people. He speaks quite long. Dinner is served and the dishes are rapidly removed. The orator of the occasion stands and pleasantly recounts the spring-time gathering; how the seeds were put to their intended use, and, that, too, by small effort on the part of the growers; while the Power of God reached down to earth and told the seeds how to grow into others, many times the number planted. Warming up to his subject, the speaker says: "Just think of it: what a small thing you have done a stirring the ground, cutting the weeds, keeping out the stock, requiring you to do just what you should do for exercise to make you well. And, again think: How much more was done for you by the Creator. But if you neglect your

The Wichita Indians

-15-

part, God may withdraw His part; and your growing crop will show up bad; and that it should." Little, big, young and old are eager to hear the Wichita orator deliver his Thanksgiving talk.

(--- The Report of the Commissioner of Indian Affairs on the "Cheyenne, Arapaho and Wichita Visit East in 1871," Washington, D. C. had this to say about Buffalo Good: Buffalo Good, the most elequent speaker among them, was dressed in a plain black pale-face suit. Their prevailing type of face is that usually seen in the warlike Sioux - that is, a coarse, broad lower face, Hebrew nose and retreating forehead!-p.30) Also, at the Camp Holmes Agreement Council, August 24 1935, it was reported that the Wichita spokesman had made the best talk of any that had been delivered.

3.- ENTERTAINMENTS FOR SCHOOL CHILDREN.

For more than a half century the Wichitas and other of the tribes have been sending their children off to boarding schools, some provided for by the United States and some are denominational, or private institutions, - all cater to the Indian children. This plan means the taking of children away from their homes for months; often the entire term.

Now, the Wichitas have planned annual entertainments, not for children alone, but for their parents as well. This occurs near the last of August, at which time a grand gathering is had at the same place others are held. A big feast is on hand for everybody, the usual family style. A joyous time is the result. Encouraging words are profusely spoken by the older folks on the value of a good education. There is singing and dancing, the Wichita way. The big object is to jolly-up the mothers whose babies are to be gone for so long a time, to make their burdens lighter.

At the close of the term of school, there is the home-coming entertainment, conducted very much alike that of the going. A big spread and everything to make merry the occasion. This occurs the latter part of June. Time used is seldom over a day. Often the children do the entertaining by speaking and singing their new songs and speeches. Very often there are visitors from other tribes and white folks. In order to preserve quietness, those who feel responsible for the conduct of the meeting select some big huskies to act as guards; and they see to it that no gambler or boot-legger is permitted to disturb their assembly.

4.- RELIGIOUS GATHERINGS OF WICHITAS.

The Wichitas sponsor two religious denominations; one of which meet at the Rock Springs edifice, a frame building,



The Wichita Indians

-16-

and is incorporated as NATIVE AMERICAN CHURCH, the other is named THE WICHITA CHURCH, which meet at their Grass-House. The former have more members, a paid minister who is the Reverend Lewis Miller (a Creek Indian) whose home is in Holdenville, Oklahoma. Some ten tribes are united with this Church, having twenty branches located in the following places: Wetumka, Little Fork, Weogufkee, Little Sedar, Middle Creek No. 1, Middle Creek No. 2, Little Quasardy, Tulmachussee, Rock Spring, West Aufalia, Silver Spring, High Spring, Little Cussetah, Tuskogee, Montezuma, Grave Creek, Sulphur Spring, Big Arbor and Salt Creek. They hold regular prayer meetings on Wednesdays at which time the business of finance is considered. The minutes of such meetings show very active interests taken. In the absence of the regular minister, Josie Cayley or some other Wichita conducts the service.

Reverend John Thomas (a Wichita) preaches for the members of the Wichita Church at the Grass Lodge, Camp Creek. He is an elequent speaker, using only the Wichita tongue. The Wichitas as a whole do not worship idols. To them God is the Great Father, in Wichita the word is Nau^uque thet suk^uka; while for Devil the word is Na-ah ne-wah^u cud^udy gie meaning who brings them troubles.

They perform beautiful ceremonies when beginning and completing a shrine and grass houses. The origin of their ceremony is thought to have been introduced to the Pawnee by Prince Madoc who settled among the Pawnees in 1170 and they passed it on to the Jumanos, Tejas, or Wichitas when they came down among the Pawnees later on. (Kans.Hist.Coll.). They believe that woman was before man. They believe in fasting three days and nights in order to obtain 'medicine', or wisdom they do not possess.

5.-

SOME HOLD PEYOTE MEETINGS.

Their peyote practice is something like Christian science. Object being to cure the sick by prayer and peyote. When the Government physician gives up and assures the Indian that he will die and to arrange his earthly matters, the members of the peyote believers "put-up" such meeting. A space for a tent is cleared down smothe, in a new place. Quickly the tent is up, a cot is brought, the sick placed thereon at beginning darkness. There is a leader who conducts the service; peyote is fed to the patient, while prayer is being said, asking God to bring recovery speedily. Four or five mescal buttons may be eaten by the patient. If he vomits a blackish substance he is sure to get well. Already several have been cured (George Ashly for one). At coming daylight the patient is given a bath, dried good by towels. All partake of nourishment, which must consist of corn, cherries, meat and water, nothing else. Each article of food represents some token, which they do not divulge. The Kiowas also hold peyote meetings. They had introduced it to the Wichitas many years ago.



The Wichita Indians

-17-

TRADITION, HISTORY, CROP PRODUCTION;
TOLD BY WICHITA INDIANS IN THE YEAR OF 1897
TO MAJOR GEN. HUGH LENOX SCOTT, AND BY HIM
PLACED IN DEPOSITION, APRIL 2, 1928,
AT CITY OF WASHINGTON, D.C.

A long time ago the Wichita, Tawakonee, Waco, Keechi and Pawnee Indians lived together near the Arkansas River. Later on they separated, we do not know why it was, not on account of any quarrel. They just separated. The Pawnee went north and the Wichitas went south. The Towakonie, Keechi and Waco went south east of here (Anadarko was the place the reports were made by the Indians). The Wichita settled near the mountains (12 miles from Ft. Sill). We did not see any other tribe here when we came. Old Niastor over there (pointing) was born at the base of Mount Scott. He is 86 years old. We had a village on the North Fork of Red River on Cove Road; another where Ft. Still now stands; on Red River near the mouth of Cache Creek; on Rush Creek (in Chickasaw country), and all around here. I do not know why we left those places, but it was a custom we had whenever the things we planted did not grow well, we moved somewhere else. The Pawnee have always been our friends.

We had hoes made of the shoulder blade of a buffalo. The women used to dig our cornfields; the way it was done was for each family to have its cornfields fenced in, the women dug up a circular space 2 feet in diameter and planted seven krenels in it. A similar space was then dug up 3 or 4 paces from the first and so on with the whole field. The women hoed it a little after the corn came up, but the whole village left soon after the planting to look for buffalo, and did not come back until harvest time.

When the squashes were ripe, they were cut into strips 2 inches wide. These were pounded and dried; then platted into a mat 6 feet long and 3 feet wide, which was rolled up and put into a cache for storage and safe-keeping. (Also, much of their other crops were placed in the caches).

THE CACHE: "Our custom was to dig a hole about 3 feet across at the top, taking out the sod very carefully for replacement later; and after going down 3 feet the cavity was enlarged to 8 feet in diameter and just deep enough for a man to stand on the bottom and see out on every side. The earth was taken out carefully, put on a hide and thrown somewhere at a distance by the women. When completed it was left a short time for drying out. Then a hide was put on the bottom, over which a layer of grass was spread; then dried meat, squash, melons and corn were put in in layers and covered over with grass. Dirt was packed in the mouth of the cache for 3 feet, the sod was carefully replaced and smothered over, and no one there was a cache anywhere about. When the caches were finished we would move away off somewhere to hunt for buffalo, and did not come back until the middle of winter sometimes; and then dig up our caches



The Wichita Indians

-18-

and find the melons still good to eat, even if it was winter. We used to trade our corn, squash and melons to the Kiowa and Comanche for horses, when they came to visit us. Sometimes we took our corn, squash, and melons to trade with them."

INCIDENT OF WICHITA FASTING.

We we lived at Mt. Scott a young Wichita man climbed up on top of the mountain and remained there three days and nights without eating and drinking anything, and while he was lying on his back looking up at the stars one of them came down close to him and said to him, "I am going to take pity on you and help you. You go down to your village early tomorrow morning, paint your face and put on your war clothes. For about 11 o'clock an Osage war party will attack your village, and you will drive them a way." And so it was. The Osages attacked the Wichita village, but it was ready for them, and many Osages were killed. The star helped the Wichitas.

Out at the end of the mountains, there is one called Rock Mountain, where there is another medicine place for the Wichita. If a man stays there three days and nights without eating or drinking a ghost (or spirit) will come to him while sleeping (in a dream), and touch him and take him out where he will see some medicine.

We call ourselves Kiddi-Ki-dish, which means tattooed around the eyes. We call the Pawnee Awa-hay, which means a grasshopper, a big grasshopper. We have a Sunday like the Kiowa, a very deceitful man; we call him Scan-to-Ka. The Caddo call him Cani-okan.

As reported to (then) Captain H. L. Scott
by Niastor and Tawakeny Jim,
at Anadarko, Indian Territory.

SOME OTHER OF SCOTT'S STATEMENTS.

During the Civil War, you see, the Indians divided down there. Some were Northern and some Southern sympathizers. The Shawnees, Wichitas, Arickarees, Delawares, and a few others were Northern; the Tonkaway, Penetaka, Comanche, Kiowa, Kiowa-Apache, Choctaw and Chickasaw were Southern. The Wichita and Delaware and a few Caddo became frightened, due to the Tonkaway massacre and the removal of the soldiers from Fort Cobb, and went back to the Arkansas River, where La Harpe had found them in 1719. After the Civil War they all returned to the Washita River valley. The Comanche and Kiowa say they found the Wichita occupying this land around about the Wichita (Dokana) Mountains when they themselves first came down from the north before 1682. (Deft. Ind. Ev., Dep. Capt. Acott).



-19-

M I S C E L L A N E O U S

The matter of conforming to the methods of their white brethren by the Indians did not meet with acclamation; they reluctantly changed and slowly at that. The manner of electing their chieftains and of conducting their councils were quite different from the parliamentary procedure. Some of the Wichitas understood and assumed the roll of instructor for the tribes. What is said along this line is well illustrated by Chief John Tatum, in an address to the Council on October 21, 1925:

"White men have ways which we must understand if we are to talk to them and explain to them what we believe to be true. We've been trying to get the white man to bend to our way of doing, but they will not do that. So, we must try and see how they do things; then we can explain to them so they can understand us."

WICHITAS ELECT DELEGATE TO SEE OSAGE.

In their Council of Sept. 3, 1926, Minutes show in part under Business: "Motion, by Thos. Stevens, That Burgess Hunt Seger be elected Chairman of Delegation to go as soon as possible to see the Chief of the Osages for obtaining evidence witnesses in support of our claims, he to select what other he chose to assist him. Motion is seconded by Phillip Hendrix. Motion carried." Hunt selected Walter Lamar.

In their Council of Oct. 16, 1926, Minutes show this Committee made its report, as follows:

"Burgess Hunt Segar: We, Lamar and myself, made a trip and saw Osage people. Big dance on. Osage ask us to stay over and to-morrow, Friday Oct. 8, 1926, come to Council, then we talk what we know about Wichitas' land, homes, customs, etc. Next day Osage had Council, many old men there. They all talked among themselves for a while. Soon Chief Baconrind and John Abbott, interpreting, came and told us some good things about what they know of the Wichitas. Then Baconrind made statement for his Tribes. Other old Osages made statements next day in a Bank; and affidavits were made in each. Two copies of each were made; we have placed them with Historian Pratt."

"Oscar Leonard spoke: I move that Committee to Osage people be released and vote of thank be given them for the good work done. Motion was seconded by Chief Kiowa. Motion carried."

In their Council of Dec. 4, 1926, a Delegation was selected to visit some people in Wichita County, Texas. Purpose of which was for locating evidence witnesses. The selected delegation made the trip and later made its report to the Council; and was given a vote of thanks and discharged.



-20-

C O N T E N T S

DEDICATION OF THIS MESSAGE TO PEOPLE OF KANSAS.

I N T R O D U C T O R Y

- 1.- The Wichita Indians. - The Author.
- 2.- Traditional Origin. The Osage Name for Wichita.
- 3.- The Spanish Conquistadors: Coronado, Onate.
- 4.- French Traders of the Arkansas. - Bolton.
- 5.- Movement of Wichita from Cibola Southward.
- 6.- Wichita Bands Go to Texas. Bands Defined by Alvord.
- 7.- Names of Wichita and Delaware Chiefs; Locations.
- 8.- Names of Prominent Wichita-Delaware Women.
- 9.- Wichita and Caddo Language Contrasted. Common Terms.
- 10.- More Words as Exhibiting Non-Linguistic Stock.
- 11.- Wichita Expressions Simplified. Kee-che-ah-que-ho-no.
- 12.- Why the Wichita Tattooed: Boys, Men, Women.
- 13.- Dorsey's Character Deliniation. Marriage Custom.
- 14.- Wichita Council Answer Charge Vs Indians.
 - A.- Early Spring Gatherings.
 - B.- Roasting-Ear Festivities.
- 15.-
 - C.- Buffalo Good Voted an Eloquent Speaker.
 - D.- Entertainment for School Children, Parents.
 - E.- Religious Organizations of Wichitas.
- 16.- F.- Peyote Meeting. Purpose.
- 17.- Tradition, History, Crop Production, By Scott. Dep.
 - A.- Fsrming method.
 - B.- The Cache, How Made and Purpose.
- 18.- Why Wichitas Fast Three Days and Nights.
 - A.- Incident of Warning of Osage Party.
 - B.- Another Place Wichita May Obtain Medicine.
 - C.- Some Other of Major Gen. Scott's Statements.
- 19.- Miscellaneous Accounting of Wichitas.
 - A.- Matter of Conforming to White Men's Ways.
 - B.- Council Acts, Selects Delegations to Visit Osage People. Trip Is Made; Reported to Council; and Council Releases Delegation with Thanks.

Thus, we conclude this Message; and Trust it will be received in the kindly spirit in which it is made and intended.

With great respect,-

Sincerely,

Charles H. Pratt.
Anadarko, Okla.

The Wichita Indians

KANSAS STATE
HISTORICAL SOCIETY

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Wichita City Library

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