

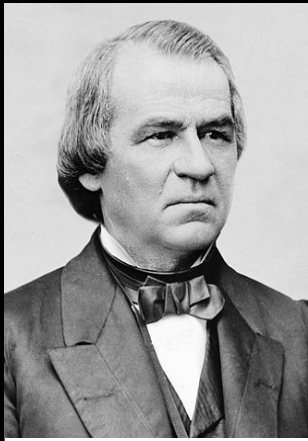
The Umo<sup>n</sup>ho<sup>n</sup> reputation of being formidable may have played a part in this tangle. By surrounding them with unrelated nations, the U. S. Government probably felt that it would slow down any rebelliousness on the Umo<sup>n</sup>ho<sup>n</sup> part. Then again, it could have been simply that white bureaucrats can't tell one Native American tribe from another. Or, given the Winnebago's history of warring with the whites that this rebel band had massed and its refusal to stay put, they may simply have decided to put them into a place that they wanted and be done with the problem and that the Umo<sup>n</sup>ho<sup>n</sup> would have to accept it.



"Axe and hand ball catcher" Giffen & Tibbles, *ibid.*, p. 44



Language of the Robe: Walking, La Flesche/Fletcher, *ibid.*, Plate 52 b  
Reservation land Jeff Mohr, OTHRP Archives



Andrew Johnson  
Wikipedia

## Treaty with the Omaha, 1865

### President Andrew Johnson, Democrat, Slave owner

**A**rticles of treaty made and concluded at Washington, D. C., on the sixth day of March, A. D. 1865, between the United States of America, by their commissioners, Clark W. Thompson, Robert W. Furnas, and the Omaha tribe of Indians by their chiefs, E-sta-mah-za, or Joseph La Flesche, Gra-ta-mah-zhe, or Standing Hawk; Ga-he-ga-zhing-a, or Little Chief; Tah-wah-gah-ha, or Village Maker; Wah-no-ke-ga, or Noise; Sha-da-na-ge, or Yellow Smoke; Wastch-com-ma-nu, Hard Walker; Pad-a-ga-he, or Fire Chief; Ta-su, or White Cow;

**Article 1.** The Omaha tribe of Indians do hereby cede, sell, and convey to the United States a tract of land from the north side of their present reservation, defined and bounded as follows, viz: commencing at a point on the Missouri River four miles due south from the north boundary line of said reservation, thence west ten miles, thence south four miles, thence west to the western boundary line of the reservation, thence north to the northern boundary line, thence east to the Missouri River, and thence south along the river to the place of beginning: and that the said Omahas vacate and give possession of the lands ceded by this treaty immediately after its ratification:

**Provided,** That nothing herein contained shall be construed to include any of the lands upon which the said Omaha tribe of Indians have now improvements, or any land or improvements belonging to, connected with, or used for the benefit of the Missouri school now in existence upon the Omaha reservation.

**Article 2.** In consideration of the foregoing cession, the United States agree to pay to the said Omaha tribe of Indians the sum of fifty thousand dollars, to be paid upon the ratification of this treaty, and to be expended by their agent, under the direction of the Commissioner of Indian Affairs, for goods, provisions, cattle, horses, construction of buildings, farming implements, breaking up lands, and other improvements on their reservation.

**Article 3.** In further consideration of the foregoing cession, the United States agree to extend the provisions of Article 8 of the treaty between the Omaha tribe of Indians and the United States, made on the 16th day of March, A. D. 1854, for a term of ten years from and after the ratification of this treaty; and the United States further agree to pay to the said Omaha tribe of Indians, upon the ratification of this treaty, the sum of seven thousand dollars as damages

#### **Treaty with the Omaha, 1865 continued**

in consequence of the occupancy of a portion of the Omaha reservation not hereby ceded, and use and destruction of timber by the Winnebago tribe of Indians while temporarily residing thereon.

**Article 4.** The Omaha Indians being desirous of promoting settled habits of industry and enterprise amongst themselves by abolishing the tenure in common by which they now hold their lands, and by assigning limited quantities thereof in severalty to the members of the tribe, including their half or mixed blood relatives now residing with them, to be cultivated and improved for their own individual use and benefit, it is hereby agreed and stipulated that the remaining portion of their present reservation shall be set apart for said purposes; and that out of the same there shall be assigned to each head of a family not exceeding one hundred and sixty acres, and to each male person eighteen years of age and upwards, without family, not exceeding forty acres of land — to include in every case, as far as practicable, a reasonable proportion of timber; six hundred and forty acres of said lands, embracing and surrounding the present agency improvements, shall also be set apart and appropriated to the occupancy and use the agency for said Indians. The lands to be so assigned, including those for the use of the agency, shall be in as regular and compact a body as possible, and so as to admit of a distinct and well-defined exterior boundary. The whole of the lands, assigned or unassigned, in severalty, shall constitute and be known as the Omaha reservation, within and over which all laws passed or which may be passed by Congress, regulating trade and intercourse with the Indian tribes shall have full force amid effect and no white person, except such as shall be in the employ of the United States, shall be allowed to reside or go upon any portion of said reservation without the written permission of the superintendent of Indian affairs or the agent for the tribe. Said division and assignment of lands to the Omahas in severalty shall be made under the direction of the Secretary of the Interior, and when approved by him, shall be final and conclusive. Certificates shall be issued by the Commissioner of Indian Affairs for the tracts so assigned, specifying the names of individuals to whom they have been assigned respectively, and that they are for the exclusive use and benefit of themselves, their heirs, and descendants; and said tracts shall not be alienated in fee, leased, or otherwise disposed of except to the United States or to other members of the tribe, under such rules and regulations as may be prescribed by the Secretary of the interior, and they shall be exempt from taxation, levy, sale, or forfeiture, until otherwise provided for by Congress.

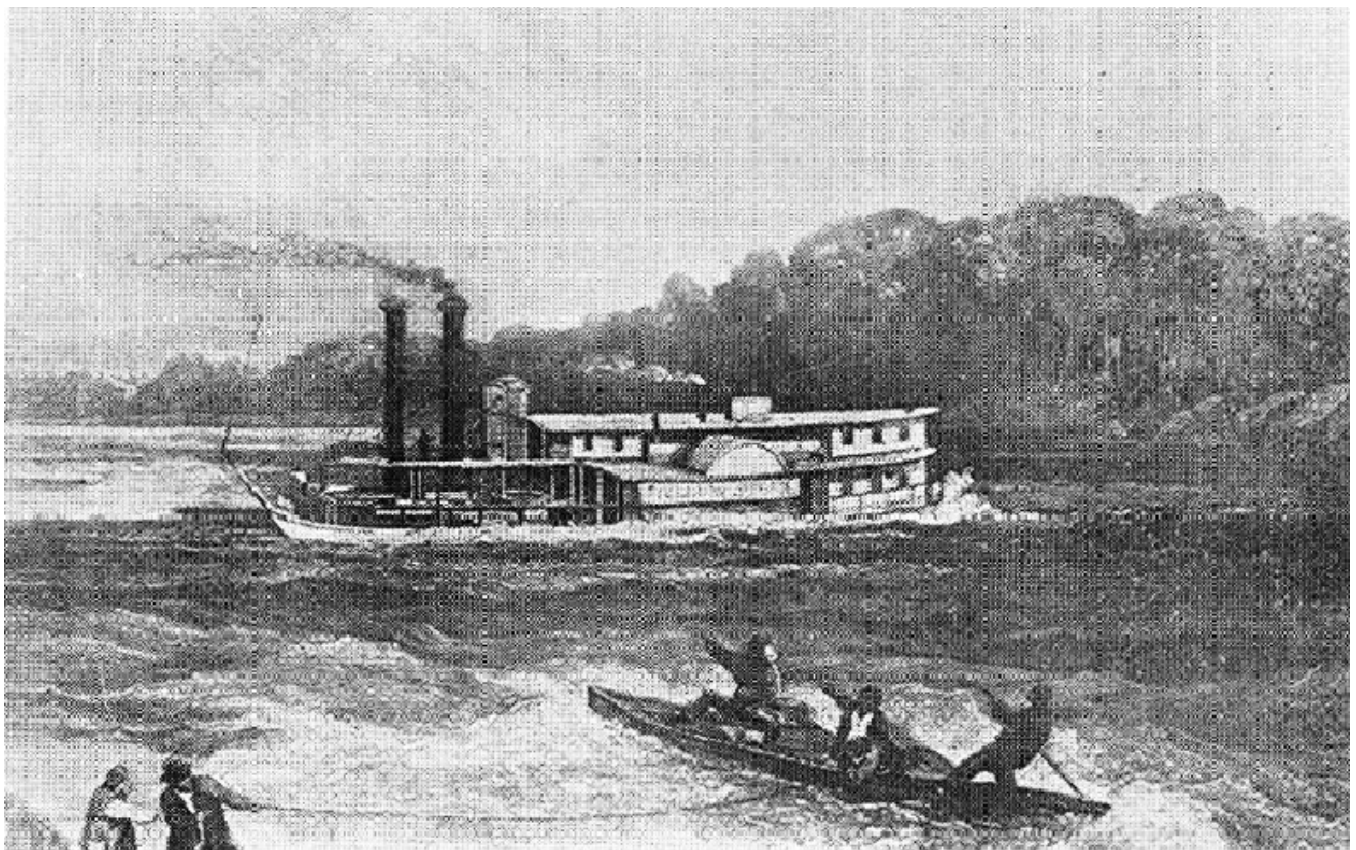
**Article 5.** It being understood that the object of the Government in purchasing the land herein described is for the purpose of locating the Winnebago tribe thereon, now, therefore, should their location there prove detrimental to the peace, quiet, and harmony of the white as well as of the two tribes of

**Treaty with the Omaha, 1865 continued**

Indians, then the Omahas shall have privilege of repurchasing the land herein ceded upon the same term they now sell.

In testimony whereof, the said Clark W. Thompson and Robert W. Furnas, Commissioners as aforesaid, and the said chiefs and delegates of the Omaha tribe of Indians, have hereunto set their hands and seals at the place and on the day amid year hereinbefore written.

E-sta-mah-zha, or Joseph La Flesehe, his x mark. [SEAL]	Pad-a-ga-he, or Fire Chief, his x mark. [SEAL]
Gra-ta-mah-zhe, or Standing Hawk, his x mark. [SEAL]	Ta-su, or White Cow, his x mark. [SEAL]
Ga-he-ga-zhin-ga, or Little Chief, his x mark. [SEAL]	Ma-ha-nini-ga, or No Knife, his x mark. [SEAL]
Tah-wah-ga-ha, or Village Maker, his x mark. [SEAL]	In presence of —
Wah-no-ke-ga, or Noise, his x mark. [SEAL]	H. Chase, United States interpreter.
Sha-da-na-ge, or Yellow Smoke, his x mark. [SEAL]	Lewis Saunsoci, interpreter.
Wastch-com-ma-nu, or Hard Walker, his x mark. [SEAL]	St. A. D. Balcombe, United States Indian agent.
	Geo. N. Propper.
	J. N. H. Patrick.



Yellowstone Steamboat, Nebraska State Historical Society

# Treaty with the Omaha, Discussion, 1865

President Franklin Pierce, Democrat

There are two treaties written in 1865 which have an affect upon the Umo<sup>n</sup>ho<sup>n</sup>. The first is the formal treaty with the Umo<sup>n</sup>ho<sup>n</sup> on March 6th.

**Article 1.** states that the Umo<sup>n</sup>ho<sup>n</sup> are selling the top third of their reservation. It also states that the Umo<sup>n</sup>ho<sup>n</sup> must vacate the lands described by this treaty immediately after its ratification: Provided, That this does not include any of the lands upon which the Umo<sup>n</sup>ho<sup>n</sup> have improvements, or any land or improvements belonging to, connected with, or used for the benefit of the Missouri school now in existence upon the Umo<sup>n</sup>ho<sup>n</sup> reservation. From the U. S. point of view these were lands that the Umo<sup>n</sup>ho<sup>n</sup> were not using. From the Umo<sup>n</sup>ho<sup>n</sup> point of view, these were their lands to do with what they wanted to do and that did not include selling them.

**Article 2.** lists the payment that the United States agrees to pay to the Umo<sup>n</sup>ho<sup>n</sup> tribe for the land. The sum of fifty thousand dollars, to be paid upon the ratification of this treaty is the price tag for this transaction. Then the cash is converted immediately so that it will be totally controlled by their agent and turned into goods, provisions, cattle, horses, construction of buildings, farming implements, breaking up lands, arid other improvements on their reservation.

**Article 3.** adds that the United States is to extend the provisions of **Article 8** of the 1854 treaty, for a term of ten years after the ratification of this treaty;

**[1854] Article 8.** The United States agree to erect for the Umo<sup>n</sup>ho<sup>n</sup>, at their new home, a grist and saw mill, and keep the same in repair, and provide a miller for ten years; also to erect a good blacksmith shop, supply the same with tools, and keep it in repair for ten years; and provide a good blacksmith for a like period; and to employ an experienced farmer for the term of ten years, to instruct the Indians in agriculture.

Which essentially extends the miller, blacksmith and farmer and related services for another ten years. Also in this article the United States further agrees to pay to the Umo<sup>n</sup>ho<sup>n</sup>, the sum of seven thousand dollars as damages by the Winnebago tribe for the use and destruction of timber while temporarily residing on Umo<sup>n</sup>ho<sup>n</sup> lands that are not a part of this sale.

**Article 4.** reiterates several themes that have been established in prior treaties. The first being the idea of allotment. The new phrase is "abolishing the tenure in common by which they now hold their lands" and then follows the description of what will become known as allotment.

In essence, all Umo<sup>n</sup>ho<sup>n</sup> including half or mixed-blood relatives residing with them are eligible for a share of the remaining portion of their present reserva-

tion. There shall be assigned to each head of a family not exceeding one hundred and sixty acres, and to each male person eighteen years of age and upwards, without family, not exceeding forty acres of land — to include in every case, as far as practicable, a reasonable proportion of timber.

In addition six hundred and forty acres surrounding the present agency improvements, shall also be set apart for the occupancy and use of the agency. The lands to be so assigned, including those for the use of the agency, shall be in as regular and compact a body as possible, with a distinct and well-defined exterior boundary.

The whole of the lands, assigned or unassigned, in severalty, shall constitute and be known as the Umo<sup>n</sup>ho<sup>n</sup> reservation. All laws passed or which may be passed by Congress, regulating trade and intercourse with the Indian tribes shall have full force within the reservation. No white person, except such as shall be in the employ of the United States, shall be allowed to reside or go upon any portion of said reservation without the written permission of the superintendent of Indian affairs or the agent for the tribe.

All division and assignment of lands to the Umo<sup>n</sup>ho<sup>n</sup> in severalty shall be made under the direction of the Secretary of the Interior, and when approved by him, shall be final. Certificates shall be issued by the Commissioner of Indian Affairs for the tracts so assigned, specifying the names of individuals to whom they have been assigned respectively, and that they are for the exclusive use and benefit of themselves, their heirs, and descendants; and **said tracts shall not be alienated in fee, leased, or otherwise disposed of except to the United States or to other members of the tribe**, under such rules and regulations as may be prescribed by the Secretary of the interior, and **they shall be exempt from taxation, levy, sale, or forfeiture, until otherwise provided for by Congress.** [Bold added by OTHRP]

The statements in bold are of particular interest. The land can only be transferred from an individual to the U. S. or another individual of a tribe. Such lands will be exempt from taxation, levy, sale or forfeiture unless otherwise provided for by Congress. Ergo, Congress has complete control of all Umo<sup>n</sup>ho<sup>n</sup> lands to do with what they will. This is becoming a standard ploy in Umo<sup>n</sup>ho<sup>n</sup> treaties. Promise one thing and reserve the right to change it at will. Such a promise is worthless.

**Article 5.** states that the object of the Government in purchasing the land is for the purpose of locating the Winnebago tribe with the proviso that should the Winnebago's location there prove detrimental to the peace, quiet, and harmony of the white as well as of the two tribes of Indians, then the Omahas shall have privilege of repurchasing the land upon the same term they now sell.



## Treaty with the Winnebago History, 1865

**President Andrew Johnson, Slave owner, Democrat**

This treaty is with the Winnebago renegade Tecumseh band although it is couched as if it were with the complete Winnebago nation. The U. S. government not only was buying lands from the wrong nations, it was creating tribes where they did not exist and did so without consultation of the existing nations. So it is that the Winnebago Tribe of Green Bay Wisconsin — the spiritual center of the actual nation — found themselves with land in Nebraska that they did not want and were denied land in Wisconsin where they lived and the split between the actual Winnebago nation and a band of their mixed-bloods have remained separated into two autonomous groups.

There is no definition as to what would constitute being detrimental to the peace, quiet and harmony. There is no definition as to which whites would be included in determining the status of peace, quiet and harmony nor what would prevail if the whites should side with the Winnebago while the Umo<sup>ho</sup> were being bedeviled



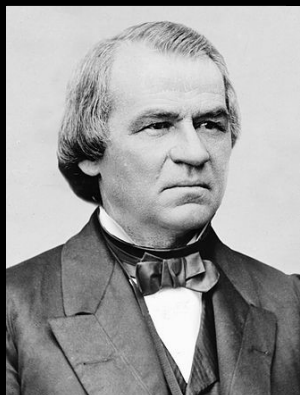
“Hin-na-gi” and “Mud Lodge” Giffen & Tibbles, *Ibid.*, p. 59 and p. 68

## Treaty with the Winnebago History, 1865

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Andrew Johnson  
Wikipedia

## Treaty with the Winnebago, 1865

**President Andrew Johnson, Slave owner, Democrat**

**A**rticles of treaty made and concluded at Washington, D. C., between the United States of America, by commissioners, Wm. P. Dole, C. W. Thompson, and St. A. D. Balcombe, and the Winnebago tribe of Indians, by their chiefs, Little Hill, Little Decoria, Whirling Thunder, Young Prophet, Good Thunder, and White Breast, on the 8<sup>th</sup> day of March, 1865.

**Article 1.** The Winnebago tribe of Indians hereby cede, sell, and convey to the United States all their right, title, and interest in and to their present reservation in the Territory of Dakota, at Usher's Landing on the Missouri River, the metes and bounds whereof being on file in the Indian Department.

**Article 2.** In consideration of the foregoing cession, and the valuable improvements thereon, the United States agree to set apart for the occupation and future home of the Winnebago Indians, forever, all that certain tract or parcel of land ceded to the United States by the Omaha tribe of Indians on the sixth day of March, A. D. 1865, situated in the Territory of Nebraska, and described as follows, viz: Commencing at a point on the Missouri River four miles due south from the north boundary-line of said reservation; thence west ten miles; thence south four miles; thence west to the western boundary-line of the reservation; thence north to the northern boundary-line; thence east to the Missouri River, and thence south along the river to the place of beginning.



### Treaty with the Winnebago, 1865 continued

**Article 3.** In further consideration of the foregoing cession, and in order that the Winnebagos may be as well situated as they were when they were moved from Minnesota, the United States agree to erect on their reservation, hereby set apart, a good steam saw-mill with a grist-mill attached, and to break and fence one hundred acres of land for each band, and supply them with seed, to sow and plant the same, and shall furnish them with two thousand dollars worth of guns, four hundred horses, one hundred cows, twenty yoke of oxen wagons, two chains each, and five hundred dollars worth of agricultural implements, in addition to those on the reserve hereby ceded.

**Article 4.** The United States further agree to erect on said reservation an agency building, school-house, and suitable buildings for the physician, interpreter, miller, engineer, carpenter, and blacksmith, and a house 18 by 24 feet, one and a half story high well shingled and substantially finished, for each chief.

**Article 5.** The United States also stipulate and agree to remove the Winnebago tribe of Indians and their property to their new home, and to subsist the tribe one year after their arrival there.

In testimony whereof, the said Wm. P. Dole, Clark W. Thompson, and St. A. D. Balcombe, Commissioners as aforesaid, and the undersigned chiefs and delegates of the Winnebago Tribe of Indians, have hereunto set their hands and seals, at the place and on the day herein before written.

W. P. Dole,	White Breast, his x mark.	[SEAL]
Clark W. Thompson,	Little Hill, his x mark.	[SEAL]
St. A. D. Balcombe,	Little Decoria, his x mark.	[SEAL]
Commissioners.	Whirling Thunder. his x mark.	[SEAL]
Good Thunder, his x mark.	Young Prophet, his x mark.	[SEAL]
Young Crane, his x mark		[SEAL]

## Treaty with the Winnebago Discussion, 1865

**President Andrew Johnson, Democrat**  
**Slave owner**

One can only speculate as to why the U. S. Government kept the fact hidden that there were two different treaties, one for each tribe. There is no good answer.

**Article 1.** returns the reservation for the Winnebago in the Territory of Dakota, at Usher's Landing on the Missouri River to the United States.

**Article 2.** gives the land as stipulated in the 1865 treaty with the Umo<sup>n</sup>ho<sup>n</sup> to the Winnebago in the place of the Dakota lands.

**Article 3.** determines that the situation in Nebraska will be set up as it was in Minnesota where the U. S. first tried to place them. The United States

agrees to erect on their reservation a good steam saw-mill with a grist-mill attached, and to break and fence one hundred acres of land for each band, and supply them with seed, to sow and plant the same, and shall furnish them with two thousand dollars worth of guns, four hundred horses, one hundred cows, twenty yoke of oxen wagons, two chains each, and five hundred dollars worth of agricultural implements, in addition to those on the reserve hereby ceded. It is interesting that they who went to war against the U.S. are supplied with guns by treaty when the Umo<sup>n</sup>ho<sup>n</sup>, who never went to war against the U.S., did not receive such a treaty clause.

**Article 4.** agrees that the U. S. will erect on said reservation an agency building, school-house, and suitable buildings for the physician, interpreter, miller, engineer, carpenter, and blacksmith, and a house 18 by 24 feet, one and a half story high well shingled and substantially finished, for each chief. This too is more than the Umo<sup>n</sup>ho<sup>n</sup> received: a physician, interpreter, engineer and carpenter as well as a house for each chief.

**Article 5.** agrees to remove the Winnebago tribe of Indians and their property to their new home, and to subsist the tribe one year after their arrival there.

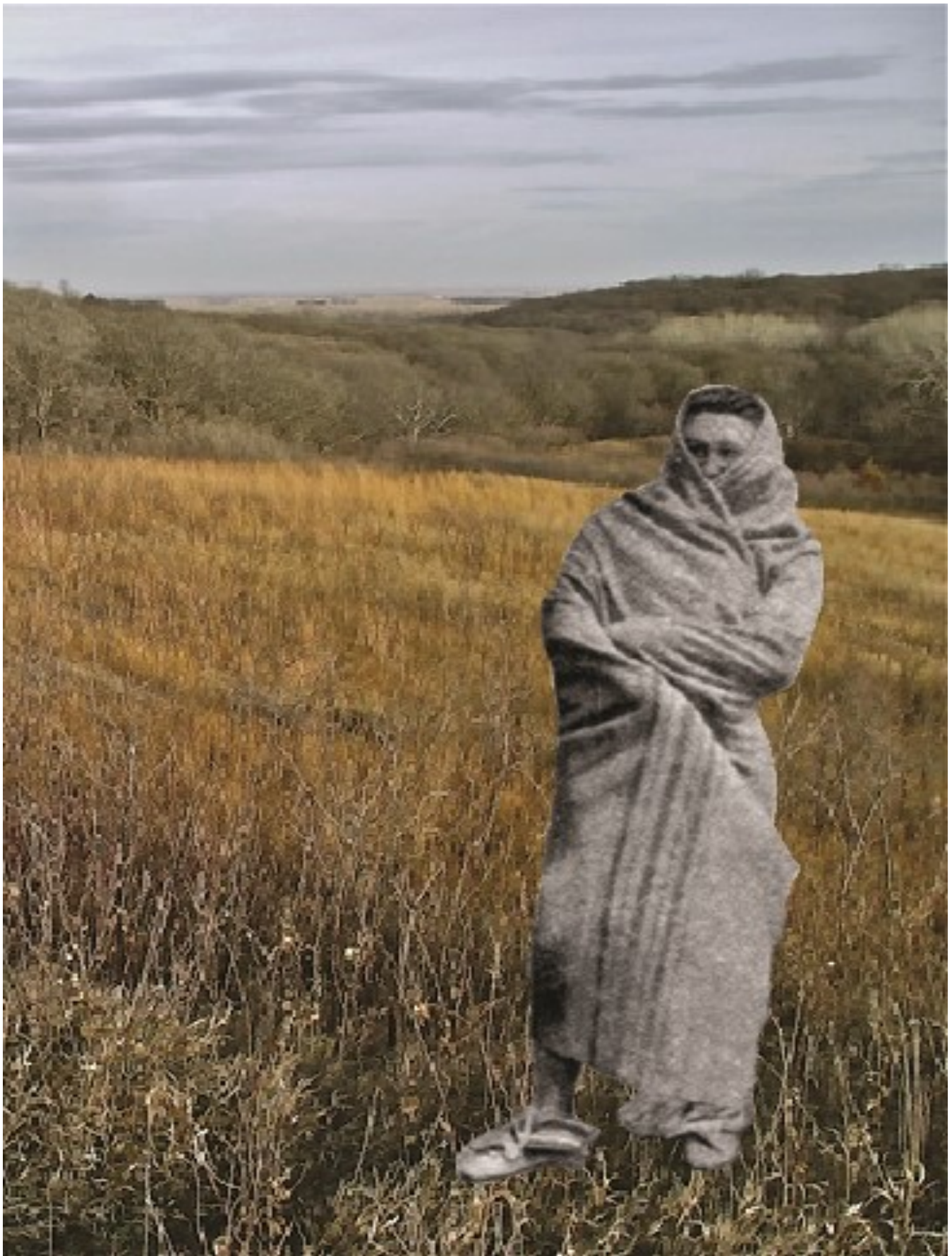
There is no stipulation in the Winnebago treaty that the Winnebago have to avoid being detrimental to the peace, quiet and harmony in order to keep the land nor is there any demand of allotment. Thus the United States rewards the rebels at the expense of their friends and allies. Apparently it pays to fight the United States, a strange message to send to the remaining Indian tribes.

If the situation were not bad enough. The U. S. never gave the Umo<sup>n</sup>ho<sup>n</sup> the money promised for the lands they were forced to give to the Winnebago. Then the government moved the Agency to the Winnebago land and built the joint hospital there, providing employment to the Winnebago. To this day, there is only a frosty line of cooperation between these two who have been forced to live together.

There is no definition as to what would constitute being detrimental to the peace, quiet and harmony. There is no definition as to which whites would be included in determining the status of peace, quiet and harmony nor what would prevail if the whites should side with the Winnebago while the Umo<sup>n</sup>ho<sup>n</sup> were being be-deviled by them both.



Language of the Robe: Anger  
La Flesche/Fletcher, **Ibid.**  
Fig. 82, p. 361



Language of the Robe: Public Watching La Flesche/Fletcher, **Ibid.** Plate 53 b  
Reservation Hills Autumn Jeff Mohr, OTHRP Archives

## An Act to Confirm Agreements, History, 1872

**President Ulysses Simpson Grant, Republican,  
sold off all his slaves before becoming president**

**R**ailroads were crossing the nation in the east and heading west rapidly. They would soon end the steamboat days and come into their own as they raced across the lands from California and New York to meet at Promontory Summit, Utah on May 10, 1869. The iron horses, as Native Americans named them, would be the final demise of the buffalo on the High Plains as well as bringing the new waves of immigrants out to the prairie.

In the U.S. presidential election, Ulysses Simpson Grant, a Republican from Ohio, defeated Horace Greeley, the man who advised "Go West, Young Man," in his New York Tribune newspaper. It was a contest between Republican Grant and the newly organized Liberal Republican Party's candidate Greeley in a coalition move with the Democrats.

- ◆ Nebraska statehood proclamation signed by President Andrew Johnson, March 1, 1867.

The University of Nebraska was established by the state legislature on February, 1869, under the provisions of the Morrill Act. The Morrill [School Lands] Act, was passed by Congress in 1862, it provided that each state was entitled to 30,000 acres of public land for each representative in U. S. Congress. This land could be leased or sold, and the proceeds from such transactions were to be used to endow a state agricultural college. Nebraska was entitled to 90,000 acres of public land by the act, to be selected within three years following admission as a state. The Enabling Act of April 19, 1864, had authorizing the people of Nebraska to form a state government. It provided an additional 23,000 acres of public land to be used to support the University.

The University of Nebraska opened its doors in September of 1871 with a single building, less than one hundred students, and only five faculty members. The act which established the University provided for a College of Literature, Mathematics, and Natural Sciences; a College of Agriculture; a College of Law; a College of Medicine; a College of Practical Science, Engineering and Mechanics; and a College of Fine Arts.

The fee for admission to the University was set at five dollars, providing entrance requirements were met, and no tuition was required if the student's parents paid at least thirty dollars per year in state school taxes. First diploma granted by the University of Nebraska, 1873.

- ◆ May 22 1872, Amnesty Act restored civil rights to citizens of the South, except for 500 Confederate leaders.
- ◆ Charlotte Ray, the first Black woman lawyer, graduated Harvard University.

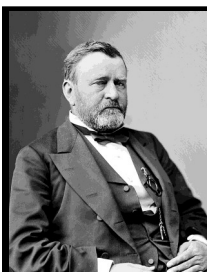
- ◆ Yellowstone became the first national park.
- ◆ Illinois became the first state to require sexual equality in employment.
- ◆ On April 9 Samuel R. Percy patented dried milk.
- ◆ April 10 the first National black convention met in New Orleans.
- ◆ Victoria Woodhull became the first woman nominated for U. S. president, although she was a year too young to qualify and did not appear on the ballot.
- ◆ In defiance of the law, American suffragist Susan B. Anthony voted for the first time [on November 18 she was arrested and in the subsequent trial she was fined \$100 — she never paid the fine].
- ◆ The Modoc War begins with the Battle of Lost River.
- ◆ Pinckney Benton Stewart Pinchback, first black U. S. Governor, took office in Louisiana.

Thus by decree, the Indian Nations ceased to be Nations in the eyes of the Americans and floated in a legal limbo of being neither fish nor fowl. They were not nations nor were they citizens, therefore they had no rights or standing under the laws, they weren't even considered humans. They were not prisoners but were restricted to reservations where they were not allowed to leave without government permission. For tens of thousands of years the *Umo<sup>n</sup>ho<sup>n</sup>* had lived in the woodlands and upon the prairies of the American continent and suddenly the



### The Little Man Who Wasn't There

Last night I saw upon the stair  
 A little man who wasn't there  
 He wasn't there again today  
 Oh, how I wish he'd go away. . . .



Ulysses  
 Simpson  
 Grant  
 Wikipedia

## An Act to Confirm Agreements Made in Open Council with the Omahas on September 23, 1872 and with the Pawnees on July 15, 1872

**President Ulysses Simpson Grant, Republican  
 Sold off all his slaves before becoming president**

**T**he United States made agreements in open council with the Omahas following the passage of this act and with the Pawnees following the act for their consent to the sale of lands in western Nebraska which had been secured to them by previous treaty commitments. The councils were recorded and copies of the proceedings may be found in the respective tribal

**An Act to Confirm continued**

in the Indian office files in the National Archives.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That with the consent and concurrence of the Omaha tribe of Indians, expressed in open council in the usual manner, the Secretary of the Interior be, and hereby is, authorized to cause to be surveyed, if necessary, a portion of their reservation in the State of Nebraska, not exceeding fifty thousand acres, to lie taken from the western part thereof, and to be separated from the remaining portion of said reservation by a line running along the section lines front north to south. The said lands so separated shall be appraised by three competent commissioners, one of whom shall be selected by said Omaha tribe of Indians in open council, and the other two shall be appointed by the Secretary of the Interior. After the survey and appraisement of said lands, as herein provided, the Secretary of the Interior shall be, and hereby is, out authorized to offer the same for sale for cash in hand; and sealed proposals, duly invited by public advertisements, shall be received for the same for tracts not exceeding one hundred and sixty acres each, and also for the entire body offered: and he shall be, and hereby is, authorized to accept the proposal for the entire tract, or the highest bids for separate tracts, whichever shall be deemed best for the interests of the Indians: Provided, That, no bids for separate tracts shall be accepted which may be less than the appraised value of such tract, nor less than one dollar and twenty-five cents per acre; or for the entire tract which shall be less than the aggregate appraised value of the same, nor less than one dollar and twenty-five cents per acre. The proceeds of such sale shall be placed to the credit of said Indians on the books of the Treasury of the United States, and bear interest at the rate of five per centum per annum, payable semi-annually, except such portion thereof as the Secretary of the Interior, with the approval of the President of the United States, may deem necessary to be expended for their immediate use in improving and fencing farms, building houses, purchasing implements of agriculture and live stock, and in establishing and supporting schools: Provided also, That not more than twenty-five per centum of the principal of the aggregate amount of sales of said lands shall be expended in any one year: Provided, That no sale shall be approved unless the average sales of each of said parcels of said land shall be at least two dollars and fifty cents per acre.

**Sec. 2.** That with the consent and concurrence of the Pawnee tribe of Indians, expressed in open council in the usual manner, the Secretary of the Interior be, and hereby is, authorized to cause to be surveyed, if necessary, a portion of their reservation in the State of Nebraska, not exceeding fifty thousand acres, to be taken from that part of said reservation lying south of Loup Fork. The said lands so surveyed shall be appraised by three competent commissioners, one of whom shall be selected by the said Pawnee tribe of Indians in open council, and the other two shall be appointed by the Secretary of the Interior. After the survey and appraisement of said lands, as herein provided, the Secretary of the Interior shall be, and hereby is, authorized to offer the same for sale, for cash in

**An Act to Confirm continued**

hand, in the same manner and with the same restrictions as provided in the first section of this act relating to the Omaha lands; and the proceeds of such sale shall be placed to the credit of said Indians on the books of the Treasury of the United States, and bear interest at the rate of five per centum per annum, payable semi-annually, except such portion thereof as the Secretary of the Interior, with the approval of the President of the United States, may deem necessary to be expended for their immediate use, as directed in the said first section of this act.

**Sec. 3.** That, with the consent and concurrence of the Otoe and Missouriia tribe of Indians, expressed in the usual manner, the Secretary of the Interior be, and hereby is, authorized to cause to be surveyed, if necessary, a portion of their reservation lying in the States of Nebraska and Kansas, not exceeding eighty thousand acres, to be taken from the western part thereof, lying west of the Big Blue River, part of said tract lying in the State of Nebraska, and part lying in the State of Kansas. The said lands so surveyed shall be appraised by three competent commissioners, one of whom shall be selected by said Otoe and Missouriia tribe of Indians in open council, and the other two shall be appointed by the Secretary of the Interior. After the survey and appraisal of said lands, as herein provided, the Secretary of the Interior shall be, and hereby is, authorized to offer the same for sale for cash in hand, in the same manner and with the same restrictions as provided in the first section of this act relating to the Omaha lands; and the proceeds of such sale shall be placed to the credit of said Indians on the books of the Treasury of the United States, and bear interest at the rate of five per centum per annum, payable semi-annually, except such portion thereof as the Secretary of the Interior, with the approval of the President of the United States, may deem necessary to be expended for their immediate use, as directed in the said first section of this act.

**Sec. 4.** That, with the consent and concurrence of the Sac and Fox of the Missouri tribe of Indians, expressed in open council in the usual manner, the Secretary of the Interior be, and hereby is, authorized to cause to be surveyed, if necessary, a portion or the whole of their reservation in the State of Nebraska, containing about sixteen thousand acres. The said lands so surveyed shall be appraised by three competent commissioners, one of whom shall be selected by said Sac and Fox of the Missouri tribe of Indians in open council, and the other two shall be appointed by the Secretary of the Interior. After the survey and appraisal of said lands, herein provided, the Secretary of the Interior shall be, and hereby is, authorized to offer the same for sale, for cash in hand, in the same manner and with the same restrictions as provided in the first section of this act relating to the Omaha lands; and the proceeds of such sale shall be placed to the credit of the said Indians on the books of the Treasury of the United States, and bear interest at the rate of five per centum per annum, payable semi-annually, except such portion thereof as the Secretary of the Interior, with the approval of the President of the United States, may deem necessary to be

**Act to Confirm continued**

expended for their immediate use, as directed in the said first section of this act, or for their removal to the Indian Territory or elsewhere, in case they desire to remove.

**Sec. 5.** That in all patents of lands sold under authority of this act, there shall be inserted a clause forever prohibiting the sale of intoxicating liquors on said lands, under pain of forfeiture and title there-to; and due notice of this provision shall be given in the advertisement offering said lands for sale.

**Sec. 6.** That the commissioners to be appointed by the Secretary of the Interior, under the provisions of this act, shall receive compensation for their services at the rate of eight dollars for each day actually engaged in the duties herein designated, in addition to the amount paid by them for actual traveling and other necessary expenses.

Approved, June 10, 1872.

**This Act Ended the Treaty Period.**

**An Act to Confirm Agreement, Discussion, 1872**

**President Ulysses Simpson Grant, Republican  
sold off all his slaves before becoming president**

The first agreement under the new laws made with the Umo<sup>n</sup>ho<sup>n</sup> was "An Act to Confirm Agreements Made in Open Council with the Omahas on September 23, 1872 and with the Pawnees on July 15, 1872." The tone in the Preamble to the agreements has changed considerably. The only mention of band, tribe or nation is in the bookkeeping notation. The Nations are referred to as simply "Omaha" or "Pawnee." There is no listing of the persons who are attending this within the text. It is duly noted that the councils were apparently recorded and copies may be found in the National Archives. It is a long way from the prairie to Washington, D. C., even by train; and the casual viewer of the agreement has no way of knowing who is involved, really.

The first paragraph chops off a large segment of the reservation. The Secretary of the Interior is authorizing the surveying the lands, in order to sell them by a sealed auction to the merchants, traders and entrepreneurs flooding into the west. There will be three "commissioners" authorized by the Secretary of the Interior for the purpose of assessing and surveying the lands. One commissioner will be chosen by the tribes involved and two chosen by the Secretary of the Interior, which guarantees Indian representation but clearly in the minority.

This is a cash on the barrelhead deal with public advertisements inviting bids. There are restrictions, the land tracts are to be 160 acres each or bidding can be for the entire parcel of land. No bids will be accepted for less than the appraised value of the land, nor less than \$1.25 per acre either for single tracts or the en-



tire parcel of land. The proceeds of the sale will be credited to the tribal account in Washington where it will earn an interest rate of 5% per year every six months.

Then comes the phrase that reverses the previous one: "except such portion thereof as the Secretary of the Interior, with the approval of the President of the United States, may deem necessary to be expended for their immediate use in improving and fencing farms, building houses, purchasing implements of agriculture and live stock, and in establishing and supporting schools."

However, they are limiting the pork barrel; not more than 25% of the principal is to be spent in any one year. There follows the provision that the average sales of each land parcel shall be at least two dollars and fifty cents per acre.

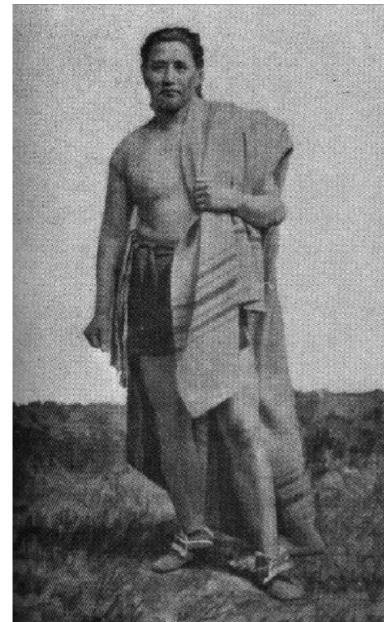
**Sec. 2.** is the same deal for Pawnee lands.

**Sec. 3.** is the same deal for Otoe and Missouri lands.

**Sec. 4.** is the same deal for Sac and Fox lands.

**Sec. 5.** states that in all lands sold under authority of this act, there shall be inserted a clause forever prohibiting the sale of intoxicating liquors (alcohol) on said lands. Violators of this clause will lose their title to the land. Notice of this restrictive clause will be included in public advertisements of the sales.

**Sec. 6.** That the commissioners to be appointed by the Secretary of the Interior, under the provisions of this act, shall receive eight dollars for each day actually engaged in the duties specified, in addition to the amount paid by them for actual traveling and other necessary expenses.



Language of the Robe:  
About to Run  
La Flesche/Fletcher **Ibid.**,  
Plate 52 c

**Neat and tidy.  
No pretension.  
No flowery language,  
Just hold your nose and swallow.**





[above] Sacred Medicine, Coffey, [below] Skunk Hollow [Old Macy] OTHRP Archives

## SUMMARY

**N**ine years after the Lewis and Clark Military Expedition, the period of Treaties started. The first one guaranteed protection for the Umo<sup>n</sup>ho<sup>n</sup>. Five years later a Treaty was wanted to purchase some land for a small garrison to aid with the protection of the Fur Trade. After another five years a Treaty was needed to regulate the Fur Trade. Then, after another five years pass, they came for the land in Iowa. The press of immigrants was causing a growing demand for "free Indian lands" and the Indian populations were declining rapidly due to disease, warfare, and starvation. Always the threat of relocation to unknown lands was held above the tribal heads. The Oregon Trail was set up and maintained by the U. S. Government through treaties with Indian Tribes and Garrisons protecting the trail. It was the easiest trail out west and could accommodate the pioneers traveling along it and the dwindling game could feed them. The Mormons snuck past the rules and tried to settle on the Umo<sup>n</sup>ho<sup>n</sup> lands and when confronted moved on along the north side of the Platte creating their own trail in order to avoid the other pioneers. Genoa, Nebraska was settled by Mormons. Eighteen years passed before the next official grab for the land came.

It is an interesting thing about the determination of the land. Ownership was established by the U. S. Government. It didn't matter that the Umo<sup>n</sup>ho<sup>n</sup> had villages

in land north of the Missouri River in what we now call South Dakota. The U. S. Government did not recognize the claim and the Umo<sup>n</sup>ho<sup>n</sup> rightful claims were ignored. Property was determined by the buyer, the price set by the buyer and the payment terms were also set by the buyer and all disputes were settled by the buyer. This is not a shrewd business deal, this is highway robbery.

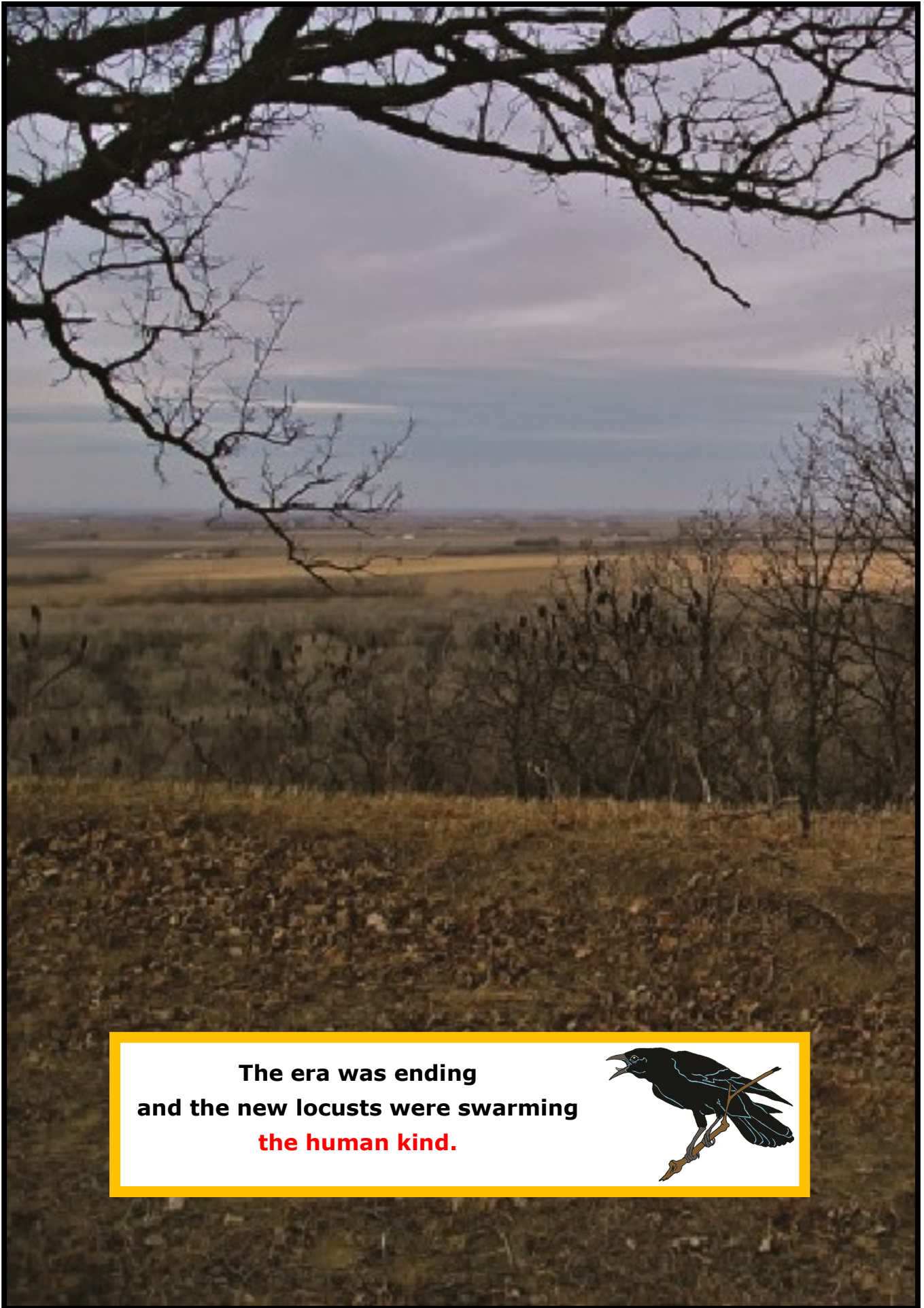
Cultural genocide went hand in hand with the stealing of the land. An artificial agricultural way of life was forced upon the Umo<sup>n</sup>ho<sup>n</sup> in order to break the nomadic way of life. It was not based on prairie agriculture the way the Umo<sup>n</sup>ho<sup>n</sup> had always practiced food production instead it had to be done the Euro-American way. Gender roles were twisted so that men did women's work and women were forced into a sub-servient role reinforced by the white refusal to deal with any one but males whose authority they recognized. The Umo<sup>n</sup>ho<sup>n</sup> trained for jobs they would not be allowed to have and raised crops that the dominant culture refused to pay full price for, if at all.

With the land going under barbed wire fences, the bison had to go. It was a two-fold problem. One, it was using land the whites wanted to raise European cattle upon and two, it was sustaining the Native American's way of life. The hordes of European immigrants going along the Oregon Trail that Nebraska calls the Platte River valley took a lot of the bison/game along with them stripping the Indians of their food in the process. The railroads took the greatest toll. Iron horses trotting through while dozens of sharp shooters shot every thing in sight and left it to rot. It was a precursor to shooting wildlife from a helicopter.

The Indian must also go but the stripped human being left behind will simply become another immigrant within their own lands. Now that the majority of the land was under white rule and the remainder of the land was simply a matter of time and a bit of petty cash if payment was made at all. This country entered into Euro-American Christian control so that proper usage of the resources could be made and the ecosystem of the prairies shattered under the violence and ignorance of these self righteous and very greedy people.

Around it all, disease took its toll. The horrible plagues, smallpox and the childhood diseases were giving way to tuberculosis as the major killer enhanced by unending stress, sub-standard housing — the earthen lodges and tipis could not withstand sedentary lifestyles — and poor diet which was reinforced with poor medical care as the traditional medicine people could no longer get their herbs and always the Christians were there, hounding them out of practice as part of their war on culture.

In 1872 the first man-made dust storms hit the Republican River valley, twenty-five years after the prairie sod was cut; and starvation ran rampant in the white farm communities. The business world, of Lincoln and Omaha, was horrified. It wasn't that they were so sympathetic and concerned about the lives of the pioneers. No. They were upset that word would get out and they wouldn't be able to sell the land to unsuspecting immigrants who didn't speak the language very well, couldn't read or write, and knew little or nothing about farming.

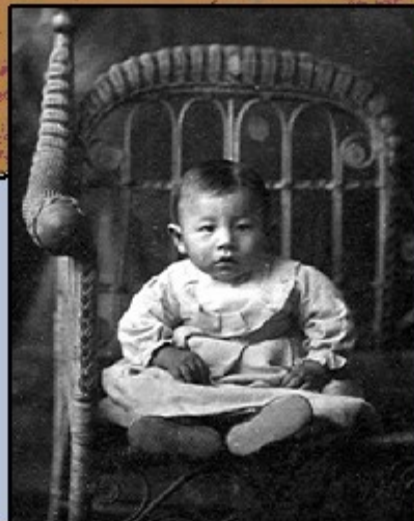
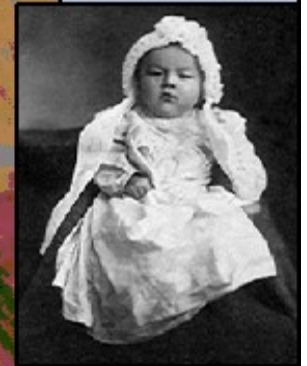


The era was ending  
and the new locusts were swarming  
**the human kind.**



Umo<sup>n</sup>ho<sup>n</sup>:

Omaha





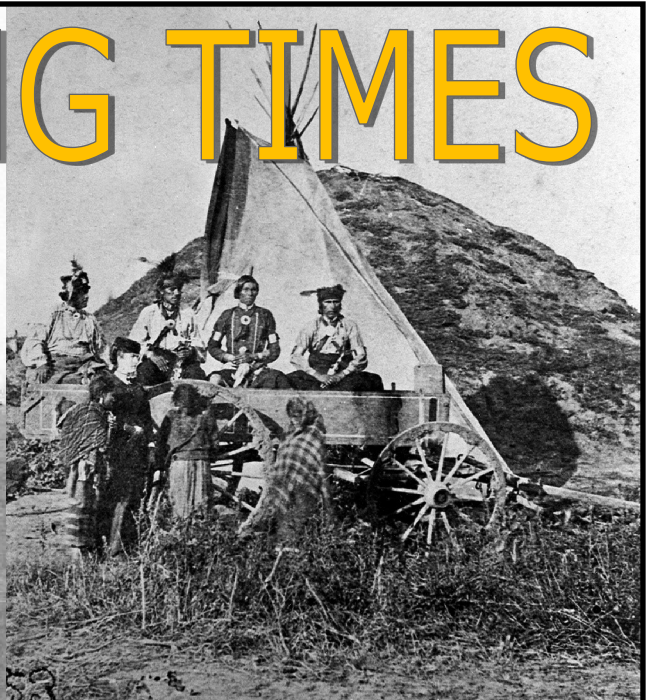
Coffey, OTHRP Archives

# Ewithe Wongithe

# CHANGING TIMES



Albert Tyndall and Silas McCauley



Changing Times:  
Wagon, Tipi, and Earth lodge  
OTHRP Archives



Umo'ho men in traditional straight dress, 1907



Sheridan and Rush



Two Umo<sup>o</sup>ho<sup>o</sup> Women and baby.  
Smithsonian





**Traditional  
Umo<sup>n</sup>ho<sup>n</sup> Tale  
&  
Bilingual Book**

# **Mi'açi: Coyote and the Te: Buffaloes**

**Dennis Hastings, Ph. D.  
Margery Coffey, Ph.D.**



**Section Two**

# Part One

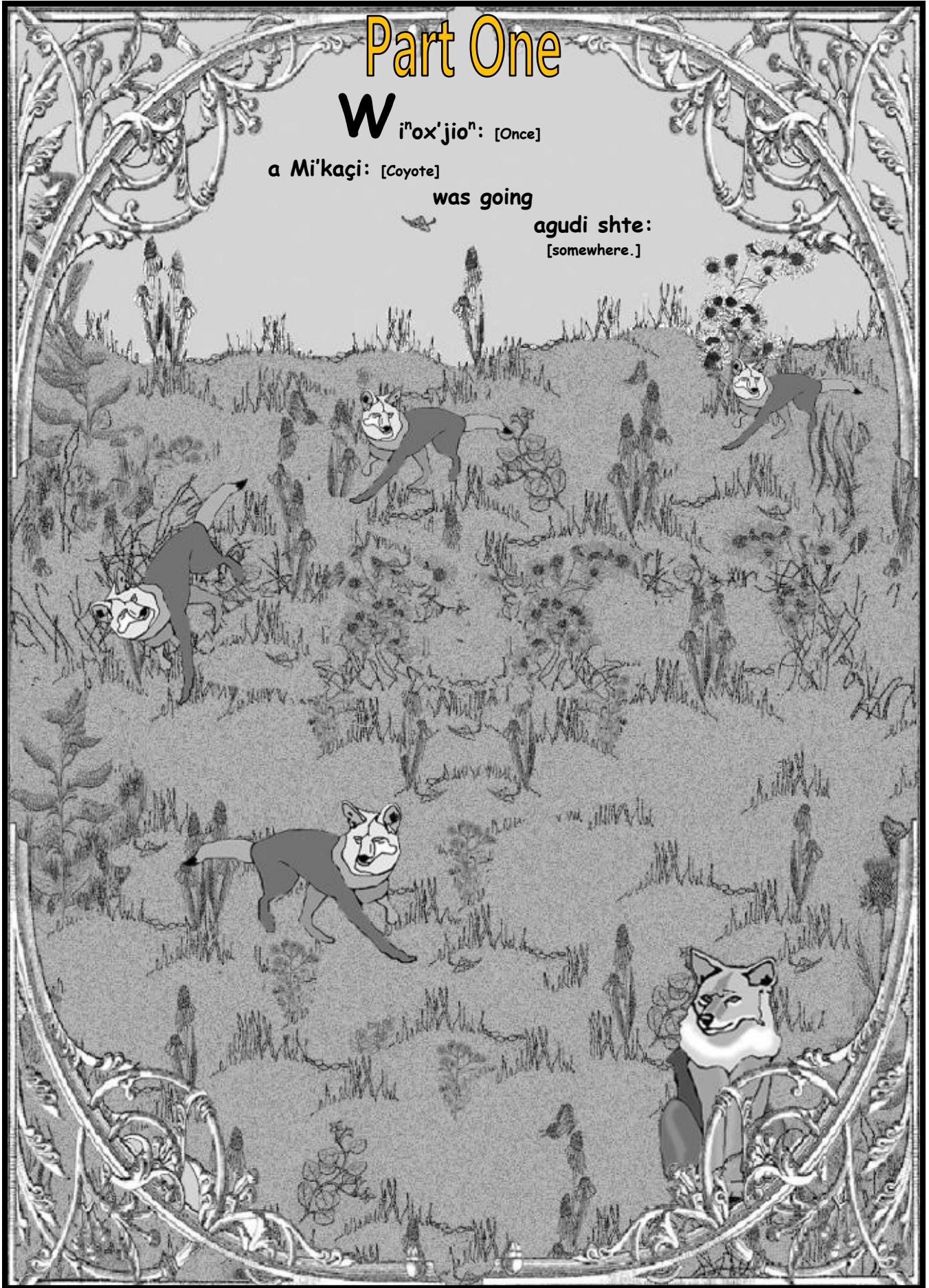
**W** i<sup>n</sup>ox'jio<sup>n</sup>: [Once]

a Mi'kaçi: [Coyote]

was going

agudi shte:

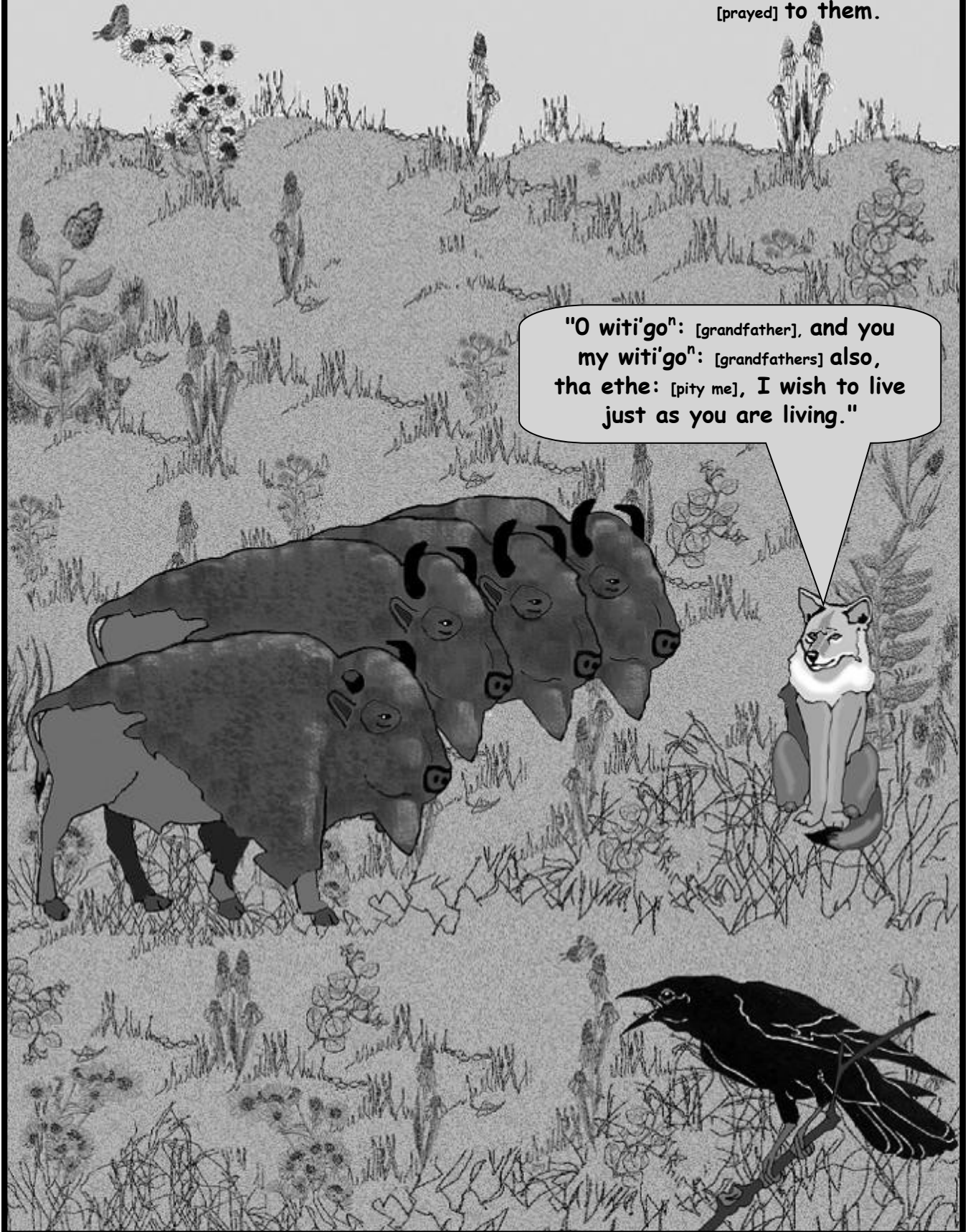
[somewhere.]



Duba: [Four] Te-nuga: [Buffalo-bulls]  
were waba'hi: [grazing]  
as they mo<sup>n</sup>thi<sup>n</sup>ga: [walked].

The Mi'kaçi: [Coyote]  
went over to them,  
and wako<sup>n</sup>da wathaho<sup>n</sup>:  
[prayed] to them.

"O witi'go<sup>n</sup>: [grandfather], and you  
my witi'go<sup>n</sup>: [grandfathers] also,  
tha ethe: [pity me], I wish to live  
just as you are living."



"Let this be  
the very last time  
that you speak of it."

"No, witi'go<sup>n</sup>: [grandfather],  
still tha ethe: [pity me].  
You live by thate: [eating]  
watha'te: [food] that comes up  
a'hi gi: [abundantly],  
without your wathi to<sup>n</sup>: [working for it];  
I wish to ni'ta go<sup>n</sup>tha: [live] just so."

"How can you be iya'tha wi<sup>n</sup>ke: [speaking]  
truth?" said the i<sup>n</sup>sh'a'ge: [aged]  
Te-nuga: [Buffalo-bull]  
who was no<sup>n</sup>zhi<sup>n</sup>: [standing]  
a naça ta: [behind] them.

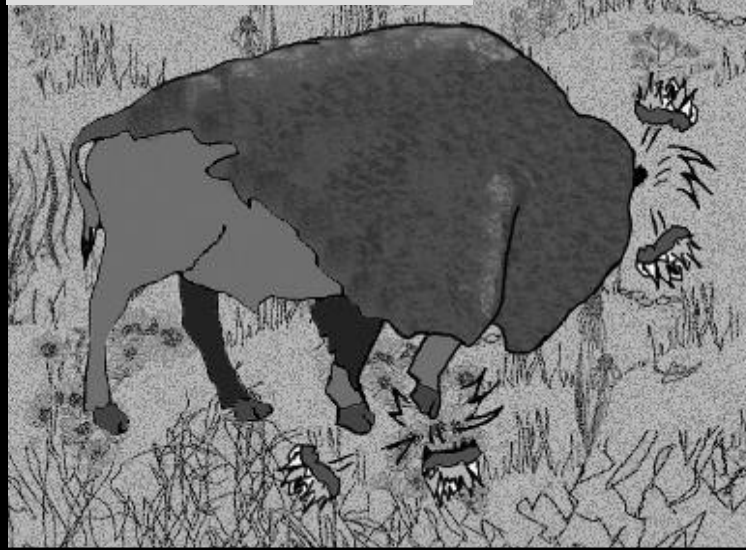
Still the Mi'kaçi: [Coyote]  
would not sho<sup>n</sup>: [stop]  
wa na: [begging] and  
waho<sup>n</sup>e: [pleading].

"Aho! "Ho!  
Mo<sup>n</sup>gthe no<sup>n</sup>zhi<sup>n</sup>:  
[Stand up]  
with your no<sup>n</sup>ka: [back] to me."  
Çaba ga: [Beware]  
lest you o<sup>n</sup>he: [flee]."

"Oh! witi'go<sup>n</sup>: [grandfather!]  
Oh! witi'go<sup>n</sup>: [grandfather!]  
Witi'go<sup>n</sup>: [Grandfather!] Oh!  
Eato<sup>n</sup>: [Why] should I o<sup>n</sup>he: [flee]?"



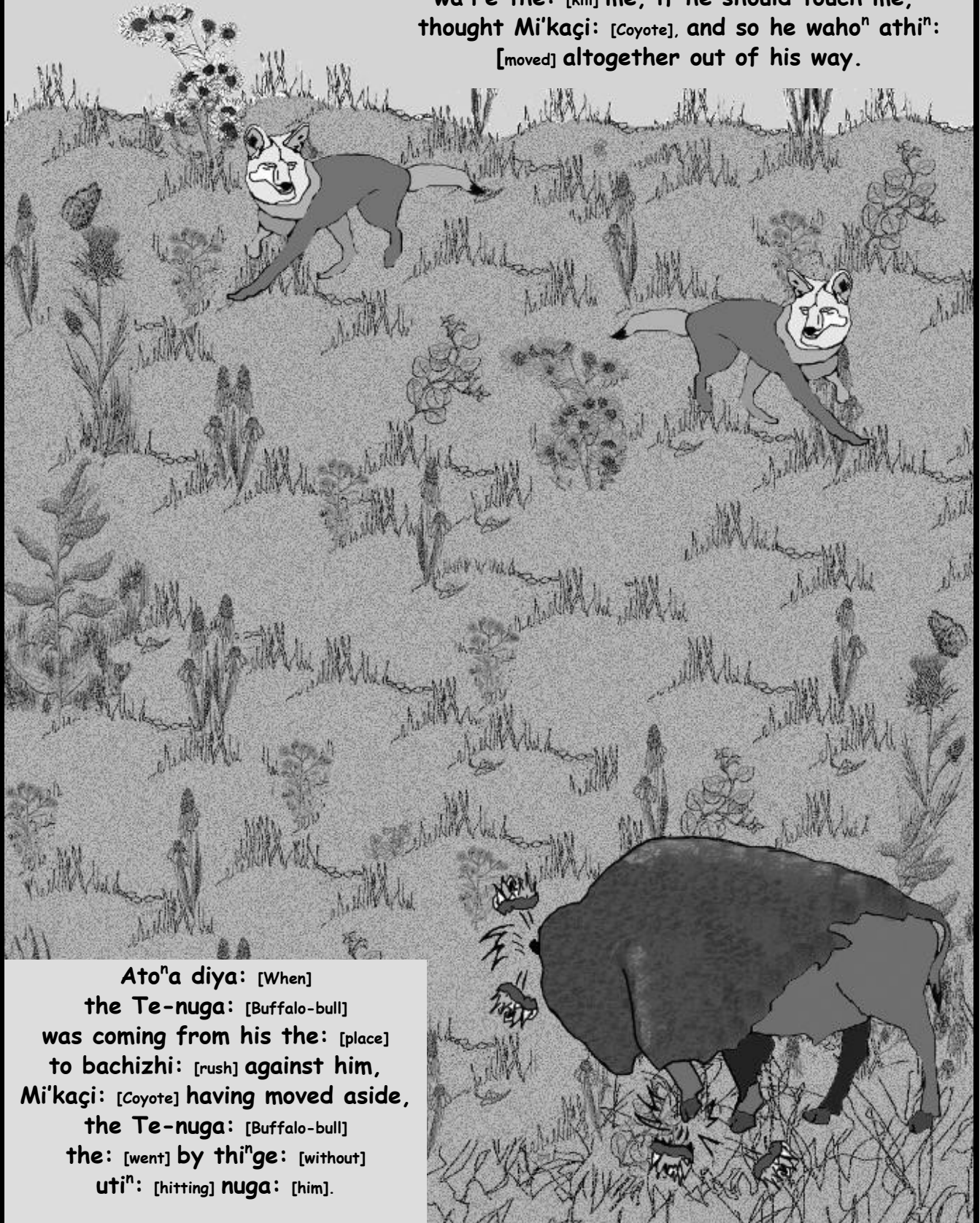
**Pa yazhi he:** [Blunt-horn]  
**Te-nuga:** [Buffalo-bull]  
**kept niçtu:** [backing],  
**pawing the to<sup>n</sup>de:** [ground]  
**and xthazhe:** [bellowing].



He also baxo<sup>n</sup>: [thrust]  
his he: [horns] into the  
to<sup>n</sup>de: [ground],  
sending hebe: [pieces]  
gio<sup>n</sup>: [flying] off in all directions.

**Mi'kaçi:** [Coyote] stood  
peeping at him out of  
wi<sup>n</sup>: [one] uba'çu: [corner]  
of his i<sup>n</sup>'shta: [eye].

"It would be uthi'shi: [impossible] for him not to  
wa't'e the: [kill] me, if he should touch me,"  
thought Mi'kaçi: [Coyote], and so he waho<sup>n</sup> athi<sup>n</sup>:  
[moved] altogether out of his way.



**Ato<sup>n</sup>a diya:** [When]  
the Te-nuga: [Buffalo-bull]  
was coming from his the: [place]  
to bachizhi: [rush] against him,  
Mi'kaçi: [Coyote] having moved aside,  
the Te-nuga: [Buffalo-bull]  
the: [went] by thi<sup>n</sup>ge: [without]  
uti<sup>n</sup>: [hitting] nuga: [him].

"No, witi'go<sup>n</sup>: [grandfather],  
it happened because  
I was no<sup>n</sup>pe: [afraid] of you.



Still, witi'go<sup>n</sup>: [grandfather],  
tha ethe: [pity] me.  
As you are living, I wish to live."




"Really!" said Pa yazhi he: [Blunt-horns],  
"I did ethe'go<sup>n</sup>: [think] that you  
were speaking the ego<sup>n</sup>x<sup>t</sup>i: [truth];  
but now I do not ethe'go<sup>n</sup>: [think] so."

Each Te: [Buffalo] made an ika sko<sup>n</sup>the:  
[attempt], but Mi'kaçi: [Coyote] ao<sup>n</sup>çi: [leaped]  
aside every ego<sup>n</sup>: [movement].




At last the i<sup>n</sup>sh'a'ge: [aged]  
Te-nuga: [Buffalo-bull] said,  
"Aho! Zhi<sup>n</sup>ga: [Young]  
Te-nuga: [Buffalo-bull], you try."

"Ho!" said the zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull].  
"Mo<sup>n</sup>gthe no<sup>n</sup>zhi<sup>n</sup>: [Stand up] with your no<sup>n</sup>ka: [back] to me."



"Ho! witi<sup>g</sup>o":  
[grandfather],  
I will not  
o<sup>n</sup>he: [flee]."

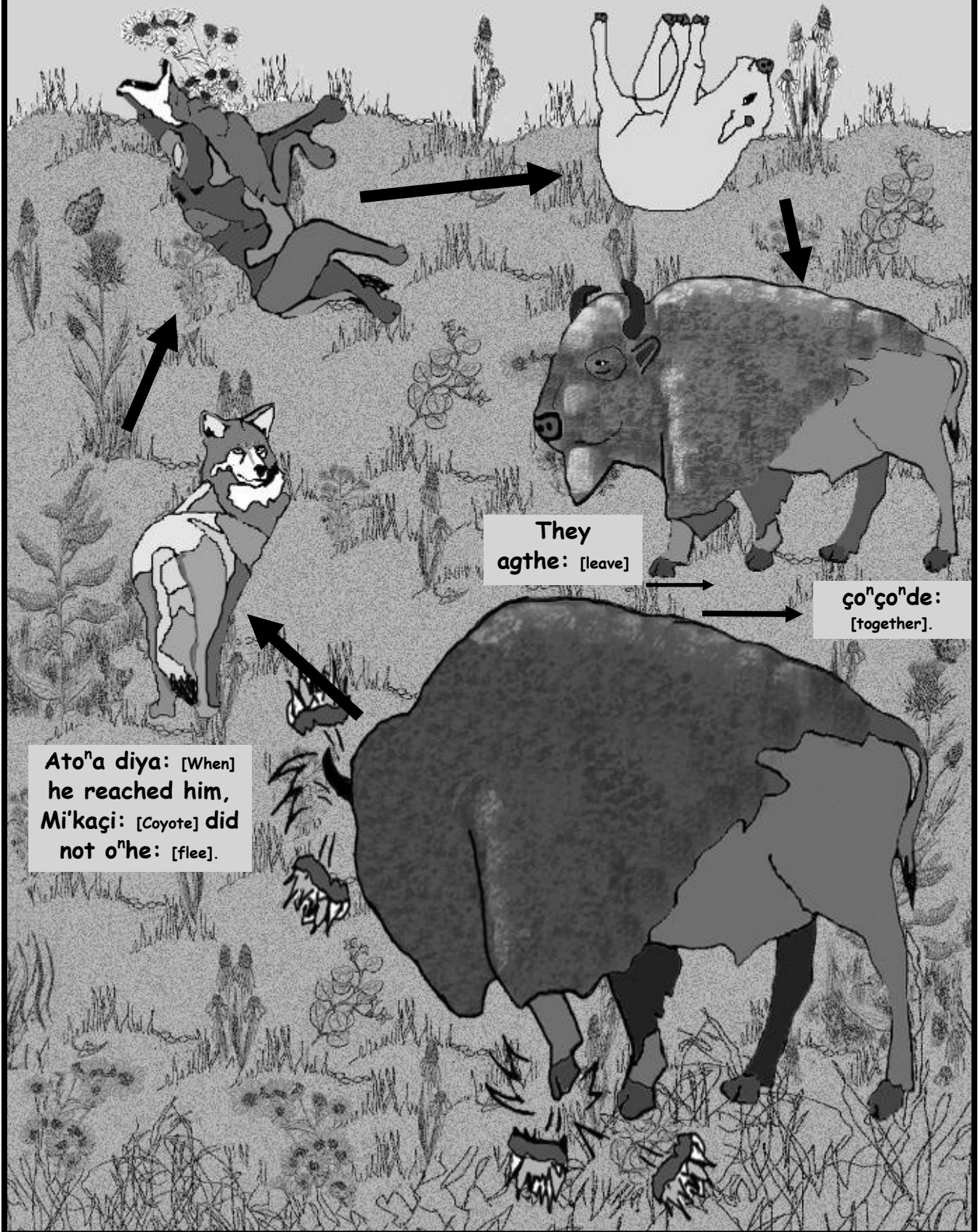


If you o<sup>n</sup>he: [flee] this time,  
I will wa<sup>t</sup>' the: [kill] you."



The Te: [Buffalo] struck him on  
the wethito<sup>n</sup> tathisho<sup>n</sup>: [right-side]  
as he the: [went].

and Mi'kaçi: [Coyote] became  
a zhi<sup>n</sup>ga: [young] Te-nega:  
[Buffalo-bull], just like him.



Ato<sup>n</sup>a diya: [When]  
he reached him,  
Mi'kaçi: [Coyote] did  
not o<sup>n</sup>he: [flee].

They  
agthe: [leave]

ço<sup>n</sup>ço<sup>n</sup>de:  
[together].

# Reservation Maze

You will have to cross the *Umo<sup>n</sup>ho<sup>n</sup>* Reservation to make it home to your *ti<sup>n</sup>mo<sup>n</sup>gthe*. Start at the arrow and work your way across the hills to your home in the lower corner.



Reservation: Jeff Mohr



Dr. Francis La Flesche, Esq.  
Smithsonian

## Dr. Francis La Flesche, Esq.'s Pronunciation Guide

### CONSONANTS

**T**here is no sound equivalent in Umo<sup>ho</sup> for the English consonants:

"f," "l," "q," "r" and "v."

The following consonants are written and pronounced the same as English:

"h," "j," "m," "n," "s," "w," "y," "z"

There are three pairs of consonants having similar sounds, however they are distinct. The difference is not in the position of the mouth, but in the voicing or unvoicing of the sound.

In the case of the Umo<sup>ho</sup> sound for "t", it becomes a blend halfway between the "t" and "d" sounds. "b" and "p" "t" and "d" "k" and "g"

Some consonant blends are similar to those in English.

"sh" sounds like "sh" in the word "shot."

Example: "*sho<sup>ka</sup>*: nine" or "*shna*: to shed hair."

"ch" sounds like "ch" in the word "church."

Example: "*ř<sup>chu</sup><sup>ga</sup>*: mouse" or "*ach*: really, very."

"zh" sounds like "g" in the word "beige."

Example: "*pezhi*: grass" or "*zhide*: red."

"th" sounds like "th" in the word "that,"

but when blended, it often sounds like an unvoiced "L."

Example: "*gthebo<sup>n</sup>*: ten" or "*thi<sup>n</sup><sup>ge</sup>*: none, gone"

or "*thi<sup>t</sup><sup>hita</sup>*: yours."

### Sound not found in English

A scratchy back of the throat sound not found in English is indicated with the letter "X": "X" sounds like "CH" in the German word "Bach" or the Scottish word "loch."

Example: "*xude*: gray" or "*xa<sup>ge</sup>*: to cry" or "*xja<sup>the</sup>*: to admire."

### Only letter not written in the familiar English style

The only letter not written in the familiar English style is:

"Ç" sounds like "S" in the word "say."

Pronunciation varies and when said quickly it often sounds like the letter "Z."

Example: "*çato<sup>n</sup>*: five" or "*mo<sup>çe</sup> çka*: money."

## Three consonants having unusual sounds

Three consonants having unusual sounds, are written: "ç'," "t'," "p'."

The apostrophe mark after each letter means to pronounce the sound fully. When used in a word there is a hesitation while speaking. With practice, a flowing quality can be attained.

Example: "**we'ç'a**: snake" or "**t'e**: dead" or "**wano<sup>n</sup>p'i<sup>n</sup>**: necklace."

## VOWELS

"a" sounds like the "a" in the word "father."

Example: "**çka**: white" or "**a'hi**: wing."

"e" sounds like the "e" in the word "cake."

Example: "**she**: apple" or "**tage**: nut."

"i" sounds like the "i" in the word "tree."

Example: "**ni**: water" or "**ti**: house."

"o" sounds like the "o" in the word "boat."

Example: "**aho**: hello" (M) or "**osku**: man's middle braid."

"u" sounds like the "u" in the word "boot."

Example: "**tu**: blue" or "**nuga**: male."

A vowel blend "Ai" sounds like "i" in "bike". When this blend is used, say the word quickly in order to get the desired sound. Example: "**wai**: to offer or donate" or "**tai'**: back of head."

There are a set of nasalized vowels that occur in the **Umo<sup>n</sup>ho<sup>n</sup>** language. They help to soften the vowel sounds. Air passes through your mouth and nose when saying them. They are written with a "superior <sup>n</sup>" which is indicated with an "<sup>n</sup>" above the line:

"a<sup>n</sup>": Example: "**waa<sup>n</sup>**" or "**wao<sup>n</sup>**: song."

"i<sup>n</sup>": Example: "**thabthi<sup>n</sup>**: three" or "**i<sup>n</sup>shta**: eye."

"o<sup>n</sup>": Example: "**udo<sup>n</sup>**: good" or "**mo<sup>n</sup>ko<sup>n</sup>**: medicine."

"u<sup>n</sup>": Example: "**u<sup>n</sup>kashi**: no" or "**pa çu<sup>n</sup>**: eagle."

Every syllable ends in a vowel or in a nasal [ <sup>n</sup> ]. When saying compound words, or when several words follow in a row, the heaviest accent usually falls on the first word.

When forming command sentences,

the male version ends with "o," "ho," or "**gaho**."

The female version ends with the softer "a," "ha," or "ya."

A basic difference between the male and female phrases, tends to be with the male version being harsher and longer.

Specific versions are marked (M). for male and (F) for female. For example:

**Zho<sup>n</sup>'gaho**: Go to sleep! (M)

**Zho<sup>n</sup>'a**: Go to sleep! (F)

**gigaho**: Come here! (M)

**giya**: Come here! (F)

**do<sup>n</sup>ba gaho**: Look at it! (M)

**do<sup>n</sup>ba**: Look at it! (F)

**REMEMBER THESE ARE NOT UNCHANGEABLE RULES!**



**Help Te:** [Buffalo]

**find the Mi'kaçi:** [Coyote]!



# Part Two

**A** to<sup>n</sup>a diya: [When] they reached a certain mo<sup>n</sup>zho<sup>n</sup>: [land], they continued waba<sup>h</sup>i: [grazing]. Mi<sup>h</sup>kaçi: [Coyote] was watha<sup>t</sup>e: [eating] mo<sup>n</sup>hi<sup>n</sup>tu: [grass] of every sort.

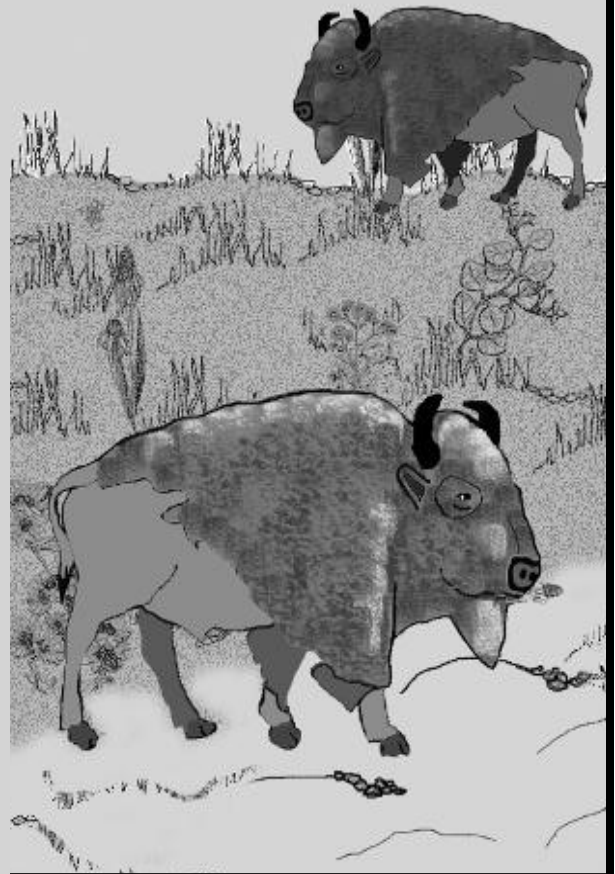
Waho<sup>n</sup> athi<sup>n</sup>: [moving around continually],  
Mi<sup>h</sup>kaçi: [Coyote] i<sup>t</sup>ha pithi<sup>n</sup>: [slowly]  
uthi<sup>x</sup>pathe: [dropped] back to the rear.

"Ho! Do be ihe<sup>t</sup>he: [faster],"  
the i<sup>n</sup>sh<sup>a</sup>ge: [aged] Te-nuga: [Buffalo-bull]  
kept saying to him.

"No, witi<sup>g</sup>o<sup>n</sup>: [grandfather],  
I cannot get she no<sup>n</sup>: [enough] of the  
mo<sup>n</sup>hi<sup>n</sup>tu: [grass], therefore I ga<sup>x</sup>e ukihi:  
[hold] myself back so I can watha<sup>t</sup>e: [eat]  
it wo<sup>n</sup>githe: [all],"

Mi<sup>h</sup>kaçi: [Coyote] kept saying.

The te: [buffaloes] departed,  
gi zhuazhi: [disgusted]  
at his wano<sup>b</sup>the to<sup>n</sup>ge: [greed.]



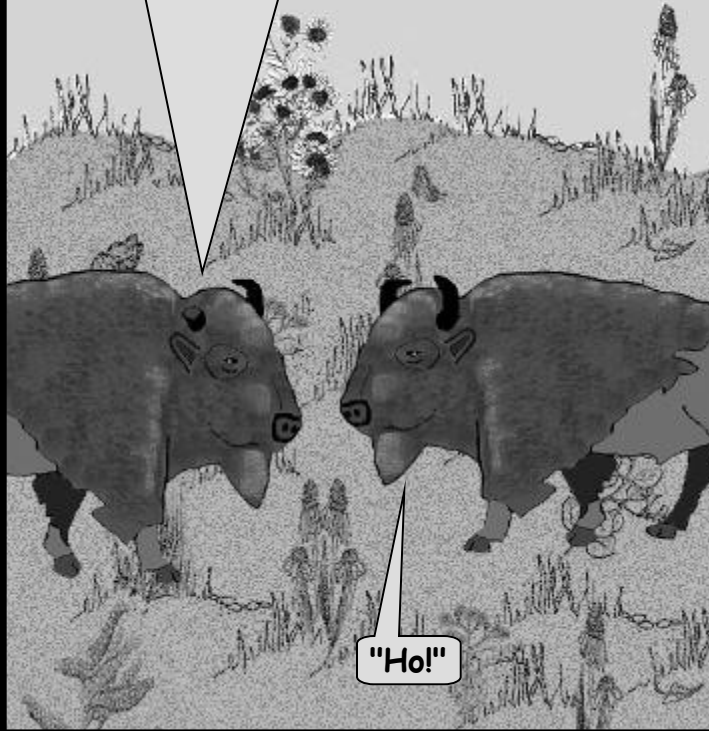
Mi<sup>h</sup>kaçi: [Coyote] continued mo<sup>n</sup>thi<sup>n</sup>: [walking] a naça ta: [behind].  
They reached the pahe tho<sup>n</sup>gahata: [top of a hill].  
The duba: [four] Te-nuga: [Buffalo-bulls] went down to the pahe hi<sup>d</sup>e:  
[bottom of the hill] and ithape: [waited] for him.

"He has not come at all!

It is u<sup>d</sup>o<sup>n</sup>: [good] to ithape: [wait] for him," said they.  
They ithape: [waited] for him a long time, but he did not arrive.



"Ho! Zhi<sup>n</sup>ga: [Young] Te-nuga: [Buffalo-bull],  
go find him."



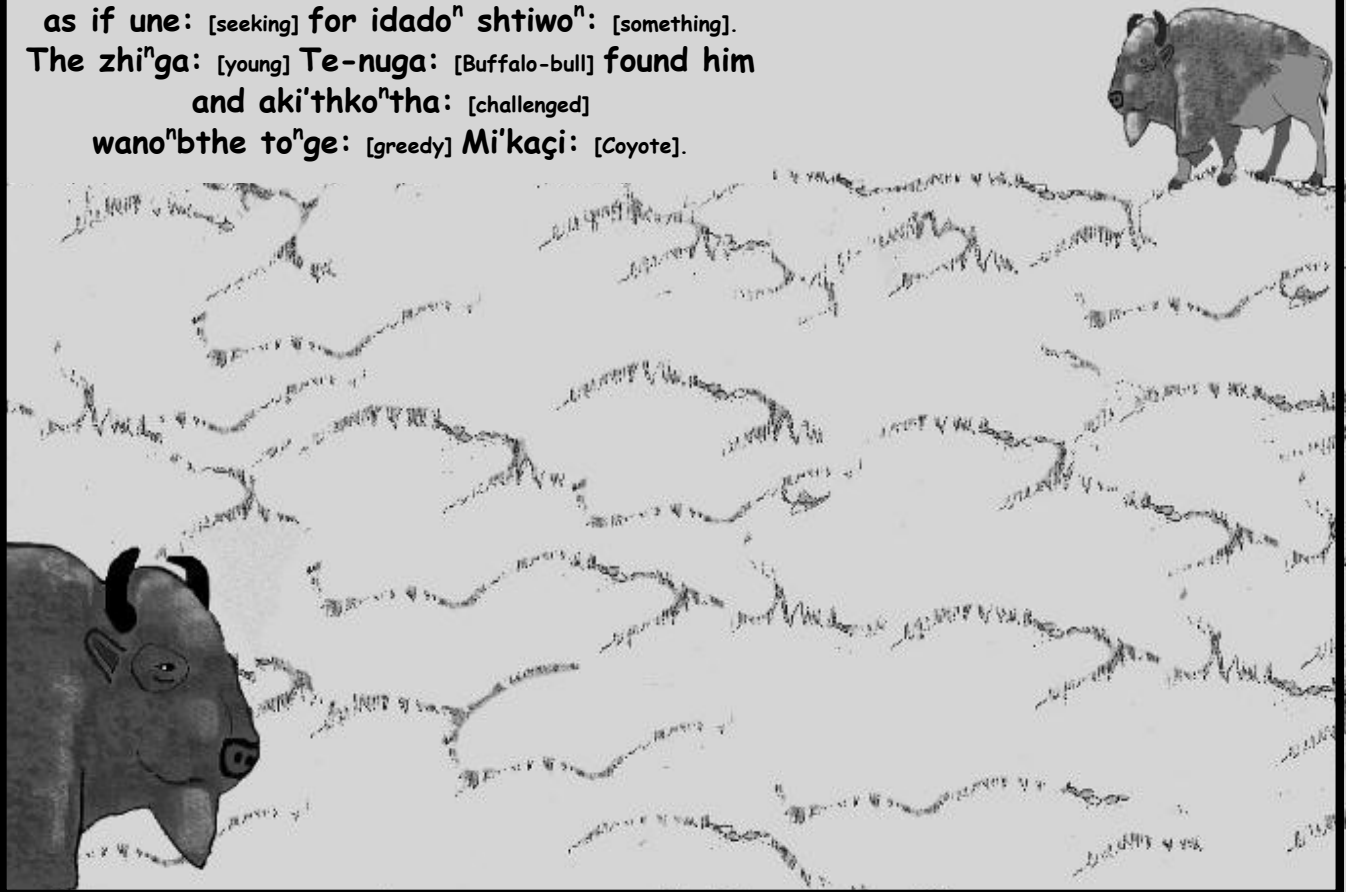
From that very place  
Zhi<sup>n</sup>ga: [Young] Te-nuga: [Buffalo-bull]  
the: [went] no<sup>n</sup>ge: [running].

He got to the mo<sup>n</sup>zho<sup>n</sup>: [land]  
where Mi<sup>ʼ</sup>kaçi: [Coyote] was changed  
into a te: [buffalo].  
The mo<sup>n</sup>hi<sup>n</sup>tu: [grass] was thi<sup>n</sup>ge<sup>ʼ</sup>: [gone]  
and Mi<sup>ʼ</sup>kaçi: [Coyote]  
was no longer there.

The zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull]  
started back to the others.

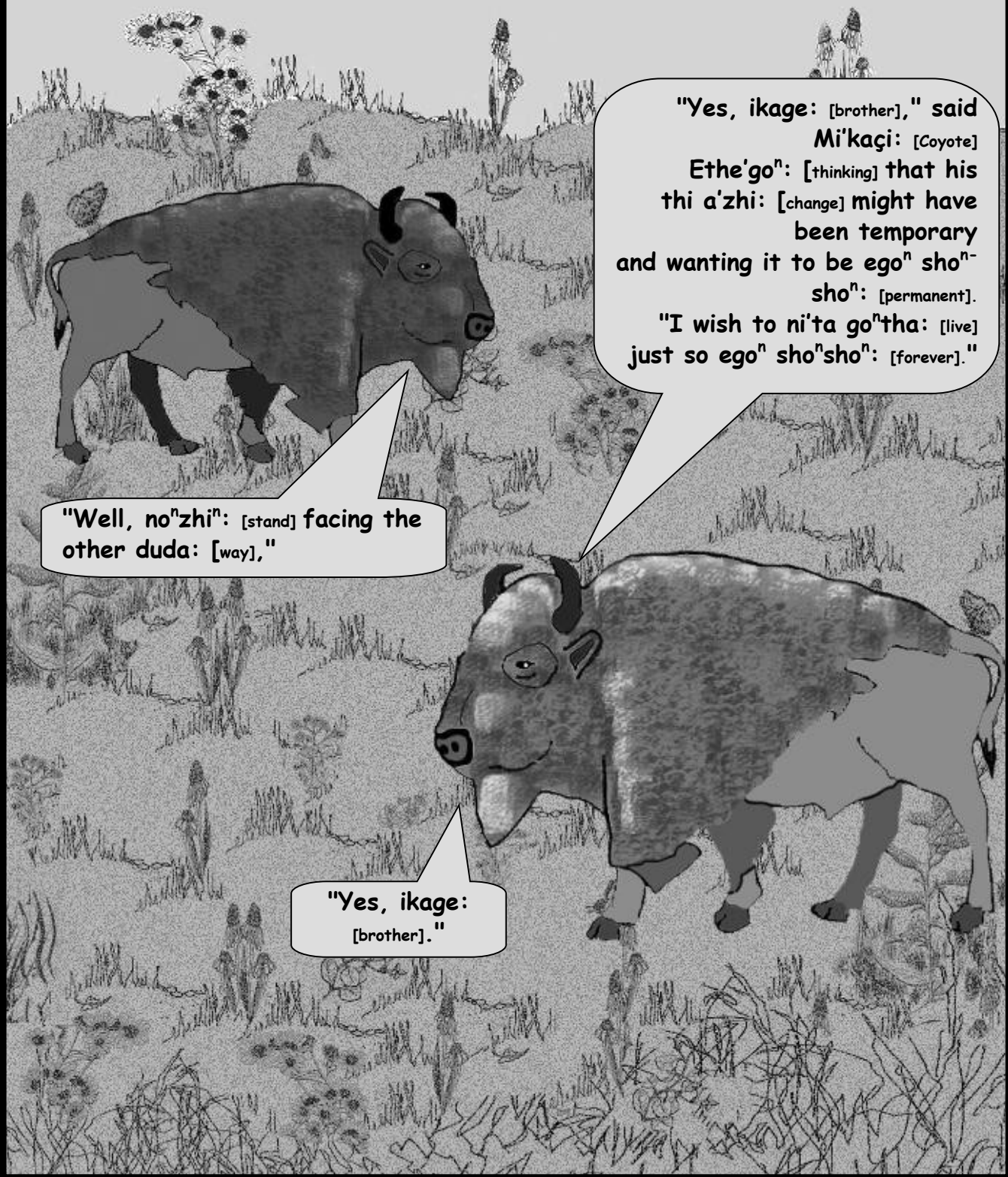
It happened that after  
Mi<sup>ʼ</sup>kaçi: [Coyote] watha<sup>ʼ</sup>te: [ate]  
all the mo<sup>n</sup>hi<sup>n</sup>tu: [grass],  
he had departed  
from that mo<sup>n</sup>zho<sup>n</sup>: [land].

Once again Mi<sup>ʼ</sup>kaçi: [Coyote] was mo<sup>n</sup>thi<sup>n</sup>: [walking]  
as if une: [seeking] for idado<sup>n</sup> shtiwo<sup>n</sup>: [something].  
The zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull] found him  
and aki<sup>ʼ</sup>thko<sup>n</sup>tha: [challenged]  
wano<sup>n</sup>bthe to<sup>n</sup>ge: [greedy] Mi<sup>ʼ</sup>kaçi: [Coyote].



"Ho you mo<sup>n</sup>thi<sup>n</sup>: [walking] ga: [there]!  
Ho ithape: [wait]!" said Zhi<sup>n</sup>ga: [young]  
Te-nuga: [Buffalo-bull].

"Do you ethe go<sup>n</sup>: [wish] to ni'ta  
go<sup>n</sup>tha: [live] in this  
duda: [way],  
just as I am living ego<sup>n</sup> sho<sup>n</sup>-  
sho<sup>n</sup>: [forever]?"



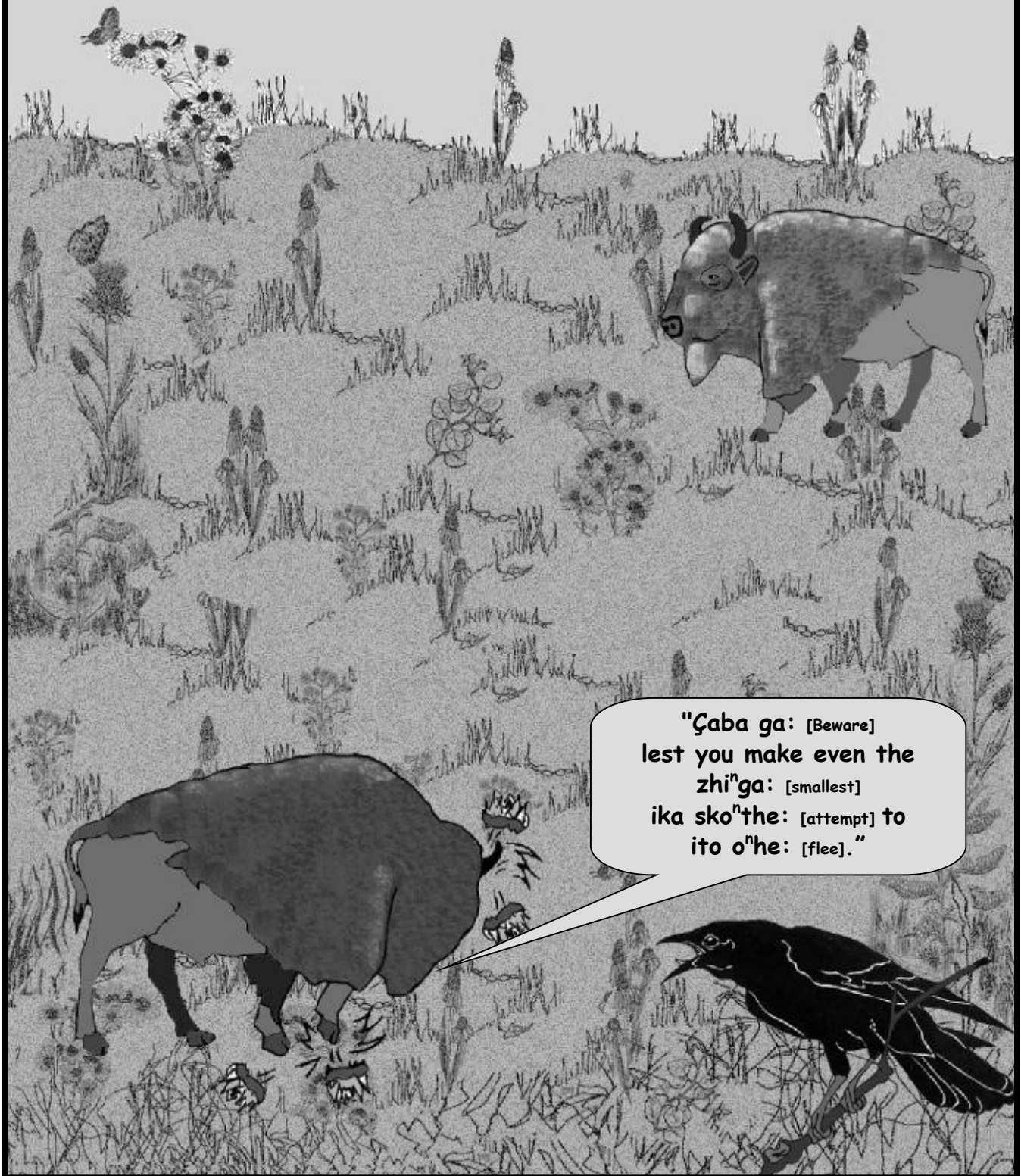
"Well, no<sup>n</sup>zhi<sup>n</sup>: [stand] facing the  
other duda: [way],"

"Yes, ikage: [brother]," said  
Mi'kaçi: [Coyote]  
Ethe'go<sup>n</sup>: [thinking] that his  
thi a'zhi: [change] might have  
been temporary  
and wanting it to be ego<sup>n</sup> sho<sup>n</sup>-  
sho<sup>n</sup>: [permanent].  
"I wish to ni'ta go<sup>n</sup>tha: [live]  
just so ego<sup>n</sup> sho<sup>n</sup>sho<sup>n</sup>: [forever]."

"Yes, ikage:  
[brother]."



The zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull] went ni<sup>ç</sup>tu: [backward],  
pawing the ground,  
thrusting his he: [horns] into the toned: [ground],  
and o<sup>n</sup>tha thethe: [tossing] shishige: [dust].

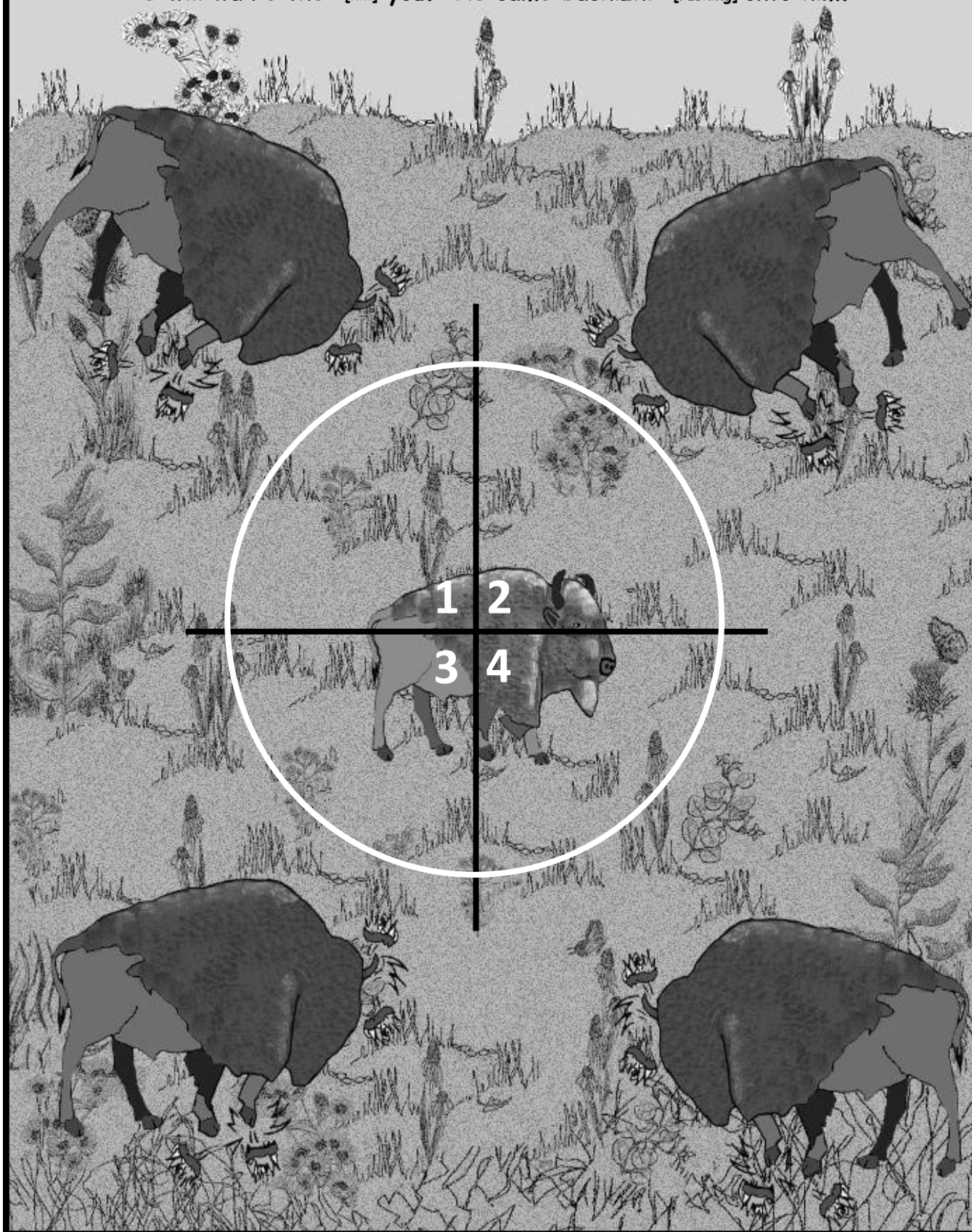


"Çaba ga: [Beware]  
lest you make even the  
zhi<sup>n</sup>ga: [smallest]  
ika sko<sup>n</sup>the: [attempt] to  
ito o<sup>n</sup>he: [flee]."

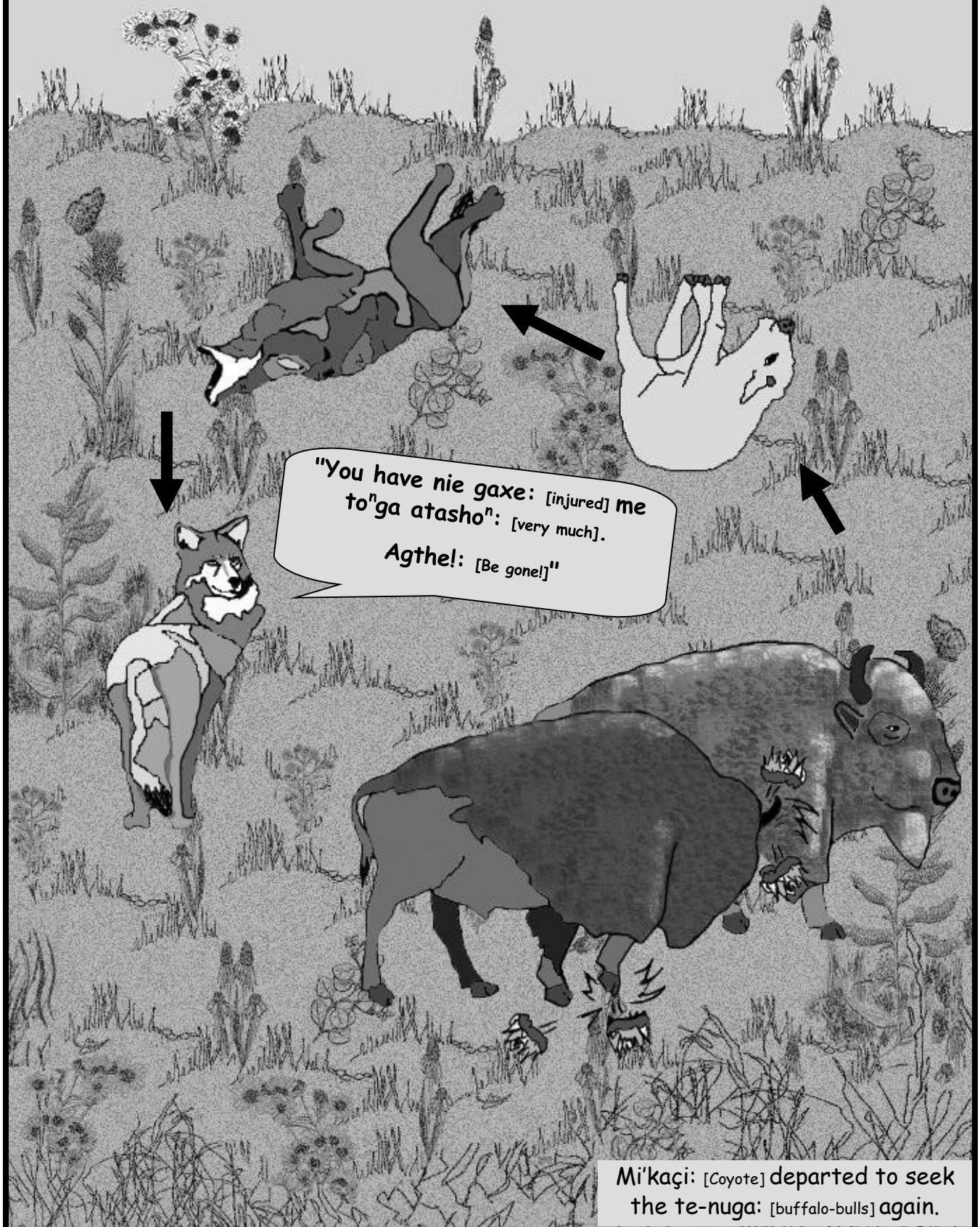
He came back as if to attack him but Mi'kaçi: [Coyote] fled each time.

Wi<sup>n</sup>: [one], no<sup>n</sup>ba: [two], thabthi<sup>n</sup>: [three], duba: [four]

When the fourth time came, zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull] said,  
"I will wa't'e the: [kill] you." He came bachizhi: [rushing] onto him.



The thi a'zhi: [change] happened when the Zhi<sup>n</sup>ga: [young] Te-nuga: [Buffalo-bull] struck him on the wethito<sup>n</sup> tathisho<sup>n</sup>: [right-side] and gaxe the: [passed] on. When he departed Mi'kaçi: [Coyote] found that he was a mi'kaçi: [coyote] once more.



He did not go far.  
Mi'kaçi: [Coyote] died  
from the shock of the fall.



**The End**



# UMO<sup>n</sup>HO<sup>n</sup>: OMAHA VOCABULARY



T and G, Giffen & Tibbles, *Ibid.*, , pp. 44 and 42

## A

a naça ta: behind  
agthe: leave  
agudi shte: somewhere  
atha: go  
a'hi gi: abundantly  
aki'thko<sup>n</sup>tha: challenged  
ao<sup>n</sup>çi: leaped  
ato<sup>n</sup>a diya: when

## B

bachizhi: rush in spite of  
obstacles  
baxo<sup>n</sup>: thrust

## C

çaba ga: beware  
ço<sup>n</sup>ço<sup>n</sup>de: together

## D

duba: four  
duda: way

## E

eato<sup>n</sup>: why  
ebe shte: someone  
ego<sup>n</sup>: movement  
ego<sup>n</sup> sho<sup>n</sup>sho<sup>n</sup>: forever  
ego<sup>n</sup>xti: truth  
ethe go<sup>n</sup>: wish  
ethe'go<sup>n</sup>: think

## G

ga: there  
gaxe the: pass  
ga'xe ukihi: hold  
gi zhuazhi: disgusted  
gio<sup>n</sup>: flying

## H

he: horns  
hebe: pieces

## I

idado<sup>n</sup> shtiwo<sup>n</sup>: something  
ihe'the: faster  
ika sko<sup>n</sup>the: attempt  
ikage: brother  
i<sup>n</sup>sh'a'ge: aged  
i<sup>n</sup>shta: eye

ithape: wait  
i'tha pithi<sup>n</sup>: slowly  
ito<sup>n</sup>thi<sup>n</sup>: first  
iya'tha wi<sup>n</sup>ke: speaking truth

## M

Mi'kaçi: Coyote  
mo<sup>n</sup>hi<sup>n</sup>tu: grass  
mo<sup>n</sup>shiaha: high  
mo<sup>n</sup>thi<sup>n</sup>: walking  
mo<sup>n</sup>thi<sup>n</sup>ga: walked  
mo<sup>n</sup>gthe no<sup>n</sup>zhi<sup>n</sup>: stand up  
mo<sup>n</sup>zho<sup>n</sup>: land

## N

niçtu: backing, backwards  
nie gaxe: injured  
ni'ta go<sup>n</sup>tha: live  
no<sup>n</sup>ge: running  
no<sup>n</sup>ba: two  
no<sup>n</sup>ka back  
no<sup>n</sup>pe: afraid  
no<sup>n</sup>zhi<sup>n</sup>: stand  
nuga: him

## O

o<sup>n</sup>he: flee  
o<sup>n</sup>tha thethe: tossing  
ow<sup>n</sup>: yes

## P

Pa yazhi he: Blunt-horn  
pahe hi'de: bottom of the hill  
pahe tho<sup>n</sup>gahata: hilltop

## S

shishige: dust  
sho<sup>n</sup>: stop

## T

tade': air  
te: buffalo  
Te-nuga: Buffalo-bulls  
tha ethe: pity  
thabthi<sup>n</sup> three  
thate: eating  
the: place  
the: went, past tense of go:  
atha

thi a'zhi: change  
thi<sup>n</sup>ge: without  
thi<sup>n</sup>ge': gone  
to<sup>n</sup>de: ground, earth  
to<sup>n</sup>ga atasho<sup>n</sup>: very much

## U

uba'çu: corner  
u'do<sup>n</sup>: good  
une: seeking  
uthi'shi: impossible  
uthi'xpathe: drop  
uthu he: follow  
uti<sup>n</sup>: hitting

## W

wa na: begging  
waba'hi: grazing  
waho<sup>n</sup> athi<sup>n</sup>: moved  
waho<sup>n</sup>e: pleading  
wako<sup>n</sup>da wathaho<sup>n</sup>: prayed  
wano<sup>n</sup>bthe to<sup>n</sup>ge: greed  
washi: favor, to ask another to  
do something for one  
watha'te: food, eating  
wa'te the: kill  
wathi to<sup>n</sup>: working  
wethito<sup>n</sup> tathisho<sup>n</sup>: right side  
wi<sup>n</sup>: one  
wi<sup>n</sup>ox'jio<sup>n</sup>: once  
witi'go<sup>n</sup>: grandfather indirect  
form  
wo<sup>n</sup>githe: all

## X

xthazhe: bellowing of the bulls

## Z

zhi<sup>n</sup>ga: young, small





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