
History of the Osage nation

Philip Jackson Dickerson

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Tribes. Choteau, after whom Choteau Avenue is named, was a part blood Osage. They once held the whole territory which later formed the states of Missouri, Arkansas and Kansas. By treaty and the press of white immigration, they retired along the Missouri river to the present site of Kansas City, Mo., where they established trading posts.

The Osages and allied French were thus the first settlers of St. Louis and Kansas City, Mo., where they still have not a few distant relatives. What marvelous developments have followed in their former path; not more so however than will still come in their present country in two decades. In the West Bottoms of Kansas City, and on the banks of Turkey Creek, near its mouth lived a woman, the material ancestor of many of the mixed blood Osages, whose leading families are nearly all related by consanguinity or marriage, the wife of a "Canadian French-Alsatian" trapper, trader and interpreter, who died about the '50s, Monsieur Lessart. His wife lived here till Saucy Chief visited there in the '50s. Many of her descendants took up again her maiden name of Roy, of whom more elsewhere in a sketch of the Lessart family. Here lived the Choteaus from St. Louis, Revars (Rewards from New Orleans,) Clairmot-Lessarts from Canada or Alsacia, Plomondons, (Prudhommes,) Del Oriers, Pappans, Pappins, Perriers, Tayrlans, Reveletts, Mongrains, Soldanis, DeNoyas, Mon Cravles, etc., etc. The French mostly formed marriage alliances with the Osage, Quapaws, Wyandottes, and Kansas (Kaws.) But as the colonies stretched their bounds westward from the Mississippi, the Osage and their foreign allies receded west and south. They had another trading post some miles west of Missouri's present line, in the county of Linn. Their first school was established in Neosho county, Kansas, by Father Shoemaker, about 1836, now known as St. Paul Mission. They have always been allied with some of the best whites in their territory, but scorning any alliance with the African race except in one case of adoption, one by Prince Albert, (Osage.) Hence they might be termed the royal tribe of American aborigines.

In the summer of 1868 after many peaceable retreats to different points in their successively limited reservations, they ceded by treaty at Drum Creek in present Montgomery county, all eastern Kansas, retaining some lands in west Kansas. For 100 years or more these people have been in close relation with the whites and have shown great shrewdness in making their treaties. Their traditions claim that the first two white men they ever saw came across a great stream (Grandes Eaux) in a boat, were captured, a council held and the two whites released on condition that they recross the water and never return.

Another says that the Osage first met the explorers of America upon the Gulf coast (or Atlantic) as they refer to the great water (the ocean perhaps,) then shoved their way up the Mississippi to the site of Napoleon, at Arkansas river mouth, there separated into the Great and Little Bone bands, and the Kaws and Poncas, the former taking up said river, the latter toward the headwaters of the Missouri and Kaw which retained the latter's name. But this is variance in vague history and given only to show the uncertainty of individual tradition. The great waters might have been the Pacific, or Great Lakes, or Ohio, or Mississippi rivers, as all the aborigines first emigrated from the northwest coast. The Dakota confederates, like the Wichitas, were a large tribe of Indians that were supposed to have migrated south from the far northern regions, from which direction ethnologists claim or believe, all the aborigines of America came. From north Asia the human race may have first found its way across the narrows of the Behring Sea, into what is now known as Alaska. All the historic legends of the various tribes seem to bear out this theory, and the bronze color and characteristics of the Indians are circumstantial evidence that these people were branches or offspring of the Asiatic races.

The tradition of the older ones of a battle against whites led by a general on a white horse signifies that their ancestors may have participated in a fight against Gen. Babcock, on Braddock's Field, now a park in the midst of the town by that name, a suburb of Greater Pittsburgh (Pa.) 12 miles from its center, which historic field the writer has frequently viewed, in thoughts of the Red men and French who won that victory, but finally realized that the westward march of a commercial, scientific and semi-Christian civilization could never be turned eastward again, till it has circumscribed the globe

THE ST. LOUIS BOARDING SCHOOL

This school located on a beautiful quarter section of land joining Pawhuska on the west, was the first to be built on the new reservation for the Osage children after the Osage came from Kansas. It is a fine four story native stone building facing north. It can room and board from 150 to 200 girls of all ages with the best accommodations. The preceding cut shows some of the beauties of the building and improved grounds, with the happy little Osage girls, mostly under 16 years of age, and the Sisters who teach them all the arts of domestic life and literature and music, for which they have the very best facilities for studying under the kind and efficient instruction of the Sisters. Many of the Osage ladies can look back to the St. Louis school as their first, and often only school of their girlhood, and send their daughters to their Alma Mater. Here you see many bright little faces and feel the refining, educating influence that prevails in the recitation rooms, dormitories, dining hall, and rectory, all neat, clean, and cosy, surrounded by a broad campus. Music is made a specialty, as many of the Osage girls take readily and naturally to the art of harmony. The school is conducted under contract with the U. S. government to board and educate the child-



THE LITTLE PHILOSOPHER.
A Twentieth Century Thinker.



CAN YOU THINK?

A Typical Osage Indian Girl.
The Wife of Arthur Bounicastle.

ren who choose to attend the school, at a stated sum per month.

The land was donated the Catholic people for school purposes and is well improved, with increasing attractiveness as the orchards, ornamental trees and flowers grow more beautiful. The children are under much better influence here than in many of their homes, where the habits of their young lives are moulded in the old modes of living. Some of the best wives and housekeepers in the Osage have been trained in the St. Louis School.

St. John's school for boys on Hominy Creek, near Grey Horse, is a model after the St. Louis, and furnishes equal advantages for the boys. Both were built through the benevolence of Walter Kahlirise, (or Kathrine Drexel,) of Philadelphia. These schools have only begun well their educational work for the Osage with their bright future.

and with its primitive Asiatic cradle clasps one such unbroken belt of mother earth. Fort Duquesne finally fell, where still the log barricade marks the center of the world's greatest iron, coal, and oil markets, the unceasing hum of a thousand productive trades. Every temporary victory was but the prelude to a Tippecanoe, Custer's last charge but the funeral knell of the wild buffalo, wild horse unbroken plains, unfeiled forests and barbaric life.

WHEN FIRST CALLED OSAGE INDIANS

They first lived in Kansas. They called themselves "Wa-sa-s(a)h" (?) the name of the tribe. There were three divisions, the Big Hilis, the Little Osages and Kaws. The latter the Osages once refused to own, as the Kaws drifted away as a band of Osages but were not received back after their long absence. They speak about the same dialect and can understand each other. The Kaws have already allotted their lands in 1902 and occupy the Kaw (from which Kansas is derived) country, the northwest part of the Osage.

When the Cherokees moved from North Carolina and Tennessee across the Mississippi river, and were assigned territory west of Arkansas, the Osages felt that the Cherokees were intruding upon Osage country and this circumstance brought the two tribes into conflict and resulted in the battle of Claremore Hills, near the present town of Claremore, I. T., in which the Cherokees won a victory over the Osages, capturing some and driving the rest west to their Kansas country. When the Osages ceded their Kansas land to the United States government "Uncle Sam" gave them by treaty the present Osage country, to have and hold as long as "water flows, grass grows and fire burns."

ORIGIN OF THE TERM OSAGE.

The Great and Little Osages so named by the government authorities were once called the Big Bone and Little Bone Indians, a term applied to each other even in their councils at Pawhuska, of a few years ago. The above names have perhaps been latinized through the English from the term Bone people to Osage, from the Latin Ossa (?) meaning bone. Hence Little Bone (Little Osage) and Big Bone (Great Osage). But this is only a probability. From the report of the Bureau of American Ethnology the director, J. W. Powell, or rather Mr. James Mooney, a man of great research in Indian lore and language, says: "The popular name 'Osage' is a corruption of Wasash, the name used by themselves. The Osage being the principal southern Souan tribe, claiming at one time the whole territory from the Missouri to the Arkansas and from the Mississippi far into the plains, were geographically brought equally into contact with the agricultural and sedentary tribes of the eastern country, and the roving hunters of the prairie, and in tribal habit and custom they formed a connecting link between the two."

They were once a strong band but have been greatly decreased by war before coming to their present home, and many are said to have fallen by dissipation, but this the writer is unable to confirm from his own personal knowledge.

W. J. McGee, in referring to the transformation of the Indian names into English says:

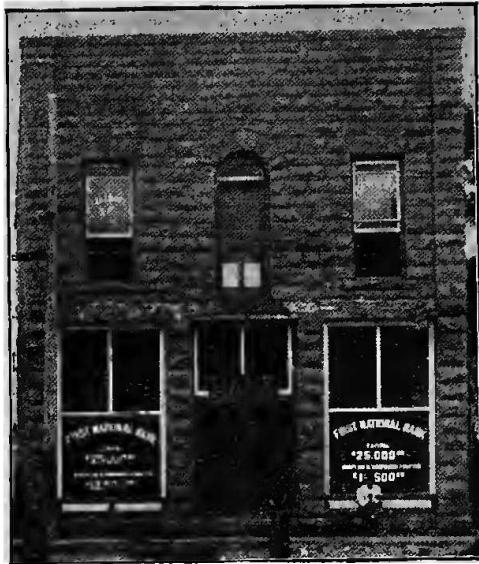
"Most of the names are simply corruptions of the original terms, though frequently the modification is so complete as to render identification and interpretation difficult—it is not easy to find Wa-cace in 'Osage' (so spelled by the French) whose orthography was adopted and mispronounced by English speaking pioneers."

The meaning of most of the eastern names are lost. The Osage or Wa-ca-ce ("People" 'We are the people' if McGee is correct,) were comprised of several bands herein named.

The nomenclature of the Osage is difficult. Like that of Souan peoples and the great Dakota confederacy, they seem to have had a general term meaning only the "People." The Osages perhaps once belonged to the powerful aboriginal organization, the Dakotas, who had only descriptive terms of the allied tribes, as a greeting or countersign, and an alternate proper descriptive term—"Seven Council Fires" from which the Osage Seven Fire-places in their charmed circle were derived, thus indicating the antiquity of their ancestors as it was applied before the separation of the Asiniboin (a Canadian band.) The Cigeha group (a probabel branch of the Dakotas) was a term applied to the allied Omaha, Osage, Ponka, Kansa, Oto, etc., before

THE BANKS OF PAWHUSKA.

THE CITIZENS' NATIONAL BANK



THE FIRST NATIONAL BANK

The First National Bank was the first to be established, October 1901, before which date the money affairs had been handled mostly by the Indian traders. This bank began with a capital stock, and under the direction of men of large means, that assures its success and growth. The officers and share holders whose names appear under the cut, are some of the financial pillars of the Osage country. They stand high socially as well as in finance. A statement at the close of business August 25, 1905, speaks much for the bank and town. The banking business of a community is the criterian by which its resources and progress are estimated by the commercial world. Mr. Brenner, the president, is a man of extensive business experience and is well known throughout the Osage nation, having lived there many years, engaged in the mercantile, cattle and other business enterprises, prior to organizing the bank. He is largely interested in real estate and the oil and gas development here, has a beautiful cottage home on Main Street, and is ever ready to advance the interests of his town. With Mr. W. T. Leahy, A. W. Ruble, T. E. Gibson, and assistants, they are doing a large banking business. They occupy a stone building south of the park square on the triangle, and will gladly welcome and aid every new enterprise for Pawhuska and substantial individual.

Was established October 1, 1903, as a state bank with \$15,000 capital stock but such was its volume and increase of business that in June 1905, the capital stock was increased to \$25,000 and on August 26, 1906, the institution was converted into a national bank. Its last statement issued September 1, 1905, showed the total resources to be \$84,509.98; deposits to exceed \$50,000 surplus and individual profits over \$5,000 and increasing rapidly. Mr. W. S. Mathews who has been its president since organization, is of Osage ancestry, born and reared among them, and for many years honored and prominent in their tribal affairs. He is now a member of the Osage council. His family is one of the oldest and most prominent citizen families. His children are enjoying the best literary schools of the states. Mr. Mathews is an unassuming man, but of broad knowledge of national affairs, and Osage history, and excellent business experience and judgment; a congenial lodge man, a K. P. and a most trusted and excellent man to steer a financial house. He has very able efficient officers in Mr. R. E. Trammell, vice-president, and Mr. D. H. Spruill, cashier, both young men well fitted for their responsibility, worthy of your trust, and most obliging in their business. At present the bank occupies a central building of Messrs. Beck and Hunt, by the Pawhuska hotel and council house south of the Triangle, but has purchased a corner lot opposite at \$5,000, the highest price paid during the sale.

THE BANK OF COMMERCE

Has lately been organized (October 1, 1905) under the official management of J. D. Scarborough, president; Clifton George, vice-president, Ethan Allen, cashier, M. O. Garrett, assistant cashier. Mr. Scarborough, formerly of Texas, has for many years run the Waukomis bank, Oklahoma. They have chartered at \$10,000 capital stock, but expect to increase to \$20,000. The best make of a Mangenes steel safe has been placed in their office on the east side of the triangle. Mr. Scarborough and his assistants will add much to the progressive influence of the town, do a general banking business, and make a specialty of collections, and welcome new patrons.

their separation, who were without denotive designations, but proudly styled themselves "Local People," (a separate peculiar people.) "Men," "Inhabitants," and with still more pride "People of the Parent Speech," bearing an air of the first people, first families, of the world, lords in all their realm. too much "men," to distinguished a "people," for special titles, just as the terms "men" and "women" in sacred history language means the greatest work of God in creation. They felt the need of no other honor than the term "People." There is much variance in their names and spelling by different writers as in opinions and figures, but we can from the forms of Wa-sa-sah (or sha), Wasash, Wa-ca-ce and Wa-wha draw this conclusion: Wa, meaning great, and sash, sha, cace, wha, etc., meaning bone or people. Their own term is "Great Bone" (English slang, "Great Backbone,") a "Great People."

According to Dorsey, Shahan was a synonym of Osage, Wak, Otto, etc.

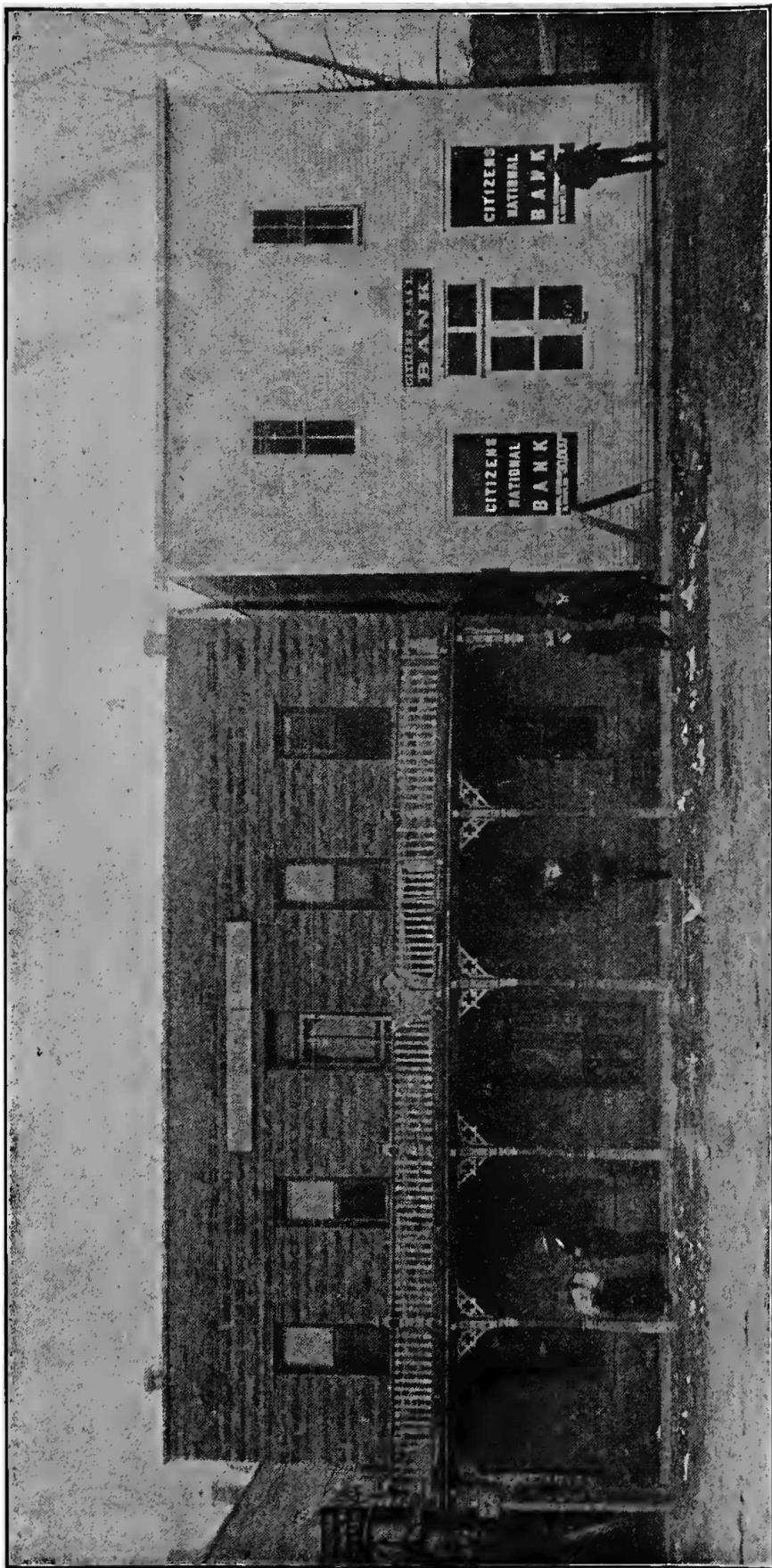
THE GENTILE SYSTEM AMONG THE OSAGE.

Among the Osages there were formerly three primary divisions or tribes composed of what was termed seven fire places each, Tsicu-utse-pecu-da (*), the Seven Tsicu fireplaces, Hanka, fireplaces, and Wacace-utse-pe-cuda, the Seven Osage Fireplaces.

The Hankas were the last to join the nation. When this occurred the first seven were reckoned as five, and the Osage as two gentes in order to keep the number of gentes on the right side of the tribal circle. Thus we find the Hebrew idea of the sacredness of the number seven and in their ceremonies they used seven pipes each. The circle was divided into halves the right side representing war, the left side peace. According as the children of one or the other side of the gens circle are sick they apply for food from the other side for them. To the peace or war side belong all the fireplaces or families of the tribe. Each family could trace his lineage back according to the side of the circle and names adopted from animals and plants. In this system were involved methods of choosing chiefs, warriors, officers, voting upon measures to be pursued in war, peace, punishment, treaties, etc., a system too much involved, vague and too obsolete to be given in detail in a brief historical sketch.

NAMING OF THEIR CHILDREN.

According to Saucy Chief, the care and naming of Osage children was a privilege conferred upon the Tsicu wactake (chief) and Pah-ka-wactake, who proceed with as much ceremony as some of the churches in confirmation. When a child of the Tsicu is named a certain old man sang songs without the camp, dropping tobacco from his pipe on his left toes as he sings each song. On the first day he (the Tsicu wactake) takes four grains of corn, a black, red, blue and white, after the four grains of corn dropped by four buffalo in the Osage tradition. After chewing the grains he passes them between the lips of the babe to be named. Four stones, pointing to the four points of the compass were put into the fire. The Tsicu called for some cedar and a special kind of grass that dies not in winter for use on the second day, on which, before sunrise, the old man says of the cedar tree and branches "It shall be for the children." Likewise he mentions the river, its deep holes and tributaries, as future medicine for the children. Upon the heated stones placed in a pile, is put the cedar and grass. Water is then poured on them making a steam in which the child is held. Then four names are given by the head man of the father's gens, who chooses one for the child. Meantime the men of the other gens bring stones, cedar water, etc., each performing his distinctive ceremonies. The old Tsicu putting cedar into some of the water, gives the child four sips. Then dipping his left hand in the water rubs the child down the left side from head to foot. Then repeats the process on the left, right and back side of the child. And all the women of his gens are invited to come forward and receive the same sign of blessing as the child, while all the women of the other gens are similarly treated by the head men of their respective gentes. All these tokens of stones, cedar, grass, water, fire, steam and corn and sips of water plainly signify, "May the world (all lands) with its forests, plains, rivers, streams or creeks, be the heritage of the child, to eat, drink and be merry,



(Photo by Hargis)

Pawhuska, Hotel. The Citizens' National Bank. W. S. Mathews, Pres.; R. E. Trammel, vice-Pres.; D. H. Spruill, Cash. Miss Jennie Larson, Proprietress.

his whole being rendering glory to the woman who gave it birth." So deep are these principles inculcated in mothers and children that perhaps no mothers and fathers of the world idolize their children more, nor any children reverence more their parents, till this Israelitish virtue is handed down through part blood posterity, till among the Osage descendants it is often beautiful to behold a quiet Caucasian father or mother, with scarce enough Osage blood to darken their hair and eyes, which are frequently blond, gather a little flock of still more beautiful children about them in ideal parental love. No money too valuable, no time too precious to spend with the little folks, at morn or noon or night, even at times to extreme indulgence in their childish wishes and imitative language, far from baby brogue. How different is the scene, if any at all, in many of the blue blood Caucasian homes (?) where no stork ever comes with her burden of blessing, and when she does bring her proffered gifts, how frequently the so-called "Queen of the Home" is too bound to her social clubs and social rounds, to welcome the little strangers. And this maternal trait or trend among the Osage and their descendants is not explained as some would have us believe "by the fact that each child is born heir to a common estate of \$15,000 or \$20,000 each." though this fact may be a favorable, assuring condition. But how many of the better fixed and wealthier classes of Caucasians welcome not the little, but brighter stars of every home, worth the name of "Home, Home, Sweet Home!" The orphan sighs: "What is home without a mother?" The true parent asks: "what is home without children and their happy glee?"

BELIEF IN CREATION—IN THE GREAT GOD AND A MESSIAH.

In the mythological legends as to the creation of certain lands the beaver, otter, and muskrat hold the role of formation. The Iroquois narrated that their primitive female ancestor was kicked from the sky by her enrage spouse when there was yet no land for her habitation, but that it "suddenly bubbled up under her feet, and waxed bigger till a whole country was in her possession." Others claim that the beaver, otter and muskrat, seeing her fall rushed to the bottom of the deep to bring up mud sufficient to construct an island for her residence.

Among the Osages, Takahlis, and Algonkin of the northwest tribes the muskrat was their simple, cosmogonic machinery of land formation. These latter tribes were philosophic enough to see no real creation in such an account, but only formation by the action of these amphibious animals. The earth was there but hidden by boundless waters, and heaved up for dry land by the muskrat, as a formation only, logically distinguishing between the terms formation and creation, not assuming to know anything of creation, and considered any questions concerning it nonsense. Their amphibians were not considered creative constructors, but merely reconstructors, a very judicious and important corollary. It supposed a previous existence of matter on earth anterior to ours, but one without light or human inhabitants. A lake they said, burst its bounds, and submerged all lands (note some similarity to the Bible deluge) and became the primeval ocean. We find among all primitive peoples some marvelous parallels of belief in the mythic epochs of nature, the catastrophies, calamities and deluges of fire and water, which have held and swayed all human fancy in every land in every age. But all fancies have been lost in the dilemma of an explanation of a creation of matter from nothing on the one hand, and the "eternity of matter" on the other. "Ex nihilo nihili" (est) is an apothem indorsed alike by the profoundest metaphysicians and the most uncultured of primeval man.

Frances S. Drake, in his "Indian History for Young People" gives the following fabulous legend as the Osage metaphysician's natural philosophy for the origin of his "people." Many Osages believe that the first man of their nation came out of a sheel; that while he was walking on earth he met the Great Spirit, who gave him a bow and arrow and told him to go a hunting. After he had killed a deer the Great Spirit gave him fire and told him to cook and eat his meat and told him also to take the skin and cover himself with it, and with the skins of other animals that he should kill. One day the Osage while hunting saw a beaver sitting on a beaver hut. Mr. Beaver asked him what he was looking for. The Osage answered: "I am thirsty and came for a drink." The beaver then asked him who he was and when he came. The Osage replied that he had no place of residence.

Mr. and Mrs. Davis Fronkier, a cut of whose Pawhuska home and Midland Hotel appear with this sketch, are citizens of the Osage and Kaw country. He is of the Kaw, she of the Osage Nation. Mrs. Fronkier's father, Gasso Chouteau, was half Osage and half French, and was the government interpreter for several years. His grandmother Chouteau was a full blood. They have a beautiful cottage home in Pawhuska and two good farms in the Osage and Kaw. They had four children, two are living.



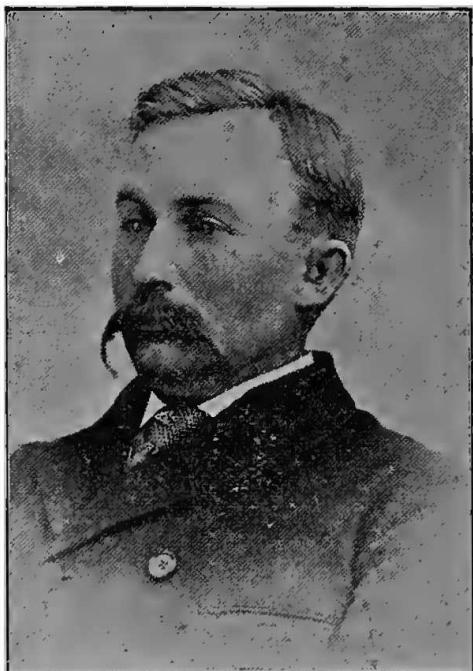
The Old Home of Mr. and Mrs. David Fronkier.

(Photo by Hargis)

A boy, Arthur, and Rose, the wife of Jasper Rogers, one of the most beautiful brides of the Osage descendants, showing prominently the French features and beauty. Their beautiful home is no less striking than the life of the inmates, being a characteristic, happy, Osage citizen home, with his young son and attractive little wife dwelling with them. The Midland Hotel is centrally located and valuable property which they lease to proprietors.

THE OSAGE TELEPHONE COMPANY

MR. R. S. HARRIS, Mgr.



Mr. R. S. Harris, the successful manager of the Osage Telephone Co., is a native of Missouri, but spent some years in Texas in the cattle business. He has been in the Osage since 1889, ten years of which time he was devoted to the Mercantile business under the firm name of Leahy (W. T.) & Harris. But seeing a fine opportunity in the great convenience of the times, put in a telephone system of 60 phones, and now has nearly 200 installed, and one of the best systems in the territory, operated day and night, with about 100 miles of wire and 2000 feet of cable in town, and long distance connections to all points. He owns some valuable property in Pawhuska, and is a far sighted business man, and a good citizen wide awake to all advancement. He married a Miss Yoacum, whose sister, Miss Dora, is his chief operator. She is a most typical Kansas and western

girl, with a combination of business qualities rarely found. She has been in the Osage for ten years and is a successful operator.

"Well, then said the beaver, "as you appear to be a reasonable man I wish you to come and live with me. I have many daughters and if any of them should be agreeable to you, you may marry." The Osage, as the legend goes, accepted his offer and married one of his daughters, by whom he had many children. The Osage ancestors gave this as their reason for not killing the beaver, as their offspring were believed to be the Osage "people." Such were their former traditions, not present.

OSAGE TREE OF LIFE AND HEAVEN MYTHOLOGY.

Rev. J. Owen Dorsey, refers to a chart that was accompanied by chanting a tradition by the members of a secret society of Osages drawn by an Osage, Hada—cutse, Red Corn, early adopted by a white man named Matthews. Hence Red Corn was named Wm. P. Matthews, or "Bill Nix," becoming one of the tribal lawyers. He belongs to the Sadekice gens. Other versions were given by Pahuska (present Pawhuska). While Hair, chief of the Bald Eagle sub-gens of the Tsicu gens, and from Saucy Chief, from the Wa-ca-ce gens, and from Good Voice of the Miki gens. The chart represents the tree of life, by a flowing river, both described in conferring the order. When a woman is initiated she was required by the head of her gens to take four sips of water (symbolizing the river). Then rubs cedar on the palms of his hands with which he rubs her from head to foot. If she belongs to the left side of the tribal circle he first strokes the left side of her head, making three passes, pronouncing the sacred name of the Great Spirit three times, repeating the process on her forehead, right side and back part of her head making twelve strokes in all (a perfect number).

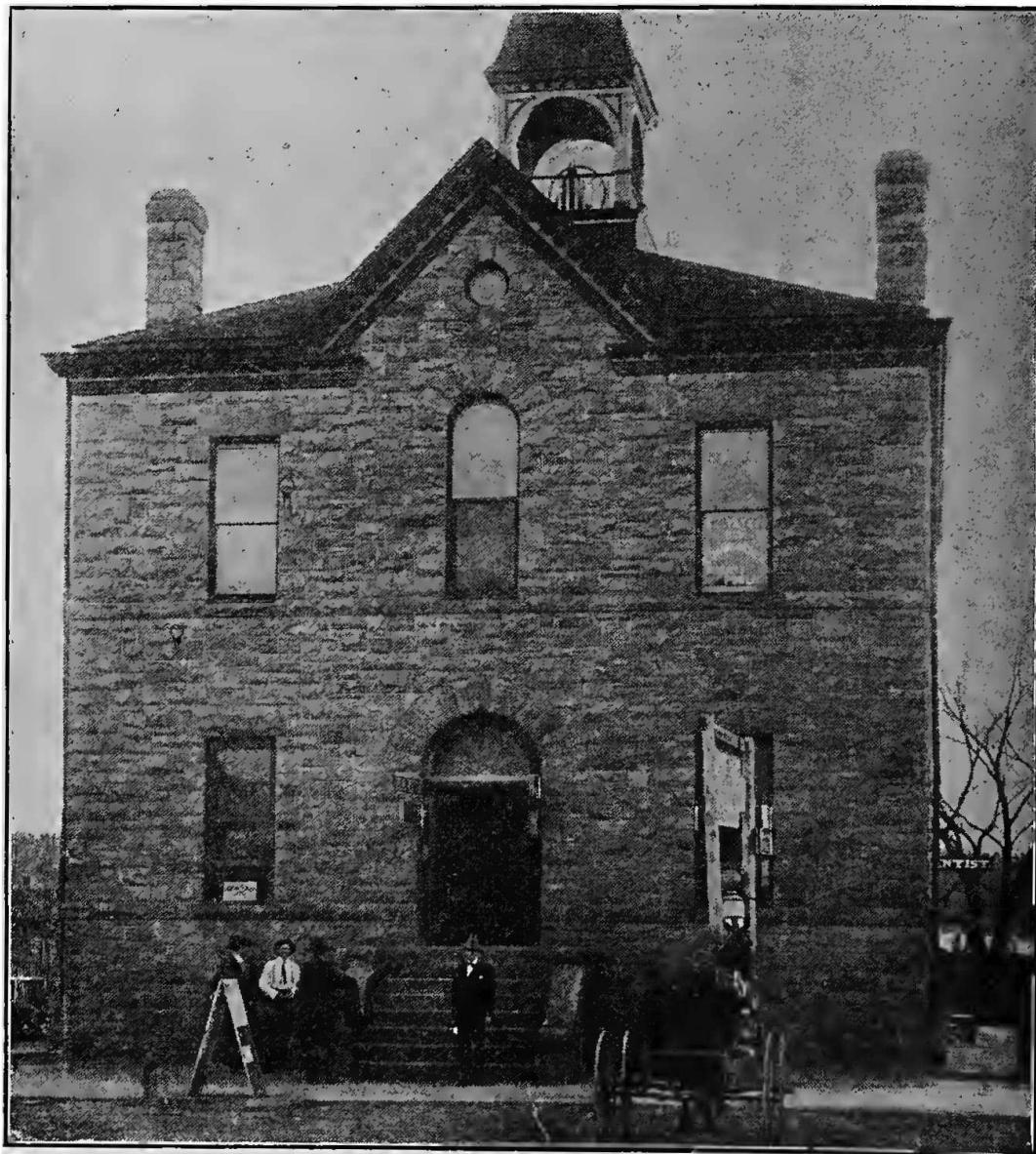
Beneath the river were the following objects: The Watsetuka male slaying animal, or morning, (red), star, (2) six stars ("Elm Rod"), (3) the evening star (4), the little star. Beneath these are the moon, seven stars and sun. Under the seven stars the peace pipe and war hatchet which is close to the sun. The moon and seven stars are on the same side of the chart. Four parallel lines across the chart represent the four degrees through which the ancestors of the Tsicu people passed from the upper heavens to the earth. The lowest heavens rest on a red oak tree (Pusuku). The Sadekice tradition begins below the lowest heavens on the left side under the peace pipe. The stanza of the chant point to the different periods of evolution, first when the children of the first period ("former end") of the race were without human bodies and human souls. Then birds over the arch denote the evolution of human souls in bird bodies. Then the progress from the fourth to the first heavens, followed by descent to the earth. The ascent to four and descent to three make up the sacred number, seven. When they alighted, as the legend runs, it was on a beautiful day, when the earth was clothed in luxuriant vegetation. From this time the path of the Osages diverged, the war gens marching to the right, the peace gens to the left, including the Tsicu, who originated the chart. Then conflict and the question of rights begun. The Tsicu, peace gens, met the messenger and they sent him off to the different stars for aid. According to the chart he approached in order the morning star (Watse-tuka), sun (Hapata Wakanta—the God of day, the sun), moon (Wakantaka—the God of night), seven stars (Mikake-pecuda), (Ta-adxi Three deer?). Big Star (Mikake-tanka), and Little Star (Mikake-cinka). Then Black Bear went to the Wacinka-cutse, a female red bird sitting on her nest. This grandmother granted his request giving them human bodies, made from her own body. The Hankaucantsi, the most warlike people; made a treaty of peace with the Waccace and Tsico gens and from the union of the three resulted in the last Osage nation but not including the allied races. A somewhat different version is given by the other gens, but all showing more or less the Darwinian theory of man's evolution, or ascent—almost as plausible in reason, when we link to this the first man's marriage with the beaver's daughter.

THE GHOST DANCE, RELIGION AND MESSIAH.

The Ghost-dance that is so potent in the religious life and belief of the Arapahos and Cheyennes of the west made but little impression and progress among the Osages, who seem to have had a more philosophic premises of religious belief and practice. This dance was practiced by a majority of the Pawnees in full anticipation of the early coming of the Messiah and the buffalo, becoming as devoted to the belief and dance as the Arapahos who

FOURTH JUDICIAL DISTRICT UNITED STATES COURT.

Composed of Noble, Kay and Pawnee counties, and the Osage Reservation, with the following officers: Bayard, judge and Jay E. Pickard, clerk, of Perry, O. T.; Judge E. N. Yates, deputy, and U. S. Commissioner, and Mrs. Mary B. Yates, deputy, Pawhuska. Judge Yates is a native of Putnam county, Indiana, but has been in Kansas and Oklahoma seven years. He is also deputy clerk of the District court. His commissioner's court is always in session. Hon. Horace Speed, U. S. attorney, and Jno. H. Scothorn, his assistant, practice here.



THE OSAGE COUNCIL HOUSE.

(Photo by Hargis)

In this historic building is Council Hall and the offices of Judge E. N. Yates; U. S. Commissioner, Mr. J. N. Coulter, E. W. King and Jos. B. Mitchell, lawyers, Dr. F. C. Gale, Dentist, W. M. Dial, and Geo. B. Mellotte, Real Estate and Insurance. The Blue Point Restaurant and young Mr. Elanc's Barber-shop in the basement. The Osage Council meets in Council Chamber every three months about quarterly payments or oftener at the call of the chief, O-lo-ho-wal-la or the assistant chief, Bacon Rind.