
**A Soldier in the
United States
Regiment Of Rifles**

**Fort Smith, Arkansas
Circa 1817**



**Living
the
Legacy**

US Rifle Regiment

Theme

Federal Indian Policy and the establishment of Fort Smith affected a U.S. Rifle Regiment Soldier's life.

Objectives

Upon completion of the program, students will be able to:

- √ discover the interaction of the soldiers with their environment and technology, and also how this affected their future.
- √ explain how environment affects the way people live.
- √ participate in cooperative activities using positive attitudes to achieve a common goal.

Program Description

Students will come to Fort Smith National Historic Site and spend a day reliving the life of a soldier in the U.S. Rifle Regiment circa 1817. During the visit, students take on a role of a U.S. Rifle Regiment soldier. Students discover the history of the first Fort Smith (1817-1824) through fatigue details, cooking, drills (small arms and artillery), and other general camp life activities.



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Background

Federal Indian Removal Policy

Early in our country's history settlers yearned for more land. To make way for Anglo-American expansion westward, the federal government began relocating eastern American Indians further west. The United States also felt threatened by Spain and England who had land in the West. President Thomas Jefferson proposed a plan to remove the Indians that would allow for United States expansion and create a "buffer zone" between the United States, Spain, and England. After concluding two treaties with the Osage Indians, President Jefferson authorized the Cherokees to send out scouts to look over land west of the Mississippi River. The Cherokees approved of the land, and between 1812-1813, nearly 2,000 Cherokees left Georgia and Tennessee for land in Arkansas bordered between the White and Arkansas Rivers.

The Cherokees had trouble almost immediately in their new land. Hunters and squatters invaded their land, stealing horses, slaughtering wild animals, and selling alcohol. Cherokee hunters pushed further west incurring the wrath of the Osage. Hunting parties became war parties and the Osage and Cherokee sought revenge on each other. In 1814, Indian agent William Lovely recommended that a military post be established to maintain peace. Lovely suggested that the military presence would quiet the Osage-Cherokee hostilities, check the illegal trade, and protect the interests of the government against all foreign and domestic threats. It was not until 1817 that an army post was constructed near the point where the Osage boundary crossed the Arkansas River.

1817 - Establishment of Fort Smith

More government pressure was placed on the eastern Cherokees to move. Another treaty in 1817 ceded more land and promised supplies, equipment, and provisions for each Cherokee family who moved to Arkansas. In less than two years the western Cherokee population would grow from 2,000 to almost 6,000 people. Hostilities increased between the Osage and Cherokee until there was an all out war.

Finally, after three years of frequent outcries for military assistance, Acting Secretary of War Richard Graham issued an order to the Southern Department Commander. The order commanded General Andrew Jackson to build an army post near the Osage boundary where it crossed the Arkansas River. General Jackson ordered General Thomas A. Smith, Commander of the Ninth Military Department, to carry out those orders. General Smith selected Major William Bradford, a veteran of the War of 1812, to command the new post. With orders to accompany Major Bradford, Major Stephen H. Long of the Topographical Engineers, selected the site, and drew plans for the new fort.

Major Bradford gathered supplies, half his Rifle Regiment company, and left Belle Fontaine (near St. Louis) via keelboat on the Missouri River in mid-September 1817. Major Joseph Selden commanded some rifle regiment detachments from Baton Rouge and Natchitoches and traveled up the Mississippi en route to Belle Fontaine by keelboat. Major Bradford met Major Selden near the mouth of the Ohio River and gave him his orders. After filling up his company to full strength, Bradford continued toward Arkansas, Selden continued to Belle Fontaine.

Progress was slow because of the number of sick men under Bradford's command. They did not reach Post of Arkansas (Arkansas Post) until October 15. Major Bradford gave his men a few days to recover their health and sent Major Long and a small engineer party ahead to scout out a proper location for the future fort. After a thorough reconnaissance, Major Long selected Belle Point as the best site for a new post. Major Long and his few men built some crude huts to shelter themselves, and christened the area Camp Smith. After surveying and marking the area for a fort, Major Long left to further explore the region eventually making his way back to Belle Fontaine. On Christmas Day, 1817, two men of Major Long's engineer party who had stayed behind at Camp Smith, greeted Major Bradford and his company of riflemen as they landed at Belle Point.

Daily Life at Fort Smith

The activities of a U.S. Army post were routine. The daily schedule was set by the commanding officer and is regulated, time-wise, by the drum, fife, and bugle. Like all army posts after 1819, nonmilitary activities like farming took up a great deal of a soldier's time. Farming meant the difference between eating and starving, being healthy or sick. The following description of the Fort Smith daily schedule is from the general duties prescribed for the Army by The General Regulations and "Systems of Martial Law, Field Service, and Police".

At daybreak reveille sounded, and the soldiers assembled in front of their quarters for roll call. After the soldier's quarters had been put in order, the front area was swept, the livestock watered and fed, and other fatigues accomplished. The morning reports were handed to the assistant adjutant; and at the sound of sick call, the first sergeant conducted the sick to the surgeon. Just before breakfast, at eight o'clock, roll call was taken again, and then the signal, "Molly Put the Kettle On", was given. After breakfast, the guard mounted its post, the daily fatigues were commenced, and the post settled into the routine of the day. Although drilling received its share of attention, the major part of the soldier's time was spent in farming, making repairs to the fort, and patrols. At noon, another roll call was taken, and at the sound "Peas On a Trencher", the soldiers sat and ate. The signal for fatigue was sounded at one o'clock. "Roast Beef" was the signal for the evening meal and really the end of the work day. Shortly before sundown, the company formed and "Retreat" was sounded. After Retreat the soldiers returned to their quarters; the animals bedded down, and the music assembled for "Tattoo". Roll call was taken again, lights were put out and the men were to be in their bunks.



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Park Program Schedule

Reservations are required for this program. Before arriving at the park, teachers should make arrangements for dropping off students, bus parking, and picking up students with the Park Ranger .

The Daily Activities

| | |
|------------------|--|
| 9:30 a.m. | Arrive at Camp Smith |
| 9:45-10:30 | Introduction/Orientation/Safety/Enlistment |
| 10:30-11:00 | Rations Preparation, Fatigue |
| 11:00-11:45 | Organization and Exercise of Company/Weapons Demonstration |
| 11:45-12:00 p.m. | Fortifications |
| 12:00-12:30 | Prepare for Rations |
| 12:30-1:30 | Rations/Clean-up |
| 1:30-1:45 | Review/Pay/Certificates |
| 2:00 | Depart from Camp Smith |

This represents a typical schedule. It is flexible and can be altered for each group. Other activities that may be substituted depending on group and staffing requirements. These activities include:

- √ artillery exercise
- √ methods of fire starting
- √ pack talk
- √ singing
- √ games



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Quartermaster Department

Commissary:

Feeding the Student Soldier

Soldiers commonly ate beef, pork, bread, oatmeal, rice, peas, corn, butter, and salt. Initially the military had these and other foods shipped to the fort. Other kinds of vegetables that may have been available were roots like potatoes, carrots, turnips, and onions. Eventually army regulations of subsistence required all forts on the frontier to grow their own food in gardens. Soldiers may have drunk coffee, rum, cider, beer, wine and water. Rum was a significant part of the soldier's rations.

For the private soldier the meals were simple and generally consisted of soup or stew. Normally the soldier had two meals (with no formal "lunch" as we have today).

As a recommendation, beef stew/soup is easy to prepare. Since alcoholic beverages are out of the question, the park suggests cider, lemonade, or water.

Food:

A sample menu for one meal based on 10 people includes:

- √ 1 pound raw beef
- √ 3 potatoes (not peeled)
- √ 2 carrots (not peeled)
- √ 1 turnip (not peeled)
- √ 2 onions (not peeled)
- √ 1/2 loaf wheat or pumpernickel bread (not sliced)
- √ 1 gallon beverage
- √ salt & pepper, season to taste
- √ herbs (sage, parsley, chives), season to taste

A soup starter is not recommended!

Cooking Equipment & Eating Implements

Park Provides:

- √ Kettles and implements for stirring/serving

You Provide:

- √ five to ten knives for students to cut meat and vegetables for ration preparation
- √ paper towels - enough to wipe everyone's bowls, cups, spoon/fork

Each Student Provides:

- √ 1 bowl - wooden is preferred, remember something hot will be put into it
- √ 1 spoon - metal or wood
- √ 1 cup - glass is prohibited

We suggest that the teacher bring extra bowls, cups, and spoons in case some of their students forget to bring theirs from home.

It would be easier to bring "throwaway" items like plastic spoons, styrofoam bowls, and paper cups. The people who lived in Fort Smith (1819-1824) were not a "throwaway" society. They would reuse everything. As a teacher you must balance the needs or requirements of the program with the needs and requirements of your school and students. If you decide to bring "throwaway" products because it is in the best interest of your students, please do so.

Clothing the Student Soldier

The students will be outside in the elements during their entire visit. The season will dictate the proper clothing. As a rule of thumb, you can always take off layers of clothing if you are hot. However, you can't put on what you don't have! Better to have too much clothing than not enough.

- *The Cap* - Also called a "Shako", was the headgear commonly worn by the soldier when on duty. The "round hat" or what some people would call a top hat, was worn on formal occasions. Soldiers may have also worn fatigue caps during work or on patrols. It is unlikely that students will have a shako or top hat laying around the house. A ball cap, beret, stocking cap (toboggan) will do.
- *The Shirt* - Any shirt will serve the purpose.
- *The Trouser* - Also called pantaloons or overalls. Jeans are probably the best thing to wear.
- *Shoes* - Or boots. Anticipate mud!
- *The Coatee* - Soldiers wore a waist length wool jacket with tails called a coatee. Some soldiers wore a knee-length linen coat called a rifle or hunting frock. The students may wear any coat, but please anticipate inclement weather.

Designation of Rank

There was nothing distinguishing about the uniform of a private soldier. However the noncommissioned officers (NCO's) and commissioned officers did wear badges of rank. For our purposes we will be concerned with the badges of rank for NCO's. A Sergeant wore a yellow strip of cloth with fringe (an epaulet) on each shoulder. A corporal wore one yellow epaulet on the right shoulder. Sergeants also wore a red wool sash around their waist and carried a sword.

Student Sergeant - two 2" by 4" strips of yellow cloth or paper pinned to each shoulder. A red cloth, belt or scarf around the waist can also be worn. The park will issue the sergeants wooden "swords" and headgear as badges of rank.

Student Corporal - one 2" by 4" strip of yellow cloth or paper pinned to the right shoulder.

Student Soldiers - the park will provide wooden "rifles" for exercise.



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Pre-visit Activities

1. Borrow "Convergence of Culture" photo exhibit from the park. View and discuss the various pictures. See Appendix F for loan agreement.
2. Make copies of the map (Appendix A) for each student. Trace the water route that was taken by the U.S. Rifle Regiment to get to Fort Smith.
3. Use the same map used in Activity 1 to determine where Indian Territory was between 1817-1824.
4. Have each student start a journal. If you participate in later time-period programs, keep the journal and add to it as you go forward in time. What do you think people wrote about in the early 1800's?
5. What are some basic things a person needs to survive in the wilderness. Prioritize the list from most important to least important.
6. Select Non-Commissioned Officers (NCO). Each platoon (class) will require one sergeant and two corporals.

Criteria for NCO's

- A. Good Leaders
- B. Can follow directions
- C. Will set a good example for his/her soldiers.
- D. Is willing to do the job.

Other things you could set as criteria include behavior, grades, etc. Select your officers prior to your visit. In some volunteer units, elections were held to vote for officers. Those officers could also be voted out if they didn't make everyone happy.

7. Using the muster roll (Appendix B) assign/choose a name of a soldier that was really in the U.S. Rifle Regiment at Fort Smith. Use a nametag so the "soldier" won't forget their

names. Choose the name of each soldier before your visit. Number each nametag so that they will know who they stand next to every time they get into line. There will be two lines in each company with the corporal being first in line.

8. Have your NCO's make their badges of rank.

9. Break down the 1802 Trade and Intercourse Act by section (22) and assign students groups/teams/pairs) to read/understand and explain their section to the rest of the class. Why was this act needed?

10. Borrow the orientation film from the park and view it during class. See Appendix C.

11. Do some research and find out what games children, soldiers, or people played in the early 1800's.

12. Make a haversack. See Appendix D.

13. Learn a popular national song of the period. See Appendix E.

14. Read short stories section to class.



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Post-visit Activities

1. Go to your school or local library and see what other information is available on early Arkansas and Oklahoma (Indian Territory). When was your community started?
2. Do an art project about your visit and what you have learned.
3. Evaluate your experience and write a letter to the park letting the rangers know what you learned, what you liked, and what you didn't like.
4. Make sure you write down your experiences in your journal.
5. Analyze how the decisions made in the government in Washington D.C. affected the lives of the U.S. Rifle Regiment Soldiers and American Indians.
6. Discuss whether you would have liked to live at that time or not.
7. Illustrate ways the soldiers at the fort depended on each other.
8. Who were some famous visitors to Fort Smith between 1817-1824?

(Stephen Long, Zebulon Pike, Thomas Nuttall, AR Territory Governor James Miller, Colonel Matthew Arbuckle, Captain Benjamin Bonneville, John Rogers) What made them famous? Why did they visit or live in Fort Smith?

9. What was the Bad Tempered Buffalo incident?
10. What would you leave behind to tell people about your life? Do a time capsule for your class.
11. If not done as a pre-visit activity, borrow "Convergence of Culture" photo exhibit from the park. View and discuss the various pictures. See Appendix F for loan agreement.
12. Complete Word Search (Appendix G) and discuss the various terms.
13. Read short stories to class if not done as a pre-visit activity.



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Short Stories

The Bad Tempered Buffalo Affair

When the first Fort Smith was founded at Belle Point on Christmas Day 1817, its purpose was to keep the peace between the native Osage Indians and the Cherokees moving into the area. A cycle of raids and skirmishes, fueled primarily by disputes over hunting rights, had resulted in the deaths of numerous Osages and Cherokees over the years. The function of the officers at Fort Smith was to mediate the differences between the two tribes, not engage in a military campaign to subdue the fighting. So the army post was not the object of attacks unless it happened to obstruct either a Cherokee or Osage campaign. This is what caused the threat on April 9, 1821.

This incident had its roots in the Claremore Mound Massacre of 1817 when Cherokee warriors killed 38 Osage and took 100 captives. In February of 1820, three Cherokees on a bear hunt in the mountains southwest of Fort Smith were killed by Osage. Efforts to calm both sides by Fort Smith's founder, Major William Bradford, and other government officials failed to bear fruit during the summer and fall of 1820. By March of 1821, the Osage learned that the Cherokees had declared war on them.

Within a month, Osage leader Bad Tempered Buffalo led more than 200 warriors to the banks of the Arkansas River across from Fort Smith. Soldiers ferried Bad Tempered Buffalo and seven war chiefs across the river to meet with Lt. Martin Scott, who was in command in the absence of Major Bradford. The Osage demanded gun powder and permission to camp and hunt below the fort. When Scott refused, threats were made and the lieutenant had the fort's two six-pound cannons wheeled out and prepared for action. The Osage were then ferried back across the river and shortly thereafter were observed building rafts. When Bad Tempered Buffalo and the warriors noticed that the fort's cannons were loaded and aimed at them, they took to the woods.

Meanwhile, several Osage warriors invaded a soldier's cabin, forcing the mother and children into a corner and threatening them with cocked firearms, tomahawks and knives. Other Osage captured a hunting party consisting of four Quapaws, a Cherokee and a French trader named Ettienne (A-te-an) Vaugine (Vine) camped on the Poteau River across from the fort. Frustrated in their efforts to gain gunpowder for the Cherokee offensive, the Osage fell on the captured hunting party. Shots rang out and three of the prisoners, the Cherokee, one Quapaw and Vaugine escaped by swimming the river to Fort Smith. Short on powder, the Osage resorted to raiding hunting camps and robbing settlers of guns, provisions and horses along the Poteau and Lee Creek. Three Delaware Indians were mistaken for Cherokees and killed. Frightened settlers fled to the fort and stayed there for several weeks until the crisis abated.

Balthazar Kramer:

Soldier at the First Fort Smith

When the first Fort Smith was established in 1817, its location was chosen for its strategic importance. At the confluence of two rivers, on a high bluff, soldiers could have a commanding view of river traffic and the surrounding countryside. But this was still a wilderness and during the long, hot, humid Arkansas summers and what could be frigid winters, the small military force was subject to sickness and disease. Dysentery, pneumonia, and fevers were common, and sometimes men paid the ultimate price for their service in the US Army.

One of the soldiers stationed at the first Fort Smith was a man named Balthazar Kramer. The son of German immigrants, Kramer was born in Maryland about 1779. By 1797, his family had moved to New Geneva, Pennsylvania to establish a glass factory. Kramer married Elizabeth Ingles on March 2, 1800, and the couple went on to have at least 8 children together.

Kramer joined the US Rifle Regiment when it was organized in 1815. He served under the command of Major William Bradford, eventually rose to the rank of Sergeant and was part of the company that established the first Fort Smith in December of 1817. Unfortunately, while ascending the Arkansas River that autumn, Kramer contracted some kind of illness. The records from the first Fort Smith indicate that he was hospitalized almost immediately, and although the term for which Kramer had enlisted expired in 1819, he could not return home. The army discharged him on April 12 of that year, but because he was ill and completely disabled, he was allowed to remain at the post.

Major Bradford wrote a letter to his superiors in the War Department explaining the situation. He said that he refused to let Kramer leave the post to suffer and starve. He also stated that the infirmity did not derive from "old age or from intemperance, but [that Kramer] was unable to earn [a] living from unavoidable exposure and fatigue while in the line of...duty as [a soldier] in the army of the United States." Bradford's opinion was that Kramer was "as much entitled to the bounty of the government as if [he] had lost a leg or an arm in battle."

Bradford's support did little to improve Kramer's situation. On October 12, 1822, he wrote to his wife that he was not getting any better. His one wish was to see her and the children again, but misfortune had made that impossible. The bank was broke and he had no hopes of getting any money. He explained that he had sent money enough to hire a man to take him to the mouth of the Arkansas but the water was too low for boats to travel on the river.

Sergeant Kramer died at the post on December 5, 1823 without ever being able to return home. The recorded cause of his death was arthritis. As late as 1854 his widow Elizabeth was still trying to obtain a pension from the US government.

Attack on the Bigelows

In 1833, Fort Smith put a new slant to the old saying: never bring a knife to a gun fight! One of the more interesting if not wildest bar fights occurred in August of that year. Earlier in the year, the fort had received a new commanding officer, Captain John Stuart. He knew that his major responsibility was to keep liquor out of Indian Territory and prevent its distribution to the Indians, but he was not prepared for what he would find in Fort Smith. Stuart was appalled at conditions in the town. In a letter to his superiors he wrote that "drunken Indians were seen in every direction; some trooping, some crying and others fighting." Within a few hours of his arrival he observed that a number of his own troops were intoxicated and by the next day even more of his men were in the same condition.

The biggest source of this irritant was an establishment on Garrison Avenue run by the Bigelows, Jonas and George. When threats by Captain Stuart did not remedy the situation, he sued, but the Bigelows outdid him. The case was lost when Stuart's chief witnesses, the soldiers themselves, were bribed by Bigelow not to testify. Conditions continued to deteriorate until Stuart finally placed guards around the Bigelows' place to keep the soldiers out, but the soldiers just sent in Indians or civilians to buy their liquor and deliver it to them.

On August 26, Stuart went into the Bigelows' place and proceeded to get into an argument. It quickly escalated when Stuart threw a glass of liquor in George Bigelow's face. The end result was that George beat Captain Stuart with his own cane so badly that he had to be carried back to the fort and his very life was in doubt for several days.

It became evident later that evening that no matter what others thought of him, Captain Stuart was very popular with his troops. The Bigelows closed up shortly after 9 p.m. that night and went upstairs to bed. Around three in the morning, they were awakened by a powerful explosion within their establishment. When they looked out they saw a smoking cannon a few yards away and in the bright moon light, they could see four soldiers running back toward the fort. The cannon had been loaded with a six pound cannon ball and an additional ten to twelve pounds of scrap iron and lead, and had knocked a sizable hole in the wall, almost bringing the building down. If the cannon had been aimed four inches higher, the world would have been short a couple of Bigelows.

Naturally the Bigelows tried to sue, but it seems that the soldiers that they clearly recognized running away that night were now absent from the fort and could never be found.

Fort Smith's First Garrison:

The United States Rifle Regiment.

On Christmas day, 1817, members of the United States Rifle Regiment disembarked from their keelboat barges onto the shores of Belle Point. In doing so, these soldiers stepped into a tense and volatile Arkansas frontier. As Major William Bradford, the commanding officer, supervised the unloading and transfer of materials from his transports, he may well have been reflecting on his orders.

By 1817, large numbers of Cherokee Indians had relocated to western Arkansas, from the southeastern United States, part of the governments' policy of voluntary removal. The Cherokee found themselves in almost constant conflict with the Osage Tribe, the region's original inhabitants. On July 30, 1817, the Acting Secretary of War ordered a post built, "at, or as near to, as circumstances will admit, the point where the Osage boundary crosses the Arkansas River." Bradford was specifically ordered to "take all proper measures for the restoration of peace and the preservation of harmony between the Osage and the Cherokee Tribes." As the four laundresses and two six-pound artillery pieces were unloaded, the noncommissioned officers and enlisted men began to organize for the task set out for them.

The United States Rifle Regiment (hereafter referred to as USRR), was a happy exception to the uniformity of early 19th century military organizations. Authorized for inclusion into the Regular Army in 1799, although not organized until 1808, the USRR was recruited and trained to serve a special place in the army. They were a well trained and elite unit, only taking recruits from men with prior army experience. Unlike a typical army regiment, the soldiers of the USRR were expected to work independently or in small groups, to carry out missions. This level of independence was unusual in the army, and as such, reflected in the training and duties of the unit.

The USRR was trained in the arts of scouting and patrolling. This allowed them to work in small groups and to carry out missions far from support by other units, or even from other USRR soldiers. The soldiers carried a small compass that allowed them to navigate in the wilderness. They also were proficient in the skills required for survival on the frontier. They often carried flint and steel to start fires, did their own cooking or rations and built their own shelters. In fact, it was soldiers of the USRR who built the first Fort Smith.

Enlisted personnel and noncommissioned officers in the Rifle Regiment were trained to fire their weapons when standing or in a prone position. They were also required to hit targets at 100 and 300 yards. Regular infantry was often not given target practice at all. The smoothbore muskets issued to the regular infantry had little accuracy beyond fifty feet. The USRR used the M1803 military rifle, a weapon of far more accuracy than the standard issue smoothbore musket of the traditional infantry. Although it was a flintlock, it was rifled, and this gave the weapon much greater range and fire power.

The uniform of the USRR was distinctive; a green hunting frock made from linen cloth fringed with yellow wool. These were used until new grey wool uniforms were issued early in 1818. The unit wore a tall leather hat called a shako, which was often replaced with a fatigue cap.

The skills learned in training and on the frontier would be tested as the unit built the fort and patrolled a line that ran from the white River near the Missouri border in the north, to the border with Spanish Texas on the Red River in the South. Major Bradford attempted to mediate the disputes between the Osage and the Cherokee, with various degrees of success. In 1822, the USRR was merged with the 7th Infantry. In 1824, the 7th Infantry moved to Fort Gibson in the Indian Territory. In the volatile atmosphere of the area, the United States Rifle Regiment came to represent the commitment by the United States to administer justice and provide security on the frontier.

The Osage:

Life on the Prairie Margin

NI-U-KO'N-SKA:

Children of the Middle Waters

Large portions of modern Arkansas, Oklahoma, and Missouri were once the home of the Osage Indian tribe. Because they were constantly forced to defend themselves from other tribes and European settlers, the Osage gained a reputation for being hostile and warlike. However, these powerful warriors were deeply religious and cultivated extensive spiritual cosmology. They were realistic in their appraisal of the Europeans' westward expansion, signing treaties with the federal government and maintaining order in the face of constant pressure. The Osage story is one of adaptation by a native people to military and politically dominant European and American settlers and governments.

Little Ones: The Osage People

The Osage are thought to have evolved from the Oneota culture, which developed in the 14th century. Other groups such as the Kansa or Kansas, Omaha, Ponca and Quapaw also developed from this culture and made many items similar in appearance to those made by the Osage. The Osage called themselves "Children of the Middle Waters" as a self-depreciation and as recognition of their homes being near the many rivers flowing through the Arkansas/Missouri area.

The physical appearance of the Osage was very striking. When visiting them in 1834, artist George Catlin remarked that he believed the Osage to be "the tallest race of men in North America. . . few are less than six feet in stature and very many of them six and a half and seven feet." Louis Cortambert, a Frenchman, noted in 1836 that Osage men "carefully pull the hair from their faces...and shave their heads, leaving on the top a tuft of hair, which terminated in the back with a pigtail." In 1840 another Frenchman, Victor Tixier, said of the Osage, "the men are tall and perfectly proportioned. They have at the same time all the physical qualities which denote skill and strength combined with graceful movements." Mature men and women walked and carried themselves with such impressive dignity that few observers failed to mention it.

The men wore breech-cloths, leggings and moccasins made from animal skins and decorated with feathers and beads, all of which related to some part of their spirituality. Over these they wore a buffalo robe or blanket when the weather required. After European contact, colorful trade blankets began to replace buffalo robes. Osage women wore their hair loose and long down their backs, parted in the middle, and painted the part red to show the path of the sun as it moved across the sky. They wore deerskin dresses, moccasins and leggings. The dresses were cinched at the waist with wide belts of woven buffalo calf hair. When brightly colored wool became available, the women fashioned it into woven belts. Both men and women wore bracelets and earrings, and tattooed their bodies with natural inks and sharp bones. Women often had more tattoos than men.

The Osage lived in semi-permanent villages, near major streams on the edges of prairie lands. Their homes were long lodges of bent hickory poles covered with woven mats of buffalo skins. The lodges measured 36 to 100 feet long and 15 to 30 feet wide. Doorways were on the long side of the lodge and always faced east, and doors opened to greet them all. Inside, shallow pits were dug for fireplaces and deeper pits for food storage. Skin bags, hung from lodge rafters, also provided storage. The lodges were laid out in orderly rows with 25 to 200 lodges making up a village. A main street divided the village, with the chief's lodge in the middle of the village.

Members of the tribe raised gardens of corn, squash, and pumpkins. They planted in the spring and harvested before the fall hunt. From these crops the Osage made corn meal, dried strips of squash and pumpkin and shaped gourds to use as vessels. The women carried out most of the agricultural duties in addition to making and repairing clothes and moccasins and mats for lodges. The women of the tribe also did religious weaving and beadwork.

Hunting was an important element of Osage life. Men began the hunting season in February or March with bear and beaver. In May, the summer hunt for bison and deer began, followed by the fall hunt for bison and deer starting in September and lasting until December. Between the hunts men assisted in the harvesting of gardens and the collecting of persimmons and nuts. Women also accompanied the hunting parties, butchering animals, drying meats, and tanning hides.

WAN'KON-TAH: Osage Religion and Ceremony

Spirituality was central to the Osage way of life. WAN'KON-TAH was the all-powerful force living in all things of the earth and sky. In one Osage creation story, WAH'KON-TAH delivered the Children of the Middle Waters from chaos. The People of the Sky (Tzi-Sho) descended to the earth and merged with the People of the Land (Hunkah) becoming the Osage. This relationship between the land, water, and sky found continual reinforcement by ceremony and ritual, and was the basis of social and political organization within the tribe.

The Osage had seven religious societies. Men who passed through all seven steps were the political and religious leaders of the tribe. These leaders, called "the little old men," mediated disputes and presided over councils. Osage spirituality permeated all aspects of their lives and it was important in social and moral organization as well. The Osage believed themselves to be personally responsible for land. They believed that all life - animals, plants, and the earth itself - had to be treated with respect. If they abused the earth or life, WAH'KON-TAH would be aware for the animals and tell him. When they appeared aggressive in protecting territories, it was largely due to this deep-seated and primary obligation.

The Osage were feared and respected as great warriors by Europeans and other Indian tribes alike. On foot or horseback their unflinching bravery was often noted. As the pressure of migrating tribes and European settlements increased, the Osage found it increasingly difficult to maintain peace. The Osage concept of honor, in peace and war, was to display bravery, stealth, and ingenuity rather than simply killing an enemy.

The Osage:

Legacy of the “Heavy Eyebrows.”

The Osage People: Manifest Destiny and Indian Removal Policy

In 1803 the United States government purchased French holdings in North America. The “Louisiana Purchase” more than doubled the size of the United States by adding land between the Mississippi River and the Rocky Mountains. No thought was given to the Native Americans residing in this area. The Europeans believed the Native American to be uncivilized and, therefore, not due consideration of rights. The Osage were included in this belief. The Louisiana Purchase marked the beginning of systematic reductions in the Osage domain.

First Encounters

The first contact between the Osage and Europeans may have occurred in 1540, when Hernando de Soto traveled up the Arkansas River and possibly into southeastern Missouri. By 1723 the French were well established with the tribe. They traded manufactured goods for furs, pelts and buffalo robes from the Osage. The Osage called the French and other European visitors “I’N-SHTA-WEH,” meaning “Heavy Eyebrows.” For the Osage, people who prized cleanliness and clean-shaven heads and faces including eyebrows, this slang term expressed an attitude close to contempt. They found Europeans dirty, hairy and disgusting.

The establishment of the French among the Osage had several noticeable effects. Blankets began to replace traditional buffalo robes. More important, the introduction of guns to the Osage allowed the tribe to maintain a dominant position. The Osage recognized this fact. Many of their later wars against Europeans were fought to stop the flow of guns to other tribes.

Relations with the United States

The Osage and the United States government first met after the Louisiana Purchase. It was government policy to limit tribes to land considered “unsuitable” for white settlement. In 1808 the first treaty between the United States and the Osage ceded about 200 square miles of Osage territory in what is now southern Missouri and northern Arkansas. In return, the Osage received \$7,500 worth of trade goods.

During the next few years, thousands of Cherokee and white settlers moved into this land. This worried Osage leaders, who suspected that the crowding would lead to further demands for land cessions. Their concerns were justified. In 1818 the Osage signed another treaty ceding more land in what is now Kansas, Oklahoma and Arkansas. In 1825 a third treaty established a reservation 50 miles wide and 125 miles long. Its southern border is the modern boundary between Kansas and Oklahoma.

These treaties represented a part of the federal government policy of collecting Native Americans on reservations and forcing them to accept European culture. Tribes were expected to give up traditional practices, take up farming, and accept the ways of the white culture. The Osage clung to their traditional lifestyles. Unfortunately, the destruction of the buffalo herds and continuing white settlement accelerated the breakup of traditional Osage lifestyles. In 1872 the Osage moved to a new reservation, in and around Pawhuska, Oklahoma.

Modern Life

The discovery of oil on Osage lands in the early 20th century provided some wealth to Osage tribal members. It also allowed the tribe to maintain much of its history and political life. Today, the Osage Tribal Center in Pawhuska, Oklahoma is home to many tribal members and the Osage Tribal Museum. The oldest tribal museum in the country, it is home to exhibits and photographs documenting the history and accomplishments of the Osage. Looking to the future while remembering the past, the Osage remain a powerful part of American history.

Things You Might Not Know About the Osage

The Osage had calendars based on the Moon, not the Sun. They understood the movements of the stars, sun, and moon and could perceive things from their position in the sky. They believed they originally lived in the stars and when they died, they would return to them if they lived in peace and harmony with WAH'KON-TAH, the life-force of the universe.

When the Osage first saw the slaves of the French trappers, they thought they had been turned black by WAH'KNO-TAH for some wrong doing. The tribe knew slavery, but not the chattel slavery practiced by Europeans. Captured slaves often became members of the tribe.

The Osage were afraid of lightning. They believed lightning was a great spirit who destroyed trees. Wood from trees struck by lightning was never used; it was considered evil. This belief might have been passed on to early settlers in the area, it is still a folk legend that using wood struck by lightning is a source of bad luck.

The Osage did not whistle. They could copy the sounds of birds and animals, but they thought human whistling was the voice of spirits and thus, it scared them. The French fur traders whistled often and, therefore, whenever the Osage were around them, they became tense and nervous. They were afraid a trader would break out whistling at any moment.

“Ani’Yun’wiya”:

The Principal People

Sometimes when you walk on the beach, you can see a line of foam on the sand. As waves crash on the shore, the foam is pushed farther and farther from the water of its origin. So it was with the Cherokee people. From their original homes in Virginia, North and South Carolina, Kentucky, Tennessee, Georgia, and Alabama, waves of European settlement and migration push the Cherokee, with one exception, to the Mississippi West. Today, the Cherokee are largely concentrated in eastern Oklahoma, although a smaller group remains in an area of the traditional Cherokee homeland. Their story is interwoven with the story of America; it is a story full of triumphs and great tragedy, and in the end, it is an affirmation of the unconquerable human spirit.

Creation and Mythology

“Ani’Yun’wiya” (the Principal People) is what the Cherokee called themselves. Archaeologist and ethnologist generally date the earliest Cherokee settlements in the southern Appalachian region to the early 15th century. In the Cherokee creation story, the Principal People lived on a land in the center of the universe: an island suspended from the sky. Before the island, everyone and everything lived above the sky, which was made of stone. It was very crowded. A water beetle decided to leave the others and explore. He found water below the sky, and the beetle dove under. When it surfaced, mud came up, and the mud grew until it formed the island of the earth. Cherokee pictographs often pictured the earth as suspended by four cords from the stone sky. When the water beetle returned to the sky, a buzzard went to see the land. But in flying he became tired and his wings began to strike the new ground. Everywhere his wings hit the ground, which was still damp a valley was formed, and when he lifted his wings again, a mountain sprung. Thus, the Cherokee’s mountain home came into being.

Everyday Life

Early on, the Cherokee settled in the mountains of the southern Appalachian region, practicing agriculture and living in villages. These villages sometimes stretched for miles along the Appalachian rivers and streams. Their homes were large and seasonal. In the warm months the Cherokee would live in a wooden shelter and in the winter months they lived in *asi* that were conical houses. The structures had to be large because families lived together in the same structure. Cherokee women furnished these houses with wood crafted benches and handsomely decorated pottery. The center of the village life was the council houses, located physically at the center of the village, and spiritually at the center of Cherokee cultural life. Here, the villagers socialized, debated politics and law, conducted religious ceremonies, and kept traditions of creation alive. One of the most important questions the town council decided was whether to fight a war. These wars were not fought for land or power but to avenge the death of one of their tribe members. The Cherokee would declare war on other Indian tribes or on non-Indians who had taken the life of one of their own. If the council declared war, then twenty to forty warriors were sent out to avenge the death. The council house itself was a large circular building built on a raised mound. The walls were constructed of interwoven saplings called wattle, and covered with daub, a mud-like plaster.

The Cherokee believed that the first woman and man were, respectively, Selu and Kana'ti. Kana'ti and Selu used magic to provide food: Kana'ti by hunting and Selu by providing vegetables. Like Selu, women supervised the extensive communal fields. They grew corn, planted beans that ran up the corn stalks, and naturally fertilized the corn plants. Between the hills of corn and beans, they grew squash, sunflowers, pumpkins, and other crops. Harvest time, particularly the harvest of the corn call the "green corn festival," was a time of important religious ritual. The women also raised the children, gathered firewood, carried water, and prepared meals. They created beautiful pottery from coils of clay-rope and resilient clothing from deer skin. In fact, men and women dressed similarly. Both wore short skirts in the summer, and cloaks and moccasins in the winter.

Like Kana'ti, men hunted and fished. Although they assisted the women in clearing fields for agriculture, the men's principal contributions to the economy were meat and animal skins. Deer, turkey, and bear were all prized for food, tallow, skins and ornaments. Each animal played a role in Cherokee religious ceremony; such things as turkey feathers were used to make feather wands for ceremonial dances. The men hunted using bows and arrows, traps, and blowguns; they fished with nets and hooks. When not hunting, men played games to perfect skills needed for hunting and for war.

Cherokee Religion: The Struggle for Harmony

Cherokee religion centered on the desire to maintain harmony between themselves and the world in which they lived. Their's was an animate universe, where a tree and an animal had as much spirit as a Cherokee. Their commitment to harmony was really an expression of the concept of equilibrium. Droughts, storms disease, conflict: these were symptoms of a lack of harmony. Thus, the Cherokee would go to great lengths to maintain balance. By hunting, men balanced women, who framed, just as Kana'ti ad balance Selu. Hunting complemented farming. The Cherokee, always scrupulous to carry out rituals in the appropriate season, saw this need for balance and harmony in every aspect of their life and world. This belief in harmony led the Cherokee to practice what we would today call deep ecology.

Exploiting nature, for excess or for profit, was not done. Hunters never killed for sport. Excess food was ceremonially destroyed at the Green corn Ceremony, and hoarding food or possessions was strongly disapproved of by all Cherokee. Europeans found this element of Cherokee life baffling. It was the source of many comments in letters and journals. But these happy, generous people, at peace and harmony with their world, wanted only to continue to live on their island in the center of the universe.

The Cherokee's first contact with Europeans came in 1540, and soon after, the waves of settlement began to roll over the tribe's world, its social patterns, politics, and economy forever changed. Much of the Cherokee's subsequent history is a record of their attempts to hold back European influence, maintain their home, and continue their existence as a defined group. Harmony was becoming more difficult to find.

The Cherokee:

European Contact through 1828.

Like all civilizations, the Cherokee had changed and adapted their way of life over time. This evolution of social custom meant significant changes, but these things took place slowly, and allowed the people to adapt slowly. The appearance of Europeans in 1540 accelerated the pace of change among the Cherokee, threatening not only the physical survival of the tribe, but the combined social and cultural legacy of the "Principal People" as well.

A Rising Tide of Change

Hernando de Soto, a Spanish Conquistador, found the Cherokee living in communities and practicing extensive agriculture in the mid-Atlantic south, among the Appalachian mountains. He did not find gold, which was his intent, but he did enslave many of the people, bring diseases for which the people had no immunity, leaving the Cherokee with an image of Europeans as powerful and cruel.

The Cherokee had little further contact with Europeans until the late 17th century, when traders from the Virginia and Carolina colonies began to trade with the tribe. At first, traders came to the Cherokee country when men returned from the winter hunt. They exchanged goods for skins. Soon, the traders began to maintain year-round trading posts; and the Cherokee became increasingly dependent upon the manufactured goods provided by the Europeans. Metal hoes and knives began to replace traditional stone tools; and guns and ammunition became necessities rather than oddities. The European traders also carried out commerce with other Indians, including traditional enemies of the Cherokee. This induced an arms race, leading to excellent profits for the trader's business interests; but although Cherokee did not realize it at the time, slowly undermining the tribe's traditional way of life.

The demand for skins, egged on by the cupidity of the traders, led hunters to abandon their practice of killing only for food. In 1708, the Cherokee sold 50,000 skins to traders; by 1735, deerskin sales alone rose to 1,000,000. With increasing rapidity, perhaps inexorably, the fundamental nature of Cherokee society was transformed, embroiled with the emerging European societies of North America. Like rising water over the shore line sand, it became more and more difficult to distinguish the equilibrium of Cherokee society.

The Thunder of Distant Drums

That the Cherokee would become involved in the French and Indian Wars (1756-1763) was inevitable. Already tied to the Europeans through trade, inter-marriage, and political maneuver, it was impossible for the tribe to remain neutral, and it made no attempt to do so. Initially allied with the English, the Cherokee eventually supported the French. It was a costly error in judgement: the English, victorious in the war, forced the Cherokee to relinquish a considerable amount of territory. In 1770, 1772, and 1775, treaties and land deals deprived the tribe of their traditional domains in Virginia, Kentucky, and parts of Tennessee and North Carolina. But, the English King did attempt to appease the natives by prohibiting settlement beyond the Appalachian mountains. This was the primary reason most Cherokees supported the British during the War of American Independence (1775-1783). The tribe suffered terribly, particularly in General Giffith Rutherford's campaign in 1776, which destroyed over 50 villages and left the residents destitute.

After the end of the war, the price of peace for the Cherokee was agreement to relinquish all lands east of the Appalachians. But even more damaging was the change the war drums had wrought to the Cherokee political structure. War Chiefs dominated the councils, and with the support of the descendants of the traders, the sole link to the new American nation, political dominance moved to a small group. No longer did a council of all people make decisions, a few powerful individuals made and enforced policy. The Cherokee recognized the needed to adapt to a changed world, and set out to create a society in which they could co-exist with their powerful European neighbors. Unfortunately for the Cherokee, co-existence was not what the Americans had in mind.



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Glossary

Battalion: Made up of six companies of soldiers.

Belle Point: Name given by French voyageurs to a high point near the mouth of the Poteau River which flowed into the Arkansas River. Area selected for the construction of Fort Smith.

Blockhouse: A two story building normally constructed on a corner of a fort. A blockhouse is used to protect soldiers while they are defending the fort.

Cannon: Large smoothbore gun, crew-served, which fired solid shot (cannon ball) and canister. Fort Smith had two 6-pdrers (pdr). (The gun was named by the weight of the solid shot, i.e. 9-pdr, 12-pdr).

Company: Made up of two to four platoons of soldiers.

Corporal: Second highest noncommissioned officer in company.

Five Civilized Tribes: Southeastern Indians that were in the process of moving (initially voluntarily, then forced removal after 1830) to Indian Territory. Consisted of Chickasaw, Cherokee, Choctaw, Creek (or Muskogee), and Seminole. Given the name "Five Civilized Tribes" because they had adapted many of the non-Indians' way of living.

Engineer: Soldiers who specialized in building forts, roads, and bridges. Topographical engineers were responsible for mapping and surveying.

Enlisted Man: Name given to a man who has signed up or "enlisted" in the army. A private soldier with no rank.

Flintlock: Refers to the flint and steel ignition system to fire a musket or rifle of the period. The most advanced system in the world until the 1840's.

Fatigue: Work. Some of the work at Fort Smith involved repairing the wooden fort, farming, cutting wood, fetching water, etc.

Fortifications: Having to do with forts and their construction.

Indian Territory: The land set aside by the Federal government for Indians to settle in after their forced relocation. Intended to be a buffer between the U.S. and European holdings in the West. Also commonly called Indian Country until about 1850.

Infantry: Soldiers who fight primarily on foot.

John Rogers: Arrived in Fort Smith early 1820's. Served as the post sutler (storekeeper). Invested a number of years in building up a community and acquiring land in the area. Was responsible for getting politicians to get the army to build the second Fort Smith. Considered founder of city of Fort Smith.

Keelboat: A flat-bottomed boat used to haul soldiers and equipment. This boat could be poled, oared, sailed, or pulled by rope (cordelled) by men for travel on the rivers.

Musket: Smooth bore (no rifling in barrel) shoulder fired weapon. Able to carry a bayonet. Because it was smooth bore, very inaccurate.

Noncommissioned Officer (NCO): A sergeant or corporal. Ran the day to day operations in the company or platoon.

Officer: A soldier who has received a commission (a written document) from congress, granting the authority and responsibility to lead other soldiers. Lieutenants, Captains, and Majors are examples of ranks of officers.

Platoon: Made up of perhaps twenty to thirty soldiers.

Rank: Identifies the levels of authority over other soldiers. As an example, a private is the lowest rank in a company. A Captain or Major is the highest rank in a company.

Rations: Food which was issued to each soldier according to army regulations.

Regiment: Made up of 4 battalions of soldiers.

Regulations: Refers to the rules that a soldier must follow. Punishment was swift and harsh if rules were not followed.

Rifle: A weapon that has rifling (grooves cut in bore of gun) that imparts a spin to the ball. This increases the distance and accuracy of the weapon. The soldiers at Fort Smith used the Model 1803 Harpers Ferry Rifle.

Sergeant: Highest ranking noncommissioned officer in a company. Appointed by commanding officer to that position.

Shako: Type of hat worn by soldiers in the infantry and U.S. Rifle Regiment.

Stephen Long: Topographical engineer who designed, chose the location, and surveyed Fort Smith. An explorer of the early 19th century.

Thomas Nuttall: Visited Fort Smith in 1819. Famous naturalist and explorer of the early 19th century.

Trail of Tears: Name given to land and water routes taken by Southeastern tribes forced to relocate to Indian Territory (Oklahoma).



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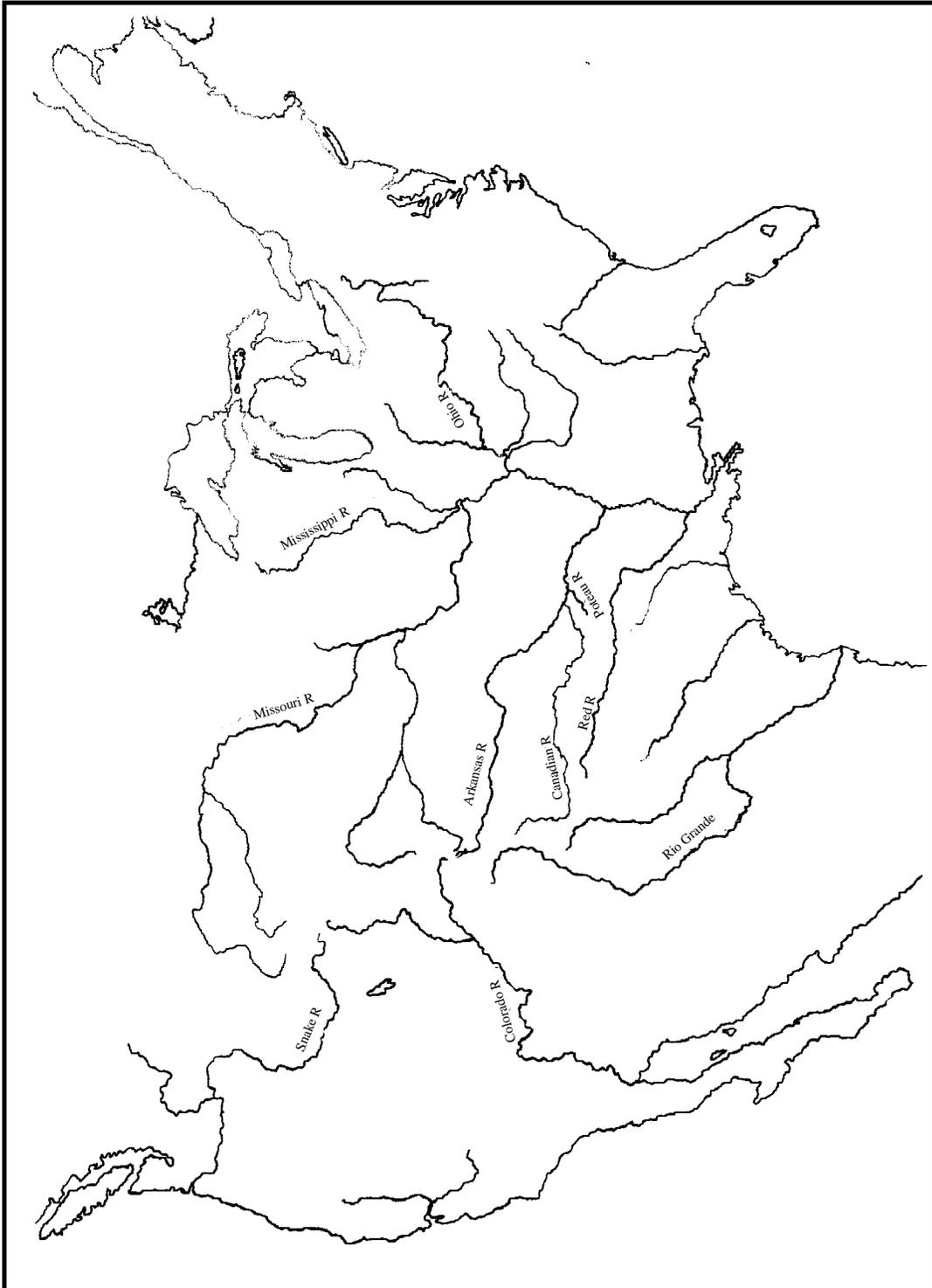
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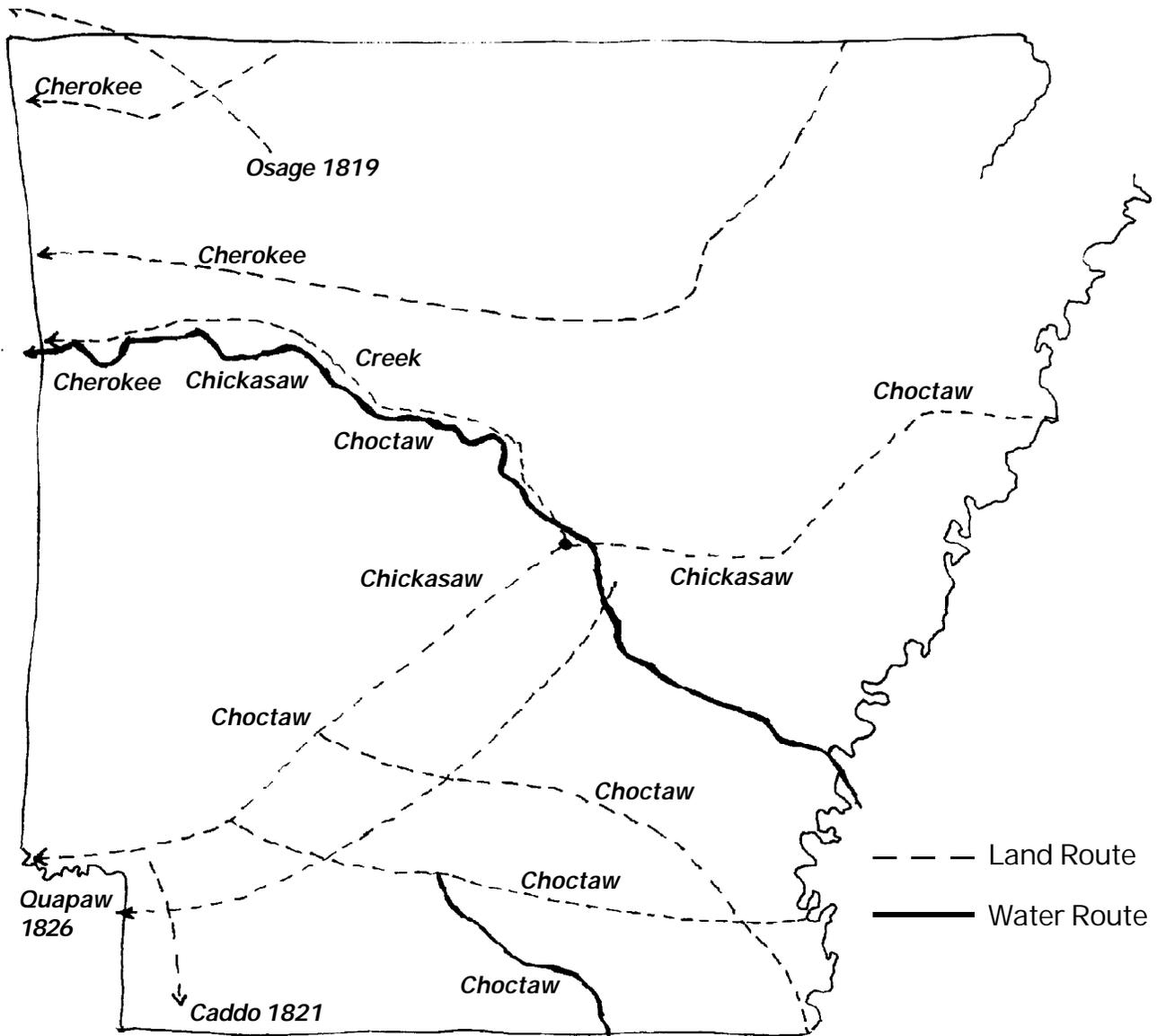
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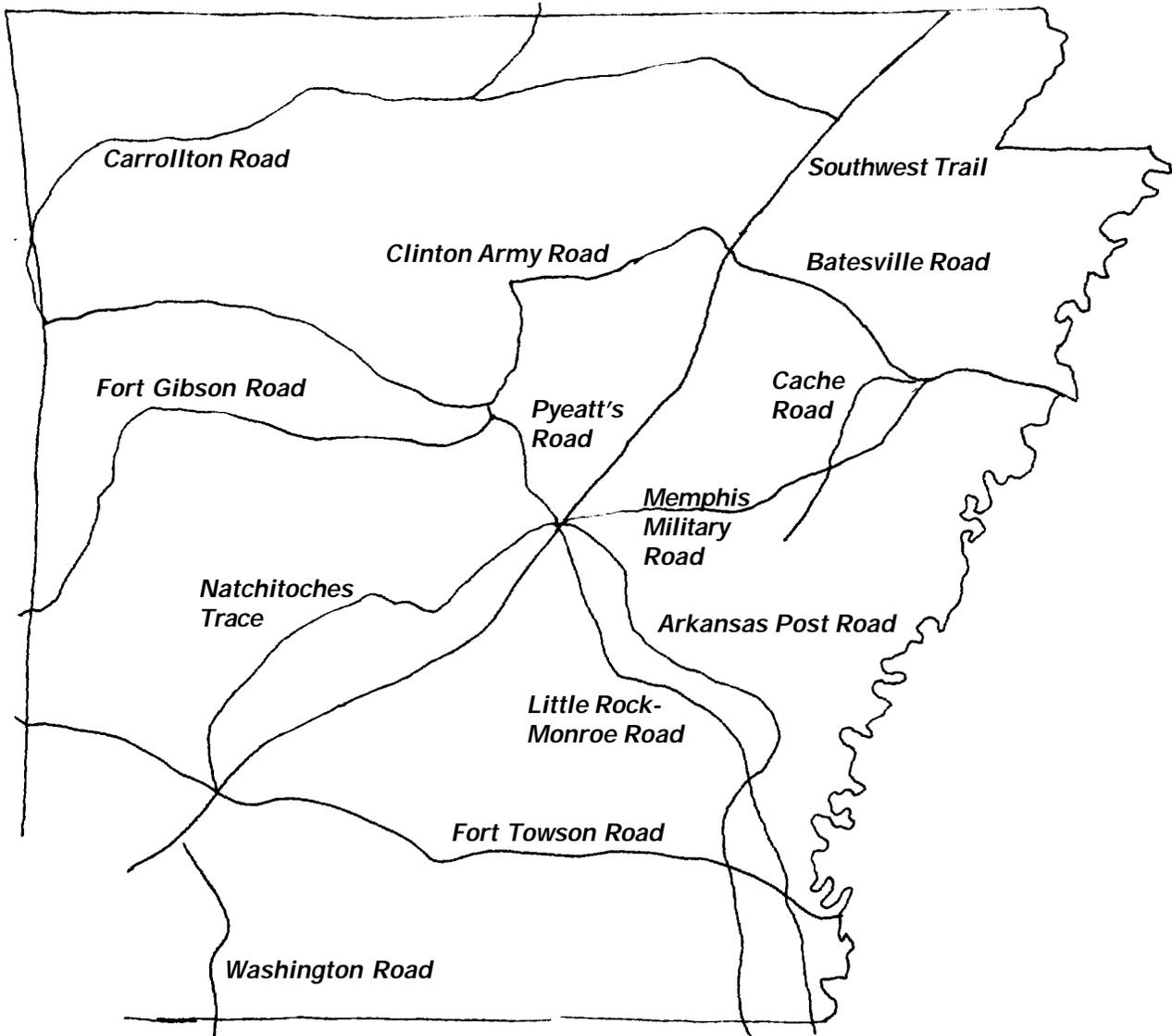
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Appendix A





Indian Migration in Arkansas, 1800-1836



Early Trails in Arkansas



Appendix B

Captian G. Leftwich's Company (B), 7th Regiment US Infantry, February 28, 1822

| | | |
|---------------------|-------------------|-------------------|
| Leftwich, Granville | Hill, Joshua | Rigdon, Thomas |
| Akins, James | Houston, Thomas | Rose, Jacob |
| Booth, Wm. | Hynings, Henry | Sauly, Jonathan |
| Bross, Peter | Ingraham, Wiley | Shaudoin, James |
| Brown, James A. | Ingrahm, Wm. | Smith, Eli |
| Bullar, John | Jordan, Wm. | Spencer Asbury, |
| Davidson, Isham | Kelly, George | Steelman, Richard |
| Davis, James | Kelly, John | Thompson, John |
| Dupree, Henry A. | Leonard, Seth | Thompson Murrin |
| Dye, John | Lewellying, Wm. | Tredaway, James |
| Fields, Thomas | Mackum, Thomas | Wash, Richard J. |
| Freeman, Robert | Mannery, Enoch | Wilkins, James |
| Garrison, Wm. | Mcvay, Wm. | Williams, John |
| Gibbs, Joseph | Morse, Wm. | |
| Gibson, Joseph | Nesbit, Richard | |
| Gothard, Wm. | Newgent, Thomas | |
| Gregory, John | Nixon, Wm. | |
| Hall, Thomas | O'Connor, Patrick | |
| Haynes, Edmund | O'Fay, Joseph | |

**Daniel E. Burch's Company (C), 7th Regiment US Infantry,
February 28, 1822**

| | |
|--------------------|------------------------|
| Burch, Daniel E. | Holmes, Daniel |
| Bogart, Cornelius | Hooper, John |
| Booneville, B.L.E. | Hughes, Joel |
| Brower, John | Kinnard, James |
| Brown, Matthew | Kinney, James |
| Butler, P.M. | Lanes, Peter |
| Catharnes, Andrew | Morse, P. |
| Caulder, Peter | Mullens, David |
| Clark, Joseph | Pettee, Lewis |
| Copeland, Westly | Polk, Benson |
| Crossley, John | Randolph, Francis |
| Crump, Robert | Rhoads, Charles |
| Dixon, William | Richardson, William |
| Duchon, George | Shillingsburgh, George |
| Eaton, Samuel | Slone, Robert |
| Farrell, David | Smith, Andrew |
| Forbes, David | Smith, John |
| Gallagher, James | Spencer Josiah |
| Galloway, William | Weddington, Josiah |
| Gebroekney, Simon | Westfall, Jonathan |
| Gold, George | Wilder, John |
| Harvey, James | Willingham, Caleb |
| Harwell, William | Wilson, Atha |
| Hestilow, John | Wilson, John |



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Appendix C

Library Loan

I have read the rules listed on the reverse side of this sheet governing the use of library materials and agree to abide by them.

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Name (please print): _____

Permanent Home Address: _____

Institution, agency, or organization association: _____

Faculty/staff

Student

Employee

Subject of your study (please be specific): _____

Proposed product(s) of research: Book Article Ph.D. Diss. MA/MS Thesis

Legal Class Paper/Project Family History Administrative Other (please specify): _____

The library would appreciate a copy of any resulting publication that might incorporate research done in our collection.

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| | |
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| _____ | _____ |
| _____ | _____ |
| _____ | _____ |

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4. Library staff will conduct all photocopying on behalf of the researcher. There is no charge for copies at this time, but a donation to the park is appreciated.
5. If you find materials without a "FOSM" stamp or without a library card, please notify a library staff member.
6. Materials may be checked out of the library for staff members only. Fill out the library card to each book and place in the "Library Check-Out File" box. When you return materials, do not re-shelve. Place on the cart provided.
7. Materials cannot be checked out by non-staff individuals. When you are finished with materials, please return them to a library staff member for re-shelving.
8. The researcher assumes full responsibility for conforming with the laws of libel, privacy, and copyright which may be involved in his/her use of materials.



Appendix D

Making the Haversack

Haversacks were normally constructed of a cotton duck, canvas or linen material. Sometimes they painted a "sky blue" or "Prussian blue" color to water proof them. The haversack was sewn by hand and normally was closed by buttons.

Materials Needed

two pieces of cloth material (unbleached muslin is good, but any cloth is adequate)

Piece (1): 19" long X 13" wide

Piece (2): 48" long X 2" wide

needle and thread

scissors

one to three large buttons (optional)

permanent markers (optional)

Directions

- 1 Lay cloth piece (1) on a table or floor so that it is laying flat.
- 2 Fold the cloth so that the folded portion is 12" in length. On the bottom there is an additional 7" flap of material that is exposed. See figure 1.

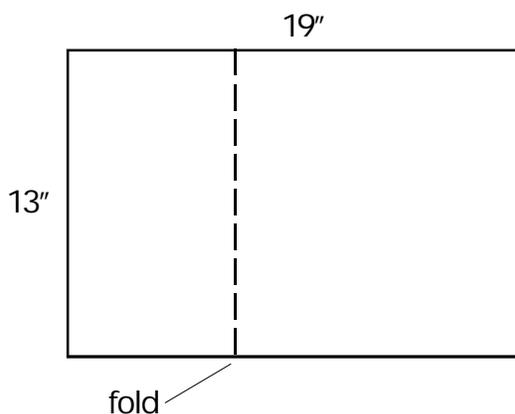


figure 1

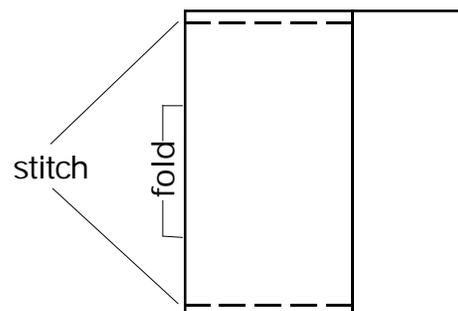


figure 2

- 3 Sew the sides of the 12" X 13" folded area with about 1" seam. See figure 2.
- 4 Turn the bag inside out so that the seams are inside the bag.

5 If you are not using buttons, skip this step. If using buttons, fold the flap over and cut one to three slits lengthwise near the edge of the flap. The size of the slits depends on the size of your buttons. You may bind the buttonholes using a buttonhole stitch. With the flap folded over, mark the bag through the buttonholes for placement of the buttons. Sew the buttons on the bag where the marks are. See figure 3.

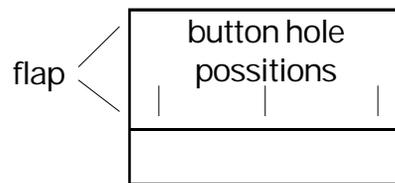


figure 3

Note: If only using one button, place it in the center of the flap.

6 Take the cloth piece (2) and place the ends on the back of the bag near where the flap closes. See figure 4. Sew approximately a 2" X 2" square on the ends when attaching to the bag. The bag is now complete.

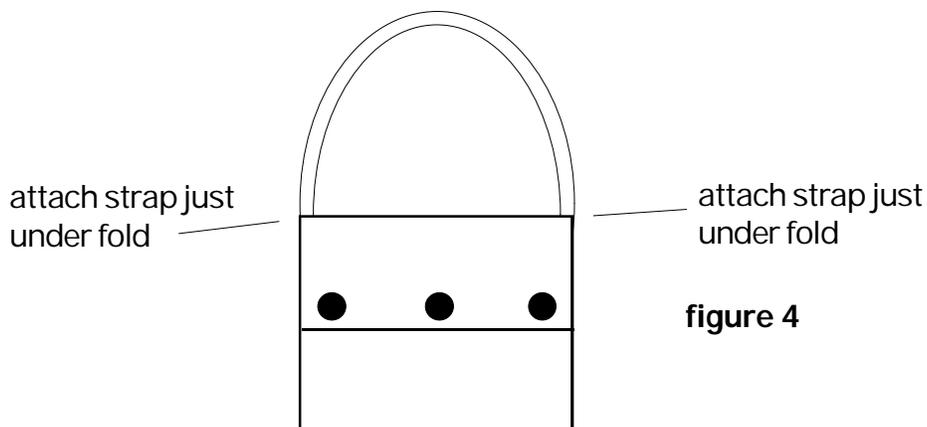
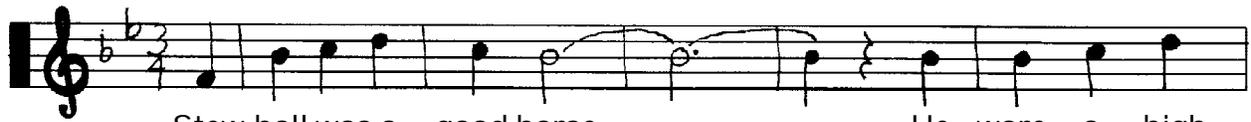


figure 4

7 Often times the army painted the bags to waterproof them. Sometimes soldiers put their names or initials on them on the inside of the flap. A marking pen could serve that purpose if you do want to mark them some way.

Stewball



Stew-ball was a good horse, He wore a high



head, And the mane on his fore - top



Was as fine as silk thread.

2. I rode him in England,
I rode him in Spain,
And I never did lose, boys,
I always did gain.
3. So come all you gamblers,
Wherever you are,
And don't bet your money
On that little gray mare.
4. Most likely she'll stumbele,
Most likely she'll fall,
But you never will lose, boys,
On my noble Stewball.
5. As they were a-ridin'
"Bout halfway around,
That gray mare she stumbled
And fell on the ground.
6. And away out yonder,
Ahea of htem all,
Came a-roancin' an' dancin'
My noble Stewball.



**Living
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Legacy**

Appendix F

Photo Exhibit: Convergence of Culture

Photo Exhibit Policies:

- √ available for loan for up to one month
- √ no charge for loan
- √ person or organization is responsible for any repair or replacement of items damaged while in their possession
- √ inspect photos immediately upon arrival and call the park (501-783-3961) if problems are found with any pictures
- √ photo exhibit must be picked up at and returned to the visitor center (3rd Street and Rogers Avenue, Fort Smith National Historic Site)
- √ exhibits will not be shipped
- √ a completed "Exhibit Questionnaire" should be returned with the exhibits
- √ to request the Convergence of Culture Photo Exhibit, complete the loan agreement form on next page and mail to:

Superintendent
Fort Smith National Historic Site
PO Box 1406
Fort Smith, AR 72902

A list and a short description of the photographs is included at the end of this section.

Exhibit Loan Agreement

(Please print neatly or type)

Name of Exhibit: Convergence of Culture

Dates requested: _____

Organization: _____

Address: _____

Telephone: _____

Person Responsible: _____

Home Telephone: _____

I accept responsibility for the traveling exhibit and agree to reimburse Fort Smith National Historic Site for any damage to exhibit while in my care.

Signature _____ Date _____

Exhibit Questionnaire

(Please print neatly or type)

Teacher: _____

School: _____

Address: _____

Telephone: _____

Age of Audience: _____ Number of people who viewed exhibit: _____

How long exhibit on display: _____

Did this exhibit correspond to a current or recent lesson plan? _____

Do you feel it met your objectives? Why or why not?

What did you like/dislike about the exhibit?

Do you plan to utilize this exhibit again?

Are you interested in obtaining other exhibits like this on historical subjects?

Have your students visited Fort Smith National Historic Site on a field trip? If so, did you have a ranger led activity? Which one?

Suggestions/Comments:

Note: Please return this completed form with the exhibit.

Convergence of Culture

Charley Grant, Osage.

The Osage, or Wa-sha-she Indians, called themselves "Children of the Middle Waters." They once occupied parts of today's Kansas, Missouri, Arkansas, and Oklahoma.

Osage Chiefs and Medicine Men, 1888.

All bands of the Royal Family of the Osage are represented in this photograph - Great Osage, Little Osage, Black Dog, and Arkansas. Che To Pa of the Little Osage band (middle row, second from left) led about four hundred Osage warriors for the Union during the Civil War.

Osage Girls.

Today, the Osage Tribal Center is located in Pawhuska, Oklahoma. The striped blanket shawls worn by these Osage women can still be seen today among members of this tribe.

Sac and Fox Family, 1889.

Originally from the Great Lakes region, the Sac and Fox were moved repeatedly before finally settling five miles south of present day Stroud, Oklahoma. In this photograph, members of the tribe pose with their agent in Guthrie, Oklahoma.

Sac and Fox Home.

In addition to relocating tribes to Indian Territory, the United States government engaged in an effort to "civilize" the tribes by teaching Euro-American agriculture and lifestyles. Soon after settling in Indian Territory, this Sac and Fox family adopted many of the new ways as shown by their frame house.

"Old" Sacred Heart Mission, Shawnee Country.

Indian boys and their teacher pose for a picture before the turn of the century in front of the Sacred Heart Mission. The Mission, near present day Asher, Oklahoma, was founded in 1876 by Father Isidore Robot of the Order of St. Benedict.

Potawatomi Women.

Originally from the upper shores of Lake Huron, then Illinois, Iowa, and Kansas, the Potawatomi adjusted quickly after settling in Indian Territory. The Potawatomi Indians donated the lands on which Sacred Heart Mission was built.

Eagle Chief, Pawnee.

Eagle Chief was a favorite subject among prominent photographers. Following the defeat of Custer at Little Big Horn, Eagle Chief, along with 100 Pawnee scouts, joined the United States Army to campaign against the Sioux Indians.

Pawnees.

The Pawnees pictured were on tour with Pawnee Bill's Wild West Show about 1890. Buffalo Bill and Pawnee Bill both had shows on the road.

Cheyenne Indian Police.

Non-Indians, including land seekers, whiskey runners, and horse thieves, were prevalent on the frontier. The Cheyenne Indian Police helped the United States Army keep order in western Indian Territory.

Washunga, Kaw.

Washunga, chief of the Kaw or Kansa Indians, lived only a short distance south of Arkansas City, Kansas. Many Americans believed he looked "the way an Indian should."

Wayne Headon, Otoe.

Formerly from Nebraska, the Otoe were moved to Indian Territory in the early 1880s. Note the miniature instruments of Indian warfare.

Kiowa Woman, Building a Summer Arbor.

Today the Kiowa are located near Carnegie in Caddo County, Oklahoma. They are known for their pictograph records in the form of calendar histories. Specific events of tribal importance are recorded for each summer and winter.

Tonkawa Indians, Jim Williams Family.

The Tonkawa Indians were the last and smallest tribe to arrive in the Indian Territory in 1884. In 1900 the census showed only fifty-nine Tonkawas, and most were past middle age. The Tonkawas are presently located in north central Oklahoma.

Settlers, Cherokee Nation.

Southern lifestyles unmistakably influenced the Five Civilized Tribes. The Muscogee (Creek), Cherokee, Seminole, Choctaw, and Chickasaw tribes were moved from their southeastern homelands, each on their own "trail of tears."

Black Family Homestead, Near Guthrie, 1889.

Building materials were scarce for the first Oklahomans. Settlers first built dugout homes such as the one pictured. As they earned more money, sod homes made from prairie turf, and finally framed homes were built.

Capt. George Cooper, Homestead, 1890.

On April 22, 1889, Captain George Cooper pulled the throttle to start the train bound for Oklahoma. Those aboard that train were on their way to participate in the Oklahoma Land Run of 1889. "Oh, Nellie, hurry up the pan cakes; Wife, do not be so slow, and we will go to Oklahoma where the milk and honey flow." -*Arkansas City Republican-Traveler*, April 25, 1889.

Boomer Family, 1889.

Boomer was a name given to anyone who advocated the opening of the Indian Territory to white settlement. Some of the more aggressive Boomers illegally entered Indian Territory and were captured by federal authorities. When they stood before Judge Parker in Fort Smith, he ruled against them.

Cherokee Strip Run, September 16, 1893.

Ten seconds after the starting gun was fired, a photographer captured a few of the more than 100,000 settlers on horseback, in buggies, and in covered wagons who raced to acquire 40,000 claims in the Cherokee Strip Run on September 16, 1893.

Cherokee Strip, 1895.

Two years after the strip run, settlers were able to replace sod homes with frame ones. The grain stacked in the background shows the rewards of rich soil and hard work.



Living
the
Legacy

Appendix G

A L Y M S M X O J N W T E N T S R T L I
 R E C U R X W G K O C S E R G E A N T J
 K E L R A X A H N N H K K L V L I G N T
 A T I D E E S T V N O N O I G L Y U K M
 N S U G T E A I N A C R R M X I T Z M O
 S D B R F G K M H C T U E O E E U E W A
 A N X E O N C S K A A F H S G V D K T W
 S A Y E L O I T P E W Y C D I E D C H Z
 R T Y N I L H R T L T D I S L R R A E F
 I N D I A N C O U N T R Y K O E A S T O
 V I H G R E P F I E T X C F L I U R A H
 E L K N T H G O U R W U D I R D G E O G
 R F A E R P P G A S B A R R E L L V B L
 I I R L T E I C Q R R C O R P O R A L U
 Y F F T L T T J A B Q R D A N S F H E K
 B E D L A S L G U J A S K I T A C T E L
 T R E F E T W E Y W Q X M W M G Z V K R
 Z B S Z W A T G F H D E N V C E Z K Z H
 K M E A M O E O V W S I P K L L R Y J V
 J A I S D C V J O N P D W W V E W I I T

Arbuckle
 Arkansas River
 Ax
 Barrel
 Belle Point
 Bradford
 Cannon
 Cartridge
 Cherokee
 Chickasaw
 Choctaw
 Corporal
 Creek

Drum
 Engineer
 Fatigue
 Fife
 Flint and Steel
 Fort Smith
 Guard Duty
 Haversack
 Indiancountry
 John Rogers
 Keelboat
 Kettle
 Osage

Patrol
 Poteau River
 Reveille
 Rifle
 Seminole
 Sergeant
 Soldier
 Stephen Long
 Tattoo
 Tent
 Trail of Tears
 USRR