Jan., 12, 1927.

Mrs. Marie Herrin,
Hastings, Nebr.

Dear Mrs. Herrin:

After carefully examining the enclosed pencil rubbing or drawing, I would call this an Egyptian coin. You will notice there is a milled edge which seems to be very distinct on the coin. The Sphinx, Pyramids and other Egyptian hieroglyphics show quite plainly, which would indicate that this coin had not seen very long or rough usage. Several very ancient coins have been found in the vicinity of Genoa and it may be that this is a genuine old coin and a rare find. Still, it could be the work of some practical joker.

A very nice story could be woven around this coin, as a Spanish caravan was massacred in the vicinity of Genoa on August 11th, 1720, by the Pawnee and Otoe Indian tribes. This band of Spanish soldiers was composed mostly of adventurers who had joined the army for travel and adventure, and it is possible that one or more of these soldiers had been in the Spanish and Arabian war previous to coming to America and had carried this coin as a lucky pocket piece in many a battle, until his disastrous death at the hands of the Indians; his body stripped of valuables and left on the prairies away from home and friends. Some Indian then became the proud possessor of this coin, but afterwards lost it, and perhaps his life at the same time. Some authors have estimated the number of persons leaving Santa Fe with this caravan as high as 1,500, but after crossing the Kansas river there were only about 140 friendly Indians and 60 Spaniards, the balance having turned back to Santa Fe. In the battle on the Loup river the Spaniards were all killed and many of the Indian escorts and allies met the same fate.

I am giving you this information and you can use any part of it, if you wish, to make a story. According to all calculations the Spanish caravan passed close to what is now Hastings. I believe they crossed the Republican river at the old Pawnee village near Red Cloud or somewhere in that vicinity. I will keep you posted on anything that I think will be of interest to the public and expect to have some nice stories for you this coming summer of finds in the Republican valley from Red Cloud west, that ought to be of interest to your subscribers in the Western part of Nebraska and elsewhere.

Yours very truly,

ATH:GR

Lansing Bloom
L.L. LaPointe, L.L. Masters
Guy R Moore
C B Schultz
E-H Smyth
etc

ARCHAEOLOGICAL INSTITUTE OF AMERICA

SCHOOL OF AMERICAN RESEARCH

MUSEUM OF NEW MEXICO

SANTA FE, NEW MEXICO.

May 28, 1925.

Williams Photo Company,
Hastings, Nebraska

Gentlemen:-

Thank you for the two photographs of the old medal which you sent us. I think there is very little question that it is one of those which were used by the Spanish authorities in establishing relations with the plains tribes.

I am sorry to say that our Museum has no similar example, nor any description of such medals. We do know, from the Spanish archives which we have here, that shortly before Pike visited that region Lieut. Facundo Melgares with a considerable force was sent out by the authorities of Santa Fe and to each of the tribes with which they dealt presented a Spanish banner and a medal. Charles IV became king of Spain in 1788 and abdicated in 1808. The engraving on this particular medal seems to be rather crude but appears not to be Navajo work. It is not impossible that the work was done right here in Santa Fe by some silversmith. The Franciscan Order had jurisdiction in New Mexico, not the Jesuits, but I think it more probable that the civil-military authorities, either here or farther south in New Spain-- Chihuahua or even Mexico city-- had these medals made. A coin dated 1797 would probably not be in New Mexico until some time later. Old coinage (that prior to 1788) was being "redeemed" in New Spain during 1793-95. There is evidence in the archives that it was Spanish policy to make "gifts" to the wild, or "Gentile" tribes during the latter part of the 18th century and early 19th, and from the date of this coin I think it pretty safe to consider that this is one of the medals presented by Melgares in 1806. I think you have Pike's date wrong--he was in that country later than Melgares in 1806 rather than in 1804.

Very truly yours,

Lansing B Bloom
curator of history,
Museum of New Mexico.

The World-Herald

MORNING - EVENING - SUNDAY

World Publishing Company

GILBERT M. HITCHCOCK, PRES.

H. E. NEWBRANCH, EDITOR. W. R. WATSON, MANAGING EDITOR.

OMAHA, NEB.

Dec. 16, 1925

Mr. William Hill,

Jones Auto Company

Hastings, Neb.

Dear Sir:

I have some pictures of coins, sent me by L. ~~Bnh~~ Broadstone of Superior, which he said were dug up in Indian cemeteries on your farm near Guide Rock and Hastings. The coins are apparently old Spanish coins. But I have no information about these relics or the Indian burying ground. I would be very much pleased if you could give me some material about these and other relics to be used in The Sunday~~xxxx~~ World-Herald magazine in connection with the pictures. Could you supply me with this?

Sincerely

H. O. Crabson

Sunday editor

World-Herald

Omaha

Archaeological Institute of America

School of American Research Museum of New Mexico

Santa Fe, New Mexico,
May 28, 1935.

Thank you for the two photographs of the old medal which you sent us. I think there is very little question that it is one of those which were used by the Spanish authorities in establishing relations with the plains tribes.

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LANSING B. BLOOM,

Curator of History,
Museum of New Mexico.

Dec. 3, 1935.

Historical Society of New Mexico,
Santa Fe, New Mexico.

Attention Lansing B. Bloom.

Dear Sir:

I am enclosing check for $3.00 to cover one year's subscription to the New Mexico Historical Review.

I am also enclosing a photograph of a coin I dug out of a Pawnee Indian grave at Red Cloud, Nebraska. This, I suppose, is a Spanish dollar. It is the same size as our United States dollar. I would like to have you give me a translation of the wording on this coin. This Pawnee Indian village from which it was taken is a large, ancient village near Red Cloud.

About a year ago I found a Spanish medal at the same place. I believe Mr. Williams, of Hastings, sent you a photo of this medal. I also found a lot of Spanish stuff buried in these graves and by excavating in the old house sites have found Spanish spurs, bridle bits and other articles which I think are of Spanish origin.

Yours very truly,

ATH-HK

El Palacio Real - 1609

The Historical Society of New Mexico

Founded 1859

March 4, 1926.

Mr. A. E. Sheldon,
State Historical Society,
Lincoln, Nebr.

Dear Mr. Sheldon:

I find that through my oversight an inquiry from you of last August has gone without reply. You asked me at that time for an account in any form of the expedition of Lieut. Facundo Malgares in 1806. I find, according to the calendar in Twitchell's "Spanish Archives", that apparently the only items we have in this connection are numbers 1992, 2006, and 2022. One of these indicates that Malgares's report was forwarded to Chihuahua. I have not been able, because of pressure of work, to refer to the archives themselves, but if you will look at the description of these three papers and if you think that they would be of any value to you, we can make photostat copies of them, although I am afraid it would be late in April before I could do even this.

I hope you will pardon my oversight in this matter. We are pretty short handed, and with the starting of our new "Review", the demands on our time have been greatly increased.

Very truly yours,

Lansing B. Bloom

Secretary.

July 6th, 1926.

Historical Society of New Mexico,
El Paso, Texas.

ASttention: Lansing D. Bloom.

Gentlemen:

For about three years I have been trying to find if Don Facundo Melgares made a map and a detail description of his trip when he came to the Republican Pawnee Village in 1806. I have reference to the Pawnee village that was visited by Pike a few weeks after Melgares.

I notice in the Reviews and Exchanges in the July number of the Review thtt Mr. Foreman has written of Melgares expecition.

If you know of any place I can get a map of his trip or a description of his route or of the Pawnee village he visited, would be pleased to have you tell me.

Very truly yours,

ATH:D

PAUL A. F. WALTER
PRESIDENT

LANSING B. BLOOM
COR. SEC'Y-TREAS.

THE HISTORICAL SOCIETY OF NEW MEXICO

FOUNDED 1859

Santa Fe, N. Mex.,
July 10, 1926.

Mr. A.T. Hill,
Hastings, Nebraska.

My dear Mr. Hill:-

I am sorry to say that we do not have in the Santa Fe archives the information for which you ask. The reference in Foreman, PIONEERS DAYS is unimportant--in fact, Melgares' name is misspelled five times.

If you have access to Twitchell, SPANISH ARCHIVES OF N.M., you will find two references which relate to the campaign in question,- vol.II, items ##1992 and 2022(1). The former is sufficiently described by Twitchell; the latter is one of a group of retain-drafts of communications, Gov. Alencaster to the comandante general in Chihuahua--this one stating that he is transmitting the diary of Melgares, and that the force had returned without horses (decavallada). exhausted and some of them sick. There is no reference to any map; the diary if still extant is doubtless in Chihuahua City. I hope that sometime we may get access to those archives and secure many records of value to New Mexico history.

Very sincerely,

Lansing B. Bloom

WAR DEPARTMENT

THE ADJUTANT GENERAL'S OFFICE

IN REPLY REFER TO AG 421.7 (10-1-25) Ex WASHINGTON GDG 595

October 9, 1925.

Mr. J. S. Williams,
c/o Williams Photo Co.,
Hastings, Nebraska.

Dear Sir:

Reference is made to your letter of the 1st instant, with which you forwarded two photograph copies of medals, obtained by Mr. A. T. Hill, of your city, from the Pawnee Burial Grounds near Red Cloud, Nebraska, and in which letter you request information relative to the medals.

From the photographs it appears that the medals are what are generally known as Indian Peace Medals. It is understood that the Smithsonian Institution, Washington, D.C., has made a study of those medals and I have accordingly transmitted your letter, with inclosures, to the Secretary of the institution, from whom you will doubtless receive a further reply in due course of time.

Very truly yours,

Robert C. Davis
Major General,
The Adjutant General.
By

Dec. 10, 1929

Mr. Lionel A. Lapanite,
No. 6255 Christophe Colomb,
Montreal, Quebec.

Dear Mr. Lapanite:

In reply to yours of December 2nd, I would not be interested at this time in selling any of the medals in my collection.

I want to thank you for the information concerning the British medal. If your catalog is for general distribution I would be pleased to have a copy.

Yours very truly,

ATH:REA

H 32

CENTRAL HIGH SCHOOL
OMAHA, NEBRASKA
JOSEPH G. MASTERS, PRINCIPAL

July 7, 1928

Mr. A. T. Hill
Hastings, Nebraska

Dear Sir:

On the 27th of this month, we expect to start on another exploration trip over the Old Oregon Trail. We shall try to find as many of its landmarks in the way of wagon ruts, crossings, sentinels, battle grounds, etc. as possible.

We have been told that you have a Mr. Watkins in Hastings who might give us some material on the trail.

We would like, also, to get some photographs of some of the very wonderful things you have collected, and which are now in your museum.

I suppose we shall reach Hastings about Saturday, the 28th, unless we go via Jefferson County. In this case, we shall probably reach Hastings Sunday.

Sincerely yours,

J. G. Masters

JGM:LO

J. G. Masters, Principal

July 9, 1928

Mr. J. C. Masters,
Omaha, Nebr.

Dear Mr. Masters:

Was very glad to note in your letter of the 7th of your intention to make an exploration trip over the Old Oregon Trail, about the 27th of July. I do not think you will have much trouble in finding the Old Trail in numerous places in this vicinity. At Spring Ranch, where the trail leads out over the Divide, it is very plain and directly south of Hastings, where the Oregon Trail monument is, it can easily been seen.

There is one historical place south-west of Hastings on the Trail called the "Old Dinner Station". The location is not marked in any way and it is not known by many of the people in this country. It was the only place the early travelers could get water after they left the Blue River until they got to the Platte. For the stage coaches it was used as a "dinner station."

I cannot tell at this time whether I will be in Hastings the date you mention or not, but will be glad to see you and your bunch as you come through.

With regard to photographs of my collection, I do not have much pertaining to the Oregon Trail. I do not know a Mr. Watkins, who I think would have material on the Oregon Trail.

Yours very truly,

ATH:HM

H 32

CENTRAL HIGH SCHOOL
OMAHA, NEBRASKA
JOSEPH G. MASTERS, PRINCIPAL

September 5, 1929

Mr. A. T. Hill
Hastings, Nebraska

Dear Mr. Hill:

In connection with the School Master's Club at Kearney, Nebraska, on September 28, we are planning a rousing meeting on the Old Oregon Trail. This will be a noon meeting and will take the nature of a conference, with stories and a study of plans for the Trail.

I am writing you this with the hope that you are going to be present and sit in with us.

Sincerely yours,

J. G. Masters

J. G. Masters, principal

JGM:JER

Oklahoma City, Oklahoma
January 15, 1926

Mr. A. T. Hill
Hastings, Nebraska

Dear Sir:

While visiting some of my Pawnee Indian friends during holidays I saw some of your photographic work. I am writing the history of this interesting people and would be glad if you could furnish me with some photos that would be suitable for cuts. Could you provide me with a good photo of one of their old mud huts? I know it has been a good many years since the last one crumbled down but I believe there are some negatives yet in existance. If you have negatives that run back that far there may be one of a Pawnee village. If you have any of the old chiefs who are prominent in Pawnee history such as Petalesharro, Ma Laigne or Peskelachaco I could use them.

I would like a copy each of No. 6, Riding In, pointing the way at the site of the Battle of Massacre Canyon, and of Hisson. These were taken a year ago last summer. Also please send me one of the enlarged pictures of No. 6, Riding In. Send itemized statement and remittance will be forth coming.

If you have a number of pictures that you think would interest me send a description and I will order from it.

Yours truly

Guy R. Moore

Guy R. Moore
2311 North Olie

Jan. 18, 1926.

Mr. Guy R. Moore,
Oklahoma City, Okla.

Dear Mr. Moore:

I am enclosing a picture of Riding In and one of Hisson.

I am not a photographer, as you will see by the letterhead. I took several kodak pictures of the Pawnees who visited Trenton last August. I also had a photographer from McCook, Nebraska, take some larger pictures at the same time. I do not have a large picture of Hisson at this time, but will get one and send it to you.

I have two different photos of Petah La Shaura and one large photo of the Pawnee village of earth lodges at Genoa taken in '72. This is an enlargement from a small photo or tin type. I would be glad to lend you these pictures if you want them. I do not know who has the plate, but you could get a cut off from it if you desire, or take a photograph of it.

My hobby is studying the history of the Pawnee Indians while they lived in Nebraska, and I am now working to get a monument placed at each of their old village sites on the Loup, Platte and Republican rivers.

If you care for the pictures mentioned above, let me know and I will send them down to you.

Yours very truly,

ATH-HK

Oklahoma City, Oklahoma
February 25, 1926

Mr. A. T. Hill
3rd St. & Lincoln Ave.
Hastings, Nebraska

Dear Mr. Hill

Your letter of Feb. 22 reached me today. The enlarged picture of Riding In came yesterday. I want to thank you very much for these valuable pictures and also for the information you have given me. I had intended to pay you for the photos and would be glad to do so but since you are giving them to me I can only hope to return the favor at a later date.

I have been three years in search of material on the history of the Pawnees. In the first place I secured through my librarian a bibliography from the library of Congress. A few of these books I have been unable to find but I have found a large number of writings which deal with the Pawnees and which the library of Congress did not mention. I have read from about sixty authorities and in some cases from several writings from the same authority. Altogether I have read nearly two hundred writings. Some are short and some are long.

After looking over my notes for Petalesharu, or as you spell his name, Petah La Shaura, I found that I had read that identical page and had taken good notes on it. I shall use the photos as cuts and I think they will make very good ones.

As for the camp or rather village, of the Kitkehahki visited by Lieutenant Pike, I am aware that there is some controversy as to its location. The Kansas State Historical Society has placed a monument on the place which they think to be the site. Historical authorities in Nebraska believe the place to be within their state. I am somewhat anxious to get positive proof of its exact location.

Your excavations are very interesting. I would like to have been with you. I have done some archeological excavations with the OklahomaHistorical Society but not in Pawnee ruins. I should like to work at it some more but during my vacations I find myself unable to finance an enterprise of that kind and at the same time keep up my family. You perhaps know that few school teachers are rich. There are millions of mounds in the eastern part of Oklahoma which would yield a great deal of information about the Pawnees on their movement northward.

#2, A. T. Hill

Last summer I worked with the Historical Society without remuneration, but that organization is not sufficiently aided by state appropriations to do the excavating that many of us members would like to do. We delved into a culture of cave dwellers and learned a quite a great deal concerning them but they were not Caddoan.

I discussed my work with Mr. Harlow of the Harlow Publishing Company here in Oklahoma City and he refuses to have anything to do with it. He argues that anything concerning the Indians is dead; that they have played no part in the making of our civilization; that they were in our way and we brushed them aside and that the remnants of that people will soon amalgamate with the white people and we will not care for their history. I will have to take it up with some other company. But before I can do that I must complete its revision.

My work is well footnoted with citations to the various authors from which I received my information. I intend also to index it that it will be of more value to the student.

Mr. J. B. Thoburn of the Oklahoma Historical Society has promised to write an introduction for me.

Again I want to thank you for all the help you have given me.

Yours truly,

Guy R. Moore

Guy R. Moore
2311 North Olie St.

Nov. 22, 1929

Mr. Guy R. Moore,
2311 North Ollie St.,
Oklahoma City, Okla.

Dear Sir:

In February 1926 I sent you some photographs of Pawnee Indians that you were going to use in the History of the Pawnees. I would like to find out what you did with that history as I am now working on the genealogy of the Pawnee Chiefs, and I think maybe what you have found out down among the Pawnees might be a great help to me, as I have them traced out until about the time they left here.

I would be glad to hear from you and if your history is not complete I may be able to give you some very valuable information. And you may in turn be able to help me out.

Yours very truly,

ATH:REA

Sept. 1, 1935.

Mr. Charles Bertrand Schulez,
Red Cloud, Nebr.

Dear Mr. Schulez:

When you and a couple of your friends visited me about a month ago, you indicated a desire to come down to the Pike Pawnee Village when I was there doing some digging.

It is our intention to do some work there Sunday, September 6th, and we would be glad to have you and the other two boys come down. We will take pains to show you how we take care of the stuff we take out.

Yours very truly,

ATH-HK

YE OLDE CURIOSITY ROOM
C. B. SCHULTZ-CURATOR
RED CLOUD, NEBR.

Sept. 1, 1928.

Dear friend Hill,

Webster County is getting up a little collection of relics from the county and I have turned my collection over to them. They would like to have the products or contents of one of the graves on your farm. When you live up at the State Museum you promised to let me dig sometime over on your farm. I am free this Sunday and Monday. Could you let me know by return mail. I sure would appreciate it as we would like to have some beads, etc. if we happened to strike a grave with anything in it.

I guess Brooking told you that I have been out collecting bones ever since the first of June. We are still out but expect to be home Friday.

The county is getting up a little display and wanted me to help while I was home. I sure would appreciate it if you would let me dig a little. I sure hope you can get off one of those two days and come down to your farm.

Sincerely,

C. B. Schultz,
Red Cloud,
Nebraska.

Sept. 6, 1928

Mr. C. B. Shultz,
Red Cloud, Nebr.

Dear Mr. Shultz:

I have your letter dated the 1st of September and mailed at Alma, Nebr., the 5th, in which you stated you would like to dig on my farm Sunday the 9th. That will be all right with me, show this letter to Mr. DeWitt and he will allow you to dig any place you want to Sunday the 9th. It may be that I will be able to get down to the farm and see you, but if I am unable to be there, hope you are lucky.

The only thing I ask is if you obtain any medals or anything of great historical value to the site, I would want to reserve the right to have it turned over to me. Beads and the ordinary Indian trinkets that you find in the grave you are welcome to keep.

I am glad to hear that you are making a success in the line of work you like and would be pleased to keep in touch with you from time to time and would enjoy an outing with you sometime, possibly it can be arranged next year if you do any field work then.

Yours very truly,

AMJ:HM

REX THEATER

Clay Center, Kansas

Floyd Schultz, Prop. and Manager

June, 24, 1926

Mr. A.T. Hill,
Hastings,
Nebraska.

My dear Sir:-

I am rather late in answering your letter of June, 10;but I have waited until I could obtain a Clay Center,Times, which contained the story that the Star used a portion of in the article you refered to.

I am enclosing a clipping from the Times which is a copy of a paper I read before a club of women, the story is colored somewhat in order to give it a little interest for the parties before whom it was read.

I would be pleased to look over, with you, the village site on the Solomon, which you mentioned in your letter. Does this village site contain lodge rings?

What surface indications did the Pawnee burials that you explored on your farm have? Were they single or communial burials? If they were single burials, what direction did they face? What was the topography of their location?

How many lodge rings can you distinguist on the village site that the Nebraska Historical society contend to be the village that Lt. Pike visited?

If you have any newspaper cllipings or papers describing the village site and burials that you have explored, I would be pleased to see them , and I assure you that they will be returned.

Yours very truly,

Floyd Schultz

INDIAN HISTORY

What Floyd Schultz Has Discovered About County's Aborigines.

Below is the paper which Floyd Schultz read before the Helianthus Club at their recent "Indian" meeting.

I have always been interested in anything that pertained to the American Indian, and at present that of an archaeological nature found in Clay county and vicinity.

I lived in this county several years with the impression that villages and burial sites did not exist in this locality.

The accidental discovery of two burials, one on the Louis Dittmar farm and the other on the Country Club site, aroused my interest and during the last two years I have walked miles over the county searching for mounds and village sites.

I will use the term mound to cover any place that contains skelta remains of the Indian.

Before describing any of these mounds, I wish to say a few words in regard to the religion of the Plains Tribes, as it was the Indian's religion, or their belief in the mysterious which is the borigines religion that governed the location, construction and contents of these burial mounds as we now find them.

The Plains tribes who inhabited this section of the country, believed in two mysterious beings, which may be termed spirits or gods; one was the good spirit; the other the evil one.

The good spirit, the Indian considered neutral, but the Evil spirit was the one whose favor he must gain in order to have the advantage of his enemy, or that his undertakings would be successful. So he was always holding ceremonies or as the Indian expressed it, making medicine, to please the evil one and gain his support. The outcome of his endeavors decided whether it was good or bad medicine.

I wish to state that it was Sitting Bull's medicine that had as much to do with the outcome of the battle of the Little Big Horn; as it was Chief Gall's generalship against that of Custer's.

I have mentioned the Indians religion and the making of medicine, as the holding of ceremonials were the chief outstanding factors in the life of the aborigines and considerable time was consumed in feasts and dances, which constituted the major part of a ceremonial.

As my paper is on the burial mounds of Clay county, I consider that the Indian's desire for rites and ceremonies are the base for their construction and contents.

The mounds that I have examined are all, with the exception of three, pre-historic. By pre-historic I mean before the Indian had come in contact with the whites. They were left by the Pawnees, who inhabited this section and the Republican country further west. The usual mode for the different plains tribes to dispose of their dead was to make what is termed a scaffol burial. The body was wrapped in robes and placed on a scaffold constructed of four upright poles supporting a platform, six or more feet above the ground, or on a platform placed in the fork of a tree.

It was customary to gather what remained of these scaffold burials after a lapse of a year or more of time and deposit them in the mounds which I will endeavor to describe.

The aborigines of this locality as a rule selected the crown of the most prominent hills that had a commanding view of the river and creek valleys for the location of their mounds.

These mounds are of several types of construction; some of them are built up of loose rock covering a surface of fifteen or twenty-five feet in diameter and 15 to 30 inches high; others are constructed by excavating a pit with an average depth of 24 inches from 12 to 18 feet in diameter, covered with an 8 or 12 inch layer of rock; weighing from a few pounds to over a hundred pounds each, and a large number of them show that they have been in contact with fire.

The contents of these mounds are not what is the popular belief, that the family treasury chest is buried with the dead; but they generally contain only a few artifacts, such as a few arrow heads, beads etc., scattered with small pieces of broken bone and skull, with rock and dirt throughout this mound. The number of broken and burnt pieces of skelta remains found in these mounds will fill a quart to a bushel measure or more and will represent from a few to forty or more individuals, ranging in age from children a few weeks old to advanced age adults. In giving a description of the construction and contents of one of the larger mounds that I examined, which is located in the Southeastern part of Clay county, on a high hill with a commanding view of timber creek around Republican valley, I will try to convey to you some kind of a picture which transpired at this spot a few hundred been originated for these occasions. During the dance, the medicine men giving their cantilation and grotesque movements, are tossing stones upon the skelta remains that they previously placed upon the fire. This dancing, intermingled with feasting, wailing of the women and the fanatical movements of the medicine men will last day and night until the participants become more or less exhausted. After the fire has died out, the stones cooled, the pit is then filled with the remains of the pyre. If we could only witness the construction of this mound and the accompanying ceremonial, I am sure that we would see a very interesting and wierd sight.

This is my idea of the construction and the following ceremonial of this type of mound. The mound proper was about 24 feet in diameter and with an average depth of 24 inches. The only indication of the location was the exposed surface of a few stones. Near the surface and mixed with stones were a great many broken and burnt pieces of skull and bones and mixed with these were several broken pieces of bone, hair ornaments, also scattering mussel shell beads. There was a large amount of broken and burnt bone mixed with rock and dirt throughout the mound, in fact I took over two bushel of this material from this mound. Several small arrow heads, pieces of broken pottery and mussell shell were found mixed with the stones and dirt around the outer edges of the mound. A strip at the north end contained several hundred bone beads made from animal and bird bones. A large portion of the stones had been in contact with fire. The contents of this mound showed the following: That first an excavation had been made, the stone was fired outside of the pit, the skelta remains and personal artifacts were broken up and burned on or near the fired stones; and last the pit was refilled with the excavated dirt, stones and the remains of the pyre. This goes to show that mounds of this type are constructed primarily for ceremonial purposes.

Occasionally a burial will be located where the seletons will be more or less intact and laid full length. I uncovered four of these burials on the Robert Younkin farm. They were on a straight line running northwest and southeast, all facing the northwest. All of them had the skulls crushed by stones. Two of these skeletons had several thousand mussell shell beads on them, and with another were several large beads made from the center column of conch shells, which goes to show that these Indians were in contact with those of the gulf coast by trade and barter. A burial similar to these four was uncovered on the Howard Hartzell farm. These burials, placed on a northwest and southeast line, facing the northwest might be a coincident, or a tribal custom.

I have examined two burials, that might be termed ossuaries. They are located on the Dan Younkin ranch just across the line in northern Geary county, contained the remains of what could easily be identified as seventeen individuals, buried in a pit eight feet in diameter and twenty six inches deep, all of the skulls were crushed by having stones tossed upon them. The other ossuary adjoined the north edge of the ceremonial mound I just described and contained the remains of at least forty individuals, also all having skulls crushed.

To date I have located three burials of the historic period, that period after the Indians had come in contact with the whites; all of these are located near a prehistoric burial on the Howard Hartzell farm. On one of these, that of a small child, was an old-fashioned glass bottle with the following inscription blown in the glass, "By the King's Patent, Essence of Peppermint." This bottle is at least seventy-five years old. I have examined twenty-two mounds covering a territory extending from Broughton to just across the line in Geary county. Eighteen of these mounds are located on the range of hills bordering Timber Creek and Republican river, in the extreme southeastern part of Clay county, and covering an area four miles long by three miles wide. The number of burials in this vicinity denotes that this section at one time had quite an Indian population, or for some unknown reason was a favored location to dispose of their dead.

In conclusion, I will mention some of the things that are more or less characteristic with most of the mounds that I have examined: an unnecessary large amount of stone used in the cairn, or to cover the burial pit, in relation to the amount of skelta remains deposited in same; in the mounds that extended below the surface, a large amount of the rocks used had been in contact with fire; there was no definite system of placing the skelta remains in the mound, but it was broken up, more or less burnt and scattered throughout the mound;

The good spirit, the Indian considered neutral, but the Evil spirit was the one whose favor he must gain in order to have the advantage of his enemy, or that his undertakings would be successful. So he was always holding ceremonies or as the Indian expressed it, making medicine, to please the evil one and gain his support. The outcome of his endeavors decided whether it was good or bad medicine.

I wish to state that it was Sitting Bull's medicine that had as much to do with the outcome of the battle of the Little Big Horn; as it was Chief Gall's generalship against that of Custer's.

I have mentioned the Indians religion and the making of medicine, as the holding of ceremonials were the chief outstanding factors in the life of the aborigines and considerable time was consumed in feasts and dances, which constituted the major part of a ceremonial.

As my paper is on the burial mounds of Clay county, I consider that the Indian's desire for rites and ceremonies are the base for their construction and contents.

The mounds that I have examined are all, with the exception of three, pre-historic. By pre-historic I mean before the Indian had come in contact with the whites. They were left by the Pawnees, who inhabited this section and the Republican country further west. The usual mode for the different plains tribes to dispose of their dead was to make what is termed a scaffol burial. The body was wrapped in robes and placed on a scaffold constructed of four upright poles supporting a platform, six or more feet above the ground, or on a platform placed in the fork of a tree.

It was customary to gather what remained of these scaffold burials after a lapse of a year or more of time and deposit them in the mounds which I will endeavor to describe.

The aborigines of this locality as a rule selected the crown of the most prominent hills that had a commanding view of the river and creek valleys for the location of their mounds.

These mounds are of several types of construction; some of them are built up of loose rock covering a surface of fifteen or twenty-five feet in diameter and 15 to 30 inches high; others are constructed by excavating a pit with an average depth of 24 inches from 12 to 18 feet in diameter, covered with an 8 or 12 inch layer of rock; weighing from a few pounds to over a hundred pounds each, and a large number of them show that they have been in contact with fire.

The contents of these mounds are not what is the popular belief, that the family treasury chest is buried with the dead; but they generally contain only a few artifacts, such as a few arrow heads, beads etc., scattered with small pieces of broken bone and skull, with rock and dirt throughout this mound. The number of broken and burnt pieces of skelta remains found in these mounds will fill a quart to a bushel measure or more and will represent from a few to forty or more individuals, ranging in age from children a few weeks old to advanced age adults. In giving a description of the construction and contents of one of the larger mounds that I examined, which is located in the Southeastern part of Clay county, on a high hill with a commanding view of timber creek around Republican valley, I will try to convey to you some kind of a picture which transpired at this spot a few hundred years ago during the erection of this mound and the following ceremonial.

Several days before the ceremonial members of the tribe gathered up the skelta remains of their departed relatives from the different scaffold burials scattered over the surrounding hills and valleys, and transported this material to the spot selected for the ceremonial.

After this the women and children start to excavate the mound pit by scraping out the dirt with sticks and mussel shells. While this is in progress other women are carrying stones from the exposed ledges along the hill while others with travois drawn by dogs are dragging the larger stones to the site, while some are searching the nearby ravines for fuel wood.

In the meantime the young men of the village are out in search of game for the coming feast. After the mound pit has been prepared, the stone assembled and the necessary fuel wood gathered, the women start the construction of the ceremonial pyre, by spreading some of the excavated dirt; over this a layer of stones are spread, then the leading men of the tribe place the fire wood upon stones, next the medicine men light the wood and cast the skelta remains upon the fire. In the meantime the women and children have formed a circle by sitting on the ground some distance from the pyre, around which the warriors and young men are giving the ceremonial dance that has

at the north end contained several hundred bone beads made from animal and bird bones. A large portion of the stones had been in contact with fire. The contents of this mound showed the following: That first an excavation had been made, the stone was fired outside of the pit, the skelta remains and personal artifacts were broken up and burned on or near the fired stones; and last the pit was refilled with the excavated dirt, stones and the remains of the pyre. This goes to show that mounds of this type are constructed primarily for ceremonial purposes.

Occasionally a burial will be located where the seletons will be more or less intact and laid full length. I uncovered four of these burials on the Robert Younkin farm. They were on a straight line running northwest and southeast, all facing the northwest. All of them had the skulls crushed by stones. Two of these skeletons had several thousand mussell shell beads on them, and with another were several large beads made from the center column of conch shells, which goes to show that these Indians were in contact with those of the gulf coast by trade and barter. A burial similar to these four was uncovered on the Howard Hartzell farm. These burials, placed on a northwest and southeast line, facing the northwest might be a coincident, or a tribal custom.

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From the features just mentioned, I believe that most of the burial mounds that I have examined were constructed primarily for ceremonial purpose and secondary for the final interment of the skelta remains, and it is by studying these mounds we are able to gain some knowledge of the prehistoric Indian's ceremonials and his belief in that which he followed as his religion.

We have only two sources of obtaining any knowledge of the aborigines and they are by studying the artifacts picked up on village sites and the construction of the burial mound with the contents found in same.

June 10th, 1926.

Mr. Floyd Schultz,
Clay Center, Kans.

Dear Sir:

I noticed your piece in the Kansas City Star but did not see it until after the issues were all gone and I was unable to obtain a copy.

I am very much interested in the history of the Pawnees and would like to have your story.

I have located a very ancient Pawnee village on the Solomon River and would like to arrange with you to visit this village with me and do some exploration work there. This village is not known in the vicinity, not even to the land owners on whose property this is located.

Very truly yours,

ATH:D

June 29th, 1926.

Mr. Floyd Schultz,
Clay Center, Kans.

Dear Mr. Schultz:

I was pleased to receive your writings on the mound burials in Clay County. It was exceedingly interesting to me as I have just excavated a burial place on the Republican River in Harlan County, Nebraska, and from your description of the mounds you excavated, I notice a great similiarity.

We made a trench 24 feet north and south and one 18 feet east and west across this communial burial. We found shell beads, broken pottery and human bones scattered all through the dirt. A great portion of these bones had been burned and the dirt was considerably mixed with charcoal, but there were no stones probably for the reason there were no stones near there for several miles. We succeeded in getting out one fairly whole skull and about 6000 shell beads, two shell ornaments, of which I will enclose a drawing.

I have been working in the village and burial sites of what we called the "Shell Bead Indians" for about three years and have found no other trace of this culture outside of the Republican River Valley from Red Cloud west to Orleans. I am satisfied, from your description, that this was the same prehistoric tribe that you had there but I hardly believe they were Pawnees, as for the last several years I have done considerable excavating in the known Pawnee Indian villages and graveyards and I never have found a mussel shell bead nor do I know of anyone who has found any.

In the village on the Republican River which they claim is the one Pike visited in 1806 and the one that was abandoned about 1809 by the Pawnees, we have opened several graves and done considerable excavating of the house sites and believe that they never had a shell bead or I would have found some.

In regard to your question about the house site rings: This village site has been plowed over for about fifty years and in constant cultivation since that time, but there is a considerable hill directly south of this village and from the top of this hill, you can see the rings when the ground is first plowed in the spring.

#2
F.S.

6/29/26.

They are not exactly rings, but large circular places where the soil is much darker than the surrounding soil, and in digging down about four feet, we strike the bottom of the house sites. The village had been burned because the house sites are full of charcoal and one that we completely excavated last summer contained seventeen post holes dug in the ground in a circular position. On the top of the original floor we found a layer of charcoal and in these holes would be rotten wood and in a few instances we found fairly preserved posts, so they had been burned off the top of the floor and rotted in the holes below the floor. There is evidence of over 100 house sites.

Pike states that there were 44 house in the village which he visited. The number of Indians that he counted there could hardly have lived in 44 houses that he described, and I have sometimes thought he meant to write 144, or the number of houses in this village might have been accounted for by the fact that when a house burned down or fell down, it was not repaired but another was built to take its place, so if the Pawnees only had about 40 or 50 houses in the village in Pike's time, they possibly had built some previous to that time as they had burned down or fallen down which would run the number up to the number of house rings at the present time to exceed the number that they actually inhabited.

I have several newspaper clippings describing this village but expect to have one in the next few weeks which I believe will be more interesting and I will be glad to send you one.

The village that I would like to have you visit with me on the Solomon River is near Waconda Springs and contains house site rings.

I would like to keep the clipping you sent me and will do so, but if you want it I will send it to you on request.

Very truly yours,

ATH:D

"ORDRE DE BON TEMPS"
(FONDÉ EN 1606)

Montreal, December 2nd 1929.

Dear Mr.Hill,

This will acknowledge with thanks the receipt of your letter November 21st, enclosing several pictures of Indian Peace Medals that have been found in your locality.

The story of the British Medal, though the most common of that serie, is not very clear, for instance;
Betts,(American Colonial History Illustrated by Contemporary Medals), assigned this piece to 1764. In that year a large concours of Indians met at Niagara,and, although no general treaty of peace was entered into, treaties were signed with a number of tribes separately, one or two of which were with Canadian tribes.
Tancred,(Historical Record of Medals) gives a description of this medal, stating that it was struck in different sizes, the largest having over 3 inches in diameter, and that they sometime have been offered with a chain for suspension.
Morin,V., (Médailles decernées aux Indiens) p. 303, is of the opinion that it was distributed to the Indian Chiefs, after the negociation of the peace treaty with Pontiac in 1765. We read in Parkman (History of the Conspiration of Pontiac) that on "July 23, 1766, Sir William Johnson met Pontiac and a great number of his chiefs at Oswego, and gave them several gifts", amongst which may possibly have been medals of the type found in your locality.

Similar medals with the portrait of the King on one side surrounded with the inscription "Georgius III Dei Gratia" and the Royal Arms on the reverse, were also issued during the American Revolution. They were in different sizes, some were cast hollow, and some differed in minor details, viz;, number and size of rivets on the front of the armor, the position of the lion and the unicorn on the royal arms.These medals were distributed all through the war of the American Revolution. A special distribution of these medals by Governor Frederick Haldiman, took place at a general council held at Montreal, August 17, 1778. It is generally supposed that at the time the presentation took place in consideration of the assistance rendered to the British by these tribes in the campaigns in Kentucky and Illinois and during the War of the Revolution. Gov. Haldiman also gave a certificate with each medal conferred.Some of these medals and a certificate are in the collection of the Wisconsin Archeological Society Museum, Madison Wisc.

I will go again over this matter and will try to furnish you with more elaborate details later on.

As explained in my previous letter, we are working on a catalogue also a collection of medals issued in connection with Canada and for that reason, could you please advise if you would be interested in selling this set of medals complete, or not, the British Medal only, and if so at what price .

Hoping to hear from you,

Yours very truly,

Lionel Lapointe.

No.6255 Christophe-Colomb.
Montreal.Que.

"ORDRE DE BON TEMPS"
(FONDÉ EN 1606)

Montreal, Que., November 18th 1929.

Mr.A.T.Hill.
Hastings.Neb.

Dear Sir,

I understand that in May 1925, a number of historical relics have been found as the result of excavations made on your farm.

Among the finds taken from the graves of Indian chiefs are Indian Peace Medals.

In order to help the "Order of Good Cheers", in our catalog of Indian Peace Medals, could you please advise the disposal of those medals found on your farm, and where photographs of same showing obverses and reverses could be obtain for reproduction and record in our book.

Thanking you in anticipation,

Yours truly,

Lionel A Lapointe.

Secretary.
"ORDER OF GOOD CHEERS."

No.6255 Christophe Colomb.
Montreal.Que.

November 21, 1929.

Mr. Lionel A. Lapointe,
No. 6855 Christophe Colomb.,
Montreal, Que.

Dear Sir:

Complying with your request of November 18th, I am sending you under separate cover photos of medals that have been found in this locality. Suppose you want as much information as we know about these medals.

The Spanish medal of Charles the Fourth 1797 of which we are sending the obverse and reverse. The obverse of this medal is exact size, four and one-fourth inches. The photo of the reverse side is a little larger. This medal is solid silver being built around a Spanish dollar and it is supposed t have been made in Santa Fe or Meixco City for the Governor of Santa Fe to present to the Republic Pawnees with a peace treaty. This medal was sent by the Governor with Lieutenant Don Facundo Malgares and six hundred Spanish calvary which left Santa Fe June 15, 1806 and arrived at the Pawnee Indian village on the Republican River near Red Cloud, in Webster County Nebraska on August of the same year. This medal was dug out of a Pawnee Indian's grave six miles east of Red Cloud, Nebraska one-half mile south of the Republican River on a large commanding hill where there are hundreds of Pawnee graves.

The English medal was dug out of a Pawnee Indian's grave on this same hill. We have no idea how the Pawnees came in possession of this medal and if you could give us any information regarding when this medal was used or any history of it, we will be very much pleased to receive it. This medal is solid silver and raised on both sides and very heavy. The photograph is the exact size of the medal.

The U. S. medal of which we only show the reverse side was found on this same hill and the photo is exact size. This is only half of the medal as the obverse side was in another place and held

together by a silver band. This part of the medal and the silver band were in the grave, but the other part was not. We think this medal, when it was complete, was presented to the Pawnee Indians by Lieutenant Pike when he visited this village in 1806.

The photo of the medal containing the bugle and the thirteen stars is of brass or bronze and a stamped medal and is one-thirty-second of an inch in thickness. This is an American medal.

This is all of the medals that we have found in this Republican Pawnee burial ground in Webster County Nebraska, but we have found several Spanish and American soldier's buttons and Spanish coins.

We are also inclosing photograph of a James Madison medal which was found in a Pawnee grave on an island in the Platte River near Central City, Nebraska. This island is called Prarie Island and is one of the ancient worshiping places of the Pawnee Indians.

All of these medals, with the exception of the James Madison medal, are in my possession.

I am glad to send these photographs to you without charge, thinking possibly that you can give some history of them. There is several more Indian medals in this country but I do not have photos of them. We will be pleased to give you any further information that we have regarding these medals.

Yours very truly,

ATH:EB

Sept., 13, 197.

Mrs. Marie Herrin,
Hastings, Nebr.

Dear Mrs. Herrin:

Three years ago F. L. and Ted Hill of Bloomington, Nebr., discovered an old Indian village on the W. A. Dooley farm at the mouth of Lost Creek. They wrote me of the find, and as soon as convenient I made an exploration trip with them and came to the conclusion at that time that this village was inhabited at least five hundred years ago. Since that time considerable excavating has been done and the results obtained lead me to believe that this village is very ancient.

Two years ago I excavated a skeleton on a hill near this village, and the skull indicated a very ancient type of man. It is one of the most primitive types that we now have in the Hastings museum.

Last week Austin Carroll, Ernest Thompson, F. L. Hill and Ralph Douglas, all of Bloomington, Nebr., were doing some excavating in this village and discovered an Indian grave. They immediately phoned me to come down there and help them dig it out. I was very anxious to do this and went down the next day, expecting to find a grave of one of the old ancient inhabitants, but was disappointed in this, as it was an intrusive burial of a Pawnee child which was made, I should judge, about one hundred twenty-five years ago.

This grave was in the village site proper, and was dug through three and a half feet of soil that was built up of the old village rubbish which consisted of broken pottery, bone implements, arrow heads, charcoals and ashes and other rubbish, which clearly indicated that this was an intrusive burial. It was a very interesting find however. This child was possibly nine or ten years old, and was buried full length facing the northeast. The grave contained a complete skeleton and the following mortuary offerings: One wooden box eight inches wide and twelve inches long with the brass lock and hasp decorated with brass tacks. This box was full of choke cherry seeds, very early trader beads, two very old type bells, one necklace containing twenty-nine Elk teeth, ten small

silver triangular ornaments, two silver medallions, two bone awls, two wooden bowls, three flat arrow heads, one wooden comb containing coarse and fine teeth, two long shell ornaments, one oval shell ornament and numerous very early trade beads. The reason the articles in this grave and the skeleton were so well preserved was because it was on a hill that was well drained and the ground was dry and hard as flint, even after a hard rain.

The above skeleton and contents of the grave were kept together and loaned to me for my collection in the Hastings Museum by Austin Carroll of Bloomington, Nebr., the man who claimed this by right of discovery.

I am giving you this information to use if you want to, and if you do use it I have only stated facts and you can write your story as you please. I am leaving in the morning for a week-end trip to Stockville, Nebr., to explore a couple of Indian villages near there and might find something that would be of interest to the general public.

Yours very truly,

ATH:GS

Feb. 4, 1926.

Mr. Guy R. Moore,
Oklahoma City, Okla.

Dear Sir:

I am having a 5 x 7 copy made off of the picture of Petah La Shaura and of the Pawnee village and will send you one of each as soon as we get them. I feel as you did, I do not like to trust them to the mails. This will cost a little extra, but is the safest plan.

I am very much interested in your history and I wish you would give me an outline of what it consists of. How far back do you attempt to give the history of the Pawnees? Do you know Stacy Matlock of Pawnee City? I have sent him a number of pictures taken of the Pawnees who were up here last summer. I will also get the enlarged picture of Riding In for you in the very near future.

Yours very truly,

ATH-HK

Oklahoma City, Oklahoma
February 10, 1926

Mr. A. T. Hill
Hastings, Nebraska

Dear Sir:

Your letter of Feb. 4 reached me after some delay due to the fact that you omitted my street number. Please do not omit this on the pictures as I have had trouble before where the mail was returned to the sender.

I am very much pleased at what you are doing for me and hope that the copies reach me in safety. Send me the bill.

Yes, I am acquainted with Stacy Matlock. By the way he is the principal Chief now. Although I received very little information from Mr. Matlock he sent me to others who helped me a great deal. I learned of your pictures through Mr. Bowman whom I visited during my Christmas vacation.

As for my work I shall briefly outline it for you as follows: Chapter I. Linking up the tradition with the archeological excavations of the Oklahoma Historical Society to prove that the Pawnees came originally from the spawning grounds of the American Indian, namely the southern part of Mexico, Yucatan or Central America. Ch. II. Culture and Government which includes: Religion, The Human sacrifice of the Skidi, Medicine, The earth covered lodge, Secret societies, Dances, War parties, The buffalo hunt, Agriculture, Games, Marriage, The feast, Tribal government. Ch. III. The beginning of the historic era and the coming of the Spaniards. This chapter carries them down to Villazur's expedition. Ch. IV. The Louisiana purchase, Explorers' contact with the Pawnees. Ch. V. Treaties with the Pawnees. Ch. VI. The establishment of the Presbyterian Mission. Ch. VII. A decade of wars. 1852 to 1862. Ch. VIII. In the service of the United States. The first organization of scouts by Frank North. Ch. IX. The establishment of Government schools and improvements on the reservation. Ch. X. The last years in Nebraska. Major North's scouts on the U. P. Railroad, and several instances including the Battle of Massacre Canyon ending with the mistake in the survey of Pawnee territory. Ch. XI. Removal to Indian Territory. North's visit to the reservation and the last work of the Pawnee scouts. Ch. XII. Oklahoma. Improvements on the agency, New missionaries, Land in severalty, The opening to white settlement, Statehood, Pawnee Boys in the World War, and the Pawnee today.

Yours truly

Guy R. Moore,
2311 North Olie.

Feb. 12, 1926.

Mr. Guy R. Moore,
2311 North Olie Street,
Oklahoma City, Okla.

Dear Sir:

Under separate cover I am sending you two photographs of Petah La Shaura and one of the Pawnee Indian Village near Genoa, also one of Stacy Matlock. There will be no charge for these pictures.

From the outline of your history, I think it is going to be very interesting and I would be very pleased to have a copy. In your writings under the heading "Explorers" I hope you will mention Lieutenant Pike's trip to the Republican Pawnees, or Kitkahahki band at their village on the Republican River near Red Cloud, Nebraska. For two years I have been excavating in this village and have found some very interesting things consisting of Spanish peace medal, an English peace medal, a U. S. peace medal. This village was also visited by a troupe of Spanish soldiers about three weeks before Pike was there. You can get all this information in "The Travels of Lieutenant Pike" by Dr. Elliott Couie.

You probably know that Kansas has placed a monument in an Indian village in their state which they claim is the one Pike visited. I have lots of proof and firmly believe that the correct place is six miles east of Red Cloud on the south side of the Republican River in Nebraska.

I just received a long letter from Stacy Matlock, telling me of their holiday dances and parties.

Yours very truly,

ATH-HK

Oklahoma City, Oklahoma
February 17, 1926

Mr. A. T. Hill
Hastings, Nebraska

Dear Sir:

Your letter of Feb. 12 and the photographs arrived yesterday. To say that I am grateful to you for the pictures and information would be putting it very mildly. I only hope that the opportunity will present itself when I may repay you. The photograph of the page on Pitalesharu was a surprise to me. I am glad to get it. Somehow I have not seen that identical page before. From what work is it taken? I should like to read the portion of the sketch which is not in the photo. Since the page leaves off in the middle of a sentence my curiosity is aroused to know the rest of the story. Of course I have it from other sources. May I ask who is the author of this sketch?

My work would certainly not be complete without the Spanish Flag episode staged by Pike and Sharitarish, the Kitkehahki chief. I was aware that the historical societies of Kansas and Nebraska were in dispute as to which state contains the actual Kitkehahki village. I should like to know more about your archeological research.

No doubt you are able to get more from Stacey Matlock than I am. The only thing he would do for me was to send me to Adolphus Carrion who gave me some good information but perhaps not of the same character as he could have told himself. But there is a reason: I have never offered him any gifts as yet.

Yours truly,

Guy R. Moore

Guy R. Moore
2311 North Olie St.

Dunbar
in Mog American History
1880-82

Hastings, Nebraska,
June 3, 1925.

Rev. M. A. Shine,
St. Catherine's Hospital,
Omaha, Nebr.

Dear Father Shine:

You may not remember me by name. I am Miss Kernan's cousin and was stenographer at St. Catherine's Hospital when you were there about four years ago. I was very sorry to hear some time ago that you were back in the hospital and sincerely hope that by this time your health has improved.

You will recall having met Mr. A. T. Hill at a meeting of the State Historical Society in Lincoln last January. I am employed by the A. H. Jones Company, of which Mr. Hill is Vice-President,

A short time ago Mr. Hill dug from an Indian grave on the top of a hill in Webster County, Nebraska, overlooking what he believes is the original Pike Pawnee Village, a silver medal, photographs of which I am enclosing, showing both sides of the medal. He has left on his vacation and asked that I mail the photographs to you and ask your opinion as to the significance of the inscriptions other than the printing. It is Mr. Hill's idea that the crown shown on this medal represents the Iron Crown of Lombardy. If convenient, he would appreciate hearing from you.

With best wishes, and trusting your stay in the hospital will not be so long this time, I am,

Respectfully yours,

HR

Dec. 17, 1925.

Mr. H. O. Erickson,
Sunday Editor, World Herald,
Omaha, Nebr.

Dear Sir:

Complying with your request of the 16th, I am sending you photographs of the peace medals and coins which I have dug out of Indian graves on my farm six miles east of Red Cloud on the south side of the Republican River.

Photo No. 1 is a silver Spanish peace medal which I found on May 25, 1925, in a grave with a very large skeleton. It measures 4¼ inches in diameter. With this skeleton was a small wooden box containing pieces of hand-carved Spanish leather and a Spanish spur. On the left wrist was a heavy, leather wristlet covered with a thin layer of sheet silver. There was also a small quantity of beads. This medal was wrapped in a cloth with a large bronze buckle.

Photo No. 2 is of a silver English peace medal, found on July 4, 1925, diameter 3 1/8 inches. This medal was wrapped in cloth which was supposed to be a flag. In this grave we found an adult skeleton. Besides the medal the grave contained four large clam shells, one containing paint, one full of large, black seeds, one full of water-worn pebbles, three of them very fine crystals, and the other contained several pieces of some kind of root about two inches long. The skeleton was wrapped in a blanket of Buffalo hair cloth. Attached to the medal was a cord of braided Buffalo hair.

Photo No. 3 is of a silver American peace medal, found on August 3, 1925, 2 7/8 inches in diameter. This was dug from a grave which contained a skeleton of a person whom I would judge to be about 15 years of age. With this we also found a silver bracelet, a Spanish bridle bit, several pieces of chipped flint, and about a pint of small beads.

Photo No. 4 is of a bronze ornament 3¼ inches in diameter, which was found in the grave of an adult. There were two of these ornaments and a lot of beads in this grave. The body was wrapped in a rush mat.

No. 5 is of a Spanish coin the exact size of the U. S. Silver dollar. Attached to this was a string of beads. The body had been wrapped in a Buffalo robe.

These medals and coins were found in a graveyard on a large hill, directly south of the village, which contained about 100 earth lodges of the Pawnee. There are two other hills to the south and west of this village which are covered with graves in which we have done very little work this year, reserving them for next summer. From one of them we dug out of a child's grave a very fine effigy pipe, of which I am sending you a photograph, No. 11. We have excavated one of the house sites in the village in which we found numerous articles.

Photo No. 6 is of hoes, axe, flint lock, pike point and a pair of scissors, all made of iron.

No. 7. is of stone axe, maul, hammer stone and iron mortar.

No. 8 is a photo of iron and stone arrow shapers, whetstones, spear points, scrapers, hammerstones, sandstone pipe, large beads and a finger ring.

No. 9 is of a clay bear effigy.

The articles shown on No. 10 were found in the village site, with the exception of the bear effigy pipe, which was found in a grave and is shown on photo No. 11. These are bone and stone implements. One is a shoulder-blade digging tool of bone. The other is a hide dressing tool of bone, and the others are flint and sandstone hide dressing tools.

No. 11. Bear effigy pipe found in a grave.

You will note that the articles found in these graves and among the house sits are of both stone and iron. We have also found broken pottery in the house sites, denoting that this village was inhabited while they still used stone and bone implements and pottery of their own manufacture.

I am sending these extra pictures so you can use them if you care to. It may be your intention to write only of the peace medals. I am also enclosing a manuscript of what was printed in the Hastings Tribune regarding these medals. You will note that only two are mentioned here as I had not then reported having found the third medal and had not yet found the fourth. I am sending this copy so that you will know what has been written and cah write up your story accordingly.

Yours very truly,

ATH-HK

Feb. 22, 1926.

Mr. Guy R. Moore,
2311 North Olie Street,
Oklahoma City, Okla.

Dear Mr. Moore:

Under separate cover I am sending you a photograph of Riding In, which you requested. Please accept this with my compliments.

I have not been successful in getting much information from Stacy Matlock. I have asked him for information on several different subjects, but he does not give it to me. I am writing him again today and hope he will answer the questions I have asked.

I am very anxious to see a copy of your writings and hope I can learn something new about the Pawnee tribe. One of the pictures of Petah La Shaura which I sent you and the photographic page were from "The Magazine of American History" printed in 1880-1882. This picture and the writings about the Pawnee Indians were by a Mr. Dunbar. You will notice reference to this magazine as "Dunbar, 1880-1882" under "Pawnee Indians" in "Hand Book of American Indians north of Mexico." I do not have this magazine in my library but borrowed a copy from the Nebraska Hostorical Society. You can probably find one in your Oklahoma Historical Society. library. If I remember correctly, the remainder of the narrative concerning Petah La Shaura was of no historic value. I think it closed by stating that he was favorably impressed with his visit to Washington and then another subject was taken up.

Regarding my excavating in the old Pawnee villages, I have found one on the Loup River considerably west of their known villages. This is a very old village on the north bank of the Loup about four miles east of Cushing on the east Howard County line. I found in one place a pile of rubbish seven feet deep and five feet of this rubbish is kitchen which contains no signs of iron or cooper. The two top feet contain numbs of flint lock guns and occasionally a piece of copper, iron axes, old iron hoes and other articles of white man's manufacture. The lower five feet contain only bone

implements, bone horns and stone and shell implements, showing that the five feet of material was accumulated before the arrival of the white man. In the other villages further east we find more old hoes, iron tomahawks and other iron articles, showing that they had discarded much of their old bone and stone implements before moving there.

In the old Pawnee village east of Red Cloud on the south side of the Republican River, we find, in digging in their house sites, bone and stone implements are about equal to the iron implements. They were using steel arrow points while living there, also flint arrow points and spear points, a good many stone mauls and axes, and considerable copper. We found many old copper kettles, etc. I have dug into a few of the graves to make sure that this was a Pawnee village and discovered a Spanish peace medal, and English peace medal, dated 1797 and 1760, respectively, and an American medal of about 1801. I have never been able to find any history as to when this particular band moved to this village, but as nearly as I could find out, they left there about 1812 and moved on to the Platte and Loup.

I am very anxious to get all the information I can in regard to the Republican, or Kitkahahki Pawnee. I am thoroughly convinced that the village east of Red Cloud is the one visited by Lieutenant Pike in 1806. I have had several very prominent historians look this site over and they have all agreed that it fits Pike's description exactly.

When I was in Washington and New York last summer I spent considerable time trying to locate history of the Pawnee Indians and was told in Washington by members of the Smithsonian Institute that they knew less about the early life of the Pawnees than most any of the western prairie tribes and that what history they had was scattered in numerous books and magazines. They said it would be a great thing for somebody to collect all these writings, add as much more history as could be obtained from the Pawnees and put it all in one book. They stated they would like to do this but had more to do now than they expected to be able to finish for a number of years.

Yours very truly,

ATH-HK