



Riding with the Indian Chiefs
on the New North Coast Limited





Sioux Indians, in full regalia, greet summer travelers on the Northern Pacific at Mandan, N. D.

THE NORTH COAST LIMITED

Newest of new trains
in America



RIDING WITH THE INDIAN CHIEFS



TRAVERSING the great northwest plains and mountains where the bronzed sons of nature once roamed wild and free, speeds today the New North Coast Limited.

In presenting to the public this newest of trains, it was deemed fitting that its sleeping cars should bear the names of Northwestern Indian leaders.

They and their people have and always will belong to this portion of the West and they have left their indelible influence on the history, the traditions, the art, the literature and the geographic nomenclature. Here they made their last courageous

stand against the progressing civilization of the white man and here the Northern Pacific Railway builders, constructing the pioneer line of the "First of the Northern Transcontinentals," encountered their tepees.

In general, the tribes were located as follows:

MINNESOTA—The Chippewas.

NORTH DAKOTA—The Sioux.

MONTANA—Cheyennes, Crows, Blackfeet and Flatheads.

IDAHO—The Snake, Nez Perce, Selish, Pend Oreille, Coeur d'Alene and Kootenai Tribes.

WASHINGTON and OREGON—Yakima, Callam, Lummi, Nisqually, Chinook, Clatsop and Quinault Tribes.

That you may know the chiefs "with whom you ride" on the North Coast Limited, a brief story about each of them follows.





CHIEF AMERICAN HORSE

(Was-e-chun-ta-shun-ka). First and greatest of three Ogallala chiefs of this name, was a prominent figure in South Dakota, Montana and Wyoming from about 1865 until his death in September 1876, leading his people against the whites and enemy Indian tribes. He was too old to participate in the Custer Battle, June 25, 1876, but was in the vicinity. On September 9, 1876, while Captain Anson Mills and 100 picked men were pushing through to Deadwood to secure needed provisions for General Crook's army, they attacked and defeated the tribe of American Horse near Slim Buttes, S. D. The old chief and the women and children were driven into a cave, American Horse receiving a fatal wound in the abdomen. With unusual fortitude and stoicism he met death.

CHIEF ARLEE

Nez Perce. Last of the war chiefs of the Flathead tribe into which he was adopted. He was often known as Red Night. When Charlot was stripped of

his title, privileges of land grant and pensions, Arlee took precedence over him. Charlot with 200 followers remained in the Bitter Root Valley until 1901, when driven by privation they followed their tribesmen to the Jocko reservation.

CHIEF BAPTISTA

Head chief and "grand old man" of the Flatheads. As noble as he was great, Baptista, for many years, counseled and prevailed upon his people to bow to the inevitable. The white man's civilization encroached upon them again and again until the land of their fathers had been absorbed, their small reservation reduced to nothing and their tribe diminished to a dozen tepees, yet the expedition of Lewis and Clark (1804-1806) would have been a dismal failure had it not been for the unfeigned friendship of Chief Baptista and his people.

CHIEF BIG WHITE

(Shahaka, meaning "Coyote"). A Mandan chief of Lewis and Clark's time, he was commonly known as La Gros Blanc or "Big White."





As principal chief of the Lower Village on the Missouri, below the mouth of Knife River, he rendered friendly service to the explorers in the winter of 1804-5 at Fort Mandan. In the spring of 1805 when Lewis and Clark dispatched a party of soldiers back with information, Big White was sent with them to visit Washington. Fate decreed that he should never rejoin his people, for he died while making the long and perilous return trip.

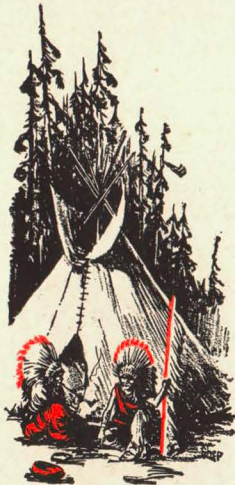
CHIEF BLACK BEAR

(Mato Sapa). Chief of the Uncapapa Sioux or Dakotah Indians, was an orator, a politician, and a medicine man. As orator and politician he was an influential leader in all important matters concerning his people, while as medicine man he not only administered for the relief of physical ills, but uttered prophecies as to the future temporal and spiritual welfare of his tribe. In this capacity his influence was materially enhanced by a certain sacredness of person and a refined dignity compatible with his exalted position.

CHIEF BLACKFOOT

(Kam-ne-but-se) Crow Chief. Principal orator at a council of Mountain and River Crows held at the Crow Indian Agency, Montana, August 11, 1873, in conjunction with a commission appointed by the Government to negotiate for the Crow lands. Some 31 chiefs attended the council, but many bands were delayed in reaching the council on account of a battle with the Sioux at the mouth of Pryor Creek. Addressing the commissioners, Blackfoot said: "I am going to light the pipe and talk to the Great Spirit." Having done so he continued: "The Great Spirit has made the red man and the white man, and sees all before him today. Have pity on us! May the white man and Indian speak truth to each other today. The sun that looks down upon us today, and gives us light and heat, sees that our hearts are true, and that what we do is good for the poor red man. The moon, that shines in the night-time, will see us prosper and do well. The earth, on which we walk, from which we come and which we love as our mother—which we love as our country—





we ask thee to see that we do that which is good for us and our children!" Blackfoot's speech in full covered some 1,400 words. He accompanied the commissioners to Washington with eight other chiefs. Among the chiefs in attendance at the Council were Long Horse, Iron Bull, Bear Wolf, Wolf's Bow, Lone Tree and others.

CHIEF CHARLOT

Son of Victor, and known also as Slem-hak-kah (Little Claw of a Grizzly Bear). He became head chief of the Flatheads by hereditary rank.

A courageous leader, he forbade Chief Joseph to war upon the whites of the Bitter Root Valley while passing through it on his flight from Idaho. Charlot was divested of his rank by the government because of his refusal to remove to the Jocko reservation, a refusal he later repented.

CHIEF COMCOMLY

Chinook tribe. An Indian potentate of the lower Columbia; head chief of the Chinooks; visitor to Lewis and Clark and

to the Pacific Fur Company's headquarters, Astoria. A daughter of this chief became the wife of Astor's representative, Duncan McDougall. Comcomly and his followers treated the Astor people with great consideration and kindness and on one occasion Comcomly saved the lives of McDougall and Stuart when their craft upset in the tempest-tossed waters of the Columbia.

CHIEF FIRE HEART

This splendid type of the great plains Indian belonged to the Blackfoot tribe of the Sioux. The Blackfeet (Sihasapa) belonged to that Division of the Sioux known as the Teton (Tintonwanna, meaning "People of the Prairie") which were dwellers of the sweeping prairies west of the Missouri River. The name Fire Heart (Chante Peta) is a family name, contrary to the usual custom, and it is possible to trace the ancestors back for several generations. They all bore the name Fire Heart—the most important son always receiving the family name. Fire Heart





was born about 1845 in the vicinity where Ft. Yates was afterward erected. He died in 1926 in his log cabin on the banks of the Missouri River, in North Dakota, close to the South Dakota boundary. He fought in practically every hostile contact with the frontier army, from the Missouri River to the Black Hills and the Little Big Horn, and from the Yellowstone to the Niobrara in Nebraska. After the death of the first chief, John Grass, in 1918, he assumed full leadership, heading the tribal Councils with dignity and wisdom.

CHIEF GALL Mighty chief of the Uncapapa Sioux, was born near the Moreau River in South Dakota about 1840. Having gained his chieftaincy by his own daring exploits, he became one of Sitting Bull's most trusted lieutenants and counsellors. Much of the credit for the Indian victory at the Custer Battle, or Battle of the Little Big Horn, June 25, 1876, has been attributed to Chief Gall. After this bloody fray he fled to Canada but on January 1, 1881, voluntarily surrendered

to Major Ilges at Poplar River Camp, Montana. He traveled America and Europe with Buffalo Bill's Wild West Show and died at Oak Creek, S. D., December 5, 1894. Burial with military honors was accorded him.

CHIEF GARRY

Spokane tribe. This chief, widely known as Spokane Garry, as a boy was sent by the Hudson's Bay Company to Red River to be educated. He spent five years there and learned English and French. After his return, about 1830, he instructed his tribe and later acted as interpreter for the Protestant missionaries. He loved peace. Governor Stevens said of him: "Beneath a quiet exterior he shows himself to be a man of judgment, foresight and great reliability." Garry died at Spokane in 1892.

CHIEF GOLIAH

On June 22, 1855, Chief Goliah of the Skagits, with 82 others, including Chief Seattle of the Suquamish and Patkamin of the Snoqualmies concluded a treaty with Governor Isaac I. Stevens of Washington.





This treaty was called the Point Elliott Treaty and was consummated at the council grounds near present Mukilteo not far from the city of Everett. The tribes which participated in this treaty were allied and their homes extended along the eastern portion of Puget Sound as far as the British boundary.

CHIEF GOOD LANCE

Chief of the Ogallala Sioux and protege of the great war chief Red Cloud, who trained him in all the tactics of Indian warfare from his early boyhood. Good Lance was an active participant in all the campaigns leading up to and including the Custer Battle, and was among those who escaped into Canada with Sitting Bull. He returned, however, and entered into the Messiah Craze and Ghost Dance War of 1890-91.

CHIEF IRON TAIL

Chief of the Ogallala Sioux. In his youth and early manhood he was renowned as a brave and intractable enemy of the aggressive white

man and acted a leading part in all of the trying campaigns in which his tribe was interested, including the Battle of the Little Big Horn wherein General Custer and his heroic command were annihilated. When Buffalo Bill applied to the Indian Department for 100 Indians to accompany his wild west show, he chose Iron Tail as one of the most magnificent Indians to be found on the western reservations. Colonel Cody placed him at the head of his Indians, and never found occasion to regret his action. Iron Tail had much to do in settling the Ghost Dance fiasco of 1890-91.

CHIEF JOSEPH

Nez Perce. Of this remarkable chief, his mother was said to be a Nez Perce, his father Cayuse. Renowned as a military strategist he became known as the "Red Napoleon." In the Nez Perce revolt of 1877 which he entered reluctantly, Joseph eluded or defeated the several commands of Generals Howard and Gibbon and Colonel Sturgis, in a masterly retreat of over 1,000 miles, though encumbered





with the women and children of the tribe. This was the most remarkable "rear guard action" in Indian history. Only 50 miles from Canada and escape, however, he was intercepted at Bear Paw Mountains near Havre, Mont., and defeated by General Miles, of whose presence in eastern Montana he was unaware. What a contrast to that occasion it was later when, as a friend, Joseph visited his conqueror, General Miles, in Washington in 1897 and 1904 and rode with him at the dedication of Grant's tomb in New York! He died on a reservation near Spokane in 1904.

CHIEF KAMIAKIN

A chief of the Yakimas who inaugurated an uprising among the Yakimas, Walla Wallas, Cayuses, Palouses and part of the Nez Perces, which lasted from 1855 to 1858. He caused the killing of Indian Agent Bolon which precipitated the war, fought the troops under Haller and defeated them. At the close of hostilities he fled to Canada despite offers of immunity. Suspicious, he

avoided a conference with General Harney in 1859 but in 1861 returned to live at Rock Lake, Washington, until crowded off his land by settlers. About 1880 he died in poverty on the Palouse River, having proudly refused federal aid to which he was entitled by treaty.

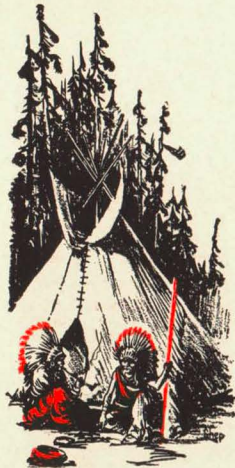
CHIEF LITTLE RAVEN

A Mandan chief known to Lewis and Clark in 1804 as Kagohami. Maximilian found him at the Mandan village about the mouth of Knife River in 1830. He then "wore a round hat with a plume of feathers," and was very friendly to the explorer. Lewis and Clark expected to take him to St. Louis on their homeward journey, but he was deterred from going because of the jealousy of another chief.

CHIEF LITTLE SHELL

(Es-en-ce). He was head chief of the Pembina band of Chippewas, whose habitat was Turtle Mountain, N. D. He was an hereditary chief and inherited the medicine bags of his ancestors.





Little Shell took an active part against the Sioux in the Minnesota outbreak of 1862.

CHIEF MANY HORNS

Chief of the Uncapapa branch of the Sioux. This notable chief and warrior was endowed with certain characteristic qualities that have in the past seemed altogether incompatible. While he was a powerful chief, a heroic warrior, an influential leader and an Indian of more than ordinary intelligence, he was what might be termed "An Indian Dude."

CHIEF PINE SHOOTER

(Wizikute). The ancient chief of the Sioux when Hennepin (who referred to him as Ouasicoude) was among them in 1680. His home was at the head of Rum River in Minnesota. He was a wise and good man who protected the French from the cupidity of other chiefs. When Hennepin was about to return to Canada, Wizikute supplied him with provisions and mapped the course he was to follow.

CHIEF RED CLOUD

Chief of the Ogallaia Sioux and recognized by civil and military authorities as head chief of all the Sioux. His Indian name was Makhpiya-luta. He had more than 10,000 people in his camps and could put in the field a formidable army 7,000 strong. So successful was he that he caused abandonment in 1868 of the United States forts erected to protect the Bozeman Trail. Red was the favorite color of his warriors and the origin of his name is said to refer to the way in which his scarlet-blanketed host covered the hillsides like a red cloud. Born in 1822—died December 10, 1909, at Pine Ridge Agency, South Dakota.

CHIEF RED LEAF

One of a succession of chiefs of the Mdewakan-tonwan Sioux who dwelt originally at Mille Lacs, Minnesota, and who was born at the head of of Rum River in 1718. He led the Sioux in 1778 to drive back the Chippewas and release the ancestral lands of his tribe around Spirit Lake (Mille Lacs). Before he died he established his





band near the site of Winona, Minn. Wapasha II and III succeeded to the chieftaincy.

CHIEF RED SHIELD

A famous chief known to Lewis and Clark as Eapanopa. He is said to have been the slayer of LeBorgne, the one-eyed tyrant chief of the Minnetarees. Maximilian who visited the Mandans in 1833 referred to him as a very distinguished man. Lewis and Clark placed his residence as the fifth in a line of villages along the Missouri River. Its name comes down to the present as Hidatsaati, and it is believed to have occupied the present site of Stanton, N. D.

CHIEF RED THUNDER

Sioux, noted chief of the Cuthead Band of Yantonai Sioux; also known as "Chappa, the Beaver." Red Thunder attended the great council at Prairie du Chien, Wisconsin, in 1806 in the land of Winneshiek and the Winnebagoes. He was pronounced by

Pike one of the most gorgeously attired Indian chiefs ever seen. With his famous son, Waaneta, he enlisted with the British in the war of 1812. Death and mutilation were his lot, for in 1823 he was killed near the Red River of the North by the Chippewa chief, Big Mouth, who cut off his head to show to his Chippewa followers.

CHIEF RED TOMAHAWK

Sioux chief and warrior. He was brave almost to desperation and was active in all the war and hunting parties of his tribe until about 1876 when he awoke to the fact that it was suicidal for the Indians to fight longer against the advancement of white civilization. Red Tomahawk came into new prominence in connection with the death of the famous Chief Sitting Bull. The arrest of Sitting Bull at his lodge in the Standing Rock country of Dakota, was ordered by the government as a measure to prevent war which might result from ghost dance frenzies. Indian police of which Red Tomahawk





was "Duty Sergeant" were detailed to make the arrest. Sitting Bull's followers resisted and in the subsequent fight Sitting Bull was killed by Lieut. Bull Head and Red Tomahawk.

CHIEF RED WOLF

Nez Perce. A noted chief who in 1855 concluded a Treaty with Governor Stevens for tribal lands, and afterward repented for having done so. Red Wolf's village was at the confluence of the Snake River and Alpowa Creek. The place was known as "Red Wolf's Crossing" for years after the old chief's death. Red Wolf planted there some apple seedlings which he obtained from Missionary Spalding in 1838. They are the oldest fruit trees in Asotin County, Washington, and in a cairn of rocks on the hillside above them lie the bones of the chief. The later Chief Timothy ferried over Red Wolf's Crossing the troops of Colonel E. J. Steptoe on the way toward their unfortunate Battle of Steptoe Butte.

CHIEF ROCKY BEAR

Ogallala Sioux Chief, warrior, philosopher, diplomat and orator. He came up from the ranks upon his merits as a fearless and dashing warrior, until his success eventually overtopped those of the hereditary chieftains, when he became for a time the bronze czar of the plains. He was with Red Cloud at the capture of Ft. Kearney, and followed the warpath almost continuously until the Indian hordes who undertook to join Sitting Bull were driven back to the reservation by Generals Merritt and Carr. He died shortly after the death of Red Cloud.

CHIEF RUSHING EAGLE

He was a Mandan Indian of pure blood and was born in 1830 at Mihtutahangkush village, 40 miles north of the present city of Mandan, N. D. His father, by the name of Four Bears (Mato Topa), was one of the most famous of the friendly Mandans and by far the most influential man of that people. Rushing Eagle was second chief of the Mandans, in





1872, at Fish Hook Village (later called Fort Berthold) and was a famous warrior against the Arikara, Sioux and Montana Blackfeet. He was often called Bad Gun, by reason of his prowess with that weapon. A man of strikingly Caucasian features, it is said of him that he was a councilor of great influence and wisdom, dark and terrible to his enemies, and had counted many intrigues and surprise attacks against them from "the Lake of the Crees" (Winnipeg) to the Black Hills and even to the Stoney Mountains (Rockies).

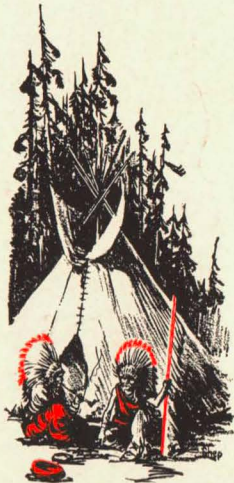
CHIEF SEATTLE

(Properly Seathl). A noted chief of the Suquamish and allied tribes. In the general outbreak of 1855-58, he maintained a friendly attitude. His appearance was described as dignified and venerable. He was born about 1786 and died at Port Madison reservation June 7, 1866. A monument was erected in 1890 over his grave, at Suquamish, near Port Madison, Washington.

CHIEF SITTING BULL

Uncapapa Sioux Medicine Man and Chief, was born on the Grand River near the Missouri in South Dakota between 1831 and 1834. As a boy he was known as Jumping Badger until at the age of 14, he killed a Crow Indian, when his father named him Four Horns after himself. When he became a Medicine Man he took the name Ta-tonka I Yotonka (Sitting Buffalo Bull). He was not an hereditary chief but through his bitter hatred of the whites and his mystic influence as a medicine man he gained a chieftainship and an influence greater than any chief of his tribe. He became the military disturber of the whole Dakota nation, which included no less than 7,000 warriors. After the Custer Battle he executed a successful retreat into Canada where most of his followers remained until 1881 when he and more than 100 surrendered. He skipped away in 1890 to take part in the Ghost Dances and was killed at Standing Rock, December 15, 1890.





CHIEF SPOTTED TAIL

Sioux. A chief of the Brule Sioux, was not of hereditary rank, but a warrior who had risen by his courage and his ability. In his younger days he fought the stage lines and emigrant trains on the central overland route. As he grew older he became a friend of the government and is said to have been worth more to Washington in his endeavors for peace than a dozen major generals. On August 5, 1881, he was slain by another Indian at Rosebud Agency, South Dakota.

CHIEF STANDING BUFFALO

Sioux. A chief of the Yanktonaise (Cut Head) Sioux. The Pabaksa (Cut Head) were a sub-band of the Yanktonai, living originally in Minnesota but later in the James River Valley in North Dakota. In the Minnesota conflict of 1862, Standing Buffalo tried to prevent the band under his control from engaging in the massacre.

CHIEF TAHOLAH

Head chief of the Quinaults, a coast group of the Salishan family, who met Governor Stevens on the Chehalis River, February 25, 1855, for a council which ended in an uproar. The treaty was finally ratified, March 8, 1859, and among the 31 signers were Taholah and How-Yat-'l, head chief of another branch called Quillayutes.

CHIEF VICTOR

Flathead—A head chief of the Flatheads immortalized by De Smet and prominent in the 40's and 50's of the last century. His original home was in the Bitter Root Valley, Montana. Stevens found his camp near the mouth of the Hellgate River in 1853 and there held a conference with three noted chiefs. In 1855 Victor signed a treaty relinquishing tribal claims to lands and agreeing to move to a reservation. He signed this treaty as head chief of the confederated Flathead nation comprising the Kootenai, Flathead and Upper Pen d'Oreille peoples.





CHIEF WOLF ROBE

Chief of the Northern Cheyennes. Assembling for their colorful ceremony of worship, the Sun Dance, the Cheyenne tribes camped in a "Great Circle" composed of a varying number of divisions, at one time numbering 22. Wolf Robe was a member of the O-mi-sis division or band, the name of which meant "Eaters." This band joined their tribesmen who remained in the north after the tribe separated. The Sowonia, or Southern Cheyenne, roamed southward after the breach of the "Great Circle" and spent at least part of their time in Oklahoma. At least once, history records, they raided Mexican territory. Never again after the separation did the Northern Cheyennes form an encampment except in conjunction with the Sioux, long their former enemies.

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