

from SWA
of 10-8-25

PECULIAR NAMES OF MANY INDIANS ARE COLLECTED

Instructors at Haskell Institute
Are Said to Be Glib of
Tongue for Pronunciations.

LAWRENCE, Kan.—(By The Associated Press).—Infiltrations of Spanish and French reminders of the successive waves of explorers and traders who mingled with the tribes of the Louisiana Purchase, illustrate the student register at Haskell Indian Institute here.

A glib tongue, practiced in the twists of four score tribal dialects as well as those of the mellow romance languages is required of the professor who would call the roll of his class.

To the invasion of the Spaniards may be traced such names as Diego Gomez, Lope Garcia and Manuel Trullillo. They came from the reservations of Arizona and New Mexico. The French soldiers of fortune brought with them such names as Edouard Archambault, Louis Gauthier, Madeline Jeuneau and Myrtle La Franchise, of the Grosventre, Sioux and Medonnie tribes of Montana, the Dakotas and Wisconsin.

But the origin of some other names on the Haskell register is more obscure. There is a Scotch-Irish flavor to some names, Celt and the true American mingle in others while there also are frequent evidences of Hebrew influence.

The most glib tongue of the uninhabited would pause before some of the true Indian names. But the sleight of tongue experts on the Haskell Institute staff readily call for recitations from Babe Yazzu, the Navajo and Martha Kojonshakle, Cherokee maid from North Carolina; Grace and Ruby Kewaykeshik of the Ottawa tribe in Michigan; and from the Kansas Potawatomi, Lorenna Mat-twa-osh-ah, Edward Mjoope, Levey Kitchkumnie and Alice Wahquah-osh-kuck.

Most picturesque are the descriptive names given by some incident of the Indian career, or following some ancestral tradition. There are Irene Watchman and James Soldier, Angeline Whitefish and Frank Laundry, Joseph Bull Wenzel, Ignatius Skiffarm, who should stir on the gridiron if he bellies not his name, Daniel Hammingbird, Robert Double-head and Leonard Fivekiller and Dora Sixkiller.

Ellen Eir Pond and Dora Roasting Ear are Creek and Cherokee names, and the Cheyennes contribute to the symphony Joe Antelope, Mark Bear Bow, Laura White Turtle, and Blanche Redskin.

Some SWA names
in above piece
from S.W.A.

Now If We Can Only Send a Substitute to Hell.
A Chicago church has adopted the plan of attending Sunday school by mail. Certainly we are making great progress. The approved method now seems to be something as follows: Attend Sunday school by mail, go to church by radio, get religion by long distance, join the church by postal card and go to heaven by proxy.—Blackwell Tribune.

Rachel Springston -
of Fayetteville -
of S.W.A. of 11-28-25
see clipping -

MRS. RACHAEL SPRINGSTON BURIAL SERVICE IS HELD

(Special News Service)
Fayetteville, Ark., Nov. 27.—Funeral services for Mrs. Rachael Springston, 67 years old, were held at McCord cemetery near Elkins at 1 o'clock Friday afternoon. Mrs. Springston, who was the widow of the late W. S. Springston, died at her home at Elkins Thursday morning.
Surviving are three step-children, Mrs. J. B. Wilson and Andrew Springston of Elkins, and Mrs. Robbins of Plano, Texas.

of my name - J.L.S.

Oklahoma History

Q. How many Indians are there in the U. S. and how many in Oklahoma?

A. There are now about 225,000 Indians in the U. S., of which nearly 150,000 live in Oklahoma. The greater part of Oklahoma's Indian population did not come here until after 1870.

The story of the removal of the great Indian tribes from their old homes in the east to Oklahoma is one of the most tragic and romantic stories in all history.

Most of the Indians of Oklahoma belong to the five great southern tribes, the Cherokee, Creek, Seminole, Choctaw and Chickasaw. These are the so-called "Five Civilized Tribes," most of whom live in the eastern half of the state. In the western half of Oklahoma are small tribes of plains Indians, some of whom still live in tents and wear blankets and moccasins.

Oklahoma History

Q. What tribe was given the largest reservation in the Cherokee outlet, as the result of treaties following the Civil War?

A. The largest reservation in this territory was given to the Osages. It consisted of about 1,500,000 acres between the Cherokee country and the Arkansas river. The Osages were taken there in 1872.

At that time the tribe numbered about 1,500. Formerly they had lived along the lower waters of the Ohio river. They had been driven to Kansas where they had been given a huge reservation.

This land was reduced in extent several times by treaty and at last, in 1872, the Osages surrendered all their lands in Kansas and came to Oklahoma.

The new reservation was rather hilly and much of the soil was thin. It was, therefore, not regarded as very valuable.

Curious, enough, in recent years, much of it has been found to be underlain with oil and gas, and as a result the Osages are said to be the richest people in the world.

Every man, woman and child of the tribe receives an average income of about \$19,000 a year, largely from oil and gas royalties.

Daily News News
of 9-16-25

10-26-1925 entry -
The first & oldest
Presbyterian Church in
America was built

at Rehoboth, Va
in 1682 - by a
man named Makani -
Presbyterian apostle
to America

Oklahoma History

Q. From where did the Ponca Indians come?

A. The Ponca, or Ponca Sioux, were brought to Oklahoma from Nebraska in 1877, and, with other tribes, were located in that part of the Cherokee outlet that lies just west of the Arkansas river.

The Poncas originally lived in Dakota. They were removed to Nebraska and then to Oklahoma as the result of Civil War treaties. They were granted a reservation of more than 100,000 acres in the Cherokee outlet and were placed under the control of a single agency.

The Poncas at this time numbered between 500 and 600. They were wild, barbarous people, who lived in tents and delighted in feasts and dances. Most of them cared little for education or civilization and they refused for a long time to give up their old Indian customs.

Oklahoma History

Q. What overtures did the south make to Oklahoma Indians to gain their support when the war between the states broke?

A. All treaties signed between the south and the various tribes were very much alike. The Indians agreed to join the south, and the Confederacy agreed to take the position toward the Indians that the United States had held.

It agreed to pay them their annuities, to guarantee them their lands to furnish them with arms, and to protect them against attacks by the north.

The Indians were to have delegates in the Confederate congress, and they were encouraged to believe that eventually they might become a state of the Confederacy.

It seemed that the Indians were firmly bound, but such was not entirely the case. The Creeks, Cherokees and Seminoles were divided on the question of the war. Indeed, soon after the Creek treaty was signed that part of the tribe which favored the north held a meeting at which they declared that they did not intend to be bound by the action of those who had signed the treaty.

Oklahoma History

Q. When did the Kaw Indians come to Oklahoma?

A. The Kaw, close kin to the Osages, were brought to the Cherokee Outlet in 1872. They were given a small reservation east of the Arkansas river and northwest of the Osages. They numbered about 200 at the time of their removal from Kansas. Their reservation consisted of about 150,000 acres.

These Indians were placed under the control of an Indian agency at Pawhuska. The Indian agent looked after the health and welfare of the people. He encouraged them to engage in farming, to take up the ways of civilization, and make an effort to keep their children in school.

The agent attended to the payment of annuities to the Indians, and sought in every way to promote the prosperity and happiness of those under his charge.

Payment of treaty money to Indians in Ontario, Canada, which usually takes two months, was accomplished this year in three weeks by means of a seaplane.