

*An Index to the Microfilm Edition of*

# NATIVE AMERICA: A PRIMARY RECORD



## SERIES 4

### JAMES R. WALKER COLLECTION ON THE OGLALA SIOUX



**Primary Source Media**



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### JAMES R. WALKER COLLECTION ON THE OGLALA SIOUX

*Filmed from the holdings of the Colorado Historical Society*

**Primary Source Media**



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### **Native America: A Primary Record Series 4: James R. Walker Collection on the Oglala Sioux**

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**Cover Photograph:** George Sword, undated. Photograph courtesy of Colorado Historical Society. (Number 10037571.)

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## SCOPE AND CONTENT NOTE

*The James R. Walker Collection on the Oglala Sioux* is part 4 of the Primary Source Media series *Native America: A Primary Record*. This microfilm edition is comprised of selections of the James R. Walker Collection held by the Stephen H. Hart Library at the Colorado Historical Society in Denver, Colorado.

*The James R. Walker Collection on the Oglala Sioux* consists of correspondence, interviews, notes, essays, clippings, pamphlets, drawings, legal documents, financial documents, and other illustrative materials. (Please see the editorial note on page xvii for more information on organization and format of this collection.)

The significance of the collection is best described by William P. Philpott, author of the introduction in the collection's finding aid.

The Dr. James R. Walker Collection in the library of the Colorado Historical Society represents a sizeable and significant body of information on the ways of the Oglala Lakota Indians, part of the Sioux super-tribe that once occupied the northern Great Plains, in what is now Minnesota, Nebraska, and North and South Dakota. During his service as agency physician (1896-1914) at the Pine Ridge Indian Reservation in South Dakota, Dr. James R. Walker apparently developed an ardent interest in the fast-disappearing culture of the Oglalas. After petitioning prominent Oglalas to teach him their people's ways, Walker interviewed numerous Indians, joined the Buffalo Society of medicine men, and was eventually made a shaman, or holy man, of the Oglalas, the only white man known to have ever achieved this honor.

Material in the collection makes it clear that Walker as a person was at times quite controversial. His motives and character were sometimes called into question; the validity of complaints against him can certainly never be verified. But the pages and pages of interviews, notes, essays, and the like collected and written by Walker make his interest in the Indians unmistakable. Among these papers are writings by George Sword ([c. 1847]?-1910), an Oglala shaman and tribal leader. Sword, realizing that assimilation and reservation confinement were extinguishing the traditional culture and customs of the Oglala, learned to write Lakota and recorded for Walker many accounts of Oglala religious beliefs, customs, legends, and rituals, including the Sun Dance, central to the tribe's religion. Many of Sword's first-hand accounts are present in the Walker Collection in the form of Walker's typed transcripts, but also present is a ledger full of Sword's writings. [See reel 4, frame 0048.] This ledger is unusual not only for the extensive information on Oglala ways that it provides, but also because it was written by an Oglala, and is thus free of the distortions and misunderstandings that might taint such accounts had they been transcribed from an interview by a white man.

Many areas of Oglala culture are covered in the Walker papers. Much material is included, for instance, on the subject of Oglala mythology, including more original writings by Sword and other Indians, and many pages of interpretation by Walker. Another highlight of the collection is the coverage given the Sun Dance. Included are descriptions of the preparation for the dance and of the symbolism involved in the ritual itself. Walker's paper on the Oglala Sun Dance, published in 1917 by the American Museum of Natural History, is also present in the collection [see reel 1, frame 0369]; it has been recognized by some as the most authoritative account in existence of this crucial ritual.

Still another highlight of the collection are the drawings done by Thunder Bear and Short Horn of Oglala and Cheyenne war insignia. These drawings were executed over outline drawings of a male figure-medical charts-provided by Walker. Each drawing is meticulously explained as to symbolism and significance of the body ornamentation; together they represent a unique and significant resource in the study of traditional Oglala ways. [See reel 4, frames 0776- 0795.]

## BIOGRAPHICAL INFORMATION

Editor's Note: The biographical information of Dr. James R. Walker was originally printed in pages 6-8 of the *Guide to the James R. Walker Collection*. Since the Maurice Frink materials were not included in this microfilm edition, his biographical information was not included.

### ***Dr. James R. Walker***

James R. Walker was born March 4, 1849, in Richview, Illinois. The first recorded event in his life is his enlistment in the Union Army in 1864, at the age of fourteen. After his discharge, Walker went on to attend the Northwestern University School of Medicine, where he obtained his M.D. degree. He began his medical practice in 1874 and was married in 1877. His only child, daughter Maude Beauchamp Walker, was born in 1878.

Walker's career as Indian Service physician began in 1878, when he was assigned to the Leech Lake Indian Reservation (Ojibway) in northern Minnesota. During his sixteen-year stint at Leech Lake and at nearby White Earth Indian Reservation, Walker was both lavishly praised for his heroism and nearly killed for his mistakes. In the winter of 1883 he bravely fought a smallpox epidemic among the Ojibway, strictly enforcing quarantine and preventing Indians from fleeing to nearby reservations and spreading the disease to other Indians and whites. For this work Walker was lauded by colleagues in the Indian Service and by Ojibways in the area. But in 1893, Walker's fortunes changed. Attempting, on government orders, to suppress the importation of alcohol onto the Leech Lake reservation, Walker accosted an Ojibway carrying whiskey and "accidentally" (as he later claimed) shot the man. A mob of Indians, many of them intoxicated and every one of them enraged, surrounded Walker's cabin and threatened to kill him; Walker's life may have been spared only due to intervention by Indian police.

Possibly because of this suspicious incident, Walker was reassigned to Colville Indian Reservation in eastern Washington state in 1893. He spent over two years at Colville, transferred to the U.S. Indian School in Carlisle, Pennsylvania in 1896, and later that same year moved to the Pine Ridge Indian Reservation (Lakota Sioux) in South Dakota.

Pine Ridge at the time of Walker's arrival was still in many ways the "last frontier" in America. Just six years before, the long and drawn-out Plains Indians wars had come to a bloody conclusion in the massacre at Wounded Knee, in the southwestern corner of the reservation. Many of the most prominent war leaders of the war like Oglala, including Red Cloud, were still living on the reservation. The Ghost Dance, the hysterical religion that swept the desperate Plains Indians in the final months before Wounded Knee and cultural extinction, still influenced Oglala belief.

It was at Pine Ridge that Walker apparently developed his interest in the culture of the Indians he was treating. A dated document by George Sword shows that as early as 1896, Walker was already soliciting information from the Oglala. In 1902 Clark Wissler, curator of anthropology at the American Museum of Natural History in New York, met Walker on one of his frequent visits to Pine Ridge and nearby reservations. Recognizing the importance of Walker's anthropological and ethnological field research, Wissler arranged to have Walker and the Nines brothers, Frank and Charles, to continue their research and to regularly send information to the museum. For the remainder of his years in the Indian Service, Walker corresponded regularly with Wissler, taking direction from the curator, suggesting new areas of study, clearing up contradictions or areas of vague understanding, and even visiting the museum on at least one occasion. Walker probably would have at least dabbled in the area of Oglala culture had he not met Wissler, but it was

apparently on Wissler's direction that Walker obtained such valuable resources as the recordings of Oglala songs and the drawings by Thunder Bear and Short Horn of Oglala and Cheyenne war insignia, two of the highlights of the Walker Collection.

In the course of his research, Walker developed a close rapport with his informants. In 1905 he was inducted into the Buffalo Society of medicine men. Soon after, largely due to the urging of George Sword, who wished not to see his culture fade into obscurity, a group of five medicine men, including Sword, conducted the ceremonies and teachings that culminated in Walker becoming a full-fledged Oglala holy man, or shaman. Walker wrote with obvious pride and awe of this experience. To the researcher it is important because in the process of becoming a shaman, Walker was taught many of the beliefs, myths, and symbolic rituals of the Oglala--information which he recorded and which provides a detailed insight into the dying traditional Oglala religion and culture.

Besides Sword, who could write Lakota and provided Walker with many valuable writings and stories, Walker also developed close ties with other Oglalas, including Red Cloud, the great Oglala chief, and Little Wound, another prominent member of the band. Another informant, Left Heron, apparently proved highly useful to Walker, but most of the information given by him is housed in other collections; little of his work is present in the Colorado Historical Society.

While he may have been liked by some of the prominent Oglalas, Walker remained controversial among others. Edgar Fire Thunder, in a later interview with Ella C. Deloria, accused Walker of trying to overthrow the Pine Ridge agent. One of Maurice Frink's correspondents even accuses Walker of ogling Oglala women! But the most serious accusations came in 1913 from Dr. George O. Keck, a visiting young physician who claimed Walker was making him do all the work and himself being negligent and uncooperative. In letters and reports to the Commissioner of Indian Affairs, Walker staunchly defended his medical work. The defense must have been convincing, because when Walker retired from the Indian Service, a statement asserted that no complaint about Walker's work had ever been received.

Toward the end of Walker's career he also clashed slightly with the Bureau of Pensions. Attempting to gather back pay, Walker claimed his year of birth as 1846. Further documentation, however, established the correct year as 1849, and Walker began to receive pension in 1912.

Walker retired from the Indian Service in 1914, after eighteen years at Pine Ridge. He moved to Fort Lupton, Colorado, where records place him as late as 1918. In 1917 the American Museum of Natural History published among its Anthropological Papers Walker's report on the Sun Dance of the Oglalas. The paper, which also contains information on the Hunka and buffalo ceremonies, and on Oglala myths, beliefs, games, and important historical figures, is certainly the doctor's *chef d'oeuvre*, and is still recognized by many as an authoritative and accurate account of the Sun Dance. It was not, however, Walker's first published work; in earlier years many of his medical writings, as well as his descriptions of traditional Oglala games, saw publication. Many of these smaller works are also housed in the Walker Collection.

In his later years, Walker lived in Wheat Ridge, Colorado, and died in Denver in 1926. A Senate bill providing for compensation of Walker for the expenses he incurred while caring for the Ojibways during the 1883 epidemic was passed the following year--too late, of course, for Walker to benefit from it.

Walker was certainly an enigmatic man with unclear motivations. He seemed sometimes to arouse the ire of others, though whether this was through his own fault or not will never be truly known. Even the accuracy of some of his information on the Oglalas has been questioned. But

anyone using the Walker Collection, even superficially, cannot escape the truth that Walker's extensive research has furnished us with an extremely insightful and diversified look at Lakota and Oglala ways. Now that most of those ways are gone forever, as are most of the sons and daughters of the last generation of great chiefs and shamans, the Walker Collection proves more valuable than ever.



## CHRONOLOGY

Editor's Note: This chronology information originated from *Guide to the James R. Walker Collection* on pages 10-13. Since the Maurice Frink materials were not included in this microfilm edition, dates relevant to his life were not included.

- 1849    **March 4:** James Riley Walker is born near Richview, Washington County, Illinois.
- 1851    **September:** About 10,000 Indians from virtually every Plains tribe gather at Horse Creek near Fort Laramie, in what is now Wyoming. Each tribe accepts geographical limits to its hunting grounds; the Sioux agree to confine themselves to the area north of the Platte River. Known as "concentration," the government's policy at Horse Creek is intended to cut down on intertribal warfare and to enable the government to negotiate with--and, if necessary, conquer--each tribe separately.
- 1858    The gold rush in Colorado begins, triggering massive emigrations and building of railroads across the Great Plains.
- 1862    **summer:** The Santee, or Minnesota woodlands, Sioux rise up against whites in their territory, under the leadership of Chief Little Crow. The Santees are driven onto the plains; the fugitive Little Crow is killed by a farmer.
- 1864    **January 29:** Walker enlists in Company D, 13<sup>th</sup> Regiment, Illinois Cavalry, for three years of service during the Civil War. Though he is only fourteen years of age, he misrepresents his age as seventeen. Walker serves under the Sanitary Commission.
- 1865    **August 31:** With the end of the war, Walker is honorably discharged from the Union Army.
- 1873    Walker graduates from the Northwestern University School of Medicine.
- 1874    **April 10:** Walker begins practicing medicine in his hometown of Richview, Illinois.
- Gold is discovered in the Black Hills of South Dakota. The Sioux, guaranteed the land in the treaty of 1868, refuse to sell the land at the government-offered price. Government, in response, demands that all Sioux be "enrolled" at nearby Indian agencies. The bands of Crazy Horse (Oglala) and Sitting bull (Hunkpapa) refuse to be enrolled.
- 1876    **June 17:** Troops under General George Crook confront bands of Northern Cheyenne and Oglala, Hunkpapa, Brulé, Sans Arc, Blackfoot, and Minikanzu Lakota at Rosebud Creek in southern Montana. The Army troops are forced to retreat.
- July 25:** Troops under Lieutenant Colonel George A. Custer again attack the Cheyenne and Sioux, who have moved to the nearby Little Bighorn River. Custer and over 260 of his soldiers are massacred. News of the fiasco enrages popular opinion and spurs on the Army to ultimately defeat the Northern Plains Indians.
- 1877    **June 4:** Walker marries Annie Amelia Cox at Tamaroa, Illinois.
- September 5:** Crazy Horse is arrested and taken to Fort Robinson in Nebraska, where, in an attempt to escape, he is killed.
- 1878    **July 25:** Walker's daughter and only child, Maude Beauchamp Walker, is born.

- December 28:** Walker enters the U.S. Indian Service and is assigned to Leech Lake Agency on the Leech Lake Indian Reservation (Ojibway) in northern Minnesota. As a physician, his salary is set at \$1200 per annum.
- 1878 Pine Ridge Indian Reservation is established in the southwestern corner of South Dakota.
- 1879 Records show Valentine T. McGillicuddy as the first U.S. Indian Agent at Pine Ridge.
- 1882 Secretary of the Interior Henry Moore Teller (better known for his years as senator from Colorado) forbids the Sun Dance, war dances, polygamy, and other "barbaric" customs.
- 1883 **January-February:** Smallpox breaks out among the Ojibway living near Lake Winnebago on the Leech Lake reservation. Walker, apparently voluntarily, moves in among the afflicted bands and establishes and enforces a quarantine, attempting to prevent Indians from fleeing to nearby agencies and spreading the disease. He also vaccinates Indians and burns the bodies and possessions of the deceased.
- late summer:** Last Sun Dance takes place at Pine Ridge.
- 1889 Sioux Land Commission breaks up the Great Sioux Reservation into smaller reservations, reducing the total area of Sioux holdings by half.
- 1890 **October:** Kicking Bear (Minikanzu) and Short Bull (Brulé) bring word of the Ghost Dance religion, founded by the Paiute messiah Wovoka. The religion is based on the coming of Christ and the return of the souls of Indian ancestors to the earth. It is believed that dancers will be taken up and suspended in the sky until the earth is swept clear then the dancers will return to live with the ghosts of their ancestors on an earth inhabited only by Indians. So many Sioux take up the frenzied dance that virtually all other activity on the reservations ceases. Panicked U.S. government officials request military support. Agent McGillicuddy, in the minority, urges military restraint.
- December 15:** Believing Sitting Bull to be at the center of the Ghost Dance troubles, U.S. Indian police attempt to arrest the chief at Standing Rock Indian Reservation. Hunkpapas sympathetic to Sitting Bull try to thwart the arrest, and in the disturbance, Sitting Bull is killed.
- December 28-9:** A U.S. cavalry unit arrests the Minikanzu chief Big Foot and his band of about 350 Hunkpapa men, women, and children, and holds them overnight, surrounded by soldiers and four Hotchkiss guns, near Wounded Knee Creek on the Pine Ridge reservation. The next morning, as the soldiers are attempting to disarm the Indians, surrounding troops open fire on the Indians, possibly in response to a shot fired by one of the Hunkpapas. Big Foot and about 300 of the original 350 Hunkpapas are killed.
- 1892 **March 1:** Walker is transferred from Leech Lake Agency to White Earth Agency, on the White Earth Indian Reservation (Ojibway) immediately to the west. Apparently, however, his area of duty still covers both reservations.
- 1893 **June 11:** Walker, ordered by the government to suppress bootlegging on the Leech Lake reservation, accosts Oshebegenshish, an Ojibway, and according to Walker's own account, accidentally shoots him. A crowd of inebriated and enraged Indians surrounds the doctor's house, threatening to break in and kill him. They are prevented from so doing by Indian police.
- July 31:** Walker is removed from the White Earth Agency.

- 1893    **September 30:** Walker is reinstated as a physician, again at \$1200 per annum, at Colville Indian Reservation in eastern Washington. (Maurice Frink, finding that Colville was sometimes referred to as the "Siberia of the U.S. Indian Service," has suggested that Walker's reassignment may have been punitive in nature. There is no description of Walker's activities at Colville anywhere in the Walker Collection).
- 1896    **February 12:** Walker is again transferred, this time to the U.S. Indian School in Carlisle, Pennsylvania.
- July 15:** After only five months at Carlisle, Walker transfers to Pine Ridge Indian Reservation (Lakota Sioux). Also in 1896, he apparently begins his efforts to acquaint himself with the Oglala Lakota culture.
- 1902    **summer:** Clark Wissler, visiting Pine Ridge from the American Museum of Natural History in New York, recognizes the value of Walker's research on the Oglala and enlists the doctor's help as a field researcher among the Indians at Pine Ridge.
- 1905    **July 2:** Four Oglala shamans (George Sword, Gray Goose, Little Wound, and American Horse) and one Brulé shaman (Short Bull) announce that they will begin to teach Walker to become a shaman. As a result, Walker learns of rituals, beliefs, and myths that are unknown even to non-shamans among the Oglala.
- 1907-8   Walker and the U.S. Indian Agent at Pine Ridge, Major John R. Brennan, petition the Office of Indian Affairs for permission to establish a sanatorium for tuberculosis Indians on an allotted portion of the reservation. Their request is granted.
- 1909    Red Cloud dies.
- 1910    **October 17:** George Sword dies.
- 1913    **June-July:** Walker is accused by Dr. George O. Keck, a young physician temporarily assigned to Pine Ridge, of neglecting his medical work and forcing the younger physician to make the house calls himself. Walker vigorously defends his work in a report to the Commissioner of Indian Affairs.
- 1914    **May 5:** At age 65, Walker retires from the U.S. Indian Service and moves to Fort Lupton, Colorado.
- 1917    Walker's paper, *The Sun Dance and Other Ceremonies of the Oglala Division of the Teton Sioux*, is published as Volume XVI, Part II
- 1958    Colorado Historical Society receives letter from Smithsonian Institution inquiring as to the whereabouts of Walker's papers on Oglala culture. Executive Director, Maurice Frink, locates Walker's granddaughter, Emeline Wensley Hughes, living in Denver.
- September 26:** Working with Frink, Hughes donates the first installment of her grandfather's papers to the Colorado Historical Society.
- December 15:** Hughes donates to the Society additional Walker Material, including a ledger full of George Sword's writings.
- 1973    **February 27:** About 200 members of the American Indian Movement (AIM) seize the town of Wounded Knee on Pine Ridge reservation and declare it the "Independent Oglala Sioux Nation." Their demands include new tribal leaders and a full-scale review of the government's treatment of Indians. After 69 days, during which two Indians are killed in the armed confrontation with federal marshals, the Indians surrender their arms.

## SOURCE NOTE

The materials microfilmed for this publication are from the Dr. James R. Walker Collection (MSS 653) in the custody of the Colorado Historical Society, Denver, Colorado.

This index to the microfilm edition was created using the Colorado Historical Society finding aid *A Guide to the Dr. James R. Walker Collection* by William P. Philpott.

## ACKNOWLEDGMENTS

A special thank you to Keith Schrum, Curator of Books and Manuscripts, and the staff at the Colorado Historical Society for all of their invaluable assistance in this microfilm publication.

## EDITORIAL NOTE

### ORGANIZATION AND FORMAT

This microfilm edition is comprised of selected portions of the James R. Walker Collection at the Stephen H. Hart Library at the Colorado Historical Society in Denver, Colorado. This material was originally in the possession of, or was produced or collected by, the late Dr. James R. Walker. The bulk of the material was donated to the Colorado Historical Society between 1958-1968 by Emeline Wensley Hughes, Walker's granddaughter.

The material has been divided into series according to the types of records (e.g. correspondence, printed material, financial documents, etc.). Large series which contain a great deal of information on a wide variety of topics, such as Manuscripts, are further subdivided in subject series (Oglala mythology, Oglala belief, and Oglala ritual, for instance.) The materials have been filmed as they are arranged at the Colorado Historical Society.

### NOTICE OF UNFILMED MATERIALS

The curatorial staff in the Books and Manuscripts Department of the Colorado Historical Society removed duplicate items and non-Lakota material. The James R. Walker Collection, MSS 653, also contains material about James R. Walker collected by historian Maurice Frink who had planned to write a biography of Walker but a published work was not produced. This information is available for research access through the Stephen H. Hart Library of the Colorado Historical Society but was not included in the present project because it possessed separate provenance. Please see the appendix on pages 31-32 for a complete list of the items not filmed.

### HOW TO USE THIS GUIDE

Researchers have been given three points of entry into the collection: a reel index, an index of correspondents, and a subject index. The table of contents lists the series and subseries titles and directs the user to the appropriate page of the reel index for each division. The dates in brackets reflect the dates for the items filmed.

The reel index includes an itemized listing of the contents of each file folder (FF), the appropriate reel number, and frame number. (For instance: FF 2, item 3 is on reel 1 beginning with frame 0028.) Each file folder is introduced with a title page on the film. Additionally, pages 7-17 of the reel index includes abbreviations which denote the language of the Lakota Culture manuscripts items. The language abbreviations used include: *E*, English; *L*, Lakota; *LL*, Lakota with literal English translation; and *LF*, Lakota with liberal (free) English translation.

The index of correspondents lists the authors and receivers of letters found in the correspondence series (FF 1-6). The subject index provides a detailed index of people and subjects found throughout the collection. In most cases, references are not included in the index unless they are relevant in some way to Walker's life, the Oglala or other Sioux Indians, or Pine Ridge Indian Reservation. It is hoped that the index will serve those who are looking for a specific person or subject. An entry contains two numbers to help the user locate the item indexed. The first number is the reel number and the number following the colon refers to the frame number. A sample subject index entry looks like this:

*Oglala Light* - 1: 0281, 0662, 0676  
*see also* Pine Ridge Indian Reservation



# REEL INDEX

## REEL 1

### CORRESPONDENCE [1883-1885, 1892, 1903-1912, n.d.]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0001	1		Correspondence: 1883, 1885, 1892
0002		1	[February 22, 1883]
0006		2	[March 20, 1885]
0008		3	[January 4, 1892]
0012		4	[June 30, 1892]
0017		5	[July 19, 1892]
0019		6	[n.d.]
0020	2		Correspondence: 1903-1906
0021		1	[June 8, 1903]
0024		2	[March 31, 1904]
0028		3	[October 13, 1904]
0030		4	[March 1, 1905]
0032		5	[May 17, 1905]
0033		6	[July 6, 1905]
0034		7	[February 24, 1906]
0035		8	[April 11, 1906]
0037		9	[June 14, 1906]
0038		10	[September 27, 1906]
0039		11	[October 30, 1906]
0040	3		Correspondence: 1907-1909
0041		1	[January 25, 1907]
0042		2	[November 13, 1907]
0044		3	[December 2, 1907]
0047		4	[December 13, 1907]
0048		5	[February 11, 1908]
0050		6	[May 4, 1908]
0052		7	[September 12, 1908]
0056		8	[July 31, 1909]
0057		9	[September 21, 1909]
0059	4		Correspondence: 1910-1912
0060		1	[January 27, 1910]
0061		2	[February 20, 1910]
0064		3	[August 4, 1910]
0066		4	[February 14, 1911]
0069		5	[October 31, 1911]
0071		6	[February 2, 1912]
0072		7	[February 5, 1912]
0074		8	[February 26, 1912]

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0076		9	[March 8, 1912]
0079		10	[March 12, 1912]
0080		11	[March 21, 1912]
0081		12	[March 26, 1912]
0080	5		Correspondence: 1913 and later
0084		1	[May 7, 1913]
0086		2	[April 11, 1916]
0088		3	[May 20, 1918]
0090		4	[September 11, 1918]
0091		5	[Stamped May 26, 1926]
0092		6	[March 8, 1937]
0093		7	[December 29, 1937]
0094		8	[November 15, 1942]
0095		9	[December 17, 1942]
0096	6		Correspondence: undated
0097		1	[n.d.]
0098		2	[n.d.]
0099		3	[n.d.]
0100		4	[n.d.]

## PRINTED MATERIAL: BOOKS AND PAMPHLETS [1873, 1901, 1906, 1909, 1911, 1917, 1920]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0103	7	1	Riggs, S.R. <i>Model First Reader. (Wayawa Tokaheya)</i> . Chicago: Geo. Sherwood & Co., 1873.
0218	8		[FF 8 was not filmed, content unrelated to scope of project.]
0219	9	1	[Duplicate publication. Item was not filmed. See item 2 beginning on frame 0220 and item 3 beginning on frame 0244.]
0220	9	2	Meeker, Louis L. "Ogalala [sic] Games." Philadelphia: University of Pennsylvania, 1901. Reprinted from the <i>Bulletin</i> of the Free Museum of Science and Art at the University of Pennsylvania. (With margin notes in red ink by Dr. James R. Walker.)
0244	9	3	Meeker, Louis L. "Ogalala [sic] Games." Philadelphia: University of Pennsylvania, 1901. Reprinted from the <i>Bulletin</i> of the Free Museum of Science and Art at the University of Pennsylvania. (Inscribed "Compliments of Clark Wissler," and with Maurice Fink's copies of Walker's margin notes [see item 2] in blue ink.)
0270	10		[FF 10 was not filmed due to fragile contents.]
0272	11	1	Walker, James R. "Tuberculosis Among the Oglala Sioux Indians." New York: American Journal of the Medical Sciences, October 1906. Reprinted from <i>Transactions</i> . [Duplicates (items 2-10) were not filmed.]
0281	12	1	Ross, Ralph H. <i>Pine Ridge Reservation: A Pictorial Description</i> . Pine Ridge: The Oglala Light, 1909.

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0355	13	1	Wissler, Clark. "Measurements of Dakota Indian Children." New York: New York Academy of Sciences, February 7, 1911. Reprinted from the <i>Annals</i> of the NYAS.
0367	14		[FF 14 was not filmed for copyright reasons.]
0369	15	1	Walker, J.R. "The Sun Dance and Other Ceremonies of the Oglala Division Of the Teton Sioux." <i>Anthropological Papers of the American Museum of Natural History</i> , Vol. XVI, Part II. New York: American Museum of Natural History, 1917.
0545	16-18		[FF 16-18 are duplicates of FF 15 and were not filmed.]
0546	19		[FF 19 was not filmed, content unrelated to scope of project.]
0547	20		[FF 20 was not filmed, content unrelated to scope of project.]
0548	21		[FF 21 was not filmed, content unrelated to scope of project.]
0549	22		[FF 22 was not filmed, content unrelated to scope of project.]
0551	23	1	Sullivan, Louis R. "Anthropometry of the Siouan Tribes." <i>Anthropological Papers of the American Museum of Natural History</i> , Vol. XXIII, Part III. New York: American Museum of Natural History, 1920.
0655	24		[FF 24 was not filmed, content unrelated to scope of project.]
0656	25		[FF 25 was not filmed, content unrelated to scope of project.]
0657	26		[FF 26 was not filmed, content unrelated to scope of project.]

## PRINTED MATERIAL: OTHER PRINTED MATERIAL [1865, 1905-1907, 1910, 1918, 1924, n.d.]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0659	27	1	certificate: Walker's honorable discharge certificate, signed Fred W. Schaurte, Pine Bluff, Arkansas. (August 31, 1865)
0662	28	1	[miscellaneous; loose pages; typewritten]
0676	28	2	periodical: <i>The Oglala Light</i> . 5:11 (February 1905). Pine Ridge. periodical: <i>The Oglala Light</i> . 5:12 (March 1905). Pine Ridge.
0684	29	1	article: Walker, J. R. "Sioux Games. I." <i>Journal of American Folk-Lore</i> . 18 (1905), pp. 277-290.
0699	30	1	book page: Congressional Record. Washington: Government Printing Office, 1906, pp. 3553-3554. Representing proceedings for March 7, 1906.
0702	31	1	periodical: <i>The Indian News</i> . 10:2 (October 1906). Genoa, Nebraska: Genoa Indian School.
0735	32	1	article: Walker, J. R. "Sioux Games. II." <i>Journal of American Folk-Lore</i> . 19 (1906), pp. 29-36.
0744	33	1	article: "Regular Medicine." <i>The Medical Times</i> (December 1907), pp. 377-378.
0746	34		[FF 34 was not filmed, content unrelated to scope of project.]

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0748	35	1	article: Walker, James R., M.D. Review of Leupp, Francis E., <i>The Indian and His Problem</i> (New York: Charles Scribner's Sons, 1910). <i>The Common Welfare</i> (September 3, 1910), pp. 755-756. [Duplicates (items 2-10) were not filmed.]
0750	36		[FF 36 was not filmed, contents incomplete. FF 36 contains cover only, no textual material. See FF 15 which begins on reel 1, frame 0150.]
0752	37	1	clipping: "White Priest of Indian Tribe Writes Record of Religious Beliefs." <i>Rocky Mountain News</i> . (November 13, 1918). [Duplicates (items 2-4) were not filmed.]
0755	38	1	clipping: "Oldest Member of Red Cross Is Denver Visitor." Unidentified newspaper. (Identifies Dr. Walker as Joseph R. Walker; may be confusing two different people. (November 18, 1924 (?)) [Duplicates (items 2-4) were not filmed.]
0757	39	1	notebook: Issue 5-946, Department of the Interior, U.S. Indian Service. (Contains some medical records by Walker, but most pages blank. n.d.)
0771	40	1	ledger page: "Sanitary Record of Sick, Injured, Births, Deaths, etc., at _____ Indian Agency." (Unused page from a ledger. Notes by Maurice Frink concerning the ledger.)
0773	41	1	clipping: "Physical Examinations" and "Table of Normal Weight and Height [for boys and girls]." (No publishing information. n.d.)
0775	42	1	article: Walker, Dr. Joseph R. [sic]. "Tuberculosis and the Indians." (Unidentified periodical. n.d.) [Duplicates (items 2-4) were not filmed.]
0778	43	1	article: Hutchinson, Dr. C. Woods. "The Strength of Races." Unidentified periodical, pp. 10262-10268. (n.d.)
0785	44	1	leaflet: "Bursum Pension Bill." Washington (Presumably): Government Printing Office, n.d. (Proposed Senate legislation.)

## FINANCIAL DOCUMENTS [1910, 1918, 1926]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0790	45	1	warrant: U.S. Treasury Department War Settlement Warrant, \$5.75, pay to James R. Walker (December 2, 1910)
0793	46	1	statement: U.S. Department of the Interior, Bureau of Pensions, statement of pension increase for James R. Walker (June 10, 1918)
0795	47	1	statement: Slip originally attached to pension check, indicating pension increase (May 4, 1926)
0797	48	1	certificate: U.S. Department of the Interior, Bureau of Pensions, certificate indicating James R. Walker is entitled to \$72.00-per-month pension (May 6, 1926)

## REEL INDEX

### LEGAL DOCUMENTS: AFFIDAVITS [1883-1885, 1893 and later]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0800	49	1	affidavit: Statement on the smallpox epidemic among the Chippewas in Minnesota, winter 1883, by J. A. Gilfillan and C. P. Luse; White Earth Reservation, Becker County, Minnesota (January 5, 1885)
0803	50	1	affidavit: Statement on the epidemic by F. Aloysius, O.S.B.; White Earth Indian Reservation, Minnesota (January 10, 1885)
0807	51	1	affidavit: Statement on the epidemic by Henry J. King; Champlin, Hennepin County, Minnesota (March 20, 1885)
0811	52	1	affidavits (copies): Statements on the epidemic by James R. Walker, J. A. Gilfillan, C. P. Luse, F. Aloysius, Henry J. King, Bishop H. B. Whipple, and H. Price (1883-1885)

## REEL 2

### LEGAL DOCUMENTS: AFFIDAVITS [1883-1885, 1893 and later] (CONTINUED)

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0002	53	1	affidavits: Statements on the epidemic by Sho-kah-ge-shig, Moon-se-mo, Henry Bonga, O-nah-ne-ge-shig, and B. F. Fairbanks (January 19 and January 21, 1893)
0008	54		affidavits (copies): Statements concerning the riot at Leech Lake Reservation, Sunday, June 11, 1893, by James King, Henry Butcher, Negahneguabe, Nebidaygeshig, William Bonga, William Martin, Grant Jackson, and Superintendent A. S. Meserve
0009		1	n.d.
0012		2	n.d.
0013		3	n.d.
0015		4	n.d.
0017		5	n.d.
0023		6	n.d.
0026		7	n.d.
0028		8	n.d.
0031	55	1	affidavit: Statement concerning the pension owed him by James R. Walker (n.d.)
0036	56	1	affidavit (draft): Statement justifying repayment for loss of horses by James R. Walker (n.d.)
0038	57	1	affidavit (draft): Statement concerning compensation for food purchased for quarantined Indians during 1883 epidemic by James R. Walker (n.d.)

## REEL INDEX

### LEGAL DOCUMENTS: OTHER LEGAL DOCUMENTS [1896, 1913, 1918, 1927, n.d.]

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0040	58	1	form: Declaration for Original Invalid Pension, James R. Walker, Okanogan County, Washington (1896)
0043	59	1	patent: Certificate of patent for "steering-gears," James R. Walker (1896)
0049	60	1	court document: Labeled "Exhibit A," letter from H. A. Abbot to John R. Brennan (May 7, 1913) (See also FF 5, item 1, which begins on reel 1, frame 0084.)
0052	61	1	forms and affidavits (photostats): Walker's declaration for pension, affidavits concerning the date of Walker's birth by James R. Walker, William H. Walker (father), and Levi S. Walker (uncle). Packet of photostats bound with ribbon, signed by G. M. Saltzgaber, seal of Pension Bureau (September 11, 1918)
0066	62	1	bill: Senate Bill 1483, for the relief of James R. Walker (compensation for expenses incurred while caring for Indians during 1883 smallpox epidemic) (January 27, 1927)
0068	63	1	court document: Labeled "Exhibit D," proposal to split Wounded Knee district off from Pine Ridge district (n.d.)
0071	64	1	form: Declaration for Pension, not filled out, but signed by James R. Walker (n.d.)

### MANUSCRIPTS: WALKER'S PLANNED OGLALA MYTHOLOGY BOOK

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0074	65	1	Legends, pp. 2-90 (p. 77 missing)
0167	66	1	Myths, pp. 1-6 "Oglala Myths"
0174	67	1	Myths, pp. 1-6 "Myths of the Oglala"
0181	68	1	Myths, pp. 1-15 (p. 12 missing) "Ogalala [sic] Myths"
0196	69	1	Myths, pp. 2-12
0209	70	1	Myths, pp. 8-13
0216	71	1	Myths, pp. 12-89
0296	72	1	Myths, pp. 13-59 (p. 49 missing)
0344	73	1	Myths, pp. 26-75
0396	74	1	Myths, pp. 41-90 (pp. 73, 74 missing)
0447	75	1	Myths, pp. 57-58
0450	76	1	Myths, pp. 74-110
0491	77	1	M, pp. 1-9 "Myths of the Oglala Sioux"

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0501	78	1	M., pp. 2-15
0515	79	1	Oglala Legends, pp. 1-6. "Oglala Legends" (See also FF 89, which begins on reel 2, frame 0670.)
0522	80	1	Oglala Legends, pp. 68-77
0534	81	1	Oglala Legends, pp. 84-95
0547	82	1	Oglala Mythology /Oglala Legends, pp. 2-72
0623	83	1	Tales, pp. 2-4
0628	84	1	Preface and Introduction
0641	85	1-8	miscellaneous, loose pages
0650	86-87		[Folders were empty at time of filming.]

## MANUSCRIPTS: LAKOTA CULTURE MYTHS AND LEGENDS

Language abbreviations used on pages 7-17 of the reel index: *E*, English; *L*, Lakota; *LL*, Lakota with literal English translation; and *LF*, Lakota with liberal (free) English translation.

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0652	88	1	E	"Myths of the Oglala Sioux Indians" James R. Walker (address); typewritten
0670	89	1	E	"Second Version of Legend No. II" James R. Walker; typewritten (See also FF 79, which begins on reel 2, frame 0515.)
0674	90	1	E	"Ibom Conspired Against Tate" James R. Walker typewritten
0682	91	1	E	"The Feast of the Gods on the World" James R. Walker; typewritten
0686	92	1	L	"Inyan Wakan-Wicalapi-Kin" anonymous; typewritten
0691	93	1	L	"Wakinyan Yuwakan-pi-kin" anonymous; typewritten
0694	94	1	L	"Iktomi-Yuwa-kanpi Kin" "Ikmu-tanka Yuwakanpi-kin" "Itunkasan-Yuwakanpi-kin" anonymous; typewritten
0696	95	1	L/LL	"Iktomi" Thomas Tyon (?); handwritten
0723	96	1	L/LL	untitled: legend of Heyoka and the animals anonymous; handwritten (first page missing)

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0733	97	1	L/LL	"Inyan-Hoksi / Stone Boy" George Sword; handwritten
0769	98	1	L/LL	"Inyan Hoksila / Stone Boy" George Sword, trans. James R. Walker; typewritten
0781	99	1	L/LL	"The Stone Boy: A legend of the Lakotas" George Sword, trans. James R. Walker; typewritten
0793	100	1	L/LL/LF	"Hoksila Inyan He / Stone Boy The / The Stone Boy" George Sword, trans. James R. Walker; typewritten

## REEL 3

### MANUSCRIPTS: LAKOTA CULTURE MYTHS AND LEGENDS (CONTINUED)

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0002	101	1	E	"The Stone Boy" George Sword, trans. James R. Walker; typewritten
0013	102	1	E	untitled: explanatory comments on the legend of the Stone Boy James R. Walker; typewritten
0017	103	1	L/LL/ LF	loose pages from other copies and versions of "The Stone Boy" George Sword, trans. James R. Walker; typewritten
0026	104	1	L/LL	"Story of Same Rabbit / Mastincal Husti / Rabbit Same" Thomas Tyon (?); handwritten (Written "Same," but correct translation is "Lame.")
0039	105	1	E	untitled: legend of poor boy who wanted to marry chief's daughter anonymous; typewritten
0046	106	1	E	"How Big-Foot Got His Name" John Blunt-horn; typewritten
0052	107	1	E	"Short-bull's Story" Short-bull; typewritten/handwritten
0056	108	1	E	"Story of George Sword" George Sword; typewritten

### MANUSCRIPTS: LAKOTA CULTURE BELIEF

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0063	109	1	E	"Nagipi/Spirits" George Sword; typewritten
0065	109	2	E	untitled: addresses by three shamans at a Wacipi Wakan Running Shield; typewritten
0066	109	3	E	untitled: spirits, and how to please them Ringing Shield; typewritten

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0070	110	1	E	"Red-cloud's Confession of Faith" Red-cloud; typewritten
0074	110	2	E	"Part of Red Cloud's abdication speech" Red-cloud; typewritten
0076	111	1	E	"Wakan" James R. Walker; typewritten
0079	112	1	E	"The Future" No-flesh; typewritten; 1899
0081	113	1	E	"The Stars" Ringing Shield; typewritten; May 1903

## MANUSCRIPTS: LAKOTA CULTURE RITUALS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0083	114	1	E	"Notes on the picture of the sun dance" Short-bull; typewritten (See also FF 216, which begins on reel 4, frame 0770.)
0085	114	2	E	"Explanation [sic] of the pictures of the sun dance painted by Short-bull" James R. Walker (?); typewritten
0090	114	3	E	untitled: brief descriptions of Short-bull's Sun Dance pictures Clark Wissler (?); typewritten
0093	115	1	E	"Notes on interview with Bad-heart-bull [on pole used in Sun Dance]" Bad-heart-bull; typewritten
0095	116	1	E	"Sun-Dance" anonymous; handwritten
0139	117	1	E	"Wi-Wanyak-Waci/Sun Dance" James R. Walker, typewritten
0140	117	2	E	"Comments on Sword's "Wi Wanyag Wacipi [in ledger]" James R. Walker; typewritten (See also FF 184, which is on reel 4, frame 0048.)
0145	118	1	L/LL/LF	"Wi wanyank wacipi otoaheya ThomasTyon oyakapi (Description of the sun dance by Thomas Tyon)" Thomas Tyon; typewritten
0169	119	1	E	untitled: background information on the sun dance James R. Walker; typewritten
0175	120	1	L/LL/E	"Hunka Owicohan Oyakapi Wan" anonymous; typewritten
0191	121	1	E	"Legend of the First Hunka" No-flesh; typewritten
0195	121	2	E	"Origin of the Hunka Ceremony" Little-wound; typewritten
0200	122	1	E	"Seeking a Vission [sic]" George Sword, trans. Bert Means; typewritten
0203	122	2	L/LL	"Mato Ihanblapi Oyakapi /Bear Visions Told" George Sword, trans. James R. Walker; typewritten

## REEL INDEX

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0211	123	1	L	"Hanple-Ceyapi-Yuwakanpi-Kin" anonymous; typewritten
0216	124	1	E	"Ghost Dance" Short-bull; typewritten
0218	125	1	E	"Ni, Ini, and Initi [purification or sweat lodge]" George Sword, trans. Bert Means; typewritten
0220	126	1	E	"The Lakota Custome [sic] of Pierceing [sic] the Ears" Rocky-bear; typewritten
0222	126	2	E	Pierceing [sic] the Ears" Rocky-bear, typewritten; February 1, 1905
0224	127	1	E	"He-Yo-Ka Wo-Ze (The imitators of He-yo-ka)" George Sword; typewritten
0229	128	1	E	untitled: drawing of Buffalo Ceremony lodge Antoine Herman and James R. Walker; handwritten/typewritten
0232	129	1	L/ LL/ LF	"Ikce Wicasa Wakinyan on Wica Yankapi Wan Lee /This A Native Man Tells Of The Winged God" George Sword; typewritten
02337	129	2	E	"Excerpts from Notes [concerning several ceremonies]" George Sword, trans. Bruce Means; typewritten; September 5, 1896

## MANUSCRIPTS: LAKOTA CULTURE SONGS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0247	130	1	L	"Sunka wakan olowan"
			L	"Sunka wakan lowanpi iwacipi"
			L	"Itaraka olowan"
			L	"Mato olowan"
				other loose pages George Sword; handwritten
0269	131	1	L	"Honka lowanpi kin" George Sword; handwritten
0273	132	1	L	"Mato lowanpi kin" George Sword; handwritten
0283	132	2	L / LL	"Mato lowanpi kin/What the bears sing" George Sword; typewritten
0289	133	1	L/ LL	"Mato lowanpi kin I The Bear Songs"
			L/LL	"Mato Lowanpi kin /Bear Song They The"
			L/LL	"Ma-to Lo-wan-pi Kin / What the Bears Sing"
			L	two handwritten pages by Sword George Sword; typewritten / handwritten
0303	134	1	L/ LF	"Records of Indian Songs [list]" James R. Walker, typewritten (See also FF 3 item 9, which begins on reel 1, frame 0057.)

## REEL INDEX

### MANUSCRIPTS: LAKOTA CULTURE SYMBOLS AND INSIGNIA

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0308	135	1	E	"Symbolism of the Lakota" James R. Walker; typewritten
0310	135	2	E	"Insignia and Badges of the Oglala" James R. Walker, typewritten (See FF 218-220, drawings No. 1-17 on reel 4, frames 0776- 0795.)
0328	135	3	E	untitled: history of Thunder-bear's drawings J. H. J.; handwritten (photocopy)
0329	135	4	E	untitled: description of Thunder-bear's drawings Maurice Frink; typewritten
0330	135	5	E	untitled: revised version of Walker's description of insignia in FF 135, item 2 (reel 3, frame 0310) Maurice Frink; typewritten
0339	135	6	E	untitled: description of feather insignia and ornamentation Maurice Frink; typewritten. (See FF 221-222, drawings No. 18-29 on reel 4, frames 0797-0809.)
0341	136	1	E	"Explanation [sic] of insignia, made by Thunder-bear" Thunder-bear typewritten. (See also FF 218-220 which is on reel 4, frames 0776-0795.)
0345	137	1	E	"Oglala Sioux Shields" James R. Walker; typewritten
0346	137	2	E	"Information given by George Sword [on symbolic body ornaments]" George Sword; typewritten
0347	137	3	E	untitled: on Lakota symbols Seven-rabbits; typewritten
0348	137	4	E	untitled: bibliography and information on feather symbols James R. Walker; typewritten
0349	137	5	E	untitled: on war insignia James R. Walker, typewritten
0350	137	6	E	untitled: on other symbols James R. Walker; typewritten

### MANUSCRIPTS: LAKOTA CULTURE MEDICINE

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0352	138	1	E	"The Plains Indians, their Medicines and Myths" James R. Walker (address); typewritten
0363	139	1	E	"The Causes of Diseases" No-flesh; typewritten
0370	140	1	E	"Treating the Sick" George Sword; typewritten; August 5, 1901
0375	141	1	LL	untitled: three pages from a description of a healing ritual anonymous; typewritten

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0381	142	1	E	"The revealing the mystical healing power to the people by the Medicine Man as seen by him" anonymous; typewritten
0391	142	2	E	untitled: ridding oneself of bad dreams and ill health anonymous (shaman); typewritten
0392	142	3	E	"The Medicine Bag" Red-cloud, Meat, and No-flesh; typewritten
0394	143	1	L	"Describing the Medicine used to Treat Those Wounded in War Okicize El Taopi Pazuta On Apiwicayapi Oyakapi" George Sword and Clarence Three-stars; typewritten
0398	143	2	L	"Okicize el taopi pejuta on apiwicayapi oyakapi" George Sword and Clarence Three-stars; typewritten
0401	143	3	L	"Okicize Un Taopi Pezuta Un Apiyapi Woyakapi" George Sword and Clarence Three-stars; typewritten
0405	143	4	E	"During War How the Wounded Were Healed with Medicines" George Sword, trans. Clarence Three-stars and James R. Walker; typewritten (pages missing)
0409	143	5	E	[untitled: typewritten; pp. 8-16]

## MANUSCRIPTS: LAKOTA CULTURE RITUAL SURROUNDING THE BUFFALO HUNT

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0419	144	1	E	"Communal Chase of the Buffalo" anonymous; typewritten
0448	145	1	E	"Communal Chase of the Buffalo and Marshalls [sic] of the Chase" George Sword and Clarence Three-stars; typewritten
0458	146	1	E	untitled: on the importance of the buffalo Bad-wound; typewritten
0459	146	2	E	untitled: on the origin of the buffalo Short-bull; typewritten
0461	147	1	LL	untitled: on the ritual and preparation for the hunt anonymous; typewritten

## MANUSCRIPTS: LAKOTA CULTURE WAR

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0469	148	1	L/LL/ LF	"Ikce Wicasa Ozuya Encopi / The Usages of Native Warriors [sic]" George Sword; typewritten
0488	148	2	L/LL/LF	"Ikce Wicas Ozuye Encopi /Usages of Native Warriors [sic]" George Sword; typewritten
0506	148	3	L/LL/LF	"Usages of Warriors [sic]" George Sword; typewritten. (First and third pages missing.)

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0522	149	1	LL	untitled: description of a war party anonymous; handwritten
0529	150	1	LL	untitled: description of armor making anonymous; handwritten
0547	150	2	LL	"Armor Makeing[sic]" anonymous; typewritten

## MANUSCRIPTS: LAKOTA CULTURE SOCIAL CUSTOMS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0556	151	1	E	"The Social Organization of the Sioux" James R. Walker (?); typewritten
0574	152	1	E	"Socialty [sic] of the Oglala Sioux Indians" James R. Walker (?); typewritten
0585	152	2	E	(one loose page)
0587	153	1	E	"The Oglala Sioux Indians [about bands, gens, etc.]" Antoine Herman; typewritten; 1905 (?)
0598	154	1	E	"The Divissions [sic] of the Lakota" James R. Walker (?); typewritten
0601	154	2	E	"The seven bands of the Sioux" anonymous; typewritten
0604	155	1	E	"How New Bands and Chiefs Were Made" Bad-bear, Antoine Herman, and Nicholas Janis; typewritten
0612	156	1	E	"Bands, Chiefs, and Laws" Charles Garnett; typewritten
0614	156	2	E	"Original [sic] Government among the Sioux" Thomas Tyon and John Blunt-horn; typewritten
0620	157	1	E	"A Camp of the Oglala Lakota" anonymous; typewritten
0623	157	2	E	"Information gotten from Spotted Elk [on camp circle]" Spotted-elk; typewritten  "From a Speech by Red-cloud, defying the Wakinyan" Red-cloud; typewritten
0626	158	1	E	"The order of camping of the Indians of certain bands" anonymous; typewritten
0627	158	2	E	"The Order of a Formal Camp of the Lakotas" anonymous; typewritten
0629	158	3	E	"The Hunkpapa Camp Circle" (drawing) anonymous; handwritten
0631	159	1	E	"Legend of the Camp Circle" John Blunt-horn; typewritten
0634	160	1	E	Akicitapi" anonymous; typewritten

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0638	161	1	L	"Ikice Wicasa Akicita Tokel Kagapi Oyakapi" anonymous; typewritten
0640	161	2	L	"Ikcewicasa akicita tokel kagapi oyakapi" anonymous; typewritten
0642	161	3	E	"The Story of How to Make Indian Soldiers" Clarence Three-stars; typewritten
0647	162	1	E	"Associations among the Oglala Sioux" Thomas Tyon and John Blunt-horn; typewritten
0654	163	1	L	Tokala-Okolakiciye-Kin-He" anonymous; typewritten
0659	163	2	L	"Tokala-Okolakiciye-kin, He-" anonymous; typewritten
0660	163	3	E	"The Fox Society among the Oglala Sioux" anonymous; typewritten
0663	164	1	E	"Elks" anonymous; typewritten
0664	164	2	E	untitled: The White-badges and the Silent-eaters Thomas Tyon and John Blunt-horn; typewritten
0665	164	3	LL	"Mysterious Bow" anonymous; typewritten
0669	165	1	E	"Social Customs of the Oglala Sioux [on the family]" James R. Walker; typewritten
0683	166	1	E	"Oglala Sioux Indians [on women]" James R. Walker; typewritten
0687	166	2	E	"Social Organization Customes [sic]and Laws among the Oglala Sioux [pertaining to the role and rights of men]" anonymous; typewritten

## MANUSCRIPTS: LAKOTA CULTURE LANGUAGE

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0689	167	1	E	untitled: development of language James R. Walker (?); typewritten
0694	168	1	E	"The Oglala Sioux Indians [on language]" James R. Walker; typewritten
0696	168	2	E	"Philological notes on the Dakota language" James R. Walker; typewritten
0699	168	3	E	"Philological notes" James R. Walker; typewritten
0702	169	1	E	"Change of the Lakota Language" George Sword; typewritten
0705	170	1	L/E	"A study of Oglala Sioux words [vocabulary list]" James R. Walker; typewritten

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0732	171	1	L/E	"A study of Oglala Sioux Names [vocabulary list]" James R. Walker; typewritten
0754	172	1	L/E	untitled: vocabulary list James R. Walker; typewritten
0765	173	1	L/E	"Glossary of Sioux Words" James R. Walker; typewritten
0777	174	1	L/E	untitled: the verb 'eyr' (to say) conjugated James R. Walker; handwritten
0779	175	1	L/E	"Nouns"
0782	175	2	L/E	"Pronouns"
0788	175	3	L/E	"Adjectives"
0790	175	4	L/E	"Verbs"
0795	175	5	L/E	"Adverbs"
0796	175	6	L/E	"Prepositions"
0797	175	7	L/E	"Conjunctions"
0798	175	8	L/E	"Particles" and "Articles"
0799	175	9	L/E	"Interjections"
0801	176	1	E	"Kan and Its Derivatives" George Sword; typewritten
0804	177	1	L/E	untitled: vocabulary list James R. Walker; typewritten
0810	178	1	E	untitled: parts of speech in Lakota James R. Walker; typewritten

## REEL 4

### MANUSCRIPTS: LAKOTA CULTURE LANGUAGE (CONTINUED)

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0002	179	1	L/E	"Table of personal pronouns" James R. Walker; typewritten

### MANUSCRIPTS: LAKOTA CULTURE EXPRESSIONS OF TIME

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0004	180	1	E	untitled: Lakota (Oglala) divisions of time James R. Walker; typewritten
0005	180	2	E	untitled: Oglala designation of seasons James R. Walker typewritten

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### MANUSCRIPTS: LAKOTA CULTURE THE ARTS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0018	181	1	E	"Arts of the Sioux Indians" James R. Walker (address); typewritten

### MANUSCRIPTS: LAKOTA CULTURE HISTORY

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0031	182	1	E	"The Oglala Calender [sic]" No-ears and Wanbli-mani; typewritten
0046	183	1	E	"Sitting-Bull Not a Freemason" James R. Walker; typewritten

### MANUSCRIPTS: LAKOTA CULTURE GEORGE SWORD'S LEDGER

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0048	184	1	L	"George Sword: le na o wa / these he wrote" George Sword; handwritten. Autobiographical information, as well as information on Oglala belief, social customs, myths, rituals, games, etc. Ledger contains some interlinear literal translation by Dr. Franz Boas. Table of Contents inside front cover typewritten in Lakota and English by Ella C. Deloria.

### MANUSCRIPTS: LAKOTA CULTURE MISCELLANEOUS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0291	185	1	L/LL	"Ikce Wicasa Ozuye Eacunpi / Ordinary, Everyday Men War They do it" George Sword, trans. Ella C. Deloria; typewritten
0292	185	2	E	War-party" George Sword, trans. Ella C. Deloria; typewritten
0298	185	3	E	"Killed by Thunder" George Sword, trans. Ella C. Deloria; typewritten
0310	185	4	L/E	"Notes" George Sword, trans. Ella C. Deloria; typewritten
0314	185	5	L/LL	"I Am Admitted to the 'Hunka'" George Sword, trans. Ella C. Deloria; typewritten
0326	185	6	L/LL	"Ikce Wicasa Wakinyan Owicayapi Wan Lee / Ordinary Men Thunders They tell about them A This is" George Sword, trans. Ella C. Deloria; typewritten
			L	(Note for FF 185, items 1-6: See also FF 129 item 1 on reel 3, frame 0232; F 148 on reel 3 frame 0469; and FF 184 on reel 4 frame 0048.)

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Language</i>	<i>Description</i>
0343	186	1	L	"Wanagi-Yuwa-kanpi-kin"
0344	186	2	L	"Wi-Wi-La-Yuwa-kapi-kin" and "Witapi R'a Yuwakan-Kin"
0345	186	3	L	"Xun-ka Wakan-Yuwakanpi-Kin"
0346	186	4	L	"Can-Tarca-Yuwakanpi Kin" and "Sinte Sapela-Yuwakanpi"
0347	186	5	L	"Xungmanitu-Yuwakanpi kin"
0348	186	6	L	"Wahinheya-Yuwakanpi"
0349	186	7	L	"Can-Nonpa-Yu-wakanpi-"
0351	186	8	L	"Waxi-kla Wica-yuwakani-kin"
0353	186	9	L	"Ma-to Wicaywakanpi-kin" all anonymous; typewritten
0357	187	1	E	"Information by No-ears" No-ears; typewritten
0359	187	2	E	"Information by Red-hawk" Red-hawk typewritten
0361	188	1	E	untitled: Lakota ways James R. Walker; typewritten
0372	189	1	LL	"Common men Thunder bird them tell they a this it" anonymous; handwritten
0379	189	2	LL	untitled anonymous; handwritten
0386	190	1	E	"The Sun Dance and other Ceremonies of the Pine Ridge Indians" (includes good information on akicita and other intraband associations, also on the Sun Dance, war rituals, and other rituals) Thomas Tyon and Richard Nines; trans. James R. Walker; type-written
0403	191	1	L/LL	untitled: notes on camp arrangement, drums, lances, feathers, etc. anonymous; typewritten
0420	192	1	L/LL, E	"Fire Thunder-Deloria conversations" (in envelope) Edgar Fire-thunder, trans. Ella C. Deloria; typewritten (1937)
0469	193	1	L, E	loosepages handwritten/typewritten
0481	194- 195		L, E	[Folders were empty at time of filming.]

## MANUSCRIPTS: WALKER'S PINE RIDGE HEALTH AND POPULATION RECORDS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0483	196	1	"Vital Statistics" James R. Walker; typewritten (n.d.)
0485	196	2	"Viatl [sic] Statistics" James R. Walker; typewritten (n.d.)
0487	197	1	untitled: list of full blood Indians married to mixed bloods James R. Walker; typewritten (June 1, 1908)
0491	198	1	"Measurements of Oglala Sioux Indians and Mixed bloods" James R. Walker; typewritten (n.d.)

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<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0505	199	1	untitled: pupils of Holy Rosary Mission with eye diseases James R. Walker and George O. Keck; typewritten (February 1, 1913)
0506	199	2	"Persons pronounced tuberculosis by Dr. J. W. Schereschewsky" James R. Walker; typewritten (n.d.)
0508	199	3	untitled: number of persons examined for contagious diseases James R. Walker; typewritten (November 1912)
0509	199	4	untitled: list of Indians with trachoma James R. Walker; typewritten (November 1912)
0515	200	1	"Vaccination" James R. Walker; typewritten (n.d.)
0520	201	1	untitled: reporting the results of study on contagion of tuberculosis James R. Walker; typewritten (n.d.)
0529	202	1	untitled: menstrual and reproductive data on Indian women James R. Walker; typewritten (n.d.)
0589	203	1	untitled: names of heads of families, Pine Ridge James R. Walker; typewritten (September 1890)
0622	204	1	"Names of Oglala" James R. Walker; typewritten. (Names written on strips of paper; 1890)

## MANUSCRIPTS: REPORTS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0661	205	1	untitled: list of Indians exposed to smallpox, January-February 1883 James R. Walker; handwritten (n.d.)
0667	205	2	"Report of the epidemic of small-pox..." James R. Walker; handwritten (n.d.)
0689	206	1	untitled: report to the Commission of Indian Affairs on the riot at Leech Lake Reservation James R. Walker; typewritten (n.d.)
0698	207	1	untitled: report on proposed sanatorium for tuberculous Indians James R. Walker typewritten. (September 4, 1906) (See also FF 3, item 3 on reel 1, frame 0044.)
0707	207	2	untitled: report on establishment of the sanatorium James R. Walker; typewritten (July 18, 1908)
0713	208	1	untitled: report defending quality of health care at Pine Ridge James R. Walker; typewritten (June 15, 1913)
0726	209	1	untitled: request for compensation for expenses incurred during 1883 smallpox epidemic James R. Walker; typewritten (January 27, 1927)

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### MANUSCRIPTS: MISCELLANEOUS

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0733	210	1	"Physicians in the U.S. Indian Service" (duties, salaries, etc.) U.S. Indian Service (?); typewritten (n.d.)
0754	211	1	"The Story of the Hawkins Rifle" James R. Walker; typewritten
0767	212	1	untitled: apparently a description of a staked mining claim anonymous; typewritten
0768	213-215		[FF 213-215 were empty at time of filming.]

### ILLUSTRATIVE MATERIAL

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0770	216	1	Black-and-white photographs of Short-bull's two paintings of the Sun Dance. (See also FF 114 which begins on reel 3, frame 0083.)
0774	217		[FF 217 was not filmed, due to the conditions of the documents.]
0776	218	1	THUNDER-BEAR AND SHORT HORN'S DEPICTION OF OGLALA AND CHEYENNE WAR INSIGNIA (color originals drawn on medical charts provided by James R. Walker) Nos. 1-6
0783	219	1	THUNDER-BEAR AND SHORT HORN'S DRAWINGS Nos. 7-9 Nos. 10-12
0790	220	1	THUNDER-BEAR AND SHORT HORN'S DRAWINGS No. 13 No. 14 No. 15 [Missing. Item was not filmed.] No. 16 by George Sword No. 17 by John Blunt-horn
0797	221	1	DRAWINGS OF OGLALA FEATHER ORNAMENTS, UNIDENTIFIED ARTIST Nos. 18-23
0804	222	1	DRAWINGS OF OGLALA FEATHER ORNAMENTS, UNIDENTIFIED ARTIST No. 24 Nos. 25-29
0810	223		[FF 223 was not filmed, contents contain duplicate items.]
0812	224	1	Two watercolor illustrations by unidentified artist man and American flag
0813	224	2	Two watercolor illustrations by unidentified artist man and cornstalk
0815	225	1	pencil illustration of "mark distinguishing the Akicita" by John Blunt-horn

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### MAURICE FRINK MATERIAL

<i>Frame</i>	<i>FF</i>	<i>Item</i>	<i>Description</i>
0816	226-358		[The Maurice Frink materials consisting of FF 226-358 were not filmed. This information was not filmed because it possessed separate provenance. See editorial note.]

Language abbreviations used on pages 7-17 of the reel index: *E*, English; *L*, Lakota; *LL*, Lakota with literal English translation; and *LF*, Lakota with liberal (free) English translation.

## INDEX OF CORRESPONDENTS

The following index is a guide to the major correspondents in this microfilm publication. The first number after each entry refers to the reel, while the four-digit number following the colon refers to the frame number at which a particular item containing correspondence by the person begins. Hence, 1: 0084 directs the researcher to the item that begins at Frame 0084 of Reel 1. By referring to the Reel Index on pages 1-20 of this guide, the researcher will find the item titles arranged in the order they appear on the film.

**Abbot, H.A.** (Acting Commissioner of Indian Affairs) 1: 0084

**American Museum of Natural History** (New York) 1: 0024, 0028, 0030, 0032, 0033, 0035, 0037, 0039, 0041, 0048, 0056, 0057, 0060, 0064, 0066, 0069, 0071, 0072, 0074, 0076, 0079, 0080, 0081, 0088, 0097

**Bates, Charles H.** (Pine Ridge) 1: 0044

**Beaulieu, Charles H.** (Leech Lake) 1: 0002

**Boas, Franz** (Columbia University) 1: 0092

**Brennan, John R** (U.S. Indian Agent, Pine Ridge) 1: 0038, 0044, 0047, 0050, 0084

**Childs, H. B.** (Attorney General of Minnesota) 1: 0008

**Davis, C.K.** (Senator from Minnesota) 1: 0008

**Deloria, Ella C.** (Yankton Sioux) 1: 0094

**Edel, Bertha C.** (Secretary to Franz Boas) 1: 0095

**Fire Thunder, Edgar** (Oglala, Pine Ridge) 1: 0093

**Gilmore, Melvin R.** (Nebraska State Historical Society. Statino A., Lincoln, Nebraska) 1: 0099

**Indian Affairs, Office of** (Washington D.C.) 1: 0012, 0017, 0019, 0034, 0038, 0042, 0044, 0047, 0052, 0084

**King, Henry J.** (Leech Lake) 1: 0002, 0006, 0019

**Larrabee, C. F.** (Acting Commissioner of Indian Affairs) 1: 0038, 0047

**Leupp, F. E.** (Commissioner of Indian Affairs) 1: 0034, 0042, 0044, 0052

**Price, H.** (Commissioner of Indian Affairs) 1: 0012, 0017, 0019

**Saltzgaber, G. M.** (Commissioner of Pensions) 1: 0086, 0090

**Scott, Winfield** (Commissioner of Pensions) 1: 0091

**Walker, James R.** (physician, Leech Lake, White Earth, Colville, and Pine Ridge) 1: 0006, 0012, 0017, 0021, 0024, 0028, 0030, 0032, 0033, 0034, 0035, 0037, 0038, 0039, 0041, 0042, 0044, 0048, 0050, 0052, 0056, 0057, 0060, 0061, 0064, 0066, 0069, 0071, 0072, 0074, 0076, 0079, 0080, 0081, 0086, 0088, 0090, 0091, 0097, 0099, 0100

**Wensley, Maude Walker** (Walker's daughter) 1: 0092, 0094, 0095

**Wissler, Clark** (American Museum of Natural History) 1: 0021, 0024, 0028, 0030, 0032, 0033, 0035, 0037, 0039, 0041, 0048, 0056, 0057, 0060, 0061, 0064, 0066, 0069, 0071, 0072, 0074, 0076, 0079, 0080, 0081, 0088, 0098



# SUBJECT INDEX

The following index is a guide to the major subjects in this microform publication. The first number after each entry refers to the reel, while the four-digit number following the colon refers to the frame number at which a particular item containing information on the subject begins. Hence, 2: 0049 directs the researcher to the document that begins at Frame 0049 of Reel 2.

Where known and where relevant, the tribe, occupation or office of each individual is noted in parentheses. Individuals whose names are accompanied by "Pine Ridge" resided or worked on or near the Pine Ridge Indian Reservation in South Dakota.

An asterisk (\*) denotes an individual who was identified by Walker as one of his informants on the subject of Oglala or Lakota culture and customs. Interpreters are not identified as informants in this index.

- |   |   |
|---|---|
| <p><b>Abbot, H. A.</b> (acting Commissioner of Indian Affairs) 2: 0049</p> <p><b>Afraid-of-Bear</b> (Oglala) 4: 0031</p> <p><b>Aloysius, F., O.S.B.</b> (Catholic missionary, White Earth) 1: 0803, 0811</p> <p>*<b>American Horse</b> (Oglala) 1: 0281, 0752; 3: 0419; 4: 0031</p> <p><b>American Journal of Medical Sciences</b> 1: 0272</p> <p><b>American Museum of Natural History</b> (New York)<br/>Anthropological Papers of the 1: 0369, 0551</p> <p><b>Annals of the New York Academy of Sciences</b> 1: 0355</p> <p><b>Assiniboine</b> 1: 0076; 4: 0031</p> <p>*<b>Bad Bear</b> (Oglala) 3: 0604</p> <p>*<b>Bad Heart Bull</b> (Oglala) 3: 0093</p> <p><b>Badlands</b> (South Dakota) 1: 0281</p> <p>*<b>Bad Wound (Naopi-sica)</b> (Oglala) 1: 0100, 0752; 3: 0458<br/><i>see also</i> Naopi-sica</p> <p><b>Ballinger, A. R.</b> (Secretary of the Interior) 1: 0281</p> <p><b>Bates, Charles Ash</b> (allotting surveyor, Pine Ridge) 1: 0281</p> <p><b>Bates, Charles H.</b> (allotting agent, Pine Ridge) 1: 0281</p> <p><b>Baxter, Melvin</b> (issue clerk, Pine Ridge) 1: 0281</p> <p><b>Bear Scares</b> 4: 0031</p> <p><b>Beaver, A. F.</b> (carpenter, Pine Ridge) 1: 0281</p> <p><b>Bergia, William</b> (chief of police, Pine Ridge) 1: 0281</p> <p><b>Big Crow</b> 4: 0031</p> <p><b>Big Foot</b> (Minikanzu) 3: 0046; 4: 0031</p> <p><b>Big Road</b> 4: 0031</p> | <p><b>Black Elk, Nicholas</b> (Oglala, Catholic catechist, Pine Ridge) 1: 0281</p> <p><b>Blackfoot Lakota</b> 3: 0598, 0601, 0627<br/><i>see also</i> Oglala Lakota</p> <p><b>Blackhawk, Mrs.</b> (assistant matron of boarding school, Pine Ridge) 1: 0281</p> <p><b>Blanchard, George F.</b> (trading post proprietor, Pine Ridge) 4: 0726</p> <p><b>Blue Horse</b> (Oglala) 1: 0281</p> <p><b>Blue Robe</b> 4: 0031</p> <p>*<b>Blunt Horn, John</b> (Oglala)<br/>as Walker's informant 1: 0100; 3: 0046, 0614, 0647, 0664; 4: 0790, 0815</p> <p><b>Boas, Franz</b> (anthropologist) 4: 0084</p> <p><b>Boesl, J. J.</b> (farmer, Pine Ridge) 1: 0281</p> <p><b>Bonga, Henry</b> (interpreter, Leech Lake) 2: 0002</p> <p><b>Bonga, William</b> (interpreter, Leech Lake) 2: 0009</p> <p><b>Branchard, Matt</b> (notary) 2: 0002</p> <p><b>Brennan, John R.</b> (agent, Pine Ridge) 1: 0281; 2: 0036, 0049, 0052</p> <p><b>Brennan, Mrs. John R.</b> (financial clerk, Pine Ridge) 1: 0281</p> <p><b>Brulé Lakota</b> 3: 0598, 0601, 0627<br/><i>see also</i> Oglala Lakota<br/><i>see also</i> Rosebud Indian Reservation<br/><i>see also</i> Spotted Tail</p> <p><b>Buechel, Eugene</b> (Holy Rosary Mission, Pine Ridge) 1: 0281</p> <p><b>Bull Bear</b> (Oglala, father of Little Wound) 3: 0419, 0626</p> <p><b>Burdick, John</b> (engineer, Pine Ridge) 1: 0281</p> <p><b>Bureau of Pensions</b> 1: 0086, 0090, 0091, 0793, 0795; 2: 0040, 0052, 0071</p> <p><b>Buffalo Hump</b> 4: 0041</p> <p><b>Butcher, Henry</b> (Leech Lake) 2: 0009</p> |
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## APPENDIX: UNFILMED MATERIALS

The curatorial staff in the Books and Manuscripts Department of the Colorado Historical Society removed duplicate items and non-Lakota material. The James R. Walker Collection, MSS 653, also contains material about James R. Walker collected by historian Maurice Frink who had planned to write a biography of Walker but a published work was not produced. This information is available for research access through the Stephen H. Hart Library of the Colorado Historical Society but was not included in the present project because it possessed separate provenance.

The following items have not been microfilmed:

**FF 8:** Kroeber, Alfred L. "Symbolism of the Arapaho Indians". New York: American Museum of Natural History, 1900. Reprinted from the *Bulletin* of The AMNH. Vol. XIII, Article VII, pp. 69-86, April 16, 1900. [FF 8 content unrelated to scope of project.]

**FF 9:** [Item 1 is a duplicate publication of items 2 and 3 in FF 9.]

**FF 10:** Williamson, John P. *English-Lakota Dictionary*. New York: Tract Society, 1902. [FF 10 was not filmed due to fragile contents.]

**FF 11:** [Items 2-4 are duplicates of item 1.]

**FF 14:** "Index to Volume X." *Anthropological Papers of the American Museum of Natural History*, Vol. X. New York: American Museum of Natural History, 1917. [FF 14 was not filmed for copyright reasons.]

**FF 16-18:** Walker, J.R. *The Sun Dance and Other Ceremonies of the Oglala Division of the Teton Sioux*. *Anthropological Papers of the American Museum of Natural History*, vol. 16, no. 2. New York: American Museum of Natural History, 1917. [FF 16-18 are duplicates of FF 15 and were not filmed.]

**FF 19:** Wissler, Clark. "The Sun Dance of the Blackfoot Indians." *Anthropological Papers of the American Museum of Natural History*, Vol. XVI, Part III. New York: American Museum of Natural History, 1918. [FF 19 content unrelated to scope of project.]

**FF 20:**

*Anthropological Papers of the American Museum of Natural History*, Vol. XVI, Part IV. New York: American Museum of Natural History, 1919.

Goddard, Pliny Earle. "Notes on the Sun Dance of the Sarsi."

Skinner, Alanson. "The Sun Dance of the Plains-Cree."

Goddard, Pliny Earle. "Notes on the Sun Dance of the Cree in Alberta."

Wallis, W. D. "The Sun Dance of the Canadian Dakota."

Skinner, Alanson. "Notes on the Sun Dance of the Sisseton Dakota."

[FF 20 content unrelated to scope of project.]

**FF 21:** Lowie, Robert H. "The Sun Dance of the Shoshoni, Ute, and Hidatsa." *Anthropological Papers of the American Museum of Natural History*, Vol. XVI, Part V. New York: American Museum of Natural History, 1919. [FF 21 content unrelated to scope of project.]

## APPENDIX: UNFILMED MATERIALS

**FF 22:** Wissler, Clark, and Stefansson, Vilhjalmur. "Stefansson-Anderson Arctic Expedition." *Anthropological Papers of the American Museum of Natural History*, Vol. XVI. New York: American Museum of Natural History, 1919. [FF 22 content unrelated to scope of project.]

**FF 24:** Goddard, Pliny Earle. "White Mountain Apache Texts." *Anthropological Papers of the American Museum of Natural History*, Vol. XXIV, Part IV. New York: American Museum of Natural History, 1920. [FF 24 content unrelated to scope of project.]

**FF 25:** Tomkins, William. *Indian Sign Language*. San Diego: William Tomkins, 1926. (Photocopy page of book cover.) [FF 25 content unrelated to scope of project.]

**FF 26:** Reed, Roland. "Photographic Art Studies of the North American Indian." Ortonville, MN: Roland Reed, n.d. [FF 26 content unrelated to scope of project.]

**FF 34:** "Crucifying Men in the Southwest Today." *St Louis Sunday Post Dispatch Magazine* (April 26, 1908), pp. 1-2. [FF 34 content unrelated to scope of project.]

**FF 36:** front and back covers from Walker's Sun Dance book. [FF 36 contents incomplete. FF 36 contains cover only, no textual material.]

**FF 38:** [Items 2-4 are duplicates and were not filmed.]

**FF 42:** [Items 2-4 are duplicates and were not filmed.]

**FF 86-87:** [Folders were empty at time of filming.]

**FF 194-195:** [Folders were empty at time of filming.]

**FF 213-215:** [FF 213-215 were empty at time of filming.]

**FF 217:** [FF 217 was not filmed, due to the poor condition of the documents.]

**FF 223:** [FF 223 contain duplicate items and was not filmed.]

**FF 226-358:** [The Maurice Frink materials consisting of FF 226-358 were not filmed.]

Additionally, Walker's recordings of Oglala songs were not included in this microfilm edition.

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