

## Biographical Dictionary of the Mandan, Hidatsa, and Arikara

By Michael W. Stevens

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<p>Arketarnawhar</p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• mid 1700's-1806</li> <li>• Chief</li> </ul>	<p>Arketarnawhar or Ankedouchera traveled with Lewis and Clark back to Washington, DC in 1806 while there on April 7, 1806. The following year President Jefferson sent his condolences and presents with Ensign Nathaniel Pryor who escort Mandan Chief Shehske bi to the Missouri River villages.</p>
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<p>Bad Bear</p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• Chief</li> </ul>	<p>He was one of the Chiefs representing and signing the Arikara Treaty of 1825 (also called the Atkinson &amp; O'Fallon Trade Treaty) with representatives of the United States. Others present: Bloody Hand, Little Bear, Sunk, Fool Chief, and Chief That Is Afraid along with a number of warriors. In this treaty, the Arikara acknowledged the supremacy of the United States, which in turn promised them its protection. The Arikara agreed not to trade with anyone but authorized American citizens and to use United States law to handle injury of American citizens by Indians and vice versa.</p>
<p>Bad Gun</p>	<p>SEE Charging Eagle</p>
<p>Baker, Anson</p>	<p>worked for the BIA (Bureau of Indian Affairs) at the Area office in Aberdeen SD; the Rosebud Sioux Reservation; the Pine Ridge Sioux Reservation; and the Fort Belknap Indian Reservation (Assinibolan, Gros Ventre and Sioux). My father was very successful in his career and was Superintendent for the Crow Tribe and the Blackfoot Tribe as well as Area Director for the Billings Area before he retired.</p>
<p>Baker, Paige J.</p>	<p>Pennsylvania State University- Education Administration</p>
<p>Bear, Floyd</p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• b. 1874 - 1926</li> <li>• Hereditary Chief</li> </ul>	<p>Floyd Bear or Nishu which means Arrow was born to the hereditary Awahu Chief Sitting Bear and Black Calf Woman in 1874. Following in his father's footsteps he became Chief and was known for getting a military pension for the nine last remaining Arikara Scouts. Harry Gillette would succeed as Chief until Floyd's son Robert Bear was old enough to take his position as hereditary Chief.</p>
<p>Bear, Robert Sr.</p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• b. 1936-1991</li> <li>• Hereditary Chief</li> </ul>	<p>Robert Bear Sr. or Neetaan Taka Ta which means Yellow Tail was born on Christmas in 1901 to Floyd Bear and Rachel Wolf (Hidatsa). In 1925 he married Dora Hopkins and together they raised 12 children. Robert was a member of the Dead Grass Society and known for his generosity and hospitality. He became the hereditary Chief in 1947 with the passing of his uncle Harry Gillette.</p>
<p>Bear Chief</p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• late 1700's - 1867</li> <li>• Hereditary Chief</li> </ul>	<p>Bear Chief or <i>kuunx tee shan</i> which means Iron Bear was born in the late 1700's in the western Grand River Arikara village. As a young man he was chosen to be a war Chief and was one of three Arikara delegates that signed the 1851 Fort Laramie Treaty and also became a Treaty Chief. The other delegates were Mad Bear and Young Eagle Chosen. Bear Chief passed on in 1867.</p> <p>Source: Meyer, Roy Willard, 1925: The Village Indians of the Upper Missouri: The Mandans, Hidatsas, and Arikaras. : Uni. of Nebraska Press, c1977, p.103</p> <p>The history and culture of the Mandan, Hidatsa, Sahish (ARIKARA) / North Dakota Department of Public Instruction, Bismarck, N.D. : North Dakota Department of Public Instruction, c2002., p.34</p>

<p><b>Bear Eye</b></p>	<p>c2002., p134.</p> <p>" The Washburn Times spoke in one of it's early issues of a certain Bear Eye, whom it disparagingly referred to as "a gentleman of intelligent leisure, who, with his squaw and several papooses, is temporarily residing in a hole in the ground down at the landing." Despite this tone of amused contempt, the editor had to acknowledge Bear Eye's abilities. When a white man gashed his hand severely and no doctor could be found, the Indian took over and bandaged the wound efficiently and with apparent success".</p> <p>Source: <u>The history and culture of the Mandan, Hidatsa, Sahnish (ARIKARA) / North Dakota Department of Public Instruction.</u>, Bismarck, N.D. : North Dakota Department of Public Instruction, c2002, p150</p>
<p><b>Bear's Arm</b></p> <ul style="list-style-type: none"> <li>• Hidatsa</li> <li>• 1864-?</li> <li>• Informant</li> </ul>	<p>Bear's Arm was a Hidatsa born about 1864 to Old-Woman-Crawling at the Awatixa village. At the age of about eighteen while away from his village he spotted a Dakota war party and returned to warn his village and lead a war party out to defend against the war party. He was also an owner of the Eagle-Trapping rights which gave the right to set up eagle trapping pits, where he would hide until an eagle took the bait and he would grab the eagle and take feathers. He was known for his knowledge of Hidatsa culture and his door was always open for visitors. Many late night sessions were spent with visitors and elders glad to find one of the younger generation willing to listen to stories of the old times. For this reason the famed ethnologist, Alfred Bowers selected Bear's Arm as one of his informants while researching the Hidatsa.</p> <p>Sources:</p> <ul style="list-style-type: none"> <li>• Bowers, Alfred. Mandan Social and Ceremonial Organization. Uni. of Chicago Press.</li> <li>• Goodbird, Edward. Goodbird the Indian: His story. Minnesota Society Press; St. Paul, c1985.</li> <li>• "Three Affiliated Tribes Cultural Page". MHA Times, vol. 8:2, (January 12, 1996).. pp. 4.</li> </ul>
<p><b>Bear's Belly</b></p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• 1847-aft. 1912</li> <li>• Indian Scout</li> </ul>  <p>Photo by Edward S. Curtis Courtesy of the Library of Congress, Prints and Photographs Division</p>	<p>Bear's Belly or <i>ku'nuh kana'nu</i> was born in 1847 at Ft. Clark. His first war experience was at the age of nineteen he enlisted at Ft. Abraham Lincoln with Custer's 7th Cavalry and was deployed to Black Hills country. During this campaign they ran into a small camp of Sioux where he was able to count (2) first coups and (1) second coup. Upon his return home Bear's Belly fasted and cut skin offerings to a buffalo skull alter on the outskirts of the village. In the same year Bear's Belly married and later became a member of the Bears medicine fraternity. To fulfill one of the needs of being a member he sought to get a bear skin. The following is a narration of his quest:</p> <p>"Needing a bear-skin in my medicine-making, I went, at the season when the leaves were turning brown, into the White Clay hills. All the thought of my heart that day was to see a bear and kill him. I passed an eagle-trap, but did not stop: it was a bear I wanted, not an eagle. Coming suddenly to the brink of a cliff I saw below me three bears. My heart wished to go two ways: I wanted a bear, but to fight three was hard. I decided to try it, and, descending, crept up to within forty yards of them, where I stopped to look around for a way of escape if they charged me. The only way out was by the cliff, and as I could not climb well in moccasins I removed them. One bear was standing with his side toward me, another was walking slowly toward him on the other side. I waited until the second one was close to the first, and pulled the trigger. The farther one fell; the bullet had passed through the body of one and into the brain of the other. The wounded one charged, and I ran, loading my rifle, then turned and shot again, breaking his backbone. He lay there on the ground only ten paces from me, and I could see his face twitching. A noise caused me to remember the third bear, which I saw rushing upon me only six or seven paces away. I was yelling to keep up my courage, and the bear was growling in his anger. He rose on his hindlegs, and I shot, with my gun nearly touching his chest. He gave a howl and ran off. The bear with the broken back was dragging himself about with his forelegs, and I went to him and said, 'I came looking for you to be my friend, to be with me always.' Then I reloaded my gun and shot him through the head. His skin I kept, but the other two I sold." [Curtis, North American Indian, v.5 p.178]</p> <p>Another story of hunting bear:</p> <p>"One Fall Red Star and Bear's Belly went out hunting bear. They tracked one bear to the river and across the sand up to a cut bank cave. They went to the entrance and looked in but could not stir him. Bear's Belly went up the bank to the other entrance and seeing the bear's head shot at him. He sank out of sight and the two men crawled into the den about eight feet and began poking him to find out whether he was dead or alive. At last they found him dead, Bear's Belly and Red Star had a hard time dragging him out of the cave because he was very heavy. Bear's Belly took the head and skin to use in a ceremonial dance. In order to use this skin he had to drag it home by means of thongs fastened to his own flesh. Red Star cut two gashes in Bear's Belly's back and fastened the rawhide thongs as done in the Sun Dance. Red Star went on ahead after doing this for his companion and left him to drag the hide painfully the whole way home. When Red Star reached camp he told the old men that Bear's Belly was dragging the hide into the camp, and several of them went out to help him whenever his load got caught on anything. He did not make it to camp until the next night." [Libby, Arikara Narrative, p.199]</p>

<ul style="list-style-type: none"> <li>• 1877-1960</li> <li>• Tribal Chairman</li> </ul>	<p>15, 1898 he was taken with a group of pupils escorted by Anna Dawson to Hampton Institute in Virginia. After completing school in January of 1902 Peter made his home in Nishu and married Adeline Z. Powell (a school teacher at Shell Creek). He was elected to the tribal council and served as the Chairman from 1942 - 1944. Peter was fluent in both Sahnish and English languages which served the people well as a tribal representative. Of his notable accomplishments was securing pensions for 148 Arikara Scouts and dispatchers, who served/worked with the United States government. Peter also organized the Old Scout Society and facilitated the creation of the original Old Scout Cemetery at Like-a-Fishhook Village. He traveled to Washington, D.C. on a number of occasions to seek the return of land taken from the Three Affiliated Tribes by the government. He also worked in a number of different professions such as a road foreman, Indian Court Judge, rancher/farmer, and Superintendent of the Sahnish Congregational Sunday School at White Shield, ND. He was actively involved in church affairs and became a minister in the Congregational Church. Peter Beauchamp lived to the age of 83 and died on August 29, 1960.</p> <p>Sources:</p> <p>Burdick, Jon L. Ph.D. <i>Hampton Normal &amp; Agricultural Institute's American Indian Students, 1875-1925 / Compiled and edited from American Indian student files held in the archives of Hampton University in Hampton, Virginia., c1994, 1998.</i> Original location: <a href="http://www.jumiajy.edu/~libstaff/Hampton/INDIBIO.htm">http://www.jumiajy.edu/~libstaff/Hampton/INDIBIO.htm</a></p> <p>The history and culture of the Mandan, Hidatsa, Sahnish (ARIKARA) / North Dakota Department of Public Instruction. Bismarck, N.D. : North Dakota Department of Public Instruction, c2002., p140.</p>
<p><b>Big White Bird Bear</b></p>	<p><b>SEE Sheheke</b></p> <p><b>Worked a Government Herder on the Fort Berthold Reservation.</b></p> <p>Sources: Edward Goodbird, as told to Gilbert L. Wilson, <i>Goodbird the Indian, His Story</i> (1914; reprint, St. Paul: Minnesota Historical Society Press, 1969), 95-94.</p>
<ul style="list-style-type: none"> <li>•</li> <li>• b.</li> <li>• Tribal Councilman</li> </ul>	<p><b>Bird Bear, Roger</b></p>
<ul style="list-style-type: none"> <li>•</li> <li>• b.</li> <li>• Tribal Councilman / Attorney</li> </ul>	<p><b>Bird Bear, Thomas</b></p> <p>"I grew up here on the reservation, from a farming and ranching background. I joined the service and went into the U.S. Army after high school. I attended college, and graduated with a bachelor of arts degree in philosophy from the University of North Dakota. I have a law degree from the law school there at the University. And today, I'm a licensed attorney and an attorney-at-law."</p> <p>Sources:</p> <p>Persistent Issues : Tom Bird Bear. <i>Discovering Lewis &amp; Clark</i>. <a href="http://www.lewis-clark.org">http://www.lewis-clark.org</a>, © 1999 by VAS, Inc. From <a href="http://www.lewis-clark.org/newman/mh_tombbb-bk.htm">http://www.lewis-clark.org/newman/mh_tombbb-bk.htm</a></p> <p>"Chief of the U.S. Volunteer Scouts Society"</p> <p>Sources:</p> <p>THE GROS VENTRE STORY OF SAKAKAWEA : As told to Major A. D. Welch about 1924 Found at: <a href="http://www.lewis-clark.org/newman/mh_bull1.htm">http://www.lewis-clark.org/newman/mh_bull1.htm</a></p>
<p><b>Black Cat</b></p> <ul style="list-style-type: none"> <li>• Mandan</li> <li>• b. mid 1700's</li> <li>• Principle Chief</li> </ul>	<p><b>Black Cat or <i>Poseopsahe</i></b> was born in the mid 1700's. He was the principle chief of the upper Mandan (<i>Roo-Tar-hee or Nuptadi</i>) village thought to be located on the eastern side of the Missouri River, across from Stanton, N.D. and just to the north of the present-day Coal Creek Power Generating Plant. Black Cat was the principle Chief when the Lewis and Clark expedition of 1804-1805 came up the Missouri River to his village. On October 28th, 1804 helped them select a site for a Fort or winter camp close to his village. Later that fall on November 15, 1804, Black cat brought the Assiniboin Chief <i>Chechank</i> (Old Crane) to meet them and receive gifts. About this same time the Americans witnessed an "adoption" ritual between the Mandan and the visiting Assiniboin that temporary smoothed relations to the atmosphere of good trade. He became a regular visitor to the Americans and often exchanged gifts. Lewis &amp; Clark gave Black Cat a number of battle axes, fish hooks and ribbon. On February 8, 1805, Black Cat gave to Captain Lewis a highly prized elkhorn bow &amp; a number of arrows that would be sent to U.S. President Jefferson and is today in the Peabody Museum. On the Expedition's return from the Pacific Coast they tried to pursue Black Cat to accompany them east, but declined the dangerous journey into Sioux country. After Lewis returned he wrote in his Journal:</p> <p>"This man possesses more integrity, firmness, intelligence and perspicuity of mind than any Indian I have met with in this quarter, and I think with a little management he may be made a useful agent</p>

<p>His next tour of duty was with the Custer Surveying expedition in June of 1875. The expedition was responsible for finding gold in the Black Hills close to the Shell River, and the ensuing gold rush. In August of 1912, nine survivors of some forty members of the Arikara Scouts came together at Bear's Belly home at Armstrong on the Ft. Berthold Reservation to tell their stories to the secretary of the State Historical Society.</p> <p>Sources:</p> <ul style="list-style-type: none"> <li>• Libby, O.G. <i>The Arikara Narrative of the campaign against the Hostile Dakotas</i>, June, 1876. Rio Grande Press, Inc. Glorieta, N.M. 1976.</li> <li>• Curtis, Edward S., 1868-1952. <i>The North American Indian</i>, being a series of volumes picturing and describing the Indians of the United States and Alaska. New York, Johnson Reprint Corp. [1970, c1907-30], p.178.</li> </ul>	<p><b>Bear's Teeth</b></p> <ul style="list-style-type: none"> <li>• Arikara</li> <li>• b. ?</li> <li>• Chief</li> </ul>  <p>Photo by Edward S. Curtis. Courtesy of the Library of Congress, Prints and Photographs Division</p>	<p><b>Bear's Teeth or KuuNuuxaánu'</b> was an Arikara Chief ca. 1881. Photographed by famed photographer Edward Curtis. He is described as a member of the Night order of the medicine fraternity.</p> <p>Sources:</p> <p>Curtis, Edward S., 1868-1952. <i>The North American Indian</i>, being a series of volumes picturing and describing the Indians of the United States and Alaska. New York, Johnson Reprint Corp. [1970, c1907-30], v.5</p>
<p><b>Beauchamp, Peter H.</b></p> <ul style="list-style-type: none"> <li>• Arikara</li> </ul>	<p>Peter Beauchamp or Sitting Bull was born on June 15, 1877, to Peter "Pierre" Beauchamp (Frenchman with the American Fur Company) and Woman Goes Out (daughter of Sahnish Chief White Shield) on the Fort Berthold Reservation. Peter grew-up at Like-a-Fishhook Village. On June</p>	