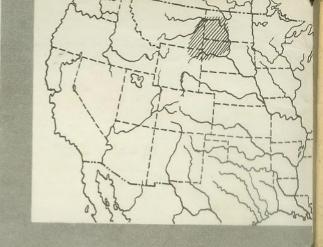


## THE ARIKARA INDIANS

THEIR LAND AND CUSTOMS



Originally, the Arikara inhabited a range southwest of their historic village sites, where they were closely allied with the Skidi Pawnee. Tradition and tribal history indicate that at some point in the broad Missouri valley the Skidi and the Arikara parted, the Skidi settling along the Loup River in Nebraska, the Arikara migrating northeast, building their villages on the bluffs of the Missouri as far south as Omaha.

Their boats were made from a single buffalo skin stretched hair side in over a frame of willows bent round like a basket and tied to a hoop three or four feet in diameter. This "bull boat" was light enough to prove no burden to a woman, and was buoyant enough to carry three men across the Missouri with reasonable safety.

The Arikara hunted the buffalo in the winter, returning to their villages in the early spring, where they spent the time before planting in dressing the pelts. Their fish supply was obtained by means of basket traps. They were expert swimmers and often took advantage of their skill by killing buffalo in the water as the great herds crossed the river.

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DELL COMICS ARE GOOD COMICS



























LATER, IN THE REAR OF CHET KANE'S HARDWARE

OTHER EXPRESS CARS, CHET!
IT WAS A ROLLING FORT!
HANK WAS CUT DOWN!



WE'D BETTER
LAY OFF TRAIN
ROBBERIES! YOU
CAN'T GET INTO
THOSE ARMORED
EXPRESS CARS!

SO THE RAILROAD OFFICIALS THINK THEY CAN OUTSMART CHET KANE, DO THEY? WELL, INSTEAD OF GIVING UP, I'M GOING TO SHOW THEM HOW SMART I AM!











ONLY THIS ONE WILL BE SHIPPED OUT WITH AIR HOLES IN IT AND THIS LOCK PLATE'S BOLTS WILL BE FILED OFF ON THE INSIDE!
THEN ALL A MAN INSIDE HAS TO DO WHEN
HE WANTS TO GET OUT IS PUSH THE BOLTS
THROUGH AND RAISE THE LID!



SAY! WHEN THE TRAINS STOPPED, HE COULD COME OUT, PLUG THE GUARDS INSIDE THE EXPRESS CAR AND OPEN THE DOOR FOR THE OTHERS! BUT WHO IS GOING TO HIDE --

I HEAR OF A BIG SHIPMENT WE'LL SHOW THOSE RAILROAD OFFICIALS THEIR CARS AREN'T ROBBERPROOF!



GOOD! NOW WE'LL TWO DAYS LATER ---LET IT BE KNOWN HERE'S THE CONFIRMING TELEGRAM, MR. BELDING! GOLD SHIPMENT THE MASKED MAN AND TONTO WILL BOARD THE WESTBOUND PECOS EXPRESS JUST EAST OF REDTOWN ON WEDNESDAY!



THERE'S A LARGE

ON BOARD!

I'M HOPING THE ROBBERS WILL LEARN OF IT AND TRY TO ATTACK THE TRAIN! THEY'LL FIND THEY CAN'T ENTER THE ARMORED EXPRESS CAR AND THEN, THE MASKED MAN AND TONTO WILL UNLOAD THEIR HORSES FROM THE BAGGAGE CAR AND TRACK THEM TO



































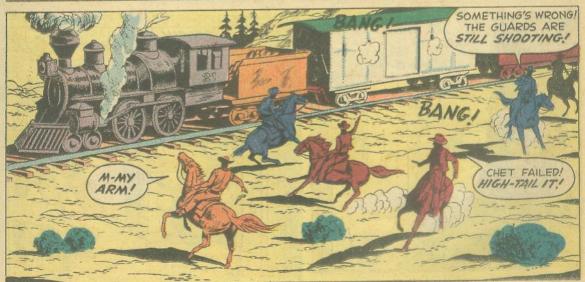


























































IT'S ONE OF THE FINEST RIFLES THAT EVER CAME OUT OF THE WINCHESTER FACTORY!
THE STOCK IS HAND CARVED! IT'S A DEADLY ACCURATE AND FAST-FIRING WEAPON! WE'LL HOLD A SHOOTING CONTEST WITH THE THUNDER ROD AS THE PRIZE! WE'LL CHARGE A STIFF ENTRANCE FEE! I'LL PRINT NOTICES IN TOMORROW MORNING'S PAPER!





























































































There is a story, told in the lodges of the Sioux, of how Modunk chased the evil spirits out of Devil's Canyon.

Before the white man came, the Sioux were a prosperous and powerful nation. They spent their days hunting buffalo, sitting around the campfire, and occasionally fighting an enemy tribe. As in all societies, life was easier for some than others. Modunk had had the misfortune of being abandoned, at an early age, by a tribe of Piutes. In order to earn his buffalo meat, he was given all the unwanted tasks, such as cleaning fish, gathering wood, and burning garbage.

He was stacking wood one day when there was a great commotion around Chief Woomgway's tepee. Modunk hid behind several Braves, and listened to the Chief bewail the disappearance of one of his sons. He'd gone into the canyon, at the base of Thunder Mountain, and had simply vanished. When he didn't return the next day, or the next, the village decided his scalp was decorating one of the Cheyenne's belts, and forgot about him.

But, two days later, a squaw went into the Canyon, looking for berries, and was never seen again. The medicine men decided the gorge was "haunted" and named it Devil's Canyon. The next Spring, fever killed off most of the buffalo. The Sioux knew there was game in the Canyon; so they chose four of their bravest and strongest warriors, armed them, and sent them into the bewitched Canyon.

Four moons later, they had not returned.

The medicine men danced from sun'up to sundown, and offered dozens of squirrels to chase the "ghosts" out of Devil's Canyon. But, still, nobody came back.

The papooses' empty bellies cried for food, now. Some powerful "magic" had to be used to bring food to the weakened tribe. The medicine men worked furiously. After many powwows, they decided Modunk, because he had no parents, was "hexing" them. They hung twelve dead toads from his waist, gave him a sac of water, and wished him a pleasant journey to the "happy hunting grounds". Then, they rode him to Devil's Canyon, posted two guards to make sure he didn't turn back, and rode off.

Modunk worked his way carefully down the rocky slope. Most seventeen-year-olds would have been terrified at the prospect of facing a "haunted" canyon, without even a bow and arrow. But Modunk was used to being a scapegoat.

As he got down to the bottom of the valley, from which no Sioux had ever returned, he

was surprised to discover it was very pretty. There was green grass, a clear stream, and many multicolored rocks. He picked out a. leafy tree to sleep in, and hunted around for something to serve as a tomahawk. Darkness came before he could construct a weapon. Unable to build a fire, he shivered in the tree through a long, sleepless night. Morning found him stiff of limb, and ravenously hungry. He walked towards the stream, passing buffalo, deer and rabbits on the way. If only he had a bow and arrow! Maybe evil spirits had killed the other Sioux; but, it was easy to see, they hadn't starved to death. Modunk wondered how long the evil spirits would let him live, before they snuffed out his life.

When he got to the shallow, fish-filled stream, he selected a heavy tree stalk and stunned a couple of bass. With the help of many peculiar facial expressions, he ate them raw and proceeded on an inspection of the valley.

He began to feel very pleased with himself. Here he'd been in Devil's Canyon almost twenty-four hours and nothing had happened. He was still alive! He hadn't seen any goblins or dragons. Maybe he would live, after all!



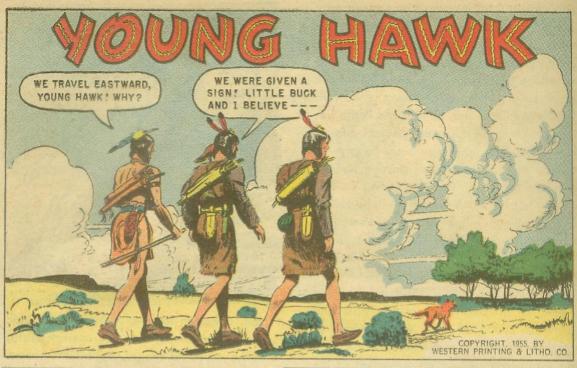


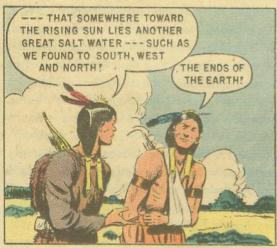
But, unknown to him, every step he took sank a little deeper into the spongy earth, until he could no longer see his moccasins. Modunk stopped and looked down at his feet. They seemed to be sinking into the ground, as if pulled by some invisible force. Hastily, he turned around and floundered, as fast as he could, through the slimy turf. When he got to firm ground, he caught his breath and heaved a sigh of relief. Now he knew where the Chief's son, the squaw, and the four warriors were. They were underneath that sandy earth-pulled under by demons, who had had trouble holding on to Modunk's slim feet. Modunk ran, with all his speed, to where the two Braves had left him. From there, it was a short distance to the village. The tribe's astonishment was great, indeed, to see the young boy come running into the village, apparently unharmed.

"Chief Woomgway! Chief Woomgway!"
yelled Modunk, "I've found the demons! Come!
Help me destroy them!"

Modunk showed the Sioux braves where the quicksand was, and they "buried" the demons with tons of rock and hard earth.

No more did Modunk clean fish or spend hours sharpening flints. He was much sought after, for good omens, and the Chief's daughters looked on him with friendly eyes.





































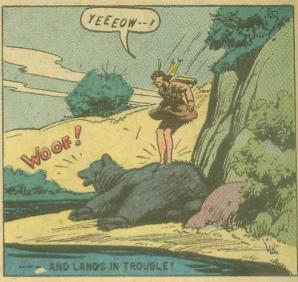






















FOR THE HEART ...















AFTER WASHING STRONG EAGLE'S WOUNDS, YOUNG HAWK DUSTS THEM WITH A MEDICINE POWDER!















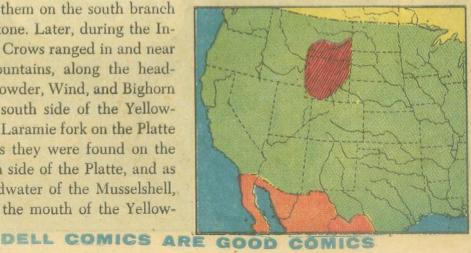






Originally a part of the Hidatsa group, the Crows separated about 1776 because of a factional dispute between two chiefs, after which they left the Missouri and migrated to the vicinity of the Rocky Mountains, where they became one of the most typical plains tribes, carrying on perpetual war with the surrounding tribes, their chief enemies being the Blackfeet and Sioux. At the time of the Lewis and Clark expedition (1804), they lived on the Bighorn River. In 1817, they ranged around the Yellowstone and the east side of the Rocky Mountains. In 1834, an American trader by the name of Drake located them on the south branch of the Yellowstone. Later, during the Indian Wars, the Crows ranged in and near the Rocky Mountains, along the headwaters of the Powder, Wind, and Bighorn Rivers on the south side of the Yellowstone, as far as Laramie fork on the Platte River. At times they were found on the west and north side of the Platte, and as far as the headwater of the Musselshell, and as low as the mouth of the Yellowstone.

. The Crows possessed great herds of good horses, from the beginning of the Indian Horse Culture period and it was probably this factor that made them constant targets for raids by the Sioux and other plains tribes. During the campaigns against the Sioux and Cheyenne by the United States Army, the campaigns that were climaxed by Custer's annihilation at the Little Big Horn, and the subsequent confining of the tribes to reservations, the Crows saw an opportunity for revenge against their suppressors, and became the eyes of the cavalry as scouts for Terry, Custer and Miles.



# The Bannock Indians



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The Bannock Indians were a remote plains tribe that kept themselves apart from white influence by staying in the foothills and wilder parts of southeast Idaho and western Wyoming. The country claimed by the Bannock (see map) and recognized by the treaty of Fort Bridger in 1868 was a wide range for this comparatively small tribe, which, in 1869, had a total population of less than 500.

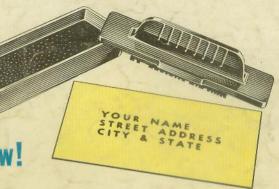
In all probability, the Bannock crossed the mountains from the east as an escape from the raids of the Blackfeet.

Like typical plains Indians, the Bannock lived in buffalo-hide tipis, and followed the buffalo herds for their principle food and material for clothing and implements. Their weapons, like the Nez Percé, with whom they compare physically and culturally, were the bow and arrow, lance, war club, knife, and shield.

Clothing consisted chiefly of a breech-cloth and moccasins in summer. With the coming of cold weather, the Bannock clothed himself in heavy coats and leggings, made from buffalo, elk, or mountain sheep hides with the hair left on. Hooded coats, often decorated with colorful designs of embroidered quill work, were worn on winter hunts and winter raids. Feathers, so important to most plains Indians, played a much less important significance with the Bannock men. There have been no evidences of the elaborate eagle feather war bonnets so common to the Sioux and Cheyenne, and only occasionally was a single feather worn in the hair.

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