

**REPORT OF THE
16TH ANNUAL
SAND CREEK DESCENDANTS GATHERING**

Date & Location

Saturday, December 1, 2007, 1:00 P. M. - 11:00 P. M.
Grady County Fairgrounds, North Pavilion Building, Chickasha, Oklahoma

Purpose

Descendants Annual Gathering, Social & Business Gathering to enjoy All Gourd Dancing Program & receive SCMD Trust Reports

Head Staff

Raymond Kingfisher, Master of Ceremonies
Jimmy Reeder, Head Singer
Butch Tahsequah, Head Man Dancer
Loretta Bradford, Head Lady Dancer
Kelsey Palmer, SCMD Trust Princess
Arena Directors, Geary Nimsey & Dennis "Bon" Tsoitigh
Security, Joe Nevaquaya

Co - Host

Sathieday Khatgomebaugh & Comanche Little Ponies

Special Guest

Cynthia L. Chavez, Director & Carolyn McArthur, Collections Manager, Indian Arts Research Center, Santa Fe, New Mexico, Exhibiting the "Chief White Antelope Blanket"

Don Vasicek, Movie Producer of the Sand Creek Massacre Documentary Film, (unable to attend due to family emergency)

Z. Susanne Aikman, Producer, Native Voices Radio Program, Denver Colorado
Native American Marine Corps Association, Donald Horse, Commander

Consultants & Advisors

Attorney Larry Derryberry, Legal Consultant, Oklahoma City
Dr. John Moore, Ethnologic Consultant, University of Florida
Dr. Janis Campbell, Genealogical Consultant, Oklahoma City, OK

Trustee's Report:

In 1865, the United States, wanting to eliminate the Southern Cheyenne and Arapaho Tribes' rights to certain portions of the United States territories and cease warfare between the Tribes and the United States because of retaliations for the Sand Creek Massacre, persuaded the tribes to enter into a treaty where they relinquished all claims to their lands and agree to remain at peace with the government in return for lands to be set aside for their perpetual use and enjoyment.

As reparation for the atrocities committed at Sand Creek, the United States promised land patents,

securities, animals, goods, provisions, or such other useful articles to each person made a widow or who lost a parent at the Sand Creek Massacre. The United States, acting through the Secretary of the Interior, has failed to fulfill the treaty promises. The Sand Creek Massacre Descendants Trust representing the descendants of the of the 1864 Sand Creek Massacre, is concerning filing suit against the United States government to carry out the obligations in the Treaty of October 14, 1865 and to force the Secretary of the Interior to comply with the terms in Article Six of the 1865 Treaty.

Kelsey Palmer, New SCMD Trust Princess will serve 2008 to 2012

Kelsey R. Palmer's ancestry is of the Kiowa, Apache, Cheyenne, Arapaho and Cherokee tribes. Through her Great Grandmother Katherine (Stumbling-bear) Geionety, she is a descendant of Kiowa Chief Stumbling Bear (1832-1903), he was an influential war chief noted for leading raids against the Sac Fox, Pawnees, and Navajos as well as against white settlers. He is well known among the Kiowa as a warrior, chief, and advocate of peace. At the time of his death at Fort Sill, Stumbling Bear was the last surviving Kiowa chief from the old raiding days on the Southern Plains. Through her Great Grand Mother Cleo (Antelope) Flute, she is a descendant of Cheyenne Chief White Antelope (1789 - 1864) whose camp was located at Sand Creek Colorado on November 29, 1864 where his band suffered terribly during the 1864 Sand Creek Massacre – White Antelope was killed while singing his death song. White Antelope was among the first Cheyenne to travel to Washington, visiting President Millard Fillmore in September of 1852. A blanket, reportedly taken from Chief White Antelope's body at Sand Creek is currently housed at the School of American Research, Santa Fe, N.M. Kelsey's Cheyenne ancestry and legacy are being a descendants of Chief White Antelope and a descendant of the 1864 Sand Creek Massacre. Kelsey is also a descendant of the Trail of Tears through her Great Grandfather Tom Flute, a full blood Cherokee whose parents and grandparents were labeled as immigrants from East of the Mississippi because they were brought to Oklahoma by the Trail of Tears.

Attorney Larry Derryberry Report; Forgotten Treaty Obligations

In 1965, the Cheyenne & Arapaho tribes formally agreed to a \$15 million settlement. See Cheyenne-Arapaho Tribes of Indians of Okla. v. United States, 16 Ind. Cl. Comm. 162, 183 (1966). The Indian Claims Commission's decision concerning Article Six (6) in the Treaty with the Cheyenne/Arapaho Indians on October 14, 1865 (14 State 703) was one of the "finality clauses," that the Cheyenne & Arapaho tribes agreed to give up in 1965, see (Analysis of Southern Cheyenne -Arapaho Claims) and Cheyenne - Arapaho v. United States, Civil Action No. 06-0519 (PLF), substantiates that the Cheyenne-Arapaho tribes agreed to several "finality clauses," including one which read: Entry of final judgment in said amount shall finally dispose of all rights, claims or demands which the Cheyenne - Arapaho tribes has asserted or could have asserted with respect to the subject matter of these claims, this "finality clauses," includes the 1864 Sand Creek claims.

Dr. John Moore and Dr. Janis Campbell; Lectured on "Qualifying As A Sand Creek Descendant":

A Sand Creek Descendant is someone who had one or more ancestors present at the Sand Creek Massacre in 1864, and who may be eligible for a claim against the federal government according to the Treaty of the Little Arkansas, signed in 1865. There are many ways to establish a band membership genealogical connection between a person attacked at Sand Creek and a living descendant. One of the most difficult methods is to collect documents which establish parentage for each generation all the way back to the official list of family heads prepared in 1865. The problem here is that only family heads are named on the official list, and it is difficult or impossible in many cases to document

parentage from 1864 to the first comprehensive government censuses created more than ten years later

An easier method of establishing descent is by band membership. Only certain bands were attacked at Sand Creek, and these bands still existed when individual land allotments were taken in 1892. Each band took a cluster of allotments, in various places around the Cheyenne and Arapaho reservation. All members of a band were related to each other, and were descended from members of the same band as it existed in 1864. Of course, over the years, members of other bands married into the Sand Creek bands. Although these spouses may not have been Sand Creek descendants themselves, their children were, because of the band membership of the parent. That is, each resident in a Sand Creek band had at least one parent who was a member of the band. Consequently, every living person descended from members of the Sand Creek bands as listed on the 1892 allotment list is a Sand Creek descendant.

The vast majority of Sand Creek descendants can be identified and qualified for any claim by reference to the 1892 allotment list. Those who cannot find any ancestor among the Sand Creek bands at allotment can still qualify by tracing ancestry back to the official list of family heads. For assistance with this method of qualification, contact should be made with genealogical experts through the SCMD Trust.

Another advantage of qualifying through the allotment list is that beginning at allotment, the federal government took responsibility for keeping up with descent through its "heir-ship files." These files are very comprehensive and constitute official documents. When an allotment was sold, however, the file was most often retired, and so additional connections between a Sand Creek descendant who was allotted and a living descendant must be established by consulting birth certificates, missionary records, and other documents kept by the local, state, or federal government.

To establish ancestry with the Sand Creek bands, only one line of relationship needs to be established. Even though a living descendant might have had ten or more ancestors present at Sand Creek, to qualify for any claim a living descendant only needs to establish descendant from only one of these ancestors. It is suggested that a descendant should pick the most prominent ancestor, since documents are more likely to be found concerning prominent persons. For example, if a person is descended from Chief Black Kettle and several other persons at Sand Creek, it is best to submit the claim as a descendant of Black Kettle, since he was a very well known person about whom many documents exist.

**Report on Chief White Antelope Blanket by Cynthia L. Chavez, Director,
Indian Arts Research Center, Santa Fe, New Mexico**

The most important cultural icon of the Sand Creek Massacre Descendants and the Southern Cheyenne tribe, the Chief White Antelope blanket is believed to have been taken from the body of Chief White Antelope at the Sand Creek Massacre in Colorado on November 29, 1864. Its significance to the Cheyenne people is paralleled by its artistic and art historical significance to the people of the world, for it is generally regarded as the finest example of Navajo weaving created during the Classic period.

Some scholars speculate that the piece was a "slave blanket" made by a Navajo woman who lived, forcibly or otherwise, in a Spanish household. This would help explain the fineness of the work, which was probably done around the time the Army was conducting its forced removal of the Navajos to Fort Sumner, New Mexico. Some

contemporary Cheyenne elders and descendants of Chief White Antelope believe that White Antelope may have confiscated the blanket during a raid into Navajo country.

White Antelope was one of the first to fall when Colonel John Chivington's volunteers descended on the peaceful Cheyenne encampment at Sand Creek in 1864. Hearing gunfire, the chief emerged from his lodge with his hands upraised, palms forward - the traditional sign for peace. As bullets fell around him he folded his arms and began chanting the death song: "Nothing lives long / nothing lives long except for the earth and the mountains..." The Sand Creek Massacre stands as one of the most tragic and brutal events in American history. Most of the estimated two hundred killed were women and children, although Colonel Chivington claimed to have killed five to six hundred Cheyenne out of a "hostile" force of nine hundred.

Officer John R. Tritts reported that trooper Henry Mull took the blanket from White Antelope's body on the massacre field and sold it to George Clark, a businessman and future mayor of Denver, for \$300. Clark reportedly wore the blanket as a raincoat for several years when he was a driver for the Overland Express. His daughter, Mrs. W.G. Wiggington, later sold the blanket to the Indian Arts Fund (IAF) - precursor of the Indian Arts Research Center, SAR - in 1929 for \$2500.

In the 1940s the Cheyenne tribe learned of the existence of the blanket and asked the IAF for its return. After an exchange of letters, their request was denied. In 1996 individuals from the Cheyenne nation visited Santa Fe to discuss issues related to ownership and access to the blanket. Requests were made to bring the blanket to the Cheyenne and Arapaho Reservation in Oklahoma where it could be viewed by Chief White Antelope descendants, elders, and tribal officials.

SAR staff took the blanket to Oklahoma in 1997 where it was viewed by Joe Antelope and others gathered at the Indian Baptist Church in Watonga.

Since 1997 the blanket has been transported to Oklahoma three times, and has been viewed by descendants and tribal members who have visited SAR's campus.

Although Chief Joe Antelope passed away in May 1997, it was his wish that SAR, the tribe, and interested lineal descendants cooperate to ensure that the odyssey of the Chief White Antelope blanket continue, both as a tribal icon of the Southern Cheyenne and as an artistic masterpiece preserved for the appreciation of future generations.

Sand Creek Massacre Film Harvests Another Best Film Award'

Donald L. Vasicek; Director and Producer of Sand Creek Massacre Film

"The Sand Creek Massacre", was awarded a Golden Drover Award (like an Oscar only a Drover) for Best Native American Film in the Trail Dance Film Festival in Duncan, Oklahoma on the Chisholm Trail on January 13, 2008. The documentary film, also awarded Best Film in The Indians Film Festival and The American Indian Film Festival, portrays the horrific event from the Cheyenne and Arapahos perspective when more than 400 women, children, mentally- and physically-challenged people, and elderly were slaughtered by military troops in the southeastern Colorado Territory in 1864.

Cecil Brewer, a film festival volunteer, said his he and his wife really liked "The Sand Creek Massacre". He said, "I never heard about this event before." Although he enjoyed watching the movie, he said it appeared to him that there was no motive for the massacre, just cold-blooded murder."

"The Sand Creek Massacre" was only one of approximately two dozen documentaries shown over the course of the weekend-long event at the Simmons Center and Chisholm Trail Heritage Center.

Award-winning writer/filmmaker, Donald L. Vasicek, the director and producer of the film, said, "As I mentioned to Bill Kurtis (producer of more than 300 hundred documentary films, many of which have been aired on A&E including "Investigating History", "Cold Case Files", and "American Justice") during breakfast one morning, I entered the film in the Trail Dance Film Festival for exposure. I define this kind of exposure to be exposure of the Sand Creek Massacre and to educate others in order to create a greater awareness about the Cheyenne and Arapaho people." Vasicek, via his film company, Olympus Films+, LLC, is dedicated to writing and producing quality products that serve to educate others about the human condition.