

emergence into the plains. The division into Northern and Southern Arapaho is largely geographic, originating within the last century, and made permanent by the placing of the two bands on different reservations. The Northern Arapaho, in Wyoming, are considered the nucleus or mother tribe and retain the sacred tribal articles, viz. a tubular pipe, one ear of corn, and a turtle figurine, all of stone.

Since they crossed the Missouri the drift of the Arapaho, as of the Cheyenne and Sioux, has been w. and s., the Arapaho making lodges on the edge of the mountains about the head of the North Platte, while the Southern Arapaho continued down toward the Arkansas. About the year 1840 they made peace with the Sioux, Kiowa, and Comanche, but were always at war with the Shoshoni, and Pawnee until they were confined upon reservations, while generally maintaining a friendly attitude toward the whites. By the treaty of Medicine Lodge in 1867 the Southern Arapaho, together with the Southern Cheyenne, were placed upon a reservation in Oklahoma, which was thrown open to white settlement in 1892, the Indians at the same time receiving allotments in severalty, with the rights of American citizenship. The Northern Arapaho were assigned to their present reservation on Wind r. in Wyoming in 1876, after having made peace with their hereditary enemies, the Shoshoni, living upon the same reservation. The Atsina division, usually regarded as a distinct tribe, is associated with the Assiniboin on Ft. Belknap res. in Montana. They numbered, respectively, 889, 859 and 535 in 1904, a total of 2,283, as against a total of 2,638 ten years earlier.

As a people the Arapaho are brave, but kindly and accommodating, and much given to ceremonial observances. The annual sun dance is their greatest tribal ceremony, and they were active propagators of the ghost-dance religion (q. v.) a few years ago. In arts and home life, until within a few years past, they were a typical Plains tribe. They bury their dead in the ground, unlike the Cheyenne and Sioux, who deposit them upon scaffolds or on the surface of the ground in boxes. They have the military organization common to most of the Plains tribes (see *Military so-*