

The BOOKER T. WASHINGTON Papers

je-haw-le or Young Eagle, was perhaps Hampton's most distinguished Indian graduate. A full-blooded Pawnee born at the Pawnee agency, Indian Territory, Murie came to Hampton in 1878. He had previously attended school for one year and knew some English. While at Hampton he quickly showed his academic aptitude. He worked in the printing office and edited the column "From the Indians" for the *Southern Workman*. Graduating in the class of 1883, he returned to his home, where he taught for a year at the agency boarding school. In 1884 he took twenty-one of his students to the newly opened Haskell Institute in Kansas, where he remained for two years as assistant disciplinarian and drillmaster. Promised an appointment as a teacher in the Pawnee school by the U.S. Commissioner of Indian Affairs, he returned home, but the local Indian agent claimed that he had never received any instructions and refused to give Murie the job. Disappointed, he began a farm on a twelve-acre plot of land he had claimed near the Arkansas River. In the tradition of his alma mater, however, he continued to consider it his duty to help his people "in every way I can, whether it is an Indian man with his machine, or an Indian woman with her sewing machine, or telling my people the stories of Christ, for I want them to put their superstitious ideas aside, and believe in the white man's Great Spirit." (*Twenty-two Years Work*, 197-98.)

While pressing for such change, Murie apparently began to appreciate his own culture more fully and became interested in the ancient traditions, mythology, and songs of the Pawnee, a project that soon attracted the interest of several American ethnologists. In 1894 he collaborated with Alice C. Fletcher on a study called "The Hako: A Pawnee Ceremony," which was published in 1901 by the U.S. Bureau of American Ethnology. Fletcher's preface to the volume praised Murie's field work: "How difficult his undertaking has been, and still is, can only be appreciated by those who have attempted to accomplish a similar work. His patience, tact, and unflinching courtesy and kindness have soothed the prejudice and allayed the fears of the old men who hold fast to the faith of their fathers and are the repositories of all that remains of the ancient rites of the tribe" (p. 14). With George Amos Dorsey, Murie wrote *Traditions of the Skidi Pawnee* (1904) and *The Pawnee Mythology* (1906). He was at various times employed by the Field Museum of Natural History in Chicago and by the U.S. Bureau of American Ethnology to do research work on the Pawnee. In 1914 his study, "Pawnee Indian Societies," was published in the *Anthropological Papers of the American Museum of Natural History*. Murie also wrote a study of more than 2,000 pages, "Ceremonies of the Pawnee," that has never been published.

During his career as an ethnologist, Murie maintained his home in Pawnee, Okla., and worked as a cashier for a local bank. In 1915 he was elected president of the Indian Farmers' Institute in Pawnee.

⁴ Jonathan Heustice, a Pawnee, attended Hampton from 1879 to 1881 and traveled for several years with "Texas Charlie's Indian Show" before settling down as a farmer.

⁵ Henry Romeyn was a regular-army first lieutenant assigned to command of the cadets at Hampton Institute from 1878 to 1881. Listed as forty-seven years old in the 1880 census, Romeyn had joined the Army in 1862 as a corporal and risen to the rank of brevet major by the end of the Civil War. For a time he was an officer of the Fourteenth U.S. Colored Troops. After the war Romeyn took part in the Indian campaigns. His services against the Nez Percé in the battle of Bear Paw Mountain, Mont., in 1877, earned him a Medal of Honor, issued in 1894, and a severe wound, probably resulting in his temporary assignment to Hampton. He retired from the Army in 1897.