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Spreading trees shade the boggy pool below the spring outline the course of the meandering stream as it flows southwesterly toward the North Canadian River. Now known as the Left Hand Spring (and flowing an estimated 300-500 gallons per minute), it is shown as Raven Spring on the 1872-73 Survey map. Native grass covers the slope to the east where the grave marker is. The five-acre site has been fenced, following acquisition by the Oklahoma Historical Society in 1968. Outside the fence, on allotted Indian land still owned by his heirs, stands the abandoned house Arapaho Chief Left Hand (Nawat, or Nawathit) built for himself in 1384-85.* There are additional graves (presumably Indian, mostly unmarked) in virgin prairie at the north edge of the Left Hand allotment. But for the grave site itself the quarter section is farmed and pastured.

* See attached copy of War Chief, Dec. 1969, for additional information on Left Hand and his house.

S

Form	10- 300 a
(July	1969)

UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES

INVENTORY - NOMINATION FORM

(Continuation Sheet)

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No. 8. Significance . . . Explanatory Note to Mr. Levy

Chisholm (Jesse) Grave Site

May I address myself briefly to the doubt I seem to have aroused as to whether or not we are asking protection for the <u>actual</u> grave site of Jesse Chisholm?

In my Left Hand article in <u>The War Chief</u> (p. 2, col. 1) I tried not to be dogmatic. I said: "But the knoll enfolds (or so it is commonly believed) the grave of Jesse Chisholm . . " I did so because the Indians among whom he died obviously erected no chiseled stone over the site. And the interested school children who put up the first crude wooden grave marker some 50 years later certainly did no archeological research. They accepted the site located for them by oldtimers still living in the area of the spring.

There are those who speculate the body was buried some yards to the southeast. This might well be. As you can see however from the enclosed sketch of the spring area, such a site could still be well within the preservation plot.

In short, while making no categorical claim as to precise spot for Chisholm's bones, we do state - and that quite emphatically - that there is absolutely no reason to believe Chisholm was buried anywhere but in the immediate vicinity of the present simple stone marker.

As for Left Hand, he too is buried near by, as I have indicated. There are those who (again) believe they know the exact site and it would seem desirable at some future date to bring these two friends together again - in spirit, if not in actual skeletal remains - in a single protected grave site. Addition of the Left Hand home, as shown on the accompanying sketch, will in our opinion further underscore the importance of this site.

INIFICANCE			
PERIOD (Check One or More as	Appropriate)		
Pre-Columbian	16th Century	18th Century	20th Century
15th Century	17th Century	🔀 19th Century	
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REAS OF SIGNIFICANCE (Ch	eck One or More as Appropri	ate)	
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TATEMENT OF SIGNIFICANCE

Jesse Chisholm's death March 4, 1868, while he visited the camp of his Arapaho friend, Chief Left Hand, was fortuitous. The precise cause of death is not known; it may have been food poisoning, or pneumonia. That he was buried here, rather than at the home base for his trading operations a hundred miles or so the southeast, was determined by the exigencies of communication and transportation of the time. Yet the grave site is uniquely deserving of preservation because it represents a significant Indian/white man friendship at a troubled time in the history of the West when all too many whites subscribed to the dogma that the only good Indian was a dead Indian. Historically, the white man traded with the Indian to make money, the Indian traded to get those things he needed or wanted - whether guns, flour, beads, copper pans, or cheap whiskey. Chisholm and Left Hand were friends. That friendship may well have been a deciding factor in the Indian's valiant attempt to adapt himself to "the white man's way."

Chisholm, himself a halfblood Cherokee, was born in 1805. He was primarily a trader. Incidental to this business was his engaging in the manufacture of salt (some miles north and west of where he died) and laying out wagon trails to connect his various operations. It is ironically coincidental that one of his freight routes was incorporated into the most famous cattle trail of them all. Up it in the years after his death, from Texas to various railheads in Kansas, moved an estimated ten million head of cattle. Yet Chisholm himself, who gave his name to the trail, lies buried some twenty miles west of the trail and was never a cattleman.

Left Hand, for his part, came close to typifying Rousseau's "noble savage." An eloquent speaker, he championed the cause of his people in negotiations with the government preparatory to breaking up the Indian lands for white settlement in 1892. In later years, though totally blind, he became something of a lay preacher. Through it all, however, he never forgot the old ways. His creed was simple: "There are many ways to God." While clinging to old values, however, he recognized the inevitability of the white man's culture and economy, strove dutifully to

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Form 10-300a (July 1969) UNITED STATES DEPARTMENT OF THE INTERIOR NATIONAL PARK SERVICE

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NATIONAL REGISTER OF HISTORIC PLACES

INVENTORY - NOMINATION FORM

(Continuation Sheet)

(Number all entries)

No. 8. Significance

Chisholm (Jesse) Grave Site

adapt himself. In 1883, Agent John D. Miles in his monthly report notes that Left Hand had "herds today which for grade of cattle and amount of care are surpassed by few . . " It is because of this success that the government decided to reward him with a proper "white man's house," the dilapidated remains of which now overlook the Chisholm Grave Site. (A recently prepared paper on Left Hand and his house is enclosed for additional reference.)

This nomination, then, is based essentially on the accomplishments and human qualities of two men, both of whom are probably buried on or near this site. (Left Hand's nearby resting place is known by some of the older Indians still living in the area. There are those Indians and whites who hope he might some day be moved to the nominated site and the two friends could thus be, symbolically, reunited.) Jesse Chisholm's name is widely known, Left Hand's virtually unknown. Preservation of the spring and grave site will focus attention on both of them - and a friendship that, had it not been interrupted by death, might have helped to smooth Indian/white man relationships in the 1870s and 1880s in what is now western Oklahoma.



	Form 10-301 (July 1969)	UNITED STATES DEPARTMENT OF NATIONAL PARK SERVI		DR	STATE Oklahoma	
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Weft Hand (Raven) Spring Area Left Hand Home Plot 1 - Owned by the Oklahoma Historical Society (a. 5 acres) Jesse Chisholm Grave Marker 0 Left Hand (or Roven) Spring Plat 2 - Ownod by Left Hond heirs. (c. 3.5 acres) Scale: 1 0 = 10 feet

	Form 10-301 (Dec. 1968)	UNITED STATES DEPARTMENT (NATIONAL PARK SE	OF THE INTERI	OR	STATE Oklahoma	
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