

The Brown Quarterly

Quarterly Newsletter for Classroom Teachers

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Native American Issue

Fall 2002

Kansas Commemorates the Lewis & Clark Expedition 1804-1806

On behalf of the Kansas Lewis and Clark Bicentennial Commission, I would like to invite you to attend the National Signature Event, *A Journey Fourth*, on July 3-4, 2004.

A Journey Fourth, which was designated as a National Signature Event by the National Council of the Lewis and Clark Bicentennial, will be hosted by the cities of Kansas City, Leavenworth and Atchison on July 3-4, 2004.

The event focuses on a significant occurrence during the Lewis and Clark Corps of Discovery expedition. On July 4, 1804, near present-day Atchison, the members of the expedition celebrated the 28th anniversary of the Declaration of Independence for the first time in the newly acquired American West.

The Declaration's fundamental principles form the foundation of our nation's government - that we are created equal and are endowed by our creator "with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." Using these principles, this Signature Event will explore the triumphs and continuing challenges of independence and democracy in the United States.

Local communities along the Kansas portion of the Lewis and Clark trail are currently

The Object of your mission is to explore the Missouri river [to] the Pacific ocean, [and] whether the Columbia, Oregon, Colorado or any other river may offer the most direct & practicable water communication across this continent for the purpose of commerce.

~ Thomas Jefferson, President of the United States

planning commemorative events from June 19 through July 11, 2004. The scope of these events will include historic interpretations of aspects of the Lewis and

Clark expedition and Independence Day activities in conjunction with the *Journey Fourth* signature event.

Although still in its initial planning stages, *A Journey Fourth* will offer the opportunity for a diverse cross section of people to explore how independence and democracy have affected culture in the United States since Lewis and Clark opened the West for settlement. The theme of independence will be presented from various perspectives, representing different cultures, ethnic groups and genders. The event will focus not only on the past, but also on the future.

Media packets and community event schedules are still being developed, but should be available soon. For additional information regarding *A Journey Fourth*, please contact Emilie Jester, Signature Event Coordinator at 816-691-3846 or ejester@visitkc.com.



Pawnee Chief, circa late 1800s. He may be wearing the Jefferson medallion given as a commemorative gift by the Lewis & Clark Expedition. Courtesy of the Kansas State Historical Society.

**Karen Seaberg, Chair
Kansas Lewis and Clark
Bicentennial Commission**



Making Connections

On March 28, 2000, Governor Bill Graves signed an executive order establishing The Kansas Lewis and Clark Bicentennial Commission. The Commission is to make recommendations to the governor about ways the state can pay tribute to Lewis and Clark and participate in the national Lewis and Clark bicentennial commemoration activities.

The mission of the Kansas Lewis and Clark Bicentennial Commission is to commemorate the journey of Lewis and Clark, rekindle its spirit of discovery, and acclaim the contributions and good will of and towards native peoples. A primary goal of the Commission is to promote programs that focus on education, cultural sensitivity and harmony.

In an effort to make the Commission more culturally sensitive, Karen Seaberg, appointed by Governor Graves to chair the Commission, established a Native American Cultures Subcommittee and assigned this committee the task of providing technical assistance in communications with Native American tribes.

The purpose of the Subcommittee is to act as the first point of contact for the Kansas Lewis and Clark Bicentennial Commission, and related subcommittees, for all official Commission communications with the Native American tribes, communities and organizations across the State of Kansas and the United States.

Goals of the Native Cultures Subcommittee include:

- To promote inter-governmental cooperation, understanding and reconciliation between the State of Kansas and the Native American tribes located within the State of Kansas.
- To promote Native American cultural tourism in Kansas and internationally, to complement the activities sponsored by the Kansas Lewis and Clark Bicentennial Commission.
- To provide assistance to the Kansas Lewis and Clark Commission members in promoting positive images of Native Americans in all activities and products produced for the Lewis and Clark bicentennial.

The Native Cultures Subcommittee entered into a partnership with *The Brown Quarterly* to provide Native American tribes with an opportunity to tell their own histories. It is the hope of the Kansas Lewis and Clark Bicentennial Commission, and the Native Cultures Subcommittee, that this is the first of many partnerships that will be generated as we work towards the national signature event, *A Journey Fourth*, set for July 3-4, 2004. Sites in Atchison, Leavenworth and the Greater Kansas City Area will host the commemorative events for *A Journey Fourth*.

Chris Howell (Pawnee), Vice-Chair, Kansas Lewis and Clark Bicentennial Commission

Native Cultures Sub- committee



by
Chris Howell
Kansas Lewis and
Clark Bicentennial
Commission

The Brown Foundation is pleased to publish this newsletter for classroom teachers through which we will share resources available from national parks and museums. Established to maintain the legacy of the *Brown* decision, our organization plays an exciting role as a park partner. In 1990 we were instrumental in developing *Brown v. Board of Education* National Historic Site in Topeka, Kansas. We hope you enjoy the *Brown Quarterly* and we eagerly anticipate your comments.

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698 Grandview Drive
Kaw City, OK 74641

Kickapoo Nation of Kansas
1107 Goldfinch Rd
Horton, KS 66439

Otoe-Missouria Tribe
8151 Highway 177
Red Rock, OK 74651

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PO Box 470
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Prairie Band Potawatomi Nation
16281 Q Rd
Mayetta, KS 65509

Sac and Fox Nation of Missouri
302 N Main
Reserve, KS 66439

Kansas Tribes



Past & Present

Kaw (Kanza)

On July 4, 1804, Lewis & Clark's Corps of Discovery was camped on the site of a Kanza (Kaw) village near the mouth of the Kansas River. They had been told of the proud warriors who inhabited this area, but did not encounter the tribe, who were hunting buffalo in the western part of present-day Kansas.

The Kaw Nation derived its name from the Siouian *aca*, "south wind," a reference to the tribe's role in war ceremonies, using the power of the wind when recognizing warriors. Among the many variations of the name given by French traders and other Europeans were "Kanza" and "Kansa." By the mid-18th century, the "Wind People" were the predominant tribe in what became the state to which they gave their name. Their territory extended over most of present-day northern and eastern Kansas, with hunting grounds extending far to the west.

The Lewis and Clark expedition had a profound effect upon the Kaw. As people learned about the desirable lands along the Missouri and Kansas Rivers, the Kaws presented a formidable obstacle to westward expansion. Their warriors maintained control of the lower Kansas valley against both the white man from the east and tribes from the west. A succession of treaties sought to change the Kaw from an independent, semi-sedentary people into individual family farmers on the model of white agricultural society. The results were devastating to the tribe.

The treaty of 1825 reduced the tribe's 20,000,000 acre domain to a thirty-mile wide 2,000,000 acre reservation beginning just west of future Topeka. Promised annuities were seldom delivered or were obligated to unscrupulous traders, while disease decimated the tribal population. When railroad, town and land speculators coveted the 1825 treaty lands, the treaty of 1846 further reduced Kaw territory to 256,000 acres at present-day Council Grove. The subsequent treaty of 1859 removed the town of Council Grove from Kaw lands and gave the tribe only 80,000 of the poorest acres, in 40-acre plots for each family. Finally, on May 27, 1872, over the strong protests of Chief Allegawaho and his people, a federal act moved the Kanza to a 100,137 acre site in northern Oklahoma.

From a population of several thousand, the Kaw declined through disease and starvation to 1,500 by 1800, to 553 by 1872, and to 194 after being moved to Oklahoma. Even here their land claim was not safe. The Kaw Allotment Act of 1902 legally obliterated the tribe until federal reorganization in 1959. Their former reservation land was inundated in the mid-1960s by the construction of Kaw Reservoir which required the relocation of the tribal Council House and cemetery.

The Kaw Nation has survived adversity and today is a federally-recognized, self-governing tribe of 2,615 members. Tribal enterprises, headquartered in Kaw City, include a travel plaza, a casino, and an experimental pecan tree farm. The tribe oversees a housing project, health clinic, wellness center, daycare center, gymnasium and multi-purpose center. Emergency assistance, social service programs and academic scholarships are available to tribal members. Tribal District and Supreme courts were created in 1992.

As the Kaw Nation progresses economically, it also seeks to recover its cultural heritage. The Kaw language, almost lost with the death of the last of the full-bloods, is being revived through lessons beginning with elementary school children and including weekly conversational lessons for adults and children at our Kaw City headquarters or on our website (below).

The site of the last Kaw village in Kansas, Little John Creek Reserve, is just south of Council Grove. It has been placed on the National Register of Historic Places and is being restored as Allegawaho Memorial Heritage Park to tell the story of the Kanza. Plans include stabilization of the existing ruins, interpretative signs and audio posts, walking trails and an eventual visitor center.

The Kaw Nation sponsors a powwow during Council Grove's Washunga Days in June of each year. The Kaw Nation's annual Oklahoma powwow is held the first weekend in August. Visitors are welcome at both events. For more information about tribal history, enterprise or culture, visit our website at www.kawnation.com or call 580-269-2552.



Last full-blood Kaw Tribal Council, circa 1916

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Kansas Tribes ...

The Pawnee Nation

The Pawnee Nation has a long and proud history going back more than 700 years. At one time, early in the 19th century, there were more than 10,000 members of the Pawnee Nation along the North Platte River in Nebraska.

The Pawnee villages consisted of dome shaped, earth covered lodges with a diameter of 25 to 60 feet with a long entrance leading toward the east. A center pit dug three to four feet in diameter served as a fireplace for the extended families that lived there.

Before the middle of the 19th century, the tribe was stricken with small-pox and cholera. Because of this great loss of life, by 1900, the tribe's membership had decreased to 600.

The Pawnees were well known for their ability to raid neighboring tribes and acquire their horses, especially from the tribes to the south and southwest. Horses gave the Pawnees the mobility that made them a name to be feared by their enemies.

Although the Pawnees never waged open war against the U.S. Government and were classified as a "friendly nation," extra privileges were not gained.

The government felt the need to placate warring tribes with gifts, which sometimes consisted of rifles to hunt buffalo. These rifles were in turn used against the Pawnees, who were not so fortunately armed.

Nevertheless, the Pawnee warriors were men of courage and great endurance. Even when outnumbered

and outgunned, they fought valiantly. Some of these warrior's feats were considered legendary.

One exemplary leader, Chief Crooked Hand of the Skidi Band, arose from bed to muster the old men, women and boys and led a charge to defend their home. Although outnumbered two to one, they outfought a superior armed enemy and drove them away.

Pawnees dressed like other Plains tribes. However, the Pawnees had a special way of preparing their hair by dressing a scalp lock with buffalo fat until it stood up and curved backward like a horn.

The Pawnees unwillingly ceded their lands to the U.S. Government in 1833, 1848, 1857 and 1872. The move from Nebraska to what is now Pawnee Country in Oklahoma was completed in 1875. The Pawnee Indian Agency was established just east of the present site of the city of Pawnee in Oklahoma, and an Indian boarding school called Pawnee Industrial School was built. The school, affectionately known as "Gravy U," was closed in 1958 and the land was returned to the tribe in 1968. Many of the old "Gravy U" buildings have been renovated and are now used as tribal offices.



Pawnee Princess, circa 1960s

Today, the tribal enrollment numbers about 2,500 members, and Pawnees can be found in many walks of life in all areas of the United States as well as in other countries of the world. Pawnees take much pride in their ancestral heritage. They are noted in history for their tribal religion, rich in myth, symbolism and elaborate rites.

Powwows

A powwow is a modern term for an American Indian social gathering. A powwow may include dancing, wearing of regalia, music, eating and camping. It is a time for visiting between tribal families who sometimes come from many parts of the country. Dance regalia are not costumes. Many hours are spent on the bead, feather and ribbon works which should be considered works of art. Some powwows hold contests for prizes, while others are purely social in nature. Food and arts and crafts vendors may surround the arena.

Etiquette

- Powwows are not tourist attractions. Please respect this American Indian tradition.
- Do not cross, enter or stand in the sacred dance arena, unless asked by the announcer to join a social dance.
- Do not interfere with any dancers or touch any drum. The drum is considered a sacred object. Ask before you take pictures of an individual dancer or drum. Many items are passed down in the family or belong only to certain tribes or clans. They may be sacred and are not to be photographed.
- Permission for commercial use for any photos or videos should be obtained in writing.
- No alcoholic beverages or illicit drugs should be consumed.



... Past & Present



Prairie Band Potawatomi

Rich in cultural tradition, the Prairie Band of Potawatomi currently resides on 77,400 acres, in an 11 square mile area, in Jackson County, Kansas. Non-Indians residing within the reservation boundaries own approximately 52,486 acres, all of which are on the Jackson County tax rolls. Tribal membership in 1999 totaled more than 4,000 members with almost 500 living on the reservation, another 1,000 within state boundaries, and the remainder living elsewhere in the United States.

Over the years, the Prairie Band of Potawatomi have had many captivating stories to tell, at every bend, twist and turn of their history. The stories of old say the tribe was originally located on the eastern seaboard and slowly migrated westward over the years. So slowly did these movements take place that probably no single generation was conscious of the migration. The Potawatomi were once allied with the Ojibwa and Odawa tribes in the 1500s, using this coalition for mutual benefit in hunting, territorial expansion and defense against other tribes. In time, the Potawatomi formed their own tribe, and used the name "People of the Place of the Fire."

During this time, the tribe prospered as an autonomous group living on what the land could produce, such as the rich hunting and fishing resources of the Great Lakes. Additionally, the Potawatomi's cultivation of corn, pumpkin and beans produced a relatively plentiful, stable food supply, and populations and villages increased in size and number, but that changed with the expansion of the 13 colonies or "13 Fires."

Land became a central issue, and removal of Indian tribes from their original homelands became the governing policy of the U.S. government. This led to the Potawatomi people making temporary stops in Missouri's Platte Country in the mid-1830s, and the Council Bluffs area of Iowa in the 1840s. The tribe controlled up to five million acres at both locations. As a result, the Potawatomi developed an ability to adapt to new environments.

In 1846, the Potawatomi Tribe arrived in an area of Kansas known as the "Great American Desert." At that

time, the reservation was 30 miles square, including part of Topeka, and was promised by treaty to be the home of the Potawatomi for all time. But the reservation had its boundaries changed again, as evidenced by the present size of the reservation, less than half its original size.

Within the last decade, the tribe has experienced a revitalization which has improved social services, education, environment, infrastructure and cultural leadership programs, due in no small part to the introduction of gaming activities.

In 1997, the tribe entered into an agreement with Harrah's Kansas Casino Corporation to assist the tribe in equipping the facility. Harrah's has been granted the exclusive right to manage the facility and to train members and other staff in its operation and maintenance. Casino gaming is subject to extensive state and local regula-

tion. The new facility has created more than a thousand jobs, generating several million dollars in wages and revenue, as the largest employer in Jackson County.

Through this revenue, the tribe has improved the level of existing services to the reservation and its membership, and has developed new services. These include economic development, operations, enhancement of services to the elderly, youth programs, and increased employment opportunities, which not only alleviate pressure on the employment market but also develop individual self worth.

Tribal gaming has allowed members to live successful lives, provide for their families, and possess hope and pride in the future of the tribe. The Prairie Band Potawatomi can once again look optimistically to the future and to the preservation of a valued culture.



Potawatomi children, circa late 1800s.



Potawatomi child today

Photos courtesy of the Kansas State Historical Society.

Information for this article comes from the Native American Cultures Resource Handbook of the Kansas Lewis and Clark Bicentennial Commission, Suzanne Heck, editor

Take a look at these Web sites at your school or library !

Native American Web Resources

American Indian Research & Policy Center:
www.airpi.org

Bureau of Indian Affairs:
www.doi.gov/bureau-indian-affairs.html

Charles Curtis - Vice-President of the U.S. - 1929-33: www.vpcharlescurtis.net

Indian Country Today (newspaper):
www.Indiancountry.com

Indian Health Service:
www.ihs.gov/index.asp

National Congress of American Indians - (250 tribes): www.ncai.org

Native American Headlines:
www.owlstar.com/dailyheadlines.htm

Native Culture: www.nativeculture.com
Link to the American Indian Library Association.

National Council Lewis and Clark Bicentennial:
www.lewisandclark200.org

Lewis and Clark National Historic Trail Corps of Discovery II Project: www.nps.gov/lecl/welcome.htm

Prairie Band Potawatomi Nation: www.pbpnation.org

Pawnee Nation of Oklahoma:
www.pawneenation.org

Kaw Nation of Oklahoma:
www.kawnation.com/main.htm

Citizen Potawatomi Nation: www.potawatomi.org

Haskell Cultural Center and Museum:
www.haskell.edu

Mid-America All Indian Center and Museum:
www.theindiancenter.com

National Museum of the American Indian:
www.nmai.si.edu

BOOK NOOK

Indians in Kansas

Herring, Joseph. **The Enduring Indians of Kansas: A Century and a Half of Acculturation.** 1990.

Miner, HC & WE. Unrau. **The End of Indian Kansas: A Study of Cultural Revolution, 1854-1871.** 1990.

Tanner, Helen. Ed. **Atlas of Great Lakes Indian History.** 1987.

The Ioway

Blaine, Martha. **The Ioway Indians.** 1995.

Kansa/Kaw

Koplowitz, Bradford S. **The Kaw Indian Census and Allotments.**

Mixed Bloods and Tribal Dissolution: Charles Curtis and the Quest for Indian Identity. 1989.

Kickapoo

Herring, Joseph. **Kenekuk: The Kickapoo Prophet.** 1988.

White, Phillip M, ed. **The Kickapoo Indians, Their History and Culture: A Bibliography.** 1999.

Pawnee

Blaine, Martha Royce. **Some Things Are Not Forgotten—A Pawnee Family Remembers.** 1997.

Lacey, Theresa Jensen & Frank Porter. **The Pawnee (Indians of North America).** 1996.

Walters, Anna Lee. **The Pawnee Nation.** 2000.
Weltfish, Gene. **The Lost Universe.** 1990.

Prairie Band Potawatomi

Clifton, James A. **The Prairie People: Continuity and Change in Potawatomi Indian Culture-1665-1965.** 1998.

Edmunds, David. **The Potawatomis: Keepers of the Fire,** 1978.

Sac and Fox

Bonvillain, Nancy. **Black Hawk.** 1994.

The Sac and Fox. 1995.

Edmunds, David and Joseph Peyser. **The Fox Wars: The Mesquakie Challenge to New France.** 1993.

Some of these books can be purchased from the Kansas State Historical Society, 6425 SW 6th St, Topeka, KS 66615.

Teacher Talk

LESSON PLAN ON THE LEWIS AND CLARK EXPEDITION

IN MAY OF 1804, Captain William Clark and 43 men left St. Louis and proceeded across the Mississippi River by keelboat and canoe to St. Charles, Missouri. Captain Lewis had stayed in St. Louis to complete some business and arrived by horseback a few days later. On May 23, the Corps of Discovery departed from St. Charles and the Lewis and Clark expedition had begun.

The West that was observed by the Corps of Discovery has changed considerably in 200 years. Whether these changes are beneficial or harmful is a matter of debate today. Changes that some people perceive as positive may be viewed by others as ill-advised or even destructive. The bicentennial of the Lewis and Clark expedition promises to provide a platform for thoughtful discussion of these matters.

ADVANCE PREPARATION

Preview the contents of the teaching aids and resource materials of the Lesson Plans at www.nps.gov/jeff/LewisClark2/Education, including the introduction and summary of the expedition.

OVERVIEW

All living things move through life cycles, and the physical environment changes through natural processes. Students can examine the concept of change in general and can evaluate specific changes brought about, either directly or indirectly, as a result of the Lewis and Clark Expedition.

GOALS

- To learn that all living things, particularly humans, are able to affect the environment as well as be affected by it.
- To examine different perspectives toward human-engineered changes to the environment and social perspectives toward change. For instance, how do Native Americans perceive the Lewis and Clark Expedition?

OBJECTIVE

When the lesson is completed, students will be able to give examples showing that the effects of change may be viewed as beneficial by some and harmful by others.

CLASS DISCUSSION ON CHANGE

Not only people and other living things change. Natural forces such as wind, water, fire and ice are constantly altering the Earth itself.

Name some ways in which the physical world changes rapidly.

Earthquakes, hurricanes, tornadoes, tidal waves, floods, forest fires, volcanoes. Find pictures taken after the eruption of Mt. St. Helens in 1980 at <http://www.olywa.net/radu/valerie/StHelens.html>.

Name ways in which physical changes occur slowly.

Erosion, dripping water, freeze and thaw. See photos on the Carlsbad Caverns site <http://www.nps.gov/cave/home.htm>.

Give examples of how plants change the land.

Tree roots that crack rocks. After hurricanes and forest fires, vegetation appears and begins restoring the environment. See the Mt. St. Helens website.

How about animals?

Many animals burrow, build dens, nests, dams or lodges. Go to "Lodge, Dam and Canal" to learn about the building skills of beavers at <http://tjunior.thinkquest.org/3882/beavers.html>.

How do people change the environment?

The development of tools from simple stone axes to complex machines. Humans are able to speak, read and write, making it possible to pass down what they learn to the next generation.

Changes along the Lewis and Clark Trail

Focus on changes along the trail, and all over the West, since the Lewis and Clark Expedition. If the Corps of Discovery came back to make the journey again:

What would they see that was not there before?

River dams, super-sized cities, many more people, highways and cars. For photos of dams on the Columbia or Snake River, see <http://www.cqs.washington.edu/crisp/hydro/photos.html>

What might they be expecting to see that is not there anymore?

Dense forests, Indian villages, thousands of buffalo, Tall grass prairies. Find this website about the Tall Grass Prairie National Preserve of the National Park System at <http://www.nps.gov/tapr/home.htm>

What parts of the trail do you think would be relatively unchanged?

Remote parts of the Rocky Mountains and the Missouri River such as the Missouri Breaks. For a map/scenes of the Missouri Breaks go to <http://www.hedgesoutdoors.com/breaks.html>.

What do you think would be the most welcome or the most troubling changes?

As an example, pose these questions. If you were a member of an American Indian tribe today, how would you feel about the bicentennial of the Lewis and Clark expedition? If you are a member of an American Indian tribe today, how would you express your feelings to a non-Indian friend?

Brown V. Board 50th Anniversary Coalition

Purpose:

The Brown v. Board 50th Anniversary Coalition was established for the purpose of networking community efforts for several commemorative events in 2004, including the Grand Opening of the Brown v. Board National Historic Site in Topeka. One of the main goals of the coalition is to educate the public regarding the key role played by Kansas in shaping national and international policy.



Coalition members:

Brown Foundation
Brown v. Board of Education
National Historic Site
City of Topeka
Kansas African-American
Affairs Commission
Kansas Humanities Council
Kansas State Historical Society
Mayor's Council on Diversity
NAACP of Topeka
Topeka Back Home Reunion
Topeka Convention
& Visitors Bureau
Topeka Public Schools
University of Kansas
Washburn University

The Brown v. Board 50th Anniversary Coalition was established to commemorate the convergence in 2004 of several turning points in Kansas history, including the 150th anniversary of Territorial Kansas and the City of Topeka and the 200th anniversary of the Lewis and Clark Expedition.

For more information, call 800-235-1030 or visit <http://brownvboard.org/coalition>

Lewis and Clark traveled through Kansas during their 1804-1806 expedition and made contact with Native American tribes all during their journey of discovery. Find out more about Kansas Tribes, past and present, on pages 2-5 of this issue of the Brown Quarterly.

For information on African, Hispanic, Asian and Native American history, see past issues of the Brown Quarterly on our website at:

brownvboard.org

E-Mail: brownfound@juno.com

Web: <http://brownvboard.org>