

# **The Kanza-Who, Where and When?**

## **A teaching/study unit on the Kanza People of the Kaw Nation**

This multi-day teaching/learning unit over the Kanza or Kaw Nation will provide a condensed overview of the history of the Kanza people that middle and secondary students could easily read in a class period and will provide teaching strategies, classroom activities and additional resources to use to expand the study into several days. Unit assembled by Dr. Tim Fry, Washburn University, October 2018.

### **Goals/objectives of the unit:**

- 1) The student will be able to place and label important dates in Kanza history on a timeline. Specifically be able to add the following important dates and label each date with an identifying word or phrase on the timeline: 1724, 1825, 1830, 1846, 1859, 1873, 1902, 1922, 1928, 1959, 2000
- 2) The student will be able to locate and/or label significant geographical places on a map that were important in the history of the Kanza People. Specifically be able to locate if labeled or label if not labeled for the following: Missouri River, the Kansas or Kaw River, Blue River, Neosho River, the Arkansas River, the location of modern-day Kansas City, Topeka, Manhattan, Council Grove and Kay County, Oklahoma. In addition be able to the label major dwelling/living locations for the Kanza in the 1700s, where they lived from 1825 to 1846, where they lived from 1846 to 1873 and where the majority of Kanza people live today.
- 3) The student will be able to describe some important events in the history of the Kanza and identify/note some contributions of several important individuals to the story of the Kaw Nation. Specifically be able to describe or note some things about the major changes or events that took place for the dates noted and labeled on the timeline.
- 4) The student will be able to identify several important people in the history of the Kanza noting important contributions to or changes they made in the history of the Kanza. Specifically be able to describe contributions or changes made by the following individuals: White Plume, Joe Jim, Allegawaho, Washunga, Lucy Tayiah Eads, Charles Curtis, Frank Haucke.

### **Kansas History, Government, and Social Studies Standards addressed:**

Standard #4- Societies experience continuity and change over time.

Benchmark 1- The student will recognize and evaluate continuity and change over time and its impact on individuals, institutions, communities, states and nations.

**Oklahoma Standards addressed:** Social Studies -Grade 6: CS 1.2, CS 1.3; CS 3.1.A, B; CS 4.1  
Grade 7: CS 1.1, 1.2, 1.3; Grade 8: CS 4.1.E, 4.2. 4.6; CS 6.4;  
High School - U.S. History: CS 1.2; 1.2.B, C; CS 3.1.D, E; CS 5.4.D;  
Oklahoma History: CS 1.1; CS 1.3; CS 1.4; CS.2.1, 2.3, 2.7; CS 4.1. 4.4; CS 5.5. 5

## Historical Overview of the Kanza for Students

The state of Kansas, along with one of its major rivers, and one of the largest cities in the area derive their name from the Kanza or Kaw People. While there are many spellings and pronunciations of the word, *Kanza* (sometimes spelled *Kansa*) or *Kaw* are the most widely used. Reportedly the word meant “wind people” or possibly “people of the south wind.” Their language was a branch of the Siouan language called Dhegiha (pronounced: they-Gee-hah). Other members of this cultural group were the Quapaw, Omaha, Ponca and Osage Peoples. Oral tradition tells of a migration from the east and onto the Great Plains sometime between the 13<sup>th</sup> and 16<sup>th</sup> centuries. The Quapaw settled in what is now Arkansas, the Osage settled in what is now central and western Missouri, the Kanza settled in what is now northwest Missouri and northeast Kansas, and the Ponca and Omaha continued a migration north into what is now Nebraska and South Dakota.

The first historical or written record of the Kanza came from European explorers and fur traders in the late 1600s and early 1700s. It was primarily the French who would establish a close relationship with the Kanza people. The Kanza sold furs and buffalo robes to French traders in exchange for European goods, especially guns. In **1724**, the French explorer Bourgmont visited a large village of the Kanza on a bluff overlooking the **Missouri River** north or upstream from the confluence of the Kansas and Missouri Rivers. Present day **Kansas City** is located at the confluence of these two rivers. Over the next few decades, more and more French fur trappers and traders came to live and trade with the Kanza. This contact with Europeans and later Euro-Americans, brought a real threat to the Kanza in the form of a disease called “smallpox.” Smallpox arrived in the Kanza population in 1755 and within 10 years, one of every two Kanza males had died. Over the next century, several waves or epidemics of smallpox would inflict physical and psychological harm to the Kanza people.

By 1780, the village north of Kansas City was abandoned and Kanza villages grew upstream to the west of Kansas City on the **Kansas River**. Some twenty villages were noted along the Kansas river with a large village near the present site of **Manhattan**, Kansas, near the confluence of the Big Blue and Kansas Rivers. Historians have speculated that these villages were established in part because they were closer to the buffalo herds in what is now central Kansas. Buffalo hunting also made the Kanza semi-nomadic, often spending a good part of the year away from their villages hunting buffalo in central Kansas. Unfortunately, this movement west also put them into closer proximity for violent conflicts with enemies like the Pawnees, Comanche and Cheyenne.

In 1803, the United States purchased all of the land occupied by the Kanza from the French in the Louisiana Purchase. In 1804, the United States sent Lewis and Clark to explore the newly acquired purchase. Lewis and Clark camped at a Kanza village along the Missouri near present day Kansas City, but the tribe was away in central Kansas on a hunting trip. In 1806, another American explorer of the newly acquired territory by the name of Zebulon Pike helped broker a lasting peace treaty between the Kanza and Osage peoples. These American expeditions posed another threat to the Kanza because citizens of the United States learned of and began to covet the beautiful country and the rich soils that the Kanza occupied.

In 1821, the territory of Missouri applied for statehood and offered to buy land from the Kanza along the Missouri River to add to their new state. The Kanza sold and abandoned their claim to land along the Missouri River upstream from Kansas City. Also in 1821, William Becknell established the Santa Fe Trail between western Missouri and Santa Fe in what was then Mexico and eventually New Mexico. Wagon trains with commercial goods from America and silver from Santa Fe began crossing or trespassing on Kanza territory. In **1825**, **White Plume** and other Kanza leaders signed a treaty with the United States that resulted in the loss of all of their land in Missouri and parts of their traditional lands in what would become the state of Kansas. According to the 1825 treaty, the Kanza would be given a reservation stretch of land on either side of the Kansas River running from near present-day Topeka and extending to the west covering some 2 million acres. They were promised an annuity payment of \$3,500 in goods and services for the next 20 years. It seemed that White Plume had come to think that the Kanza should cooperate with the government of the United States and change their lifestyle away from hunting and to engage more in agriculture. Many in the Kanza tribe opposed the treaty and the lifestyle change which caused the Kanza to split into different factions. Increasing the problems for the Kanza were smallpox epidemics that swept through the tribe again in 1827-1828 and 1831-1832, killing nearly 500 members of the tribe including White Plume's wife and two of his sons.

The Indian Removal Act, passed in **1830**, complicated things for the Kanza as well. Under the provisions of the 1830 Act, all Native Peoples east of the Mississippi were removed, some by forced march (Trail of Tears) and many resettled as "Emigrants" in what would become northeast Kansas. The Kanza were now squeezed in on their reservation along the Kansas River. A disastrous flood in 1844 destroyed most of what the Kanza had planted and left the tribe in a desperate situation. Their 20-year annuity from the 1825 treaty was coming to an end and promises of livestock and agricultural equipment in the treaty were only partially filled. Under a new treaty signed in **1846**, the Kanza sold their Kansas River Valley land for \$202,000 and were given a new 20 x 20 square mile reservation in the Neosho River valley to the south that was centered on **Council Grove**.

By 1848, most of the Kanza people had found their way to the Neosho Valley with little or no government help. In 1850, the Methodist church contracted with government funds to build a mission and school for the Kanza children in Council Grove. Completed in 1851, the Kaw Mission is today an impressive landmark and is maintained as the Kaw Mission State Historical Site. When Kansas was officially opened for settlement in the Kansas-Nebraska Act in 1854, squatters began to illegally overrun the Kanza reserve. In June 1859, two young Kanza men were hung by an angry lynch mob in Council Grove over an altercation in which two Council Grove residents had been injured earlier in the day. In an effort to relieve tension of Council Grove being inside the Kanza Reservation, an October **1859** treaty reduced the size of the Kanza Reservation to nine by fourteen miles, put the town of Council Grove outside of the reservation and stipulated that new houses would be built for each Kanza family. Approximately 138 government stone houses, reportedly of poor quality, were built for the Kanza. The remains of some of stone houses can still be seen today. During the American Civil War of 1861-1865, 87 Kanza young men were persuaded or forced to join the Ninth Kansas Calvary and fight for the Union. Of those 87 that served, 21 Kanza men never came home from the war.

On June 1, 1868, about 100 Cheyenne warriors rode through Council Grove and descended on the Kanza reservation. A battle the winter before had taken place out in buffalo territory in which many more Cheyenne had been killed than Kanza men. The Cheyenne were there seeking revenge. Kanza women and children were pulled back inside the agency building and while Kanza men prepared for battle. A grandson of Chief White Plume, **Joe Jim**, galloped 60 miles on horseback to Topeka to try to seek help from the Kansas government. Riding with Joe Jim was his 8-year-old nephew, **Charles Curtis**. Charles Curtis would later go on to be the Vice President of the United States under Herbert Hoover. However, the Kanza warriors with training from being in the Civil War, were able to elude a full-scale battle by remaining in a strong defensive position. After about four hours enduring volleys of bullets and arrows, the Cheyenne retired after a peace offering of coffee and sugar was made by the Council Grove merchants. Nobody was hurt on either side.

Eventually, with enough pressure from land speculators, railroad companies, and others, the Kanza were forced to leave the state that took their name. In 1872, the U.S. Secretary of the Interior Columbus Delano arrived at the Kanza agency and told the Kanza that they had to relocate in Indian Territory—now the state of Oklahoma. **Chief Allegawaho** rose and gave a slow eloquent reply that covered past dealings between Native Americans and the government and people of the United States. Several other Kanza men offered protests at the meeting with the Secretary of the Interior, and for the next several months there was much sadness among the Kanza people. On June the 4<sup>th</sup>, **1873**, with their meager possessions packed in wagons, the group headed south towards Indian Territory. Two weeks later, the 533 remaining Kanza reached their new reservation at the confluence of the **Arkansas River** and Beaver Creek in what is now in Kay County, Oklahoma.

Initially in Indian Territory, the Kanza continued to decline. From a population of several thousand when they were first documented, to 533 Kanza people in 1872, they were down to 194 after 16 years in Oklahoma's Indian Territory. **Chief Washungah** became the official head Chief Councilor of the Kanza in 1885. In 1898, the Curtis Act expanded the federal government's control over Native American's affairs. The author, was Kanza tribal member Charles Curtis, who it seems believed that Native Americans should be assimilated, give up much of their cultural identity and take on the ways of the majority culture. In **1902** and under Curtis's urging, the Kaw Allotment Act was passed, which legally dissolved the Kanza tribal government and reservation. Under the 1902 Act, each of the 247 tribal members received 405 acres of land. In **1922**, **Lucy Tayiah Eads** was elected as the first female Chief of the Kaw people and began efforts to re-establish federal recognition of the Kaw Nation. In **1928**, Charles Curtis was elected as Vice-President of the United States under President Herbert Hoover.

Back in Kansas during the 1920s, **Frank Haucke**, whose father had moved onto the Kansas Reservation near Council Grove as the tribe was leaving for Oklahoma, began a project to preserve the Kanza people's legacy in Kansas. As told by Frank Haucke, some washed out remains of a Kanza person were discovered by some Boy Scouts at a Legion sponsored campout on his farm southeast of Council Grove. With help from the Boy Scouts and the American Legion, Frank designed and built a huge limestone obelisk on top of a rectangular limestone base for an "Unknown Indian Monument." In 1925, the washed out remains were reinterred or

reburied inside the base during a public ceremony attended by some 2,000 people including many Kanza people from Oklahoma, and troops from the Second U.S. Calvary from Ft. Riley.

In **1959**, the Federal government officially recognized the Kaw Nation again as a legal self-governing tribe and a reorganization of the tribe took place. In the 1960s and 70s, the tribe once again fought the federal government over the building of Kaw Reservoir. The lake inundated part of their former reservation and a tribal cemetery had to be relocated in Newkirk, Oklahoma. The Kaw Nation has overcome much adversity and today lists over 3,500 people on its rolls. An administrative center complex is located in Kaw City, Oklahoma on the shores of Kaw Lake. Tribal enterprises include a casino, travel plazas on major highways, a pecan tree farm, and markets in both Ponca City and Newkirk. Tribal services provide health care clinics, a wellness center, child development center, tribal police, child support services, food services for tribal members and other social service programs. The Kaw language is being revived through lessons in elementary schools and adult conversational classes. The city of Council Grove and an active community group known as the *Friends of Kaw Heritage* hold a *Washunga Days* celebration every year in June and also help put on a bi-annual pageant called the *Voices of the Wind People*. In **2000**, the Kaw purchased land around the *Unknown Indian Monument* and created *Alleghawaho Memorial Heritage Park* to help tell the story of the *Kanza people of the Kaw Nation*.

#### Sources used to compile Kanza History Overview for Students

1. Douglas, Crystal (2014), "The Kanza: People of the South Wind," *Symphony of the Flint Hills Journal*.
2. Unrau, William E. *Kansa Indians: A History of the Wind People, 1673–1873*, Norman: University of Oklahoma Press, 1971.
3. [Wikipedia.org/wiki/Kaw](http://Wikipedia.org/wiki/Kaw)
4. [Kawnation.com](http://Kawnation.com)
5. Parks, Ron. *The Darkest Period: The Kanza Indians and Their Last Homeland, 1846-1873*, Norman: University of Oklahoma Press, 2014.
6. Fry, Timothy (1990), "The Unknown Indian Monument," *Heritage of the Great Plains*.

#### Teaching Strategies

The above historical overview contains several important dates to the Kanza and some are noted in bold **red** type, some places important to the Kanza are noted in bold **blue** type, and the names of people with important connections to Kanza history are noted in bold **black** type. Multiple lessons can be created using the historical overview and depending on how much class time can be devoted each day to this unit, the unit could stretch out over several days. The lessons revolve around a time-line activity, a map to label, short biographies of Kanza "Notables" to complete a

matrix chart, and a “Who’s Who in the Kanza” activity to play with a completed matrix and biography cards.

### Lesson One-**Kanza Timeline**

Procedures- A set or focus question could be: “Where did the state of Kansas get its name?” Or “What do you know about the Kanza Indians?” “Let’s investigate!”

The *historical overview for students* could be read together out-loud, paragraph by paragraph by volunteers offering to read part of or a whole paragraph as is common in middle school classrooms. The “overview” could be assigned as individual reading by older students. After reading the “overview,” students could label a timeline of several dates that are in red bold type within the historical overview. A “Kanza Timeline” template is included (see figure 1) and dates would be placed in chronological order with the relative amount of time visible between events. Each mark represents 30 years on the timeline. Students should also develop a label for each entry on the timeline based on the reading of the overview. A completed timeline is also included as an example and for reference. Allow students to work individually or in small groups with easy access back and forth between the historical overview and their timelines. A single word or short phrase should be written on the timeline for each of the 11 important dates that were in bold red in the overview. It could even be divided up with small group looking up just a few of the dates before sharing with the whole class. It would then be shared with the whole class with volunteers sharing how they labeled each date in chronological order starting with 1724 and proceeding to the year 2000. A large timeline on a marker board at the front of the room could be completed as each date is added to the timeline. Each student would complete all eleven dates on their own timeline while groups or individuals reported out on how they labeled each date.

## Lesson 2-**Kanza Lands Map**

Procedures-If not doing the Timeline activity in Lesson 1, start with the set and reading of the *Historical Overview for Students* as noted in Lesson 1. Then point out to students that many places in the Historical Overview are noted in a bold blue font. Hand out map (see figure 2) for students to label. You might have them pull up some maps of Kansas on their laptops or provide a map to use for reference. You might help them orient their map by pointing out some of the few features already labeled—the Neosho River, the Blue River and Kay County, Oklahoma. Students should then label the rest of the places included in blue font from the Historical Overview and listed in the map labeling directions on the bottom of the map-- Missouri River, the Kansas or Kaw River, the Arkansas River, the location of modern-day Kansas City, Manhattan, Topeka, Council Grove. Student should then number the major dwelling/living locations for the Kanza in the early 1700s by putting a #1 on the map (near the Missouri River north of present day Kansas City), note where they lived from 1825 to 1846 by placing a #2 on the map (Kansas River west of Topeka), where they lived from 1846 to 1873 by placing a number 3 on the map (near Council Grove on the Neosho River), and then placing a #4 (in Kay County, Oklahoma) where many Kanza lived after 1873 and where many Kanza people live today. Completed map for teacher reference (see figure 3) included.

## Lesson 3- **Kanza “Notables”**

Procedures-If not doing the Timeline activity in Lesson 1 or the Map Lesson in Lesson 2, start with the set and reading of the Historical Overview for students as noted in Lesson 1.

Additional short biographies with extra information were created for several persons who were important in Kanza history and whose names were in bold black print in the historical overview above. (See Kanza Notables Appendix below) In an inquiry activity, students in groups (or individually) should read some or all of these short biographies. With the additional information, they could fill in the matrix table of information on the Kanza Notables (see table 1). If groups only read a few biographies, they could report out information gathered to the rest of the class, so that everyone would have a mostly filled in matrix of information. A panel of 7 students could be selected to represent the “Kanza Notables” and a “Who’s Who” problem solving game could be set up. A matrix was constructed that lists the “Kanza Notables” along one side and blanks to write in the names of the panel of students across the top (see table 2). While looking at their completed matrices, the other students in the class would get to ask only yes or no questions of the panel to try and figure out which “Kanza Notable” each student represented. Students representing the Kanza notables could have laminated biographies to hold during the game and perhaps given a little extra time to become more familiar with the “notable” they were representing. Students will have fun playing this game and at the same time get to know people connected to the Kanza better.

#### **Additional Resources:**

Pictures of the Kanza can be found in Kansas Memory web site maintained by the KHS:  
<https://www.kansasmemory.org/>

Sunflower Journey Videos about the Kanza:  
Voices of the Wind People Pageant, Kaw City, Ad Astra Sculpture on Kansas Statehouse  
[https://youtu.be/OJoOJt\\_O4AY](https://youtu.be/OJoOJt_O4AY)

Charles Curtis, Kaw Heritage Trail and Allegawaho Memorial Park  
<https://www.pbs.org/video/ktwu-sunflower-journeys-sunflower-journeys-2511/>

Kaw Mission Websites: [https://www.kshs.org/kaw\\_mission](https://www.kshs.org/kaw_mission)  
<http://www.kawmission.org>



**“KANZA NOTABLES”**

**White Plume**

**Joe Jim Jr.**

**Charles Curtis**

**Chief Allegawaho**

**Chief Washunga**

**Lucy Tayiah Eads**

**Frank Haucke**

## White Plume

(ca. 1765—1838), was a chief of the Kaw (Kansa, Kanza) Indians. Most present-day members of the Kaw Nation of Oklahoma trace their lineage back to him. He was the great-great-grandfather of Charles Curtis, 31st Vice President of the United States. White Plume married a daughter of the Osage Chief Pawhuska. This marriage may have been important in establishing friendly relations between the closely related Kanza and Osage.

White Plume had five children. His three sons all died when young men. His two daughters, Hunt Jimmy (b. ca. 1800) and Wyhesee (b. ca. 1802) married French traders. White Plume lived to see the traditional lifestyle of the Kanza become increasingly unsustainable. He attempted to meet the challenges facing the Kanza by cooperation with the U.S. government. With his daughters married to French traders, White Plume was identified by American officials as more progressive—in their minds—than his leadership rivals among the Kaws. In 1821 he was invited to visit Washington, D.C., as a member of a delegation of Indian leaders. The group met with President James Monroe. The artist Charles Bird King painted a portrait of White Plume. White Plume came back from Washington convinced that the future of the Kaw, and his own future, was accommodation with the United States.

In 1825, White Plume was the principal Kaw chief signing a treaty that ceded 18 million acres (73,000 km<sup>2</sup>) to the United States in exchange for annuities of 3,500 dollars per year for 20 years plus livestock and assistance to force the Kaw to become full-time farmers. What was left to the Kaw was a pittance of land thirty miles wide extending westward into the Great Plains from the Kansas River valley. To win support for the treaty from the increasingly important mixed bloods, each of 23 mixed blood children of French/Kaw parents received a section of land on the north bank of the Kansas River. White Plume probably also foresaw that the Kaw would have to learn to live on much reduced territories and change their emphasis from hunting and fur trading to agriculture. Thus, he chose cooperation as his policy.

The favoritism, however, shown by the United States to White Plume and the mixed bloods contributed to rivalries for leadership. In the 1820s, the Kaw split into four factions. Not accepting White Plume's leadership, the three conservative factions continued to live in villages near Manhattan. White Plume and his supporters settled downstream near the Kaw Agency headquarters. A grateful U.S. government built a stone house for White Plume near the agency, but he lived in a traditional lodge because he said the house had "too much fleas." White Plume was a prominent personality on the frontier in the 1830s and travelers often called on him. In his last years, it appears that White Plume, perhaps disillusioned with the results of his accommodation policy, "returned to the old Indian habits." A missionary reported in 1838 that he had died, probably from excessive drinking while on an autumn hunt.

Source: Wikipedia: [https://en.wikipedia.org/wiki/White\\_Plume](https://en.wikipedia.org/wiki/White_Plume)

## Joe Jim Jr.

**Joseph James** was the name of both a father and son that lived in the nineteenth century (1800s) and worked as Kansa-Osage-French interpreters for English speakers from the United States. Both were usually called "Joe Jim."

Joe Jim Sr. was probably born in the 1790s at an Osage village in Missouri. He was probably the son of a French trader and an Osage woman. By about 1815, Joe Jim was living among the Kaw tribe along the Kansas River in what would become the state of Kansas. Joe Jim married Wyhesee (b. ca. 1802), a daughter of Kaw chieftain White Plume and thereafter became an important member of the tribe. Joe Jim was a signatory to an 1825 treaty ceding Kaw land to the United States government.

Joe Jim Jr. was born about 1820 and his place of birth was given as "Big Bottom," a place along the Kansas River. In 1846 and 1847, during the Mexican-American War, he helped herd cattle from Kansas to New Mexico to feed American soldiers. In the 1850s, Joe Jim had an arm amputated due to "poisoning" which ended his active life. He became an interpreter for the U.S. government in 1858 and thereafter was a principal point of contact between whites and the Kaw tribe, living in both worlds and not accepted fully in either. He was reportedly bright and intelligent. Joe Jim's wife was Margaret Curley, a full-blooded Pottawatomie Indian. The Pottawatomie had been forced by the U.S. to move to Kansas from the Ohio River valley in the 1830s.

Joe Jim has been credited with naming Topeka, Kansas. When asked by white settlers what the name of the place was, he answered "Topeka," stating that it meant "a good place to grow potatoes." In 1867, Joe Jim accompanied a Kaw delegation headed by Chief Al-le-ga-wa-ho to Washington. The Kaw were disappearing rapidly as a tribe, and their lands being occupied by white settlers.

Joe Jim was involved in one of the most colorful and public Indian battles in the West. On June 3, 1868, about one hundred Cheyenne warriors descended upon the Kaw reservation near Council Grove. The Kaw men sallied forth to meet them and for four hours the two tribes staged a military pageant described as a "battle royal." The Cheyenne then retired from the field, taking with them a few stolen horses and a peace offering of coffee and sugar donated by the merchants of Council Grove. Nobody was seriously hurt on either side. During the battle Joe Jim galloped 60 miles on horseback to Topeka to inform the governor that the Cheyenne were attacking and to request assistance. With him on the ride to Topeka was an eight-year-old nephew called "Indian Charley." This was Charles Curtis, who would later become Vice President of the United States.

On June 4, 1873, the Kanza packed their possessions and left for a new reservation in what would become Kay County, Oklahoma. Joe Jim and his wife Margaret established a homestead on the east bank of the Arkansas River just south of the border with Kansas. He died September 21, 1898. He was buried in the Washunga cemetery now located in Newkirk, Oklahoma.

Source: Wikipedia: [https://en.wikipedia.org/wiki/Joseph\\_James\\_and\\_Joseph\\_James\\_Jr.](https://en.wikipedia.org/wiki/Joseph_James_and_Joseph_James_Jr.)

## Charles Curtis

Born on January 25, 1860 in Topeka, Kansas Territory, prior to its admission as a state in January 1861, Charles Curtis had roughly 3/8 Native American ancestry. His mother Ellen Papin was Kansa, Osage, Potawatomi, and French. His father Orren Curtis was English, Scots and Welsh ancestry. On his mother's side, Curtis was a descendant of chief White Plume of the Kaw Nation and chief Pawhuska of the Osage. Curtis's first words as an infant were in French and Kansa, learned from his mother. She died when he was three, but he lived for some time with her parents on the Kaw reservation and returned to them in later years. He learned to love racing horses; later he was a highly successful jockey in prairie horse races.

On June 1, 1868, 100 Cheyenne warriors invaded the Kaw Reservation. During the battle, Joe Jim, a Kaw interpreter, galloped 60 miles to Topeka to seek assistance from the governor. Riding with Joe Jim was eight-year-old Charles Curtis, then nicknamed "Indian Charley."

Curtis was strongly influenced by both sets of grandparents. After living on the reservation with his maternal grandparents, he returned to Topeka. He lived with his paternal grandparents while attending Topeka High School. Both grandmothers encouraged his education. He read law in an established firm where he worked part-time. He was admitted to the bar in 1881 and began his practice in Topeka. On November 27, 1884, Charles Curtis married Annie Elizabeth Baird. They had three children. His wife died in 1924. A widower when elected vice president in 1928.

First elected as a Republican to the US House of Representatives in 1893, Curtis was re-elected for the following six terms. He made the effort to learn about his many constituents and treated them as personal friends. While serving as a Representative, Curtis sponsored and helped pass legislation that ended tribal self-government and provided for allotment of communal land to individual households of tribal members. Based on his personal experience, Curtis believed that Native Americans could benefit by getting educated, assimilating, and joining the main society. Curtis served in the House from March 4, 1893, until January 28, 1907. In 1914, Curtis was elected to the Senate, and re-elected in 1920 and 1926. He served from March 4, 1915 to March 3, 1929, when he resigned to become Vice President. He held leadership positions in the Senate and was highly respected for his ability to work with members on "both sides of the aisle."

Curtis ran for Vice President with Herbert Hoover running as President in 1928. They won a landslide victory. When they ran together again in 1932, because Hoover had failed to alleviate the Great Depression, the public elected Democrat Franklin D. Roosevelt and John Nance Garner in a subsequent landslide. Curtis's election as Vice President made history because he was the only native Kansan and only Native American to hold the post, as well as the first person of acknowledged non-European ancestry.

After the 1932 election loss, Curtis decided to stay in Washington D.C. to resume his legal career. He died there on February 8, 1936, from a heart attack. By his wishes, his body was returned to his beloved Kansas and buried next to his wife at the Topeka Cemetery.

Source: Wikipedia: [https://en.wikipedia.org/wiki/Charles\\_Curtis](https://en.wikipedia.org/wiki/Charles_Curtis)

## Allegawaho

Born around 1818 on the land of the Kanza people, a young warrior killed a Pawnee chief by the name of Allegawaho. The Pawnee word meant “Big Elk,” and was an appropriate name for the Kanza warrior who decided to adopt the name for himself. Allegawaho stood more than six feet in height.

The Kaw lived at Blue Earth Village on the Kansas River from 1780 to 1828, near the present site of Manhattan. They signed a treaty in 1825 relinquishing their 20 million acres to a 2-million-acre reservation in what is now western Shawnee County. Located in the Kansas River valley, they faced epidemics of smallpox and many of the people died. Floods in the spring of 1844 destroyed much of their crops and left the people destitute. The treaty of 1846 reduced the Kaw territory to 256,000 acres in the Neosho valley near Council Grove in 1847. The Kaw villages became involved in a violent confrontation in June 1859 with the local white population, many of whom were settling on Kaw territory illegally. The treaty of 1859 reduced the reserve to 80,000 acres, with sub-divisions of 40-acre plots for each family.

After the death of Hard Chief in 1861, Allegawaho became a co-chief of his village and one of the principal chiefs of the Kaw Nation. He was considered honest and truthful and capable of great oratory. In Allegawaho’s village, located near the present town of Dunlap along Kahola Creek, there were 47 lodges occupied by 257 people. Eight people lived in his lodge, including his two wives, Wawgobah and Hoyah.

Allegawaho was one of about 70 leaders of Indian nations who were summoned for a meeting in Washington, D.C., with Commissioner Bogy in January 1867. The government hoped that the council would lead to the removal of the native people from Kansas. In 1867 Kah-he-gah-wah-ti-an-gah (Fool Chief the Younger) killed a Kaw warrior without just cause. The tribe acted to remove Fool Chief the Younger as the principal chief and replaced him with Allegawaho, who was about 50 years old at the time.

A federal act passed in May 1872 provided for the removal of the Kaw Nation. In June 1872 Interior Secretary Columbus Delano visited Council Grove to say that the Kaw would be deported to Oklahoma, Indian Territory. Chief Allegawaho spoke eloquently of his opposition to moving his people once again from their beloved homeland. He criticized the Union Pacific executives and demanded a fair price for his people’s lands. He pled for food, clothing, and schools for the children.

*Great father, you whites treat us Kaws like a flock of turkeys. You chase us to one stream, then you chase us to another stream. Soon you will chase us over the mountains and into the ocean, and we will have no place to live.*

Despite his plea, the 533 remaining Kaw people were moved to a 100,137 acre reservation in present Kay County, Oklahoma. Allegawaho continued to serve as a principal chief until 1873. He died about 1887 in Indian Territory.

Source: Kansas Historical Society, *Kansapedia*, <https://www.kshs.org/kansapedia/allegawaho/19397>

## Wahungah

Wahungah (also spelled Wahungah and Wah Shun Gah) was born in the Kaw River Valley probably near what is today Manhattan, in the Kanza villages, circa 1837. His name may have meant “cut face,” for an injury he had received, or “bird.” He may have had as many as 20 wives.

The Kaws were moved from the Manhattan area to Council Grove in 1847. Wahungah’s band lived southeast of the community.

In 1873 Wahungah led around 533 Kaws from Council Grove, Kansas, to land set aside for the Kaws in Oklahoma Territory. The treaty surrendered the Kansas reservation for 100,000 acres in what is now Kay County, Oklahoma.

In 1883 the Kaws formed a tribal government similar to the Osage. This government allowed the Kaws to take advantage of leasing their land for grazing. Kebothliku was the first principal chief elected under this new form of government. In 1885 Wahungah was elected principal chief or chief council. He was the last full-blooded Kaw chief. The tribal headquarters in Kaw City, Oklahoma, was later named for him.

The Kaw lands were 10 miles from the Santa Fe railway line. In 1893 the Cherokee Strip was opened for white settlement. The trains brought people seeking to settle on the land, and as a result, demand for the land in the area increased. Congress passed the Dawes Act that authorized allotment of Indian land to members of the tribes. The Cherokee or “Jerome” Commission negotiated with the tribes. Ten years passed before the Kaws supported the allotment. Around 1900 Wahungah traveled to Washington, D.C., to plead on behalf of his people.

In 1902 Wahungah was one of seven Kaw leaders who traveled to Washington, D.C. He carried an agreement on behalf of his people for allotment of the land and division of tribal funds. U.S. Congressman Charles Curtis, a member of the Kaw Nation from Kansas, had encouraged the agreement which would dissolve the tribal government and reservation and divide the land among members.

Wahungah died in 1908, it is believed he froze to death. He had no blood relatives. His heirs were Lucy Tayiah and Emmett Tayiah, brother and sister who were members of the Kaws, whose parents had died when they were young, and Wahungah had adopted.

The city of Council Grove holds a festival called *Wahungah Days* every 3<sup>rd</sup> weekend in June in his honor.\*

Sources: Kansas Historical Society, *Kansapedia* <https://www.kshs.org/kansapedia/wahungah/18388>

\*<http://www.wahungadays.com/>

## Lucy Tayiah Eads

The first woman to serve as principal chief of the Kaw Nation, Lucy Tayiah Eads was born October 4, 1888, in a tipi on the banks of Beaver Creek, Indian Territory, now Oklahoma, to Little Tayiah and Lizette (Mo Jan Ah Hoe) Bertrand. Named Cha-me “Little Deer,” her father was a Kansa Indian and her mother was Kansa and Potawatomi.

Eads was born during a tragic era for the Kansa people. During the early 19th century the Kansas or Kaws occupied much of what would become eastern Kansas. Treaties diminished their lands to 20 square miles near Council Grove, and in 1873 the people were moved to 100,000 acres on the Osage Reservation in present day Kay County, Oklahoma. No dwellings existed to accommodate the **533** Kaw men, women, and children. Amid poverty, sickness, and discontent, Washungah was elected principal chief in 1885.

When Eads was only five years old her father died. Unable to care for Lucy and her younger brother, Emmett (Ki He Kah Mah She), her mother returned to her Potawatomi family and left the children with the Kaws. According to tribal tradition, Chief Washungah adopted and raised the children. He died in 1908 before Emmett was 18. Eads was trained as a nurse at Haskell Institute in Lawrence and Haskell sent her to New York City for work. In about 1908 she married Herbert Edward Kimber. The couple had three daughters. They divorced and she married John Rhea Eads in November 1911. They had six children.

The Kaws were left for several years without a principal chief after Washungah’s death. In November 1922 the people elected Eads the first female chief of the Kaw, and a council of eight members. “I cannot tell just yet how I feel about being chosen chief of the Kaws for the honor is too new,” Eads commented in the *Tulsa Daily World*, November 2, 1922. “I fully realize the responsibilities which I have assumed, but I appreciate the opportunity I have to help my people.”

In 1924 Eads delivered a petition to the Commissioner of Indian Affairs in Washington, D.C., to reestablish the Kaw Agency, but in 1928 administrative remnants of the old Kaw Agency were totally abolished. She was invited to the 1929 presidential inauguration for Herbert Hoover and Charles Curtis, vice president from Kansas, and fellow Kaw. Eads made education a priority for her people. In 1932 Eads was reelected principal chief, but two years later Emmett Thompson was elected Chief. The year after that the Tribal Council was dissolved. Eads later worked as a nurse at Haskell. The family was living in Pawhuska, Oklahoma, when she died October 11, 1961.

Sources: Kansas Historical Society, *kansapedia*, <https://www.kshs.org/kansapedia/lucy-tayiah-eads/18324>

Some additions and corrections were made to the *kansapedia* article by Pauline Sharp, Lucy’s granddaughter on 10-29-2018

## **Frank Haucke (b.1894—d.1977)**

Frank Haucke was born near Council Grove, Kansas in 1894. Frank's father, August Haucke, arrived in the Neosho Valley near the Kanza Reservation in 1872—the year before the Kanza were removed from the state that took their name. August worked for the KATY Railroad and was able to acquire land along Little John Creek that was formerly part of the Kanza reservation. August soon found himself occupied with reburying the Kanza Indians as grave robbers would come onto his land and dig up graves looking for treasure. The grave robbers never found anything of value but would leave the graves open.

After studying agriculture at Kansas State College, Frank served overseas for one year as a sergeant in WWI. After the war, Frank returned home and took over the family farm from his father. He also became state commander of the American Legion and helped with the Boy Scouts. On a legion-sponsored campout of Boy Scouts held on the Haucke farm in August of 1924, some washed-out remains of a Kanza Indian were discovered by some scouts near Little John Creek. One of the scouts at the campout recalled that Frank told them how important it was to not take anything away from the burial site. The remains of this Kanza man was exhumed and stored at the mortuary in Council Grove.

Over the next year, Frank planned a ceremony to honor this Kanza man and helped design a stone monument. Rock was hauled from nearby hills and local stone masons helped cut and erect the stone monument that was paid for by the Haucke family. On August 12, 1925, about 2000 people were assembled near the newly erected stone monument. A smaller group had assembled around a copper casket at the foot of the hill and formed a procession. Led by a military band playing a dirge, the procession began to wind its way up the hill. Behind came a military caisson carrying the coffin, draped in a United States Flag and guarded by a squad of soldiers. Behind the coffin a Kanza Indian led a rider-less horse. Twenty-five mounted Kanza Indians followed the rider-less horse, followed by a troop of the Second U.S. Cavalry from Ft. Riley. On a speaker's platform, Roy Taylor, a member of the Kanza people and whose grandfather had been a chief of the tribe when they lived here, spoke to the crowd in his native language while another Kanza interpreted. Frank Haucke was made an honorary chief of the Kanza tribe and given the name Ga-he-gah-skeh, meaning "White Chief."

In 1930, Frank "Chief" Haucke won the Republican nomination for governor, and in October of 1930, Vice President Charles Curtis came home to lend support for Haucke. Since Curtis had been unable to attend the unveiling of the Unknown Indian Monument, another ceremony was held as a dedication. However, Haucke was narrowly defeated in the race for governor. In creating the Unknown Indian Monument, Frank Haucke accomplished several things. Frank hoped the monument would keep treasure seekers from desecrating more graves on his land and the ceremonies at the monument certainly didn't hurt Frank's political image, as he was almost elected governor of Kansas in 1930. Perhaps it also helped heal a collective feeling of guilt and serves as a reminder of a sad chapter in history that hopefully teaches a lesson in tolerance of different cultures. Most importantly, the monument serves as a shrine to honor a group of Native Americans known as the Kanza!

Source: Fry, Timothy (1990), "The Unknown Indian Monument," *Heritage of the Great Plains*.