



# A timeline *history* of the Kaw Nation



THE KAW NATION

*People of the Southwind*



# A timeline history of the Kaw Nation

The Kanza, also called the Kaws or Kansa, are a federally recognized Native American tribe officially known as the Kaw Nation. The tribe currently consists of 3,167 enrolled members living as near as Kansas, Texas and Missouri and as far away as Canada and the United Kingdom. The Kanza includes both an Executive and General Council, comprised of all enrolled tribal members above the age of 18. The tribe is administered by an elected Executive Council, consisting of a Chairperson, a Vice Chair, a Secretary, and four additional elected officials. The tribe has a substantial economic and service base and administers many programs and facilities near and around its headquarters in Kaw City, Oklahoma.

The Kanza did not always live in Oklahoma. They are members of a much older Mississippi Valley Siouan culture, one that yielded many present-day tribes such as the Sioux, Iowa and Winnebago (Ho-Chunk). Along with their close cultural relatives the Quapaw, Omaha, Ponca and Osage, the Kanza are more specifically members of the **Dhegiha** (*pronounced they-GEE-hah*) branch of Siouan peoples. Following the rivers, these tribes migrated toward the Great Plains probably sometime between the 16th and 18th centuries.

According to a popular account, it is said that the Quapaw split off first. They left the others along the banks of the Mississippi and went southward into what is now Arkansas. For that reason, the name of their tribe is often translated as “downstream people.” The Omaha, or “upstream people,” turned northward along with the Ponca and settled in present-day Nebraska. The Osage and the Kanza were the last to part ways. The Osage, or “middle waters people,” stayed in the Ozarks, and the Kanza, or “wind people,” continued on. Thus, prior to the 20th century, the



Seasonal lodging.

Kanza lived on the vast prairie lands of the Great Plains, including most of what is now Kansas, one of two states bearing the name of the tribe.

While on the plains, the tribe became more and more distinct from its Dhegiha cousins, gradually developing its own language, culture and traditions. The Kanza language was no longer understandable with Quapaw and was increasingly less familiar to Omaha-Ponca speakers. A uniquely Kanza way of life had arisen, and the tribe therefore enjoyed a long period of independence and cultural maturity. Unfortunately, it was during this time the threat of European American invasion first became a reality.

Smallpox, a disease introduced to the continent via European invaders, arrived in 1755. The affliction killed Kaws without mercy for over a century. In the first 10 years after exposure to smallpox, for example, one of every two Kanza males died. But disease was not the only problem facing the tribe. American bureaucracy and greed had also reached the plains.

Unbeknownst to the Kanza and

countless other tribes, all of their lands had been sold to one foreign nation by another one in the Louisiana Purchase of 1803. Americans pushed deeper into the interior to take advantage of the wide-open spaces and seemingly endless resources. Many tribes were driven westward during this period of American expansion. Some of these tribes were forced onto Kanza lands, despite drastic cultural differences and the fact that some were openly hostile to the Kaws.

In addition, American squatters settling throughout the Kanza hunting territories demanded more and more land to raise crops and make cities. The U.S. government obliged as often as it could — and busied itself renegotiating treaties, selling off lots and avoiding commitments. Each new treaty drastically reduced the size of the Kanza homeland, once estimated at approximately 20 million acres. Finally, after nearly 70 years of this sort of bureaucratic warfare, the United States government forced the tribe to cede all lands in Kansas. The tribe was moved altogether to a roughly 100,000 acre site in Indian Territory, which the Kaws had



to purchase from the Osages with funds from the sale of their former Kansas holdings. This new land was then split up and allotted to individual families. The allotments were of no benefit to the Kanza. This was a tactic devised to break up the tribe into smaller and more easily manageable units, thus silencing the unified voice of the tribe.

Nearly 60 years later, the U.S. Army Corps of Engineers flooded a portion of the Oklahoma lands to make a large reservoir and recreational area. The flooded area housed the Kaw Tribal Council House, the old town of Washunga and the tribal cemetery.

It is plain to see that in recent history the Kanza tribe suffered great tragedies and insults to its traditional way of life. But how exactly did the Kaws live prior to this time? Let's look at some of the older ways and examine how they impacted the lives of tribal members on a day-to-day basis.

It is important to note at this point that before modern times, the tribe's primary means of transmission of important information down through the generations was **oral** instead of **literary**. In other words, the older generations passed things on by word of mouth to the younger generations. For this reason, there are no written records of the traditional ways of life of Kanza tribal members prior to the arrival of Europeans on this continent.

Because of this, written history of the tribe begins at a time when the Kanza were already in contact with European and American invaders. Consequently, the Kaws at this time were actually in a state of gross cultural transition between their traditional ways and the ways they adopted in order to contend with an increasingly foreign presence at home. Furthermore, it was these cultural outsiders who documented the tribal affairs. Most information from this period may be biased in favor of European or American invaders. It deals more with Kanza cultural adaptation than Kanza culture in general.

One of the most noteworthy features of this adaptive period is the tribe's shift from a semi-nomadic lifestyle to a sedentary or stationary lifestyle. Prior to contact with the European and Americans, the Kaws were very mobile. The tribe as a whole was often moving in several different directions within its own



Kaw and Sac & Fox Delegation in Washington D.C., 1867. Charles E. Mix and Lewis Boggy are from D.C. The Kanza are Allegawaho, Kahegawahtiangas and Wahtiangah.

area of influence, making and breaking camps, following herds and defending its borders. After contact, the tribe was squeezed into smaller and smaller corners of its homeland, and forced to settle in a few places.

This lifestyle changeover had a radical effect on the tribe, and led to the forced dissolution of many important cultural institutions of the tribe. For instance, the Americans wanted the western tribes to adopt agriculture as a primary source of food because it required much less land than hunting. That land could then be developed for American interests. In a rapidly shrinking world, and with diminished

prospects for following herds and hunting, the Kanza had to look for other means of food. Agriculture was the logical alternative, and the adoption of agriculture ensured that the tribe would forever lose its relationship with the buffalo and ultimately the land.

Furthermore, as the tribe settled down, bands gave way to villages. Before then, the tribe existed as a number of mobile bands, which may be thought of as towns on the move. When agriculture became the main source of food, these bands were forced to stay put. This perhaps more than anything succeeded in breaking traditional social institutions within the tribe.



In March 2010, the Kaw Nation Veterans Society created an Honor Wall dedicated to Kaw tribal members who served their country. The Wall is located in the new Community Center.



— I400 —

## Dhegiha 1100s to 1450s

When an Indian group became too large, it separated to better serve its population. The Dhegiha were of the Yankton Sioux people. The Dhegiha refers to the language they shared. After the 1400s, they began to divide into smaller groups. They formed the Kanza, Osage, Omaha, Ponca and Quapaw.

The Dhegiha lived along the Wabash and Ohio Rivers, before proceeding west to the Missouri River. This group is believed to be involved with Cahokia. This is also the time that the Omaha and the Quapaw broke away and became independent groups.

The Kanza, Osage and the Ponca continued on the Missouri River through the region which is now the State of Missouri. The Ponca separated and headed for the Black Hills leaving the Kanza and the Osage to move further west together.



Early Kanza.

**1500.** The Kanza and the Osage were together until they reached the junction between the Kansas and Missouri Rivers. The Osage headed south into the lands of Missouri and Kansas, while the Kanza stayed north and established themselves in the northern areas of Kansas, Missouri and the southern corner of Nebraska.

**April 1541.** Francisco Vasquez de Coronado set out from Tiquex, Mexico, to find the rich lands of Quivira, thought to be the Seven Cities of Gold.

**June 1541.** Coronado crossed the Arkansas River near Dodge City looking for the reported market place where great wealth might be found. He reported meeting the “*Akansa*,” who some believe to be the first reported contact with the Kanza people in Kansas.

The cultural activities in his notebook seem to depict the Kanza as being on a buffalo hunt. This is supported later in time as they traveled to this same area in the 1800s to hunt buffalo.



“Catching Wild Horses on the Plains” by George Catlin.

— I500 —

**1542.** Father Juan de Padilla, a priest who had accompanied Coronado, was returning to Kanza lands hoping to bring Christianity to the “*Akansa*” Indians. It is not clear whether he ever reached the Kanza, as he was killed in his travels.

**1543.** Coronado returned to Kansas as far as the Missouri River and he noted meeting the “*Akansa*” a second time. He returns to Spain this year without finding the Cities of Gold.

**1600.** The French Explorers and Fur Traders began traveling down the Mississippi River from Canada.



**1601.** Juan de Oñate was a Spanish explorer; he was also in search of the Golden Cities. He encountered a group of Indians that he called the “*Escansagues*.” This is referenced by George Morehouse, author of *The History of the Kansa Indians*.

Juan de Oñate was in south central Kansas at the time. He reported traveling 200 leagues (500 miles) into the eastern half of Kansas. His journal read:

*“A wild and Powerful tribe who were out on their annual raid to plunder the cultivated country of the Quivirans (Pawnee).”*

When Juan de Oñate fought with the Escansagues, it is estimated that a thousand Escansagues were slain. Oñate noted that the Escansagues and the Quivirans were hereditary enemies.

**1673.** Father Jacques Marquette traveled south of the Great Lakes on the Wisconsin and Mississippi Rivers. He will create a map of his travels that shows a Kanza village in Missouri.

## 1673

Henry Inman authored a book for the Boy Scouts in 1898 called *The Ranch on the Ox Hide*. In this book is a story from a manuscript of early French travelers in 1673. The story is of a band of 100 Kanza Indians; their chief was Rattlesnake, and they raided a band of Shawnee Indians. It was a good raid, and they had taken many prisoners.

They stopped on an island on their way back to their village, taking advantage of the thick timber that grew in the area to pass the night. Pere Marquette, known as “The White Prophet,” happened to be there on the island. The Kanza had been trading with him and held him in great regard. He was able to liberate the Shawnee prisoners from the Kanza with trade, and they went on their way. He released the prisoners so they could return to their village.



Standing fourth from left is Wamunkawasha. Standing sixth from left is Shagainka. Sitting fourth from left is Margaret Mahungah with child. All others' names are unknown. Kaw, 1870.

**1674.** Louis Jolliet and Jacques Marquette produced a map of their travels. This autographed map is located in the Historic Collection of the Newberry Library in Chicago, Illinois. This map places a Kanza village on the 39th parallel, south of the Omaha and Pawnee Tribes and east of the Osage in Missouri. Jolliet produced this map for the appointed governor of New France.

**1702.** Sieur d'Iberville (Pierre Le Moyne) estimated 1,500 Kanza families lived along the Kansa River.

**1719.** Du Tissenet explored upper Louisiana Territory and crossed the northeastern corner of the Kanza lands. He mentions the four dominant tribes that inhabited this region were the Kanza, the Ouchage (Osage) and the Pancassa (Pawnee). He lists the Padoucas, far to the west, almost at the base of the mountains, or it could be the Ponca.

**1722.** French erect Fort Orleans under the command of M. Etienne Venyard de Bourgmont on the Osage River.

— 1600 —

— 1700 —



**1723.** The Kanza Indians move up the Kansas River to the Big Blue River. Bourgmont speaks of the large village of the “*Quans=Kanza*” on the small river flowing from the north 360 yards below the Kansas River. He reported 1,500 families.



Kanza Indians, Council Grove, Kansas, 1865.

**1724.** French Regent sent Etienne Venyard de Bourgmont to lead an expedition to establish peace. In July they found the Kanza on Independence Creek now known as Doniphan County, Kansas.

**1725.** Fort Orleans is destroyed by the Kanza Indians.

**1744.** This was the year that Fort de Cavagnial was built by the French near the mouth of the Salt Creek. This is the same location of present-day Fort Leavenworth.

**1755.** Smallpox arrived with the European invaders. This affliction killed without mercy. By 1765, it is estimated that one of every two Kanza males had died.

**1762.** The French lost the territory of Kansas to Spain.

**1763.** France ceded the Illinois Country east of the Mississippi to the British.

**1764.** Development of Kansas fur trade between the Indians and the French fur traders. Fort de Cavagnial was closed.

**1766.** Spain took formal control of Louisiana which included the Kanza Lands.

**1778.** First treaty between the United States and the Indians was made with the Delaware.

**1790.** The Chouteau family begins fur trading with the Kanza.

**1791.** On April 15, Manual Perez reported to the Louisiana governor that Esteban Miro, an agent for the British government, seized from the Kanza furs that were to be sold to Augusta Chouteau. It was reported that the Osage were working with the British to break the connection between the Kanza and the Chouteau family.

**1794.** War existed between the Kanza and the Osage, and it lasted 12 years until Zebulon Montgomery Pike helped establish peace.

**1795.** On April 30, the British were doubling the price of all pelts and skins that the Iowas could seize from the Kanza. This was a push to force the Spanish out of the area and open the trade routes to the British.

**1797.** The Kanza were badly divided in their loyalties and became more difficult to deal with. This is the first indication that the British had succeeded in their move for control of this area trade. The British supplied the Sioux with 150 rifles and six kegs of Brandy to give to the Omaha. This was in order to boost the campaign against the Kanza.

**1804.** In July, Meriwether Lewis and William Clark found a Kanza Village along the Missouri River. The Kanza were on a hunting trip, and the village was abandoned for the season.



Before the 1803 Louisiana Purchase.

— 1800 —



**1808.** On September 27, the Kanza made their first trip to Fort Osage in order to trade their furs with Pierre Chouteau. It was over 100 miles and very dangerous. They were at war with the Pawnee and Osage during this time. By October, over 1,000 Kanza were camped along the river. Fort Osage recorded in its daily log that the Kanza numbers were devastating.

**1812.** The War of 1812 was fought between the British and the French. This war impacted the Kanza through trade and enabled settlers to move west onto Kanza lands.

**1815.** On October 28 came the first Treaty with the Kanza and the U.S. Government. The Kanza were living on the mouth of the Salina River, with 130 earth lodges and an estimate of 1,500 people.

**1819.** In August, Dr. Thomas Say, an eminent naturalist, was sent out to explore the country up the Kansas River. The small band of soldiers who were his escorts were led by Major Stephen H. Long. They left Fort Osage on August 6, and came in contact with the Kanza people on August 20. They were welcomed by the Kanza and were given food and lodging. Shortly after they left the village, they were attacked by the Pawnee. With the help of the Kanza, they made it back to the river and then back to Fort Osage.

**1824.** Bureau of Indian Affairs (BIA) was established within the Department of War.

**1825.** On June 3, the Kanza ceded all lands they held in Missouri and the land from the Kansas River into the Missouri River, reducing the tribe's 20 million-acre domain to 30 miles wide and 2 million acres just west of Topeka.

**1825.** The first annuity paid to the Kanza was \$3,500 worth of goods purchased by the Indian Agent Barnett Vasquez from the Chouteau Brothers, Francis and Cyprian.

**1827.** Daniel Morgan Boone, son of the famous frontiersman, was appointed "agriculturist" at the newly formed agency for the Kanza Indians. This agency was located at the mouth of Stonehouse Creek. His 12th child was Napoleon, born on August 22, 1828. He was the second white child and the first white boy born on Kanza land.

**1829.** Kanza population was 1,200.

## 1830

Full bloods left Blue Earth Village and separated into three distinct villages — American Chief, Hard Chief and Fool Chief — where they remained until 1845.

"Kaw Woman" by George Catlin.



**1831.** Artist George Catlin visited the three Principal Villages and painted the three Chiefs in portrait — Meach-o-shin-gaw, "Little White Bear;" Jee-he-o-ho-shah, "Cannot Be Thrown Down;" and Wa-hon-gashee, "No Fool."

**1842.** The Pappan's Ferry was placed into operation on the Kansas River. This area of the river built up to become Topeka, Kansas.

**1843.** Kanza population was 1,588.

**1846.** A January 14 treaty further reduced the Kanza territory; the Kanza ceded 2 million acres of land to the United States.

— 1820 —

— 1840 —

**1847.** New home for the Kanza in the Council Grove area — 256,000 acres.

**1848.** The Commission of Indian Affairs divided the lands west of the Mississippi into two categories. These were reported to be the lands held by the Omaha, Otoe, Missouri, Osage and Kanza. The categories were reported and designated to be for white settlement.

**1849.** The Bureau of Indian Affairs (BIA) was transferred to the Department of the Interior where it remains today.



Interpreters House, Council Grove, Kansas.

**1849-1850.** The Kaw Mission at Council Grove, Kansas, was built by the Methodist Episcopal Church. The Kanza began attending with Thomas Huffaker as teacher. The Kanza were very selective with the children who attended, and the school closed in 1854. It was then opened as a settler's school.

**1851.** This is the year the government began preparing for the removal of the Kanza from Kansas permanently.

**1852.** Outbreak of smallpox: 400 Kanza people at the Council Grove reservation died.

**1859.** October 5 saw a treaty to remove the town of Council Grove from Kanza lands, leaving the Tribe with 80,000 acres. The total population of the Kanza in Kansas was 866 people — 406 females and 460 males — of which 63 were mixed blood.

**1860.** Charles Curtis was born on January 25 to Orren Curtis from Topeka, Kansas, and Ellen Pappan, daughter of Julie Gonville Pappan, a Kanza Indian from Council Grove, Kansas. Charley was one-eighth Kanza Indian. He later became the 31st Vice President of the United States.

**1861.** On January 29, Kansas became the 34th state of the United States of America. Its capital is Topeka.

**1862.** Total Kanza population was 741 full bloods — 225 females, 250 males and 266 children.

**1863.** February 26 saw a treaty to remove all lands in Kansas from the Kanza and relocate them to Oklahoma. The Kanza people refused the treaty, and the government was forced to purchase the land.

**1863.** Kanza Indians joined the Ninth Regiment Kansas Volunteer Cavalry to fight in the Civil War.

**1866.** Total Kanza population was 670 people — 351 females and 319 males.

## 1867

Allegawaho, one of the three principal Chiefs of the Kanza, stood for the rights of his people and did not want to be moved to Indian Territory in Oklahoma. This is a quote from his famous speech to the government officials:

*"You treat my people like a flock of turkeys. You come into our dwelling place and scare us out. We fly over and alight on another stream, but no sooner do we get settled then again you come along and drive us farther and farther. In time we shall find ourselves across the great mountains and landing in the bottomless ocean."*



— 1850 —

— 1860 —





Nopawy and his wife, Kaw Indian bark house, 1870s.

## 1870

On October 26, Indian Agent Mahlon Stubbs put together a group to look for a new home for the Kanza in Indian Territory. This group consisted of six prominent Indian men — four part-French men, one full-blood French man, and the cook, Carlos Bridger.

— 1870 —

**1871.** Total Kanza population was 627 people — 300 females and 327 males.

**1872.** On May 27, Chief Allegawaho led the remaining Kanza people — 553 individuals — to Oklahoma Territory under strong protest by the people. The Kanza Indians agreed to sell what remained of their reservation and bought 100,137 acres from the Osage along the Arkansas River in Indian Territory.

**1873.** The Kanza people had their last buffalo hunt in unfamiliar territory. The promised beef and other food from the government did not arrive when needed. The Kanza tribe traveled to western Oklahoma to try to prevent the inevitable “starvation.”

**1884.** On July 12, land was set aside by Presidential Order to create the Chilocco Indian School.

**1886.** The census this year reported a total of 201 Kanza remaining.

**1898.** The Curtis Act expanded the powers of the federal government over American Indian affairs.

**1900.** On August 24, Washunga and the Council — Forrest Chouteau, W.E. Hardy and Achan Pappan — went to Washington, D.C. to discuss their opposition to the Dissolution of Reservation Lands.



Grandmother McCauley, Kaw.



Mrs. Munroe, Grandma Chouteau and Nellie Chouteau, 1894.



Francis French Killer and Wahsistahshinkah, 1880.

**1902.** Allotment of all reservation lands belonging to the Kaw Tribe:

- On July 1, an Act of Congress declared that the Kaw Nation as a legal entity no longer existed.
- 160 acres of reservation land to be used as a school, agency headquarters, cemetery and town site of 80 acres known as the town of Washunga.
- For the right to own 480 acres of personal land, the Kanza — now the Kaw Indians — residing in Oklahoma had to sign a Declaration of Competency. This took away their right to be Indians. “Indians were considered to be incompetent and were not able to own land.” This small clause to the act was the most devastating to the tribe. It was 20 years before the Kanza knew exactly what they had done to their people.

**1905.** The Kanza population had only 90 full bloods still living.



# 1900

Standing, from left, William Hardy, Kaw; Achan Pappan, Kaw and interpreter; Mitchell Fronkier, Kaw; Gen. W.E. Hardy, Kaw; sitting, from left, Forrest W. Chouteau, Kaw; Wahmohoeke, Kaw; Wahshunga, Kaw; and Osker A. Mitscher, Indian Agent, 1902.



## 1908

Chief Washunga, a.k.a. Black Bird, died. No new Chief was elected.

**1916.** Last Full-Blood Council of the Kaw were Forrest Chouteau, Silas Conn, Albert Taylor, Little Jim, Jim Pepper, Jesse Mahojah and Roy Munroe.

**1922.** Lucy Tayiah Eads was asked by the elders to help in the fight to regain the identity of the Kanza people. They lost this with the allotment of the reservation lands. There was a stipulation in the allotment document that made them unable to own land as Indian people. This was the section on competency.

As an educated woman, Lucy was elected by the Kanza to represent them and fight to regain their right to be Indian people. She went to Washington, D.C., stood before Congress and made it known that this would no longer be tolerated. The removal of their identity and heritage was in violation of the Constitution of the United States of America. The Federal government was forced to recognize the Kanza people and reinstate the Kaw Tribe.

Lucy was asked to continue to represent the people. She has been referred to by some as the first female Chief of the Kaw. She was known to say, "I am here to look after the rights of my people and protect them."

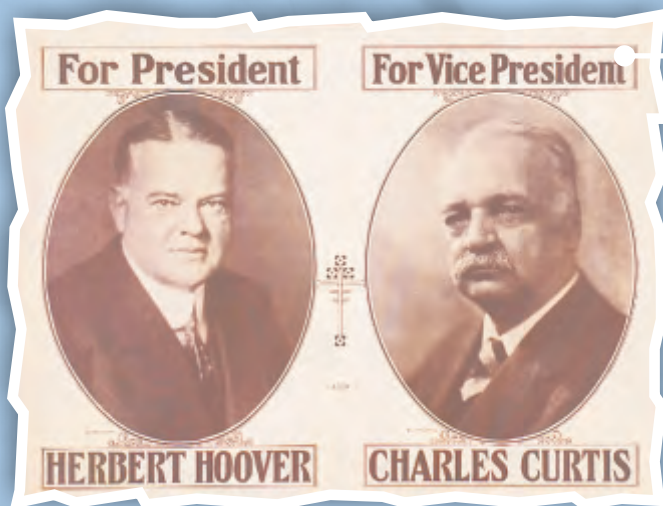
# 1920

**1925.** This was the year that Indian remains were found on the shore of the Neosho River. Charles Curtis instigated the dedication of the monument (to the unknown Kaw Indian) in Council Grove, Kansas. Kaw members returned to Council Grove to attend the reburial. The monument was placed on the site of the last reservation and agency of the Kanza people.



Right, the 100-year celebration of the Santa Fe Trail, 1925.





## 1929

Charles Curtis was elected Vice President under Herbert Hoover (1929-1933). According to William E. Unrau, Charles Curtis' political philosophy can be summarized as follows:

*"Curtis supported the gold standard, high tariffs, prohibition, restrictive immigration, deportation of aliens, and generous veteran's*

*benefits; opposed the League of Nations; and took the view that depressions were natural occurrences that inevitably would be followed by periods of prosperity, championed female suffrage, and government assistance to farmers, especially Kansas."*

**1931.** U.S. Vice President Charles Curtis presented the Distinguished Flying Cross to Amelia Earhart.

**1934.** Ernest E. Thompson was the last elected Chief.

**1935.** The Kanza Tribal Council was dissolved.



Eleven of the last full-blood Kaws. Standing, from left, Johnny Ray McCauley, Edgar Pepper, Clyde Monroe, Charlie Mehojah, Jesse Mehojah, Ray Mehojah and Lena Lockhart; sitting, from left, Tom Conn, Maudie McCauley Rowe, Clara Littlewalker and Ralph Pepper, 1974.



## 1937

Last powwow at Ralph Pepper's place in Washunga.

**1951.** The Federal government awarded the Kaw Tribe money to create and maintain the cemetery at Washunga. The Cemetery Association was formed and consisted of six Kaw members.

**1955.** The Federal Government Service Administration of the United States sold the land where the Kaw Agency stood. Its actions lead to the formation of the Kaw Business Committee.

**1958.** Resolution was presented to reinstate the Kaw Nation. With the help of the Pawnee Indian Agency and the Anadarko Area Division, the Kaw formed a draft set of by-laws and a new Constitution. The vote was sent to the people with 150 in attendance, and it was approved.

**1959.** On July 23, the Kaw Constitution was approved by the Secretary of the Interior.

1940

1960



**1960.** The Federal government created the Watershed Program for the State of Oklahoma along the Arkansas River. They began building 12 dams throughout the state to control the flooding. The land that had been home to the Kanza people for nearly 100 years was now to become Kaw Lake.

The town of Washunga was moved. The Kanza Tribe through an Act of Congress was given 135 acres west of Washunga Bay and 5 acres north of Newkirk for its cemetery.

**1970.** The Kanza people were forced to leave the town of Washunga and their land by eminent domain. The dam was finished, and the lake began to fill. The Kaw Cemetery was relocated, and the Army Corps of Engineers reconstructed the Tribal Council House on the new Kaw property.

**1974.** In June, Robert Rankin, linguist from the University of Kansas, worked with Maudie McCauley Clark Rowe to preserve the Kanza language. With help from Ralph Pepper and Walter Kekahbah, Rankin was able to develop a 3,500-word dictionary of the Kanza language.

**1974.** Ralph Pepper files in court on behalf of the 17 full-blood Kaw. This was to regain control of the Kaw Tribe. The full-bloods won their case, and a tribal election was ordered by the Federal Court and held on November 22.

**1975.** On November 16, the General Council of the Kaw Nation revisited and amended the 1958 Resolution. It became the governing document of the Kaw Tribe until 1990.

## 1977

Maudie McCauley Clark Rowe wanted to revive the Kaw dance. The first tribal dance was held at the ball field at the Kaw City School.



**1984.** The Osages gave the Ilonshka Dance back to the Kaw Tribe to carry on the tradition that had been preserved for them since the 1930s, when the Kaw people believed it might become extinct. There is a plaque located in Pawhuska, Oklahoma, in recognition of this return.

**1985.** Lena Sumner Lockhart, the last full-blood Kaw woman, died on December 17. She had the woman's drum and was the last woman drum keeper.

## 1990

On August 14, the Kaw Constitution was adopted with a seven-member board. William Mehojah, left, was elected Chairman, with Wanda Stone, right, his Vice Chair. Mr. Mehojah became ill, and he was forced to resign as Chairman. Wanda Stone as Vice Chair finished his term as Chairman/CEO.





## 1990

The Native American Grave Protection and Repatriation Act (NAGPRA) was put into effect to enable the Indian Tribes to claim human remains for reburial.



# 1990

**1992.** The Kaw Nation Tribal Court was established.

**1994.** Mark Sampsel of Council Grove, Kansas, cast in bronze the last five full-bloods of the Kanza. The Kaw Tribe wanted to honor these individuals: Edger Pepper, Jesse Mehojah Jr., William Mehojah Sr., Clyde G. Monroe and Johnnie R. McCauley. The busts are on display at the Kanza Museum. Mark Sampsel also cast five Kanza Chiefs in bronze; they may also be viewed at the Kanza Museum.



## 1994

Ms. Wanda Stone campaigned for the office of Chairman and was elected by the Kanza people. She held this office until the regular rotation in 2002, where she chose not to run. Mrs. Stone was the second woman in history to be placed in this position as leader of the Kanza people.

Under her supervision, the Kaw Nation flourished and became a substantial influence in Indian Country. The Kanza Clinic, pictured, Kanza Wellness Center, Kanza Day Care Center, Elderly Programs and Kaw Nation Environmental Department were established as part of her developmental program for the Kaw people.

**1995.** The Kanza Museum was established within the multipurpose facility. This building was initially erected to give the General Council of the Kaw Nation a place to hold its quarterly meetings.

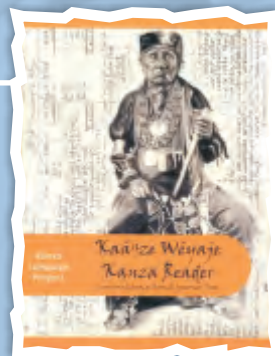
**1995.** The Kaw Nation received its Self-Governance with IHS, Indian Health Services.

**1996.** The Kaw Nation received its Self-Governance with BIA, Bureau of Indian Affairs.

**1997.** William Mehojah was the last surviving pure-blood Kaw. The Kaw population was at 2,451 people on the tribal rolls.

## 1999

The Kaw Nation received funding to create a language program, using the recordings made by Dr. Robert Rankin, Maudie McCauley Clark Rowe, Ralph Pepper and Walter Kekahbah in 1974.



# 1995



**2000.** On Easter Sunday, April 23, the last full-blood Kaw Indian, William Mehojah, died at the age of 82, and was buried in Omaha, Nebraska. William was born in 1917 and graduated from Haskell University in 1939. He was elected to the office of Chairman for the Kaw Nation in 1986.

According to his obituary, Mr. Mehojah said in an interview, "The reality of being the last full-blood to me is sad and lonely."



## 2002

The Kaw Nation elected a new Chairman to represent the Kanza people. Mr. Guy Munroe assumed the office of Chairman/CEO in September. He has maintained this office for three terms. Chairman Munroe was raised in Washunga, Oklahoma, and resided with his family in Kansas. He was a businessman who prepared to take the Kaw Nation into the 21st century. A resident of Kansas, Mr. Munroe is the first leader in 125 years to hold the Chairman position from the prehistoric lands of the Kanza people. He and his family still reside in the state named for his ancestors.



Robert Allen, Jim Pepper  
Henry and Jason Murray.

**2006.** The Kaw Nation removed the Secretary of the Interior's approval from any future amendments to the Tribal Constitution.

**2007.** The Kanza Ilonshka Dance was reintroduced to the Kaw people in August at the Annual Powwow.

**2008.** The Kaw Nation applied for a grant to revise the Kaw Constitution.

**2009.** President Barack Obama released a Memorandum of Understanding in association with all federal lands to help break down the bureaucratic barriers. This was the largest gathering of tribal leaders in U.S. history.



Mose Bellmard and other members of the WWI Code Talkers.

## 2010

Mose Bellmard was in the United States Military Services during World War I and World War II. At the end of WWI, the American soldiers began using an Indian code to communicate. It was hoped that this code would confuse the enemy.

During the end of WWI until 1939, Captain Mose Bellmard worked with the Defense Department to develop this code for use in the Pacific Theater. Until recently, most of this was classified information. On July 12, 2010, Oklahoma Senator Jim Inhofe entered into the Congressional Record "Remembering Code Talker Mose Bellmard," which recognized Captain Bellmard as the originator of the Code Talking.

—2000—

—2004—



**2010.** The Kaw Nation opened its new public library in Kaw City and built a new water tower in Braman, Oklahoma.

**2010.** In August, the Kaw Nation began selling tribal vehicle license plates to tribal members living in Oklahoma.

**2010.** Mr. Guy Munroe was reelected to serve a third term as Chairman/CEO of the Kaw Nation in the September election. He has made it his goal to develop his tribe into a self-sufficient governing body that is here to benefit its tribal people, employees and surrounding communities. He has achieved this and much more.

**2010.** The current Kaw Nation Executive Council members are Chairman Guy Munroe, Vice Chairman Bill Kekahbah and Secretary Carol Estes Hare. The remaining members are Roy Ball, Tahagena (Gena) Warren, Lonnie Burnett and Erin Kekahbah Srader.

The Kaw Executive Board meets on the second Saturday of each month and reviews the issues that concern the tribal people. They are elected to this position and take it very seriously. The issues that require their attention result in the stability of their tribal sovereignty and the well-being of the people.

**2011.** Legislation was introduced into Congress to change the Stafford Act of 1955. This act will separate the tribal nations from the State in regards to FEMA (Federal Emergency Management Agency) assistance and the recovery from disasters. Before this legislature, the tribes were under the state's directive.

**2011.** The population of the Kaw Nation is 3,167 enrolled members and increasing daily.

— 2008 —

## 2011

William Louis Pappan, an ATF (Alcohol, Tobacco, Firearms and Explosives) investigator with the federal government was honored with a memorial ceremony on May 11. He was the first Native American post-probation era ATF investigator killed in the line of duty. He died in Tulsa, Oklahoma, on December 4, 1935.

William Pappan in WWI uniform.



Ken Bellmard and Vernon Walkabout.

**2011.** Kaw Nation Chairman/CEO Guy Munroe accepted a crystal carving that depicted the state flower of Kansas and the Flint Hills as a dedication to Charles Curtis. He was being honored for what he did to help the state of Kansas in the late 19th and early 20th centuries. This beautiful piece of art resides in the Kanza Museum at the Tribal Complex in Kaw City.

**2011.** On August 4, the Kanza Museum opened its newest permanent exhibit during the Kaw Powwow. This timeline wall tells the story of the Kanza people as it leads them into the future.

**2011.** A new Constitution election was held August 20.

— 2012 —





Sojumwah, Kaw, 1865.



Kanza Museum.



Warrior Statue.



## THE KAW NATION

*People of the Southwind*

Developed by Kanza Museum, Crystal Douglas, Museum Director  
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Kaw Nation  
698 Grandview Drive • P.O. Box 50 • Kaw City, OK 74641  
1-866-404-5297  
[www.kawnation.com](http://www.kawnation.com)

Historical references for this publication are available online at [www.kawnation.com](http://www.kawnation.com)

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"Weekeitulaw, He Who Exchanges, Kaw, 1832" by George Catlin. Courtesy Smithsonian Institute, Washington, D.C.

