

CHAPTER 1 — Kickapoo Reservation, Kickapoo Tribe



Horton, Kansas
(Area: 4,852 acres)

Game: Prisoner's Base
Prisoner's Base is not of Native American origin. The journals of Lewis and Clark and soldiers, like Zebulon Pike posted to forts in the Midwest, indicate that the game was often played with white and Indian participants. Two teams compete on a playing field about the size of a gymnasium. Two 6-foot square "prisons" are marked out in diagonal corners so each team has a prison. At the back of its designated side, each team sets a flag or another object that the opposing team can take. The object of the game is to capture the opponent's flag and return untouched to one's own side of the field. When a player is on the opponent's side of the field, the player can be tagged by an opponent and be put into prison. Captured players remain in prison until a teammate slaps their hands. Those returning to their own side risk being tagged and confined again.

In 1819, through the Treaty of Edwardsville, the American government dispossessed the Kickapoo of their land and moved them west of the Mississippi River.

Kenekuk (c. 1780-1852), the prophet-chief of the Vermillion Band Kickapoo and Pottawatomie, who are Algonquin, led the tribe from central Illinois and Indiana into south-central Missouri. Later he would lead them into Kansas where, in 1834, they settled near Fort Leavenworth. Kenekuk is also spelled Kanakuk and Keeannehuh.

Kenekuk, an exceptional secular and religious leader, urged the Indians to become acculturated to, not assimilated into, white society. He adopted many Christian teachings and combined them with core Kickapoo religious values and practices. Indian agents supported his religion because he opposed the use of alcohol—although he did not encourage accommodating white society in any way.

Kenekuk spoke to the self-interest of the Kickapoo and encouraged them to live a life without lying, quarreling, and murdering. He gained many followers among his tribe and among other tribes. White society mistakenly believed that these followers had converted to Christianity. In truth, Kenekuk opposed the efforts of any missionaries to convert Native Americans.

Kenekuk adopted a peaceful policy of acculturation to protect his people against the white world. This policy allowed them to retain their lands, maintain their identity as Indians, and prosper.



History

During the seventeenth century, the Iroquois pushed the Kickapoo, Sac, and Fox nations into what is now Wisconsin. By 1720, the Kickapoo ranged as far as the Illinois River. In about 1769, the Kickapoo, Ojibwa (Chippewa), Ottawa, Pottawatomie, and Sac and Fox tribes massacred the Illinois Kickapoo and partitioned their territory. During this period, members of the Kickapoo band settled near present-day Peoria. Others moved east, and a group, invited by the Spaniards, migrated to Texas.

In 1809 and 1819, the Kickapoo ceded their lands in Illinois and Indiana to the U.S. government and agreed to move to Missouri. Missouri, however, was occupied by the Osage with whom the Kickapoo had been fighting for at least a century. Between 1819 and 1824, a period known as the "Kickapoo Resistance," they thwarted the government's attempts to relocate them. By 1832, only 600 Kickapoo were living in Missouri. Many others went to

Oklahoma, Colorado, Texas, and Mexico. As late as the 1880s, individual Kickapoo were still in Illinois.

Because of the problems with the Osage and white settlers in Missouri, the Kickapoo petitioned the government for a new reservation in Kansas. In 1832, they signed the Treaty of Castor Hill exchanging their land in Missouri for land in Kansas. They did not stay on the Kansas reservation any more than they had stayed on the Missouri reservation but moved out onto the plains.

In 1854 and 1863, treaties made with the U.S. government resulted in the Indians being given allotments of land on the reservation. The allotments served to restrict the amount of land the Indians owned and reduced the reservations to less than 20,000 acres. White businessmen, especially those who owned railroads, profited the most from these kinds of treaties.

In 1849, the Mexican government offered land in eastern Coahuila to the Texas Kickapoo if they would fight the Comanche and Apache. In 1850, the first group moved south, followed in 1852 by a second group from Kansas and Oklahoma. Though some eventually returned to Kansas in 1873 through 1874, nearly half remained in Mexico and were granted a reservation in the Santa Rosa Mountains of eastern Chihuahua.

In 1883, a reservation consisting of 100,000 acres near McCloud, Oklahoma, was assigned to the Kickapoo that returned from Mexico. Since then, non-Indians have taken nearly all that land. Of 1,400 Kansas Kickapoo, approximately 780 live in Kansas. The others live in other places throughout the United States.



Culture

The Kickapoo occupied southwestern Wisconsin and later Illinois during the seventeenth century. Their culture is basically Eastern Woodlands although they adopted a few traits from the Plains Indians, for example, hunting buffalo and riding horses. They are closely related to the Sac and Fox tribes, and their language is Algonquian. The word Kickapoo comes from *Kiwigapawa*, meaning "he stands about" or "he who moves about, stands now here, now there."

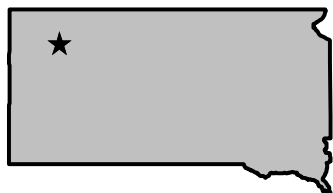
The Kickapoo who live in Mexico are the least like the society that surrounds them. The Kickapoo in Kansas became acculturated to white society and have prospered. For years, the tribe has resisted sending their children to non-Indian schools and giving in to federal agents.

Kickapoo participate in several religious organizations. The Drum religion, entirely Indian, has the highest participation. The Kenekuk religion is widely practiced although it is less traditional. Other religious organizations are the Native American Church and several Christian missions.

**Government**

The Kickapoo Tribe is organized under the Indian Reorganization Act of 1934 and has a constitution and bylaws. The tribal council has seven members who elect four officers from their own membership for 2-year terms. The Kickapoo reservation is near Horton, Kansas, where the Tribal Offices are located.

CHAPTER 1 — Standing Rock Reservation, Sioux Tribe



Eagle Butte, South Dakota
(Area: 1,419,504 acres)

Recipe: Buffalo Stew

3 lb of buffalo, cut into
1-inch cubes
4 medium carrots, sliced
3 cups dried corn
3 garlic cloves, minced
3 potatoes, cubed
3 medium onions, chopped
2 green peppers, sliced
2 oz. huckleberries or
blueberries
1/3 cup vegetable oil
1-1/2 tsp. oregano
Salt and pepper to taste
10 cups water
Heat the oil in a large Dutch
oven or other pan that has a
lid.
Add the cubed buffalo meat
and brown on all sides.
Remove the browned meat
and set aside.
Sauté the garlic and onions
until they are clear
Return the meat to the pan.
Add the water, salt and
pepper, and oregano.
Bring to a boil, and then
lower the heat.
Cover the pan and simmer
the stew for 2 hours.
Add the potatoes, onions,
green peppers, and berries
and cook for an additional
40 minutes or until the
potatoes are tender.

Sitting Bull (1834-1890) was a leader of the Hunkpapa Teton (Lakota) Sioux. His Indian name was *Tatanka Yotanka*. He was born in the Grand River Valley in what is now South Dakota. Recognized early as a warrior and a man of vision, he became chief after 1868, when Chief Red Cloud signed the Fort Laramie treaty sending the Sioux to a reservation. Sitting Bull resolved to keep his people away from white society and to never sign a treaty to send them to a reservation.

In 1865 the Sioux were living in the Powder and Yellowstone river valleys. Sitting Bull had learned how to fight the U.S. army and led attacks against their invasions into Sioux territory. When gold was discovered in the Black Hills, South Dakota, the U.S. Army was sent in to move the Sioux to their reservations. The Sioux refused to rent or sell the land to miners because the Black Hills are sacred to the tribe. When the army persisted, Sitting Bull led his followers in the Battle of Little Bighorn in 1876, when General George Custer's entire regiment was wiped out.

After Little Bighorn, Sitting Bull escaped to Canada. In 1881, he and his followers, suffering from famine and hardship, returned to the United States when amnesty was promised. He was held as a prisoner of war at Fort Randall, South Dakota Territory. Two years later, Sitting Bull went to Standing Rock Reservation where he continued to influence resistance to the government. Indian police were sent to arrest him on December 15, 1890, however, because he did not suppress Ghost Dancing, a tribal religion that frightened the whites. He was killed during a skirmish outside his cabin.



History

During the eighteenth century, their enemies, the Ojibwa (Chippewa), drove the Sioux from the Mille Lacs region of east-central Minnesota. Some bands of Sioux moved to the Great Plains. Others settled along the Minnesota River in southwestern Minnesota, along the Missouri River in eastern South Dakota and North Dakota, and in the Black Hills of western South Dakota and eastern Wyoming and Montana. The Sioux became buffalo hunters and prospered in their territory on the northern Great Plains.

During and after the Civil War, trappers, settlers, gold miners, and federal troops moving into the Great Plains threatened the Indians' freedom of movement and the survival of the buffalo herds. Red Cloud, who was the leader of the Teton Sioux, and other leaders took their people to the Powder and Yellowstone river valleys. By 1865, U.S. soldiers were invading these valleys. Red Cloud signed a treaty that sent the Sioux to a reservation. Sitting Bull, who distained

treaties and life on a reservation, attracted a following of Arapaho, Cheyenne, and other Sioux. The followers of Sitting Bull fought General Custer at the Battle of the Little Bighorn in 1875.

After the death of Sitting Bull, the power of the Sioux declined rapidly. The tribe was confined to reservations established in 1889. Today these reservations are Rosebud, Pine Ridge, Lower Brule, Standing Rock, and Cheyenne River.



Culture

Before the Sioux prospered on the Great Plains, they lived in Minnesota. Before they became great buffalo hunters, they hunted deer and small game and ate wild rice. The Sioux are members of the Algonquian linguistic family and speak the Lakota dialect of the Siouan language. Their name comes through French traders who shortened the Ojibwa name for the Lakota, *nadouessious* (adder or treacherous snake), to Sioux. Lakota means “allies” or “alliance of friends.”

Until they were confined to reservations, the daily life of the Sioux was focused on the buffalo. The buffalo was the source of food, clothing, shelter, and a variety of tools and equipment. Buffalo hides covered the poles of the cone-shaped tipi, which was a portable dwelling. The basic social unit was an extended family group that followed the buffalo herds.

Religious beliefs centered on the all-pervasive force, the Great Spirit or Great Mystery. A revitalization movement of these beliefs, named the Ghost Dance, spread to the Sioux in the 1890s. Indians believed that performing the Ghost Dance would eliminate the whites and restore the buffalo and land to the Indians. The whites’ fear of this ritual led to the massacre of Sioux men, women, and children at Wounded Knee.



Government

A council of 15 members governs the tribe. Council members are elected from 13 districts and serve a 2-year term. The chairman, who heads the tribal government, is elected at large for a 4-year term. The headquarters of the Lakota Sioux is the Pine Ridge reservation.