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SAC AND FOX INDIANS  
IN KANSAS.

MOKOHOKO'S  
STUBBORNNESS.

SOME HISTORY OF THE BAND OF INDIANS WHO STAID  
BEHIND THEIR TRIBE 16 Yrs. AS GIVEN BY PIONEERS.

By C. R. Green,  
Olathe, Kan.      Nov. 1914.

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IN EXCHANGE

Charles P. Lane

FEB 10 1915



## Some Sauk History for 100 yrs.

At the close of the Revolution the Confederate tribes of Sauk and Foxes, lived on both sides of the Miss. River; and while their domain on the east side, in what was later, Ill. and Wis., was quite restricted as to size yet I presume from the long continuance of their habitations and cultivated fields that in 1783 one half or more of their population was in the U. S. Ty. But the domain on the west bank that they claimed, extended south to the Missouri river also west to the same river. Over all this vast territory several bands of the Sauk & Foxes hunted annually.

The Sauk tribe from the best authorities numbered in those days, 4500. The Foxes, 2000. The warriors of both tribes were noted for their bravery. The Sauks were great friends of the British, for they encouraged their fur traders to penetrate to these places that the U. S. did not take possession of until after the La. Purchase. Therefore it is a strange circumstance that the Sauk along with many other tribes, are found at Greenville O. in 1789 and again in 1795, where Gen. Wayne enters into a general treaty with all the Indians of the North West Ty.

The Indians of Ohio, Mich. and Ind., many of them Emigrant tribes from further East before the Revolutionary war, violently and persistently for many years opposed any white settlements North of the Ohio river and west of New York. The British located at Detroit up to the War of 1812, did all they could to stay the settlement of this N. W. Ty. Through it all in spite of bribes and presents from the British to the Sauk & Foxes to harass the early settlers of Ohio, they as a tribe kept away, saying as they did in the Revolution, "that it was the white mans quarrel, and they could fight it out among themselves".

The old Sauk warrior Black Hawk could not stay out, with 20 of his warriors amidst 2000 or more Indians and 250 British soldiers they thought to overpower Gen. Wayne on the Maumee Aug. 20 1794. Gen. Wayne with 900 troops, obtained such a complete victory over the forces opposing him, that the Indians decided afterwards that it was folly to listen to the British, and war against such a veteran as Gen. Wayne. This battle which resulted later in

the Greenville Treaty, was called the battle of Fallen Timbers. It is said in history that the Sauks could not stand up to the fire-arms in the battle, but after seeing how it was going against their indian allies they pulled out and went home. \*

I now come to a period and transaction in 1804-8 that though more than a century has elapsed since it was done, seems in the light of history to have been very disgraceful on the part of our Government. The Louisiana Purchase was in 1803.

After Pres. Jefferson had purchased Louisiana from Napoleou he hastened to establish peaceable relations with the Indians along the Miss. and Mo. rivers; and sought to quiet the title to lands held by the Indians east of the Mississippi.

William H. Harrison was then Govenor of the Indian Ty. of La. and Supt. of Indian Affairs for that district, with headquarters at St Louis. To him was delegated in June, 1804, the responsibility of making a treaty with the Sacs who, as Jefferson wrote, own the country in the neighborhood of our settlements of Kaskaskia and St Louis. The Treaty was made Nov. 3rd 1804, and included the Foxes, who were recognized as holding two fifths interest in the possessions ceded east of the Mississippi.

But the remarkable phase of this first and very important treaty with these two tribes is that there is strong probability that not a single Fox or Musquakie was within a hundred miles of St Louis at the time the treaty was made. And that of all the Chiefs and warriors of the two tribes the Instrument bears the signature of but four Sacs and one half breed, the former of whom, as Black Hawk asserted and as the Sacs and Foxes have always affirmed, they had been dispatched to St Louis in the autumn of that year to plead for the freedom of a Sac who was being held at that Post on the charge of murder. The account of this Treaty, which took from Black Hawk and his Band all their villages and cultivated fields on the Ill. side, around the mouth of Rock River, as given by Black Hawk is so representative of the Indian version of the case that it may well be incorporated here to throw light on the first, and perhaps greatest mistake, not to say blunder. made by our Government in dealing with these people.

\* Compiled in 1906, from many sources, by C. R. Green, Olathe.

Black Hawk says; One of our people killed an American, was taken prisoner and confined at St Louis for the offense. We held a council at our village to see what could be done for him, and determined that Quash qua me, Pash e pa ho, Ouch e qua ka, and Hash e quar hi qua should go down to St Louis, see our American father and do all they could to have our friend released by paying for the person killed. thus covering the blood and satisfying the relations of the murdered man. This being the only means with us for saving a person who had killed another, and we then thought it was the same way with the whites.

“The party started with the good wishes of the whole Nation.

“Quash qua me and party remained a long time absent. They at length returned and encamped near the village, and did not come up that day. They appeared to be dressed in fine coats and had medals. Early the next morning the Council Lodge was crowded. Quash qna me and party came up and gave an account of their mission. “On our arrival at St Louis we met our American father and explained to him our business, urging the release of our friend. The American chief told us he wanted land. We agreed to give him some on the west side of the Mississippi, likewise more on the Illinois side opposite Jefferson.

“When the business was all arranged we expected to have our friend released to come with us. About the time we were ready to start, our brother was let out of the prison. He started and ran a short distance when HE WAS SHOT DEAD.

“This was all they could remember of what had been said and done. It subsequently appeared that they had been drunk the greater part of the time while at S Louis.”

Autobiography of Black Hawk, pp. 22, 23.

It is incredatable to believe that these two tribes and the Gov't in four months time settled this treaty affair by which the Sacs disposed of their almost undisputed possession of the rich valleys and prolific hunting grounds between the Illinois and Wisconsin rivers, containing 50 million acres, for the paltry sum of \$1000. a year annuity. When the other tribes of this particular section had been treated with, Gov. Harrison sent the Treaty to Congress to be ratified, with this terrible wrong in it, and the tribes ignorant of its binding terms.

This was what made the Black Hawk War 25 years later The fatal error of Gov. Harrison in driving a sharp bargain with a few drunken and irresponsible members of one band, was sure to cost his Nation dearly afterwards. When the Treaty was proclaimed both tribes repudiated it. In these days was Mokohoko growing up in the Sauk camp drinking in the hatred to the white civilization that made him such a faithful ally of Black Hawk in his War.

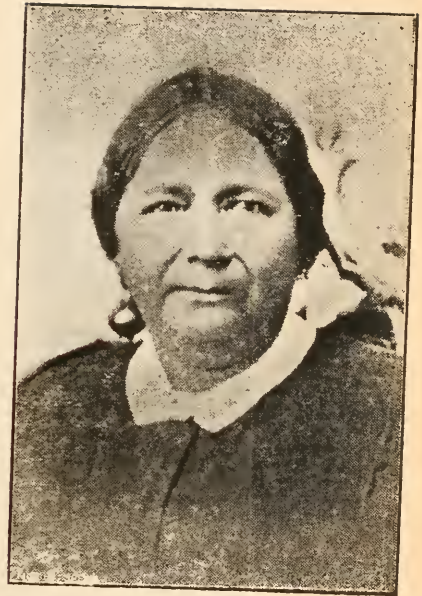
Now I do not want the reader to think there were no further treaties with the Sac & Fox before the B. H. war. There were several. But one concluded May 13 1816 at St Louis in which the Sac and Foxes of the Rock River Band took part, confirmed the 1804 Treaty. To this treaty Black Hawks name was signed, and he took pay, treacherously years afterwards trying to crawl out of it.

There was a great difference in the make up of these Sac and Fox chiefs even in 1845, when they came onto their new reservation on the "Head Waters of the Osage River." Mokohoko with a respectable following went off by themselves beyond the Mo. river with the Sauk and Iowa Indians, on the Great Nemaha reserve. He was jealous of the Keokuks, yet in the late Fifties he came and joined our Kansas band and as we see at the close of this work in 1862 was hatching a lot of mutiny for Agent Martin.

The Indian Agent's Reports, for the years succeeding their arrival in Kansas all speak of Keokuk's farming operations, 500 acres of those rich Marias des Cygne bottoms in Franklin Co. put into corn before 1850. A log school built and Senator Bentons son installed as teacher a couple of years later. One of the bands reported to be a tetotalers band of Indians. All this before Kansas was ever heard of.

Take the matter of signing the final Treaty of Oct 14 1868. The first one signed some months before had come back from Washington with amendments and new articles, to be submitted to the Nation again. The common Indians told Keokuk to keep out of it the 2nd time he promised; only to be coaxed over to Ottawa, where designing white men dosed him with liquor until they got him into the mood to sign the Treaty. The paper being all signed then but Mokohoko's name, the bearers rushed off to Washington, while Keokuk had a year of contempt from his followers as his portion.

C. R. Green. Oct. 1914.



### JOHN AND JULIA GOODELL.

John Goodell was a native of N. Y. who enlisted in the U. S. A. in the 30's and did service among the Indians. I have his Record. When discharged he became Agent Streets Interpreter with the Sac & Fox Indians there in IOWA. Julia the Indian wife of a Lt. Mitchell before the BLACK HAWK war, after many vicisitudes returned to live with her friend Agt. Street. John and her were married 4th July 1840. He died at Quenemo 1868. The grave up in the old Mission grave yard is lost. Julia died June 4 1879 in Okla.



Rev. ISAAC McCOY And WIFE. SAC & FOX AGENCY OKLA.

Mr McCoy is an educated Ottawa Indian. Born 1844. The white Missionaries Isaac McCoy and Jotham Meeker baptized and named him in Franklin Co Kan. He has been a Missionary among the Sac & Fox Ind since about 1872. The Baptist Church there had 28 members in 1903. The Sac & Fox generally reject Christianity.

Mary Thorp was born at the Greenwood Agency about 1847. She is a half blood Sauk, very well known to our early settlers. She md' Munroe an Ottawa. At his death Mr. McCoy md, her Nov '73 She has raised children by both husbands. I was much pleased to call and converse with these fine christian people in 1903.

# Mo ko ho ko's Home, and date of death.

## CYRUS CASE'S NARRATIVE. - MOKO HOKO.

Cyrus Case was born Dec. 1st 1838, in Farmington Franklin Co. Maine. I lived there until I moved to Kansas. I had a good academy school education, as the noted Abbott Schools were there before the War.

### CIVIL WAR SERVICE.

I enlisted Sep. 19 1862 for 9 mos in Co. E 24 Me. V. I. Then I served a few months in 1st D. C. Cav. there in Washington. I was transferred about Oct. 1864, to Co. C 1st Maine Cav. I was an Orderly Sergeant in all three regiments. We were in the siege of Port Hudson. I was slightly wounded 3 times. We were let out of the service Aug. 1st 1865, and I went home to Farmington.

Jan. 14 1869, I was married to Faustina McClure of same place. We started west pretty soon, and arrived in Ottawa Feb. 28 1869. I came out from the East with E. M. Kalloch, now of Ottawa and we took claims near each other. I laid claim on the S. W.  $\frac{1}{4}$  Sec 31 17 17. while he took Wings claim. I am in Lincoln township, 3 miles east and 1 mile north of Melvern, The Marais des Cygne and Rock Creek both flow in on my farm.

We settled in the midst of the Indians. We built the first house on this side, we lived a few weeks in an Indian house along with John Tracy. I cut and hauled logs for my lumber to Henderson's sawmillover on Tequas, near Jerry Hussey's present home. I built my house using native shingles. I had 50 acres all heavy bottom timber which I cleared all off. I paid \$1.50 per acre, the Patent being signed by U. S. Grant.

Some of my neighbors in those early years were;  
E. M. Kalloch, now dead, Dr. Floyd, dead, Wm Fleak, Joe Mc Millen, Wm H. Connelly, Jabez Adams Sr. and boys, R. L. Graham, T. L. and Joe Marshall, and others.

I had a good team and did hauling for others. I use to haul goods from Lawrence for Rankin & Co. Quenemo, and for Dr. A. Wiley

They use to ask me to drink, but being born and raised anti liquor, I was a well known Temperance man before Kansas made it a law. We generally did our trading in Ottawa. Once I killed and dressed a load of fat hogs and marketed them way down in Sumner Co. where I received 10 cts per lb. I went once down into Lynn Co to work on a R. R., but never got my wages.

Kalloch and I owned the two Qrs. in partnership. I had 65 acres of prairie up on the Wing qr. I belong to the Baptist Society. I have been S. S. Supt of two Union Schools in this section as well as our own church school.

#### THE MO KO HO KO BAND OF INDIANS.

As I have said in another place we settled in the midst of the Indians. When they were removed Nov. 1869, many were soon back here living along the River. Mokohoko's favorite camping place was on my timber bottom near where Rock Creek empties into the Marias de Cygne. He came there with about 100 of his followers in the fall of 1869. He was a peaceable Chief that a White seldom saw unless they went to his hut. He wanted nothing to do with white men. Occasionally a family would pull off, go south and join their tribe. In fact it was quite a practice of many of his Band to generally go South in the winter, to hunt, fish, and seek warmer climate. Some times they managed to enroll and draw annuities. But Mokohoko and family always staid. In October 1875 my team went along with others to haul Mokohoko and others down there

#### MOKOHOKO A TRESSPASSER IN LAW.

#### DATE OF DEATH NEVER REVEALED BY INDIANS.

the second time. He was soon back. I went to law to get them off my place and to show Chief Mokohoko that if he didn't sign the Indian Treaty of 1868, giving the Sac & Fox Diminished Reserve back to the Government, that there were all the other Chiefs who did and thus he was a tresspasser. Mokohoko and his Band set up a good defense, for they had Geo Powers as their lawyer, while Judge Blake was ours about 1874. He only moved a doz. rods to get on another man. I never knew when he died. It might have been in 1880 or before. He charged his followers to never reveal the time of his death or place of burial, and that his successor in office should never willingly leave the Reserve.



Next in rank to Mokohoko was Ke a qua, A fine specimen of an Indian about 45. He died about 1880, and I was down at the burial on the river bank on my land. They made quite a display, the coffin being hewed out of a hollow basswood.

I hired the Indians much. There were about 30 or 40 male adults. Quite a large proportion of the Band were women and children. They never would have any Missionary among them, so their children the 16 years they continued here got no schooling. They were determined to stick to their wild tribal customs. They had good moral virtues, and when they sat at my table adopted our ways. Kelly was a half breed and Interpreter, he went off long before the last did. Old Co to pa, one of the Councilors was a fat jovial old fellow well known by the whites. Capt Sam, who was Chief after Mokohoko, was lame, of medium height and heavy set

#### LIEUT. HAYES REMOVES THE INDIANS NOV. 1886.

It was in Nov. 1886 that a young man, Lieut Hayes of the 4th U. S. Cav. and about 20 privates, came from Fort Riley with orders to gather all the Indians together and remove them by wagons to their Reservation in Okla. where dwelt the Sac & Fox tribe. My team went again to help haul them. They were treated kindly but had to be watched closely. They had ponies, and the first day or two out raced with the soldiers to get away.

This was virtually Cyrus Case's talk one pleasant day about 1905 after they had sold their farm and were packing up to leave for Ceres, Stanislaus Co. Calif. However bad Mr. Case hated to break up and leave, he had for months been at the point of death from Brights Disease. The move has helped him. Their son Cyrus Walter Case born there on the Osage Co. farm May 3rd 1870. married Oct. 26 1898 to a Havereil Mass. lady, has brought two fine grandsons, Clifford Dwight, and Albert Fernald Case, into the Family before they moved. And I hear nothing otherwise than that Cyrus Case and his Family who for 36 years labored to make their neighborhood in Kansas better, now enjoy the richest of life's blessings in their California home.

C. R. G. Sep. 1914.

# MOKOHOKO'S noted speech.

NARRATIVE OF JABEZ ADAMS JR. OF AGENCY  
TWP, EX-COUNTY SUPT. OF PUBLIC SCHOOLS.

Early in the spring of 1869, my father Jabez Adams Sr., 4 bro's John C., Wm H., Isaac Adams and myself, moved from Douglas Co. Kan. and settled on Tequas creek, 5 miles south of Quenemo, then called SAC & FOX AGENCY.

We soon learned that the Treaty with said Indians was not complete and much doubt existed among the new settlers about the Treaty standing the "test" at Washington City\*.

Several weeks after our settlement there, I learned that a "Council" of Indian Chiefs and Government Officials would be held in the Agency (now Quenemo) for the purpose of completing the Treaty and arranging for the removal of the Indians. In company with many of the white settlers, I attended that Council.

## THE SAC & FOX INDIAN COUNCIL SUMMER OF 1869.

I cannot remember the date; but shall never forget some of the important business decided that day. The council was held in an enclosed greensward—embellished by fine shade trees. Besides the Chiefs and Braves whose business it was to be there, It seemed that every indian living on the Reserve was there. Indians formed an inner circle around the officials; whites the outer circle. The ground was covered with people for many rods.

My first surprise that day was the intelligent features of many of the noted indians. In this brief account only two chiefs, Keokuk and Mokohoko will be mentioned. In symmetry and physique they were perfect. Keokuk fair, almost like a white man; Mokohoko, dark. Their physiognomies beamed with intellectuality and showed strong marks of philanthropy. They were neatly dressed and made a fine appearance before the vast audience.

When the officials had explained to the interpreter the object of the meeting and he had rehearsed the same to the chiefs, they were called by turn.

\* So much fraud used to get the treaty signed, and protests stopt.

## THE INDIAN COUNCIL OF 1869.

Keokuk and Mokohoko were the principal orators, and responded promptly when called. With the Sac & Fox Tribe they were CLAY AND WEBSTER. For, like them they were noted for their eloquence, and esteemed for their untiring efforts for RIGHT. Their eloquence run in the same channel, but their finals reversed.

Keokuk delivered with impressive pathos, the oration; "The Treachery of the Paleface" in driving the Indians from one reservation to another for the last hundred years. After settlement in each instance promising to let them alone forever. And now again we are to be driven from this lovely home we all love so well. When the Paleface put us here he said, this is yours as long as the sun bedecks the Heavens. "In conclusion my dear people the last thing I say is THE SADDEST OF ALL, WE MUST GO; THEY WILL NOT LET US STAY". Half the audience seemed to be crying.

### MOKOHOKO'S SPEECH.

CHIEF MOKOHOKO then arose and delivered an address that would do honor to any statesman. His closing remarks were even more pathetic than those of Keokuk, and when interpreted were about as follows; "Now my dear people, our noble Keokuk has been persuaded to put his hand to a "Paleface" paper; and they say it gives away our Kansas home. O, tell me not such sad words! We cannot give up this happy home we have loved so long. I'll never NEVER, NEVER put my hand to the paper that says that we must leave here! \*

My own people who follow me shall live here in peace with these good paleface people so long as the moon and stars shine by night and the sun illumines the day. When my life is out; — wrap me in my blanket, — gently consign my soul to the Great Spirit of all, — in that quiet nook on Tequas, — circle around my grave and let my friends and brothers say the last words for MO KO HO KO.

\* Soon after this council, Chief Keokuk and all his followers migrated to their new home in the Ty. But Chief Mokohoko and his band of followers, erected their wigwams at the mouth of Rock Creek on the Marias des Cygne River, and lived there many years

in peace with the white settlers. Mokohoko true to his word lived there until he died. ( Of course Mr. Adams knows all about the forced removals of Mokohoko and his Band, who always as soon as they could, returned to this their true HOME. C. R. G. )

The Sac & Fox Indians have been friendly to the whites many years. In the spring of 1870, I attended an indian dance 2 miles from my homestead at their village; and learned many interesting things about their lives and peculiar habits.

#### A SAC AND FOX INDIAN DANCE, AS SEEN BY MR. ADAMS.

Many white people think the "indian dance" rude and queer, so it is; but compared with our fandangoes the behavior and etiquette is about equal. Early in the day, before beginning the dance, the best food obtainable is put on to cook. Every dance is attended with a banquet. The dance continues all day by intervals.

While dancers move in a circle they chant, the dogs bark, and the musicians blow horns and beat the drums.

As I have attended but one indian dance I can only tell from that how they performed. They first dress up in their best, putting on all their beads, animal claw necklaces, and jewelry they possess. They dance in a circle- single file. The tallest "Buck" is put in the lead, next the tallest is second, and so on until all the men and big boys are in. Then came the squaws and big girls in the same order, and after them the children. They had a swinging motion from side to side as they stepped forward and chanted.

They ate three times during the day and rested a long time after each meal. The leader was supplied with a pair of buffalo horns which he wore on his head. A little fellow who carried water for the dancers all day wore nothing but a common shirt. I learned that he was a Cheyenne indian whom they had captured and kept in slavery.

#### A SAC AND FOX INDIAN FUNERAL ABOUT 1871.

There are two or three cemeteries on Tequas creek. I attended an indian burial at the one a half a mile east of our residence. This was in 1871. The deceased was a noted brave, I do not remember his name now. Long before the funeral procession arrived, two squaws had come and dug the grave about four feet deep. The

body was brought to the grave by a little wagon drawn by two ponies. The funeral procession- in which many whites participated, was somewhat similar to ours on such occasions, and the ceremony at the grave was carried out much as our fraternal orders carry out theirs. The corpse was wrapped in his blanket and with head to the east placed in the grave.

The braves and chiefs marched around the grave three times, Mokohoko in the lead, uttering apparently, some sad ceremony. Each one in the circle deposited something in the grave as they marched around. Tobacco I saw dropped in. At the end of the 3rd round the leader stopped at the head of the grave, the others completing the circle. In this position all stood still while the Chief delivered the funeral sermon.

During the exercises at the grave two bucks appointed for that purpose, divided the property of the deceased, (except ponies and gun) into two heaps of equal value. After the two squaws mentioned had filled the grave, each received one of the piles of property in payment for their services. After stones were piled on the grave, a signal was given and all dispersed.

#### MO KO HO KO'S BAND ALWAYS FRIENDLY

Although these indians lived here among the whites several yrs after Keokuks followers were in the Ty. I never knew or heard of their disturbing the settlers. They were peaceable, obliging and friendly all these years. Government soldiers took them by force to the Ty. several times; but most of them returned each time. Yet the few who did remain there gradually reduced the 150 in the 16 years to less than 80 Indians when in 1886 the soldiers took them and all they possessed down to their people in the territory, and induced them to stay.

They presented a sad scene when compelled to leave their old home for the last time. Their crying and weeping could be heard by many neighbors whose sympathy they had won.

J. Adams, Quenemo Kan. March 1905

# Odds and Ends About the Sac & Fox Indians In Kansas,

AS GATHERED UP THE LAST 20 YRS BY C. R. GREEN.

Mo Ko Ho Ko, "He who floats visible near the surface of the water". A chief of the band of Sauk that took the lead in supporting Black Hawk in their war of 1832. He was of the Sturgeon clan. The ruling clan of the Sauk, and was a bitter enemy of Keokuk. The band still retains its identity. It refused to leave Kansas when the rest of the tribe went to the Ind. Ty, and had to be removed thither by the military.

Wm Jones, son of Henry Clay Jones

In hand book of American Indians, Part First, page 930.

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May 18 1854, certain chiefs and others of the Iowa and Missouri Band of Sac & Fox tribe of the Great Nemaha Reserve, made a Treaty at Washington with the Gov't by which they ceded part of their Reservation, keeping 50 sections in Kansas next the Mo. R. and Neb. line that they proposed taking in severality. This tract of country they had received by cession in 1836. Some of the Sauk had already left and joined the Miss. Band on the Osage. And in 4 or 5 years Mokohoko came down.

Signers; Peto o ke mah. or Hard Fish.

Wah pe mem mah, Moles or Sturgeon.

Neson quoit or Bear.

Mo ko ho ko, Jumping Fish.

No ko what, or Fox,

I presume it was on this occasion in 1854, while there in Washington, that the two pictures of Mokohoko I present in this book, were taken, for on application to the Bureau of Ethnology, they were sent me free. See U. S. Book of Indian Land cessions Part 2 18th Report, page 792, and its references.

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Albert Wiley U. S. Indian Agt. taking charge at the Sac & Fox Agency, March 1867, in his report the 30th of July of that year says; "The wild Band under Mokohoko, is peaceable, docile and willing to assist in carrying out the wishes of the Government.

He is a good man to his band, which comprises MORE THAN HALF OF THE TRIBE. He says that he has not been recognized as A MAN and may have done some things not altogether right."

Indian Agents Reports Published by the U. S. in 1868.

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#### A BUCKEYE SCHOOL TEACHERS CONTRIBUTION.

In the winter of 1885-86, when the river was frozen, a young man, a cousin of mine Charles H. Shelton of Wakeman, Ohio was teaching school in the Wing District, near Mokohoko's old camp.

One moonlight night desiring to mail a letter at Maxon P. O. 2 or 3 miles distant. he struck a bee line, which took him down thro' some timber along the river. Here he run on to a larger sized hut in which appeared some thing was going on, but with closed doors Charlie quietly proceeded to investigate the Indian question, But before he could much more than get a "peek", the guard was out and he was motioned off. Some secret council work was on.

Mr Shelton dismissed his school long enough the day the soldiers started with the Indians. to go and see them off. Captain Sam, the fat old chief had to be bound and lifted like a struggling hog into the wagon.

#### WHAT ONE OF SHELTONS PUPILS OBSERVED.

Mrs. — Clarke, formerly Miss. Connely of Lincoln twp; and a large girl of the School, knew some of these Indians quite well. They were Register of Deeds about 1905 at Lyndon. I showed her my indian photos. She said the one I had marked as Con a pak was a Ka nope, a great friend of hers, who staid in Mokohoko's camp and hunted the prairie chickens around. Ka nope was very friendly to children and to the whites. Mr. Cross living near thot' Kanope the same as Capt Sam chief of the band. Mrs. Clark said not. Cross said they had the use of 5 acres from some one down along the River. They had quite a herd of ponies, that at the last run in the Riggs pasture. I am able to present Ka nope's picture.

A PETITION TO CONGRESS FOR SOME RESTORATION OF ANNUITIES. — Doc. 690 H. R. March 22 1892. Spelling as given; "Number of In Mo kaw ho ko's Band when removed to the Ty. in

Nov. 1886; 93. Total number of Sac & Fox of the Miss' Band 830. "Mo kaw hoko and his band would not sign the Treaty of Oct. 14 1868, wherein provision was made for their removal. Mokawhoko and band were allowed to stay by the Gov't in Kansas until 1886, where they got no funds they claim.

"\$71045.40 has accrued to them, and they want it back out of the general Sac & Fox fund in \$7000. yearly installments.

(They never got this. When I visited the tribe in 1903, this Band lived aloof from the tribe over north of Stroude Okla, on Euchee Creek. I got several pictures of them from the Stroude Photographer. There they were known as the "Kansas Band", and were drawing their annuities the same as the rest, C. R. G.)

## Sac & Fox histoy, as seen in 1903

AN ARTICLE IN THE OTTAWA WEEKLY HERALD OF OCT. 22 1903

"To The Old Home. - Indian Delegation Arrives From the Ty.

A Story of Homesickness. A band of Sac & Foxes, contends that it has never parted with its Rights to the Reservation Lands.

I am only giving extracts of this long article, The writer makes it appear that Franklin County contained the Sac & Fox Reservation, whereas it only had one fifth. Osage Co having the balance.

"A pathetic story of homesickness is told in the arrival in Ottawa Saturday of a band of three Sac & Fox Indians, who came to assert their rights to their old home land. ....

All the passionate longing for old scenes and surroundings that are supposed to go with the instincts of civilization, seems to have actuated the Indians in their efforts to regain the land which the Gov't took from them. The coming of the Indians, is announced in a letter to Hon. J. P. (Jack) Harris, from the Sac & Fox Agency. And the letter expresses the hope that the Indians will be kindly received here, and humored in their almost childish belief that some day the Powers may return their old home to them.

The names of the delegation are Alex Connelly, a half breed who acts as guide and interpreter, Kaw tope, Mat ttaan ne and an Indian described as the son of Geo Chaw ka no me, .....

..... some skipped, to long for my pages. ....



..... We have skipped a half column of interesting literature about the tribes history, all of which crops out in some one or other of my books. .... "Mr. Harris often met the old Chief Moko hoko on his homesick wanderings back to the old camp, and heard his pathetic protest that he wished to live on the lands that the spirit had given him; and where his children were buried.

The chief died contending that he and his fellow tribesmen had never parted with their right to the lands in Franklin County.

..... The writer goes on further to say in this and another article later; "that the Band after the tribe left, terrorized the early settlers, committing depredations, and stealing supplies to keep themselves alive. The Gov't would pay no annuities unless the Indians went to the Reservation. The acts of the Indians became so aggravating that a move was finally started to wipe out the band, and an organization was actually started among the settlers, having for its object the extinction of the Band.

Before the move could be carried out, the Gov't sent a detachment of Cavalry under Gen. Sheridan, to round the Indians up and move them to the Indian Ty. Gen. Sheridan was in Ottawa for some time and made many acquaintances here. He knew Col. Mason and made the latter's law office his Head Quarters.

The troops got the Indians herded together, and marched them overland to the Ty., as a band of cattle is driven, and nothing more been heard of their claims here until the arrival of the party Sunday.

"The Indian Pow-wow. Extracts from Ottawa Herald; Later.

"The Indians arrived Saturday noon. Two Indians Kaw-to-pe and Mat tan an ne, are quite old. The 3rd full blood in the party is a young fellow. The Indians talked through their interpreter to Mr. Harris in his office.

The Chief talked first. Staring straight before them with great solemnity, and his countenance expressing never a change he talked. When he sat down, the next arose and endorsed what the chief said. Mr. Harris advised them not to go on to Washington, but to go to Quenemo, visit the land marks and George Logan.

THE OTTAWA HERALD PIECE, CONCLUDED.

"The delegation still cherish the old belief that the Gov't will return the tribe to the former Reservation, as soon as the story can be told to the Press of how the Chief of their Band refused to sign the Treaty. The letter from the Post Trader in the Ty. to Mr Harris, mentions the fact that the Indians rely on the friendship of a one legged man who formerly showed them great kindness. The man referred to is the late H. P. Welch. End

Copied by C. R. Green at the Kansas Historical Rooms, Dec 7, 1904

The writer of the above articles by not signing his name has left the responsibility to fall on the Herald Staff for the truth of some of those Statements. I take the following exceptions.

1st When the Tribe was removed Nov. 26 1869, which was in a peaceable manner, they were treated with great indulgence and three fourths of the tribe left their Diminished Reserve in Osage County and went willingly to the Nation.

2nd; There had been no trouble of any great consequence, the whites crowded in a year ahead of time to take claims, This irritated the Indians much, but the Indian Agent had a Sergeant and squad of soldiers sent there that drove the 'Sooners' out and satisfied the indians that the Gov't would protect them.

3rd; Gen. Sheridan had the Kan. Mo. Military Dpt. as Com'ander Sep. 12 1867 to March 4 1869, with Head Quarters at Leavenworth when not out at Fort Hayes aiding Gen. Custer fight the Plains Indians. After Mar. '69, Sheridan went to Chicago.

4th It is the testimony of hundreds of settlers that the Sac & Fox Indians were honest, and well behaved, especially Mo ko ho ko's Band that staid 16 years longer.

C. R. Green. 1914.

THE U. S. HEEDING COMPLAINTS OF THEIR INDIAN  
WARDS ON KAN. Reservation, in Agt. Martin's Time; 1866.

Lawrence, Kansas, October 9, 1866.

Sir; I have the honor to report that in accordance with your instructions of the 14th of August last, I proceeded to the Sac & Fox Agency on the 5th inst. . . . Upon my arrival at the Agency on the afternoon of the 5th, Antoine Gokey, the Interpreter who accompanied Mokohoko to Washington last spring, was sent out to notify all the Indians that an agent of the Department had arrived from Washington to investigate the charges against Major Martin, and to tell all of them to come to the Council-House early in the morning.

They came on the next day (the 6th) about 12 o'clock: also Mr George Powers of Centropolis, and an attorney from Ottawa, H. P. Welch, esq., who appeared in the interests of the dissatisfied Indians. When all the parties were ready, the investigation was commenced, the interpreter and witnesses being duly sworn. The investigation continued on the 6th, both parties being permitted to examine and cross-examine. At dark there was an adjournment until the next day.

At 12 o'clock the next day the Indians again assembled, and when I was about to proceed with the investigation, I was informed by Atty. Welch and Mr. Powers that the Indians desired to hold a council; that they thought they could settle their difficulties among themselves. To this I consented, and after several hr's delay they came into the council room. The chiefs made speeches and a paper setting forth the basis of their agreement was drawn up, interpreted to the chiefs and councillors, and signed by them. In this paper it is stated that Mokohoko shall hereafter be considered as a chief by blood; that all other relations in the tribe shall remain as heretofore; that Mokohoko and other disaffected Indians withdraw all charges against Major Martin, and state that they have no further cause for complaint against him. and agree that the expenses incurred by Mokohoko and his band. including \$600. attorney's fees shall be paid from the annuities of the Tribe.

Although Attorney Welch declined to proceed any further with

the investigation, and the Indians had declared themselves satisfied, yet, as I had been sent by the Department to investigate in regard to the charges preferred against Major Martin, and as he expressed a desire to have the investigation continue. I proceeded to examine all the witnesses that were available during the afternoon and evening of the 7th, and the forenoon of the 8th instant.

All the testimony was carefully written down by a clerk employed by me for that purpose, and the same, together with the agreement signed by the Indians, is herewith transmitted for your consideration.

The testimony taken is not of the best character that could be desired. Nearly all the witnesses being connected with the Agency. It was all that was available, and shows as follows in reference to the charges preferred against Major Martin.

1st, In reference to collusion with and receiving gratuities from traders, the witnesses, when interrogated upon this point, answered that they knew nothing about it.

2nd, In reference to favoring one trading-house, resulting in the exaction of exorbitant prices from the Indians, the testimony shows that one house has been patronized, but the fact that exorbitant prices have been exacted is not established.

3rd, In reference to the failure to properly enroll certain Indians, and the detention of annuities rightfully belonging to them. This charge relates to So kah nut and his band, whom the testimony shows to have been absent in the Osage country, and who were not enrolled at that time by order of the chiefs and council, but who have since returned to the tribe and have had the annuities lost by their absence made good to them.

4th, In reference to the combination of the agent and Keokuk to oppress that part of the tribe, who do not agree with his policy, and the charge that Keokuk and his abettors have grown rich out of the funds of the tribe. The testimony shows that three of the chiefs, Keokuk, Che kus kuk, and Pat a quaw, are those who have made some advancement towards civilization by living in houses and cultivating land; that Mokohoko who was, during the term of office of your predecessor, Commissioner Dole, removed from office by Agent Martin, probably with the approval of the Commissioner

and who, according to the agreement of the Indians of the 7th inst was reinstated, represents that portion of the tribe who prefer the Indian mode of life, and who do not desire to adopt the ways of the white man. These I am satisfied, from the testimony, comprise a majority of the tribe. While the testimony shows that Maj Martin has encouraged those who have made efforts in the way of civilization, it does not show that the property which Keokuk possesses has been acquired since Major Martin has been agent, except such as may have been derived from his efforts at agriculture.

5th, In reference to the charge that Major Martin has wrongfully appointed certain Indians "sheriffs and councillors", and paid them from the funds of the tribe, it appears that these officials were appointed and their salaries fixed by the chiefs.

6th, In reference to driving away of one Tesson by the agent, the testimony shows that this was done by order of chiefs and council, Tesson being a Menomonee, and that his son, who married a Sac woman and was adopted by the tribe has occupied the farm vacated by his father and has cultivated as much of it as desired.

7th, In reference to the charge that the agent has exerted his influence to divide the tribe, it appears to me from all the testimony that any effort the agent has made to advance the Indians in civilization has been opposed by a majority of the tribe.

The maintenance of the sheriffs and councillors, who the agent, Keokuk, Che ko skuck and Pah teck quah claim are necessary for the preservation of order and the transaction of business, will probably be opposed by that portion of the tribe who desire to retain their old tribal customs, and it will be a question for the Department to decide whether what appears to me to be a minority will be sustained. This minority all, or nearly all, wear a blanket, are unable to speak English, and differ only from the remainder of the tribe in this - - that they live in houses, make some advancement toward farming, are disposed to send their children to school, and to transact their business in a manner approaching that of the white man. It is proper to state that those favoring wild life raise small patches of corn.

8th, In reference to the Interpreter, Mr. Goodell, the majority of the Indians seem to be very dissatisfied with him. The testimony shows no specific cause. That he was not a half breed was the principal ground advanced by Mokohoko. The testimony shows nothing against his character as a man, but, on the contrary, represents that he has set a good example to the Indians.

Although there are other parties in the Reservation qualified to interpret, I am not prepared to recommend that a change be directed, as I do not feel satisfied from observation that the position could be better filled.

9th, The testimony shows that the Administration of Agent Martin has tended to the improvement of the Indians, that there is less drunkenness and theft than there was prior to his term of office, and that he has been uniform in his treatment.

While I was there, the Indians were quiet and orderly. I visited the shops and school. The former seems well conducted, and the children in the latter will compare favorably in advancement and deportment with those of the same age in any white school. I also visited the trading house and examined their books, making copy of some of the Indian accounts, which are submitted herewith.

There are other points brought out by the testimony, which, for the sake of brevity, I will omit, and for which you are respectfully referred to the accompanying record of testimony.

As I promised the Indians, I call your attention to the protest of Keokuk against the division of annuities in favor of members of the tribe of Iowa, and the request of all, for the early payment of their annuities.

The papers accompanying your instructions to me are herewith returned. I am, very respectfully, your obedient servant.

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W. R. Irwin.

Special United States Agent.

To Hon. D. N. Cooley, Commissioner of Indian Affairs,

Washington, D. C.







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