Native Views:

from removal and allotment to land runs

THE OKLAHOMAN

RED EARTH

Newspapers for this educational program provided by:

Table of Contents

Page 3	About Red Earth
Page 4	Indian Nations in Oklahoma
Page 5	Treaties, Land and Population Shifts
Page 6	The Dawes Act and Allotment of Indian Lands
Page 7	Effects on Native Peoples
Pages 8–9	Land Runs
Pages 10–11	How the Red Bird Got His Color
Pages 12–14	How the Buffalo Were Released on Earth

Credits:

Red Earth, Inc.
Eric Oesch
Erin Merryweather
Christy Alcox

About the Cover Artist: Jim Yellowhawk

Jim Yellowhawk, an enrolled member of the Cheyenne River Lakota Sioux Tribe, lives with his wife, Ruth, and son, Gabe, in the beautiful He Sapa Black Hills of South Dakota. He is an accomplished artist who has received awards from numerous Native American art competitions throughout the nation, including the annual Red Earth Native American Cultural Festival in Oklahoma City.

"I portray traditional symbols–the eagle, the buffalo, and the circle for which I hold strong beliefs," said Yellowhawk, who experiments with various media types. "Many of my compositions are circular and evocative of Lakota star knowledge." His artworks also are rooted in his relationships.

"I have been drawn to the arts since my youth and have been encouraged to pursue this interest by my family. I often draw my relatives, my immediate family and my tiospaye (kinship ties)." Yellowhawk's goal is to inspire Native children to achieve their full potential. "I want to leave my mark as an artist in a way that serves Native people," he says.

About Red Earth

Red Earth, Inc. is an organization dedicated to promoting the richness and diversity of Native American traditional and contemporary arts and cultures. Located at the crossroads of America in Oklahoma City, within a state with the second largest American Indian population in the nation, Red Earth encourages Native voices to shape the ways their own stories are told.

The 23rd annual Red Earth Native American Cultural Festival, scheduled June 5–7, 2009, in downtown Oklahoma City, has grown into the largest and most comprehensive Native American visual and performing arts event of its type. Each year the Red Earth Festival draws thousands of people from throughout the globe who experience America's most unique parade; a juried fine art competition for youth and adults; an art market and dance competition; cultural and educational activities; a pow-wow; and a run/walk.

Teachers from throughout Oklahoma have the opportunity to receive a scholarship to attend the award-winning Red Earth Festival in downtown Oklahoma City through the generosity of the American Fidelity Foundation. Learn more about American Indian cultures up close and personal through dance, art and educational activities featured at this award-winning event. For more information, contact Red Earth at (405) 427-5228.

The Red Earth Museum, central Oklahoma's only museum dedicated to promoting the understanding of American Indian arts and cultures, has benefited the education of thousands of schoolchildren and adults since 1978. Through its permanent collection and unique educational programs, Red Earth is often a visitor's first exposure to American Indian cultures and history. The renowned Deupree Cradleboard Collection features outstanding examples of Native American artisanship and beadwork representing tribal nations from throughout the United States. The Red Earth Museum also has the area's only collection of totem poles.

The Red Earth Museum is located within Science Museum Oklahoma in northeast Oklahoma City's Adventure District, and is open 362 days a year for the benefit of children, families and schools throughout the state and nation.

RED EARTH

OKLAHOMA INDIAN TERRITORY

Indian Nations in Oklahoma

Many years before statehood and before the 19th century, the land of present-day Oklahoma was occupied by Native tribes who each had their own customs and ways of life. The Wichitas lived in grass houses along the rivers in the central and southern areas of the land. They were sedentary farmers and hunter-gatherers. The Comanches and Plains Apaches roamed the western areas and followed bison throughout the Great Plains. The Osage also farmed and had annual hunting parties that made bison hunts on the plains in the west. The Quapaws occupied the northeastern sections as farmers and hunters. As early as the 1600s, the Comanches, Kiowas and Pawnees camped along the rivers and streams of what is today known as western Oklahoma, while the men followed huge herds of buffalo. They were later joined by bands of Apache, Cheyenne and Arapaho.

At the beginning of the 19th century, the federal government moved the Wichita, Osage and Quapaw to smaller reservations by treaty in preparation for the Indian Removal of other sections of the country. The Indian Removal, which became known as the Trail of Tears, took place between 1820 and 1837. During this time, a total of 67 tribes were removed by the federal government. The Choctaw, Chickasaw, Muscogee (Creeks), Cherokees and Seminoles ceded lands in the east and south for lands in present-day Oklahoma. The boundaries among the "Five Civilized Tribes," as they were often called, overlapped with one another and also those of other tribes. In 1831, Bands of Seneca, Cayuga and Shawnee were relocated from Ohio and Indiana to Oklahoma.

Those who settled in the Indian Territory lands of present-day Oklahoma became known as the Five Civilized Tribes. The western areas of Okfuskee and Hughes counties were given to the Seminoles. The Cherokees settled in the mountains and valleys in the eastern part of the state. The area by the Canadian River was assigned to the Creeks. The Choctaws and Chickasaws moved to southern sections where they brought African-American slaves to start cotton plantations. All of the tribes adapted to the new lands and created successful economies. Their tribes consisted of constitutional governments and educational systems. They maintained rituals and ceremonies, and also created new traditions as they adapted to the area.

Content provided by Red Earth

This picture, *The Trail of Tears*, was painted by Robert Lindneux in 1942. It commemorates the suffering of the Cherokee people under forced removal. *The Granger Collection, New York*

Activities:

1.) Thousands of treaties were created between Native Tribes and the U.S. government to decide land and resource rights, and most were unsuccessful. Research a treaty to find out more about why it was created and the effect it had on those involved.

2.) Members of what we refer to as the "Five Civilized Tribes" were brought to Oklahoma on the Trail of Tears. Use your library and the Internet to find out more about one of these tribes. What was tribal life like prior to coming to Oklahoma?

Inter-Tribal Council of 1843, Tahlequah, Oklahoma

The Cherokees ceded their lands in Georgia for a price and a safe, secure homeland west of the Mississippi River in Indian Territory. Although some Cherokee traveled out to Indian Territory earlier, most came in during the years of 1838–1839, making the journey known as the Trail of Tears. During this journey many died of disease, exposure and starvation. In 1843, Cherokee Chief John Ross invited tribes who lived between the Rocky Mountains and the Mississippi River to a special Inter-Tribal Council. The purpose of the Council was to establish peace and friendship among the tribes. Some 10,000 members of 17 tribes attended.

Members at the Inter-Tribal Council of 1843. *Image courtesy Red Earth*

Treaties, Land and Population Shifts

As western expansion and the idea of Manifest Destiny took hold across the continent, the U.S. pushed south along the coasts and westward across the central plains and Indian lands. The lands that the Indians reserved for themselves were called "reservations." By the mid-1850s, there were so many Indians in Indian Territory (Oklahoma), there was even talk in Congress about making it an all-Indian state.

When gold was discovered in California in 1849, however, more and more non-Indians traveled across the vast western territories and became interested in acquiring Indian land. Soon, waves of immigrants came to America seeking opportunities and land. Eventually there became a need for railroads to connect the two coasts. In the 1850s a series of treaties with western tribes were negotiated, securing land and the right-of-way for railroads, army forts and Indian agents. During this time, the U.S. government also encouraged and protected buffalo fighters to put an end to the natural herds. Without the buffalo, the western tribes would be compelled to become farmers and ranchers. Indian wars ensued.

After the Civil War, a second wave of removal occurred between 1866 and 1883, during which the reservations for most of the remaining tribes who were to make Oklahoma their permanent home, would be established. By 1883, twenty-five Indian reservations for thirty-seven tribes had been reserved in Indian Territory.

The 1850s began to see vast population shifts in the West. Kansas to the north was open to settlement, and with the coming of the railroad, many Kansas towns became a strategic hub for the cattle industry. Indian reservations were reduced in size drastically, with many tribes being strongly encouraged to move south across the border to the remainder of "Indian Territory" (present day Oklahoma). After the Civil War, droves of soldiers, immigrants, bankers and businessmen were looking for work, homes and towns in these central plains. Many came to Indian Territory following powerful business interests related to railroads, cattle and oil.

By 1889, the population of Indian Territory was 170,000, with the ratio of Indian to non-Indian of one to three.

Content provided by Red Earth

The Dawes Act and Allotment of Indian Lands

In many native cultures, land was viewed as a resource for the good of the entire nation to be used by all. Tribal life was community-oriented. While families lived together in dwellings, the land they built their homes on was not owned. Land was viewed as sacred and was not property that could be divided.

When settlers came in search of land, these differing views often led to disputes and warfare between the Indians and the American colonists and armies. By the late 1800s, however, allotment policies would oblige Indian nations to adopt the practices of individual ownership.

By the late 1870s, treaties and acts of Congress had reduced tribal reservations throughout Indian Territory. The remainder of Indian Territory was being carved out for many of the tribes who had been removed to Kansas in the 1830s through the 1850s. The Cherokee, most of whom supported the Confederacy during the Civil War, were forced to provide much of this land to other tribes. An open area, not assigned to any Indian tribe, was created in the center.

In 1887, Congress passed the General Allotment Act, or Dawes Act, to meet the demands of settlers entering Indian and Oklahoma Territories for land. The purpose of the General Allotment Act was to establish land boundries for Indians and create legal means of opening up Indian lands to settlement. Many were hopeful that the General Allotment Act would benefit settlers with new lands and that through private ownership Indians would become citizens of the United States.

INDIAN LAND FOR SALE

GET A HOME OF YOUR OWN — EASY PAYMENTS

PERFECT TITLE — POSSESSION WITHIN THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED IRRIGABLE — GRAZING — AGRICULTURAL DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Colorado	5,211.21	$7.27	Oklahoma	34,664.00	$19.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	33.45	South Dakota	120,445.00	16.53
Montana	11,034.00	9.86	Washington	4,879.00	41.37
Nebraska	5,641.00	36.65	Wisconsin	1,069.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.64

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

For information as to the character of the land write for booklet, "INDIAN LANDS FOR SALE," to the Superintendent U. S. Indian School at any one of the following places:

WALTER L. FISHER, ROBERT G. VALENTINE,

Illegal poster advertising lands in western territories.

Indian enrollment for the Dawes Commission at Muskogee. Authorized March 3, 1893, the Dawes Commission proposed to convince the Five Civilized Tribes to agree to cede tribal title of lands under the Dawes Act allotment process. *Photo courtesy Oklahoma Historical Society*

Activities:

1.) The Dawes Act is seen as legislation passed to assimilate Native Americans. Look up the definition of "assimilate." Have you ever had to assimilate to something? Once the federal government decided Natives should become part of Euro-American society, how did the government try to eliminate cultural differences?

2.) The Dawes Act had profound effects on Native Americans that still linger today. Look through the newspaper. Are there any laws being passed throughout the world that might have similar implications for ethnic or cultural groups? Discuss these with your class.

Effects on Native Peoples

Most Indian nations were against allotment, and many leaders rose up to organize their communities against it. A minority of Indians sought to get the best land possible for themselves and their people. This caused fighting and factionalism. Land allotted to individual Indians was soon controlled by non-Indians. Most Indians lost much of their land and received minimal payment for it.

For native nations, the Dawes Act came to be one of the most significant pieces of legislation ever passed. When the Dawes Act became law in 1887, Indians in the U.S. held about 140 million acres of land. The Dawes Act virtually removed the authority of tribal governments and over the next 45 years until the policy was abandoned, Indians lost 90 million acres of land and uncounted natural resources to settlers.

"You said, that you wanted to put us upon a reservation, to build us houses, and to make us medicine lodges. I do not want them. I was born upon the prairie, where the wind blew free, and there was nothing to break the light of the sun. I was born where there were no enclosures, and where everything drew a free breath. I want to die there, and not within walls. I know every stream and every wood between the Rio Grande and the Arkansas. I have hunted and lived over that country. I lived like my father before me, and like them, I lived happily."
Ten Bears, Comanche, Medicine Lodge Treaty Council, 1867

OKLAHOMA INDIAN TERRITORY

Land Runs

The first land run took place on April 22, 1889. It involved the 2 million acres of "Unassigned Lands" in central Oklahoma. Fifty thousand non-Indian settlers participated in the Land Run of 1889. The land runs enabled settlers to acquire homesteads of 160 acres. One of the few rules to claiming a lot of land was that all participants were to start at the same time, on the boom of a cannon. This first Land Run opened all or part of the present Oklahoma counties of Canadian, Cleveland, Kingfisher, Logan, Oklahoma and Payne.

Some newly opened lands were sold first-come, some were sold by bid, some were won by lottery, and some by means other than a land run. The settlers, no matter how they acquired occupancy, purchased the land from the United States Land Office. For former Indian lands, the Land Office distributed the funds to the various tribal entities according to previously negotiated terms.

The Cheyenne-Arapaho land run in 1892 was the only one that had land leftover. The largest land run involved some 6 million acres of Cherokee lands known as "The Outlet" or "Strip" and took place on September 16, 1893. This is the one that is most often depicted in movies. The smallest and final land run took place on May 23, 1895, and involved 183,000 acres of the Kickapoo lands.

*Indian Territory and Oklahoma statehood maps can be found at:

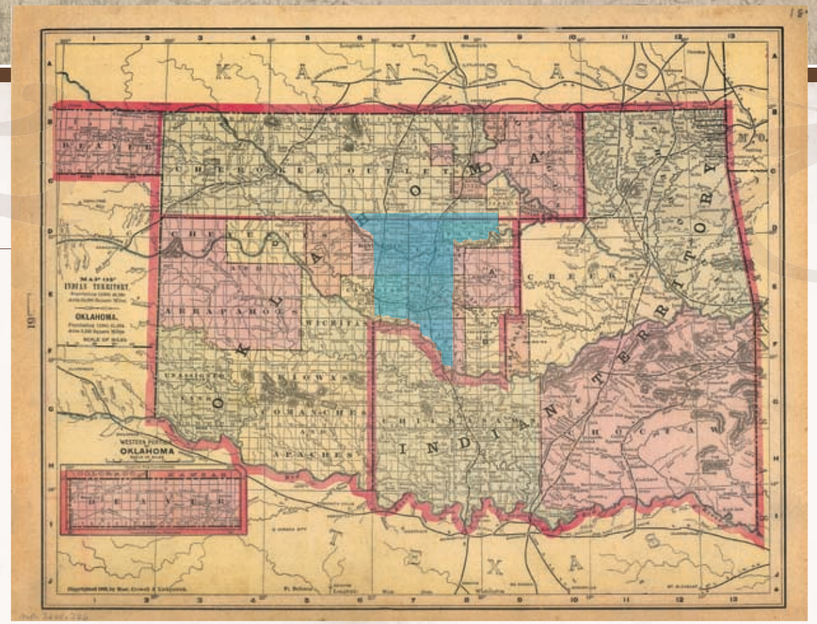
www.rootsweb.com/~okgenweb/maps/maps.htm

Content provided by Red Earth

Activities:

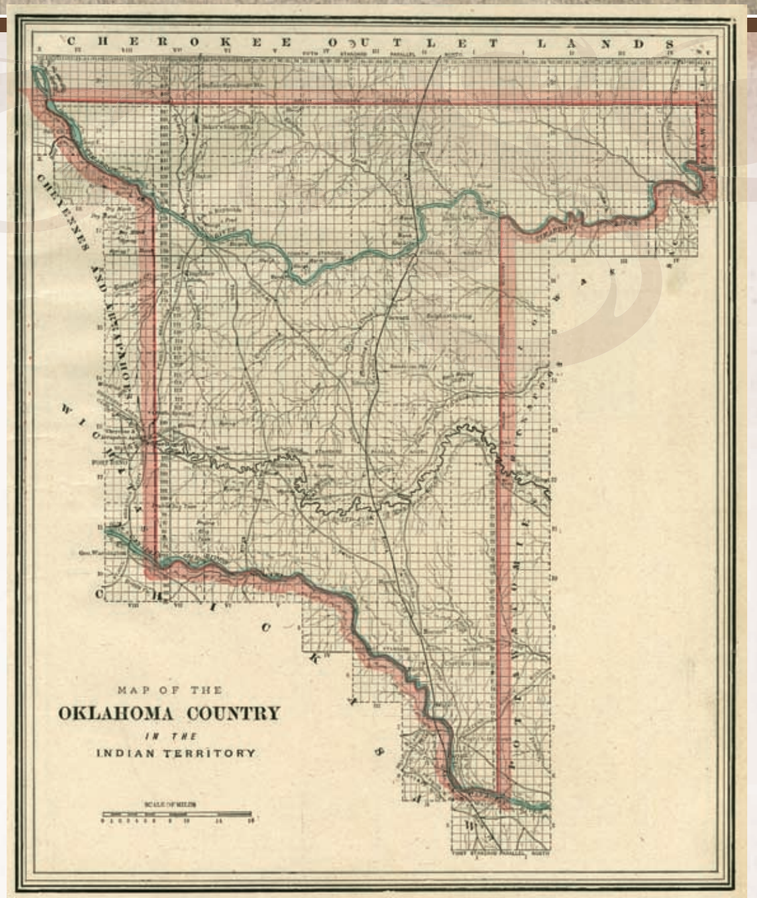
1.) Take a look at the map of the "Unassigned" Land Run. Each square is equal to one square mile. There are a total of approximately 2,860 squares. There are 640 acres in a square mile. How many square miles did a settler claim with a homestead? How many homesteads? If each settler received one homestead, how many settlers would it have taken to settle the land?

2.) Using Oklahoma state maps at various points in history, color or label the Indian Territory lands. Make sure to include a map in the 1880s before the first Land Run and a map right before statehood in 1907. You may also want to mark the Oklahoma Territory lands as well.



Oklahoma Land Runs

Date	Tribal Lands Involved	No. of Acres	No. of settlers	No. of Claims
April 22, 1889	"Unassigned Lands"	2,000,000	50,000	10,000
Sept. 22, 1891	Iowa, Potowatomi, Shawnee, Sac-Fox	975,000	20,000	6,097
April 19, 1892	Cheyenne and Arapaho	4,300,000	25,000	
Sept. 16, 1893	Tonkawa, Cherokee ("Outlet")		100,000	40,000
June 9 – Aug. 6, 1901	Wichita, Caddo, Comanche, Kiowa, Apache Check Delaware	4,800,000	160,000	15,000
December, 1906	Kiowa, Comanche, Apache (Big Pasture lands)	5,000,000		



"Unassigned Lands" of the Land Run of 1889

How the Red Bird Got His Color

Cherokee Words:

- wolf - wa ya
- raccoon - gv li
- bird - tsi s qua
- brown - u wo di ge
- red - gi ga ge
- red bird - to tsu wa

Gv li loved to tease wa ya. One day gv li teased wa ya so much that wa ya became very angry. Wa ya began to chase gv li through the woods. Gv li, being the clever animal that he is, kept ahead of wa ya.

Gv li came to a river. Instead of jumping in the river, he quickly climbed a tall tree and peered over a branch to see what wa ya would do next.

When wa ya came to the river, he saw the reflection of gv li in the water. Thinking that it was gv li, wa ya jumped in and tried to catch him. Wa ya continued to search for gv li for such a long time that he became so tired he nearly drowned. Finally, tired and exhausted, wa ya climbed up the river bank and fell fast asleep. After a while, gv li quietly climbed down the tree and slipped over to the sleeping wa ya. While wa ya slept,

The oral tradition of storytelling gained importance during the times of land allotments and land runs as a way to preserve legends about people, events and new experiences. "How the Red Bird Got His Color" and "How the Buffalo Were Released on Earth" are two such Native fables that have been passed down through generations of tribal members.

Content provided by Red Earth

gv li began to plaster the eyes of wa ya with mud. Then when he had finished, gv li ran off through the woods laughing to himself thinking of the clever trick he had played.

Later, wa ya woke up. He began to whine, "Oh, someone please help me. I can't see. I can't open my eyes." But no one came to help him.

At long last, tsi s qua u wo di ge heard the cries of wa ya. He flew over to wa ya and landed on his shoulder. He said, "What's the matter Brother Wolf? Can I help you?" Wa ya cried, "I can't open my eyes. Oh, please help me to see again." Tsi s qua u wo di ge said, "I'm just a little brown bird but I will help you if I can." Wa ya said, "tsi s qua u wo di ge, if you can help me to see again, I will take you to a magic rock that oozes red paint. We will paint your feathers gi ga ge."

Tsi s qua u wo di ge began pecking away at the dried mud on the eyes of wa ya. Soon wa ya could open his eyes again. True to his promise wa ya said, "Thank you, my brother; now jump up onto my shoulder." Away they ran through the woods to the rock that oozed red paint.

When they came to the rock, wa ya reached up and plucked a twig from a tree branch. He chewed the end of the twig until it was soft and pliable like the end of a paint brush. Then he dipped the end of the twig into the red paint and began to paint the feathers of tsi s qua, gi ga ge.

When all of his feathers were gi ga ge, tsi s qua flew off to show his family and friends how beautiful he was. That is why, from that day to this, you can see to tsu wa flying around the woods in Cherokee country.

Activities:

1.) Research what red birds are native to Oklahoma. What can you learn about these birds?

2.) "How the Red Bird Got His Color" is a fable. Find a fable about a different type of animal. Where did the fable come from? How is it similar or different from this fable?

Content provided by Red Earth

How the Buffalo Were Released on Earth

In the first days a powerful being named Humpback owned all the buffalo. He kept them in a corral in the mountains north of San Juan, where he lived with his young son. Not one buffalo would Humpback release for the people on earth, nor would he share any meat with those who lived near him.

Coyote decided that something should be done to release the buffalo from Humpback's corral. He called the people to a council. "Humpback will not give us any buffalo," Coyote said. "Let us all go over to his corral and make a plan to release them."

They camped in the mountains near Humpback's place, and after dark they made a careful inspection of his buffalo enclosure. The stone walls were too high to climb, and the only entrance was through the back door of Humpback's house.

After four days Coyote summoned the people to another council, and asked them to offer suggestions for releasing the buffalo. "There is no way," said one man. "To release the buffalo, we must go into Humpback's house, and he is too powerful a being for us to do that."

"I have a plan," Coyote said. "For four days we have secretly watched Humpback and his young son go about their daily activities. Have you not observed that the boy does not own a pet of any kind?"

The people did not understand what this had to do with releasing the buffalo, but they knew that Coyote was a great schemer and they waited for him to explain. "I shall change myself into a killdeer," Coyote said. "In the morning when

Content provided by Red Earth

Humpback's son goes down to the spring to get water, he will find a killdeer with a broken wing. He will want this bird for a pet and will take it back into the house. Once I am in the house I can fly into the corral, and the cries of a killdeer will frighten the buffalo into a stampede. They will come charging out through Humpback's house and be released upon the earth."

The people thought this was a good plan, and the next morning when Humpback's son came down the path to the spring he found a killdeer with a crippled wing. As Coyote had foreseen, the boy picked up the bird and carried it into the house.

"Look here," the boy cried. "This is a very good bird!"

"It is good for nothing!" Humpback shouted. "All the birds and animals and people are rascals and schemers." Above his fierce nose Humpback wore a blue mask, and through its slits his eyes glittered. His basket headdress was shaped like a cloud and was painted black with a zigzag streak of yellow to represent lightning. Buffalo horns protruded from the sides.

"It is a very good bird," the boy repeated.

"Take it back where you found it!" roared Humpback, and his frightened son did as he was told.

As soon as the killdeer was released it returned to where the people were camped and changed back to Coyote. "I have failed," he said, "but that makes no difference. I will try again in the morning. Perhaps a small animal will be better than a bird."

The next morning when Humpback's son went to the spring, he found a small dog there, lapping at the water. The boy picked up the dog at once and hurried back into the house. "Look here!" he cried. "What a nice pet I have."

"How foolish you are, boy!" Humpback growled. "A dog is good for nothing. I'll kill it with my club."

Content provided by Red Earth

The boy held tight to the dog, and started to run away crying.

"Oh, very well," Humpback said. "But first let me test that animal to make certain it is a dog. All animals in the world are schemers." He took a coal of fire from the hearth and brought it closer and closer to the dog's eyes until it gave three rapid barks. "It is a real dog," Humpback declared. "You may keep it in the buffalo corral, but not in the house."

This of course was exactly what Coyote wanted. As soon as darkness fell and Humpback and his son went to sleep, Coyote opened the back door of the house. Then he ran among the buffalo, barking as loud as he could. The buffalo were badly frightened because they had never before heard a dog bark. When Coyote ran nipping at their heels, they stampeded toward Humpback's house and entered the rear door. The pounding of their hooves awakened Humpback, and although he jumped out of bed and tried to stop them, the buffalo smashed down his front door and escaped.

After the last of the shaggy animals had galloped away, Humpback's son could not find his small dog. "Where is my pet?" he cried. "Where is my little dog?"

"That was no dog," Humpback said sadly. "That was Coyote the Trickster. He has turned loose all our buffalo."

Thus it was that the buffalo were released to scatter over all the earth.

Activities:

1.) Discuss with your classmates the lesson in this fable.

2.) Research the ways Native tribes interacted with the buffalo. Write a story about how they were affected by the loss of the buffalo herds.

Cheyenne and Arapaho Tribes

Cheyenne-Arapaho Department of Education

In order to preserve culture and improve the quality of life, we commit to lifelong learning that ensures the integrity and sovereignty of the Cheyenne and Arapaho Tribes.

Cheyenne-Arapaho Culture and Heritage Program

The Cheyenne and Arapaho Tribes of Oklahoma Culture and Heritage Program is dedicated to preserving our tribal traditions, promoting oral history, art, music, and traditional languages, and fostering cultural participation for our tribal members. The program encourages youth learning activities and participation in community events and traditional ceremonies.

R.E.Sp.E.C.T. Program

Recreation, Exercise, & Sports for the Elders and Children of our Tribes

The Cheyenne-Arapaho Department of Education strives to develop educational initiatives and opportunities which will benefit the Cheyenne and Arapaho people and other Native Americans living in the service area by administering education programs, implementing education codes, represent the Cheyenne-Arapaho Tribes in all education matters and issues, research the establishment of schools, programs, and initiatives which will promote our language and culture as well as the success of student from birth and up.

For more information on the R.E.Sp.E.C.T. Program, Culture and Heritage Program, and the Cheyenne-Arapaho Department of Education, contact:

Culture and Heritage Program
http://www.c-a-tribes.org/cultureandheritage
Gordon Yellowman, Director
405-422-7433

R.E.Sp.E.C.T. Program
http://www.c-a-tribes.org/respect
Ed Hamilton, Director
405-422-7570

Cheyenne and Arapaho Department of Education
http://www.c-a-tribes.org/education
Quinton Roman Nose, Exe. Director
405-422-7562

Community Jobs Language

Gadugi: The Mission of the Cherokee Nation

Gadugi means working together as individuals, families and communities for a quality of life for this and future generations by promoting confidence, tribal culture and an effective, sovereign government.

- Largest tribe in Oklahoma
- Over $4 million contributed to education from public schools to college scholarships
- One of the largest employers in Northeast Oklahoma
- Building strong communities by providing clean, running water, upgrading highways and improving bridges

---

Don't forget to listen to Cherokee Nation radio; *Cherokee Voices and Cherokee Sounds*.
Locally on KEOK-102.1 FM – Sundays 8-9 a.m. • KTLQ 1350 AM – Sundays 12-1 p.m. • Wednesdays 5-6 p.m.

P.O. Box 948, Tahlequah, OK 74465 • (918) 453-5000

ᏩᏥᏁᎦ ᎠᏴᏮ
CHEROKEE NATION®
ᏏᏕᏲᎢ ᎤᏍᏏᏉᏯᏍᏗ, ᏏᏕᏲᎢ ᏗᎾᏓᏅᏍᏗ
Common Values, Common Ground.

© 2009 Cherokee Nation. All Rights Reserved.
www.cherokee.org